

As *Jñāna* and *Bhakti* are the same in their supreme state, *Jñāna* and karma are the same in their climax. The *sadhaka* established in *Sattva* does not renounce karma, he only renounces his agency to karma. Along with his liquidation of agency his *Jivahood* is also abnegated. Intense activity creates no weariness in him who renounces agency. The feeling that I am the doer brings in exhaustion and frustration in its trail. A trifling attempt of his own would then seem enormous in his estimate. His attitude of agency is responsible for that magnified feeling. On the other hand, he who serves the Lord thinks of Him and none else. The thought of his own self goes into obliteration. That state of self-abnegation is verily the state of self-surrender. A river maintains its individuality until it reaches the sea. It has an activity too, of its own. But on reaching the sea, that river loses its individuality. It may further get commingled with an under-current in the sea. That activity belongs to the sea and not to the river. Such is also the case with a devotee who dedicates himself to *Iswara*. He seems bodily an entity, but mentally he is absorbed in *Iswara*. Whatever takes place in and through that individual is actually the doing of the Lord. The patterns of that action may be variegated. A world devastating warfare also has its place in the sport of the Lord. He who submits himself to be an instrument in the hands of the Lord, is no actor, no agent, no reaper of the fruit of the karma taking place through his instrumentality. His ego is surrendered, Brahman, the Pure Consciousness alone persists, instead.