



6. The Fit Student (14-17)

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ १४ ॥

*adhikāriṇamāśāste phalasiddhirviśeṣataḥ,
upāyā deśakālādyāḥ santyasminsahakāriṇaḥ. (14)*

14. *Ultimate success in spiritual endeavours depends entirely upon the degree of fundamental qualifications in the seeker. Auxiliary conveniences such as time and place, all have a place indeed, but they are essentially secondary.*

Here is a suggestion to seekers who generally get disappointed at having to encounter obstacles at the very outset of their sādhanā. When a team of students is working under the instructions of the same Master, it is always observed that some of them progress faster than others. Those who lag behind soon reach a state of despair and they complain about the hollowness of the śāstras. Such students are advised to attribute their lack of development to some intrinsic subjective maladjustment in their psychological and intellectual make-up.

‘Adhikārī’ is a word, which has been much misinterpreted by hasty paṇḍitas, who in their loftiness often rejected sincere seekers on the assertion that they were not properly qualified for sādhanā as described in Vedānta. This is absurd. No living man can conclusively judge another, especially upon these points. The qualifications necessary for a successful spiritual pilgrimage have been enumerated here by the Ācārya only for self scoring of the seekers themselves.

That is, if success on the spiritual path has been slow or unsatisfactory, the seeker himself is to blame. It is invariably

because of some clogs of the heart. All that he has to do in order to achieve more progress in his efforts is to remove these clogs and apply himself more intensely to self-development.

This is true even in our everyday life. A brand new car, let us say, with a tankful of petrol is on the road and it stalls for no conceivable reason. Few owner drivers know nothing about what lies under the bonnet of their cars. Sitting in the driver's seat they wrench out all the switches and labour with all the handles and when they find that there is no response from the engine, they leave it on the curb and go home.

But if in their place there were a professional driver, he is at once able to sense out the trouble spot. He gets out of his seat, raises the bonnet and checks all possible points of engine trouble. After making the necessary adjustments, he resumes his seat and the machine responds to his demands.

Similarly, when in meditation a sādḥaka finds his mental avenues blocked, it is meaningless for him to sit in the āsana and rave in disappointment, cursing the entire hierarchy of ṛṣis or the science of Vedānta. He must, at once, lift the bonnet of his bosom and look within to see if the necessary adjustments are all properly maintained therein. The description of the necessary qualifications is for our guidance, that we may know what are the common troubles that arise in the inner vehicle during our flight to the beyond.

There are some seekers who wait for better circumstances to do their sādhanā, a more suitable time or a greater Master to initiate them. No doubt time, place and so on, are important, but not unduly so, for they are only subsidiary requirements. Without the needful inner adjustments even if a sādḥaka is placed under the best conditions of time and place, he will not be able to make use of them. On the other hand, a true seeker, even under adverse conditions, will turn them to the best advantage and will progress steadily, unhampered. These prerequisites are described in detail in verses 16 and 17.

