



13. Glory of Self-Effort (51-55)

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।
बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५१ ॥

*rṇamocanakartāraḥ pituḥ santi sutādayaḥ,
bandhamocanakartā tu svasmādanyo na kaścana. (51)*

51. A father has his sons and others to save him from his financial debts, but to redeem himself from his delusions, there is none but himself.



मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।
क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५२ ॥

*mastakanyastabhārāderduḥkhamanyairnivāryate,
kṣudhādikṛtaduḥkham tu vinā svena na kenacit. (52)*

52. Exhaustion and fatigue caused by carrying a load on the head can be relieved by others coming to one's help. But none, save one's own self, can end the pangs caused by hunger and so on.



पथ्यमौषधसेवा च क्रियते येन रोगिणा ।
आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५३ ॥

*pathyamauśadhasevā ca kriyate yena rogiṇā,
ārogyasiddhirdṛṣṭā'sya nānyānuṣṭhitakarmanā. (53)*

53. The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from his illness; no one recovers because another undergoes the treatment.

In these three verses, the Master is trying to drive home the importance of self effort upon the student. Any amount of hearing, study, intellectual thinking and logical discussion cannot by themselves bring about Liberation from our misconceptions and false evaluations in life. Textbooks on culture and tradition and missives on religion are not talismans which can keep the satan away. In order to impress this idea upon the student, the Teacher gives three verses with three different examples. These homely analogies which fall within the experience of everyone are given to remove any possible misunderstanding of the student regarding the technique of Self-realisation.

All the objective sciences in the world can be mastered by merely studying them. The man who studies the law of the country with all its implications can become a lawyer; he who studies the symptoms of diseases and their cures can become a doctor. An advocate of criminal law need not be a criminal himself, a doctor need not himself be a patient to know the science of medicine. But Ātma-vidyā is gained only when it has brought about a complete regeneration of the individual who studies it. After gaining the objective knowledge there must also be a subjective achievement. You may learn to play an instrument and be able to do so faultlessly, but it is inspiration alone which makes an artist. Your painting might be exactly like a photograph but unless you have grasped the essence of what you are painting and are able to express it you will only be a craftsman and not an artist.

No Teacher, therefore, however great he may be, can impart the subjective knowledge to a student. All that the Teacher can supply is a clear vision of what is involved, a glimpse of the goal to be achieved and logical arguments to convince the student of the blessedness and perfection of both goal and the path.