

**UDDHAVA GITA**  
**THE LAST MESSAGE OF LORD KRISHNA**



**CHAMAN LAL GADOO**

**VIDYA GAURI PRAKASHAN**  
**DELHI**



**Dedicated  
To  
The memory of my father  
Pandit Janki Nath Gadoo  
Who taught me UDDHAVA GITA**

## INTRODUCTION

There are many Gitas in Vedic literature or songs associated with spiritual teachings, mainly guiding to Self-Realization. All of these Gitas have one thing in common they are either songs of the Lord Himself, or of His devotees. In either case, the purpose of these songs is to invoke eternal loving relationship with the Supreme Lord. Some of the ancient wisdom texts--Gitas are described as under:

### **These are:**

**Anu Gita;** After the war, when Arjuna's brothers, the Pandavas, have firmly established their rule after defeating, the Kauravas. Then at Indraprastha, Arjuna asked Sri Krishna; "O Krishna, I have forgotten most of Bhagawad Gita discourse You gave me in the battlefield. Please narrate it to me again." Sri Krishna said; "Arjuna, you should not have forgotten it so soon. But, fortunately, Sanjay has remembered it, and he will repeat it all to Vyasa who will record it for posterity. I shall not repeat it to you now. But I shall give a supplemental discourse between the Self and the mind. You may call it Anu Gita."

**Ashtavakra Gita;** is a dialogue between Sage Ashtavakra and King Janaka father of Sita, on the nature of soul, reality and bondage. It offers a radical version of non-dualistic philosophy. The Ashtavakra Gita insists on complete unreality of external world and absolute oneness of existence.

**Avadhuta Gita;** is attributed to Sage Dattatreya with 271 verses is divided into eight chapters. The first chapter deals with the nature of *Atman*, the second deals with need for a *Guru*, the third and fourth deal with inner nature of *Atman*, the fifth deals with the universal presence of *Atman* in all beings, the sixth negates all kinds of distinctions when *Atman* is realized, the seventh describes the state of the *Avadhuta* and the eight chapter defines the *Avadhuta*.

**Bikshu Gita;** It is in Shrimad Bhagvatam Purana, chapter 5 of Skanda 12. It is in the form of a dialogue between King Parikshit and Sage Suka and is a brief exposition of the Vedanta philosophy, Brahman and the Atma.

**Bhramara-Gita;** The Song of the Bee, Srimad Bhagavatam--10.47.12- 21.

**Bodhya Gita;** It is from Mahabharata, Book *Moksha Parva* which is a part of the Book *Shanti Parva*. It is a conversation between Rishi Bodhya and King Yayati.

**Brahma Gita;** It is from the Skanda Purana, 4th *Adhyaya* of Sutha Samhita and first twelve chapters of Yagya Vaibhava Khanda.

**Devi Gita;** It is part of the Devi Bhagavatham written by the great sage Vyasa, seventh Skandha from 31 to 40 *Adhyaya*. It tells us about an incarnation of the Devi wherein she describes her own nature, nature of her worship with meditation, yogic practices, rituals and other austerities.

**Ganesh Gita;** The Gita which is part of Ganesha Purana, where Ganesha as Gajanana explains to king Varenya the truth about the world.

**Gita-Govinda;** *Song of Govinda* is a work composed by the 12th-century poet, Jayadeva. The Gita Govinda is organized into twelve chapters. Each chapter is further sub-divided into twenty four divisions called *Prabandhas*. The *Prabandhas* contain couplets grouped into eights, called *Ashtapadis* and describes Radha is greater than Lord Krishna.

**Gopi-Gita;** The Gopi's Songs of Separation, Bhagavatam, 10.31.1-19.

**Guru Gita;** from the Skanda Purana, in which Shiva sings in response to a query by his consort, Shakti, about the meaning of one who facilitates spiritual growth or *Guru tattwa*.

**Hanumad Gita;** It is discourse that was given by Sita to Hanuman after their return back to Ayodhya after the defeat of Ravana and the coronation of Rama.

**Hari Gita;** The Gita was the name given by Sage Narada to the Bhagavad Gita in the Mahabharata, Book *Shanti Parva*, Verse 10, Chapter 346.

**Haritha Gita;** It is from Mahabharata, *Moksha Parva* as a part of *Shanti Parva*. It speaks of non violence in association with *Sanyasa Ashram*. It contains twenty verses attributed to Haritha Muni.

**Parasara Gita;** It is from Mahabharata, *Moksha Parva* as a part of *Shanti Parva* and is longest of all the Gitas of the *Shanti Parva*. It consists nine chapters, the dialogue between Sage Parasara, the father of Sage Vyasa and king Janka.

**Praeaya-Gita;** Sri Krishna and the Gopis Meet for the *Rasa Lila* — Srimad Bhagavatam—10.29.31-41

**Ram Gita;** Rama Gita: Once when Lord Rama was alone and at ease, Lakshmana approached Him in all humility and reverence and asked this question: O Lord, I desire to know from You the sure path to final liberation *Moksha*. O Lotus-eyed, please instruct me about it briefly.

**Ribhu Gita;** Ribhu Gita forms the sixth part of the Shiva Rahasya Purana and it is dialogue between Sage Ribhu and Sage Nidagha in about two thousand verses on the Self and Brahman.

**Shiva Gita;** It is from Patala Khanda of Padma Purana and it is made up of 16 Chapters. In this Gita, Sage Agastya consoles Rama when Ravana takes away Sita and advises him to pray to lord Shiva. Lord Shiva appears before Lord Rama and his teachings to Lord Rama forms the Shiva Gita.

**Surya Gita;** Surya Gita is found in Guru Gyana Vasishta in *Tattva Sarayana*. There are three *Khandas* in the text namely *Gyana Khanda*, (Knowledge), *Upasana Khanda* (Spiritual practice), and *Karma Khanda* (actions). The Surya Gita is in first five *Adhyayas* in the third Pada of *Karm Kanda* of Vasishta Advaita.

**Uttara Gita;** Uttara Gita is a dialogue between Arjuna and Lord Krishna about the knowledge of Brahman. It consists of three chapters wherein Sri Krishna gives answers of Arjuna's questions.

**Venu-Gita;** The Venu Gita is Gopis Glorify the Song of Krishna's Flute — Srimad Bhagavatam–10.21.1-20. That Krishna who is playing on His flute. To have a *Darsana* of that Krishna, Gopies are *Murmuri*

**Vibhisana Gita;** The Vibisana Gita is spiritual sermons by Lord Sri Rama to Vibhishana in Lanka Kanda, of Ramacaritamansa, composed by Goswami Tulsidas, in Avadhi dialect of Ayodhya This Gita is taught by Lord Rama to Vibhishana on the battlefield of Lanka and advises Vibhishana on the virtues of devotion, faith and right values.

**Vasishta Gita or Yoga Vasishta;** It is a discourse given by Maharishi Vasishta to Prince Rama when Rama is said to be in a dejected state. It consists of 32000 *Shlokas* and is associated with the principles of non duality and Advaita Vedanta.

**Vidura Gita;** Vidura Gita is a dialogue between Vidura and king Dhritarashtra wherein he advises him on science of politics, values of right conduct and truthfulness.

**Vyadha Gita;** Vyadha Gita is from the Mahabharata, in which the butcher sings a song to explain to an arrogant hermit that being a householder, performing one's duties, and serving others, is perhaps as important spiritually, if not more, than renouncing the world and serving only oneself.

**Vyasa Gita;** Vyasa Gita is from Kurma Purana from 12<sup>th</sup> *Adhyaya* onwards of Uttara Vibhaga and Sage Vyasa teaches the highest path to Self Knowledge.

**Yama Gita;** Yama Gita is of three types: 1. In Vishnu Purana 3<sup>rd</sup> Ansh upto 7<sup>th</sup> chapter. 2. In Agni Purana, 3<sup>rd</sup> Khanda *Adhyaya* 381  
3. Narasimha Purana 8<sup>th</sup> *Adhyaya*.

**Yugala-Gita;** The Yugala Gita is the Gopis Sing of Krishna as He Wanders in the Forest — Srimad Bhagavatam–10.35.2-25.

## **BHAGAWAD-GITA**

Bhagawad Gita, Song of the Lord, often referred to as simply the Gita, is 701 verse Hindu scripture in Sanskrit that is part of the chapters 25 - 42 of the 6th book of Mahabharata, provide an ultimate guide to Self-Realization. Gita is most popular and well read Hindu text all over the world. Gita has become essential part of almost every Hindu household.

The Srimad Bhagawad Gita is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma Parva of the Mahabharata. It comprises eighteen discourses of a total of 701 Sanskrit verses. The Vedic information regarding the chronology of the 18 chapters of the supreme science known as Srimad Bhagawad Gita that was revealed by Lord Krishna to Arjuna, in 45 minutes amidst the 7 divisions of the Pandava army and the 11 divisions of the Kaurava army just prior to the 18 day battle of Mahabharata during 3137 B.C., on the battlefield of Kurukshetra.

Sri Krishna, during the course of His most instructive and interesting discourse with Arjuna, revealed profound, sublime and soul-stirring spiritual truths, and expounded the rare secrets of *Yoga, Vedanta, Karma* and *Bhakti*.

The transcendental knowledge of the most profound spiritual nature as revealed in the Bhagawad Gita, is the divine discourse spoken by the Supreme Lord Krishna Himself, is the most popular and well known of all the sacred scriptures from ancient India. Always being revered as a true source of spiritual knowledge it reveals the purpose and goal of human existence. A considerable volume of material has been compressed within these verses. All the teachings of Lord Krishna were subsequently recorded as the Song Celestial or Srimad Bhagawad Gita by Sage Vyasa for the benefit of Hindus and humanity at large.

Bhagawad Gita is also known as *Gitopanisad*. It is the essence of Vedic knowledge and one of the most important *Upanishads* in Vedic literature. The Bhagawad Gita is considered by eastern and western scholars alike to be among the greatest spiritual books the world has ever known. In a very clear and wonderful way the Supreme Lord Krishna describes the science of Self-Realization and the exact process by which a human being can establish their eternal relationship with God. In terms of pure, spiritual knowledge the Bhagawad Gita is incomparable. This is because proficiency in the Bhagawad Gita reveals the eternal principles which are fundamental and essential for spiritual life from all perspectives and allows one to perfectly understand the esoteric truths hidden within all religious scriptures.

The Bhagawad Gita is a wondrous document and is meant for one and all. The holy book is counted among the Scriptural Triie, the *Prasthanas*; one is the Vedic *Prasthanas* called the Upanishad; one is metaphysical or philosophical *Prasthanas* called the Brahma Sutra; and one is *Smarata Prasthanas* called the Bhagawad Gita. There are *Mantras* in Upanishads, *Sutras* in the Brahma Sutra and *Shlokas* in Bhagawad Gita. Some commentators have divided the eighteen chapters of Bhagawad Gita in three groups of six chapters each. According to them the first group of six chapters deals primarily with the theme of *Karma Yoga*, the Path of Action, the second group of six chapters deals with *Bhakti Yoga* or the Path of Devotion and the last group of six chapters deals with *Jyana Yoga* or the Path of Knowledge, though the discussion on other topics also finds a place in each group.

The Bhagawad Gita has unparalleled influence on Hindu mind. According to Vivekananda: "If one reads this one *Shloka*, one gets all the merits of reading the entire *Gita*; for in this one *Shloka* lies imbedded the whole Message of the *Gita*."

*klaibhyam ma sma gamah partha naitattvayyupapadyate,  
ksudram hrdayadaurbalyam tyaktvottiṣṭha paramtapa.*

“Do not yield to unmanliness, O son of Pritha. It does not become you. Shake off this base faint-heartedness and arise, O scorcher of enemies!”

Vivekananda further remarked; “This Kurukshetra War is only an allegory. When we sum up its esoteric significance, it means the war which is constantly going on within man between the tendencies of good and evil.

*Swami Nikhilananda, Hocking, William E. (2006), The Bhagawad Gita, writes; “Arjuna represents the individual soul, and Sri Krishna the Supreme Soul dwelling in every heart. Arjuna's chariot is the body. The blind king Dhritarashtra is the mind under the spell of ignorance, and his hundred sons are man's numerous evil tendencies. The battle, a perennial one, is between the power of good and the power of evil. The warrior who listens to the advice of the Lord speaking from within will triumph in this battle and attain the Highest Good.”*

Swami Chinmayananda, in *Art of Man Making*, writes: “Here in the Bhagawad Gita, we find a practical handbook of instruction on how best we can re-organize our inner ways of thinking, feeling, and acting in our everyday life and draw from ourselves a larger gush of productivity to enrich the life around us, and to emblazon the subjective life within us.”

In the *Bhagawad Gita* (18.65) finally we find this verse:

*man-mana bhava mad-bhakto mad-yaji mam namaskuru  
mam evaisyasi satyam te pratijane priyo 'si me*

“Absorb your mind and heart in Me, become My devotee, worship Me, offer your obeisance’s to Me, and certainly you will come to Me. I make this promise to you because you are very dear to Me”.

## UDDHAVA GITA

The *Uddhava Gita* in *Sanskrit*, also referred to as *Hamsa Gita*, consists of Krishna's final discourse to Uddhava before Krishna draws his *Avatar*, worldly descent, and *Lila*, pastimes to completion. It is in the Eleventh Canto of the *Bhagavatam Purana* commencing from verse 40 section 6 through to the end of section 29, comprising 1077 *Shloka*, or Verses and is considered part of the *Purana* literature. Lord Krishna summarizes the wisdom of his life to his companion and devotee Uddhava. Aldous Huxley wrote of the *Srimad Bhagavatam* that it "expresses the essence of Indian religion almost as forcefully as does the *Bhagawad Gita*".

The five truths that embody the teachings of *Bhagawad Gita*; *Ishvara*, or the Supreme Lord, *Jiva*, or the living entities, *Prakarati*, or the material nature, *Kala* or the time and *Karma* or the activities, these subjects are fully elaborated upon in the *Uddhava Gita*, and they are explained in a way that they can be practically applied.

The Uddhava Gita and Bhagawad Gita have a few things in common. Both of them are the essence of the Vedas, or *Veda Sara*, which is the original source of our teachings. Both of them have been taught by Lord Krishna, the Uddhava Gita to Uddhava and Bhagawad Gita to Arjuna respectively. Both Uddhava and Arjuna are friends and devotees of Lord Krishna. In both works the intention is to gain the spiritual goal *Moksha* or liberation. Both the works have been compiled by Ved Vyasa. The Uddhava Gita consists of 1077 verses while the Bhagawad Gita consists of 701 verses. Lord Krishna spoke to Arjuna on the battlefield of Kurukhetra in just about forty-five minutes, whereas He spoke to Uddhava leisurely while comfortably seated beneath a banyan tree and thus was able to impart more detailed and confidential instructions. The Bhagawad Gita appears in Bhishma Parva of the Mahabharata and Uddhava Gita appears in 11th Skanda of Bhagavatam. In the words of Sri Ramakrishna; “It is fried in the butter of *Jyana* and soaked in the syrup of *Bhakti*.”

Swami Prabhupada (Founder of ISCKON) wrote about the Uddhava Gita: “Lord Sri Krishna is factually the spiritual master of the three worlds, and He is the original source of all Vedic knowledge. It is very difficult, however, to understand the personal feature of the Absolute Truth, even from the Vedas. His personal instructions are needed in order to understand the Personality of Godhead as the Supreme Absolute Truth. Bhagawad Gita is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Krishna exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world. Undoubtedly Bhagawad Gita was spoken by the Lord on the Battlefield of Kurukshetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of Bhagawad Gita, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in Bhagawad Gita.” From this we can understand that although Uddhava Gita contains instructions similar to those imparted to Arjuna on the battlefield of Kurukshetra, it also contains very confidential teachings that are not available even in Bhagawad Gita. The five truths that embody the teachings of Bhagawad Gita— *Ishvara* (the Supreme Lord), *Jiva* (the living entities), *Prakrati* (material nature), *Kala* (time), and *Karma* (activities)—are fully elaborated upon in the Uddhava Gita. The Vedic literature offers us many Gitas, or songs. There are the Gita Govinda, Venu Gita, Bhramara Gita, Gopi Gita, Avanti Gita, Bhagawad Gita, Uddhava Gita and many more. The purpose of these songs is to invoke our forgotten eternal loving relationship with the Supreme Lord. Thus, the songs found in the Vedic literature are not like the ordinary songs of this material world, which are compared to the croaking of frogs, simply inviting the snake of death. Near the end of Lord Krishna’s manifested pastimes in this material world



five thousand years ago, the demigods, headed by Brahma and Shiva, went to see Him at Dwaraka. At that time, they submitted this appeal: “My dear Lord, previously we had requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has now been fulfilled. You killed innumerable demons in order to protect Your devotees, and You re-established the religious principles that had been forgotten in the course of time. You have certainly broadcasted Your glories throughout the world, so that everyone can easily become purified simply by hearing about You. Descending into the dynasty of King Yadu, You have manifested Your unique transcendental form, and for the benefit of the entire universe, You have executed magnanimous transcendental pastimes. My dear Lord, pious and saintly persons, who, in the age of Kali, hear and chant narrations of Your transcendental pastimes, will easily cross over the dense darkness of that terrible age. O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred and twenty-five autumns with Your devotees. My dear Lord, there is nothing remaining for Your Lordship to do on behalf of the demigods. O Lord, You are the basis of everything and if You so desire, then kindly return to Your own abode in the spiritual world.” Lord Krishna replied, “I have very well understood your prayers. I have certainly executed My duty of removing the burden of the earth, but if I depart for My own abode at this time, the members of the Yadu dynasty will constitute another great burden. Therefore, before I depart from this world, I shall arrange for the withdrawal of the Yadu dynasty.” Thereafter, Lord Krishna inspired Durvasa Muni and other Sages to curse the members of the Yadu dynasty, so that while quarrelling with each other, they would be annihilated. Lord Krishna then met the elder members of the Yadu dynasty and informed them, “Because of the curse of the Brahmanas, I see many inauspicious omens foreboding great disturbances and destruction. We should therefore go to Prabhasa-teroha, which is a very sacred place. There, we will be able to counteract the ill effects of all our sinful activities by satisfying the Brahmanas with gifts of charity.” Then, in obedience to the Lord’s desire, the members of the Yadu dynasty went to Prabhasa-teroha, and a fire sacrifice was performed. At that time the men of the Yadu dynasty drank an intoxicating beverage that made them forget everything, even the identities of their mothers, brothers, fathers, children, and friends. Being intoxicated, by the will of the Lord, they fought with each other, and the result was the annihilation of the Yadu dynasty. Actually, the annihilation of the Yadu dynasty was a display of the Lord’s illusory energy, *Maya*. The Yadavas are eternal associates of the Lord, and are therefore eternally liberated souls. When He had contemplated winding up His pastimes within the material world, the Lord considered how, in His absence, the members of the Yadu dynasty would suffer greatly in separation

from Him. It is for this reason that the Lord arranged for their return to His supreme abode before His own departure from the material world. Thereafter Lord Balarama appeared in His form *Sisa-Naga* and departed from this world. Lord Sri Krishna then sat underneath a banyan tree, meditating upon Himself. At that time, Uddhava came before Him and prayed, “My dear Lord, I know that You want to return to Your eternal abode in the spiritual sky. I cannot bear to live without You, and so please take me with You.”

Lord Sri Krishna is the central figure of this wonderful work Uddhav Gita, the Lord on the eve of His exit from the arena of the world gives His parting instructions to His beloved devotee and follower, Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in Bhagawad Gita: *asmal lokad uparate mayi jianaa mad-açrayam arhaty uddhava evaddha sampraty atmavaa varau*

Now I shall leave the vision of this mundane world, and I see that Uddhava, the foremost of My devotees, is the only one who can be directly entrusted with knowledge about Me.

Sri Krishna further said, “After My departure from this world, Uddhava will preserve the knowledge I have unfolded. He is in no way inferior to Me and he will give My teachings to the world.”

On seeing the Lord giving instructions and making himself ready to leave, Uddhava, a very close associate of Krishna, called him aside, offered *Namaskar* and said the following: “You are the Lord of all *Yoga-Shakti* and *Maya-Shakti*, and you’re *Namasravanam* and *Kirthanam* itself will bring *Punyam*, and reduce attachment to all worldly things. You do not come under the curse of the Yadava clan and with you around we will cross over *Maya* and *Samsara*. Only Yogis put forth great efforts, follow *Brahmacharyam* and perform great *tapas* to gain Brahman, but for us we do not require that, remaining with you alone is *Samsara-nasa*. I have been with you all along, using all things like *Mala*, *Ghandam*, dress, ornaments, etc used by you and by whatever has been left over by you, and now I cannot live even half a minute without you, so you should stay back”. Overwhelmed by grief of parting Uddhava revealed thus, and to him Lord Krishna teaches the Uddhava Gita in the 23 chapters and teaches him *Dwaita Bhakti* and *Adwaita-jnanam*, and makes him understand that Uddhava is never away from *Ishwara*, and *Ishwara* is never away from anything.”

Lord Krishna replied, “There is something remaining for you to do on My behalf in this world, and so you must stay here for some time. I will now disclose to you the most confidential understanding of religious principles, whereby even a blind man can easily follow the path and ultimately attain pure love for Me. After understanding this most confidential subject matter, it will be your duty to

impart it to the Sages residing at Badarikashrama, headed by Nara Narayan.”

*Sri-Bhagavan uvacha*

*yad attha maa maha-bhaga tac-cikernitam eva me*

*Brahma bhavo loka-palau svar-vasa me bhikaiknieau*

The Supreme Lord said: O most fortunate Uddhava, what you have ascertained about My desire to destroy the Yadu dynasty and then return to Vaikuntha is correct. This is actually My desire, and Brahma, Shiva, and the other demigods are praying for Me to return to My abode in Vaikuntha.

Brahma also addressed Krishna, saying that the Avatara purpose is over signified by the removal of the burden that disturbed the harmony of the creation, also establishment of *Dharma*, and the emergence of *Satpurushas* and *Jnanis*. He requested Krishna to give up his *Mayika-Sareram* and return to Vaikuntha, his own abode. Other Devas also prayed:

The Devas *Stuthi*, “We prostrate your feet which is the liberator of the strong shackles of *Samsara* through words we sing Your *Stuthi* and in mind we meditate on Your form. You are the *Srishti*, *Sthithi* and *layakarta*, the *Karanam* Brahman, by your *Trigunatmikamaya Sakhti* you created this *Jagat* and you are not touched by any of these *Karmas*. Meditating on your feet, a *Sattwapradhana Purusha* (one who is committed to worship, scriptural study, charity and austerities) gains purity of mind, and becomes fit for the knowledge. The impurities in the form of *Kama*, *Krodha*, *Lobha*, *Moha*, *Mada*, and *Mathsarya* are all destroyed and the person becomes *Asamavibhutihi* having qualities of Lord.”

The reason for the Lord’s descent into the material world was revealed by the Lord Himself in the Bhagawad Gita (4.9):

*yada yada hi dharmasya glanir bhavati bharata*

*abhyutthanam adharmasya tadatmana sajamy aham*

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of ir-religion—at that time, I descend Myself.

Shrimad Bhagavatam is one of the most authoritative of Hindu scriptures and is authored by the great Ved Vyasa, by whom it was taught to his illustrious son Shuka. My father Pandit Janki Nath Gadoo taught and inspired me to re-write the last instructions of Lord Sri Krishna to his relative, friend and above all a devotee, known as Uddhava. This is called as the farewell message of Lord Krishna and is also known as Uddhava-Gita.

The commentaries by the spiritual master A. C. Bhaktivedanta Swami Prabhupada, (founder of ISKCON) and Swami Mahadeva Nanda (Advaita Ashram) on Uddhava Gita have been heavily used in compiling this study. I bow to these great souls in obeisance.

**HOLI , a festival of spiritual colours, 12<sup>th</sup> March 2017.**

**CHAMAN LAL GADOO**

## UDDHAVA GITA

### CONCLUDING CHAPTER: XXIII

#### THE CAUSE OF DELUSION

10. Uddhava said:

O Lord, relative existence is impossible either to Atman or to the body, for they are the subject and the object, the Self-effulgent one and non-self, respectively. All the same it is perceived. So whose should it be?

11. The Atman is changeless, transcendent, pure, self-effulgent, ever-manifest, and like fire (illumine); while the body is non-intelligent, like wood. So which of these has relative existence?

12. The Lord said:

So long Self is related to the body, the organs and the Pranas, relative existence, even though unreal, has a semblance of reality for the undiscriminating man.

13. Even though the Universe is unreal, this man never misses having relative existence, as one given to thinking of sense objects experiences troubles in dreams:

14. As a dream is a fruitful source of troubles to a sleeping man, but it no more deludes him when he awakes.

15. Grief, joy, fear, anger, greed, infatuation, desire, etc, as well as birth and death are observed to belong to egoism and not to Atman.(because they are absent in dreamless sleep)

16. The *Jiva* identifying itself with the body, the organs, the *Pranas*, and mind, of which he is self and assuming a form made up of tendencies and activities, travels, under the sway of God, hither and thither in relative existence, called by various names such as *Sutra* and *Mahat* and so on.

17. Cutting as under with the sword of knowledge sharpened by service into the Teacher, this aggregate of mind, speech, Pranas, body and work ---which, though without a basis, is manifested in diverse forms---the meditative man wonders over the earth free from attachment.

18. Knowledge is the discrimination, by means of the scriptures, performance of one's duty, direct perception, traditions and inference, that whatever is at the beginning and end of the Universe, viz its illumine and cause, is alone in the intermediate stage.

19. As gold, not converted into beautiful ornaments, is the same before and after all its modifications, as also in intermediate stage, even though it may be called by various names, so am I in respect of the Universe.

20. That transcendent entity (Brahman), My friend, by which the mind with its three states (wakefulness, dream and profound sleep), the three *Gunas* (*Satav*, *Rajas*, *Tamas*) and the Universe with its threefold division of cause, effect, and agent, are posited directly and indirectly, is alone real.

21. That which is neither before nor after, is also non-existent in the interim. It is a mere name. I am of opinion that whatever is caused or brought to light by some other thing must be that and nothing else.

22. The world of changes which was originally non-existent is a Rajasika projection of the Brahman and appears because of it. But the Brahman is self-existent and self-effulgent. Hence the Brahman alone appears in multiple forms as the organs, the subtle elements, the mind and the gross elements.

23. Clearly removing one's doubt about the Atman by reasons that lead to a realization of the Brahman, one should turn away from all sense-pleasures, being satisfied with the bliss of the Self.

24. The body is not the Atman, for it is material. Neither are the organs, the Gods, the *Pranas*, air, water, fire, ether, earth the sense objects (5 organs), the *Manas*, the intellect, the *Chitta*, the ego and *Prakriti*—for they are all matter.

25. If the organs, which are made of the *Gunas*, are controlled, what credit does it bring to a man who has completely realized My nature, and if they are outgoing, what blemish? What matters it to sun if the clouds gather together or are scattered?

26. As the sky is not affected by the ever-changing attributes (of drying, burning, wetting and soiling) of air, fire, water and earth, or of the seasons, so the Absolute, which is beyond egoism, is not affected by the impurities of *Sattva*, *Rajas* and *Tamas*, which cause transmigration.

27. Yet contact with sense objects, which are the creation of nescience should be avoided till attachment, which is a stain on the mind, has been removed by a strong and systematic devotion to Me.

28. As men's disease, carelessly treated, crops up again and again and troubles them, so a mind, from which desire and activity have not been destroyed, torments a bad Yogi who is attached to everything.

29. Those unsuccessful Yogis who have been lead astray by obstacles in the shape of men (attached to relatives / friends), dispatched by the Gods for that purpose, practice on account of their previous habit, Yoga alone in their future life, and not an extension of work.

30. It is the body which, directed by something (past impressions) works and is modified till death, but the man of realization, with his desire quenched by experiencing the bliss of the Atman, even though he is in the body, is not effected by work.

31. The man, whose mind rests in the Atman, does not even know the body as it stands, sits, walks, lies down, eats food or performs any other normal functions.

32. Even if the illuminated man sees the objects of the outgoing senses, he does not consider them as something real and other the Self, because they are rejected by inference on account of their multiplicity--as a man, on waking from sleep,

dismisses the vanishing dream perceptions.

33. Formerly before illumination the effects nescience (body) diversified by the *Gunas* and works (good and bad engendered by *Sattva, Rajas, Tamas*). My friend, were taken as mixed up with Self; they again dissolve on the dawning of Knowledge. But the Self is neither accepted nor discarded.

34. Just as sunrise takes away the veil of darkness from men's eyes but does not create anything, so the knowledge of Me (the *Atman*) if skilful, takes away the darkness from men's intellect.

35. This *Atman* is self-effulgent, birthless, unknowable, knowledge Absolute, all-perceiving, one and without a second, and beyond speech, for under Its direction speech, and *Pranas* function.

36. The delusion of the mind consists in this that it imagines duality in the Absolute *Atman*, for except one's own self the duality has no foundation.

37. It is only people wise in their own conceit who consider this duality, consisting of the five elements and perceived through name and form as irrefragable and quite gratuitously assume the *Vedantic* view to be a piece of glorification.

38. Should the body of a *Yogi* who is but practicing *Yoga* and is not yet an adept in it, be over taken by troubles that may have cropped up in the course of it, then the following remedies are prescribed:

39. Some of these troubles he should burn up through Yogic concentration, (e.g. by concentrating on the sun and the moon, remove sensations of heat/cold respectively), some (rheumatism etc) through postures coupled with retention of breath, and some (e.g. due to planets, snakes etc.) through austerities, in Mantras and medicines.

40. Some evils (like lust); we should slowly kill through meditation on Me and the chanting of My name, etc., and some (haughtiness) through service to the great Masters of *Yoga*.

41. There are some strong willed people who by various means first make the body very strong and of undecaying youth, and then practice *Yoga* with a view to acquiring extraordinary powers (but are hindrance to realization).

42. But that is not praised by the wise, for such effort is useless, since the body is mortal (*Atman* being eternal) like fruit of a tree.

43. If, in the course regularly practicing *Yoga*, his body gets strong, the intelligent *Yogi* who is devoted to Me should not give up the practice, pinning his faith on that (He should not get attached to these powers, which are nothing in comparison with the majesty of the *Atman*).

44. The *Yogi* who practices this *Yoga*, relying solely on Me and having no desires is not thwarted by obstacles and experiences the Bliss of the Self.

## CONCLUDING CHAPTER XXIV AN EASY WAY TO SELF REALIZATION

Uddhava said:

1. O Achyuta, I consider the pursuit of this Yoga extremely difficult for one who is not a master of his senses. Please tell me in a simple way how a man may attain realization easily.
2. O lotus-eyed One, often do Yogis who are trying to control the mind feel despondent either owing to their failure to do so, or being exhausted in their struggle to control the mind.
3. Hence O lotus eyed One, O Lord of universe; Sages with discrimination never fail to resort cheerfully to Thy Lotus-feet which shower Bliss. They are not overtaken by Thy inscrutable *Maya* and are never proud of their attainments in Yoga and work.
4. O Achyuta, O Friend of all, is it any wonder that Those placest Thou-self unreservedly at the disposal of Thy servants who have no other refuge but Thee? For didn't Thou not gladly mix terms of friendship with animals (Reference to monkeys and bears as incarnation as Lord Rama) even though high Potentates (such as Brahma) lay the ends of their shining crowns at Thy footstool?
5. Who that knows that Thou lost to Thy devotees, would discard Thee, the Self of all, the well-beloved Lord, the Giver of all boons to Thy dependents, and who would resort to any other master for material prosperity, or for forgetfulness (i.e. liberation) of the world either? What indeed is inaccessible to us who adore the dust of Thy feet?
6. O Lord, Sages, whose joys increase as they think of Thy favours, can never---not even in the lifetime of Brahma---repay their debt of gratitude to Thee, who revealest Thy nature, by removing the evil (sense pleasures) of all beings in a double form---outside, as the Teacher, and inside, as the Indwelling Rular.

Shuka said:

7. Being thus asked by the devoted Uddhava, the God of gods, whose toy is the world, and who, through His Own powers (*Sattava*, *Rajas* and *Tamas*) assumes a triple form (as Vishnu, Brahma and Shiva respectively) said with a loving beautiful smile.

The Lord said :

8. Well, I shall tell you some excellent forms of religion concerning Me, practising which with faith a man can conquer formidable Death.
9. Placing one's *Manas* and mind-stuff in Me, with the body and mind delighting in the religion Concerning Me, one should calmly do all work for My sake, remembering Me all the while.

10. One should resort to sacred tracts inhabited by holy men devoted to Me. Among the Gods, *Aasuras* and men, one, should initiate the conduct of those alone who are My devotees.

11. One should arrange, either single handed or jointly with others special days, gatherings and festivities celebrated in my honour with royal splendours, in shape of music and dance, and so on.

12. With a pure mind one should observe in all beings as well as in oneself only He, the Atman, who am both inside and out and unobstructed like the day.

13-14. O great soul, he who, taking his stand on pure knowledge, thus regards and honour all beings as Myself, who has same attitude towards Chandala as well as a Brahmana, a thief as well as a patron of Brahmanas, a spark of fire as well as the sun, and a ruffian as well as kind man is considered a Sage.

15. Ideas of rivalry, jealousy, pity and egoism quickly depart from a man who always thinks of Me in all men.

16, Ignoring the derisive smiles of one's friends, and leaving aside a merely physical view (of birth, position etc.) of things as well as shame, one should prostrate oneself on the ground before every creature, down to a Chandala, a cow, an ass or a dog.

17. One should worship this in thought, word and deed till one comes to look upon all beings as Myself.

18. To such a man everything is Brahman, owing to the knowledge that comes of seeing Atman in all. Seeing the Brahman all round, he is free from doubts and gives up all work.

19. This looking upon all beings as Myself in thought, word and deed is, to My mind, the best of all methods of worship.

20. My dear Uddhava, once begun, there is not the least destruction for the religion concerning Me, for it is free from desire and I have Myself adjusted this religion as perfect, on account of its being transcendent.

21. O best of men, any trifling activity whatsoever, such as that due to fear etc. if it is unselfishly meant for Me, becomes religion.

22. Herein lies the wisdom of the wise, and the cleverness of the intelligent that in this very birth they attain Me, the Real and Immortal, by means of something that is unreal and moral.

23. Here I have given you, to a synthetic as well as an analytic way, a complete epitome of the philosophy of Brahman, which is hard to understand even to Gods

24. I have repeatedly told you about knowledge with clear reasonings. Knowing this a man has his doubts dispelled and attains liberation.



25. He who understands your questions which I have adequately answered, as well as this discourse, attains the Eternal supreme Brahman, which is a secret even in the Vedas.
26. To one who fully communicates it to My devotees, I of my own accord give Myself for thereby he imparts the highest knowledge.
27. He who daily reads out this exceedingly sacred and purifying episode, is purified by showing Me with lamp of knowledge to others.
28. That man who calmly listens to it every day with faith, cherishing a strong devotion to Me, is not fettered by work.
29. Friend Uddhava, have you rightly comprehended the Brahman? And have your infatuation and that grief, which was in your mind, left you?
30. You must not communicate this message to one who is haughty, atheistic deceitful, unwilling to listen, wanting in devotion and wicked.
31. You should impart it to one who is free from these defects, is devoted to the Brahmanas, dear to Me, good and pure aye, even to the Shudras and women should they have devotion.
32. After knowing this, an aspirant has nothing more to know; One who has drunk the delicious nectar, has craving for no other drinks.
33. My friend, I am to you (and all devotees like you) all that fourfold gain (viz: Virtue, Wealth, Desire and Libration) ---the whole of it---that people obtain from knowledge, work, Yoga, economics and politics.
34. When a man relinquishing all work surrenders himself to Me, it is then that I like to magnify him most. Attaining immortality, he is fit for oneness with Me. Shuka said:
35. Being thus shown the path of Yoga, and listening to the discourse of Sri Krishna, of Supreme glory, Uddhava had his eyes filled with tears and his voice was choked with emotion. He could not utter anything and remained with folded hands.
36. O king (Parikshit), controlling through patience, the mind convulsed with emotion and considering himself blessed, he touched the lotus feet of the Yadavas with his head and spoke with folded palms:  
Uddhava said:
37. O Parent of Brahma, Thy Very presence has scattered that thick darkness of infatuation which I had been harbouring in my mind. Can chill, darkness and fear triumph over one who has resorted to a fire?
38. Thou hast out of Thy grace resorted to me, Thy servant, the lump of knowledge Who, that conscious of Thy favour, will forsake Thy feet and seek another refuge? 39. That strong net of affection for the Dashartas (relatives of Uddhava) *Vrishmis*,

*Andhakar* and *Sattvatas* which Thou through Thy inscrutable power didst cast over me to propagate Thy creation, Thou hast cut as under with the knowledge relating to Thee.

40. Salutations to Thee, O great Yogi! Please instruct me, who have taken refuge in Thee, how I may acquire an undying devotion to Thy lotus feet.

The Lord said:

41—44. Go Uddhava, at My command to My hermitage called Badari, where, at the very sight of the Alakananda, the sacred river that sprang from My feet, all your sins, My friend, will be removed and you will be purified by touching and bathing in it. There clad in bark, living on wild roots and fruits, averse to pleasures, patient under all hardships, calm and well behaved, with your senses under control and mind concentrated, possessed of knowledge and realization, reflecting on what I have taught you and what you have already considered, with your mind and speech attached to Me—practice the religion concerning Me, the Supreme.

Shuka said:

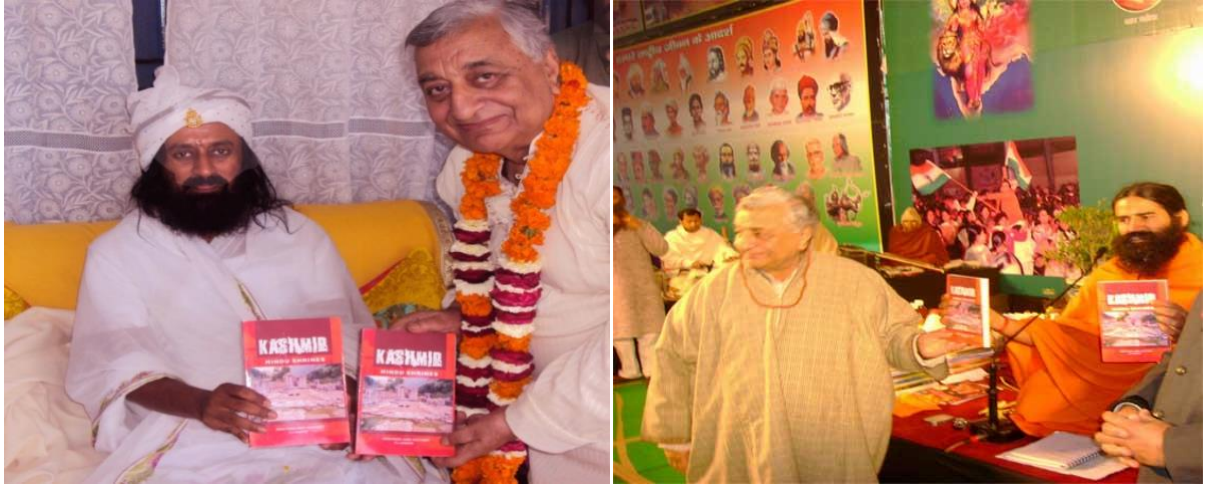
45. Thus addressed by Him whose remembrance takes away relative existence Uddhava reverently went round Him, and as in the act of taking leave he placed his head at His feet, he bathed them with tears, even though he was habitually free from pleasure and pain, for his heart was stirred.

46. Stung with the thought of separation from one whom it was extremely difficult to part with, he could not leave Him, and overwhelmed with grief, was in a miserable plight. At last, saluting Him again and again, and placing Master's slippers on his head, he departed.

47. Thus placing Him in the recesses of his heart, the great devotee went to Vishata (another name of Badarikashrama) and following the instructions of the one Friend of the universe, attained oneness with the Lord Hari.

48. He who but tastes with genuine faith of this nectar of Knowledge that was imparted to the devoted Uddhava by Sri Krishna—whose feet the Masters of Yoga worship, and that is stored in the path of devotion, which is an ocean of bliss—frees himself, and the world with him.

49. That Revealer of the Vedas who, to take away the fear of transmigration, like a bee extracted the essence of the Vedas, comprising the highest knowledge and realization, as He had done nectar (The reference is to the churning of the ocean by the Devas and Asuras for the sake of nectar) from the ocean, and gave it to His servants to drink—that primeval perfect Being Krishna by name, **I salute**.



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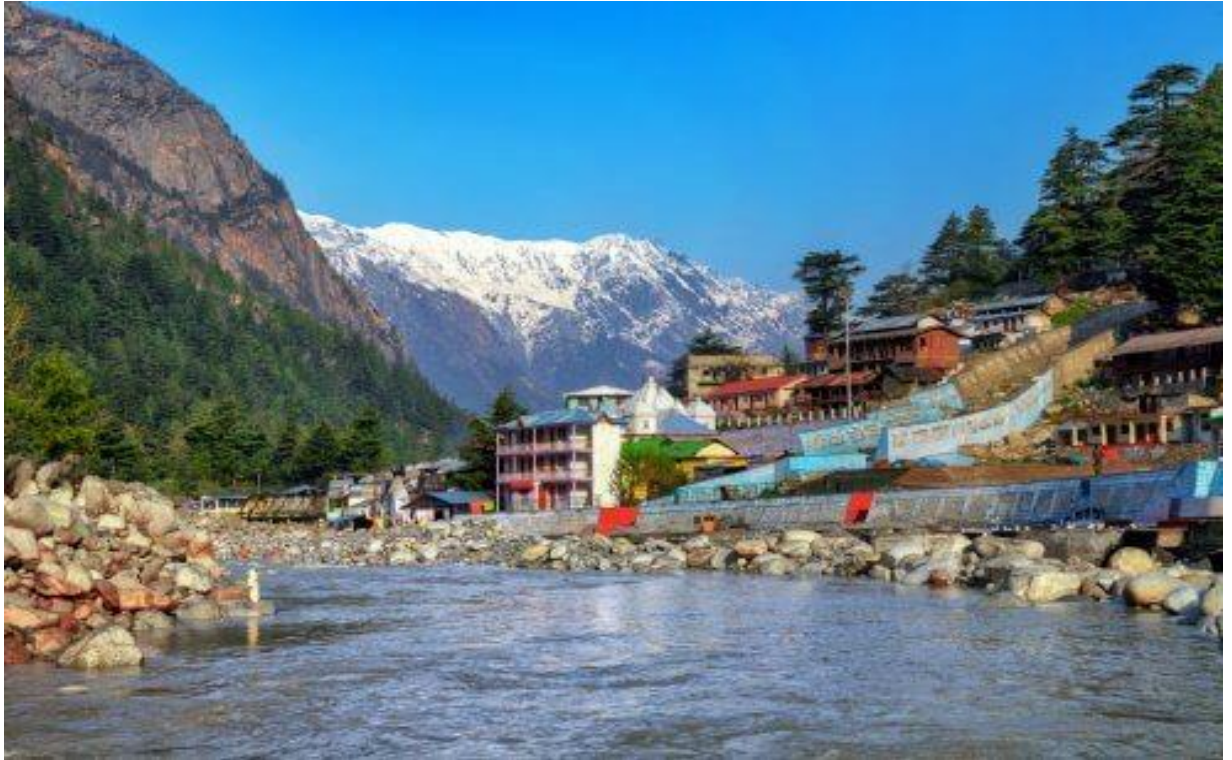
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