

**Uddhava Gita**  
**from the Bhagavata Purana**  
**Chapter 24**

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उद्धव उवाच  
Uddhava said,  
uddhava uvāca

सुदुश्चरामिमां मन्ये  
I consider this extremely difficult -  
suduścarām imāṃ manye

योगचर्यामनात्मनः ।  
the practice of yoga for one who lacks self-control.  
yoga-caryām anātmanah

यथाञ्जसा पुमान् सिद्ध्येत्  
How a person can accomplish it correctly?  
yathāñjasā pumān siddhyet

तन्मे ब्रूह्यञ्जसाच्युत ॥१॥  
Tell me truthfully, O Krishna.  
tan me brūhy añjasācyuta

प्रायशः पुण्डरीकाक्ष  
O Krishna, mostly  
prāyaśaḥ puṇḍarīkākṣa

युञ्जन्तो योगिनो मनः ।  
yogis who try to control their minds  
yuñjanto yogino manaḥ

विषीदन्त्यसमाधानान्  
get depressed, failing to reach samadhi,  
viśīdanty asamādhānān

मनोनिग्रहकर्षिताः ॥२॥  
intent on restraining the mind.  
mano-nigraha-karśitāḥ

अथात आनन्ददुग्धं पदाम्बुजं  
Therefore, at your blissful lotus feet,  
athāta ānanda-dughaṃ padāmbujaṃ

हंसाः श्रयेरन्नरविन्दलोचन ।  
sages gladly seek refuge, O Krishna.  
haṃsāḥ śrayeraṇṇ aravinda-locana

सुखं नु विश्वेश्वर योगकर्मभिस्  
But, by practicing yoga, O Lord,  
sukhaṃ nu viśveśvara yoga-karmabhis

त्वन्माययामी विहता न मानिनः ॥३॥  
the prideful, overcome by Your maya, do not seek refuge.  
tvan-māyayāmī vihatā na māninaḥ

तं त्वाखिलात्मदयितेश्वरमाश्रितानां  
You are the Self of all, dearest Lord of devotees and giver  
taṃ tvākhilātma-dayiteśvaram āśritānāṃ

सर्वार्थदं स्वकृतविद्विसृजेत को नु ।  
of boons. Knowing Your deeds, who would reject You?  
sarvārthadaṃ svakṛtavid viśṛjeta ko nu

को वा भजेत्किमपि विस्मृतयेऽनुभूत्यै  
Who would seek pleasure or even liberation?  
ko vā bhajet kim api vismṛtaye 'nubhūtyai

किं वा भवेन्न तव पादरजोजुषां नः ॥५॥  
What is not gained by us who worship Your feet?  
kiṃ vā bhaven na tava pāda-rajo-juṣāṃ naḥ

किं चित्रमच्युत तवैतदशेषबन्धो  
O Krishna, is it any wonder that  
kiṃ citram acyuta tavaitad aśeṣa-bandho

दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।  
devotees who seek You alone gain intimacy with You,  
dāseṣv ananya-śaraṇeṣu yad-ātmasāttvam

योऽरोचयत्सह मृगैः स्वयमीश्वराणां  
who are even affectionate towards animals when gods  
yo 'rocayat saha mṛgaiḥ svayam īśvarāṇāṃ

श्रीमत्किरीटतटपीडितपादपीठः ॥४॥  
bow down to your holy feet?  
śrīmat-kirīṭa-taṭa-pīḍita-pāda-pīṭhaḥ

नैवोपयन्त्यपचितिं कवयस्तवेश  
O Lord, sages could not fully express their gratitude to You  
naivopayanty apacitiṃ kavayas taveśa

ब्रह्मायुषापि कृतमृद्धमुदः स्मरन्तः ।  
even in Brahma's lifespan, remembering your joyful deeds.  
brahmāyus āpi kṛtaṃ ṛddha-mudaḥ smarantaḥ

योऽन्तर्बहिस्तनुभृतामशुभं विधुन्वन्  
You remove the suffering of embodied beings, both as  
yo 'ntar-bahis tanu-bhṛtām aśubhaṃ vidhunvan

आचार्यचैत्यवपुषा स्वगतिं व्यनक्ति ॥६॥  
external teacher and inner consciousness, showing the way.  
ācārya-caitya-vapuṣā svagatiṃ vyanakti

श्रीशुक उवाच  
Shri Shuka said,  
śrī śuka uvāca

इत्युद्धवेनात्यनुरक्तचेतसा  
Being thus addressed by Uddhava with utter devotion,  
ity uddhavenātyanurakta-cetasā

पृष्ठो जगत्क्रीडनकः स्वशक्तिभिः ।

Krishna, for whom the world is a toy, who by His own power  
prṣṭo jagat-kṛīḍanakaḥ svaśaktibhiḥ

गृहीतमूर्तित्रय ईश्वरेश्वरो

assumed three forms, being the Lord of the gods,  
grhīta-mūrti-traya īśvareśvaro

जगाद सप्रेममनोहरस्मितः ॥ ७ ॥

lovingly and delightfully smiling, said...  
jagāda saprema-manohara-smitaḥ

श्रीभगवानुवाच  
The Blessed Lord said,  
śrī bhagavān uvāca

हन्त ते कथयिष्यामि

Dear Uddhava, unto you I will describe  
hanta te kathayiṣyāmi

मम धर्मान् सुमङ्गलान् ।

My powerful spiritual practices,  
mama dharmān sumāṅgalān

यान् श्रद्धयाचरन् मर्त्यो

following which faithfully, a mortal person  
yān śraddhayācaran martyo

मृत्युं जयति दुर्जयम् ॥ ८ ॥

can overcome invincible death.  
mr̥tyuṃ jayati durjayam

कुर्यात्सर्वाणि कर्माणि  
You should do all deeds  
kuryāt sarvāṇi karmāṇi

मदर्थं शनकैः स्मरन् ।  
calmly, for My sake, remembering Me,  
mad-arthaṁ śanakaiḥ smaran

मय्यर्पितमनश्चित्तो  
with heart and mind fixed on Me,  
mayy arpita-manaś-citto

मद्धर्मात्ममनोरतिः ॥९॥  
taking delight in performing My practices.  
mad-dharmātma-mano-ratiḥ

देशान् पुण्यानाश्रयेत  
You should live in holy places  
deśān puṇyān āśrayeta

मद्भक्तैः साधुभिः श्रितान् ।  
occupied by good people who are devoted to Me.  
mad-bhaktaiḥ sādhubhiḥ śritān

देवासुरमनुष्येषु  
Among gods, demons, and people,  
devāsura-manuṣyeṣu

मद्भक्ताचरितानि च ॥१०॥  
you should follow the example of those devoted to Me.  
mad-bhaktācaritāni ca

पृथक् सत्रेण वा मह्यं  
Either alone or in a group, for Me,  
pṛthak satreṇa vā mahyaṁ

पर्वयात्रामहोत्सवान् ।  
special days, gatherings, and festivals  
parva-yātrā-mahotsavān

कारयेद्गीतनृत्याद्यैर्  
one should organize, with singing, dancing, etc.  
kārayed gīta-nṛtyādyair

महाराजविभूतिभिः ॥११॥  
and regal ceremony.  
mahā-rajā-vibhūtibhiḥ

मामेव सर्वभूतेषु  
Within all beings,  
mām eva sarva-bhūteṣu

बहिरन्तरपावृतम् ।  
present both outside and inside,  
bahir-antar-apāvṛtam

ईक्षेतात्मनि चात्मानं  
you should see Me as your own self within yourself  
īkṣetātmani cātmānaṁ

यथा खममलाशयः ॥१२॥  
like space, the pure abode.  
yathā kham amalāśayaḥ

इति सर्वाणि भूतानि

Seeing all beings

iti sarvāṇi bhūtāni

मद्भावेन महाद्युते ।

as manifestations of Me, O Uddhava,

mad-bhāvena mahā-dyute

सभाजयन् मन्यमानो

considering and respecting them thus,

sabhājayan manyamāno

ज्ञानं केवलमाश्रितः ॥१३॥

one who resorts to this unique knowledge ...

jñānaṃ kevalam āśritaḥ

नरेष्वभीक्ष्णं मद्भावं

Seeing My presence in all people,

nareṣv abhīkṣṇaṃ mad-bhāvaṃ

पुंसो भावयतोऽचिरात् ।

for a person meditating thus, before long,

punso bhāvayato 'cirāt

स्पर्धासूयातिरस्काराः

rivalry, envy, verbal abuse,

spardhāsūyā-tiraskārāḥ

साहङ्कारा वियन्ति हि ॥१५॥

and pride disappear.

sāhaṅkāra viyanti hi

ब्राह्मणे पुल्कसे स्तेने

... in a priest or outcast, in a thief or

brāhmaṇe pulkase stene

ब्रह्मण्येऽर्के स्फुलिङ्गके ।

saint, in the sun or a spark,

brahmaṇye 'rke sphuliṅgake

अक्रूरे क्रूरके चैव

in the kind or cruel,

akrūre krūrake caiva

समदृक् पण्डितो मतः ॥१४॥

one who sees the same - is considered wise.

samadṛk paṇḍito mataḥ

विसृज्य स्मयमानान् स्वान्

Ignoring the derision of friends,

visṛjya smayamānān svān

दृशं व्रीडां च दैहिकीम् ।

embarrassment, and attention to bodies,

dṛśaṃ vrīḍāṃ ca daihikīm

प्रणमेद्दण्डवद्भूमाव्

one should fully prostrate on the ground

praṇamed daṇḍavad bhūmāv

आश्वचाण्डालगोखरम् ॥१६॥

even before a dog, outcaste, cow, or donkey.

ā-śva-cāṇḍāla-go-kharam

यावत्सर्वेषु भूतेषु  
Within all beings, as long as  
yāvat sarveṣu bhūteṣu

मद्भावो नोपजायते ।  
My presence is not recognized,  
mad-bhāvo nopajāyate

तावदेवमुपासीत  
one should worship Me thus  
tāvad evam upāsīta

वाङ्मनःकायवृत्तिभिः ॥१७॥  
with speech, mind, and body.  
vāñ-manah-kaya-vṛttibhiḥ

अयं हि सर्वकल्पानां  
Among all practices, this indeed  
ayaṃ hi sarva-kalpānām

सद्ग्रीचीनो मतो मम ।  
is the best companion, in My opinion,  
sadrīcīno mato mama

मद्भावः सर्वभूतेषु  
to see Me in all beings  
mad-bhāvaḥ sarva-bhūteṣu

मनोवाक्कायवृत्तिभिः ॥१९॥  
through thoughts, words, and actions.  
mano-vāk-kaya-vṛttibhiḥ

सर्वं ब्रह्मात्मकं तस्य  
Everything is a form of brahman.  
sarvaṃ brahmātmakam tasya

विद्ययात्ममनीषया ।  
Through knowledge of the Self,  
vidyayātma-manīṣayā

परिपश्यन्नुपरमेत्  
one who sees this should withdraw  
paripaśyann uparamet

सर्वतो मुक्तसंशयः ॥१८॥  
from the world, being free from doubts.  
sarvato mukta-saṃśayaḥ

न ह्यङ्गोपक्रमे ध्वंसो  
O Uddhava, nothing is ever lost through effort devoted  
na hy aṅgopakrame dhvaṃso

मद्धर्मस्योद्धवाण्वपि ।  
to this practice of Mine. Not even a bit, O Uddhava.  
mad-dharmasyoddhavāṇv api

मया व्यवसितः सम्यङ्  
Being established by Me, this practice is correct,  
mayā vyavasitaḥ samyañ

निर्गुणत्वादनाशिषः ॥२०॥  
being free from defects and desire.  
nirguṇatvād anāśiṣaḥ

यो यो मयि परे धर्मः

Anything offered to Me, the supreme,  
yo yo mayi pare dharmah

कल्प्यते निष्फलाय चेत् ।

serves as practice if it is done without desire,  
kalpyate niṣphalāya cet

तदायासो निरर्थः स्याद्

even if it is useless,  
tad āyāso nirarthaḥ syād

भयादेरिव सत्तम ॥२१॥

like fear, etc. O Uddhava.  
bhayāder iva sattama

एषा बुद्धिमतां बुद्धिर्

This is the wisdom of the wise,  
eṣā buddhimatām buddhir

मनीषा च मनीषिणाम् ।

the intelligence of the intelligent,  
manīṣā ca manīṣiṇām

यत्सत्यमनृतेनेह

which, though being unreal  
yat satyam anṛteneha

मर्त्येनाप्नोति मामृतम् ॥२२॥

and mortal, one obtains Me, real and immortal.  
martyenāpnoti māmṛtam

एष तेऽभिहितः कृत्स्नो

What has been taught to you is a complete  
eṣa te 'bhihitaḥ kṛtsno

ब्रह्मवादस्य सङ्ग्रहः ।

summary of the teachings about brahman,  
brahma-vādasya saṅgrahaḥ

समासव्यासविधिना

both in collectively and individually,  
samāsa-vyāsaavidhinā

देवानामपि दुर्गमः ॥२३॥

which is inaccessible even for the gods.  
devānām api durgamaḥ

अभीक्ष्णशस्ते गदितं

You have been told repeatedly  
abhīkṣṇaśas te gaditaṁ

ज्ञानं विस्पष्टयुक्तिमत् ।

this clear and logical knowledge,  
jñānaṁ vispaṣṭa-yuktimat

एतद्विज्ञाय मुच्येत

knowing which, a person is liberated  
etad vijñāya mucyeta

पुरुषो नष्टसंशयः ॥२४॥

and freed from doubts.  
puruṣo naṣṭa-saṁśayaḥ

सुविविक्तं तव प्रश्नं  
Through your questions, clearly answered  
suviviktaṃ tava praśnaṃ

मयैतदपि धारयेत् ।  
by Me, one should grasp  
mayaitad api dhārayet

सनातनं ब्रह्मगुह्यं  
the eternal, hidden truth of brahman  
sanātanaṃ brahma-guhyam

परं ब्रह्माधिगच्छति ॥२५॥  
and reach the supreme.  
paraṃ brahmādhigacchati

य एतन्मम भक्तेषु  
Unto My devotees, one who  
ya etan mama bhakteṣu

सम्प्रदद्यात्सुपुष्कलम् ।  
gives this powerful teaching,  
sampradadyāt supuṣkalam

तस्याहं ब्रह्मदायस्य  
for him, I reveal brahman  
tasyāhaṃ brahmadā yasya

ददाम्यात्मानमात्मना ॥२६॥  
and give Myself by Myself.  
dadāmy ātmānam ātmanā

य एतत्समधीयीत  
One who reads this  
ya etat samadhīyīta

पवित्रं परमं शुचि ।  
supreme and purifying text  
pavitraṃ paramaṃ śuci

स पूयेताहरहर्मा  
becomes purified day by day  
sa pūyetāharahar māṃ

ज्ञानदीपेन दर्शयन् ॥२७॥  
by revealing Me with the lamp of knowledge.  
jñāna-dīpena darśayan

य एतच्छ्रद्धया नित्यम्  
One with faith who always  
ya etac chraddhayā nityam

अव्यग्रः शृणुयान्नरः ।  
listens without distraction, he  
avyagraḥ śṛṇuyān naraḥ

मयि भक्तिं परां कुर्वन्  
gains supreme devotion to Me,  
mayi bhaktiṃ parāṃ kurvan

कर्मभिर्न स बध्यते ॥२८॥  
and is not bound by karma.  
karmabhir na sa badhyate

अप्युद्धव त्वया ब्रह्म  
So, Uddhava, has brahman been  
apy uddhava tvayā brahma

सखे समवधारितम् ।  
fully ascertained by you?  
sakhe samavadhāritam

अपि ते विगतो मोहः  
Has your confusion been removed  
api te vigato mohaḥ

शोकश्चासौ मनोभवः ॥२९॥  
along with the sadness in your heart?  
śokaś cāsau mano-bhavaḥ

नैतत्त्वया दाम्भिकाय  
You should not tell this to anyone who is pretentious,  
naitat tvayā dāmbhikāya

नास्तिकाय शठाय च ।  
atheistic, deceitful,  
nāstikāya śaṭhāya ca

अशुश्रूषोरभक्ताय  
unwilling to listen, lacking devotion,  
aśuśrūṣor abhaktāya

दुर्विनीताय दीयताम् ॥३०॥  
or one who is wicked.  
durvinītāya dīyatām

एतैर्दोषैर्विहीनाय  
Unto those without these defects,  
etair doṣair vihināya

ब्रह्मण्याय प्रियाय च ।  
who are saintly, lovable,  
brahmaṇyāya priyāya ca

साधवे शुचये ब्रूयाद्  
good, and pure - you should tell,  
sādhave śucaye brūyād

भक्तिः स्याच्छूद्रयोषिताम् ॥३१॥  
including devoted shudras and women.  
bhaktiḥ syāc chūdra-yoṣitām

नैतद्विज्ञाय जिज्ञासोर्  
For a seeker of knowledge, nothing  
naitad vijñāya jijñāsor

ज्ञातव्यमवशिष्यते ।  
remains to be known.  
jñātavyam avaśiṣyate

पीत्वा पीयूषममृतं  
Having imbibed this nectar of immortality,  
pītvā pīyūṣam amṛtaṁ

पातव्यं नावशिष्यते ॥३२॥  
nothing remains to be imbibed.  
pātavyaṁ nāvaśiṣyate

ज्ञाने कर्मणि योगे च  
Through study, work, yoga,  
jñāne karmaṇi yoge ca

वार्तायां दण्डधारणे ।  
worldly activities and politics,  
vārtāyaṃ daṇḍa-dhāraṇe

यावानर्थो नृणां तात  
whatever can be achieved, O Uddhava,  
yāvān artho nṛṇāṃ tāta

तावांस्तेऽहं चतुर्विधः ॥३३॥  
I am all that for you, all four goals of life.  
tāvāṃs te 'haṃ catur-vidhaḥ

श्रीशुक उवाच  
Shri Shuka said,  
śrīśuka uvāca

मर्त्यो यदा त्यक्तसमस्तकर्मा  
When a mortal man gives up all deeds  
martyo yadā tyakta-samasta-karmā

निवेदितात्मा विचिकीर्षितो मे ।  
and devotes himself to Me,  
niveditātmā vicikīrṣito me

तदामृतत्वं प्रतिपद्यमानो  
then, attaining immortality,  
tadāmṛtatvaṃ pratipadyamāno

मयात्मभूयाय च कल्पते वै ॥३४॥  
he becomes fit to merge with Me.  
mayātmabhūyāya ca kalpate vai

स एवमादर्शितयोगमार्गस्  
Uddhava, after being shown the path of yoga  
sa evam ādarśita-yoga-mārgas

तदोत्तमश्लोकवचो निशम्य ।  
by hearing to the words of Krishna,  
tadottama-śloka-vaco niśamya

बद्धाञ्जलिः प्रीत्युपरुद्धकण्ठो  
with folded hands, his throat choked with love,  
baddhāñjaliḥ prīty-uparuddha-kaṇṭho

न किञ्चिदूचेऽश्रुपरिप्लुताक्षः ॥३५॥  
and his eyes full of tears, he could not say anything at all.  
na kiñcid ūce 'śru-pariplutākṣaḥ