

stantly, but it also compels beings under its control to work in obedience to its law and regime. Like dolls tethered to a revolving wheel, they are engaged in action. Ignorant as the beings are, they imagine that they are themselves self-initiated workers. They entertain the notion that the choice of doing or not doing a thing is all in their hands. Because of this notion they get increasingly entangled in *Māyā*. He is a *sadhaka* who changes his attitude and holds on to the conviction that he is not the doer, but that he is only an instrument in the hands of the Lord. All the *Jivatmans* ranging from the high to the low are only tools of Iswara in His cosmic activity. It is with this attitude that the *sadhaka* should work out the karma inherent in him. Instead of claiming agency, he ought to submit to be a willing vehicle.

Poison within the teeth of a snake causes no harm to it. But that poison injected into others causes death to them. Similarly *Maya* that is in Iswara causes Him no harm. Rather, it is an adorable attribute of His. And this *Maya* keeps all beings in bondage.

— Sri Ramakrishna

The statement is now made of the benefit ensuing from the feeling that the Lord gets His work done through all beings —

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२

तम् एव शरणम् गच्छ सर्व-भावेन भारत ।

तत्-प्र-सादान् परम् शान्तिम् स्थानम् प्राप्स्यसि शाश्वतम् ॥

*tam eva saranam gaccha sarva bhāvena bhārata ।*

*taiprasādāt parām śāntim sthānam prāpsyasi śāśvatam*