

18. *He who recognises inaction in action and action in inaction is wise among men; he is a YOGI and a true performer of all actions.*

By thus following the rules of right-living (*Karma*), as indicated in *Vedanta*, when an individual has lived a sufficiently long period of time, the doubt arises as to when exactly we can say that he has completely reached the State of Perfection. This question should necessarily throb in the intellect of all sincere students, and Krishna is trying to indicate this noble goal of fulfilment of all *Karmas* in this stanza.

Action, as we have already seen, is a gross expression in the outer world of some known, or unknown, deep "desire" in the intellect. A complete "STATE OF ACTIONLESS-NESS" would be necessarily the "STATE OF DESIRELESS-NESS" or the "STATE OF INFINITE GOD-HEAD." But the goal indicated here is not this "STATE OF INFINITE PERFECTION," but only a wayside station on the pilgrimage. A true and diligent man can discover and recognise in himself that even in physical inaction there can be an intense mental and intellectual activity, and he can also recognise that he, even in the most intense activities, himself as an observer of it, is revelling in "unactivity" (*A-Karma*). This is the maximum *Sattwic* state.

Such an individual has thereby reached a State of Great Equanimity, which is almost unavoidable in living a successful life of meditation. It is not said here, as it is