

निमिषन् *numisan* closing (the eyes) अपि *api* also इन्द्रियाणि *indriyāṇi* the senses इन्द्रियार्थेषु *indriyārthesu* amongst the sense-objects वर्तन्ते *varante* move इति *iti* thus धारयन् *dhāraṇ* being convinced

The sage centred in the Self should think, "I do nothing at all" — though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, emptying, holding, opening and closing the eyes—firm in the thought that the senses move among sense-objects. 8-9

All activities pertaining to bodily existence take place in the non-Self. The Self is actionless. The knower of the Self is therefore free from agency. The person seated in an automobile does not himself move. He identifies himself with the moving vehicle and says, "I am going." The person who blurts in sleep is not in reality the agent of that act. A man absorbed in some deep thought is not aware of the taste of the dish he partakes. In all these cases the activities are not actually of the persons concerned. Similar to these, the *Jnani* established in Atman is not the doer of the activities going on in the body, the senses, mind, intellect and the life-energy called *prāṇa*.

He who comes to know that he is only an instrument in the hands of the Lord, has no egoistic feeling. He is aware that he is only a tool with which God has His work done. Such a man causes harm to nobody. The poison of egoism is no more in him. A steel knife becomes a gold knife with the touch of the philosopher's stone. Though the form of the knife is there, it is not useful any more for cutting. Similarly the *Jnani* retains a seeming individuality, but no ignorance born activity occurs in and through him.

—Sri Ramakrishna