

*śreyān dravyamayād yajñāj jñānayajñāḥ paramtapa ।  
sarvaṁ karmā 'khilam pārtha jñāne parisamāpyate ॥*

श्रेयान् *śreyān* superior द्रव्यमयात् *dravyamayāt* with objects यज्ञात् *yajñāt* than sacrifice ज्ञान यज्ञः *jñāna yajñāḥ* knowledge sacrifice परंतप *paramtapa* O Parantapa सर्वम् *sarvaṁ* all कर्म *karma* action अखिलम् *akhilam* in its entirety पार्थ *pārtha* O Partha ज्ञाने *jñāne* in knowledge परिसमाप्यते *parisamāpyate* is culminated

Knowledge-sacrifice, O Scorcher of foes, is superior to wealth-sacrifice. All karma in its entirety, O Partha, culminates in knowledge. 33

Man lives to add more and yet more to his wisdom, and not to multiply his material possessions beyond proportion. Things material cannot be made more use of than the requirement. Over-possession fosters care and anxiety. He who gives himself over too much to mammon pays the penalty in the form of being lop-sided or stunted in intelligence. The man becomes earth-bound beyond redemption. Knowledge, on the other hand, develops into wisdom. It embellishes the personality, aids one to discern between the self and the non-self and leads man into enlightenment and liberation.

Magnificent temples attendant with elaborate and awe-inspiring ritualistic worship serve more to make man earthy than enlightened, more superstitious than spiritual, more drawn to the priests than to the prophets. A neat little sanctuary, on the other hand, serving as a symbol of the human tabernacle, takes man more effectively Godward. It tends toward *jnana-yajna*. The feeling that the