

aware of the earthly happenings. And Providence mysteriously protects him even in places exposed to dangers and mishaps. Like a baby in the bosom of its mother, the devotee is under the kind care of the Maker. All the same, the good work that is to be done through that devotee is turned out unawares. Intense thought of God is the self-surrender of the *Bhakta*.

The dawn of knowledge in the *Jñāni* is also a form of self-surrender or an act of taking refuge in the Lord. The reflections of the good and the bad things may be seen in a mirror. For this reason, the mirror undergoes no modification. The actions known as *dharma* and *adharma* belong to the *Prakriti*. They do not in the least affect the Pure Consciousness, which is the background of the individual. He who identifies himself with the Pure Consciousness renounces all *Upādhis* or the limiting adjuncts. What persists in him is the great Awareness, which knows no distinctions such as the internal and the external. The attainment of this Supreme State is the act of taking refuge in the Lord.

The state of self-surrender or the act of taking refuge in the Lord achieved by the yogi, the *Bhakta* and the *Jñāni* is one and the same. Lord, the one Reality is defined in three different ways, governed by the characteristics of the paths. The yogi merges himself in the *Sat* aspect of the Reality; the *Jñāni* waxes as the *Chit* and the *Bhakta* blooms in the *ananda* aspect of It.