

*sreyo hi jñānam abhyāsāt jñānād dhyānam viśiṣyate
dhyānāt karmaphala tyāgas tyāgāc chāntir anantaram*

श्रेयः *sreyaḥ* better हि *hi* indeed ज्ञानम् *jñānam* knowledge अभ्यासात् *abhyāsāt* than practice ज्ञानात् *jñānāt* than knowledge ध्यानम् *dhyānam* meditation विशिष्यते *viśiṣyate* excels ध्यानात् *dhyānāt* than meditation कर्मफल त्यागः *karma phala tyāgaḥ* the renunciation of the fruits of the actions त्यागात् *tyāgāt* from renunciation शान्तिः *sāntiḥ* peace अनन्तरम् *anantaram* immediately

Better indeed is knowledge than (formal) Abhyasa; better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; peace immediately follows renunciation. 12

Ritualistic religious practice is called *Abhyāsa*. Many a man does it mechanically without any feeling behind it. With him it is a social habit involuntarily picked up, falling in line with what the others are doing. A conventionally pious man goes to the temple, stands before the symbol of the Deity, pays homage with folded palms, turns round on all directions palms remaining folded as they are, prostrates before the Deity and goes home with the thought that he has discharged his duty to the Maker. He knows nothing of the principles underlying his actions.

There is another man who is not given to this habitual formalism, but who knows theoretically that the cognition of the Divinity should commence at the temple, but that it should not end there. That adoration ought to be extended in all directions to aught that is. This second man's act of understand-