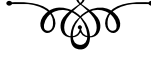

shrutigiItA

శ్రుతిగీతా

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శ్రుతిగీతా



శ్రుతయః ఊచుః ।

జయ జయ జహ్యజామజిత దోషగృభీతగుణాం త్వమసి యదాత్మనా సమవరుద్ధసమస్తభగః
|

అగజగదోకసామఖిలశక్త్యవబోధక తే క్వచిదజయాఽఽత్మనా చ చరతోఽనుచరేన్నిగమః
॥ ౧౪ ॥

బృహదుపలబ్ధమేతదవయస్త్యవశేషతయా యత ఉదయాస్తమయా వికృతేర్మృది
వాఽవికృతాత్ ।

అత ఋషయో దధుస్త్యయి మనోవచనాచరితం కథమయథా భవన్తి భువి దత్తపదాని
న్యణామ్ ॥ ౧౫ ॥

ఇతి తవ సూరయస్త్ర్యధిపతేఽఖిలలోకమలక్షణపణకథామృతాబ్ధిమవగాహ్యా తపాంసి
జహుః ।

కిముత పునః స్వధామవిధుతాశయకాలగుణాః పరమ భజన్తి యే పదమజస్రసుఖానుభవమ్
॥ ౧౬ ॥

దృతయ ఇవ శ్వసస్త్యసుభృతో యది తేఽనువిధా మహదమాయోఽణ్ణమస్పృజన్యదనుగ్రహతః
|

పురుషవిధోఽన్వయోఽత్ర చరమోఽన్నమయాదిషు యః సదసతః పరం త్వమథ
యదేష్వవశేషమృతమ్ ॥ ౧౭ ॥

ఉదరముపాసతే య ఋషివర్త్రసు కూర్పదృశః పరిసరపద్ధతిం హృదయమారుణయో
దహరమ్ ।

తత ఉదగాదసన్త తవ ధామ శిరః పరమం పునరిహ యత్సమేత్య న పతన్తి కృతాస్తముఖే
॥ ౧౮ ॥

స్వకృతవిచిత్రయోనిషు విశన్నివ హేతుతయా తరతమతశ్చకాస్స్యనలవత్స్వికృతానుకృతిః
|

అథ వితథాస్వమూష్వవితథం తవ ధామ సమం విరజధియోఽన్వయస్త్యభివిపణ్యవ
ఏకరసమ్ ॥ ౧౯ ॥

స్వకృతపురేష్యమిష్యబహిరంతరసంవరణం తవ పురుషం వదన్యశ్చిలశక్తిధృతోఽశక్యతమ్
|

ఇతి నృగతిం వివిచ్య కవయో నిగమాపవనం భవత ఉపాసతేఽజ్ఞిమభవం భువి విశ్వసితాః
|| ౨౦ ||

దురవగమాత్మతత్త్వనిగమాయ తవాత్తతనోఽచ్చరితమహామృతాబ్ధిపరివర్తపరిశ్రమణాః |
న పరిలష్యంతి కేచిదపవర్గమపీశ్వర తే చరణసరోజహంసకులసజ్జవిసృష్టగృహాః || ౨౧ ||
త్వదనుపథం కులాయమిదమాత్మసుహృత్ప్రియవచ్చరతి తథోన్ముఖే త్వయి హితే ప్రియ
ఆత్మని చ |

న బత రమన్త్యహో అసదుపాసనయాఽఽత్మహనో యదనుశయా భ్రమన్త్యురుభయే
కుశరీరభృతః || ౨౨ ||

నిభృతమరున్మనోక్షదృఢయోగయుజో హృది యన్మునయ ఉపాసతే తదరయోఽపి
యయుః స్మరణాత్ |

స్త్రియ ఉరగేన్ద్రిభోగభుజదణ్ణవిషక్తధియో వయమపి తే సమాం సమదృఢోఽజ్ఞిసరోజసుధాః
|| ౨౩ ||

క ఇహ ను వేద బతవరజన్మలయోఽగ్రసరం యత ఉదగాదృషిర్యమను దేవగణా ఉభయే
|

తర్హి న సన్న చాసదుభయం న చ కాలజవః కిమపి న తత్ర శాస్త్రమవకృష్య శయీత యదా
|| ౨౪ ||

జనిమసతః సతో మృతిముతాత్మని యే వేద చ భిదాం విపణమృతం స్మరన్త్యపదిశంతి త
ఆరుపతైః |

త్రిగుణమయః పుమానితి భిదా యదబోధకృతా త్వయి న తతః పరత్ర స భవేదవబోధరసే
|| ౨౫ ||

సదివ మనస్త్రివృత్త్యయి విభాత్యసదామనుజాత్సదభిమృశన్త్యశేషమిదమాత్మత్యాఽఽత్మవిదః
|

న హి వికృతిం త్యజంతి కనకస్య తదాత్మతయా స్వకృతమనుప్రవిష్టమిదమాత్మతయాఽవసితమ్
|| ౨౬ ||

తవ పరి యే చరన్త్యశ్చిలసత్త్వనికేతతయా త ఉత పదాఽఽక్రమన్త్యవిగణయ్య శిరో నిర్భతేః
|

పరివయసే పశూనివ గిరా విబుధానపి తాంస్త్యయి కృతసౌహృదాః ఖలు పునన్తి న యే
విముఖాః ॥ ౨౭॥

త్వమకరణః స్వరాడఖిలకారకశక్తిధరస్తవ బలిముద్వహన్తి సమదన్త్యజయాఽనిమిషాః ।
వర్షభుజోఽఖిలషీతివతేరివ విశ్వస్సజో విదధతి యత్ర యే త్వదధిక్యతా భవతశ్చక్రితాః ॥
౨౮॥

స్థిరచరజాతయః స్యురజయోథనిమిత్తయుజో విహర ఉదీక్షయా యది పరస్య విముక్త
తతః ।

న హి పరమస్య కశ్చిదపరో న పరశ్చ భవేద్వియత ఇవాపదస్య తవ శూన్యతులాం దధతః
॥ ౨౯॥

అపరమితా ద్రువాస్తనుభృతో యది సర్వగతాస్తర్హి న శాస్యతేతి నియమో ద్రువ నేతరథా ।
అజని చ యన్మయం తద్విముచ్య నియన్త్ర భవేత్సమమనుజానతాం యదమతం
మతదృష్టతయా ॥ ౩౦॥

న ఘటత ఉదభవః ప్రకృతిపూరుషయోర్జయోరుభయయుజా భవన్త్యసుభృతో
జలబుద్బుదవత్ ।

త్వయి త ఇమే తతో వివిధనామగుణైః పరమే సరిత ఇవార్ణవే మధుని లిల్వరుశేషరసాః
॥ ౩౧॥

సృషు తవ మాయయా భ్రమమమీష్వవగత్య భృశం త్వయి సుధియోఽభవే దధతి
భావమనుప్రభవమ్ ।

కథమనువర్తతాం భవభయం తవ యద్భృకుటిః సృజతి ముహుస్త్రిణేమిరభవచ్ఛరణేషు
భయమ్ ॥ ౩౨॥

విజితహృషీకవాయుభిరదాస్తమనస్తరగం య ఇహ యతన్తి యన్తుమతిలోలముపాయఖిదః
।

వ్యసనశతాన్వితాః సమవహాయ గురోశ్చరణం వణిజ ఇవాజ సన్త్యక్ృతకర్ణధరా జలధౌ ॥
౩౩॥

స్వజనసుతాత్మదారధనధామధరాసురభైస్త్యయి సతి కిం నృణాం శ్రయత ఆత్మని సర్వరసే
।

ఇతి సదజానతాం మిథునతో రతయే చరతాం సుఖయతి కో నివహ స్వవిహతే స్వనిరస్తభగే
॥ ౩౪॥

భువి పురుపుణ్యతీర్థసదనాన్యషయో విమదాస్త ఉత భవత్పదామ్బుజహృదోఽఘభిదఙ్గిజలాః
|

దధతి సుకృన్మనస్త్యయి య ఆత్మని నిత్యసుఖే న పునరుపాసతే పురుషసారహరావసథాన్
|| 3౫||

సత ఇదముత్థితం సదితి చేన్నను తర్కహతం వ్యభిచరతి క్వ చ క్వ చ మృషా న
తథోభయయుక్ |

వ్యవహృతయే వికల్ప ఇషితోఽన్ధపరమృరయా భ్రమయతి భారతి త ఉరువృత్తిభిరుక్లజడాన్
|| 3౬||

న యదిదమగ్ర ఆస న భవిష్యదతో నిధనాదనుమితమన్తరా త్వయి విభాతి మృషైకరసే |
అత ఉపమీయతే ద్రవిణజాతివికల్పపత్తైర్వితథమనోవిలాసమృతమిత్యవయన్త్యబుధాః ||
3౭||

స యదజయా త్వజామనుశయిత గుణాంశ్చ జషన్భజతి స్వరూపతాం తదను
మృత్యుమపేతభగః |

త్వముత జహసి తామహిరివ త్వచమాత్తభగో మహసి మహీయనేఽష్టగుణితేఽపరిమేయభగః |
|| ౩౮||

యది న సముద్ధరన్తి యతయో హృది కామజటా దురధిగమోఽసతాం హృది
గతోఽస్మృతకణ్ఠమణిః |

అనుత్పపయోగినాముభయతోఽప్యసుఖం భగవన్ననపగతాన్తకాదనధిరూఢపదాద్భవతః
|| ౩౯||

త్వదవగమి న వేత్తి భవదుత్థశుభయోగ్గుణవిగుణాన్వయాన్స్తర్హి దేహభృతాం చ గిరః |
అనుయుగమన్వహం సగుణ గీతపరమృరయా శ్రవణభృతో యతస్త్యమపవర్గగతిర్మనుజైః
|| ౪౦||

ద్యుపతయ ఏవ తే న యయురన్తమనన్తతయా త్వమపి యదన్తాఽన్ఞనిచయా నను
సావరణాః |

ఖ ఇవ రజాంసి వాన్తి వయసా సహ యచ్ఛృతయస్త్యయి హి ఫలన్త్యతాన్నిరసనేన
భవన్నిధనాః || ౪౧||

The text is from Srīmad Bhāgavatam, Skandha 10 ,Ch 87, verses 14-41.

The meanings are extracted from <http://home.att.net/~gitaprasad/BhPurantm>

14. The srutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

15. This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

16. Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

17. Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

18. Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Arunis worship Him as present in the heart, in the

subtle center from which all the pranic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

19. Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

20. The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

21. My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

22. When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail

to delight in You. Instead they commit spiritual suicide by worshipping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

23. Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we srutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

24. Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahma, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains—no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

25. Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality—all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

26. The three modes of material nature comprise everything in this world—from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation

to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

27. The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

28. Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

29. O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

30. If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the

Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

31. Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

32. The wise souls who understand how Your Maya deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows—the triple-rimmed wheel of time—repeatedly terrify those who refuse to take shelter of You.

33. The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

34. To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world—a place inherently doomed to destruction and devoid of significance—that could give them real happiness?

35. Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed

His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

36. It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

37. Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

38. The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

39. Members of the renounced order who fail to uproot the last traces of

material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a mall who has totally forgotten it is there. O Lord, those who pratice yoga only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

40. When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

41. Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The srutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

Sanskrit text encoded by Balaji Srinivasan sbalaji at stanford.edu

The text is from SrImad BhAgavatam, Skandha 10 ,Ch 87, verses 14-41.

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site <http://www.krsnabook.com/ch87tml>

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