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shrutigiItA

शुद्धिगीता

Document Information

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ஸ்ருதய: ஊச: |

ஜய ஜய ஜஹ்யஜாமஜித தோஷக்³ரு³பீ⁴தகு³ணம் த்வமஸி யதா³த்மநா  
ஸமவருத்³த⁴ஸமஸ்தப⁴க:³ |

அக³ஜக³தோ³கஸாமகி²ஸக்த்யவபோ³த⁴க தே க்வசித³ஜயாSSத்மநா ச  
சரதோSநுசரேந்நிக³ம: || 14 ||

ப்³ரு³ஹுதி³பலப்³த⁴மேதத³வயந்த்யவஸேஷதயா யத உத³யாஸ்தமயௌ விக்ரு³தேர்ம்ரு³தி³  
வாSவிக்ரு³தாத் |

அத ரு³ஷயோ த³து⁴ஸ்த்வயி மநோவசநாசரிதம் கத²மயதா² ப⁴வந்தி பு⁴வி  
த³த்தபதா³நி ந்ரு³ணம் || 15 ||

இதி தவ ஸுரீயஸ்தர்யதி⁴பதேSகி²லலோகமலக்ஷணபணகதா²ம்ரு³தாப்³தி⁴மவகா³ஹ்ய  
தபாம்ஸி ஜஹு: |

கிமுத புந: ஸ்வதா⁴மவிது⁴தாஸயகாலகு³ண: பரம ப⁴ஜந்தி யே பத³மஜஸ்ரஸுகா²நுப⁴வம்  
|| 16 ||

த³ரு³தய இவ ஸ்வஸந்த்யஸுப்⁴ரு³தோ யதி³தேSநுவிதா⁴ மஹத³மாயோSண்ட³மஸ்ரு³ஜந்யத³நுக்  
|

புருஷவிதோ⁴Sந்வயோSத்ர சரமோSந்நமயாதி³ஷு ய: ஸத³ஸத: பரம் த்வமத²  
யதே³ஷ்வவஸேஷம்ரு³தம் || 17 ||

உத³ரமுபாஸதே ய ரு³ஷிவர்³த்மஸு கூர்ப்த³ரு³ஸ: பரிஸரப்த³த⁴திம் ஹ்ரு³த³யமாருணயோ  
த³ஹரம் |

தத உத³கா³த³நந்த தவ தா⁴ம ஸிர: பரமம் புநரிஹ யத்ஸமேத்ய ந பதந்தி  
க்ரு³தாந்தமுக்² || 18 ||

ஸ்வக்ரு³தவிசித்ரயோநிஷு விஸந்நிவ ஹேதுதயா தரதமதஸ்சகாஸ்யநலவத்ஸ்வக்ரு³தாநுக்  
|

அத² விததா²ஸ்வமுஷ்வவிதத²ம் தவ தா⁴ம ஸமம் விரஜதி⁴யோSந்வயந்த்யபி⁴விபண்யவ  
ஏகரஸம் || 19 ||

ஸ்வக்ரு<sup>1</sup>தபுரேஷ்வமிஷ்வப<sup>3</sup>ஹிரந்தரஸம்வரணம் தவ புருஷம் வத<sup>3</sup>ந்த்யகி<sup>2</sup>லஸக்தி<sup>4</sup>ரு<sup>1</sup>தோம்S  
|

இதி ந்ரு<sup>3</sup>கீ<sup>3</sup>தீம் விவிசய கவயோ நிக<sup>3</sup>மாபவநம் ப<sup>4</sup>வத உபாஸதேSங்க<sup>4</sup>ரிமப<sup>4</sup>வம் பு<sup>4</sup>வி  
விஸ்வஸிதா: || 20 ||

து<sup>3</sup>ரவக<sup>3</sup>மாத்தமதத்தவநிக<sup>3</sup>மாய தவாத்ததநோஸ்சரிதமஹாம்ரு<sup>1</sup>தாப<sup>3</sup>தி<sup>4</sup>பரிவர்தபரிஸ்ரமண:  
|

ந பரிஷந்நதி கேசித<sup>3</sup>பவர்க<sup>3</sup>மபீஸ்வர தே சரணஸரோஜஹம்ஸகூலஸங்க<sup>3</sup>விஸ்ரு<sup>1</sup>ஷ்டக்<sup>3</sup>ரு<sup>1</sup>ஹா  
|| 21 ||

த்வத<sup>3</sup>நுபத<sup>2</sup>ம் குலாயமித<sup>3</sup>மாத்தமஸுஹ்ரு<sup>1</sup>த்ப்ரியவச்சரதி ததோ<sup>2</sup>ந்முகே<sup>2</sup> த்வயி ஹிதே  
ப்ரிய ஆத்மநி ச |

ந ப<sup>3</sup>த ரமந்த்யஹோ அஸது<sup>3</sup>பாஸநயாSSத்மஹநோ யத<sup>3</sup>நுஸயா ப<sup>4</sup>ரமந்த்யுருப<sup>4</sup>யே  
குஸரீர<sup>4</sup>ரு<sup>1</sup>: || 22 ||

நிப<sup>4</sup>ரு<sup>1</sup>தமருந்மநோக்ஷத்<sup>3</sup>ரு<sup>1</sup>ட<sup>4</sup>யோக<sup>3</sup>யுஜோ ஹ்ரு<sup>1</sup>தி<sup>3</sup> யந்முநய உபாஸதே தத<sup>3</sup>ரயோSபி  
யயு: ஸ்மரணத் |

ஸ்த்ரிய உரகே<sup>3</sup>ந்த<sup>3</sup>ரபோ<sup>4</sup>க<sup>3</sup>பு<sup>4</sup>ஜத<sup>3</sup>ண்ட<sup>3</sup>விஷக்ததி<sup>4</sup>யோ வயமபி தே ஸமாம்  
ஸமத்<sup>3</sup>ரு<sup>1</sup>தோ<sup>4</sup>Sங்க<sup>4</sup>ரிஸரோஜஸுதா:<sup>4</sup> || 23 ||

க இஹ நு வேத<sup>3</sup>ப<sup>3</sup>தவரஜந்மலயோSக்<sup>3</sup>ரஸரம் யத உத<sup>3</sup>கா<sup>3</sup>த்<sup>3</sup>ரு<sup>1</sup>ஷ்ரி<sup>3</sup>யமநு தே<sup>3</sup>வக<sup>3</sup>ண  
உப<sup>4</sup>யே |

தர்ஹி ந ஸந்ந சாஸது<sup>3</sup>ப<sup>4</sup>யம் ந ச காலஜவ: கிமபி ந தத்ர ஸாஸ்த்ரமவக்ரு<sup>1</sup>ஷ்ய ஸயீத  
யதா<sup>3</sup> || 24 ||

ஜநிமஸத: ஸதோ ம்ரு<sup>1</sup>திமுதாத்மநி யே வேத<sup>3</sup> ச பி<sup>4</sup>தா<sup>3</sup>ம் விபணம்ரு<sup>1</sup>தம்  
ஸ்மரந்த்யுபதி<sup>3</sup>ஸந்தி த ஆருபதை: |

த்ரிசு<sup>3</sup>ணமய: புமாநிதி பி<sup>4</sup>தா<sup>3</sup> யத<sup>3</sup>போ<sup>3</sup>த<sup>4</sup>க்ரு<sup>1</sup>தா த்வயி ந தத: பரத்ர ஸ  
ப<sup>4</sup>வேத<sup>3</sup>வபோ<sup>3</sup>த<sup>4</sup>ரஸே || 25 ||

ஸதி<sup>3</sup>வ மநஸ்த்ரிவ்ரு<sup>1</sup>த்த்வயி விபா<sup>4</sup>த்யஸதா<sup>3</sup>மநுஜாத்ஸத<sup>3</sup>பி<sup>4</sup>ம்ரு<sup>1</sup>ஸந்த்யஸேஷமித<sup>3</sup>மாத்தம்தயா  
|

ந ஹி விக்ரு<sup>1</sup>தீம் த்யஜந்தி கநகஸ்ய ததா<sup>3</sup>த்தமதயா ஸ்வக்ரு<sup>1</sup>தமநுப்ரவிஷ்டமித<sup>3</sup>மாத்தமதயாSவ  
|| 26 ||

தவ பரி யே சரந்த்யகி²லஸத்த்வநிகேததயா த உத பதா³SSக்ரமந்த்யவிக³ணய்ய ஸிரோ  
நிர்ரு³தே: |

பரிவயஸே பஸூநிவ கி³ரா விப³தா⁴நபி தாம்ஸ்த்வயி க்ரு³தஸௌஹ்ரு³தா:³ க²லு  
புநந்தி ந யே விமுகா:² || 27 ||

த்வமகரண: ஸ்வராட³கி²லகாரகஸக்தித⁴ரஸ்தவ ப³லிமுத்³வஹந்தி ஸமத³ந்த்யஜயா⁵நிமிஷா:  
|

வர்ஷபு⁴ஜோ⁵கி²லக்ஷிதிபதேரிவ விஸ்வஸ்ரு³ஜோ வித³த⁴தி யத்ர யே த்வத³தி⁴க்ரு³தா  
ப⁴வதஸ்சகிதா: || 28 ||

ஸ்தி²ரசரஜாதய: ஸ்யுரஜயோத²நிமித்தபுஜோ விஹர உதீ³க்ஷயா யதி³ பரஸ்ய விமுக்த  
தத: |

ந ஹி பரமஸ்ய கஸ்சித³பரோ ந பரஸ்ச ப⁴வேத்³வியத இவாபத³ஸ்ய தவ ஸூந்யதுலாம்  
த³த⁴த: || 29 ||

அபரமிதா த⁴ருவாஸ்தநுப்⁴ரு³தோ யதி³ ஸர்வக³தாஸ்தர்ஹி ந ஸாஸ்யதேதி நியமோ  
த⁴ருவ நேதரதா² |

அஜநி ச யந்மயம் தத்³விமுச்ய நியந்த்ரு³ ப⁴வேத்ஸமமநுஜாநதாம் யத³மதம்  
மதத்³ரு³ஷ்டதயா || 30 ||

ந க⁴டத உத்³ப⁴வ: ப்ரக்ரு³திபூருஷயோர்ஜயோருப⁴யயுஜா ப⁴வந்த்யஸுப்⁴ரு³தோ  
ஜலப³த³ப³த³வத் |

த்வயி த இமே ததோ விவித⁴நாமகு³ண: பரமே ஸரித இவார்ணவே மது³நி  
லிய்யுருஸேஷரஸா: || 31 ||

ந்ரு³ஷு தவ மாயயா ப⁴ரமமீஷ்வவக³த்ய ப⁴ரு³ஸம் த்வயி ஸுதி⁴யோ⁵ப⁴வே த³த⁴தி  
பா⁴வமநுப்ரப⁴வம் |

கத²மநுவர்ததாம் ப⁴வப⁴யம் தவ யத்³ப⁴ருகுடி: ஸ்ரு³ஜதி முஹுஸ்த்ரிணேமிரப⁴வச்ச²ரணேஷு  
ப⁴யம் || 32 ||

விஜிதஹ்ரு³ஷீகவாயுபி⁴ரதா³ந்தமநஸ்துரக³ம் ய இஹ யதந்தி யந்துமதிலோலமுபாயகி²த:³  
|

வ்யஸநஸுதாந்விதா: ஸமவஹாய கு³ரோஸ்சரணம் வணிஜ இவாஜ ஸந்த்யக்ரு³தகர்ணத⁴ரா  
ஜலதௌ⁴ || 33 ||

ஸ்வஜநஸுதாத்தமதா³ரத⁴நதா⁴மத⁴ராஸுரதை²ஸ்த்வயி ஸதி கிம் ந்ரு³ணம் ஸ்ரயத  
ஆத்மநி ஸர்வரஸே |

இதி ஸத³ஜாநதாம் மிது²நதோ ரதயே சரதாம் ஸுக²யதி கோ ந்விஹ ஸ்வவிஹதே  
ஸ்வநிரஸ்தப⁴கே³ || 34 ||

பு⁴வி புருபுண்யதீர்²த²ஸத³நாந்ய்ரு'ஷயோ விமதா³ஸ்த உத ப⁴வத்பதா³ம்பு³ஜஹ்ரு'தோ³ஸுக⁴பி⁴த³ந்  
|

த³த⁴தி ஸுக்ரு'ந்மநஸ்த்வயி ய ஆத்மநி நித்யஸுகே² ந புநருபாஸதே  
புருஷஸாரஹராவஸதா²ந் || 35 ||

ஸத இத³முத்தி²தம் ஸதி³தி சேந்நநு தர்கஹதம் வ்யபி⁴சரதி க்வ ச க்வ ச ம்ரு'ஷா  
ந ததோ²ப⁴யயுக் |

வ்யவஹ்ரு'தயே விகல்ப இஷ்தோ²ந்²பரம்பரயா ப்⁴ரமயதி பா⁴ரதி த உருவ்ரு'த்திபி⁴ருக்த²ஜடா³  
|| 36 ||

ந யதி³த³மக்³ர ஆஸ ந ப⁴விஷ்யத³தோ நித⁴நாத³நுமிதமந்தரா த்வயி விபா⁴தி  
ம்ரு'ஷைகரஸே |

அத உபமீயதே த்³ரவிணஜாதிவிகல்பதை²ர்விதத²மநோவிலாஸம்ரு'தமித்யவயந்த்யபு³தா:⁴  
|| 37 ||

ஸ யத³ஜயா த்வஜாமநுஸயித கு³ணம்ஸ்ச ஜுஷந்ப⁴ஜதி ஸ்வருபதாம் தத³நு  
ம்ரு'த்யுமபேதப⁴க:³ |

த்வமுத ஜஹாஸி தாமஹிரிவ த்வசமாத்தப⁴கோ³ மஹஸி மஹீயஸேஸஷ்டகு³ணிதே²பரிமேயப⁴க  
|| 38 ||

யதி³ ந ஸமுத்த³ரந்தி யதயோ ஹ்ரு'தி³ காமஜடா து³ரதி⁴க³மோ²ஸுதாம் ஹ்ரு'தி³  
க³தோ²ஸம்ரு'தகண்ட²மணி: |

அஸுத்ரு'ப்யோகி³நாமுப⁴யதோ²ப்யஸுக²ம் ப⁴க³வந்நபக³தாந்தகாத³நதி⁴ருட⁴பதா³த்³ப⁴வத:  
|| 39 ||

த்வத³வக³மீ ந வேத்தி ப⁴வது³த்த²ஸூப⁴யோர்கு³ணவிகு³ணந்வயாம்ஸ்தர்ஹி  
தே³ஹப்⁴ரு'தாம் ச கி³ர: |

அநுயுக³மந்வஹம் ஸகு³ண கீ³தபரம்பரயா ஸ்ரவணப்⁴ரு'தோ யதஸ்த்வமபவர்க³க³திர்மநுஜை:  
|| 40 ||

த³யுபதய ஏவ தே ந யயுரந்தமநந்ததயா த்வமபி யத³ந்தா²ஸண்ட³நிசயா நநு ஸாவரண:  
|

க² இவ ரஜாம்ஸி வாந்தி வயஸா ஸஹ யச்ச²ருதயஸ்த்வயி ஹி ப²லந்த்யதாந்நிரஸநேந  
ப⁴வந்நித⁴நா: || 41 ||

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

The meanings are extracted from [http://home.att.net/~ gitaprasad/BhPurantm](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 frowning 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 separate from the Supreme, become successful by revealing You as their final conclusion.

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Sanskrit text encoded by Balaji Srinivasan sbalaji at stanford.edu

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>

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