

Renunciation, external, is possible only for one who has no desire for the sense objects, that is, one who is a viraktaḥ. He who has desires for the sense objects and has a clinging attachment to them, can never give up hunting after sense objects.

A dispassionate man can easily give up his preoccupations with objects both external and internal, because his identification is rooted in Brahman. Only he can renounce who is holding on firmly to the feet of the Lord. He who has given a new direction to his mind towards an inspiring and noble goal, can give up all ignoble thoughts and actions as he has no attachment towards them. This is positive renunciation. Just trying to give up things, with no goal to aspire to, is negative renunciation and will not last long when one is faced with the irresistible tides of enchanting sense objects.



वैराग्यबोधौ पुरुषस्य पक्षिवत्
पक्षौ विजानीहि विचक्षण त्वम् ।
विमुक्तिसौधाग्रतलाधिरोहणं
ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७५ ॥

vairāgyabodhau puruṣasya pakṣivat
pakṣau vijānīhi vicakṣaṇa tvam,
vimuktisaudhāgratalādhirohaṇam
tābhyāṁ vinā nānyatareṇa sidhyati. (375)

375. Please understand, O wise one! that dispassion and discrimination in an aspirant are like the two wings of a bird; unless both are active, no one can take the help of just one and fly to the creeper of Liberation which grows, as it were, atop a bungalow.

‘Vairāgya’ is detachment from the world of objects and their tantalising enchantments. ‘Bodha’ is subjective knowledge of the higher Reality. These two are essential to a spiritual aspirant. They function just like the two wings of a bird in flight. For a