

Six Qualities that Enhance Bhakti

7. Utsāha - Enthusiasm

Utsāha – Enthusiasm

In his Śrī Upadeśāmṛta, Śrīla Rūpa Gosvāmī has described atyāhāra, prayāsa, prajalpa, niyamāgraha, jana-saṅga, and laulya as detrimental to devotional service.

We have already separately described these six items.

Now, in the third śloka he mentions the six items favorable for devotional service:

Utsāha – Enthusiasm

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛttech
ṣaḍbhir bhaktiḥ prasidhyati

"There are six principles favorable to the execution of pure devotional service: (1) utsāha, being enthusiastic; (2) niścaya, endeavoring with confidence; (3) dhairya, being patient; (4) tat-tat-karma-pravartana, acting according to regulative principles [such as śravaṇam kīrtanam viṣṇoḥ smaraṇam-hearing, chanting and remembering Kṛṣṇa]; (5) saṅga-tyāga, abandoning the association of nondevotees; and (6) sato vṛttech, or sādhū-vṛtti, following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service."

Utsāha – Enthusiasm

Now we should discuss these six items separately. Therefore first I am speaking about the conclusions regarding utsāha.

Without utsāha, one becomes negligent in his worship.

Negligence is born out of ① inactivity, ② apathy, or ③ indifference.

Laziness and inertia are called ① inactivity.

Utsāha – Enthusiasm

When utsāha is generated, laziness and inertia cannot remain.

The absence of desire to work is inertia.

This inertia is opposite to the nature of spirit.

If one allows this inertia to remain in his body or heart, then how can he perform devotional service?

Utsāha – Enthusiasm

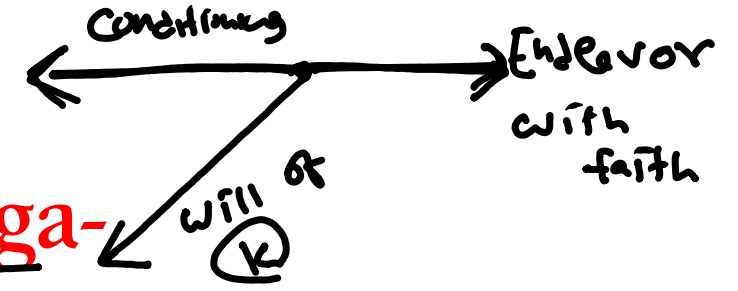
① inertia ② apathy

The state of **apathy** develops from carelessness.

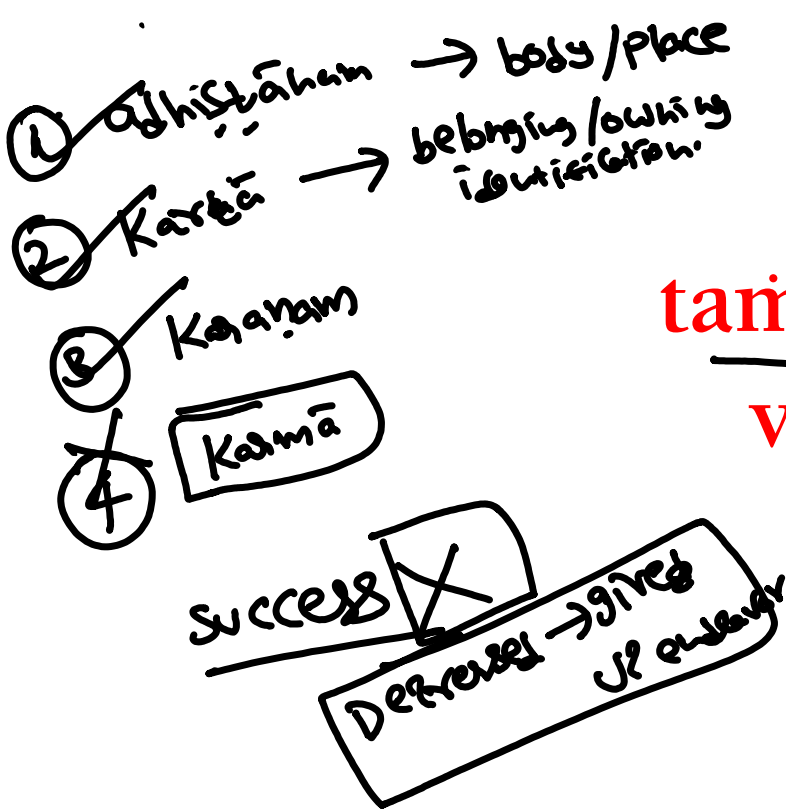
One should practice devotional service without deviation.

This is instructed in the Bhagavad-gītā (6.23) in the following words:

Utsāha – Enthusiasm



taṁ vidyād duḥkha-samyoga-
viyogaṁ yoga-samjñitam
sa niścayena yoktavyo
yogo 'nirviṇṇa-cetasā



Know such a state, separated from all misery (**taṁ vidyād duḥkha-samyoga- viyogaṁ**), to be yoga (**yoga-samjñitam**). This yoga must be practiced with determination (**sa yogo niścayena yoktavyo**), devoid of depression (**anirviṇṇa-cetasā**).

Why we should remain enthusiastic
despite perceived failures to progress?

- ① P appreciates our sincerity
- ② P is thrilled with our seemingly trivial efforts
- ③ We may not see immediate effects. But progress may be there.
- ④ P sanctions all our endeavors will be successful.
- ⑤ Opportunity to practice KC is itself a great award.
- ⑥ I still get to associate with devotees.
- ⑦ My guru has accepted me.
- ⑧ If we endeavor with enthusiasm it will attract P's mercy.

- ⑨ We value the teachings of our gurus
- ⑩ Pratyakṣa prahāna.
I have seen great personalities with greater setbacks, and even with ~~criticism~~ criticism & attain great success.
- ⑪ P knows my heart.
- ⑫ I cannot gauge the success of my endeavor by my pleasure alone. Because I am doing it for P's pleasure
- ⑬ When we show enthusiasm P will help remove our offenses
- ⑭ Because we have the most worthy goal
- ⑮ Many ones ~~later~~ later than you desire but ~~later~~ later than you expect.

Utsāha – Enthusiasm

In his commentary on this verse, Śrīla Baladeva Vidyābhūṣaṇa Mahāśaya has said: ātmanyā yogyatva-mananam nirvedas tad rahitena cetasā "one becomes indifferent to whatever work he feels unqualified for."

↓
What is the cause of indifference (or) lack of enthusiasm?
↓
perceiving that work to be not meant for him.
(or) not beneficial for him.

Devotional service should be performed in this mentality.

Regarding bhakti-yoga, it is said in the Śrīmad-Bhāgavatam (11.20.7-8):

Utsāha – Enthusiasm

Qualification for karma, jñāna & yoga

↑ → Complete detachment.
↓
Purified heart.
↑ NKKY

(nirviṇṇānām jñāna-yogo)
nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām
karma-yogas tu kāminām

"Among these three paths, jñāna-yoga, the path of philosophical speculation, is recommended (**jñāna-yogah**) for those who are disgusted with material life (**nirviṇṇānām**) and are thus detached from ordinary, fruitive activities (**nyāsinām iha karmasu**). Those who are not disgusted with material life (**teṣv anirviṇṇa-cittānām**), having many desires yet to fulfil (**kāminām**), should seek perfection through the path of karma-yoga (**karma-yogah**).

Utsāha – Enthusiasm

good fortune → *anāta sukṛti* → mala + seva → *śaṭeṇ kṛte*

What is the nature of pure devotion?

yadr̥cchayā mat-kathādau

jāta-śraddhas tu yaḥ pumān

na nirvinno nāti-sakto

śaṭeṇ

bhakti-yogo 'sya siddhi-daḥ

If somehow or other by good fortune (*yadr̥cchayā*) one develops faith (*jāta-śraddhaḥ*) in hearing and chanting My glories (*mat-kathā ādau*), such a person, being neither very disgusted (*na nirvinṇaḥ*) with nor attached to material life (*nāti-saktaḥ*), should achieve perfection through the path of loving devotion to Me (*bhakti-yogo asya siddhi-daḥ*)."

Utsāha – Enthusiasm

Kṛ → Anartha nivṛtti + artha pṛavṛtti | Jṛ → AN + AP → BJ

The purport is this: For those who have attained indifference for material activities but have not yet realized spiritual activities, what can remain in their hearts besides indifference?

↓
Jñāna-yogī →

For them the undifferentiated brahma-jñāna is the topmost achievement.

For those who have not attained indifference for material activities due to lack of spiritual realization, there is no way to cleanse the heart other than karma-yoga.

Utsāha – Enthusiasm

ABha Pravyatti

Those who have (realized spiritual activities) and understood that material activities are insignificant attain indifference for all material activities.

↓
Ahashta nivṛtti

They accept some material activities as a support for their spiritual awakening, but they have no attachment for such activities.

In proportion to the degree that they discuss spiritual topics in devotion, freedom from material association is awakened as an extraneous fruit.

Utsāha – Enthusiasm

- The symptoms of a devotee are given in Śrīmad-Bhāgavatam (11.20.27-8) as follows:

jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān
parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ
śraddhālur dr̥ḍha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan

Utsāha – Enthusiasm

Sādhakē saḥ-jātoḥ

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all prescribed activities (varṇāśrama) (niryiṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakaṁ kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato ^{he enthusiastic} prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhānur dr̥ṣṭva-niścayaḥ). Even though he is sometimes engaged in sense enjoyment (jusamāṇaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan).

Classic Symptoms of Vaidhi Sadhaka

- jāta-śraddho mat-kathāsu – Has awakened faith in the process of bhakti
- nirviṇṇaḥ sarva-karmasu – Disgusted with all ^{VIA prescribed.} prescribed duties
- veda duḥkhātmakam kāmān – Understands that sense gratification leads to misery
- parityāge 'py anīśvaraḥ – Still unable to give up sense gratification
- juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Classic Symptoms of Vaidhi Sadhaka

Krsna's instructions to such Sadhakas

- tato bhajeta mām ^{Enthusiastic.} prītaḥ śraddhātur dr̥ṭha-niścayah - Remain
happy and worship Me with great faith and conviction