

the entire beam of my Consciousness upon myself, I need to purify my mind and intellect and then slowly and steadily give them a turn so that they may come to contemplate upon themselves. This inner revolution cannot be accomplished as a half-hearted hobby but it can only be the result of a lifelong dedication and full-time endeavour. Such a true seeker who is ready to live every moment of his life in a diligent pursuit of the Real is a mumukṣu.



मन्दमध्यमरूपापि वैराग्येण शमादिना ।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २८ ॥

*mandamadhyamarūpāpi vairāgyeṇa śamādinā,  
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam. (28)*

28. Half-hearted and mediocre aspirations in a seeker may also come to bear fruit, being increased by the grace of the Guru and by means of renunciation, calmness and so on.

The burning desire for redemption from one's known weaknesses and limitations can be increased and kept at its highest tempo when, through slow but steady pursuits of the six qualities enumerated above and through detachment, one develops them. By developing a capacity to discriminate between the Real and the unreal, when one has gained an easy control over oneself in renouncing that which is unreal, when one has psychologically cultivated by steady and conscious effort the qualities of self-control, tranquillity of mind, inward peace, endurance, faith and mental poise, then one's aspirations gain an edge and an irresistible effectiveness.

These four great qualities have among themselves such a relationship, that having developed one, the others too come to flourish in the personality. So even if one has only half-hearted or mediocre aspirations, one need not despair. If one assiduously cultivates any one of these qualities, one will definitely feel a greater longing for the Highest.

The 'Guru-grace trick' has been a very lucrative profession in our country in recent years. The credulous public demanding cheap methods for the highest gains becomes an easy prey for the self-appointed gurus. Without any investment, if a young man wants immense and quick gains, there can be no better way than to become one of these unscrupulous gurus. The 'trade' has fallen to such depths that now there are gurus available who can, through the nations' postal service, send to their distant disciples packets of grace and glory of curative strength, failure-proof talismans, child-bearing seeds or even packets of God's own vermilion glory. All these, mind you, at a reasonable rate quoted ex-godown! Śaṅkara's statement here does not, of course, advocate such a free trade in ignominy.

A true Teacher of inner vision and perfect life cannot, by any logic, come to dispense a greater share of his grace on people of his choice nor can he withhold his grace from some others. In fact, the distribution of grace is not controlled by the Guru but depends upon the capacity of the recipient.

The perfected man, living absorbed in the Self, equally disseminates joyous perfection, cheer and bliss to all, at all times. It depends upon the equipments that approach him to take a greater or a lesser share of it.

The ocean does not put a ban upon the quantity of water that you can carry from it, the limitations are the limitations of your own pot. The sun does not ration its light from house to house or from room to room, but it is the walls that deny the entry of sunlight into a room. The river flows, everything depends upon the canals that you can cut to take its water to your land.

Similarly, the Guru living in perfection, gives out knowledge in the language of his own intimate experience and it is up to the individual seekers to get for themselves as much benefit as they can.

This shows that when a seeker has developed in himself viveka, vairāgya and śaḍsāmpatti, his mumukṣutva increases