



Discrimination - 1

According to the *vedantic jnana marga*, first you should get yourself established in four-fold *sadhana*, and then only you are qualified to do *shravana sadhana*. In *sadhan-chatushtaya*, the four fold *sadhana*, *viveka* or discrimination is the first aspect, *vairagya* or dispassion is the second.

Your mind always goes after sense indulgence. If it is always filled with grossness, and the mind is craving for the sense pleasures, you will not develop a keen discrimination, your intellect will never be refined. Have a keen discrimination and free yourself from the deceptive nature of the sense objects, free yourself from the harmful nature of sense indulgence. Free yourself from the clutches of your gross nature by constantly exercising discrimination, every day, and every moment of your life. You must become a person of intellectual, ethical and spiritual discrimination, so that the material world cannot fool you, cannot trap you. Then only you will be really free, and you will be able to imbibe the great wisdom teachings.

Know it well that there is nothing good for you in these sense objects which attract you, entrap you, enslave you. They are the root-cause of all your pain and diseases, sorrow and suffering, disturbance and restlessness. So long as the mind is restless, there cannot be real peace or happiness. With firm determination and constant discrimination, you gradually get rid of whatever intense passion and desire you may have for the sense objects and the sense enjoyments. You convert your *raga*, passion, for the sense objects into *viraga*, dispassion, and then develop *vairagya*, detachment.

You will have to exercise very strict discipline on your mind. Because the senses have been habituated with certain behavioural pattern over a long period and you have never tried to curb them, you have never tried to exercise any *samyama*, sense-control, due to your delusion and ignorance. You have never come in contact with that type of people, who do not run after the sense-pleasures, but are trying to curb them. And so you think you must have sense enjoyments. Now it won't leave you unless you make a very determined effort. Develop that firm determination. You must control the turbulent behaviour of your mind. You must control its constant chasing of the sense pleasures. You must try to restrain yourself. This is one pattern of disciplining your mind.

God Bless You!

■ Swami Chidananda