

terrible odds. This method of activity drains away all inspiration and joy from the worker.

We have already discussed how the desire-for-results during any activity dissipates our energies. The fruits-of-an-action can only mature in a future period of time and therefore, to court the results is to escape from the present and live in the unborn periods of time. It is a law that the effects depend entirely upon the causes, and so to be sincere and complete in our activities is the greatest guarantee for all successful achievements.

One who is a perfect Sage, says Krishna, is one who will undertake to act "WITHOUT PLANNING" and "WITHOUT ANY DESIRE FOR FRUITS." In this context, these two qualifications of a perfect act are to be understood with kindness and sympathy. A literal meaning of these two terms should not be used here, as in that case the statement would become absurd.

The instruction to act "WITHOUT PLANNING AND DESIRE" does not mean that a man-of-Equilibrium, in his inspired activity, should not make use of his better intelligence and plan his activities to gain a desired result. It only means that, WHILE HE IS AT WORK, he should not allow his abilities and capacities to run to waste, with his mental preoccupations and sentimental fears regarding the results-of-his-work. *Vedanta* does not in any way ignore man's intellect. The way of life as advised in the Geeta provides only a more efficient means to act and