

UNACTIVITY"... is termed here, we must carefully note, not a man of realisation (*Jnani*), but an intelligent, full-grown human creature (*Buddhiman*). "He is the intelligent one among men," and he is certainly one who is very near to the Self (*Atma Yuktah*).

In short, desireless activities, when undertaken and performed in a spirit of dedication, purify us, and the intellect thereby gains a new keenness. Out of such a purified head, a new faculty, as it were, arises. The capacity to observe oneself as an actor on the stage of life, is a capacity divine and noble, inasmuch as it immediately redeems us from our selfish preoccupations with life's ever-changing incidents and accidents.

REALISATION OF 'INACTION IN ACTION' AND 'ACTION IN INACTION' IS EXTOLLED AS FOLLOWS:

*19. Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the Fire-of-Knowledge, him the "wise" call a Sage.*

He is called a Saint, a man-of-Perfection, "whose undertakings are all devoid of plan and desire-for-result." Planning is a shackle upon the freedom of one's activities. In all planning, we are forcing the circumstances into a desired mould, a wished-for pattern. In thus driving the situations to mould themselves into a planned pattern, we are exhausting ourselves and vainly fighting against