

automatically and he who has these four qualities can come in contact with the Guru more profitably. The greater the degree to which they manifest in an individual, the more will he be in tune with the Master and he will be able to understand the significance of the Teacher's words completely and exhaustively.



वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।
तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९ ॥

*vairāgyam ca mumukṣutvam tīvram yasya tu vidyate,
tasminnevārthavantah syuḥ phalavantah śamādayaḥ. (29)*

29. *Calmness and other practices have their meaning and they bear fruit indeed, only in him who has an intense spirit of renunciation and yearning for Liberation.*

There are many seekers who, having practised for long the six requirements such as calmness and so on, complain that they have not progressed at all. The practices of Vedānta are not a training in ethics or morality. These great qualities are mainly to create an ethical and moral atmosphere in the psychological field of the neophyte. There are many spiritual cowards who ask, 'Merely by living an honest life can we not reach the perfection which is explained as godhood?' This question has become very common these days and people in confusion and perhaps intellectual fatigue refuse to make a thorough study of the śāstras.

Such people claim for themselves a 'true living' in their honest endeavours in life. They say, 'I am very dutiful, I earn honestly, I look after my home and my dependants and to the extent I can afford it, I share my wealth with others in a spirit of charity, I believe that I am a nobler soul than those who practise the so-called spiritual discipline.'

This wrong notion has been blasted by Śaṅkara in his statement that the qualities of self-restraint, self-control, purity and so on, can bear fruit only when they are in an individual who has a complete sense of detachment born out of discrimination and a burning aspiration to surmount the limitations of his mortal existence. The destiny of some of those, I have met, who were living an ‘honest life’ all the time is indeed heart-rending. They live in the world in sensuous excesses, running after the mirage of wealth, power, popularity, enjoyments and so on, and though their means are fair their goal has always been low and finite. So in the pilgrimage through life whenever they come across a ditch of hatred or a mount of challenge, they sit back fatigued and weary and blame religion and their own philosophy based upon hollow and meaningless ethical living. Since spiritual evolution is not the outcome of their ‘pure’ living, whenever the scheme of things around them changes, they find themselves lost. Without spiritual stamina, no one can stand up to the threats and onslaughts of circumstances in life. It is, therefore, that śama, dama and so on, cannot bear fruit unless they grow in a heart watered by detachment and ploughed by an intense wish for Liberation.



एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।
मरौ सलिलवत्तत्र शमादेभान्मात्रता ॥ ३० ॥

*etayormandatā yatra viraktatvamumukṣayoh,
marau salilavattatra śamāderbhānamātratā. (30)*

30. *Śama and so on, become as ineffectual as the mirage in the desert for him who has a weak detachment and yearning for freedom.*

The idea expressed in the previous verse is now reinforced with another statement. Śaṅkara says that śama and so on, cannot even effervesce in a bosom where detachment is weak and the yearning for Liberation brittle, spasmodic and eccentric. Seekers,