

enlightenment. With the dawn of *Brahma-jnanam* they quit *Prakriti*, and get to actionlessness.

— Sri Ramakrishna

If one attempts to abandon karma while being bound in *Prakriti* the consequence will be disastrous. How? The answer comes :—

कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६

कर्म-इन्द्रियाणि सम्-यम्य यः आस्ते मनसा स्मरन् ।

इन्द्रिय-अर्थान् वि-मूढ-आत्मा मिथ्या-आचारः सः उच्यते ॥

*karmendriyāṇi saṁyamya ya āste manasā smaran* ।

*indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate* ॥

कर्मैन्द्रियाणि *karmendriyāṇi* organs of action संयम्य *saṁyamya* restraining यः *yaḥ* who आस्ते *āste* sits मनसा *manasā* by the mind स्मरन् *smaran* remembering इन्द्रियार्थान् *indriyārthān* sense-objects विमूढात्मा *vimūḍhātmā* of deluded understanding मिथ्याचारः *mithyācāraḥ* hypocrite सः *saḥ* he उच्यते *ucyate* is called

That deluded man is called a hypocrite who sits controlling the organs of action, but dwelling in his mind on the objects of the senses. 6

The functioning of the mind persists as long as the *Jivatman* is bound by *Prakriti*. And the way of the mind is to be ever assuming modifications. Thought waves continue to rise in it while the external sense organs are held under restraint. This conflict is harmful. It is like applying brake to the wheels of the locomotive while the throttle-valve is fully open. To shut out the steam first and then to apply the brake is the proper course. Any contrary