



## Viveka

First comes *Vichara*, then comes *Viveka*. Through *Vichara* and *Viveka* flowers *Vairagya*. Observation stimulates enquiry. Enquiry creates the ability to discriminate. Through discrimination, one begins to see the difference between the mere passing appearances and the permanent changeless Reality. So comes *Vairagya*. In the way, little incidents become unspoken teachers for an enquirer who reflects upon the inner significance. Don't allow an event or an occurrence to pass without observing it carefully and reflecting over it. "Does it hold any special lesson or an unspoken message for me?"

If you do not have dispassion, the mind persists in being attached to various things. If you pursue to this investigation: "Why does mind run away? Where does the mind run to?" – You will find the mind tends to run away into those channels and objects to which it is attached and for which it has a desire. The desire may be in the subconscious level and you may not be conscious of it. Analysis will reveal that concentration is hampered by desires and attachments – *raga-dvesha*. Either you think of a thing, which you do not like, or you think of a thing, which you like and to which you are attached. This means lack of *Vairagya*.

You must constantly exercise your faculty of discrimination. This is known as '*Nitya-Anitya-Vastu-Vichara*' or '*Sat-Asat-Vastu-Vichara*' or '*Atma-Anatma-Vastu-Viveka*' (discrimination between the eternal and ephemeral, the Real and Unreal, the Essence and the appearance). This world is hollow; this world is only a *mriga-marichika* – a mirage in the desert. You will run towards it and you will perish. The external world is an empty chimera. There is no happiness there. There is only pain. By going towards fire, you only get burnt. The moth goes towards its destruction by plunging towards a bright flame. Likewise, in the glittering external world, there lies only harm – injury, unhappiness, sorrow, lamentation.

When the mind has become established in *Vichara*, *Viveka* and *Vairagya* and when it has become well-groomed in its new attitude to the external world, it says: "No my welfare does not lie there. My happiness lies inside." The whole situation is now reversed. Now, the senses, instead of influencing the mind, become influenced by the mind, the senses now consent to be brought inside by the awakened mind dominated by higher discrimination. Such a situation becomes most suitable and helpful for the yoga-practitioner.

May God Bless You All!

■ Swami Chidananda