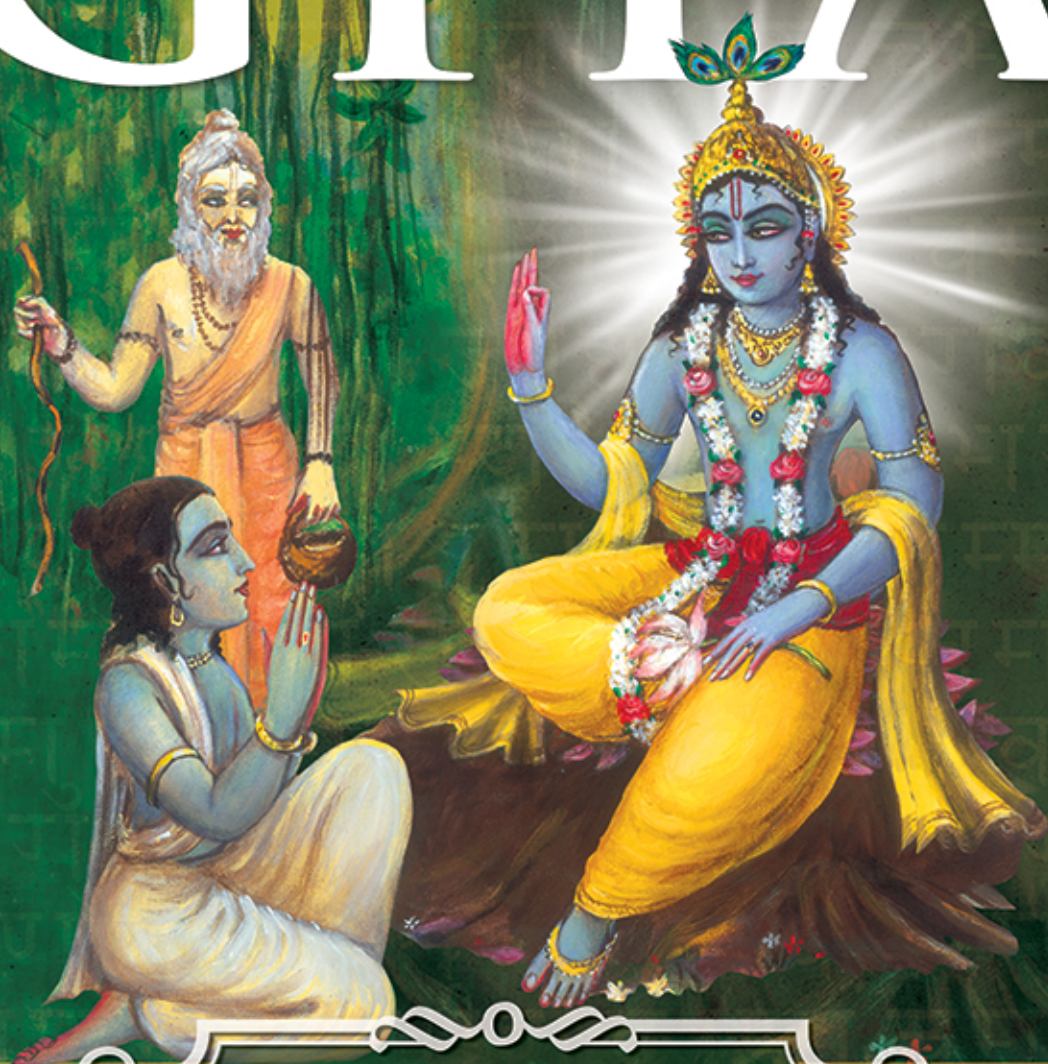


Lord Krishna Speaks to Uddhava His Sequel to The Bhagavad Gītā

# UDDHAVA GĪTĀ



COMMENTARIES BY  
Śrīla Viśvanātha Cakravartī Ṭhākura  
PURPORTS BY  
Śrīla Bhaktisiddhānta Saraśvatī Ṭhākura



ŚRĪ ŚRĪ GURU-GAURĀNGAU JAYATĀH

THE  
UDDHAVA-GĪTĀ  
of

Kṛṣṇa-Dvaipāyana Vyāsa

एतांस आस्थायपरात्मनिष्ठामध्यासितांपूर्वतमैर्महर्षिभिः  
अहंतरिष्यामिदुरन्तपारंतमोमुकुन्दाद्विनिषेवयैव

*etāṁ sa āsthāya parātma-niṣṭhām adhyāsitāṁ pūrvatamair maharṣibhiḥ  
aham tariṣyāmi duranta-pāraṁ tamo mukundāṅghri-niṣevayaiva*

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

**Publications by Touchstone Media:**

*Gītā Mahātmya and Śrīmad Bhāgavatam Mahātmya  
Prārthanā*

*Amṛta Vani*

*Śrī Bhaktivinoda Vāṇī Vaibhava Volume 1, Sambandha*

*Śrī Bhaktivinoda Vāṇī Vaibhava Volume 1, Abhideya and Prayojana*

*Śrī Prema Bhakti-candrika*

*Sārvabhauma Śataka*

*Hari Bhakti Kalpa Latika*

*Śrī Nityānanda-caritāmṛta*

*Pada Sevana*

*Sweet Pastimes of Damodara*

*Dog and the Wolf*

*Epic Characters of Mahabharat Series*

*Krishna Pocket Guide*

*Prema Vilasa*

*Adventures of India Series*

*Mahabharat*

If you are interested in the purchasing or the distributing of this book or any of the above publications, you may contact the publisher at:

Touchstone Media

Block FE 2/3, Sector 3

Salt Lake, Kolkata 700106

India

E-mail : [isvara99@gmail.com](mailto:isvara99@gmail.com)

Website: [www.touchstonemedia.com](http://www.touchstonemedia.com)

# THE UDDHAVA-GĪTĀ

KṚṢṆA SPEAKS TO UDDHAVA HIS SEQUEL TO BHAGAVAD GĪTĀ

*Original Sanskrit Text, Roman Transliterations, and Translations*

*Featuring*

***Sārārtha Darśinī*** Commentary by

**Śrīla Viśvanātha Cakravartī Ṭhākura**

Chapter Summaries and ***Gauḍīya Bhāṣya*** Purport by

**Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura**

Produced and Published by Īśvara dāsa

Translated by Bhūmipati dāsa

Edited by Pūrṇaprajña dāsa





## The Uddhava Gītā

*Sārārtha Darśinī* Commentary by Śrīla Viśvanātha Cakravartī Ṭhākura

Chapter Summaries and *Gauḍīya Bhāṣya* Purport by

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Produced and Published by Īśvara dāsa

Translated by Bhūmipati dāsa

Edited by Pūrṇaprajña dāsa

Typeset by Caitanya devī dāsī

Editorial Input by Sāmba dāsa

Proofread by Kṛṣṇa-kṛpā dāsa

Index by Grahila dāsa

Cover Painting by Añjana dāsa

Layout and Design by Īśvara dāsa

Cover Design by Devashekara dāsa

First Printing 2007, 2000 copies

2nd Printing 2009, 2000 copies

**ISBN 81-87897-13-3**

©Īśvara dāsa and Touchstone Media. All Rights Reserved.

We are greatly thankful to the Bhaktivedanta Book Trust for their English edition of the Eleventh canto of the *Śrīmad Bhagavatam*, which served as a guide for this book.

Printed in India.

# DEDICATION



*THIS BOOK IS DEDICATED TO*

*HIS DIVINE GRACE*

*A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA*

*FOUNDER ĀCĀRYA INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS  
WHO REVEALED TO THE WORLD BHAGAVAD-GĪTĀ AS IT IS*

**More free downloads at:**  
[www.krishnapath.org](http://www.krishnapath.org)



## CONTENTS

Introduction	1
Chapter 1: Lord Kṛṣṇa Instructs Uddhava	9
Chapter 2: The Story of Piṅgalā	61
Chapter 3: Detachment from All that is Material	93
Chapter 4: The Nature of Fruitive Activity	119
Chapter 5: The Symptoms of Conditioned and Liberated Living Entities	147
Chapter 6: Beyond Renunciation and Knowledge	191
Chapter 7: The Haṁsa-avatāra Answers the Questions of the Sons of Brahmā	213
Chapter 8: Lord Kṛṣṇa Explains the Yoga System to Śrī Uddhava	245
Chapter 9: Lord Kṛṣṇa's Description of Mystic Yoga Perfections	277
Chapter 10: The Lord's Opulence	301
Chapter 11: Lord Kṛṣṇa's Description of the Varṇāśrama System	323
Chapter 12: Description of Varṇāśrama-dharma	361
Chapter 13: The Perfection of Spiritual Knowledge	399
Chapter 14: Pure Devotional Service Surpasses Knowledge and Detachment	431
Chapter 15: Explanation of the Vedic Path	465
Chapter 16: Enumeration of the Elements of Material Creation	499
Chapter 17: The Song of the Avantī Brāhmaṇa	541
Chapter 18: The Philosophy of Sāṅkhya	585
Chapter 19: The Three Modes of Nature and Beyond	605
Chapter 20: The Aila-gītā	631
Chapter 21: Lord Kṛṣṇa's Instructions on the Process of Deity Worship	657
Chapter 22: Jñāna-yoga	691
Chapter 23: Bhakti-yoga	729
Glossary	763
General index	771



## INTRODUCTION

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ  
śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale  
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him. When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviataṁ taṁ sa-jīvaṁ  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviatāṁś ca*

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.



*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate  
gopeśa gopikā-kānta rādhā-kānta namo 'stu te*

O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the gopīs and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye*

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

*vāñchā-kalṣatarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.

*śrī-kṛṣṇa-caitanya prabhu-nityānanda  
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

*Uddhava-gītā* is a hidden treasure practically unknown to the people of the world, and the reason for this is certainly a great mystery. *Uddhava-gītā* was personally spoken by Lord Śrī Kṛṣṇa just prior to His disappearance from this material world, more than five thousand years ago. It is the Lord's final instructions, imparted to His dear devotee, Śrī Uddhava. His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda wrote about the *Uddhava-gītā*:

“Lord Śrī Kṛṣṇa 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. *Bhagavad-gītā* is the evidence of such transcendental knowledge in gist. One cannot know the Supreme Lord unless one is graced by the Lord Himself. Lord Kṛṣṇa exhibited this specific mercy towards Arjuna and Uddhava while He was in the material world. Undoubtedly *Bhagavad-gītā* was spoken by the Lord on the Battlefield of Kurukṣetra just to encourage Arjuna to fight, and yet to complete the transcendental knowledge of *Bhagavad-gītā*, the Lord instructed Uddhava. The Lord wanted Uddhava to fulfill His mission and disseminate knowledge which He had not spoken even in *Bhagavad-gītā*.”

From this we can understand that although *Uddhava-gītā* contains instructions similar to those imparted to Arjuna on the battlefield of Kurukṣetra, it also contains very confidential teachings that are not available even in *Bhagavad-gītā*. The five truths that embody the teachings of *Bhagavad-gītā*—*īśvara* (the Supreme Lord), *jīva* (the living entities), *prakṛti* (material nature), *kāla* (time), and *karma* (activities)—are fully elaborated upon in the *Uddhava-gītā*.

The Vedic literature offers us many *gītās*, or songs. There are the *Gītā Govinda*, *Venu-gītā*, *Bhramara-gītā*, *Gopī-gītā*, *Avanti-gītā*, *Bhagavad-gītā*, *Uddhava-gītā* and many more. All of these *gītās* 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 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 Kṛṣṇa’s manifested pastimes in this material world five thousand years ago, the demigods, headed by Brahmā and Śiva, went to see Him at Dvaraka. 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 broadcast 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 Śrī Kṛṣṇa 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 Kṛṣṇa inspired Durvāsā Muṇi and other sages to curse the members of the Yadu dynasty, so that while quarrelling with each other, they would be annihilated. Lord Kṛṣṇa then met the elder members of the Yadu dynasty and informed them, “Because of the curse of the *brahmaṇas*, I see many inauspicious omens foreboding great disturbances and destruction. We should therefore go to Prabhāsa-tīrṭha, which is a very sacred place. There, we will be able to counteract the ill effects of all our sinful activities by satisfying the *brāhmaṇas* with gifts of charity.”

Then, in obedience to the Lord’s desire, the members of the Yadu dynasty went to Prabhāsa-tīrṭha, 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 Yādavas 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 Balarāma appeared in His form Śeṣa Nāga and departed from this world. Lord Śrī Kṛṣṇa 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 Śrī Kṛṣṇa 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 Badarikāśrama, headed by Nara-Nārāyaṇa Ṛṣi.”



The reason for the Lord's descent into the material world was revealed by the Lord Himself in the *Bhagavad-gītā* (4.9):

*yadā yadā hi dharmasya glānir bhavati bhārata  
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham*

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

The Lord executed His will Himself, as well as through the agency of His dear devotees. It is explained by the Lord in the *Bhagavad-gītā* (4.3) that only His pure devotees are fit to receive His revelation and pass it on to others:

*sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purāṇaḥ  
bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam*

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.

The Lord had already delivered the science of the Supreme to His dear friend and devotee, Arjuna. Now, before enacting His pastime of disappearance from the material world, He desired to deliver more confidential understandings, and He considered Śrī Uddhava to be the fit candidate for receiving these instructions. The unique qualification of Śrī Uddhava was revealed by the Lord Himself in a verse of the *Uddhava-gītā*:

*na tathā me priyatama ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

No one is as dear to Me as you, O Uddhava, not My son Brahmā, not Śiva who was born out of My very body, not My brother Saṅkarṣaṇa, not Lakṣmī, My consort, who dwells eternally on My chest. Even My own body is not as dear to Me as you are.

*asmāl lokād uparate mayi jñānaṁ mad-āśrayam  
arhaty uddhava evāddhā sampratya ātmavatām varah*

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.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada commented on this verse as follow: “*Jñānaṁ mad-āśrayam* is significant in this verse. Transcendental knowledge has three departmental divisions, namely knowledge of impersonal Brahman, knowledge of the all-pervading Supersoul and knowledge of the Personality of Godhead. Out of the three, transcendental knowledge of the Personality of Godhead has special significance and is known as *bhagavat-tattva-vijñāna*, specific knowledge of the Personality of Godhead. This specific knowledge is realized by pure devotional service and no other means. *Bhagavad-gītā* (18.55) confirms this: *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. ‘Only persons engaged in devotional service can factually know the transcendental position of the Lord.’ Uddhava was considered to be the best amongst all devotees of that time, and therefore he was directly instructed by the Lord’s grace, so that people might take advantage of Uddhava’s knowledge after the disappearance of the Lord from the vision of the world. This is one of the reasons why Uddhava was advised to go to Badarikāśrama, where the Lord is personally represented by the Nara-Nārāyaṇa Deity.”

As Uddhava was being instructed by the Lord in this most confidential understanding of the science of the Supreme, he posed the following question:

“The entire world is entangled in household-life. How can the worlds’ population be liberated and develop attachment for You.”

The Lord knew that soon after His departure the earth would be consumed by the powerful effects of Kali-yuga, and so He advised His dear devotee not to remain in household life, but instead take to a life of renunciation and go to a place in the Himalayas where great sages reside.

One might ask, “Why was Uddhava instructed to renounce the material world and go to the forest? After all, he was already a liberated devotee and a dear associate of the Lord.”

The answer is that just as Arjuna was put into illusion on the battlefield of Kuruksetra so that the Lord could speak the *Bhagavad-gītā* to him, and thus to the entire world, similarly, Uddhava was advised to stay in this world after the Lord’s departure, just so that he could deliver these final and most confidential instructions to the sages at Badarikāśrama, and thus to the entire world.

This conversation between the Lord and His dear devotee has been appropriately named *Uddhava-gītā*, although Lord Kṛṣṇa is the speaker and Uddhava is the listener of the divine song. *Uddhava-gītā* begins by citing an ancient conversation that took place

between Māharāja Yadu and a wandering mendicant, who, although naked, appeared quite healthy and self-satisfied.

The *Śrīmad Bhāgavatam* (1.2.6) reveals how one can be happy in this world:

*sa vai pumsam paro dharmo yato bhaktir adhoksaje  
ahaituky apratihata yayatma suprasidati*

The supreme occupation for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”

Such a self-satisfied person always engages in remembering Lord Śrī Kṛṣṇa’s transcendental pastimes. Yadu Māharāja offered his respects to the contented and naked wandering mendicant and said, “I would like to know something. You are naked and you have no possessions. You do not beg for your subsistence, and you roam freely throughout the world. How is it that you look so happy and healthy? I want to know about this.”

In response, the naked sage explained how he had attained the state of self-realization by accepting twenty-four teachers. By observing their characteristics, he had attained his exalted spiritual status as an unattached and self-satisfied person.

*Uddhava-gītā* contains unparalleled instructions of the Lord that are not found anywhere else in this world. Many subjects were briefly discussed by Lord Kṛṣṇa when He spoke the *Bhagavad-gītā* to Arjuna. In the *Uddhava-gītā* these subjects are dealt with more elaborately, and they are explained in a way that they can be practically applied. We can understand that although Lord Kṛṣṇa spoke *Bhagavad-gītā* on the battlefield of Kurukṣetra in just about forty-five minutes, He spoke to Uddhava while comfortably seated beneath a banyan tree and thus was able to impart more detailed and confidential instructions. Being at ease, Uddhava was free to pose numerous technical questions on a variety of subject matters pertaining to the perfection of spiritual life, and the Lord replied without constraints.

It is our great fortune to be able to present the *Uddhava-gītā*, which is contained within the Eleventh Canto of *Śrīmad-Bhāgavatam*, as a separate book. Eleventh Canto of *Śrīmad-Bhāgavatam* has been described as the crown on the head of the Lord. *Śrīmad-Bhāgavatam* is the literary incarnation of the Supreme Personality of Godhead, and beginning the study of that great literature with the First Canto is considered to be meditation upon the lotus feet of the Lord.

This present edition presents the commentaries of two great Vaiṣṇava masters in our disciplic succession—that of Śrīla Viśvanātha Cakravartī Ṭhākura and that of Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, who revealed Lord Kṛṣṇa to the entire world while distributing His sacred teachings, culminating in the *Uddhava-gītā*. Both these great Vaiṣṇava masters, Śrīla Viśvanātha Cakravartī Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, need no introduction as their names speak volumes for the followers of Śrī Caitanya Mahāprabhu. They played prominent roles in the movement to propagate the teachings of Lord Kṛṣṇa and Lord Caitanya throughout the modern world.

Although I am a most insignificant creature, I pray that the publication of this book will bring delight to the dear devotees of the Lord, and shed some enlightenment upon the bewildered people of this world. In this way, I hope to be greatly benefited.

Hoping to remain the servant of the servant of those who are aspiring to be the servants of the Lord.

Īśvara dāsa.

Completed in Śrī Māyāpur Dhām, Rāma Navami, 2007.

## CHAPTER 1

### LORD KṚṢṆA INSTRUCTS UDDHAVA

#### CHAPTER SUMMARY

This chapter describes how Uddhava requested the Lord to grant him permission to go back to Godhead, and how in response, the Lord suggested that he take to the renounced order of life. It also deals with the *avadhūta*'s description of twenty-four spiritual masters.

After hearing the prayerful request of Uddhava, Śrī Kṛṣṇa revealed to him His desire to return to His eternal abode since the purpose of His appearance in this world had been fulfilled. The Lord also indicated that soon after His disappearance, Kali will create great disturbances in the world. So Uddhava should take *sannyāsa*, fix his mind upon Him, and live in this temporary world without attachment, while acting as the benefactor of all living entities. Uddhava replied by saying that apart from devotees of the Lord, detachment from matter, which is the cause of spiritual advancement, is extremely difficult for those who are very attached to sense gratification. He requested the Lord to give him some instructions so that materialistic people who consider the body as the self could attain perfection.

Uddhava told the Lord that he had taken shelter of Him as the only instructor because He is free from all faults, omniscient, the Lord of Vaikuṇṭha, and the friend of all living entities. After hearing Uddhava's request, the Supreme Lord said that the spirit soul is himself can act as his spiritual master and thus the human form of life is very dear to Him. In this connection, the Lord related to Uddhava a conversation between an *avadhūta* and King Yadu that took place long ago.

Once, King Yadu, the son of Yayāti, happened to see an *avadhūta* who was happily wandering about here and there, sometimes acting like a materialist, sometimes like a madman, and sometimes like one haunted by a ghost. When King Yadu asked the *avadhūta* about the cause of his ecstatic wanderings, he replied that he was traveling throughout the world as he liked, after having received instructions from twenty-four spiritual masters, such as the earth, air, sky, water, and fire. Due to these instructions, he was able to wander over the earth in a liberated condition of life.

From the earth, he learned how to become steady. He also learnt from the mountains and trees of the earth how to do good to others—how to live in this world only for the sake of other's benefit.

From the life air, he learned how to remain satisfied with whatever is easily achieved for keeping the body and soul together. In addition, from the external air, he learned how to remain aloof from bodily sense enjoyment.

From the sky, he learned that the spirit soul, which is all-pervading throughout the body, is always pure and free from any contamination.

From water, he learned how to remain naturally pure and sanctified.

From fire, he learned to eat anything and yet not become contaminated. He also learnt that a charitable person will never face inauspiciousness. He learned that the spirit soul is that which illuminates every material body, and that the appearance and disappearance of the living entity at the times of birth and death is unseen.

From the moon, he learned how the material body develops and then dwindles.

From the sun, he learned how, despite remaining in contact with the objects of enjoyment, one can remain unentangled. He also learned to see how the spirit soul is unchangeable while the material body is simply a designation.

From the pigeon, he learned about the consequences of too much affection for one's family. A person who, in spite of receiving the human form of life, which is considered the gateway to liberation, becomes attached to family life like a pigeon, will certainly fall down, even though he has attained a superior platform after much struggle.

### TEXT 1

श्रीभगवानुवाच

यदात्थमांमहाभागतच्चिकीर्षितमेवमे ।

ब्रह्माभवोलोकपालाःस्वर्वासं मेऽभिकाङ्क्षिणः ॥१॥

*śrī-bhagavān uvāca*

*yad āttha mām mahā-bhāga tac-cikīrṣitam eva me  
brahmā bhavo loka-pālāḥ svar-vāsaṁ me 'bhikāṅkṣiṇaḥ*



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

**<sup>1</sup>COMMENTARY BY ŚRĪLA VIŚVANĀTHA CAKRAVARTĪ ṬHĀKURA**

The word *svarvāsa* in this verse means “residence in Vaikuṇṭha.”

**PURPORT BY ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ ṬHĀKURA**

The word *svarvāsa* refers to the planets where the demigods reside. Although Lord Viṣṇu is sometimes counted among the demigods, His residence is in Vaikuṇṭha. The heavenly planets created by the Lord’s external potency, *maya*, are different from His abode. Lord Viṣṇu is the supreme controller of all controllers. From Him all the demigods have manifested, but they are under the control of *maya*, whereas Lord Viṣṇu is the controller of *maya*. The Supreme Lord, Viṣṇu, is the root of all existence and the material world is just a dim reflection of His eternal, spiritual abode. He is one without a second and the original source of all spiritual and material manifestations. Lord Viṣṇu is a plenary expansion of Lord Kṛṣṇa, the original source of all *viṣṇu-tattva* and *jīva-tattva* expansions.

**TEXT 2**

मयानिष्पादितं ह्यत्र देवकार्यमशेषतः ।  
यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥२॥

*mayā niṣpāditam hy atra deva-kāryam aśeṣataḥ  
yad-artham avatīrṇo ’ham aṁśena brahmaṇārthitaḥ*

The mission for which I descended on this earth, along with My plenary portion, Balarāma—the noble act of diminishing the burden of the earth because of the prayerful request of Brahmā—has now been fulfilled.

**COMMENTARY**

The word *aṁśena* means, “with Balarāma.”

1 From now on, all commentaries are by Śrīla Viśvanātha Cakravartī Ṭhākura, and all purports are by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

## PURPORT

The word *amśena* generally means “incomplete.” It indicates an incompatible situation within the material kingdom. But, in the realm of spiritual variegatedness, this word refers to the inseparable portions of the Supreme Lord.

## TEXT 3

कुलंवैशापनिर्दग्धनंक्ष्यत्यन्योन्यविग्रहात् ।  
समुद्रःसप्तमेह्येनांपुरीचप्लावयिष्यति ॥३॥

*kulam vai śāpa-nirdagdham naṅkṣyaty anyonya-vigrahāt*  
*samudraḥ saptame hy enām purīm ca plāvayiṣyati*

Now, as a result of the *brāhmaṇas*’ curse, the Yadu dynasty will be annihilated in a fratricidal war, and on the seventh day from today, the ocean will overflow the city of Dvārakā.

## TEXT 4

यह्येवायंमयात्यक्तोलोकोऽयंनष्टमङ्गलः ।  
भविष्यत्यचिरात्साधोकलिनापिनिराकृतः ॥४॥

*yarhy evāyaṁ mayā tyakto loko ’yaṁ naṣṭa-maṅgalaḥ*  
*bhaviṣyaty acirāt sādho kalināpi nirākṛtaḥ*

O saintly Uddhava, I will soon abandon this earth. Thereafter, being overwhelmed by the age of Kali, the earth will become bereft of all piety.

## PURPORT

Simply by the advent of Kṛṣṇa, the entire world became filled with all kinds of auspiciousness. Wherever there is no existence of the Supreme Lord, the path of argument is prominent and the path of disciplic succession is attacked. Śrī Kṛṣṇa, who enjoys variegated spiritual pastimes, is an ocean of nectarean mellows. Wherever a relationship with Kṛṣṇa is absent, useless mental speculation becomes prominent, which creates quarrel due to the influence of Kali. If the existence of the Supreme Lord is not realized, people who are deceived by the illusory energy of the Lord are made to run after the path of mental speculation and dry argument.

## TEXT 5

नवस्तव्यं त्वयैवेह मया त्यक्ते महीतले ।  
जनोऽभद्ररुचिर्भद्रभविष्यतिकलौयुगे ॥५॥

*na vastavyaṁ tvayaiveha mayā tyakte mahī-tale  
jano 'bhadra-rucir bhadra bhaviṣyati kalau yuge*

My dear Uddhava, you should not remain on the earth after I return to My eternal abode in the spiritual sky because Kali-yuga will influence human beings so that they will become accustomed to performing all kinds of sinful activities. For this reason, you should not remain here.

## PURPORT

Human beings in the age of Kali are very interested in pursuing sinful propensities because they are unaware of the advent of the Supreme Lord. So, the devotees of the Supreme Lord, who are sober and gentle, do not wish to live in this world, which is covered by the darkness of ignorance and is devoid of a loving relationship with the Supreme Lord. One of the symptoms of a devotee is that he takes pleasure in residing at a place where the Lord enacts His pastimes. Thus, Lord Kṛṣṇa advised Uddhava not to remain on earth in Kali-yuga.

## TEXT 6

त्वं तु सर्वपरित्यज्य स्नेहं स्वजनबन्धुषु ।  
मय्यावेश्य मनः संयक् समदृग्विचरस्व गाम् ॥६॥

*tvaṁ tu sarvaṁ parityajya snehaṁ sva-jana-bandhuṣu  
mayy āveśya manaḥ saṁyak sama-dṛg vicarasva gām*

Now, you should completely give up all attachment to your friends and relatives and fix your mind on Me. Thus being always conscious of Me, you should observe all things with equal vision while wandering throughout the world.

## COMMENTARY

Lord Kṛṣṇa thought as follows: “While remaining on the earth, I satisfied the desires of all those who sincerely wanted to see Me. I married many thousands of women, headed by Rukmiṇī, whom I had kidnapped, and I killed many demons in various places and by various contrivances. I attended the religious functions organized by

My friends and relatives, so that I have performed many wonderful pastimes for the satisfaction of My devotees.”

“I gave My personal association to all the great devotees in the lower planets. Just to please My mother, Devakī, I returned her six dead sons, who had been killed by Kāṁsa, I went to Sutala and blessed My great devotee, Bali Mahārāja. To return the dead son of My spiritual master, Sāṁdīpani Muni, I personally went to Yamarāja, and thus gave him My audience. I even benedicted the residents of heaven with My personal association when I went there to take the *pārijāta* flower for My wife, Satyabhāmā. I traveled to Mahā-vaikuṇṭhaloka, to recover the dead children of a *brāhmaṇa*. In this way, all the devotees who sincerely desired to see Me received the fulfillment of their desires.”

“However, Nara-Nārāyaṇa Ṛṣi and the great sages who reside with Him at Badarikāśrama, although hoping to see Me, never had their desire fulfilled. I have been on this earth for 125 years and so the duration of My stay has reached its limit. Being busy with My pastimes, I had no time to see these great sages. And yet, Uddhava is almost as good as Me. He is a pure devotee who has been awarded My transcendental opulence. I therefore consider him to be the right person for Me to send to Badarikāśrama. I shall impart transcendental knowledge to Uddhava, so that anyone who receives it from him will become detached from material existence. He is the right person to impart this knowledge to the sages at Badarikāśrama. He can teach them the procedures for rendering devotional service unto Me. Loving devotional service rendered to Me is the most valuable treasure available in this world. By receiving this knowledge, the desires of Nara-Nārāyaṇa and the other great sages will be fulfilled.”

“The great souls who have surrendered unto Me are enriched with transcendental knowledge and detachment from the material world. Sometimes, being fully engaged in My devotional service, they may seemingly forget Me, but a pure devotee who possesses love for Me will always be protected by his sincere devotion. Even if such a devotee unexpectedly meets with death while forgetting to keep his mind fixed upon Me, his love for Me is so strong that it will give him protection so that he will eventually attain My lotus feet, which are beyond the vision of materialistic persons. Uddhava is My pure devotee because he can never give up My association.”

While contemplating in this way, Śrī Kṛṣṇa inspired Śrīmān Uddhava to inquire about transcendental knowledge, renunciation, and devotional service to Him. He said to Uddhava, “You should give up affection for your relatives and friends in the Yadu dynasty.” This affection of Uddhava towards the members of the Yadu dynasty are of two types.

1. Bodily relationship with the Yadus.
2. Relationship in regard to Kṛṣṇa.

Among the two, Uddhava is advised give up the former. The Lord will explain to Uddhava how to give up this attachment. As far as the latter relationship is concerned, Uddhava is incapable of giving it up. This relationship is not condemned. Uddhava is certainly aware of Kṛṣṇa's mentality.

### PURPORT

The devotees of the Lord are equipoise because they see all material objects in relationship with Kṛṣṇa. Those whose hearts are steady do not become entangled in material affection, in the form of aversion to Kṛṣṇa, and thus do not consider their nondevotee relatives as the object of their sense gratification. Since those persons, who see everything in relation to Kṛṣṇa, wander about in this world while giving up the urges of the mind, speech, and body, they are fit to be called devotees of the Lord, or Gosvāmīs. The purport of the *brahmabhūta prasannātmā* verse of the *Bhagavad-gītā* is the perfect example of seeing all objects with equal vision.

### TEXT 7

यदिदमनसावाचाचक्षुर्भ्यांश्रवणादिभिः ।  
नश्वरंगृह्यमाणंचविद्धि मायामनोमयाम् ॥७॥

*yad idaṁ manasā vācā cakṣurbhyaṁ śravaṇādibhiḥ  
naśvaram gṛhyamāṇaṁ caviddhi māyā-mano-mayam*

My dear Uddhava, know for certain that this material world which you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of *Maya*. You should know that all of the objects of the material senses are temporary.

### COMMENTARY

The question may be raised, “What kind of equal vision should Uddhava have?” In reply to this, Lord Kṛṣṇa said, “O Uddhava, this material world, which is the object of the senses, such as the mind, speech, eyes, and ears, is temporary and perishable.”

### PURPORT

Any information received from this material body, which consists of the five knowledge-acquiring senses, the five working senses, and the mind, is limited and destroyed by time because of its temporary nature. The spirit soul coming in contact with the material body develops material designations and desires the insignificant

enjoyment that is associated with this temporary material world. As a result of this misconception, he is bereft of the service of the Supreme Lord.

### TEXT 8

पुंसोऽयुक्तस्यनानार्थोभ्रमःसगुणदोषभाक् ।  
कर्माकर्मविकर्मेतिगुणदोषधियोभिदा ॥८॥

*puṁso 'yuktasya nānārtho bhramaḥ sa guṇa-doṣa-bhāk*  
*karmākarma-vikarmeti guṇa-doṣa-dhiyo bhidā*

That person whose mind is bewildered by illusion perceives many differences in value and meaning among material objects. Thus, one engages constantly on the platform of material good and evil and is bound by such conceptions. Absorbed in material duality, such a person contemplates the performance of compulsory duties, nonperformance of such duties, and the performance of forbidden activities.

### COMMENTARY

An elaboration of the topics described in the previous verse is being given here. The living entities sometimes fall into the trap of duality. They think: “This is prescribed, therefore better; that is faulty, therefore inferior.” This is the conception of ignorant people. For the fallen souls, what is superior and what is inferior? King Citraketu has said that all objects in this material world are insignificant. Therefore, it is difficult to ascertain which one is a curse, which one is a favor, which one is heaven, which one is hell, which one is happiness, and which one is distress. The faults and qualities of objects are attributed to them by the *Vedas* when it says that prescriptions are qualities and prohibitions are faults. This is a fact. The *Vedas* have described these subject matters for the benefit of the people who are in ignorance. Karma refers to those activities which are approved by the *Vedas*, *akarma* means to not perform those activities, and *vikarma* refers to those activities which are prohibited by the *Vedas*. Those who find faults and qualities are certainly ignorant.

### PURPORT

Mental speculators distance themselves from the consideration of the Absolute Truth and engage in enjoying various sense objects, being bereft of the service of the nondual substance, the son of the king of Vraja. That is not the constitutional propensity of the spirit soul. That is the illusion of the unsuccessful yogis. Being controlled by the conception of faults and qualities, such people accept a few temporary activities as



prescriptions, and a few activities as prohibition. In this way, they attribute superiority and inferiority to various objects. But, if all objects are seen in relation to Kṛṣṇa, such distinctions will not arise. In order to attain liberation from such conceptions that are based on finding faults and attributing qualities, the topic of *brahma-gāyatrī* has been described. Spiritual knowledge means knowledge with practical application. If one does not know the mystery of this, then he is sure to fall into illusion. Thus, he attributes faults and qualities to different persons and addresses them as *satkarmī*, *vikarmī*, and *kukarmī*.

### TEXT 9

तस्माद्युक्तेन्द्रियग्रामोयुक्तचित्तइदम्जगत् ।  
आत्मनीक्षस्वविततमात्मानंमय्यधीश्वरे ॥९॥

*tasmād yuktendriya-grāmo yukta-citta idam jagat  
ātmanīkṣasva vitatam ātmānaṁ mayy adhiśvare*

Therefore, you should control your mind and senses and see this material world, which is full of happiness and distress, as situated within the self, and also see that this individual self is situated within Me, the Supreme Personality of Godhead.

### COMMENTARY

Therefore, you should regulate your senses and understand that this material world, which is full of happiness and distress, is situated within the living entity as their object of enjoyment. You should also see this material world, as well as the spirit soul, as being under the full subordination of the Supersoul, which is one of My features.

### PURPORT

By executing devotional service, all of one's senses become properly engaged. Then only can one realize that Kṛṣṇa is the controller of all, and that He is situated within everybody as the Supersoul. At that time, all the senses become engaged in the service of the master of the senses and thus become free from material designations. Impersonalists try to cease all sense enjoyment, thinking that in the perfectional stage, the living entities become inert. However, such self-abnegation simply denies one the opportunity to realize the Absolute Truth with transcendental senses. The fact is that the master of the senses, Kṛṣṇa, who is the only proper object of all the senses, is realized by rendering devotional service with all the senses.

Because the conditioned souls have rejected their constitutional position, and because they want to enjoy without God in this material world, which is created by the illusory energy of the Lord, they fall into bewilderment, thinking themselves as something other than eternal servants of the Supreme Lord, or as instruments for the Lord's service. That is why Śrī Kṛṣṇa, the Supreme Personality of Godhead, instructed His pure devotee, Uddhava, just as Prahlāda instructed his father, Hinranyakaśipu.

Attached householders, who do not see how everything is related to Kṛṣṇa, are perpetually deceived so that they cannot see the Supreme Lord as He is, because they are driven by their uncontrolled senses. Lord Viṣṇu is the ultimate goal of all the senses. The conditioned soul's propensity to enjoy the material senses is nothing but the spirit of enjoyment that is averse to devotional service.

When Kṛṣṇa, the son of the king of Vraja, who is one without a second, becomes the only object of all the senses then the temporary propensity of the material senses is checked and the spiritual propensity for serving the Supreme Lord with purified senses is awakened. Because there are no longer any material designations in that state of perfection, the distinction between the body and the self, between the form and the owner of the form, and between the qualities and the owner of qualities, cannot be experienced.

The Supreme Lord is the only object of worship for everyone. He is the object of service for everyone and the object of service of all the senses of everyone. The abomination in the form of unwanted conceptions that bring about inauspiciousness in the variegated activities of this material world cannot influence the servant of the Supreme Personality of Godhead, Vrajendra-nandana. On the spiritual platform, the considerations of *śuddha-dvaita*, *dvaitādvaita*, *viśiṣṭādvaita* and *śuddhādvaita* appear to be situated on the same platform so that the *ekāyana* system is not obstructed. When the philosophy of *acintyabhedābheda* is revealed, the spirit souls are not seen as distinct from the associates of the Lord who assist Him in His pastimes. On that platform, the pure spirit soul thinks himself as a servant of Kṛṣṇa and thus engages in His devotional service. Unless one sees all objects in relation to Kṛṣṇa, there is bound to be inauspiciousness. That is why the devotees of the Lord consider uninterrupted service to Kṛṣṇa as the constitutional and awakened propensity of the spirit soul.

People who cannot realize the Supreme Lord, the enjoyer of transcendental pastimes, become separated from Lord Acyuta and thus become faithful to temporary and imaginary objects. This is due to not understanding the essential characteristics of the Supreme Lord. In order to open the eyes of such blind people, the Lord, as the supreme instructor, expressed His desire to guide Uddhava, and other similar servants of Uddhava, who have no interest in the *karma-kāṇḍa* system of the *Vedas*, by giving them invaluable instructions.

## TEXT 10

ज्ञानविज्ञानसंयुक्तआत्मभूतःशरीरिणाम् ।  
अत्मानुभवतुष्टात्मानान्तरायैर्विहन्यसे ॥१०॥

*jñāna-vijñāna-saṁyukta ātma-bhūtaḥ śarīriṇām  
atmānubhava-tuṣṭātmā nāntarāyair vihanasye*

Being fully endowed with conclusive knowledge of the *Vedas*, and having realized the ultimate purpose of such knowledge in practice, you will be able to perceive the pure self and become self-satisfied. In this way, you will become dear to all living beings, headed by the demigods, and you will never be obstructed by any impediment.

## COMMENTARY

If one does not act with a mind fixed on Kṛṣṇa, then the demigods will create obstacles. This is being explained here. The word *jñāna* means, “ascertaining the purport of the *Vedas*.” The word *vijñāna* means, “to realize that purport.” One must possess both. When one is self-realized, one automatically becomes satisfied. In that condition, one becomes the object of affection of those who have demigod bodies. This is confirmed in the *Vedas* wherein it is stated, *ātmāhyeṣaṁ sa bhavatīti*, “such a soul is very joyful.” Thereafter, the demigods no longer create any disturbance.

## PURPORT

Due to lack of knowledge regarding the Supreme Personality of Godhead, Vrajendra-nandana, who is one without a second, the impersonalists cannot understand that both the object of worship and the worshipers are situated in the eternal spiritual kingdom. But, because the eternal devotees of Kṛṣṇa, who accept the personal form of the Lord and who are expert in seeing spiritual variegatedness, are blissful due to realizing their service to Kṛṣṇa, they become liberated from the conception of seeing the difference between the body and the owner of the body. In such a state, the insignificance of the four objectives of life is exposed. Those who are devoid of love for Hari, and who glorify the concept of impersonalism, which is a snare of Hari’s illusory energy, *maya*, face an impediment in their path of self-realization. As a result, they bring about their own ruination, as did Kāṁsa, Jarāsandha, and so on. Theoretical knowledge can be purified when it is practically applied.

## TEXT 11

दोषबुद्धयोभयातीतोनिषेधान्निवर्तते ।  
गुणबुद्ध्याचविहितंनकरोति यथार्भकः ॥११॥

*doṣa-buddhyobhayātīto niṣedhān na nivartate*  
*guṇa-buddhyā ca vihitam na karoti yathārbhakaḥ*

One who has attained the transcendental platform, beyond the influence of material dualities, such as good and evil, will automatically follow religious principles and avoid sinful acts. A self-realized soul acts in this way without separate endeavor, just like an innocent child, and not because he considers everything in terms of a materialistic conception of good and evil.

## COMMENTARY

Less-intelligent people cannot act properly. Wise men, who are beyond the concept of finding faults and qualities, automatically give up activities that are prohibited by the scriptures, even though they no longer have such a dualistic outlook. And, they automatically act in a way that is approved by the scriptures. As an innocent child acts spontaneously and not under the influence of duality, the actions of a wise man are also spontaneous.

## PURPORT

From the external point of view, an innocent child, not knowing the consequences of an action, may sometimes appear to reject sinful activities and be attracted to pious activities, as when a child spontaneously exhibits a generous nature. Similarly, transcendentalists do not become intoxicated by mundane knowledge. They are situated beyond the mentality of finding faults and qualities and realize that Kṛṣṇa alone is the object of service.

## TEXT 12

सर्वभूतसुहृच्छान्तोज्ञानविज्ञाननिश्चयः ।  
पश्यन्मदात्मकंविश्वंविपद्येतवैपुनः ॥१२॥

*sarva-bhūta-suhṛc chānto jñāna-vijñāna-niścayaḥ*  
*paśyan mad-ātmakam viśvaṁ na vipadyeta vai vipunaḥ*

The self-realized souls who are firmly fixed in knowledge and realization, and who are equal to all living entities, know this material world as a manifestation of My energy, and thus do not again become entangled in the bondage of material existence.

### PURPORT

Self-realized souls see all objects of this world to be related to Kṛṣṇa. They never fall into material existence on account of their spirit of enjoyment. They make friendship with all living entities, knowing them to be ingredients for Kṛṣṇa's worship. They are naturally peaceful and undisturbed because of their expertise in the field of knowledge and its practical application. No mundane temptation can distract their mind from the lotus feet of Kṛṣṇa. Those who fail to see this world as a house of happiness because of their unsuccessful attempt to enjoy this world, engage in fruitive activities to achieve material enjoyment. When they become disgusted with material enjoyment, they want to temporarily renounce such enjoyment. That is why Śrī Gaurasundara has instructed about *phalgu vairāgya* and *yukta vairāgya*, which are confidential purports of *Śrīmad-Bhāgavatam*, meant for the understanding of fortunate living entities.

### TEXT 13

श्रीशुक उवाच

इत्यादिष्टोभागवत महाभागवतो नृप ।

उद्धवः प्रणिपत्याहतत्त्वं जिज्ञासुरच्युतम् ॥१३॥

*śrī-śuka uvāca*

*ity ādiṣṭo bhāgavata mahā-bhāgavato nṛpa  
uddhavaḥ praṇipatyāha tattvaṁ jijñāsur acyutam*

Śrī Śukadeva Gosvāmī said: O King, after Lord Kṛṣṇa instructed Uddhava in this way, the *mahā-bhāgavata*, Uddhava, who had a desire to know the spiritual truth, offered obeisances to the Lord and spoke as follows.

### TEXT 14

श्रीउद्धव उवाच

योगेशयोगविन्यासयोगात्मन्योगसम्भव ।

निःश्रेयसायमेप्रोक्तस्त्यागः सन्यासरक्षणः ॥१४॥

*śrī-uddhava uvāca*  
*yogeśa yoga-vinyāsa yogātman yoga-sambhava*  
*niḥśreyasāya me proktas tyāgaḥ sanṇyāsa-lakṣaṇaḥ*

Śrī Uddhava said: My dear Lord, You award the fruit of yoga, You are the knower of mystic yoga, You are the personification of yoga, and You are pleased by the execution of *bhakti-yoga*. For my ultimate benefit, You have explained to me the procedure for accepting the renounced order of life.

### COMMENTARY

O my Lord, You are Yogeśvara because You are the controller of *karma-yoga*, *jñāna-yoga*, and *bhakti-yoga*. You are *yoga vinyāsa*, meaning that You are imparting to me the knowledge of yoga, although I am unqualified to receive it. O Yogātman, You are the personification of yoga. So, if I attain You, then I will attain all types of mystic yoga. Moreover, You will take birth in the house of a devotee because of his devotional service. Therefore, please award devotional service to me in a special way.

### PURPORT

Uddhava has addressed Lord Kṛṣṇa in this verse as Yogeśa. Śrī Kṛṣṇa alone is the object of worship, and He alone is to be attained through the practice of devotional service. When one understands the characteristics of devotional service, one's propensity for enjoying mundane objects becomes vanquished.

Materialists are attached to hearing and chanting the topics of their wives and children. Learned scholars are attached to hearing and chanting the topics of scriptural debates. Yogīs are attached to the distress produced from controlling their life air. Ascetics are attached to their performance of austerities, and pseudo renunciates are attached to the cultivation of dry, speculative knowledge. But, the servants of Śrī Caitanya are always fixed in the path of *bhakti-yoga*. Because the devotees of the Lord have adopted the process of devotional service, which is inclusive of detachment, giving up other inferior attachments, they are real renunciates, or *yukta vairāgis*. That is why the Supreme Lord is addressed here as Yogeśa. Because the servants of Yogeśvara, like Uddhava, dovetail all other yoga processes in the execution of *bhakti-yoga*, the Lord is addressed here as *yoga-vinyāsa*.

Because the constitutional propensities of the living entities clearly manifest in the practice of *bhakti-yoga*, the Lord is called Yogātmā. In addition, because He is the source of all types of yoga, He is referred to as *yoga-sambhava*. Only persons who are situated in devotional service achieve the supreme benefit of life and thus are able to properly give up all non-devotional propensities. That is the most beneficial thing that can happen to



a spirit soul. Śrī Kṛṣṇa had mercifully taught this *pāramahṁsya-dharma*, in the form of *bhakti-yoga*, to Uddhava.

Renouncing the enjoyment of the fruits of one's karma and rejecting the fruits of *jñāna*, or the cultivation of impersonalism, cannot be the cause of the living entities' ultimate benefit because such activities are temporary and dependent. Those who have no interest in hearing the topics of the Supreme Lord are perpetually diverted from the transcendental mellows as a result of being misguided by different yoga processes, such as *haṭha-yoga*, *karma-yoga*, *rāja-yoga*, and *jñāna-yoga*. When mundane *rasa* displays prominence, then such people, in order to neutralize it, endeavor to practice different kinds of mystic yoga processes and thus are perpetually bereft of *bhakti-yoga*.

### TEXT 15

त्यागोऽयंदुष्करोभूमन्कामानांविषयात्मभिः ।  
सुतरांत्वयिसर्वात्मन्अभक्तैरितिमेमतिः ॥१५॥

*tyāgo 'yaṁ duṣkaro bhūman kāmānāṁ viṣayātmabhiḥ  
sutarāṁ tvayi sarvātmann abhaktair iti me matiḥ*

My dear Lord, O Supersoul of all, I think that it is extremely difficult for those whose minds are attached to sense gratification, and who are bereft of devotion unto You, to renounce material desires.

### COMMENTARY

If it is difficult to follow this process even for Your devotees whose minds are still attached to material enjoyment, then there is no doubt that it must be very difficult for the nondevotees.

### PURPORT

Uddhava said: The devotees of the Supreme Lord never desire to accept anything that has not been first offered to the Lord. Therefore, apart from the ingredients of the Lord's service, it is natural for them to give up the desire for enjoying objects that are not related to the Lord. But, lusty nondevotees, who are busy collecting objects for sense gratification are fit to be called materialists because they have no propensity for the Lord's service. There is no possibility for such people to give up the desire for enjoying objects that are not related to the Lord. This is my opinion.

## TEXT 16

सोऽहंममाहमितिमूढमतिर्विगाढस्त्वन्माययाविरचितात्मनिसानुबन्धे ।  
तत्त्वञ्जसानिगदितंभवतायथाहंसंसाधयामिभगवन् अनुशाधिभृत्यम् ॥१६॥

*so 'haṁ mamāham iti mūḍha-matir vigāḍhas  
tvan-māyayā viracitātmani sānubandhe  
tat tv añjasā nigaditaṁ bhavatā yathāham  
saṁsādhayāmi bhagavann anuśādhi bhṛtyam*

My dear Lord, I am certainly foolish because I consider my body and bodily relations to be all and all, even though these things are simply products of Your illusory energy. Thus, I think, “I am this body and these relatives and possessions are mine.” My Lord, please instruct Your foolish servant so that I can give up this illusion and surrender at Your lotus feet.

## COMMENTARY

“My mind is absorbed in mundane conceptions because I am attached to my body, wife, and children, which are created by *maya*. The material body is just like a blind well. Therefore, it is my first duty to protect myself from that well. Then, the knowledge that will be gained by following the Lord’s instructions will automatically follow.” This is the sum and substance of this verse.

## PURPORT

Those who are attacked by *nāmāparādhā* in the form of maintaining the conception of “I and mine,” pollute their real ego due to the influence of the illusory energy of the Lord of Vaikuṇṭha. At that time, they display no power to follow the instruction of the Supreme Lord because, due to lack of surrender, the living entities become bewildered by false ego. Due to the influence of false ego, the living entities become averse to the Supreme Lord and are then bound by the ropes of *maya*. On that platform, the constitutional position of the living entities becomes covered. In other words, their inclination towards the Lord’s service slows down considerably. This is why Uddhava is praying to Kṛṣṇa to remain situated in the service propensity without deviation.

## TEXT 17

सत्यस्यतेस्वदृश आत्मन आत्मनोऽन्यं वक्ता रमीश विबुधेज्ज्वपिनानुचक्षे ।  
सर्वे विमोहितधियस्तव मायये मे ब्रह्मादयस्तनुभृतो बहिरर्थभावाः ॥१७॥

*satyasya te sva-dṛśa ātmana ātmano 'nyam  
vaktāram īśa vibudheṣv api nānucakṣe  
sarve vimohita-dhīyas tava māyayeme  
brahmādayas tanu-bhṛto bahir-artha-bhāvāḥ*

My dear Lord, You are the Supreme Personality of Godhead, and by Your mercy, You reveal Yourself to the hearts of Your pure devotees. Other than You, I do not see anyone who can impart to me perfect knowledge. You are the perfect teacher, and not the demigods in the heavenly planets. In fact, the demigods, even Lord Brahmā, are bewildered by Your illusory energy, *māya*. The demigods are also conditioned souls who accept their material bodies and bodily expansions as ultimate reality.

### COMMENTARY

The word *satyasya* in this verse has been used in the dative case, which means that knowledge about the self has been produced from You because You are the basis of all time, place, and circumstances. You are the Supersoul and I am different from You.

### PURPORT

Although the Supreme Lord is sometimes counted amongst the demigods, He is nevertheless the self-manifest Absolute Truth, the Supersoul, and the eternal Personality of Godhead. Although partial power of supremacy of the Supreme Lord is present in the Vaiṣṇava demigods, the moment they fail to display an eagerness for the service of the Supreme Lord, they fall down from the worship of the Lord and plunge into the ocean of forgetfulness. Therefore, if one is to consider the position of the demigods, who are devoid of service to the Supreme Lord, one will find that they lack self-manifest complete knowledge. From this, one can understand that the Supersoul, Lord Viṣṇu, is separate from the living entities, such as the demigods. Demigods like Brahmā, who are approachable by human knowledge, have a difference between their body and their self. All of them are bewildered by the illusory energy of Viṣṇu and consider the objects of the external world as the goal of their lives. The worshipers of the demigods, who are attracted to the material sense objects—sound, touch, form, taste, and smell—are similarly covered like their respective objects of worship, by the illusory energy of the Lord, *Maya*. Aversion to the service of the Supreme Lord is the proof of their non-devotional endeavors. This statement of Uddhava is greatly admired by the servants of Śrī Caitanya. They do not consider Śrī Caitanyadeva, who is nondifferent from the son of the king of Vraja, to be merely a spiritual master, like Ṛṣabhadeva or Vyāsadeva.

## TEXT 18

तस्माद्भवन्तमनवद्यमनन्तपारंसर्वज्ञमीश्वरमकुण्ठविकुण्ठधिष्ण्यम् ।  
निर्विण्णधीरहमुहेवृजिनाभितप्तो नारायणं नरसखं शरणं प्रपद्ये ॥१८॥

*tasmād bhavantam anavadyam ananta-pāraṁ  
sarva-jñam īśvaram akuṇṭha-vikuṇṭha-dhiṣṇyam  
nirviṇṇa-dhīr aham u he vṛjinābhitaṭṭo  
nārāyaṇaṁ nara-sakhaṁ śaraṇaṁ prapadye*

Therefore, O Lord, feeling weary of material life and tormented by its distresses, I now surrender unto You because You are the perfect master. You are the same Nārāyaṇa, who is beyond the influence of material time and space. You are the unlimited, all-knowing Supreme Personality of Godhead, whose spiritual abode in Vaikuṇṭha is free from all disturbances. You are free from all faults and You are the sole benefactor of all living entities.

## COMMENTARY

“O Lord, I am especially tortured by material miseries. Therefore, I surrender unto You.”

Sometimes a person may possess all good qualities yet may commit sinful activities. So, how to give up all material association is being described here. The Lord is unlimited or He who has no end. In other words, the Lord is beyond the influence of material time and space.

“Some people are ungrateful but You are not so. You are omniscient. Some people cannot give protection but You are not like that. You are the supreme controller. Some people are a source of inauspiciousness but You are not like that. Your abode of Vaikuṇṭha is free from anxiety, and the material time factor. You are Nārāyaṇa. You are the supreme shelter of even the *puruṣāvatāras*. You are most compassionate because You are the ever well-wisher of all living entities. You appear in this world simply to exhibit Your mercy to the conditioned souls.”

## PURPORT

O Lord, the demigods fulfill our desires. Because the demigods who supply our necessities are not omniscient, rather they are limited living entities of this material world created by *Maya*, You are actually the true friend of all living entities. Because I have a tendency to commit sinful activities and I am greedy, I have no other alternative than to take shelter at Your lotus feet.

## COMMENTARY

A person can sometimes achieve the highest auspiciousness directly, and sometimes through indirect perception.

## PURPORT

The conditioned state can never create inauspiciousness to those who are self-realized. Therefore, self-realized souls accept the Supersoul as their spiritual master, without being entangled in the material conception of life. Such self-realized liberated souls, though living in this world, actually attain auspiciousness by using the two kinds of evidence—direct and indirect perception.

## TEXT 21

पुरुषत्वेचमांधीराःसांख्ययोगविशारदाः ।  
आविस्तरांप्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥२१॥

*puruṣatve ca mām dhīrāḥ sāṅkhya-yoga-viśārādāḥ  
āvistarām prapaśyanti sarva-śakty-upabṛṁhitam*

Those who are expert in the science of *sāṅkhya-yoga*, and are self-controlled, can directly see Me, along with all My potencies.

## COMMENTARY

Many among such human beings can realize Me. Those who are sober and non-envious can certainly understand Me. Those who know *sāṅkhya-yoga* and *bhakti-yoga* can also realize Me. It is stated in the *śruti*: *puruṣatve cāvistarām ātmā sahita-prajñānena sampanna-tamo vijñātaṁ vadati vijñātaṁ paśyati veda śvastanaṁ veda lokālokau martyenāmṛtam īpsaty evaṁ sampanno 'thetareṣāṁ paśūnām āsanā-pipāse evābhijñānam*. “The human form of life is endowed with sufficient intelligence so that one can imbibe transcendental knowledge. While in the human form of life, one can speak about his realizations, see the truth of material existence, understand the future consequences of his actions, and thus appreciate the existence not only of this world, but also the next. By experiencing the futility of material existence, the soul in the human form can inquire about immortality. This is the purpose of human life because the human body can enable one to achieve perfection. When a human being becomes advanced by spiritual practice, he will see the futility of the activities of the animals, which are simply eating, sleeping, mating and defending.”

**PURPORT**

People who are maddened by material enjoyment consider all visible articles as the objects of their temporary sense enjoyment. They consider the Supreme Lord to be impotent, and thus deny His existence. But, those steady and thoughtful people who have mastered the science of self-realization and devotional service realize that the all-powerful Supreme Lord is present in every object.

**TEXT 22**

एकद्वित्रिचतुस्पादोबहुपादस्तथापदः ।

बह्व्यःसन्तिपुरःसृष्टास्तासामेपौरुषी प्रिया ॥२२॥

*eka-dvi-tri-catus-pādo bahu-pādas tathāpadaḥ  
bahvyāḥ santi puraḥ sṛṣṭās tāsāṁ me pauruṣī priyā*

In this material world, there are varieties of created bodies—some with one leg, others with two legs, three legs, four legs, many legs, and still others with no legs. Among all such bodies, the human form is very dear to Me because it awards one the ultimate goal of life.

**COMMENTARY**

Now, the Lord is glorifying the human body by saying, “one leg, etc.”

**PURPORT**

According to their karma, the conditioned souls receive different types of bodies. Because they are materially conditioned, they accept their material body to be their self. Among all such bodies, the human form is dear to the Supreme Lord because only in the human form is one capable of achieving the ultimate goal of life.

**TEXT 23**

अत्रमामृगयन्त्यद्वायुक्ताहेतुभिरीश्वरम् ।

गृह्यमाणैर्गुणैर्लिङ्गैर्ग्राह्यमनुमानतः ॥२३॥

*atra mām mṛgayanty addhā yuktā hetubhir īśvaram  
gṛhyamāṇair guṇair liṅgair agrāhyam anumānataḥ*



Although My form is not directly seen by ordinary sense perception, those situated in human life may use their intelligence and other faculties of perception to directly search for Me through both apparent and indirectly ascertained symptoms.

### COMMENTARY

“The living entities who have received human forms can directly search for Me, the supreme controller of all. The devotees worship Me by the process of devotional service, beginning with hearing and chanting. I have already stated that I am known only through devotional service.”

Now, the question may arise that since the Lord is the source of everything, including the intelligence, how can one realize Him through sense perception and mental speculation? The answer is that guesswork undertaken by use of intelligence is unacceptable. By such guesswork, the dependent living entity tries to reach a conclusion but the independent Supersoul is not fully realized by such a process. The Supreme Lord, Kṛṣṇa, is beyond the reach of dry arguments. His forms, qualities, pastimes, and opulence are all inconceivable. Therefore, He is not realized through indirect sense perception.

### PURPORT

Only human beings can realize the existence of the Supreme Lord with the help of direct and indirect perception, after seeing cause and effect, temporary and permanent nature, and the external and internal causes in this material world.

### TEXT 24

अत्राप्युदाहरन्तीममितिहासंपुरातनम् ।  
अवधूतस्यसंवादंयदोरमिततेजसः ॥२४॥

*atrāpy udāharantīmam itihāsaṁ purātanam  
avadhūtasya saṁvādaṁ yador amita-tejasaḥ*

Now I will relate to you a historical narration concerning a conversation between the greatly powerful King Yadu and a most intelligent *avadhūta*.

### COMMENTARY

Now I will relate to you an ancient conversation that took place between an *avadhūta* and King Yadu, which will shed light on your understanding of the Supersoul.

## TEXT 25

अवधूतं द्वियं कञ्चिच्चरन्तमकुतोभयम् ।  
कविं निरीक्ष्य तरुणं यदुःपप्रच्छ धर्मवित् ॥२५॥

*avadhūtaṁ dviyaṁ kañcic carantam akuto-bhayam  
kaviṁ nirīkṣya taruṇaṁ yaduḥ paṇḍitaḥ dharmavit*

Once upon a time, Mahārāja Yadu, who himself was most learned in spiritual science, saw an *avadhūta brāhmāṇa* who appeared to be young and wise, wandering about fearlessly. Mahārāja Yadu took the opportunity and inquired from the *brāhmāṇa* as follows.

## TEXT 26

रीयदुरुवाच  
कुतो बुद्धिरियं ब्रह्मज्ञकर्तुः सुविशारदा ।  
यामासाद्य भवालोको विद्वान्श्चरति बालवत् ॥२६॥

*śrī-yadur uvāca  
kuto buddhir iyaṁ brahmann akartuḥ su-viśāradā  
yām āsādyā bhavāl lokam vidvāṁś carati bāla-vat*

Śrī Yadu said: O *brāhmāṇa*, I can see that you are not practicing any kind of spiritual discipline and yet you have gained perfect understanding of everything and everyone within this world. Kindly tell me how you developed your extraordinary intelligence. Why do you wander over the earth, behaving as if you were a mere child?

## TEXT 27

प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः ।  
हेतुनैव समीहन्त आयुषो यशसः श्रियः ॥२७॥

*prāyo dharmārtha-kāmeṣu vivitsāyāṁ ca mānavāḥ  
hetunaiva samīhanta āyusō yaśasaḥ śriyaḥ*

People in this world often cultivate religiosity, economic development, and sense gratification, and also the science of self-realization, and their usual motive is to achieve a long duration of life, acquire fame, and enjoy material opulence.

## TEXT 19

श्रीभगवानुवाच

प्रायेणमनुजालोके लोकतत्त्वविचक्षणाः ।

समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥१९॥

*śrī-bhagavān uvāca**prāyeṇa manujā loke loka-tattva-vicakṣaṇāḥ**samuddharanti hy ātmānam ātmanaivāśubhāśayāt*

The Supreme Lord said: Generally, persons who are able to understand the truth of this material world try to elevate themselves beyond such a life of inauspiciousness, which simply consists of gross sense gratification.

## COMMENTARY

Lord Śrī Kṛṣṇa replied to Uddhava: You are thinking yourself to be a fool. But, I do not find a wise man like you among all learned persons. It is seen in this world that some people who are inferior to you attain spiritual knowledge on the strength of their own intelligence even without accepting instructions from their spiritual master. But, you are the crest jewel among all wise men. You know the spiritual science instructed by Me. Often many experienced people who are aware of the consequences of auspicious and inauspicious activities cannot deliver themselves from the inauspicious desire of material enjoyment.

## PURPORT

Only those who give up all endeavors to satisfy the demands of the body and mind, which are opposite to their constitutional positions, are actually self-realized, and are able to deliver themselves from the desire for material enjoyment.

## TEXT 20

आत्मनो गुरुरात्मैवपुरुषस्य विशेषतः ।

यत्प्रत्यक्षानुमानाभ्यांश्रेयोऽसावनुविन्दते ॥२०॥

*ātmano gurur ātmaiva puruṣasya viśeṣataḥ**yat pratyakṣānumānābhyāṁ śreyo 'sāv anuvindate*

O Uddhava, the self is the foremost spiritual master of the human beings because the self can attain supreme auspiciousness on the strength of his direct and indirect perceptions.