



CONTENTS:

•USELESS FOR THE TOTALLY DETACHED

Various commentaries related to Bhakti-rasāmṛta-sindhu 3.5.2

Click here to read this complete issue
or other back issues of Bindu.

USELESS FOR THE TOTALLY
DETACHED

Various Commentaries related to Bhakti-
rasāmṛta-sindhu 3.5.2

*nivṛttānupayogitvād durūhatvād ayam rasah
rahasyatvāc ca saṁkṣipyā vitatāṅgo vilikhyate*

nivṛtta — those who are totally detached; *anupayogitvāt* — due to being useless; *durūhatvāt* — due to being inaccessible; *ayam* — this; *rasah* — rasa (mellow); *rahasyatvāc ca* — and due to being confidential; *saṁkṣipyā* — in brief; *vitatāṅgaḥ* — its broad limbs; *vilikhyate* — are being described.

“Due to being useless for the totally detached, due to being difficult to understand, and due to its confidentiality, this rasa (*mādhurya*) along with its extensive limbs are being described only in brief here [in *Bhakti-rasāmṛta-sindhu*].”

Srila Jiva Goswami [Durgama-saṅgamanī]: *nivṛtteṣu prākṛta-śṛṅgāra-rasa-sama-dṛṣṭyā bhāgavatād apy asmād rasād virakteṣu anupayogitvād ayogyatvāt.*

Those who are totally detached (*nivṛtta*) consider this *rasa* (*mādhurya*) the same as material love (*śṛṅgāra-rasa*). Thus they remain indifferent to *śṛṅgāra-rasa* even in the case of the Lord, and it has no benefit for them because of their disqualification (*ayogyatvāt*).

Srila Vishwanath Chakravarti Thakur [*Bhakti-sāra-pradarśinī*]: *vistṛtāṅgo 'py ayam śṛṅgāra-rasaḥ saṁkṣipyā likhyate. tatra hetu-trayam āha nivṛttety ādi. nivṛtteṣu prākṛta-rasa-sāmya-dṛṣṭyā śrī-bhāgavatād apy asmād virakteṣu anupayogitvād ayogyatvād ity arthaḥ.*

Rupa Goswami writes that although *śṛṅgāra-rasa* is broad-limbed, he is describing it only in brief. He specifies the reasons for doing so in this verse: Those

who are totally detached (*nivṛtta*) consider this *rasa* (*mādhurya*) the same as material love (*śṛṅgāra-rasa*). Thus they remain indifferent to *śṛṅgāra-rasa* even in the case of the Lord, and it has no benefit for them because of their disqualification (*ayogyatvāt*).

Sri Mukunda Das [*Artha-ratnālpā-dīpikā*]: *nivṛtteṣu tāpasādiṣu anupayogitvād aprayojakatvāt. nanu tad-anyeṣu upayogitā syāt? tatrāha—durūhatvāt. nanu viśada-varṇane na syāt? tatrāha—rahasyatvāt. atra vistareṇa vaktum anarhatvād ity arthaḥ.*

This *rasa* is unfit or not meant for those who are totally detached, also known as *tapasvīs*. Does it mean that it is suited for others? The verse answers by saying *durūhatvāt* — no, it is inaccessible to the general populace. Does it mean it cannot be clearly described? The answer is given by saying *rahasyatvāt* — it remains a secret. The implication here is that it will not be described right now in detail.

Sri Vishnudas [from the Svātma-pramodini commentary on Ujjvala-nīlamanī 1.2]: *nanu sarva-bhakti-rasānām madhye—yathottaram asau svāda-viśeṣollāsamāyāy api [Bhakti-rasāmṛta-sindhu 2.5.38] ity ādi-nirṇayād ayam eva pradhāna-rasaḥ kim iti saṁkṣipyate? pratyuta sarvato vistārya vaktum yuktaḥ syāt. tatra krameṇa hetu-trayam upānyasya tan nirākaroti. nivṛttānupayogitvāt nivṛttā etad-rasāśraya-bhaktetara-śānta-bhaktādayas teṣām anupayogitvāt anarhatvāt. tarhi —*

*udāsatām nāma rasānabhijñāḥ
kṛtau tavāmī rasikāḥ sphuranti
kramelakaiḥ kāmam upekṣite 'pi
pikāḥ sukhaṁ yānti param rasāle
(Vidagdha-mādhava 1.9)*

ity ādinā madhura-rasa-bhaktāś ca subahutarāḥ virājanta eva, tatrāha—teṣu api saṁskārābhāvād rasāsvādāpaṭavo ye teṣām

durūhatvād dustarkyatvāt. bhavatu, tatrāpi rasa-carvaṇa-caturāś ca bahavo dr̥ṣyante, tatrāha—rahasyatvāt. vakṣyamāṇa-rāga-mārgaika-prādhānyānusāreṇāvāntarānanta-svabhāvatvān nānā-vidha-vāsanā-vāsita-citteṣu teṣv apy aparicita-rāga-vartma-sandarbhatvena vaidhī-mārga eva gāḍha-baddhāśayeṣu prakāśanāyogyatvenātiguhyatvāt. ye punā rāga-mārgaika-jīvanā madhura-rasa-bhaktās te tu viralā eva.

bhadram, tarhy adhunā kim iti vistareṇa vaktum ārabhyate? tatrāha prthag eva. ayaṁ bhāvaḥ. tatra rasāmṛta-sindhau nānā-jātīya-bhaktānām anuśilanīyatvāt tan-madhye 'tisankṣepatas tad uktam. atra tu rāga-mārgaika-baddha-vratā rasa-carvaṇaika-jīvanāś ca ye madhura-rasa-bhaktās teṣām evāsvādānīyatvād vistareṇa prthag evocyate.

It was previously concluded (in *Bhakti-rasāmṛta-sindhu* 2.5.38) that amongst all the *rasas*, this [*mādhurya*] is the topmost. Why then was it described only briefly? All other *rasas* were described in great detail. To answer this question, the three reasons have been laid down in sequence [in this verse beginning with *nivṛttānupayogitvāt*].

By saying *nivṛttānupayogitvāt* [useless for the detached], the author refers to those detached souls other than the ones who have taken shelter of this [*mādhurya-rasa*], such as the devotees in the *śānta-rasa*, etc. *Sṛṅgāra-rasa* is unsuitable and thus useless for them. Just like it is mentioned in the *Vidagdha-mādhava* 1.9: “Those who are devoid of this *rasa* show indifference toward it, while those who are expert in it always dive deep into it. The cuckoos relish the mango trees, while the camels prefer to avoid it [and eat thorns instead].”

(Question): But there are many *madhura-bhaktas*. What about them?

(Answer): Even in them, due to lack of training and lack of expertise in relishing this *rasa*, it becomes unapproachable (*durūha*) and difficult (*dustarkya*).

(Question): Okay, let that be. But we still see many expert and capable devotees. What about them?

(Answer): The reason for not disclosing to them is given by the word *rahasyatvāt* (very secret). Even in the *rāga-mārga* devotees that have been described, there are a variety of attitudes inbred

in them, and even amongst them are many who are unaware of the intricacies of the behavior of a *rāga-mārga* devotee, and thus they too place their faith on *vaidhi-mārga*. Thus, for them, it is not fit to be published due to being very confidential. The conclusion is that true devotees who follow the exclusive path of *rāga* are indeed extremely rare.

(Question): Agreed! So tell us why is it being described in detail in this book (*Ujjvala-nīlamanī*) now?

(Answer): This is answered in the book itself. In *Bhakti-rasāmṛta-sindhu*, *mādhurya-rasa* was briefly described due to it being a guide-book for devotees of all sorts and moods. However, this book [*Ujjvala-nīlamanī*] is for those who are strongly bound only to the path of exclusive *rāga*, and whose very life and soul is to relish *rasa*. For the relishment of those *madhura-rasa* devotees, this *rasa* is being described again in great detail in this book [*Ujjvala-nīlamanī*]. ❀

— Sanskrit taken from Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications

c/o Sri Krishna Balarama Mandir

National Highway No. 5, IRC Village

Bhubaneswar, Orissa, India, 751015

Phone: (0674) 2553250, 2557026

Email: katha@gopaljiu.org

Website: www.gopaljiu.org

Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.