

It must be remembered, that the entire Geeta is addressed to Prince Arjuna standing confused at the immensity of his duty. He wants to run away into the jungle and live in a spirit of what he understands as 'renunciation.' Lord Krishna's thesis in the entire Geeta is that a MERE running away from life and its duties is not *Samnyasa* nor is it renunciation. Here, in the stanza, the Lord is defining the State-of-Actionlessness (*Naishkarmya-Siddhi*). This state is reached when we do not identify ourselves with the equipments-of-matter which are the instruments-of-perception, the three instruments of false interpretation of Truth (Body, Mind and Intellect). To regain our life in Pure Consciousness is the Supreme State.

When we forget our spiritual dignity, the misconception of the ego arises; we lose our real personality and come to believe that we are merely the limited ego. Such self-forgetfulness can be observed in any drunken reveller. He forgets his individual personality and status in life and assumes to himself a false identity and continues to be in it as long as he is in a state of intoxication. In his false concept of himself the drunken fool acts, disgracing his education and station in life.

The ego arises when we are ignorant and forgetful of our spiritual nature. When this 'ignorance' is ended, there is the experience of the Infinite Bliss of the All-Full-Consciousness. Naturally, there is no want felt, and therefore, no desire can arise. When desires are absent, the thought-breedings end. When thoughts are dried up,