

karma. That karma is called dharma which proves helpful to the *Jivatman* in his Godward progress. On the attainment of Godhood that helpful dharma itself has to be renounced, its purpose being fully served. Surrendering himself to the Lord is the culmination of all the endeavours of the *Jivatman*. The import of self-surrender requires to be truly understood. It is not the confession of one's inability to discharge one's duty oneself. It is not a supplication for an additional help from the Lord, after the mode of a troop being replenished. But self-surrender is like a stream joining a rivulet, a rivulet having its confluence with a river, and a river making itself over to the ocean. Self-surrender is verily self-fulfilment. The will of the *Jivatman* merges in the Will of the Lord. The will and the doings of the *Jivatman* are in reality infinitesimal sparks of the Will of the Lord. Karma yoga raises the *sadhaka* to the realization of this benign position ; it results in self-surrender.

A *Bhakta* on the other hand is ever depending on his Lord. The good and the evil that befall him are all viewed by him as the Will of the Lord. Therefore he makes no distinction between the good and the evil. He does not contrast dharma with *adharma*. From the beginning to the end, the *Bhakta* feels himself as non-separate from the Lord. Rather he loses his individuality in the absorbing love of the Maker. If a man walks in the middle of a busy street through absent-mindedness, he runs the risk of meeting with some accident. But the *Bhakta's* case is different. In his God-intoxicated state, he is not