

When there is a preponderance of these two qualities of discrimination (viveka), and dispassion (vairāgya), in an individual, he can readily attain purity of mind.

Viveka is the power to discriminate between the Real and the unreal, between Spirit and matter, between the Self and the not-Self.

Vairāgya is the capacity and heroism to reject the unreal, the matter, the not-Self.

In order to make the mind pure, one has to develop these two qualities. By an intelligent self-denial of sense pleasures, dispassion will increase. By study, reflection and contemplation upon the scriptures, discrimination will increase. When discriminative power is developed, it will help in increasing dispassion. When dispassion has increased, there will be a greater power of discrimination. They are both complementary to each other in their development.

When the agitations in the mind are reduced, the veil over the intellect is lifted. Rajoguṇa and tamoguṇa get eliminated. Such a mind is useful in obtaining total Liberation.

The mind is not the instrument with which Reality is comprehended. When the pure mind is in His presence, the dissolution of individuality takes place. The pure mind here acts as a catalytic agent.

That is why intelligent aspirants should strengthen these two qualities in themselves. If one is an intelligent student, wanting to release oneself from the thralldom of matter, one must try to develop discrimination and dispassion in plenty.



मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७६ ॥

*mano nāma mahāvvyāghro viṣayāraṇyabhūmiṣu,
caratyaatra na gacchantu sādhave ye mumukṣavaḥ. (176)*

176. A huge tiger called 'mind' prowls in the thick jungles of sense pleasures. Let not those virtuous people who have a deep aspiration for Liberation ever wander therein.

For seekers who are on a pilgrimage to the temple of Liberation, a warning board should be kept on their route, it should read, 'Route unsafe, man-eater called mind at large. Take to diversion here, now.'

Here is an indication to those who do sādhanā, to be careful with their minds. The mind has the capacity to run out into the sense objects through some chink in the armour of self-control. Once it so escapes, it will pull you down into the jungles of sense instincts (viṣaya-vāsanā) and tear you to pieces. It will make you a victim of sense pleasures.

Hence, sādhaṅga should always stick to the path of discrimination (viveka) and dispassion (vairāgya) tirelessly, ceaselessly. Never relax. The moment you slip from this path, the mind will take hold of you and you will find yourself helplessly dragged in the jungles of sense objects and their endless pain-ridden enchantments.

The mind is an instrument provided by the Lord and it, by its very nature, must continuously run out to the sense objects. This is its essential function. To cleanse the mind of all its sensuousness is to expect the mind to leave its own dharma. This is impossible. Yet we, as sādhaṅgas can keep ourselves away from our blind identification with the mind and its roamings. We may meet the man-eater prowling in the deep jungle tracts but we can avoid rushing at and embracing it. Be warned. The mind is a dangerous threat if we identify with it, let it be in the bosom. Be a 'witness' to it and you are safe.

