

||1.2.255||

anäsaktasya viñayän yathärham upayuijataù |

nirbandhaù kãñëa-sambandhe yuktaà vairägyam ucyate ||255||

Translation: The vairägya of that person who employs objects suitable for devotional development, while remaining detached from them, is said to be suitable for bhakti. The objects should be persistently related to Kãñëa.

Jéva Gosvämé's Commentary

With this verse, the author shows the type of *vairägyam* which is suitable for entering bhakti, and which was previously mentioned. The *vairägya* of the person employing (*upayuijataù*) material objects only to the extent that they are favorable for his devotional development (*yathärtham*), while being detached from material enjoyment, is suitable (*yuktam*) for bhakti. In this, there should be persistence (*nirbandhaù*) in relating the objects to Kãñëa.

Additional Commentary: *What has previously been implicitly stated as vairagya or detachment, which enables one in following the path of Bhakti, is explicitly defined here. When a devotee who is unattached to worldly objects enjoys them with detachment to the extent of his eager employment of such enjoyments of worldly objects in the services of Lord Sri Krsna, it is called Yukta-Vairagya or balanced detachment. That is to say, there need not be wholesale or total rejection of everything of this world, which may be useful for the services of the Lord, nor need there be any desire for earthly objects for one's own sense-enjoyments. A true and balanced devotee accepts those objects of the world, which are helpful to Bhakti, and rejects or is detached from such mundane objects, which are unfavorable to the services of the Lord.*

The author, Sri Rupa Gosvami, defines natural detachment as the normal nature of Bhakti. When according to one's eligibility and spiritual capability one accepts objects of enjoyments without being attached to them and at the same time shows eager interest in accepting objects which are associated with Lord Krsna, such detachment for non-devotional objects of sense-enjoyments and attachment for objects which are associated with Sri Krsna is called 'Balanced Detachment' or Yukta-Vairagya. The Lord Himself had disclosed it to Sri Uddhava SB 11.20.27-29: " Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. When one is thus engaged in Bhakti in Me and remembers Me constantly, I then enter into the darkness of his heart, and all his worldly desires are Immediately destroyed as fog vanishes with the rise of the sun."

||1.2.256||

präpaïcikatayä buddhyä hari-sambandhi-vastunaù |

mumukñubhiù parityägo vairägyaà phalgu kathyate ||256||

Translation: Rejection of things related to the Lord by persons desiring liberation, who think that these things are simply material objects, is called useless *vairägya*.

Jéva Gosvämé's Commentary

One should also understand what type of *vairägya* is unsuitable or useless (*phalgu*) for bhakti. The author thus speaks of *vairägya* of those opposed to the Lord, which ends in offense. *Hari-sambhandhi-vastu* (useful in the service of the Lord) refers to things such as the Lord's food remnants. Rejection of objects related to the Lord is of two types: not asking for those objects related to the Lord, and rejecting them when offered. One should understand that the second type of rejection becomes an offense.

Additional Commentary: Sri Jiva Gosvami states that *vairagya*, i.e. detachment which is unhelpful to Bhakti is unbalanced or *phalgu*. By such unbalanced detachment the non-devotional people go to the extent of even committing offenses to the Lord.

Vairagya or dry detachment which is the cause of hardening the heart is called *phalgu vairagya*, i.e. unbalanced and false abnegation.