

Incidentally, the word ‘dispassion’ (vairāgya), has two etymological derivations. One is ‘total absence of desire’<sup>1</sup> and the other is ‘special attachment’.<sup>2</sup> The former implies a sense of detachment from the world of objects and the latter, a sense of attachment to the desire for Liberation. Renouncing our present preoccupation, let us march towards the Higher. Ultimately, our ego sense can end only through our own inner growth. Grow, we must.



बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।  
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७४ ॥

*bahistu viṣayaiḥ saṅgaṁ tathāntarahamādibhiḥ,  
virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ. (374)*

374. Only the man of dispassion who is thoroughly established in Brahman, can give up his external attachment for objects and internal attachment to the ego and so on.

One who is capable of true renunciation, both internal and external, is vividly described in this verse.

Giving up attachment to sense objects of the world outside is called external renunciation (bahiḥ-tyāga). External attachment is constituted of egocentric desires for an object. Running away from objects is not renunciation. Renouncing the wrong relationship with the world of objects is true renunciation. Objects by themselves cannot give anyone any sorrow. The moment one has the idea, ‘I want them’, the objects cling on to him.

Giving up the ideas of ‘I’, ‘my’, ‘mine’ and so on, in short, the renunciation of the ego and ego prompted thoughts, is internal renunciation (antaḥ-tyāga).

<sup>1</sup> *vigataḥ rāgaḥ virāgaḥ, virāgasya bhāvaḥ vairāgyam.*

<sup>2</sup> *viśeṣeṇa rāgaḥ virāgaḥ, virāgasya bhāvaḥ vairāgyam.*