

Viveka Workshop Talk

Rev. Sri. K. C. Narayana

I am too small before him, too small before the subject. It means we are going to cover a very, very broad spectrum of ideas. Viveka, if you take it in the way in which it is to be taken in this system, would mean moderation. Anything that is immoderate is Aviveka, including too much of sadhana. If you have evaluated yourself from any one of those yardsticks which are common in tradition, kindly revise your own evaluations. I have gone through with a certain amount of detail into what you people have written. Here is the synopsis you have provided. And if I have to answer all these points, as I told you, I may require your patience and time which we don't have. You may have patience, but we don't have time, because we try to close the workshop by evening.

Doing moderation is one, one concept which I have tried to stress most, which is real Viveka. There is no other Viveka other than that. Second thing is doing the appropriate thing at the appropriate time. If you sit in meditation, please do meditate, if you are attending to cleaning, do cleaning. If you sit in meditation and start thinking about what is happening in your office or what has happened to yesterday's work, you are doing the

inappropriate thing at that point of time. Learning this fundamental principle is a must. And it's a deliberate will alone that helps you. Though one person has written to me he has willed, but he is not able to do this. He is only contradicting himself. If you have the will, you will throw it out. And the best way of throwing it out as Master puts it is to ignore. Ignore thoughts which are alien. Not an easy task. Because it compels your attention. Right. Let us go further. Why does it compel your attention? Why do you think, something else other than doing that appropriate thing of meditation? First thing is mainly because it's an internal affair. You have been accustomed to see things, hear sounds, smell, taste. This is what exactly you have been doing outside. You have never learnt earlier, either in your school, or college or life to look into yourself.

The whole process of meditation is trying to look inside. It's a task for which you are not accustomed to. Surprising, there are people who are here who have been saying they've been meditating for such a long time but then still they have got these problems. It means all these days they were having a wrong notion of understanding that particular sentence, ignore thoughts. Ignore thoughts, does not mean continue to entertain thoughts. Do you understand the difference between these two? Ignore doesn't mean you continue to entertain. You have got to put an end to it, but ignore. Ignoring is a way of learning.

You have no business to give weight for it. You should come back.

See your original thought of meditation. Divine light without luminosity.

A formidable task, a challenge. Still, that is what you have accepted and that is the only way. Please know that is the only way. The other ways that are there, yes, there are there. But they don't come to this goal. They have got other goals. Justified or unjustified, it is not for me to talk about those goals. But having chosen the goal, somebody tells me, this is the goal. Goal clarity I want. We have struggled ourselves to say what it is. The Sanatana Purusha is the Goal. You must understand that particular consciousness. Sri Ramachandra consciousness is the name of the institute itself. Kindly read that article on Sri Ramachandra consciousness. Then you get to know what is your goal. The goal is not someone Ultimate or a Brahman or a God, as has been understood by us thanks to our religion, thanks to our tradition. But, “The Sanatana”. The Sanatana about him, the Lord has spoken in the Gita. Yes, we are referring to that. The Sanatana about him the Lord has spoken in Ramayana. Yes, we are talking about him. It is the Sanatana. The traditional, ancient. That is the truth. It's a consciousness. A consciousness does not suffer from limitations of any kind. It has no attachment. It has no detachment. It has no

affection. It has no disaffection. It doesn't have any emotion. It's absolute balance. Samatva.

Please note that every one of us, are being given a dose of this every day when we meditate. You are put in touch with the Sanatana when you are getting that particular calmness which descends into you from nowhere. As one Abhyasi wrote to me, Thoughts are there. All of a sudden, I've become calm, Sir. I do not know why this transition happens. God doesn't seek your permission because you have already given that. So He comes. And when He comes, it is for you to recognize. And when you recognize, it is for you to remember. And when you remember that, your sadhana becomes better and that is Viveka.

Remember the influx. Remember the love. I am using the word love, for want of any other word. I do not know how to express it. There seems to be a genuine concern for the Divine for us. There seems to be. For what reasons? I have no reasons to say that. The moment we yield, to Him, He seems to be blessing us with his presence. Which is definitely momentary. Which is not your 24 hours a day, at present. At present, it is not 24 hours a day. Your aspiration should be that you should be made 24 hours. 365 days. Your aspiration should be that. Not to be lost in that Void, but to bring that Void into expression here. Perhaps, it appears difficult for you to understand. But if you know, ordinary push that we use in our bathrooms,

you know what a vacuum can do. Vacuum can do wonders. It can remove your dirt totally. But are you prepared for that push? Are you applying it? You know it is there. It can be brought. You know that you are feeling that. But do you use it? Do you use it consciously? Do you know that you have got to get rid of your things? You say. All of you have said you want to get rid of things. Is it true? Are you that sure about it? Nothing stays when it is unwanted. With perhaps a single exception of a dog. Nothing stays with you. If you say, I don't, want, things will go. Dog does not go, so far as I know. They stick on. Do you know the reason? Because it is as faithful as God. God is more faithful to us than we are to Him. Please understand this. If you remember this particular dog example, if you also remember that a biscuit that makes it come again and again to the master for his rescue, for his attention, for his indulgence? You will also do the same thing. The experience that you get, will make you run after your master. The single biscuit which makes a dog comes to me again and again. I need not have fed it, second time. But here I find a Master who feeds. Please do not misunderstand me for comparing ourselves with dogs. Perhaps, dogs will take offense.

But what I am trying to impress upon you is, please kindly understand what is it that you are getting and what is the amount of neglect and disregard for the Divine presence

you have that you indulge in many things. Aviveka or anything other than Viveka is an insult to God. Having had a taste of it, having had a taste of it, forget it. Perhaps, he is human. That's what you will say. I will say it is worse than the canine. I won't call it. I thought human beings are superior to the animals. I've been told so. We have been taught so. But are we so? Are we that grateful? Are we that committed? Are we that loyal? To that singular experience which becomes an imperience on thinking, which I have been insisting on this concept. The only reason, that is what can bring you to moderation. He never asked us to do everything and run after Him. He only said, be moderate. I am not able to do. If there have been only occasional lapses in your sadhana, be kind to yourself. Be kind to yourself. Excuse yourself. If such lapses are continuous and your indulgences are something that has never abated, I think it is a serious matter. Either you decide not to think about the goal or you determine on the goal and then make such efforts as to get it up. A firm will is required. Last time, I insisted, in the Patrika, to put those sentences. Patrika, last Patrika. You must have seen. I don't know whether you have seen it or not. The final point to which Master comes is, gird up your loins. You should know. You should know you have to gird up your loins. You can't talk whatever you like. If you're asking for the Ultimate, you cannot talk, whatever you like. In spite of this, we are having the influx. In spite of this. That tells you

this sweet love of Master for you. That doesn't tell anything about our eligibility for that experience. The influx is an indication of the love of God for us and is no indication of our capacity for getting that stage. This shall be remembered by us. I am not able to do, surely you are not clear about your goal.

Secondly, the type of student you were, tells you the type of person you are in Sadhana also. If you have been irregular to the school, if you have been irregular to the college, if you have been irregular to the office, if you have been fairly inattentive in the school and inattentive in the college and perhaps inattentive in your job, the chances are that you will continue to behave like this because it's a habit. You can take leave from school. You can take leave from college. You can take leave from workplace, You cannot take leave from sadhana. That is another Viveka that you should have. When I say leave, I am not asking for late attendance. Late, yes, you can. I can't do it at 5 o'clock, sir. Today I was able to do it only at 6 o'clock. Wonderful. But still, late attendance is permitted to some extent. Not every day. Every day you cannot be defaulted. But on a particular day, for various reasons, you have not been able to go, fine. Excuse yourself. Pray in the night, matter is solved. But if you want, I will leave. Say that I want permission not to do this. Please note that you are not a sadhaka then. What I want is that all of you rise as

suns of spirituality. But how is it possible? His own questions, his own answers. And when that is possible? He is asking what is the goal. First thing He said, he wants. Please see the love of the Master. What I want is that all of you rise as suns of spirituality, which is our aspiration, which is our goal, which we should become, and He tells, I want that to happen. It's an assurance from His side, I've got, already a blessing for you. You will rise up to this. The Satpurusha's words will never go false. A Mahatma's words will never go false. When he said, this is what I want you to become, you will become that. That gives you the courage. Yes, I can. Because He said so. Somebody has to pat us. And he said yes. Even before He gives any other advice, he gave this advice. He gave this blessing. With a blessing he starts.

And He gives the goal. What is the goal? Somebody wanted a goal clarity. What is the goal? To be a sun born in the field of spirituality. A person who radiates spirituality. Who is somebody, who is looked upon, looked into. Look as a person who is capable of guiding us. We are all to become that. Mould yourself so as to rouse love and piety in others. That's a sun. That's a sun. A person who gives light to others. Don't be at the stage of receiving light. Having had a blessing from the Master that you will rise as suns of spirituality, have the confidence you are becoming

a sun. You are a rising sun. Think in those thoughts. Don't try to say that you are a small person. You cannot do this. I seem to be suffering from all the lapses. Such people really kill spirituality. Despair is no indication, even before you start your journey, if you are despair, will the train reach the goal. Surely you would bound to have an accident at Warangal, Because you have given the suggestion, against. You started with the negative suggestion and therefore negative things happen. Now, it is not only my suggestion, positive suggestion that I am doing sadhana, but it is a blessing. that I would like you to remember. Please note that His blessing is there for us to be suns of spirituality. Now having received the blessing, we should deserve that. Then the question starts, how is it possible? And when that is possible? When you orbit in such a way as your moment be direct, that is you must be single orientation, single pointed orientation to that. That means not thinking about anything other than that.

I've been hearing one of the mystic songs in Tamil regularly. It says, I would serve you and you alone and let me not have any other wish.

Unakke Naam Atcheivom Matrenam kamanagal Matrelar
Em bavai (Verse 29 of Thiruppavai - Tamil hymns to Andal
- Alvar Saint)

உனக்கேநாம் ஆட்செய்வோம்

மற்றை நம் காமங்கள் மாற்றேலோர் எம்பாவாய்!

It gives the fixity of purpose behind it.

The fixity of purpose that is required. The goal clarity that you should have, saying that I serve the Divine and none but the Divine, that compels you to recognize every other person in the world as Divine. Because there is nothing undivine in this universe. There is nothing that is bad. For a spiritual person, there is nothing that is bad. If there is something defective, the defect shall be repaired. And that is a service that you will do to the Divine. It is not the normal term of service to humanity that I am talking about. It is a serving of Divinity. In every form of expression of the Divinity is the goal. That's the next step. Having risen as sun, our job is to shed that light on all. Sun does not discriminate. He does not know a bad soul and a good soul. He does not know a criminal and a saint. On all, he is equally bestowing His grace, His power, His energy. He sustains all of us. Divinity demands. When you say Divine qualities are developing in you, please note whether you are getting impartial. Divine qualities, does not mean anything that comes from some heaven. Divine quality is here. Are you impartial? Or are you partial to your people, your wife, your husband, your children, your family and then to others? Or is it something that is equal for all?

Just as the sun does not discriminate and did not discriminate, even the great epic, we will find Karna is there and you will find others also there and all of whom he gave his own blessings. On his own son, many others also. There was no discrimination whatsoever. You can read meanings into the epic if you are spiritual. If not, you will read other meanings into epic. That depends upon our level. But in spite of all that, a Master will bless all. The one reason that all of us, irrespective of the stages of progress in which we are, are being treated equally by the Master is because of that Divine quality. He does not know how to discriminate. God does not know how to discriminate. Now, why, I am using the word discrimination? Because discrimination has been considered as a quality of Viveka. Please note this. So, Viveka itself, if it is not properly understood and if it is translated into English as only discrimination, it can mar the message of spirituality. Because we are still in the process of becoming suns, it becomes necessary for us to be single-pointed and only choose that which is right which will enable us to reach the Lord. But once I come to the feet of the Lord, it is my job to be suns for others without discrimination. So, Viveka ends there. Viveka is the beginning. Viveka is the beginning. Seclusion is the second one. Once discrimination starts, I know this is right, Vairagya is Vairagya for all that is bad. In this sense, all that is not conducive for my sadhana has to be

eschewed. Then I understand the interdependence. This is the ladder which we are trying to depict through our pictorial form also. Through our pictorial. We try to depict it, to depict it. So, Viveka is not an end. So, Sankara erred here in thinking that Viveka itself is a Choodamani. Viveka is not a Choodamani. Viveka is the beginning, is one of the mani(s), one of the jewels that is required, so that I can go to the next jewel of Vairagya.

There is no point in saying that, why are you criticizing Sankara? I am not criticizing Sankara, I am talking about Viveka Choodamani. So you should know the limitations of Viveka. It doesn't mean that God is a person who is Aviveki. No. Viveka and Aviveka, both of them are transcended in the realm of spirituality. There, a different norm is working. A norm which supersedes these two, which knows instinctually what is right, always, Divine never errs. It doesn't give logic why it does certain things, as we have seen in Avatars. They have done several things for which, we don't find, a logic. There is no justification logically for any one of their acts. But they know intrinsically, directly, they are aware of what is the truth. Instinctually, they are aware of the truth. Divinity strikes at the point, always. Just as you find our Master. He is not a scholar. He is not well qualified in philosophy. He does not know anything about how to express these ideas. But still, when he wrote his books, please note you

are striking to the point and nothing else other than that. You try to change any one of the few sentences there, you will see what distortions you will make into it. A point that I had to tell some person, please don't interfere with this, with his writings. You want to write, you write something else. Don't interfere. No corrections in the Master's works. It's not generally permitted. But the only reason, they are dictated from a super fine state of super consciousness, as He puts it. That's always correct. We may not understand, but that's always correct.

How to find this orbit, which is straight one? How to move direct? By keeping the destination in full view. You must keep it. Goal must be very clear. What is that goal? That goal which is the eternal law, which is the eternal right, which does not change, which is the order that is governing us. There's a cosmic order. We are here, a small people, transient, temporary passes we have got. We have to get back. It is only when you grant permanence to yourself, the problems of relations of permanency starts. You have granted permanency for yourself, therefore your wife or husband becomes permanent, your child becomes permanent, your father becomes permanent, etc., etc. Your property, everything for that matter becomes permanent. But first, mistake is to grant yourself a permanence. Not understanding your real nature of being only a tenant, not an owner. We are

tenants of the earth. We are not owners of the earth. owners of the earth. The illusion of ownership is there. There is one ownership which cannot be an illusion. That is owning your condition of understanding that you are dependent upon God. That ownership you shall have. But the remaining ownerships don't work.

How to remember the destination? And He says, by becoming one with it. That means He is telling you indirectly, you are not going to feel that oneness till you merge. Till that time, it is only an exercise in remembrance. When did you become one? Only when you become one with it. Till that time, it is only a constant remembrance you can have. This is the Viveka that you should have. then you will not feel bad about your condition. I am not able to remember the Master, all the 24 hours Sir not possible. Note it, under the present circumstances, this is not possible.

When building this system into the Grihastha order, He has ensured that slowly and gradually you move to that condition. He was not all the time thinking about His Master or His Goal while He was working in the court or going to the court. Obviously He was attending to those things. All the time at the subconscious level the whole thing was going on. He wants us to understand that. The same thing happens to you also. But you don't want to

understand that. You are insisting, a conscious awareness of Divinity all the 24 hours. That means you are not going to do your job. This system is not permitting you for that. Other systems may permit that. An awareness of Divinity all the 24 hours to the exclusion of our duties is not a Grihastha Dharma. An awareness of the Divinity consciously during certain methods of prayer and subconsciously during the remaining period is what a Grihastha can do. And that is what is suggested. And that is the Viveka that you can have. Once this clarity is emerging, I don't think you will have so much of grouse as to, I've have not been able to maintain the thought. Because you are asking for a parameter which is not applicable here. Not that it is applicable elsewhere, but I am not here to criticize other systems.

And when can a person be one with That? When you lose yourself. That means only when you get out of the Dharma, of the Grihastha. You should also know, when we are talking about the Grihastha Dharma, there is a tacit approval for the classification of the Ashramas. Not spelt out, but implied. Masters don't explain implications. By implication, it means after Grihastha, you should learn to move to the level of a Vanaprastha. The Vanaprastha Ashrama is one of the things that you should try to detach yourself slowly, passing on the responsibility to the next generation. Take less interest in day-to-day affairs so that

you are ready for a total absorption of the Divine. You get tuned towards it. Amusingly as it is, many people after even active life of 60 years or 58 years or 55 years, they would still like to do something else. That means you have not learned to move on to the next stage. Learn to resign. You are not prepared. Please understand the Grihastha Ashrama. When we stress that, we are already talking about the Ashrama Dharmas. We are not talking about Varna Dharma. We are talking about the Ashrama dharmas. Because Varna that Babuji never accepts. We don't characterize people by caste. Caste is something that is not acceptable in our system. And for that matter, no sane man will ever accept it. Still, one of the main problems with which majority of us will be suffering will be the caste. Because that is there, down the line, for several years. One has to fight it out. One requires guts for it. If you read Reality at Dawn (Dawn of Reality) very carefully, you will find some sentences which says that I would like my people to marry inter-caste, or Abhyasi should intermarry irrespective of the caste or some sentences are there, available. Please note it. I don't ask you to do it. I am only trying to tell you the Goal. The Goal is one where there is no discrimination is what I want to tell you. When you talk about caste, you are talking about discrimination. When you are talking about the Ashrama Dharmas, you are not talking about discrimination. This is the way to discharge duties. What a child can do, what a young man

can do, what an adult can do, what a person can do. who is sufficiently aged can do and what a person who is nearing his death can do. This is what we are talking about. The stages of life we are talking about. The stages of progress are suitably modified. The moderation that is expressed as a Grihastha is entirely different from the moderation that you are supposed to express after you are retired. After having a lot of children, having entrusted them, the work. that they should do. You have no business later on to talk about indulgences. A person who talks about cravings after that, he is talking some nonsense. He is not talking, spirituality. He is talking, something else. You should know abstinence is totally demanded even as in Brahmacharya, totally demanded even as in Brahmacharya, it is demanded in Vanaprastha. Much more difficult, in Vanaprastha because for a long, long time the association has been with the spouse. Therefore, you require a firm determination for that. The Viveka has to be of a very high order. You should have Goal clarity for that. To talk about Brahmacharya or abstinence during Grihastha life, total abstinence, is not possible. Therefore, we talk about moderation, we talk about taking help from A and B etc. After this, the question of A and B concept, does not arise much. It is for other things that we are using it. But abstinence is a must. Then only the goal clarity gets fixed up. You are seeking one and one only. Then only you can say, I don't have any other desire. Oh Master, please

enable me to come to this family, gird up your loins as He puts it down. It's not a Master's duty to gird up your loins. Your loins you have to do.

Let us understand that disciplining ourselves is our job. Granting the spiritual stages is His job. You discipline yourself, accordingly you get the spiritual status. Why is it people who are pushed into the higher realms don't stay there? The only reason there is no discipline. The Viveka is not there with the reference to food. You should know. When you come to the Vanaprastha state, your demands for food gets reduced. There is no point in asking that I will eat in the same way that I ate in my 30th year or 35th year. You should know. You should know you should cut it. There is no alternative for that. The Jihvācāpalya cannot continue.

[Context - Editor:
Jihvācāpalya

- 1) [noun] desire for eating with no restraint or restriction.
- 2) [noun] desire or tendency of telling whatever one knows about a thing, event, etc.]

The Indriya Nigraha becomes totally, totally relevant as a norm of behavior, of even decent behavior. Leave alone spiritual behavior, of even decent behavior, it becomes a norm.

And how to lose oneself? By bearing no other thought in the heart than That. Matrenam Kamanagal (மற்றை நம் காமங்கள்). Any other desire than the goal is not supposed to be had. If you are seeking that, if you are not seeking that, you can have anything. Don't try to ride two horses. It will not work. And you should learn to say no when you have to say no. The no is to be said. Say it firmly, no. And that must be strict. That is will. No nonsense here.

Now, by now I have stressed my point that the Viveka changes not only according to a stage, but according to the stages of life. Viveka is not one word which can be common for a man in teens, an unmarried man, a married man, a retired man, and a man who is in the graveyard with both the feet. So the Viveka is a very, very flexible concept and must be understood, moderation, must be understood in total perspective. But please note, as I have already talked about in the Kosas, that five kosas are always operating on you. The Annamaya Kosa, the Pranamaya Kosa, the manomaya kosa, and then the Vijnanamaya Kosa. Lastly, the Anandamaya Kosa. The Anandamaya Kosa can be taken almost as nothing for the present. But you should know your problems are essentially at the Annamaya and the Pranamaya Kosas. A few of you may be having the problem of the Manomaya

Kosa also. But if you have already entered into the realm of the Vijnana, you will not have these problems, because aspiration demands, eschewing of other things. I want to reach the Ultimate. I want to be one with the sandhya. Because Reality at Dawn, as the other day I was trying to explain. If Reality at Dawn is what is my goal, if sandhya is my goal, whatever may be the traditional interpretation of that, right or wrong, we are not going into that. Reality at Dawn is what Master has projected. If that is your goal, you can't say at that time I am sleeping. You have no business to say that. You have a business to say that, provided you say my goal is to sleep. Fine. If my goal is to sleep, there is nothing wrong, in sleeping at that time. If my goal is Realization, if my goal is to become one with Reality, that is not the time. You can't talk both. So it's a question of your goal, awareness. In the evening you will not say anything. Sir, I was held up here, I was held up there. If you are in the office, if there is no other way of coming home at that time, okay, permitted. But at least here let us imitate a Musalman. He will spread his carpet and then pray. Nobody on earth has prevented him from doing it till today. But why is it we don't have the determination? Not that he is going to the Ultimate. That is not the point. Besides the point. The attitude. The attitude to prayer. The attitude to cleaning. Don't give me excuses for all that. That is Viveka. That is Viveka. I've been going to this side sir. I thought it fit that I can walk in here and

come for cleaning. Good. Welcome. Most welcome. If you have been elsewhere also, Your mind must have gone towards that. I have an Abhyasi, who, the man who runs around in scooter. Six o'clock in the evening, 6.30, sun is setting, he will simply stop his scooter, go to the nearest pavement, put down his carpet, attend to cleaning, get back to his scooter and done. Once at nine o'clock I saw him in the road, sitting. Then after 15 minutes I have to wait and ask, what were you doing here sitting? Why are you meditating here? Then I came to know this is the procedure he was adapting because I have to run Sir. But 15 minutes I have got, so I sat here, I attended night prayer and I am now going. Okay, I don't say this is an example for you to emulate. I want you to appreciate his spirit, appreciate his thinking, his concern for his growth, his concern to become one with nature. He is concerned to participate in Sri Ramachandra Consciousness. He is concerned to be in the Sanatana Dharma. It is the Sanatana Dharma I am talking about. It is Ramachandra consciousness is nothing but Sanatana Dharma. He has come to retrieve us. I am not talking about religion. Please note it. I will not give any acceptance to any one of those concepts. But, I cannot ignore the Sanatana, It is that Purusha. It is the Purusha Medha that I will remember. The sacrifice of the Sanatana who has expressed Himself as the multifarious things. This manifestation is an expression of the Divine. Call it a big bang, call it

something else, I am least bothered. It is the expression of the Divine. Divine wanted us and we are children, of Divine. We are expressions of the Divine and it is our legitimate duty to express that Divine and nothing but Divine. When we do something else, we are called Asuras. If you express Him, you are called Devas. Devas are no new beings. Asuras are also no new beings. They are available with us. Devas are there. Asuras also. But kindly note, Asuras also were attending to their Sandhya properly. They did not ignore the Sanatana. They ignored other things.

Next one is no other thought. And how is it possible? And He says by practice. How to attach yourself, to lose oneself, this is where we are coming to. By practice, what are you going to practice? We are going to practice the presence of Divinity in our heart. We are going to remind ourselves again and again, every day, that it is Divinity in my heart that is expressing itself, that is the life in me. The heart is the key, nucleus. There I try to see the Divine. I, by practice, I, control my mind to see the Divine all the time. All the time in everything that I do. And obviously, your conscience will not permit you to do anything wrong in the name of the Divine. As I told you, there will be lapses. There will be lapses. Be kind to yourself if they are occasional. If they are not occasional and it is something that is perennial, it is something that you should then

decide as to what is your goal. Maybe you are not seeking this at all. Maybe you want something else. And nobody can be compelled into spirituality.

How practice is possible? He says, how practice is possible? Through love and interest. Now, love and interest. On what? Love for the Divine and interest to reach the Divine. Divine and interest to reach the Divine. How do I do it? By remembering. How do I remember? By meditating on the heart. These are all the logical key He gives steps. I am only trying to elucidate not that you do not know, because the question of Viveka is raised. I am asking this. How love and interest can be cultivated, through determination. That's why in the beginning itself when somebody said, I have determination but I am not able to do it. Because you have not understood the word determination. If you analyze the word determination, it is de-termination.

Terminate. You have to terminate. That is the only word. There is no question of dilly-dallying about it. When you have got a bad thing, the only way to get rid of it is to terminate it. If you are in the habit of brooding, the best thing is to terminate it. Because brooding invariably means self-interest. A man doesn't brood unless his self is very, very important for him. When God is there and we think about him, we don't call it brooding. The same thought, we call it meditation. When you go on thinking about yourself,

we call it brooding. Know the difference in words. They are the same. Meditation and brooding are not far different concepts. They are the two sides of the same coin. One is when you are obsessed with your own self, you go on thinking about yourself, then it becomes brooding. When you think about the Divine, It becomes meditation. Brooding leads you to enormous restlessness. Meditation leads you to un-understandable peace. Two sides of the same coin. The same thing. Anger and love. Anger is connected with brooding. The natural consequence of excessive brooding is anger. Rage. A behavioral pattern that doesn't control itself. The natural consequence of meditation is love. We should think about service. We're thinking about sharing. Thinking about sacrifice. Self-interest is brooding. God's interest is meditation. It's the interest. Shift your interest. Think about the Divine. See how much of calmness it descends on you. Not for a second. Try at least for 10 minutes. Try with the thought of the Divine for 10 minutes. You will see whatever may be your worried mind, It becomes calm. But even those 10 minutes, you are only asking the Divine to bother about your problem. You are not happy that you are in the mire. You would like also Him to get into that and He refuses. He is not prepared to hear about your mire. If you put your foot in the mire, it is for you to clean. Why should God come to that? God has no time to wash our feet. Has He? Those people who seek the help of the Divine to get rid of

that defect are actually asking their feet to be cleansed by the Divine. An inappropriate and an impossible proposition. Nobody worth the name of God will do that. He will not do that. There is no reason whatsoever. Then actually instead of his having the Sahasara path, He will have enormous path that is the feet to be cleaning all the time. How many people will be in a position to attend? And how are you in a way significantly different from others that He should attend to you? Please attend to my toilet. Will any God attend to it? You have to clean yourself. It's our task. You made soil, you clean yourself. Why should he come into picture? My examples may be provocative. Please kindly understand that is the only way by which you understand Viveka. Viveka always demands provocative questions. You have to provoke yourself. See the sense or nonsense in what you are asking. Then you will know. You are asking nonsense and leave it. I am yet but a slave of my wishes, putting a bar to my advancement. Remember that. You are putting a bar to your advancement. Not only slave of your wishes, putting a bar to your advancement. If you don't want that bar to be there, then remembrance of Him. Not He will come and satisfy your wishes. Remembrance, Thou are the only God and power to bring me up to that stage. Stage means my remembering you, my loving you, my interest in you is what is going to save me. Not from the wishes, but from

the network of wishes that I want, which binds me all the time.

How determination is possible when we gird up our loins to sacrifice our pleasures and to shake off idleness. This is precisely the problem of Viveka. Your Aviveka is on this subject. You are not prepared to sacrifice your pleasures, nor are you prepared to get rid of your idleness. Once you do this, you are definitely in the path of Viveka, to the extent that is required in this system. I hope I have answered it from an entirely different angle. As I told you, it's a very big, very big questionnaire. I would wish that sometime I am able to attend to all these problems. But most of them are personal. We give some time to you. Immediately, the answer is, not convenient, Sir. So your priorities are very clear.

Right? Priorities are clear. We gave an alternative time. You don't present yourself at that time. The priorities are clear. We continue to ask. God has patience. Human beings don't have. We present our case before the trainer. The trainer evaluates and I get a picture. On analytical capacity, no remark. On self-control, there is no remark. And without these two, I do not know what is Viveka. The mistake is on the part of Madhava in having put these subjects as, not in a sequence, but I think as the thoughts came he wrote, better prioritise. The first thing that we should have in Viveka is the capacity to analyse. Sat Asat Viveka, you should know this basically, what is right, what

is wrong, what is appropriate, what is inappropriate. When to say yes, when to say no. With reference to your food, your vital impulses, your mental demands, your aspirations and the balance. And Anandamaya Kosa goes, there is not much of a Viveka that we are going to talk about. But in these four planes, you are going to talk. The physical, vital, mental and aspirational planes, you are going to have very clear ideas as to what you are aspiring for. If as a Hiranyakasupu, your cry is that of saying the death. I should not have death. No, no, no. That is not possible. Every person who is born will die. Okay. You can put any conditions for your death. I will grant that. All sorts of conditions. No day. No night. Not on the floor. Not in the heavens. Not with an instrument. Neither inside the house nor outside the house, put all conditions. He said that all of them are granted. And complying with all those things, he was still eliminated. And when need was there, he was eliminated. The question is, the analytical capacity. What are you seeking? Like a Hiranyakasupu, are you seeking that type of relief from death? Or are you talking something else? Because he was not asking for anything less than that because, he has acquired already all the properties. Hiranyakasupu was capable of earning on his own. He did not ask God for nothing. Whatever he wanted to do, he did it. Foul or ill, fair or unfair, he is not bothered. And the very name of Hiranya behind it means it's gold. It's all gold.

He had no goal clarity. When God comes and stands before him and says, what do you want? He said, I want relief from death. He never said, I want you. And that is precisely our question also. Are we seeking Him? Are we seeking from Him? Put this question. Know for yourself, what is your goal? That, say, I have got goal clarity. So, analytical capacity alone leads you to that. What is permanent? What is not permanent? What is transient? What is ephemeral? All these things must be well weighed about. Then you know, attachments are not permanent. Properties are not permanent. Life is not permanent. I must make good during this lifetime itself. The awareness that you can be born as an insect next is one thing that you should know. Because please don't think otherwise. Because if your body is to be left back to the earth, the first thing that happens to our body is there will be invasion by the bacteria, by all the ones. And in a sense, you are born in all of them. You are born in all of them. Your body is born in all of them. Don't think I'm telling any grim facts. Apply your mind, you'll then know. I do not want to become old. It doesn't happen. You may have the best of the sons in Yayati, but you are not going to have this.

[Context - Editor

<https://www.wisdomlib.org/concept/yayatis-son>]

Even then, he had to give it back to him. old age he had to give it back to him. Old age had to be given back to him.

There was one person who was trying to become immortal all the time because even if he is killed, he will come back. That's Vatapi.

[Context - Editor

[https://www.wisdomlib.org/definition/vatapi\]](https://www.wisdomlib.org/definition/vatapi)

But then there was a way by which he was eliminated. And there was an Agastya behind it. Please note, in all these cases, what is being taught is that here your stay is not going to be permanent. We are temporary tenants. Unless this is there, you will not have your fixity on your goal. You will not have determination. It doesn't mean therefore that we become sanyasis. We will not become sanyasis. We will discharge our duties. We will be good Grihasthas. We will be good achievers. Achievers to the extent that God has given capacity for us. You may not achieve what somebody else has achieved, but you will achieve what you are supposed to achieve. And at the end, you should be in a position to say, I lived like a sun of spirituality. If this is the goal that you have got, I think you will be satisfying the conditions of Viveka. Thank you.