

BMI are also anya. Their demands are not prompted by the Self. They are parecchā. He who lives as the Self, acts as the Self and exists by sva-icchā.

A wise man, who ever revels in the Self as the Self, is a man of steady reflection.



न देशकालासनदिग्यमादि-
लक्षाद्यपेक्षाऽप्रतिबद्धवृत्तेः ।
संसिद्धतत्त्वस्य महात्मनोऽस्ति
स्ववेदने का नियमाद्यवस्था ॥ ५३० ॥

*na deśakālāsanadig्यamādi-
lakṣādyapekṣā'pratibaddhavṛtteḥ,
saṁsiddhatattvasya mahātmano'sti
svavedane kā niyamādya vāstha. (530)*

530. *The sage who has perfect realisation of Truth and whose mind, therefore, encounters no obstruction, no more relies upon conditions of place, time, posture, direction, moral discipline, objects of meditation and so on. What formulae can there be for recognising one's own Self?*

When spiritual practices are undertaken, certain instructions are given to beginners, according to the demands of the sādhaka. In the initial stages, strict adherence to the instructions will help the sādhaka in his spiritual progress. So long as a patient is suffering, medicines are prescribed. Once he regains his health, who can prescribe medicines for him and for what? The normal demands and the usual prescriptions are given here.¹

Place (deśa) – The Lord is all-pervading. He is present everywhere. But the sādhaka, in the beginning, cannot think noble thoughts

¹ The difficulty with the majority of believers is that they consider the means as the very end. They practise bhakti, karma or jñāna and in their dull and unintelligent preoccupation with their path, they overlook the fact that these are only means to an end. Śaṅkara brings out this idea very clearly here.