



Discrimination - 2

A *sadhaka* is a person with a sense of keen discrimination and discernment. He keenly enquires and sifts the grain from the chaff, sifts the substance from the superfluous outer appearances. He goes to the *Tattava* behind the *nama-rupa*. The great lord of *Dharama*, Yamadharamaraja, teaches this to the young seeker Nachiketas: “At every step, two paths open up before each individual soul: (1) *preyo marga* – that which is merely pleasant, which attracts, beguiles and is likely to tempt and divert one away; and (2) *shreyo marga* – that which may appear hard, but wherein lies our highest good, which will uplift us, enhance our spirituality.”

All other *sadhanas* depend upon discrimination or *viveka*. Without *viveka*, *vairagya* is not possible. It will only be a passing bubbling emotion or a mood. It is only through a constant exercise of *viveka* that *vairagya* gradually becomes a permanent state within your *antahkarana*. If we can change the mind's thinking by constantly, actively exercised *viveka*, then instead of becoming our bondage or the net in which one is caught, the mind becomes an asset.

Viveka is discrimination between the permanent and the passing, the eternal and non-eternal, the Self and the non-Self, the Reality and the appearances. But in actual spiritual life upon the path of Yoga, a *sadhaka* has to discriminate between what is favourable to his *sadhana* and what is not favourable. But this is not all. Supposing a thing is not actually harmful or unfavourable, but it is unnecessary and consumes your time. Then, it means that it deprives you of time, which might have been utilised in *sadhana*. In essence it is contrary to *sadhana*.

We should always try to take maximum advantage of every drop of our life, every second of our time. Because that is the only thing we have. We have to constantly keep sowing the seeds of noble spiritual ideas, feelings and intentions in our mind. Any diversion from the main way is a delay in reaching the Goal. It is so much energy wasted, so much time consumed. You have come here to know and experience your own all-perfect, divine, essential nature, *nija svarupa*. Be up and doing on the spiritual path. Be vigilant, be alert. Do not allow the mind to dupe you and beguile you away from the main task, and to divert you. Take a straight course towards the Goal like a speeding arrow. That is the hallmark of a true spiritual seeker. Show yourself to be that. In this lies your highest welfare.

God Bless You!

■ Swami Chidananda