

Sri Krishna speaks to Sri Uddhav on Bhakti

Sri Uddhav was one of the closest childhood friends of Sri Krishna. Sri Krishna discussed with him all matters not only pertaining to the governance of His kingdom but also matters relating to His personal and spiritual aspects. His physical appearance was so similar to that of Sri Krishna that he was often temporarily mistaken for the latter. He plays a significant role in *Bhagavatam* and was taught directly by Sri Krishna the esoteric processes of *yoga* and *bhakti*. These teachings have been enshrined separately as the *Uddhav Gita* similar to the *Bhagavad Gita* wherein Sri Krishna instructs Arjun.

The following is an excerpt from the *Uddhav Gita* where Sri Krishna speaks about the supremacy of Bhakti Yoga. To Uddhav's query about the path of *bhakti* or devotional practice, the Lord answers thus –

“*Bhakti* expresses itself at two different levels or classes, *Vaidhi Bhakti* and *Raaganuga Bhakti*. *Vaidhi Bhakti*, the ritualistic form of devotional cultivation is expressed through the observance of various disciplinary regulations conducive to the attainment of liberation and devotion. *Vaidhi Bhakti* encompasses all forms of pious spiritual penance including *japa* (repeated recitation of the Lord's name), *yogic* practices, worship of the sacred image of God, study of scriptures, etc. When the heart completely liberates itself of all material desires through *Vaidhi Bhakti* and the heart knot is pierced, it has evolved to cultivate *bhakti's* next phase, *Raaganuga Bhakti*, the *bhakti* of intense un-

wavering passion and longing beyond all regulations and prejudices. The devotee now with his individualistic ego dissolved in Me engages in my loving service and gets transformed from a person of this world to a divine participant in My *nitya leela* (eternal play).

I myself manifest as the *samsara-briksha* or the tree of this revealed world. Sin and pi-

ety are the two seeds of this tree and desires its innumerable roots. As desires increase, the roots' grip become more and more severe. The tree has three trunks – *sattva* (pure / serene), *raja* (passion / active) and *tama* (ignorance / inertial), the three fundamental tendentious forces (*gunas*) that intertwine together to form material nature. It has five principal branches forming the gross elements of manifested nature – *Kshiti* (earth), *ap* (water), *teja* (fire),



Sri Uddhav surrenders at Sri Krishna's feet

maruth (air) and *vyom* (ether) and five subtle elements representing the perceptual principles – *rup* (form), *ras* (taste), *gandha* (smell), *shabda* (sound) and *sparsha* (touch). The five *Karmendriyas* (organs of action – both the physical organs and its corresponding subtle organs specific to the activity in the astral plane) *Vaak* (the organ of speech), *Paani* (hand, the organ of apprehension), *Pada* (the organ of locomotion), *Payu* (the organ of excretion), *Upastha* (the sexual organs)), the five *Gyanendriyas* (sense organs – *Chakshu* (eyes), *Karna* (ears), *Nasika* (nose), *Jihva* (tongue), *Twak* (skin)) and *Man* (mind) denote the eleven sub-branches of the tree. The tree is inhabited by two birds –

Paramatma (God – the universal soul or consciousness) and *Jeevatma* (the individual soul – the reflection of *Paramatma*'s light in every living being; the *Jeevatma* however remains oblivious of its divinity (as being essentially equal to the *Paramatma*) trapped in the bondage of material intelligence and rather identifies itself with its body, mind, thoughts and ego. However, through the process of *Vaidhi Bhakti*, *Jeevatma* enlightens its consciousness and ultimately realizes his own divine self (*Atma*). *Vayu* (wind), *Pitta* (bile) and *Kapha* (phlegm) form its three barks. The tree yields two fruits – joy and sorrow. All activities generated in this revealed world takes place within this tree.

O Uddhav, *Sattva*, *Raja* and *Tama*, the three *gunas* are attributes of the intellect (*Buddhi*) only and is absent in the realized soul (*Atma*). Hence, by getting rid of *Raja* and *Tama gunas* through the continual development of *sattva-guna* and then ultimately getting rid of *sattva-guna* itself through the elimination of all prejudices does one become qualified to attain *bhakti* in Me.”

Uddhav then asks – “why do human beings get attracted towards material life like a dog, an ass or a goat even though he knows that *Raja* and *Tama gunas* only leads him down into the abyss of disgrace?”

To this question, Sri Krishna responds – “human commits sins even being aware of it due to the inherent weaknesses (*vikar*) of his mind (there are six principal weaknesses – *Kam* (desire / lust), *Krodh* (uncontrolled anger), *Lobh* (greed), *Moha* (emotional attachment), *Mada* (pride) and *Matsarya* (envy / selfishness). While these weaknesses originate from *Raja* and *Tama gunas*, these two *gunas* themselves originate from false ego. This false ego is the basis of the illusory

identification of one self with his body and mind this illusion is the fundamental cause of darkness.

O Uddhav, Lord Brahma meditated on Me when His four sons *Sanak*, *Sanatana*, *Sanandana* and *Sanatkumar* questioned him about the elusive ways of the body and mind. Then I manifested before Him in the form of a swan and instructed Him. The essence of the entire *vedas* lie in *Bhaktiyoga*. The devotee who surrenders his self in Me never parts away from Me. He desires neither the lotus feet of Lord *Brahma* or *Indra* nor reign over the worlds above and below the earth, nor pleasure or the eight *siddhis* (spiritual accomplishments) and not even liberation.

O Uddhav, meditation on the Lord's divine form is primary in the practice of *Bhakti*. The necessity of *yoga* is supplementary. *Yoga siddhis* are of eighteen types among which the eight principal ones are *Anima* (art of constricting the body even to minuteness), *Mahima* (expanding the body to infinite enormity), *Garima* (becoming infinitely heavy), *Laghima* (becoming weightless), *Prapti* (obtaining whatever is wished), *Prakamya* (realizing whatever one desires), *Ishita* (obtaining absolute lordship over the senses) and *Vashita* (the art of subjugating all under one's control). While the first four are *siddhis* of the body, the later ones are *siddhis* of the mind. The remaining ten *siddhis* are obtained by perfecting control over different aspects of the *gunas* and are hence secondary. Among these, the five more important ones are *Khud-Pipasa-Hinata* (conquering hunger and thirst), *Doordarshan* (ability to see things far away), *Doorashravan* (ability to hear sounds far away), *Manah-javah* (ability to travel at the speed of the mind) and *Kamrupata* (ability to assume any desired

form). The five lesser important *siddhis* are *Trikaalagyata* (knowledge of the past, present and future), *Advandvam* (conquering heat and cold), *Agni-surya-jal-vish-stambhan* (checking the influence of fire, sun, water and poison), *Para-chitta-abhigyanata* (reading others' minds) and *Aparabhav* (remaining unconquered by others). All these *siddhis* act as hindrances in the highest form of *Bhaktiyoga*.

O Uddhav, a person who can feel my Godly presence in every form of life, is easily and quickly relieved of all forms of false ego, jealousy, malice and animosity. This human body is essentially perishable. One who realizes my eternal divine nature in this mortal coil is surely the wisest amongst all. He who can control the wishing stone (chintamani) of desire through the power of

bhakti cultivated in this impermanent body is truly intelligent. One who reveals my transcendental nature to others purifies his own self. The atheist, meaning those who do not believe the divine reality of God, those who are arrogant, insolent, deceiving and disrespectful are not my devotees. Never share my precepts with such persons.

Then the Lord ordered Sri Uddhav to disseminate His message of the philosophy of Bhakti on earth for the welfare of the entire humanity. Finally, the Lord instructed him to go to *Badrikashram* (a place in the Himalayas) and spend his days completely surrendering his mind and intellect in Him and eating only whatever is naturally available in the forest.

(Excerpts from the
"Uddhav Gita" in Bengali)

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Child

Philosophy Of Truth

The Self Revelation

Chapter 3 continued...

(5)

Bhakta : My Lord, what is the true meaning of 'hearing properly' that you are emphasizing?

Mahatma : My son! Simple hearing is not actual hearing. Whenever any sound or vibration enters the ear, it doesn't lead to true hearing. When external sound passes through the ear and creates ripple in the mind, the wave interacts with intellect and the intellect dwells in the depth of the vibration and judges the matter critically, and then the mind truly hears. On the other hand, the thoughts that surface on the mind without the actual desire or the knowledge of mind is conceiving. Therefore, the hearing is actually conceiving the vibration deeply and this has been reiterated in the scriptures. Sometimes the wordly vibrations perturb the stream of thought. When this thought process flows on

uninterruptedly and continuously, then this state of mind is called 'Nididhasan' and is the final stage of worship. It is only through the scientific process of hearing deeply, conceiving and nididhasan, that the true seeker has 'atmadarshan'.

Bhakta : O Lord! When a seeker, with the lust of knowledge, hears the gospel of religion deeply with concomitant service to Guru, does it lead to instant atmadarshan?

Mahatma : An individual, who has progressed a lot in this region of knowledge in his previous births gets promoted into atmagyana on hearing the gospels once. But common people has to traverse a long way to dispel the heaped up ignorance with them.

Bhakta : Some devotees do not understand the gospels of the 'self', as long as they are ignorant of the 'Paramatma', but