

Uddhva Gita

Swami Paramarthananda's annual yagna at Bharatiya Vidya Bhavan, Coimbatore was held between 26th April to 2nd May 2015. The following is the excerpts of the 7 days talk.

Uddhava Gita appears in 11th Skanda of Bhagavatam. The Uddhava Gita and Bhagavad Gita have a few things in common. Both of them are the essence of the Vedas वेदसारः, *vedasara*, which is the original source of our teaching. Both of them have been taught by Bhagavan Krishna, the Uddhava Gita to Uddhava (a minister and a friend of Krishna), and Bhagavad Gita to Arjuna respectively. In both works the तात्पर्यम् *taatparyam* or the intention is the gain of spiritual goal मोक्ष *moksham* or liberation. Both the works have been compiled by *vedavyasacharya*. The Uddhava Gita consists of 1077 verses while the Bhagavad Gita consists of 700 verses. Bhagavad Gita has become more popular because of its presence in प्रस्थानत्रयम् *prasthanatrayam* as *smrithiprasthaanam*.

Moksha मोक्ष is derived from the root 'मोक्ष् *Moksh'* - to drop, or give up. In attaining moksha, we do not gain anything, but we drop our self-ignorance, and the ignorance caused problems. In fact any ignorance can be dropped only by knowledge. So by self knowledge one can remove ignorance and also the ignorance generated problems and perceived problems, both of which together is called सत्सार *samsara*. The generated problems being those caused by one's own raga and dwesha, and the perceived problems being the pain one endures in natural events in life, like death separation

etc. Only self knowledge eliminates these problems, which is said in the *shastram* as 'swaroopajnanena-ajanananaasaha, ajnananashena - samsara - nashaha'.

This self-knowledge is gained only when a person has a prepared mind and an intense desire for Moksha. With these, a *Mumukshu*, takes to the study of Shastram under the guidance of a competent Guru, known as Jnana Yoga. But, for the person to have the right preparation of the mind and the intense desire for moksha, he has to be a *karmayogi*. A *karmayogi* does his actions as an offering to Ishwara and the results of the actions he accepts as *prasada*, thereby reducing his anxiety and also getting focused to his goal. In *karmayoga*, understanding and accepting Ishwara in all activities is called *bhakti*. In *Jnana yoga*, having reverence to the *Shastram*, which is considered as independent *pramanam* and which is given by *Ishwara* is called *bhakti*. So in both *Karmayoga* and *Jnanayoga*, *Ishwarabhakti* becomes an integral factor. There is no separate *bhakti yoga* apart from these. In fact without reverence to Ishwara (called *bhaktiyoga*) *karmayoga*, and *jnana yoga* are not relevant. In the words of Shankaracharya *bhakti* is the most powerful *samagri* (ingredient) for *jnana*.

The Uddhava Gita is the quintessence of *Vedanta*. Krishna towards the end of his

avataara, gave this teachings to Uddhava, when he approached him and pleading him not to leave them.

Brahmaji along with his sons, Lord Shiva with his *bhutagana's*, Indra with his Maruth's, the Adityas, Vasus, the Ashwins, Ribhus, Rudras, Vishvedevas, the Saadhyas, Gandharvas, Apsaras, Nagas, Siddhas, Charanas, Guhyas, Rishis, Pitris, along with Vidyadharaas and Kinnaras, all of them came to Dwaraka to see Krishna. With great admiration and infinite devotion, they showed their reverence by offering him garlands and made a *stuthi* with poetic and decorative words as follows, praising Lord Krishna as both *saguna and nirguna Brahman*.

The Devas said, "We prostrate your feet, which is the liberator of the strong shackles of *samsara*, through words we sing your *stuthi* and in mind we meditate your form. You are the *srishti, sthithi and layakarta*, the *karanam Brahman*, by your *trigunatmikamayasakhti* you created this *jagat* and you are not touched by any of these karmas. Meditating on your feet, a *sattwapradhanapurusha* (one who is committed to worship, scriptural study, charity and austerities) gains purity of mind, and becomes fit for the knowledge. The impurities in the form of *kama, krodha, lobha, moha, mada, mathasarya* are all destroyed and the person becomes *asamavibhutihi* (having qualities of Bhaghavan).

You are the deities worshiped in all rituals in the *karma kanda*, you are the *Upasyaha* in the *upasanakanda* and you are the *Ishwara* in the *Jnanakanda* where *Jnanis* discover oneness with you, even while living in the body. Whether you are worshipped for worldly ends or for the sake of reaching *swarga* etc or for *jnanaprapthi*, you are

soulabhyaha (easy to be pleased and gained). Let the devotion to your feet remove all impurities of the mind.

Your foot alone reached the Brahmaloka, when you appeared as *vamana*, and as *trivikrama* measured all the *lokas* upto Brahmaloka. The water which is used to wash your feet by Brahmaji, is the Ganga flowing as Mandhakini in higher lokas, as Ganga in the *bhuloka* and as Bhogavathi in the lower worlds. To those who follow *dharma* you become the *abhaya-karanam* and to those who violate *dharma*, you become *bhaya-karanam*. You are the controller of the creation (from Brahmaji onwards up to all the *jivas*), like bullock being controlled by the string running through its nostrils. May your feet bless all with refinement.

You are in the form of *kaala (kalayathi, prerayathi, pravarthayati, sannidhimatrenasarovam)*, and also the *mayasakthi* and *mahattatwam*. The *dharma* to be followed for the *jagat* was given by you in the form of Vedas. Your praises are a stream in which one immerses to get purified."

Thus the Devas praised Lord Krishna. Brahmaji addressed Krishna, saying that the *avataara* purpose is over, signified by the removal of the burden that disturbed the harmony of the creation, also establishment of *dharma*, and the emergence of *satpurushas* and *jnanis*. He requested Krishna to give up his *mayika-sareeram* and return to vaikunda, his own abode. Lord Krishna replied there still remains few more of his *avatarakaryams*, in terms of wiping out of his own Yadava clan, necessitated by the fact that having gained lot of power and wealth and in the process grown to be very arrogant, Yadavas will turn out to destroy the whole world. Now that the time for their destruction has been set, in

the form of a curse from the learned Rishis, Krishna wanted to remain till the Yadava clan's complete annihilation.

With that assurance from Krishna Brahmaji, Shiva and all the devas and celestials returned. Krishna then gathered up all the elders in the Yadava clan and instructed them to be taken to Prabhasatheertam, where they can take a dip, complete their *deva-pitru-tarpanam*, and give away various types of *dhanam*, perform *karmas* that will help them to cross over this *samsara*.

On seeing the Lord giving instructions and making himself ready to leave, Uddhava, a very close associate of Krishna, called him aside, offered *namaskaras* and said the following :

"You are the Lord of all Yogasakthi and Mayasakthi, and your *namasravanam* and

keerthanam itself will bring *punyam*, and reduce attachment to all worldly things. You do not come under the curse of the yadava clan and with you around we will cross over *maya* and *samsara*. Only Yogis put forth great efforts, follow *brahmacharyam* and perform great *tapas* to gain Brahman, but for us we do not require that, remaining with you alone is *samsara-nasa*. I have been with you all along, using all things like *mala*, *ghandam*, dress, ornaments, etc used by you and by whatever has been left over by you, and now I cannot live even half a minute without you, so you should stay back". Overwhelmed by grief of parting Uddhava revealed thus, and to him Lord Krishna teaches the Uddhava Gita in the 23 chapters and teaches him *dwaita bhakti* and *adwaitajnanam*, and makes him understand that Uddhava is never away from *Ishwara*, and *Ishwarais* never away from anything.

**Classes by Swamini Brahmaleenananda under the auspices of
Bharatiya Vidya Bhavan & Arsha Vidya Gurukulam
at Purandaradasar Hall,
34 (Old No. 69), DB Road,
West Arogyaswami Street,
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Started - Sunday, May 31, 2015

**Topic - Bhagavad Gita
Day - All Sundays
Time - 7:30 AM - 8:30 AM**

Also classes on
Topic - Viveka Chudamani by Adi Sankaracharya

**Day - All Mondays
Time - 10:30 AM - 12 Noon**