

first hand experiences. Water flows only from a higher level to a lower level, so too, it is with the flow of knowledge. Unless we have the meekness and spirit to surrender, knowledge cannot reach us.

The divine attitude of full receptivity is the aroma of a heart, which has reverence for and surrender to, faith in and love for the Guru. These are, therefore, insisted upon in the śāstras, but they may seem to the modern man as arrangements set up by a team of social criminals to loot and plunder the credulous public. Such an opinion reflects the level of decadence into which modern man has fallen.

Again, even with all the prescribed qualifications, if a seeker were to reach the feet of a perfect Master, the transferred knowledge cannot take root in the student, unless he is himself ready to strive along the path. The instructions given here, explaining how he should conduct himself in the presence of the Master are very significant indeed, especially so in our times when we are all labouring under terrible misunderstandings about this Guru-śiṣya relationship.

After all, a Master can only explain truths and give sufficient logic to give the seeker intellectual conviction. These ideas are, at best, prescriptions for certain values of life which cannot yield any benefit unless they are taken up and made a part of the entire scheme of our evolution. The major part of the work depends upon our own efforts to rehabilitate ourselves. Thus, it is said, the individual should try to live the deep significances of the precepts of the Master.

More often than not, we find that we try to follow what the Master did and not what he said. Here, it is definitely pointed out that we have nothing to do with what the Master does. Else, we should have to applaud the traders in bhakti who conveniently declare that theirs is only the fifth marriage while their Lord had 16,008! There can be, indeed, very interesting varieties even in the methods of self-destruction.



उद्धरेदात्मनात्मानं मम संसारवारिधौ ।  
योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठ्या ॥ ९ ॥

*uddharedātmanātmānam magnam saṁsāravāridhau,  
yogārūdhatvamāsādya samyagdarśananiṣṭhayā.* (9)

9. Having attained the state of *yogārūḍha* through continuous and well-established discrimination, one should lift oneself from the ocean of change and finitude wherein one has come to be drowned.

When an individual has realised his limitations and feels that he must by some means redeem himself from his weaknesses and gain mastery over himself, it is not sufficient that he surrenders to his Master no matter how great, or runs away from the world into a quiet jungle or even makes a thorough and complete study of all the scriptures. Practices such as these, may somewhat help the individual but he can lift himself from the mire of his inner weakness only by dint of sustained self-effort.

Through study, following of the śāstra instructions, practices of self-control and various other spiritual sādhanās, generally undertaken in the name of religion, one can expect to develop the subtlety of one's inner instruments for experiencing the world as it is, uncoloured by any personal prejudices, attachments or hatreds. This perception of the world as it is, in perfect detachment and discrimination is called 'samyag darśana'. 'Darśana' in Sanskrit also means 'philosophy' and, therefore, the term can also be interpreted as the vision of the world through the eye of philosophy.

When one views life from this angle and with a right mode of perception, slowly and steadily one gains the state of a *yogārūḍha*.<sup>1</sup> When desires are not murmuring, thoughts

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<sup>1</sup> In *Bhagavad-gītā* – 6.4, we have a description of the *yogārūḍha* state. When a man is not attached to sense objects or to actions and has renounced all thoughts, then he is said to have attained to Yoga. In this verse, Śrī Kṛṣṇa explains that state of living as the state of establishment in Yoga in which an individual's mind is neither wandering into the sense objects nor is gurgling out towards its desires.