

Uddhava Gita
from the Bhagavata Purana
Chapter 6

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श्रीभगवानुवाच
The Blessed Lord said,
śrī bhagavān uvāca

बद्धो मुक्त इति व्याख्या
Bondage and liberation are defined from the standpoint
baddho mukta iti vyākhyā

गुणतो मे न वस्तुतः ।
of My gunas, not from the standpoint of reality.
guṇato me na vastutaḥ

गुणस्य मायामूलत्वान्
Because gunas are born of maya,
guṇasya māyā-mūlatvān na

न मे मोक्षो बन्धनम् ॥१॥
for Me, there is no liberation or bondage.
na me mokṣo na bandhanam

शोकमोहौ सुखं दुःखं
Sorrow, delusion, happiness, sadness,
śoka-mohau sukhaṃ duḥkhaṃ

देहापत्तिश्च मायया ।
and birth are due to maya.
dehāpattiś ca māyayā

स्वप्नो यथात्मनः ख्यातिः
Like a dream, imagined by one's mind,
svapno yathātmanaḥ khyātiḥ

संसृतिर्न तु वास्तवी ॥२॥
the world is not absolutely real.
samsṛtir na tu vāstavī

विद्याविद्ये मम तनू

Knowledge and ignorance are My manifestations.
vidyāvidye mama tanū

विद्ध्युद्धव शरीरिणाम् ।

O Uddhava, know this. For people,
viddhy uddhava śarīriṇām

मोक्षबन्धकरी आद्ये

they are the primary cause liberation and bondage,
mokṣa-bandha-karī ādye

मायया मे विनिर्मिते ॥३॥

created by My maya.
māyayā me vinirmite

एकस्यैव ममांशस्य

For a person who is part of Me,
ekasyaiva mamāṁśasya

जीवस्यैव महामते ।

for a jīva, O Uddhava,
jīvasyaiva mahāmate

बन्धोऽस्याविद्ययानादिर्

his beginningless bondage is due to ignorance
bandho 'syāvidyayānādir

विद्यया च तथेतरः ॥४॥

and his liberation is due to knowledge.
vidyayā ca tathetaraḥ

अथ बद्धस्य मुक्तस्य

Now, about those bound and liberated,
atha baddhasya muktasya

वैलक्षण्यं वदामि ते ।

I will tell you the difference,
vailakṣaṇyaṃ vadāmi te

विरुद्धधर्मिणोस्तात

their different qualities
viruddha-dharminōs tāta

स्थितयोरेकधर्मिणि ॥५॥

abiding in each person.
sthitayor eka-dharmini

सुपर्णावितौ सदृशौ सखायौ

Two similar birds, two friends
suparṇāv etau sadṛśau sakhāyau

यदृच्छयैतौ कृतनीडौ च वृक्षे ।

by chance built their nests in the same tree.
yadṛcchayaitau kṛta-nīḍau ca vṛkṣe

एकस्तयोः खादति पिप्पलान्नम्

One of them eats fruits of the tree.
ekas tayoh khādati pippalānnam

अन्यो निरन्नोऽपि बलेन भूयान् ॥६॥

The other eats nothing, yet is stronger.
anyo niranno 'pi balena bhūyān

आत्मानमन्यं च स वेद विद्वान्
Knowing itself and the other is the wise bird
ātmānam anyam ca sa veda vidvān

अपिप्लादो न तु पिप्लादः ।
who eats nothing, but the bird that eats does not know.
apippalādo na tu pippalādaḥ

योऽविद्यया युक् स तु नित्यबद्धो
One with ignorance is eternally bound,
yo 'vidyayā yuk sa tu nitya-baddho

विद्यामयो यः स तु नित्यमुक्तः ॥७॥
but one with knowledge is eternally free.
vidyā-mayo yaḥ sa tu nitya-muktaḥ

इन्द्रियैरिन्द्रियार्थेषु
The senses perceive sense objects,
indriyair indriyārtheṣu

गुणैरपि गुणेषु च ।
that is, the gunas perceive gunas.
guṇair api guṇeṣu ca

गृह्यमाणेष्वहं कुर्यान्
When they arise, the wise identify not with them
gr̥hyamāṇeṣv ahaṃ kuryān

न विद्वान् यस्त्वविक्रियः ॥९॥
being unchanging in nature.
na vidvān yas tvavikriyaḥ

देहस्थोऽपि न देहस्थो
Even in a body, the wise are not embodied
dehastho 'pi na dehastho

विद्वान् स्वप्नाद्यथोत्थितः ।
like one woken up from a dream.
vidvān svapnād yathotthitaḥ

अदेहस्थोऽपि देहस्थः
But the ignorant identifies himself with his body
adehastho 'pi dehasthaḥ

कुमतिः स्वप्नदृश्यथा ॥८॥
like one who is dreaming.
kumatiḥ svapna-dṛṣya yathā

दैवाधीने शरीरेऽस्मिन्
In a body governed by past karma,
daivādhīne śarīre 'smin

गुणभाव्येन कर्मणा ।
due to activities of the gunas
guṇa-bhāvyaena karmaṇā

वर्तमानोऽबुधस्तत्र
when engaged in action, the ignorant
vartamāno 'budhas tatra

कर्तास्मीति निबध्यते ॥१०॥
identifies with them and is bound.
kartāsmīti nibadhyate

एवं विरक्तः शयन
A detached person, when lying,
evaṃ viraktaḥ śayana

आसनाटनमञ्जने ।
sitting, walking, bathing,
āsanāṭana-majjane

दर्शनस्पर्शनघ्राण
seeing, touching, smelling,
darśana-sparśana-ghrāṇa-

भोजनश्रवणादिषु ॥११॥
eating, listening, etc
bhojana-śravaṇādiṣu

वैशारद्येक्षयासङ्ग
By skillful understanding and with the
vaiśāradyeḥkṣayāsaṅga-

शितया छिन्नसंशयः ।
sharp (axe of) detachment, his doubts are severed.
śitayā chinna-saṃśayaḥ

प्रतिबुद्ध इव स्वप्नान्
Like one who wakes up from a dream,
pratibuddha iva svapnān

नानात्वाद्धिनिवर्तते ॥१३॥
he turns away from duality.
nānātvāddhinivartate

न तथा बध्यते विद्वान्
that wise one is not bound like the ignorant,
na tathā badhyate vidvān

तत्र तत्रादयन् गुणान् ।
attributing every experience to the gunas.
tatra tatrādayan guṇān

प्रकृतिस्थोऽप्यसंसक्तो
He is detached, even while in the world,
prakṛtistho 'py asaṃsakto

यथा खं सवितानिलः ॥१२॥
like the sky, sun, and wind.
yathā khaṃ savitānilaḥ

यस्य स्युर्वीतसङ्कल्पाः
For one free from desires
yasya syur vīta-saṅkalpāḥ

प्राणेन्द्रियमनोधियाम् ।
and the activities of the prana, senses, mind & intellect,
prāṇendriya-mano-dhiyām

वृत्तयः स विनिर्मुक्तो
he is completely free
vṛttayaḥ sa vinirmukto

देहस्थोऽपि हि तद्गुणैः ॥१४॥
from their qualities, even while embodied.
dehastho 'pi hi tad-guṇaiḥ

यस्यात्मा हिंस्यते हिंस्रैर्
When hurt by cruel people
yasyātmā hiṃsyate hiṃsrair

येन किञ्चिद्वदच्छया ।
for no reason whatsoever,
yena kiñcid yadṛcchayā

अर्च्यते वा क्वचित्तत्र
or when worshiped by others,
arcyate vā kvacit tatra

न व्यतिक्रियते बुधः ॥१५॥
the wise are not affected.
na vyatikriyate budhaḥ

न कुर्यान्न वदेत्किञ्चिन्
Without doing, saying, or
na kuryān na vadet kiñcin

न ध्यायेत्साध्वसाधु वा ।
thinking anything good or bad,
na dhyāyet sādhv-asādhu vā

आत्मारामोऽनया वृत्त्या
reveling in oneself, with this attitude
ātmārāmo 'nayā vṛttyā

विचरेज्जडवन्मुनिः ॥१७॥
the wise wander aimlessly.
vicarej jaḍavan muniḥ

न स्तुवीत न निन्देत
Not praising or criticizing
na stuvīta na nindeta

कुर्वतः साध्वसाधु वा ।
those who do good or bad deeds,
kurvataḥ sādhv-asādhu vā

वदतो गुणदोषाभ्यां
free from good or bad karma,
vadato guṇa-doṣābhyāṃ

वर्जितः समदृङ्मनिः ॥१६॥
the wise see all with equanimity.
varjitaḥ samadṛṅ muniḥ

शब्दब्रह्मणि निष्णातो
If one knows the scriptures
śabda-brahmaṇi niṣṇāto

न निष्णायात्परे यदि ।
but does not know brahman,
na niṣṇāyāt pare yadi

श्रमस्तस्य श्रमफलो
his efforts are like those of a cowherd
śramas tasya śrama-phalo

ह्यधेनुमिव रक्षतः ॥१८॥
who cares for a cow that gives no milk.
hy adhenum iva rakṣataḥ

गां दुग्धदोहामसतीं च भार्यां
Caring for a milkless cow, an unfaithful wife,
gāṃ dugdha-dohām asatīm ca bhāryām

देहं पराधीनमसत्प्रजां च ।
a helpless body, an adharmic child,
dehaṃ parādhīnam asat-prajāṃ ca

वित्तं त्वतीर्थीकृतमङ्ग वाचं
wealth used immorally, or speech
vittaṃ tv atīrthī-kṛtam aṅga vācaṃ

हीनां मया रक्षति दुःखदुःखी ॥१९॥
that excludes Me, one suffers endlessly.
hīnāṃ mayā rakṣati duḥkha-duḥkhī

एवं जिज्ञासयापोह्य
Through such inquiry, negating
evaṃ jijñāsayāpohya

नानात्वभ्रममात्मनि ।
the false duality of atma,
nānātva-bhramam ātmani

उपारमेत विरजं
one should remain silent,
upārameta virajāṃ

मनो मय्यर्प्य सर्वगे ॥२१॥
fixing his pure mind on Me, the all-pervasive.
mano mayy arpya sarvage

यस्यां न मे पावनमङ्ग कर्म
Without describing My sacred deeds
yasyām na me pāvanam aṅga karma

स्थित्युद्भवप्राणनिरोधमस्य ।
like creation, maintenance, and destruction of the world,
sthity-udbhava-prāṇa-nirodham asya

लीलावतारेप्सितजन्म वा स्याद्
or without describing My wonderful birth,
līlāvatārepsita-janma vā syād

वन्द्यां गिरं तां बिभृयान्न धीरः ॥२०॥
such useless speech the wise do not utter.
vandhyām giram tāṃ bibhṛyān na dhīraḥ

यद्यनीशो धारयितुं
If one cannot concentrate
yady anīśo dhārayitum

मनो ब्रह्मणि निश्चलम् ।
his mind firmly on brahman,
mano brahmaṇi niścalam

मयि सर्वाणि कर्माणि
then he should dedicate all actions to Me
mayi sarvāṇi karmāṇi

निरपेक्षः समाचर ॥२२॥
and act without desire for the results.
nirapekṣaḥ samācara

श्रद्धालुर्मे कथाः शृण्वन्
The faithful, hearing My stories
śraddhālur me kathāḥ śṛṇvan

सुभद्रा लोकपावनीः ।
which are sacred and purify the world,
subhadrā loka-pāvanīḥ

गायन्ननुस्मरन् कर्म
singing and remembering My deeds
gāyann anusmaran karma

जन्म चाभिनयन् मुहुः ॥२३॥
and birth, reenacting them
janma cābhinayan muhuḥ

मदर्थे धर्मकामार्थान्
... pursuing dharma-artha-kama for My sake,
mad-arthe dharma-kāmārthān

आचरन् मदपाश्रयः ।
taking refuge in Me,
ācaran mad-apāśrayaḥ

लभते निश्चलां भक्तिं
one obtains unwavering devotion
labhate niścalāṃ bhaktiṃ

मय्युद्धव सनातने ॥२४॥
to Me, the eternal, O Uddhava.
mayy uddhava sanātane

सत्सङ्गलब्धया भक्त्या
With bhakti gained by associating with the saintly,
satsaṅga-labdhayā bhaktyā

मयि मां य उपासिता ।
one who meditates on Me,
mayi māṃ ya upāsitā

स वै मे दर्शितं सद्भिर्
that state revealed by the sages
sa vai me darśitaṃ sadbhir

अञ्जसा विन्दते पदम् ॥२५॥
he soon reaches.
añjasā vindate padam

उद्धव उवाच
Uddhava said,
uddhava uvāca

साधुस्तवोत्तमश्लोक

O Krishna, in Your opinion,
sādhus tavottama-śloka

मतः कीदृग्विधः प्रभो ।

what is the nature of a saintly person?
mataḥ kīdṛg-vidhaḥ prabho

भक्तिस्त्वय्युपयुज्येत

What kind of devotion to You should be practiced
bhaktis tvayy upayujyeta

कीदृशी सद्भिरादृता ॥२६॥

by sincere devotees?
kīdṛśī sadbhir ādṛtā

एतन्मे पुरुषाध्यक्ष

O Krishna, Lord of people,
etan me puruṣādhyakṣa

लोकाध्यक्ष जगत्प्रभो ।

Lord of the worlds, Lord of Earth,
lokādhyakṣa jagat-prabho

प्रणतायानुरक्ताय

to me, being devoted, eager,
praṇatāyānuraktāya

प्रपन्नाय च कथ्यताम् ॥२७॥

and surrendered, please tell this.
prapannāya ca kathyatām

त्वं ब्रह्म परमं व्योम

You are supreme brahman, like space,
tvam brahma paramaṁ vyoma

पुरुषः प्रकृतेः परः ।

the consciousness transcending nature.
puruṣaḥ prakṛteḥ paraḥ

अवतीर्णोऽसि भगवन्

O Lord, you have incarnated,
avatīrṇo 'si bhagavan

स्वेच्छोपात्तपृथग्वपुः ॥२८॥

taking the form You chose.
svecchopātta-pṛthag-vapuḥ

श्रीभगवानुवाच

The Blessed Lord said,
śrī bhagavān uvāca

कृपालुरकृतद्रोहस्
Compassionate, inoffensive,
kṛpālur akṛta-drohas

तितिक्षुः सर्वदेहिनाम् ।
and patient towards all people,
titikṣuḥ sarva-dehinām

सत्यसारोऽनवद्यात्मा
truthful, pure-minded,
satya-sāro 'navadyātmā

समः सर्वोपकारकः ॥२९॥
equanimous, helping all
samaḥ sarvopakāraḥ

अप्रमत्तो गभीरात्मा
Attentive, deep-thinking,
apramatto gabhīrātmā

धृतिमाञ्जितषड्गुणः ।
energetic, free from the six afflictions,
dhṛtimāñ jita-ṣaḍ-guṇaḥ

अमानी मानदः कल्पो
humble, respectful, skillful,
amānī mānadaḥ kalpo

मैत्रः कारुणिकः कविः ॥३१॥
friendly, compassionate and wise
maitraḥ kāruṇikaḥ kaviḥ

कामैरहतधीर्दान्तो
.... free from desires, self-controlled,
kāmair ahata-dhīr dānto

मृदुः शुचिरकिञ्चनः ।
tender, pure, simple,
mṛduḥ śucir akiñcanaḥ

अनीहो मितभुक्षान्तः
desireless, eating lightly, peaceful,
anīho mita-bhuk śāntaḥ

स्थिरो मच्छरणो मुनिः ॥३०॥
firm, and surrendered to Me is a saintly person.
sthīro mac-charaṇo muniḥ

आज्ञायैवं गुणान् दोषान्
.... knowing the good and bad karmas
ājñāyaivaṃ guṇān doṣān

मयादिष्टानपि स्वकान् ।
as taught by Me, all his personal
mayādiṣṭān api svakān

धर्मान् सन्त्यज्य यः सर्वान्
religious practices giving up,
dharmān santyajya yaḥ sarvān

मां भजेत स सत्तमः ॥३२॥
worshiping Me, he is the most saintly.
mām bhajeta sa sattamaḥ

ज्ञात्वाज्ञात्वाथ ये वै मां
Whether they know Me or not,
jñātvājñātvātha ye vai māṃ

यावान् यश्चास्मि यादृशः ।
who, how great, and of what nature I am,
yāvān yaś cāsmi yādṛśaḥ

भजन्त्यनन्यभावेन
those who worship Me whole-heartedly
bhajanty ananya-bhāvena

ते मे भक्ततमा मताः ॥ ३३ ॥
are considered the best devotees.
te me bhaktatamā matāḥ

मत्कथाश्रवणे श्रद्धा
.... faithfully listening to stories about Me,
mat-kathā-śravaṇe śraddhā

मदनुध्यानमुद्धव ।
thinking about Me, O Uddhava,
mad-anudhyānam uddhava

सर्वलाभोपहरणं
offering everything,
sarva-lābhopaharaṇam

दास्येनात्मनिवेदनम् ॥ ३५ ॥
surrendering oneself in service
dāsyenātma-nivedanam

मल्लिङ्गमद्भक्तजन
My form and My devotees -
mal-liṅga-mad-bhakta-jana-

दर्शनस्पर्शनार्चनम् ।
seeing, touching, worshiping,
darśana-sparśanārcanam

परिचर्या स्तुतिः प्रह्व
serving, praising, humbly
paricaryā stutiḥ prahva-

गुणकर्मानुकीर्तनम् ॥ ३४ ॥
praising the deeds
guṇa-karmānukīrtanam

मञ्जन्मकर्मकथनं
.... telling stories about My birth and deeds,
maj-janma-karma-kathanam

मम पर्वानुमोदनम् ।
celebrating My special days,
mama parvānumodanam

गीतताण्डववादित्र
with song, dance, instruments,
gīta-tāṇḍava-vāditra-

गोष्ठीभिर्मद्गृहोत्सवः ॥ ३६ ॥
and gatherings, celebrating in My temples
goṣṭhībhir mad-gṛhotsavaḥ

यात्रा बलिविधानं च
.... going on pilgrimage, offering sacrifice
yātrā bali-vidhānaṃ ca

सर्ववार्षिकपर्वसु ।
on all yearly occasions,
sarva-vārṣika-parvasu

वैदिकी तान्त्रिकी दीक्षा
being initiated into Vedic and ritual practices,
vaidikī tāntrikī dīkṣā

मदीयव्रतधारणम् ॥ ३७ ॥
maintaining vows for Me
madīya-vrata-dhāraṇam

ममार्चास्थापने श्रद्धा
.... faithfully establishing My form for worship,
mamārcāsthāpane śraddhā

स्वतः संहत्य चोद्यमः ।
alone or in groups, constructing
svataḥ saṃhatya codyamaḥ

उद्यानोपवनाक्रीड
gardens, parks, playgrounds,
udyānopavanākṛīḍa-

पुरमन्दिरकर्मणि ॥ ३८ ॥
and local temples
pura-mandira-karmaṇi

सम्मार्जनोपलेपाभ्यां
.... by cleaning, anointing,
sammārjanopalepābhyāṃ

सेकमण्डलवर्तनैः ।
washing, and drawing mandalas,
seka-maṇḍala-vartanaiḥ

गृहशुश्रूषणं मह्यं
caring for My temples
gṛha-śuśrūṣaṇam mahyaṃ

दासवद्यदमायया ॥ ३९ ॥
like a servant, without pretentiousness ...
dāsavad yad amāyayā

अमानित्वमदम्भित्वं
.... being free from pride and pretense,
amānitvam adambhitvaṃ

कृतस्यापरिकीर्तनम् ।
declaring not one's accomplishments,
kṛtasyāparikīrtanam

अपि दीपावलोकं मे
and offering arati to Me
api dīpāvalokaṃ me

नोपयुञ्ज्यान्निवेदितम् ॥ ४० ॥
without ulterior motives.
nopayuñjyān niveditam

यद्यदिष्टतमं लोके

Whatever is most treasured in the world
yad yad iṣṭatamaṃ loke

यच्चातिप्रियमात्मनः ।

and most dear to oneself,
yac cātipriyam ātmanah

तत्तन्निवेदयेन्मह्यं

that should be offered to Me
tat tan nivedayen mahyaṃ

तदानन्त्याय कल्पते ॥४१॥

to be fit for immortality.
tad ānantyāya kalpate

सूर्योऽग्निर्ब्राह्मणो गावो

Sun, fire, brahmanas, cows,
sūryo 'gnir brāhmaṇo gāvo

वैष्णवः खं मरुञ्जलम् ।

Vaishnavas, sky, air, water,
vaiṣṇavaḥ khaṃ marujalam

भूरात्मा सर्वभूतानि

earth, and the Self of all -
bhūr ātmā sarva-bhūtāni

भद्रपूजापदानि मे ॥४२॥

these are sacred places for worshiping Me, O Uddhava.
bhadra-pūjā-padāni me

सूर्ये तु विद्यया त्रय्या

In the sun with three mantras
sūrye tu vidyayā trayyā

हविषाग्नौ यजेत माम् ।

and in fire with ghee, worship Me,
haviṣāgnau yajeta mām

आतिथ्येन तु विप्राग्र्ये

in brahmanas with hospitality,
ātithyena tu viprāgrye

गोष्वङ्गं यवसादिना ॥४३॥

and in cows with grass, etc.
goṣvaṅga yavasādinā

वैष्णवे बन्धुसत्कृत्या

(Worship Me) in Vaishnavas with respect,
vaiṣṇave bandhu-sat-kṛtyā

हृदि खे ध्याननिष्ठया ।

in the "sky" of the heart with regular meditation,
hṛdi khe dhyāna-niṣṭhayā

वायौ मुख्यधिया तोये

in air by knowing its greatness, in water
vāyau mukhya-dhiyā toyē

द्रव्यैस्तोयपुरस्कृतैः ॥४४॥

with offerings into the water.
dravyais toya-puras-kṛtaiḥ

स्थण्डिले मन्त्रहृदयैर्
In earth with sacred mantras,
sthaṇḍile mantra-hṛdayair

भोगैरात्मानमात्मनि ।
in oneself by offering food,
bhogair ātmānam ātmani

क्षेत्रज्ञं सर्वभूतेषु
and as the kshetrajna, abiding in all beings
kṣetrajñam sarva-bhūteṣu

समत्वेन यजेत माम् ॥४५॥
worship Me equally.
samatvena yajeta mām

इष्टापूर्तेन मामेवं
Through sacrifices and charitable works,
iṣṭā-pūrtena mām evaṃ

यो यजेत समाहितः ।
one who worships Me whole-heartedly
yo yajeta samāhitaḥ

लभते मयि सद्भक्तिं
obtains true devotion to Me
labhate mayi sad-bhaktiṃ

मत्स्मृतिः साधुसेवया ॥४७॥
and thinks of Me by serving saintly people.
mat-smṛtiḥ sadhu-sevayā

धिष्ण्येष्वेष्विति मद्रूपं
My sacred, worshipful form
dhiṣṇyēṣv eṣv iti mad-rūpaṃ

शङ्खचक्रगदाम्बुजैः ।
holding a conch, discus & club,
śaṅkha-cakra-gadāmbujaiḥ

युक्तं चतुर्भुजं शान्तं
with four arms, peaceful -
yuktaṃ catur-bhujam śāntam

ध्यायन्नर्चेत्समाहितः ॥४६॥
one should worship with concentrated attention.
dhyāyann arcet samāhitaḥ

प्रायेण भक्तियोगेन
Except for bhakti yoga
prāyeṇa bhakti-yogena

सत्सङ्गेन विनोद्धव ।
and association with the saintly, O Uddhava,
satsaṅgena vinoddhava

नोपायो विद्यते सध्र्यङ्
there is no other effective means
nopāyo vidyate sadhryaṅ

प्रायणं हि सतामहम् ॥४८॥
because I am the goal of the saintly.
prāyaṇam hi satām aham

अथैतत्परमं गुह्यं

Next O Uddhava, this supreme secret,
athaitat paramaṃ guhyaṃ

शृण्वतो यदुनन्दन ।

hearing which must be
śṛṅvato yadu-nandana

सुगोप्यमपि वक्ष्यामि

kept secret, I will tell
sugopyam api vakṣyāmi

त्वं मे भृत्यः सुहृत्सखा ॥४९॥

you, My servant, companion, and friend.
tvam me bhṛtyaḥ suhṛt sakhā