

420. *The fruit of dispassion is knowledge, that of knowledge is withdrawal from sense pleasures. The fruit of this withdrawal is the experience of the blissful Self, and peace is the result of this experience.*

The results that will accrue to the personality as an individual starts his sādhanā are enumerated in a logical sequence.

When an individual analyses the finite nature of the joys of the world, he comes to reject these lesser fields of gratification in order to gain a foothold in the higher realms of permanent satisfaction. This detachment from the unreal is called 'vairāgya'. The individual then drifts away from the world of acquisition and pleasure. When the mind is released from the load of its engagements with the world of sense objects, it becomes relatively quiet.

A quiet mind produces a more brilliant intellect. With this brilliance the student discovers a greater depth of understanding of the scriptures. Therefore, his knowledge of the true nature of the Self becomes fuller and more productive of results. Thus, vairāgya gives bodha (knowledge) – a clear and full understanding of the nature of the Self. When this knowledge enters the level of our understanding then gratification in the old fields of sense indulgence automatically stops. This self withdrawal is called 'uparati'.¹

With this knowledge it is easy to withdraw our attention from our usual fields of mental dissipation. When as a result of the knowledge of the higher, the mind withdraws itself from the fields of agitations, it becomes more and more calm. Calmer the mind, greater the happiness. Happiness is a subjective condition wherein the mind is not over-agitated. When there is the experience of the Self within, there is peace – 'the peace that passeth all understanding'. And this great peace felt within, not because of any objects outside but because of the very essential nature of the Self in us, is the reward of self withdrawal.



¹ *bāhyānālambanam vṛtter-eṣoparatiruttamā. – ibid. verse – 23*

यद्युत्तरोत्तराभावः पूर्वपूर्वं तु निष्फलम् ।
निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ ४२१ ॥

*yadyuttarottarābhāvaḥ pūrvapūrvam tu niṣphalam,
nivr̥t̥tiḥ paramā tr̥ptirānando'nupamaḥ svataḥ. (421)*

421. *When there are no succeeding stages, the preceding ones are useless. In a perfect series, automatic cessation of the objective world, supreme satisfaction and unequalled bliss follow as a matter of course.*

In the preceding verse a chain of cause and effect seen in the life of a true seeker has been given.

Now in this verse, the Teacher says, if there is an absence of the succeeding stages, then the preceding ones are futile. If you have objective knowledge but no vairāgya, that knowledge is of no use. If you are practising self withdrawal but if it does not lead to subjective knowledge of the Higher, the self withdrawal is only escapism. It will never be creative. Each succeeding stage can be fruitful only if you have cultivated the noble qualities of the earlier. When an individual has, through withdrawal from sense pleasures, cultivated the true knowledge as it is expounded in the scriptures, then as a result of the knowledge, slowly and steadily, he grows in his healthy attitude of detachment from the fields of sense gratifications. When the seeker has, as a result of intelligent self withdrawal, come to experience peace and happiness, flooding his bosom, he becomes the true savant at the temple gates of Reality. Such a prepared personality alone can get admission into the transcendental state of God-consciousness. It is only as a result of all these developments in oneself that one comes to a point of complete renunciation (nivr̥tti), from all worldly activities.

Because of a quarrel with his wife or due to the ingratitude of his children or because of failure in the market, if a foolish young man rejects the world and runs to the Ganga banks and colours his cloth, he does not become fit for the highest experience. He is still an outcaste from the temple of Reality. Escapists from life