



Abhyasa of Vairagya

Radiant immortal Atman! You are *mumukshus* and *jinasus*. A *mumukshu* is one who aspires after *Moksha*. A *jinasu* is one who is in search of *jnana*. What is it that has to be known? You have to know about your body, mind, intellect, ethical principles, moral rectitude, behaviour, spirituality, about *Atman* and *Anatman*, about Brahman and Maya, about the permanent and impermanent, about the universe and man.

Body: The spiritual life is lived by the seeker in a body. Therefore, laws governing welfare of the physical body – suitable food, healthy habits, right posture, the correct amount of sleep, the tendency of the body to develop good and bad habits – have to be known.

Mind: Everything one does, one does through thoughts of mind. You think, you plan, and then you put it into action. Therefore, knowledge of mind is also essential. Mind is wayward. Sometimes it goes the wrong way. So, how to keep the mind in the right direction? What governs, chastens and checks the mind?

Buddhi: It is discriminating faculty, the intellect. Know what is *sattvic*, what is *rajasic* and what is *tamasic*. Initiate right enquiry. Discriminating between the positive and the negative, between that which elevates and that which takes you down.

Ethical Values: If you do not have a high sense of moral rectitude and ethical correctness, then, in spite of your brilliant intellect knowledge, you will be a slave, you will be in darkness. Sri Ramakrishna used to say “Such a person is a leaky pot. No matter how much you try to keep it filled, it will be empty.”

Thus integrated knowledge is necessary, if you are to move towards the Goal sufficiently equipped. Then alone spiritual progress becomes progressive, positive and creative. The constant positive application of the body, mind, intellect and ethical consciousness is termed as *abhyasa* (practice); and the protection of these instruments and preventing them from taking the wrong direction and ceasing the move constantly upwards is called *vairagya*. These two keynotes of *sadhana* – *abhyasa* and *vairagya* – have been placed before us in the Gita by Lord Krishna. These twin factors can work miracles for you; they can achieve for you what is seemingly impossible. That is what you should strive after. Therein lies your guarantee of supreme blessedness. God bless you in this sincere and earnest endeavour in your *abhyasa*, *vairagya* and *sadhana*, and in your striving for Knowledge and Liberation.

God Bless You!

■ Swami Chidananda