

actions, which are the parade of thoughts, marching out through the archway of the body, are no more. This state is called "ACTIONLESSNESS" --- *Naishkarmya Siddhi*.

The Supreme State described so elaborately in the *Upanishadic* literature and indicated here by the technical term '*Naishkarmya-Siddhi*,' is that 'WISE' state-of-being wherein there is no 'ignorance.' DESIRES are the children of 'ignorance'; THOUGHTS arise from desires; ACTIONS are thoughts expressed in the outer world. In the spirituo-psychology of *Vedanta* we may thus say that 'ignorance' is the great-grandfather of action! With the 'knowledge' of the Spirit, 'ignorance' ends, and in that State, thoughts and actions cannot be. This is the State of Full Awakening, and with reference to its previous condition as expressed and manifested through the body, this condition is indicated as "ACTIONLESS-NESS" or "THOUGHTLESS-NESS" or "DESIRELESS-NESS."

The *Geetaacharya*, in this stanza, declares that this State of Perfection, defined as the State of Actionlessness, cannot be gained by a cheap and ignominious escape from the fields of life's activities. Making use of the fields, we must gain in purity by getting rid of the existing *vasanas*, through selfless activities. Making use of the fields, we must gain in purity by getting rid of the existing *vasanas*, through selfless activities which are prescribed to each one of us according to the type to which we naturally belong. Arjuna being a "*Kshatriya*", his duty is to fight; and by fighting alone will he exhaust his *vasanas*. By the