

॥ श्रुतिगीता ॥

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श्रुतयः ऊचुः ।

जय जय जह्यजामजित दोषगृभीतगुणां त्वमसि यदात्मना समवरुद्धसमस्तभगः ।

अगजगदोकसामखिलशक्त्यवबोधक ते क्वचिदजयात्मना च चरतोऽनुचरेन्निगमः ॥ १४ ॥

बृहदुपलब्धमेतदवयन्त्यवशेषतया यत उदयास्तमयौ विकृतेर्मृदि वाऽविकृतात् ।

अत ऋषयो दधुस्त्वयि मनोवचनाचरितं कथमयथा भवन्ति भुवि दत्तपदानि नृणाम् ॥ १५ ॥

इति तव सूरयस्त्र्यधिपतेऽखिललोकमलक्षणपणकथामृताब्धिमवगाह्य तपांसि जहुः ।

किमुत पुनः स्वधामविधुताशयकालगुणाः परम भजन्ति ये पदमजस्रसुखानुभवम् ॥ १६ ॥

दृतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा महदमायोऽण्डमसृजन्यदनुग्रहतः । पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः सदसतः परं त्वमथ यदेष्ववशेषमृतम् ॥ १७ ॥

उदरमुपासते य ऋषिवर्त्मसु कूर्पटशः परिसरपद्धतिं हृदयमारुणयो दहरम् । तत उदगादनन्त तव धाम शिरः परमं पुनरिह यत्समेत्य न पतन्ति कृतान्तमुखे ॥ १८ ॥

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया तरतमतश्चकास्स्यनलवत्स्वकृतानुकृतिः ।

अथ वितथास्वमूष्ववितथं तव धाम समं विरजधियोऽन्वयन्त्यभिविपण्यव एक-रसम् ॥ १९ ॥

स्वकृतपुरेष्वभिष्वबहिरन्तरसंवरणं तव पुरुषं वदन्त्यखिलशक्तिधृतौऽशकृतम् । इति नृगातिं विविच्य कवयो निगमापवनं भवत उपासतेऽङ्घ्रिमभवं भुवि विश्वसिताः ॥ २० ॥

दुरवगमात्मतत्त्वनिगमाय तवात्तनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः । न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसङ्गविसृष्टगृहाः ॥ २१ ॥

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियवच्चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च ।

न बत रमन्त्यहो असदुपासनयात्महनो यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः
॥ २२ ॥

निभृतमरुन्मनोक्षदृढयोगयुजो हृदि यन्मुनय उपासते तदरयोऽपि ययुः स्मरणात्
।

स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो वयमपि ते समां समदृधोऽङ्घ्रिसरोजसु-
धाः ॥ २३ ॥

क इह नु वेद बतवरजन्मलयोऽग्रसरं यत उदगादृषिर्यमनु देवगणा उभये ।
तर्हि न सन्न चासदुभयं न च कालजवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा
॥ २४ ॥

जनिमसतः सतो मृतिमुतात्मनि ये वेद च भिदां विपणामृतं स्मरन्त्युपदिशन्ति त
आरुपतैः ।

त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र स भवेदेवबोधरसे
॥ २५ ॥

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात्सदभिमृशन्त्यशेषमिदमात्मत्यात्म-
विदः ।

न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया स्वकृतमनुप्रविष्टमिदमात्मतयाऽव-
सितम् ॥ २६ ॥

तव परि ये चरन्त्यखिलसत्त्वनिकेततया त उत पदाक्रमन्त्यविगणय्य शिरो
निर्ऋतेः ।

परिवयसे पशूनिव गिरा विबुधानपि तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न ये
विमुखाः ॥ २७ ॥

त्वमकरणः स्वराडखिलकारकशक्तिधरस्तव बलिमुद्वहन्ति समदन्त्यजयाऽनि-
मिषाः ।

वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो विदधति यत्र ये त्वदधिकृता भवतश्चकि-
ताः ॥ २८ ॥

स्थिरचरजातयः स्युरजयोथनिमित्तयुजो विहर उदीक्षया यदि परस्य विमुक्त
ततः ।

न हि परमस्य कश्चिदपरो न परश्च भवेद्वियत इवापदस्य तव शून्यतुलां दधतः ॥
२९ ॥

अपरमिता ध्रुवास्तनुभृतो यदि सर्वगतास्तर्हि न शास्यतेति नियमो ध्रुव नेतरथा
।

अजनि च यन्मयं तद्विमुच्य नियन्तु भवेत्सममनुजानतां यदमतं मतदृष्टतया ॥
३० ॥

न घटत उद्भवः प्रकृतिपूरुषयोर्जयोरुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवार्णवे मधुनि लिल्युरुशेषरसाः
॥ ३१ ॥

नृषु तव मायया भ्रमममीष्ववगत्य भृशं त्वयि सुधियोऽभवे दधति भावमनुप्रभवम् ।
कथमनुवर्ततां भवभयं तव यद्भ्रुकुटिः सृजति मुहुस्त्रिणोमिरभवच्छरणेषु भयम् ॥
३२ ॥

विजितहृषीकवायुभिरदान्तमनस्तुरगं य इह यतन्ति यन्तुमतिलोलमुपायखिदः ।
व्यसनशतान्विताः समवहाय गुरोश्चरणं वणिज इवाज सन्त्यकृतकर्णधरा ज-
लधौ ॥ ३३ ॥

स्वजनसुतात्मदारधनधामधरासुरथैस्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरसे ।
इति सदजानतां मिथुनतो रतये चरतां सुखयति को न्विह स्वविहते स्वनिरस्तभगे
॥ ३४ ॥

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदास्त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिज-
लाः ।
दधति सुकृन्मनस्त्वयि य आत्मनि नित्यसुखे न पुनरुपासते पुरुषसारहरावस-
थान् ॥ ३५ ॥

सत इदमुत्थितं सदिति चेन्ननु तर्कहतं व्यभिचरति क्व च क्व च मृषा न तथोभययुक् ।
व्यवहृतये विकल्प इषितोऽन्धपरम्परया भ्रमयति भारति त उरुवृत्तिभिरुक्थज-
डान् ॥ ३६ ॥

न यदिदमग्र आस न भविष्यदतो निधनादनुमितमन्तरा त्वयि विभाति मृषैकरसे ।
अत उपमीयते द्रविणजातिविकल्पपथैर्वितथमनोविलासमृतमित्यवयन्त्यबुधाः
॥ ३७ ॥

स यदजया त्वजामनुशयित गुणांश्च जुषन्भजति स्वरूपतां तदनु मृत्युमपेतभगः ।
त्वमुत जहासि तामहिरिव त्वचमात्तभगो महसि महीयसेऽष्टगुणितेऽपरिमे-
यभगाः ॥ ३८ ॥

यदि न समुद्धरन्ति यतयो हृदि कामजटा दुरधिगमोऽसतां हृदि गतोऽस्मृतक-
ण्ठमणिः ।

असुतृपयोगिनामुभयतोऽप्यसुखं भगवन्ननपगतान्तकादनधिरूढपदाद्भवतः ॥
३९ ॥

त्वदवगमी न वेत्ति भवदुत्थशुभयोर्गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः ।
अनुयुगमन्वहं सगुण गीतपरम्परया श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः ॥
४० ॥

द्युपतय एव ते न ययुरन्तमनन्ततया त्वमपि यदन्ताऽण्डनिचया ननु सावरणाः
।
ख इव रजांसि वान्ति वयसा सह यच्छ्रुतयस्त्वयि हि फलन्त्यतान्निरसनेन
भवनिधनाः ॥ ४१ ॥

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

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

14. The srutis said: Victory, victory to You, O unconquerable one! By
Your very nature You are perfectly full in all opulences; there-
fore
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 exist-
ence,
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 dis-
tricts 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 practice 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 sepa-
rate from
the Supreme, become successful by revealing You as their final
conclusion.

Sanskrit text encoded by Balaji Srinivasan <स्वलजि अत् स्तन्फ-
ोर्द्।एदु>

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

Elaboration on the text by Srila Prabhupada is available at
site <http://www.krsnabook.com/ch87tml>

