

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 39



His Divine Grace
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CHAPTER THIRTY-NINE

Akrūra's Vision

This chapter describes how Akrūra informed Lord Kṛṣṇa and Lord Balarāma of Kāṁsa's plans and his activities in Mathurā; what the *gopīs* cried out in distress when Kṛṣṇa left for Mathurā; and also the vision of Lord Viṣṇu's abode that Akrūra saw within the water of the Yamunā.

When Kṛṣṇa and Balarāma offered Akrūra great respect and comfortably seated him on a couch, he felt that all the desires he had reflected on while traveling to Vṛndāvana were now fulfilled. After the evening meal, Kṛṣṇa asked Akrūra whether his trip had been peaceful and whether he was well. The Lord also inquired about how Kāṁsa was behaving toward their family members, and finally He asked why Akrūra had come.

Akrūra described how Kāṁsa had been persecuting the Yādavas, what Nārada had told Kāṁsa and how Kāṁsa had been treating Vasudeva cruelly. Akrūra also spoke of Kāṁsa's desire to bring Kṛṣṇa and Balarāma to Mathurā to kill Them on the pretext of Their seeing the bow sacrifice and engaging in a wrestling match. Kṛṣṇa and Balarāma laughed out loud when They heard this. They went to Their father, Nanda, and informed him of Kāṁsa's orders. Nanda then issued an order to all the residents of Vraja that they should collect various offerings for the King and prepare to go to Mathurā.

The young *gopīs* were extremely upset to hear that Kṛṣṇa and Balarāma would be going to Mathurā. They lost all external awareness and began to remember Kṛṣṇa's pastimes. Condemning the creator for separating them from Him, they began to lament. They said that Akrūra did not deserve his name (*a*, "not"; *krūra*, "cruel"), since he was so cruel to be taking away their dearest Kṛṣṇa. "It must be that fate is against us," they lamented, "because otherwise the elders of Vraja would have forbidden Kṛṣṇa to leave. So let us forget our shyness and try to stop Lord Mādhava from going." With these words the young cowherd girls began to chant Kṛṣṇa's names and cry.

But even as they wept, Akrūra began taking Kṛṣṇa and Balarāma to Mathurā in his chariot. The cowherd men of Gokula followed behind on their wagons, and the young *gopīs* also walked behind for some distance, but then they became placated by Kṛṣṇa’s glances and gestures and pacified by a message from Him that said “I will return.” With their minds completely absorbed in Kṛṣṇa, the cowherd girls stood as still as figures in a painting until they could no longer see the chariot’s flag or the dust cloud being raised on the road. Then, chanting Kṛṣṇa’s glories all the while, they despondently returned to their homes.

Akrūra halted the chariot at the bank of the Yamunā so Kṛṣṇa and Balarāma could perform a ritual of purification and drink some water. After the two Lords had gotten back into the chariot, Akrūra took Their permission to bathe in the Yamunā. As he recited Vedic *mantras*, he was startled to see the two Lords standing in the water. Akrūra came out of the river and returned to the chariot — where he saw the Lords still sitting. Then he returned to the water to find out if the two figures he had seen there were real or not.

What Akrūra saw in the water was four-armed Lord Vāsudeva. His complexion was dark blue like a fresh raincloud, He wore yellow garments and He lay on the lap of thousand-hooded Ananta Śeṣa. Lord Vāsudeva was receiving the prayers of perfected beings, celestial serpents and demons, and He was encircled by His personal attendants. Serving Him were His many potencies, such as Śrī, Puṣṭi and Ilā, while Brahmā and other demigods sang His praises. Akrūra rejoiced at this vision and, joining his palms in supplication, began to pray to the Supreme Lord in a voice choked with emotion.

ŚB 10.39.1

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः ।

लेभे मनोरथान्सर्वान्पथि यन् स चकार ह ॥ १ ॥

śrī-śuka uvāca

sukhopaviṣṭaḥ paryaṅke

rama-kṛṣṇoru-mānitaḥ

*lebhe manorathān sarvān
pathi yān sa cakāra ha*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sukha* — comfortably; *upavistah* — seated; *paryāṅke* — on a couch; *rāma-kṛṣṇa* — by Lord Balarāma and Lord Kṛṣṇa; *uru* — very much; *mānitah* — honored; *lebhe* — he attained; *manah-rathān* — his desires; *sarvān* — all; *pathi* — on the road; *yān* — which; *sah* — he; *cakāra ha* — had manifested.

Translation

Śukadeva Gosvāmī said: Having been honored so much by Lord Balarāma and Lord Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.

ŚB 10.39.2

किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने ।
तथापि तत्परा राजन्न हि वाञ्छन्ति किञ्चन ॥ २ ॥

*kim alabhyam bhagavati
prasanne śrī-niketane
tathāpi tat-parā rājan
na hi vāñchanti kiñcana*

Synonyms

kim — what; *alabhyam* — is unattainable; *bhagavati* — the Supreme Lord; *prasanne* — being satisfied; *śrī* — of the goddess of fortune; *niketane* — the resting place; *tathāpi* — nevertheless; *tat-parāh* — those who are devoted to Him; *rājan* — O King (Parikṣit); *na* — do not; *hi* — indeed; *vāñchanti* — desire; *kiñcana* — anything.

Translation

My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

ŚB 10.39.3

सायन्तनाशनं कृत्वा भगवान् देवकीसुतः ।
सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम् ॥ ३ ॥

*sāyantanaśanam kṛtvā
bhagavān devakī-sutaḥ
suhṛtsu vṛttam kaṁsasya
papraccchānyac cikīrṣitam*

Synonyms

sāyantana — of the evening; *aśanam* — the dining; *kṛtvā* — having done; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — the son of Devakī; *suhṛtsu* — toward His well-wishing relatives and friends; *vṛttam* — about the behavior; *kaṁsasya* — of Kāṁsa; *papracccha* — He inquired; *anyat* — other; *cikīrṣitam* — intentions.

Translation

After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kāṁsa was treating their dear relatives and friends and what the King was planning to do.

ŚB 10.39.4

श्रीभगवानुवाच
तात सौम्यागतः कच्चित्स्वगतं भद्रमस्तु वः ।
अपि स्वज्ञातिबन्धूनामनमीवमनामयम् ॥ ४ ॥

*śrī-bhagavān uvāca
tāta saumyāgataḥ kaccit
sv-āgataṁ bhadram astu vaḥ
api sva-jñāti-bandhūnām
anamīvam anāmayam*

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *tāta* — O uncle; *saumya* — O gentle one; *āgataḥ* — arrived; *kaccit* — whether; *su-āgatam* — welcome; *bhadram* — all good; *astu* — may there be; *vaḥ* — for you; *api* — whether; *sva* — for

your well-wishing friends; [jñāti](#) — intimate relatives; [bandhūnām](#) — and other family members; [anamīvam](#) — freedom from unhappiness; [anāmayam](#) — freedom from disease.

Translation

The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?

ŚB 10.39.5

किं नु नः कुशलं पृच्छे एधमाने कुलामये ।
कंसे मातुलनाम्नाङ्ग स्वानां नस्तत्प्रजासु च ॥ ५ ॥

*kiṁ nu naḥ kuśalam pṛcche
edhamāne kulāmaye
kaṁse mātula-nāmnāṅga
svānām nas tat-prajāsu ca*

Synonyms

[kim](#) — what; [nu](#) — rather; [naḥ](#) — our; [kuśalam](#) — about the well-being; [pṛcche](#) — I should inquire; [edhamāne](#) — when he is prospering; [kula](#) — of our family; [āmaye](#) — the disease; [kaṁse](#) — King Kaṁsa; [mātula-nāmnā](#) — by the name “maternal uncle”; [āṅga](#) — my dear; [svānām](#) — of the relatives; [naḥ](#) — our; [tat](#) — his; [prajāsu](#) — of the citizens; [ca](#) — and.

Translation

But, my dear Akrūra, as long as King Kaṁsa — that disease of our family who goes by the name “maternal uncle” — is still prospering, why should I even bother to ask about the well-being of our family members and his other subjects?

ŚB 10.39.6

अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययोः ।
यद्धेतोः पुत्रमरणं यद्धेतोर्बन्धनं तयोः ॥ ६ ॥
aho asmad abhūd bhūri
pitror vṛjinam āryayoḥ
yad-dhetoḥ putra-maraṇam
yad-dhetor bandhanam tayoh

Synonyms

aho — ah; *asmad* — because of Me; *abhūt* — there was; *bhūri* — great; *pitroh* — for My parents; *vṛjinam* — suffering; *āryayoh* — for the offenseless ones; *yat-hetoh* — because of whom; *putra* — of their sons; *maranam* — the death; *yat-hetoh* — because of whom; *bandhanam* — bondage; *tayoh* — their.

Translation

Just see how much suffering I have caused My offenseless parents! Because of Me their sons were killed and they themselves imprisoned.

Purport

Because Kāṁsa had heard a prophecy that the eighth son of Devakī would kill him, he tried to kill all her children. For the same reason, he imprisoned her and her husband, Vasudeva.

ŚB 10.39.7

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्य काङ्क्षितम् ।
सञ्जातं वर्ण्यतां तात तवागमनकारणम् ॥ ७ ॥
diṣṭyādyā darśanam svānām
mahyam vaḥ saumya kāṅkṣitam
sañjātaṁ varṇyatām tāta
tavāgamana-kāraṇam

Synonyms

diṣṭyā — by good fortune; *adya* — today; *darśanam* — the sight; *svānām* — of My close relative; *mahyam* — for Me; *vaḥ* — yourself; *saumya* — O gentle one; *kāṅkṣitam*

— desired; *sañjātam* — has come about; *varnyatām* — please explain; *tāta* — O uncle; *tava* — your; *āgamana* — for the coming; *kāranam* — the reason.

Translation

By good fortune We have today fulfilled Our desire to see you, Our dear relative. O gentle uncle, please tell Us why you have come.

ŚB 10.39.8

श्रीशुक उवाच

पृष्ठो भगवता सर्वं वर्णयामास माधवः ।
वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥ ८ ॥

śrī-śuka uvāca

*prṣṭo bhagavatā sarvaṁ
varṇayām āsa mādhaveḥ
vairānubandhaṁ yaduṣu
vasudeva-vadhodyamam*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *prstah* — requested; *bhagavatā* — by the Supreme Lord; *sarvam* — everything; *varṇayām āsa* — described; *mādhavaḥ* — Akrūra, descendant of Madhu; *vaira-anubandham* — the inimical attitude; *yaduṣu* — toward the Yadus; *vasudeva* — Vasudeva; *vadha* — to murder; *udyamam* — the attempt.

Translation

Śukadeva Gosvāmī said: In response to the Supreme Lord’s request, Akrūra, the descendant of Madhu, described the whole situation, including King Kāmsa’s enmity toward the Yadus and his attempt to murder Vasudeva.

ŚB 10.39.9

यत्सन्देशो यदर्थं वा दूतः सम्प्रेषितः स्वयम् ।
यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥ ९ ॥

*yat-sandeśo yad-artham vā
dūtaḥ sampreṣitaḥ svayam
yad uktam nāradenāsyā
sva-janmānakadundubheḥ*

Synonyms

yat — having which; *sandeśah* — message; *yat* — which; *artham* — purpose; *vā* — and; *dūtaḥ* — as a messenger; *sampreṣitaḥ* — sent; *svayam* — himself (Akrūra); *yat* — what; *uktam* — was spoken; *nāradena* — by Nārada; *asya* — to him (Kāmsa); *sva* — His (Kṛṣṇa’s); *janma* — birth; *ānakadundubheḥ* — from Vasudeva.

Translation

Akrūra relayed the message he had been sent to deliver. He also described Kāmsa’s real intentions and how Nārada had informed Kāmsa that Kṛṣṇa had been born as the son of Vasudeva.

ŚB 10.39.10

श्रुत्वाकूरुवचः कृष्णो बलश्च परवीरहा ।
प्रहस्य नन्दं पितरं राज्ञा दिष्टं विजज्ञतुः ॥ १० ॥

*śrutvākrūra-vacaḥ kṛṣṇo
balaś ca para-vīra-hā
prahasya nandam pitaram
rājñā diṣṭam vijajñatuh*

Synonyms

śrutvā — hearing; *akrūra-vacaḥ* — Akrūra’s words; *kṛṣṇah* — Lord Kṛṣṇa; *balah* — Lord Balarāma; *ca* — and; *para-vīra* — of opposing heroes; *hā* — the destroyer; *prahasya* — laughing; *nandam* — to Nanda Mahārāja; *pitaram* — Their father; *rājñā* — by the King; *diṣṭam* — the order given; *vijajñatuh* — They informed.

Translation

Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra’s words. The Lords then informed Their father, Nanda Mahārāja, of King Kāmsa’s orders.

ŚB 10.39.11-12

गोपान् समादिशत्सोऽपि गृह्यतां सर्वगोरसः ।
 उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च ॥ ११ ॥
 यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् ।
 द्रक्ष्यामः सुमहत्पर्व यान्ति जानपदाः किल ।
 एवमाघोषयत् क्षत्रा नन्दगोपः स्वगोकुले ॥ १२ ॥

*gopān samādiśat so 'pi
 grhyatām sarva-go-rasaḥ
 upāyanāni grhṇīdhvam
 yujyantām śakatāni ca
 yāsyāmaḥ śvo madhu-purīm
 dāsyāmo nrpate rasān
 drakṣyāmaḥ su-mahat parva
 yānti jānapadāḥ kila
 evam āghoṣayat kṣatrā
 nanda-gopaḥ sva-gokule*

Synonyms

gopān — the cowherd men; *samādiśāt* — ordered; *sah* — he (Nanda Mahārāja); *api* — also; *grhyatām* — have collected; *sarva* — all; *go-rasaḥ* — the milk products; *upāyanāni* — excellent gifts; *grhṇīdhvam* — take; *yujyantām* — yoke; *śakatāni* — the wagons; *ca* — and; *yāsyāmah* — we shall go; *śvah* — tomorrow; *madhu-purīm* — to Mathurā; *dāsyāmah* — we shall give; *nrpateh* — to the King; *rasān* — our milk products; *drakṣyāmah* — we shall see; *su-mahat* — a very great; *parva* — festival; *yānti* — are going; *jānapadāḥ* — the residents of all the outlying districts; *kila* — indeed; *evam* — thus; *āghoṣayat* — he had announced; *kṣatrā* — by the village constable; *nanda-gopaḥ* — Nanda Mahārāja; *sva-gokule* — to the people of his Gokula.

Translation

Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and

yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going.”

Purport

Nanda wanted to bring ghee and other milk products as taxes for the King.

ŚB 10.39.13

गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् ।
रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥ १३ ॥

*gopyas tās tad upaśrutya
babhūvur vyathitā bhṛśam
rāma-kṛṣṇau purīm netum
akrūram vrajam āgatam*

Synonyms

gopyah — the cowherd girls; *tāh* — they; *tat* — then; *upaśrutya* — hearing; *babhūvuh* — became; *vyathitāh* — distressed; *bhṛśam* — extremely; *rāma-kṛṣṇau* — Balarāma and Kṛṣṇa; *purīm* — to the city; *netum* — to take; *akrūram* — Akrūra; *vrajam* — to Vṛndāvana; *āgatam* — come.

Translation

When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.

ŚB 10.39.14

काश्चित्कृतहृत्तापश्वासम्लानमुखश्रियः ।
संसद्भुकूलवलयकेशग्रन्थ्यश्च काश्चन ॥ १४ ॥

*kāścit tat-kṛta-hṛt-tāpa
śvāsa-mlāna-mukha-śriyaḥ
sraṁsad-dukūla-valaya
keśa-granthyāś ca kāścana*

Synonyms

[kāścīt](#) — some of them; [tat](#) — by that (hearing); [krta](#) — created; [hrt](#) — in their hearts; [tāpa](#) — from the torment; [śvāsa](#) — by the sighing; [mlāna](#) — made pale; [mukha](#) — of their faces; [śriyah](#) — the luster; [sraṁsat](#) — loosening; [dukūla](#) — their dresses; [valaya](#) — bracelets; [keśa](#) — in their hair; [granthyah](#) — the knots; [ca](#) — and; [kāścana](#) — others.

Translation

Some gopīs felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.

ŚB 10.39.15

अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः ।
 नाभ्यजानन्निमं लोकमात्मलोकं गता इव ॥ १५ ॥
anyās ca tad-anudhyāna
nivṛttāśeṣa-vṛttayaḥ
nābhyajānann imaṁ lokam
ātma-lokaṁ gatā iva

Synonyms

[anyāh](#) — others; [ca](#) — and; [tat](#) — on Him; [anudhyāna](#) — by fixed meditation; [nivṛtta](#) — ceased; [aśeṣa](#) — all; [vṛttayaḥ](#) — their sensory functions; [na abhyajānan](#) — they were unaware; [imam](#) — of this; [lokam](#) — world; [ātma](#) — of self-realization; [lokam](#) — the realm; [gatāh](#) — those who have attained; [iva](#) — just as.

Translation

Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.

Purport

The *gopīs* were in fact already on the platform of self-realization. The *Caitanya-caritāmṛta* (*Madhya* 20.108) states, *jīvera svarūpa haya kṛṣṇera nitya-dāsa*: “The self, or individual soul, is an eternal servant of Kṛṣṇa.” Thus because they were rendering the most intense loving service to the Lord, the *gopīs* were situated at the highest stage of self-realization.

ŚB 10.39.16

स्मरन्त्यश्चापराः शौरैरनुरागस्मितेरिताः ।
हृदिस्पृशश्चित्रपदा गिरः सम्मुमुहुः स्त्रियः ॥ १६ ॥

smarantyaś cāparāḥ śaurer
anurāga-smiteritāḥ
hṛdi-sprśaś citra-padā
giraḥ sammumuhuḥ striyaḥ

Synonyms

smarantyaḥ — remembering; *ca* — and; *aparāḥ* — others; *śaureḥ* — of Kṛṣṇa; *anurāga* — affectionate; *smita* — by His smile; *iritāḥ* — sent; *hṛdi* — the heart; *sprśaḥ* — touching; *citra* — wonderful; *padāḥ* — with phrases; *giraḥ* — the speech; *sammumuhuḥ* — fainted; *striyaḥ* — women.

Translation

And still other young women fainted simply by remembering the words of Lord Śauri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

ŚB 10.39.17-18

गतिं सुललितां चेष्टां स्निग्धहासावलोकनम् ।
शोकापहानि नर्माणि प्रोद्धामचरितानि च ॥ १७ ॥
चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः ।
समेताः सङ्घशः प्रोचुरश्रुमुख्योऽच्युताशयाः ॥ १८ ॥

gatim su-lalitām ceṣṭām
snigdha-hāsāvalokanam
śokāpahāni narmāṇi
proddāma-caritāni ca
cintayantyo mukundasya
bhītā viraha-kātarāḥ
sametāḥ saṅghaśaḥ procur
aśru-mukhyo 'cyutāśayāḥ

Synonyms

gatim — the movements; *su-lalitām* — very charming; *ceṣṭām* — the activities;
snigdha — affectionate; *hāsa* — smiling; *avalokanam* — the glances; *śoka* —
 unhappiness; *apahāni* — which remove; *narmāṇi* — the joking words; *proddāma* —
 mighty; *caritāni* — the deeds; *ca* — and; *cintayantyah* — thinking about; *mukundasya*
 — of Lord Kṛṣṇa; *bhītaḥ* — afraid; *viraha* — because of separation; *kātarāḥ* — greatly
 distressed; *sametāḥ* — joining together; *saṅghaśaḥ* — in groups; *procuḥ* — they spoke;
aśru — with tears; *mukhyah* — their faces; *acyuta-āśayāḥ* — their minds absorbed in
 Lord Acyuta.

Translation

The gopis were frightened at the prospect of even the briefest separation from
 Lord Mukunda, so now, as they remembered His graceful gait, His pastimes,
 His affectionate, smiling glances, His heroic deeds and His joking words,
 which would relieve their distress, they were beside themselves with anxiety
 at the thought of the great separation about to come. They gathered in groups
 and spoke to one another, their faces covered with tears and their minds fully
 absorbed in Acyuta.

ŚB 10.39.19

श्रीगोप्य ऊचुः

अहो विधातस्तव न क्वचिद् दया
 संयोज्य मैत्र्या प्रणयेन देहिनः ।

तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं
विक्रीडितं तेऽर्भकचेष्टितं यथा ॥ १९ ॥

śrī-gopya ūcuḥ

*aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāṁś cākṛtārthān viyunakṣy apārthakam
vikriḍitam te 'rbhaka-ceṣṭitam yathā*

Synonyms

śrī-gopyah ūcuḥ — the *gopīs* said; *aho* — O; *vidhātaḥ* — Providence; *tava* — your; *na* — there is not; *kvacit* — anywhere; *dayā* — mercy; *saṁyojya* — bringing together; *maitryā* — with friendship; *praṇayena* — and with love; *dehinaḥ* — embodied living beings; *tān* — them; *ca* — and; *akṛta* — unfulfilled; *arthān* — their aims; *viyunakṣi* — you separate; *apārthakam* — uselessly; *vikriḍitam* — play; *te* — your; *arbhaka* — of a child; *ceṣṭitam* — the activity; *yathā* — as.

Translation

The *gopīs* said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

ŚB 10.39.20

यस्त्वं प्रदर्श्यासितकुन्तलावृतं

मुकुन्दवक्त्रं सुकपोलमुन्नसम् ।

शोकापनोदस्मितलेशसुन्दरं

करोषि पारोक्ष्यमसाधु ते कृतम् ॥ २० ॥

yas tvaṁ pradarśyāsita-kuntalāvṛtam

mukunda-vaktram su-kapolam un-nasam

śokāpanoda-smita-leśa-sundaram

karoṣi pāroksyam asādhu te kṛtam

Synonyms

yah — who; *tvam* — you; *pradarśya* — showing; *asita* — black; *kuntala* — by locks; *āvrtam* — framed; *mukunda* — of Kṛṣṇa; *vaktram* — the face; *su-kapolam* — with fine cheeks; *ut-nasam* — and raised nose; *śoka* — misery; *apanoda* — eradicating; *smita* — with His smile; *leśa* — slight; *sundaram* — beautiful; *karosi* — you make; *pāroksyam* — invisible; *asādhu* — not good; *te* — by you; *krtam* — done.

Translation

Having shown us Mukunda’s face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.

ŚB 10.39.21

क्रूरस्त्वमक्रूरसमाख्यया स्म न-

श्चक्षुर्हि दत्तं हरसे बताज्ञवत् ।

येनैकदेशेऽखिलसर्गसौष्ठवं

त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥ २१ ॥

krūras tvam akrūra-samākhayā sma naś

caḥsur hi dattam harase batājña-vat

yenaika-deśe 'khila-sarga-sauṣṭhavam

tvadīyam adrākṣma vyaṁ madhu-dviṣaḥ

Synonyms

krūrah — cruel; *tvam* — you (are); *akrūra-samākhayā* — by the name Akrūra (which means “not cruel”); *sma* — certainly; *naḥ* — our; *caḥsuh* — eyes; *hi* — indeed; *dattam* — given; *harase* — you are taking; *bata* — alas; *ajña* — a fool; *vat* — just like; *yena* — with which (eyes); *eka* — in one; *deśe* — place; *akhila* — of all; *sarga* — the creation; *sauṣṭhavam* — the perfection; *tvadīyam* — your; *adrākṣma* — have seen; *vayam* — we; *madhudviṣaḥ* — of Lord Kṛṣṇa, enemy of the demon Madhu.

Translation

O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us — those eyes

with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire creation.

Purport

The *gopīs* did not care to see anything but Kṛṣṇa; therefore if Kṛṣṇa left Vṛndāvana, their eyes would have no function. Thus Kṛṣṇa's departure was blinding these poor girls, and in their distress they berated Akrūra, whose name means "not cruel," as cruel indeed.

ŚB 10.39.22

न नन्दसूनुः क्षणभङ्गसौहृदः
समीक्षते नः स्वकृतातुरा बत ।
विहाय गेहान् स्वजनान् सुतान्पती-
स्तद्दास्यमद्धोपगता नवप्रियः ॥ २२ ॥

na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhrdaḥ
samikṣate naḥ sva-kṛtāturā bata
vihāya gehān sva-janān sutān patīns
tad-dāsyam addhopagatā nava-priyaḥ

Synonyms

na — does not; *nanda-sūnuḥ* — the son of Nanda Mahārāja; *kṣana* — in a moment; *bhaṅga* — the breaking; *sauhrdaḥ* — of whose friendship; *samikṣate* — look upon; *naḥ* — us; *sva* — by Him; *kṛta* — made; *āturāḥ* — under His control; *bata* — alas; *vihāya* — giving up; *gehān* — our homes; *sva-janān* — relatives; *sutān* — children; *patīn* — husbands; *tad* — to Him; *dāsyam* — servitude; *addhā* — directly; *upagatāḥ* — who have taken up; *nava* — ever new; *priyaḥ* — whose lovers.

Translation

Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.

ŚB 10.39.23

सुखं प्रभाता रजनीयमाशिषः
 सत्या बभूवुः पुरयोषितां ध्रुवम् ।
 याः संप्रविष्टस्य मुखं व्रजस्पतेः
 पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥ २३ ॥
sukhaṁ prabhātā rajanīyam āśiṣaḥ
satyā babhūvuḥ pura-yoṣitāṁ dhruvam
yāḥ saṁpraviṣṭasya mukhaṁ vrajas-pateḥ
pāsyanty apāṅgotkalita-smitāsavam

Synonyms

sukham — happy; *prabhātā* — its dawn; *rajanī* — the night; *iyam* — this; *āśiṣaḥ* — the hopes; *satyāḥ* — true; *babhūvuh* — have become; *pura* — of the city; *yositām* — of the women; *dhruvam* — certainly; *yāḥ* — who; *saṁpravistasya* — of Him who has entered (Mathurā); *mukham* — the face; *vrajaḥ-pateḥ* — of the master of Vraja; *pāsyanti* — they will drink; *apāṅga* — upon the corners of His eyes; *utkalita* — expanded; *smita* — a smile; *āsavam* — nectar.

Translation

The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His face the nectar of the smile emanating from the corners of His eyes.

ŚB 10.39.24

तासां मुकुन्दो मधुमञ्जुभाषितै-
 र्गृहीतचित्तः परवान् मनस्व्यपि ।
 कथं पुनर्नः प्रतियास्यतेऽबला
 ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन् ॥ २४ ॥
tāsāṁ mukundo madhu-mañju-bhāṣitair
grhīta-cittaḥ para-vān manasvy api
kathaṁ punar naḥ pratiyāsyate 'balā
grāmyāḥ salajja-smita-vibhramair bhraman

Synonyms

tāsām — their; *mukundah* — Kṛṣṇa; *madhu* — like honey; *mañju* — sweet; *bhāsitaih* — by the words; *grhīta* — seized; *cittah* — whose mind; *paravān* — subservient; *manasvī* — intelligent; *api* — although; *katham* — how; *punah* — again; *nah* — to us; *pratiyāsyate* — will He return; *abalāh* — O girls; *grāmyāh* — who are rustic; *sa-lajja* — shyly; *smita* — smiling; *vibhramaih* — by their enchantments; *bhraman* — becoming bewildered.

Translation

O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey-sweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?

ŚB 10.39.25

अद्य ध्रुवं तत्र दृशो भविष्यते
दाशार्हभोजान्धकवृष्णिसात्वताम् ।

महोत्सवः श्रीरमणं गुणास्पदं

द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् ॥ २५ ॥

adya dhruvaṁ tatra dṛśo bhaviṣyate
dāśārha-bhojāndhaka-vṛṣṇi-sātvatām
mahotsavaḥ śrī-ramaṇaṁ guṇāspadaṁ
drakṣyanti ye cādhvani devakī-sutam

Synonyms

adya — today; *dhruvam* — certainly; *tatra* — there; *dṛśah* — for the eyes; *bhaviṣyate* — there will be; *dāśārha-bhoja-andhaka-vṛṣṇi-sātvatām* — of the members of the Dāśārha, Bhoja, Andhaka, Vṛṣṇi and Sātvata clans; *mahā-utsavaḥ* — a great festivity; *śrī* — of the goddess of fortune; *ramaṇam* — the darling; *guṇa* — of all transcendental qualities; *āspadam* — the reservoir; *drakṣyanti* — they will see; *ye* — those who; *ca* — also; *adhvani* — on the road; *devakī-sutam* — Kṛṣṇa, the son of Devakī.

Translation

When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities.

ŚB 10.39.26

मैतद्विधस्याकरुणस्य नाम भू-
दक्रूर इत्येतदतीव दारुणः ।
योऽसावनाश्वस्य सुदुःखितं जनं
प्रियात्प्रियं नेष्यति पारमध्वनः ॥ २६ ॥
maitad-vidhasyākaruṇasya nāma bhūd
akrūra ity etad atīva dāruṇaḥ
yo 'sāv anāśvāsya su-duḥkhitam janam
priyāt priyam neṣyati pāram adhvanaḥ

Synonyms

mā — should not; *etat-vidhasya* — of such; *akarunasya* — an unkind person; *nāma* — the name; *bhūt* — be; *akrūrah iti* — “Akrūra”; *etat* — this; *atīva* — extremely; *dārunah* — cruel; *yah* — who; *asau* — he; *anāśvāsya* — not consoling; *su-duḥkhitam* — who are very miserable; *janam* — people; *priyāt* — than the most dear; *priyam* — dear (Kṛṣṇa); *neṣyati* — will take; *pāram adhvanaḥ* — beyond our sight.

Translation

He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.

ŚB 10.39.27

अनार्द्रधीरेष समास्थितो रथं
तमन्वमी च त्वरयन्ति दुर्मदाः ।

गोपा अनोभिः स्थविरैरुपेक्षितं
 दैवं च नोऽद्य प्रतिकूलमीहते ॥ २७ ॥
*anārdra-dhīr eṣa samāsthito ratham
 tam anv amī ca tvarayanti durmadāḥ
 gopā anobhiḥ sthavirair upekṣitam
 daivam ca no 'dya pratikūlam ihate*

Synonyms

anārdra-dhīh — hard-hearted; *eṣaḥ* — this (Kṛṣṇa); *samāsthitah* — having mounted;
ratham — the chariot; *tam* — Him; *anuv* — following; *amī* — these; *ca* — and;
tvarayanti — hurry; *durmadāḥ* — befooled; *gopāḥ* — cowherds; *anobhiḥ* — in their
 bullock carts; *sthaviraiḥ* — by the elders; *upekṣitam* — disregarded; *daivam* — fate; *ca*
 — and; *nah* — with us; *adya* — today; *pratikūlam* — unfavorably; *ihate* — is acting.

Translation

Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.

Purport

Śrīla Śrīdhara Svāmī reveals what the *gopīs* thought: “These foolish cowherd men and elders are not even trying to stop Kṛṣṇa. Don’t they realize they are committing suicide? They are helping Kṛṣṇa go to Mathurā, but they will have to come back to Vṛndāvana and will certainly die in His absence. The whole world has become nonsensical.”

ŚB 10.39.28

निवारयामः समुपेत्य माधवं
 किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।
 मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद्
 दैवेन विध्वंसितदीनचेतसाम् ॥ २८ ॥
*nivārayāmaḥ samupetya mādham
 kiṁ no 'kariṣyan kula-vṛddha-bāndhavāḥ*

*mukunda-saṅgān nimiṣārdha-dustyajād
daivena vidhvamsita-dīna-cetasām*

Synonyms

nivārayāmah — let us stop; *samupetya* — going up to Him; *mādhavam* — Kṛṣṇa; *kim* — what; *nah* — to us; *akarisyān* — will do; *kula* — of the family; *vrddha* — the elders; *bāndhavāh* — and our relatives; *mukunda-saṅgāt* — from the association of Lord Mukunda; *nimisa* — of the wink of an eye; *ardha* — for one half; *dustyajāt* — which is impossible to give up; *daivena* — by fate; *vidhvamsita* — separated; *dīna* — wretched; *cetasām* — whose hearts.

Translation

Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second.

Purport

Śrīla Viśvanātha Cakravartī describes what the *gopīs* thought: “Let us go right up to Kṛṣṇa and pull at His clothes and hands and insist that He get down from His chariot and stay here with us. We will tell Him, ‘Don’t bring upon Yourself the sinful reaction for murdering so many women!’”

“But if we do that,” said other *gopīs*, “our relatives and the village elders will discover our secret love for Kṛṣṇa and abandon us.”

“But what can they do to us?”

“Yes, our lives are already wretched now that Kṛṣṇa is leaving. We have nothing to lose.”

“That’s right. We will remain in the Vṛndāvana forest just like presiding goddesses, and then we can fulfill our true desire — to stay with Kṛṣṇa in the forest.”

“Yes, and even if the elders and our relatives punish us by beating us or locking us up, we can still live happily with the knowledge that Kṛṣṇa is residing in our village. Some of our girlfriends who are not imprisoned will cleverly find a way to bring us

the remnants of Kṛṣṇa’s food, and then we can remain alive. But if Kṛṣṇa is not stopped, we will certainly die.”

ŚB 10.39.29

यस्यानुरागललितस्मितवल्गुमन्त्र-
लीलावलोकपरिरम्भणरासगोष्ठाम् ।
नीताः स्म नः क्षणमिव क्षणदा विना तं
गोप्यः कथं न्वतितरेम तमो दुरन्तम् ॥ २९ ॥
yasyānurāga-lalita-smita-valgu-mantra
līlāvaloka-parirambhaṇa-rāsa-goṣṭhām
nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā taṁ
gopyaḥ katham nṽ atitarema tamo durantam

Synonyms

yasya — whose; *anurāga* — with loving affection; *lalita* — charming; *smita* — (where there were) smiles; *valgu* — attractive; *mantra* — intimate discussions; *līlā* — playful; *avaloka* — glances; *parirambhana* — and embraces; *rāsa* — of the *rāsa* dance; *goṣṭhām* — to the assembly; *nītāḥ sma* — who were brought; *naḥ* — for us; *kṣaṇam* — a moment; *iva* — like; *kṣaṇadāḥ* — the nights; *vinā* — without; *taṁ* — Him; *gopyaḥ* — O *gopīs*; *katham* — how; *nṽ* — indeed; *atitarema* — will we cross over; *tamaḥ* — the darkness; *durantam* — insurmountable.

Translation

When He brought us to the assembly of the *rāsa* dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O *gopīs*, how can we possibly cross over the insurmountable darkness of His absence?

Purport

For the *gopīs*, a long time in Kṛṣṇa’s association passed like a moment, and a single moment in His absence seemed like a very long time.

ŚB 10.39.30

योऽहः क्षये व्रजमनन्तसखः परीतो
 गोपैर्विशन् खुररजश्छुरितालकस्रक् ।
 वेणुं क्वणन् स्मितकटाक्षनिरीक्षणेन
 चित्तं क्षिणोत्यमुमृते नु कथं भवेम ॥ ३० ॥

*yo 'hnaḥ kṣaye vrajam ananta-sakhaḥ parīto
 gopair viśan khura-rajaś-churitālaka-srak
 veṇum kvaṇan smita-katākṣa-nirīkṣaṇena
 cittam kṣiṇoty amum rte nu katham bhavema*

Synonyms

yah — who; ahnah — of the day; ksaye — at the demise; vrajam — the village of Vraja; ananta — of Ananta, Lord Balarāma; sakhah — the friend Kṛṣṇa; paritah — accompanied on all sides; gopaih — by the cowherd boys; viśan — entering; khura — of the hoofprints (of the cows); rajah — with the dust; churita — smeared; alaka — the locks of His hair; srak — and His garlands; venum — His flute; kvaṇan — playing; smita — smiling; kata-akṣa — from the corners of His eyes; nirīksanena — with glances; cittam — our minds; ksinoti — He destroys; amum — Him; rte — without; nu — indeed; katham — how; bhavema — we can exist.

Translation

How can we exist without Ananta’s friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows’ hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.

ŚB 10.39.31

श्रीशुक उवाच
 एवं ब्रुवाणा विरहातुरा भृशं
 व्रजस्त्रियः कृष्णविषक्तमानसाः ।
 विसृज्य लज्जां रुरुदुः स्म सुस्वरं
 गोविन्द दामोदर माधवेति ॥ ३१ ॥

śrī-śuka uvāca
evam bruvāṇā virahāturā bhṛśam
vraja-striyaḥ kṛṣṇa-viśakta-mānasāḥ
visṛjya lajjām ruruduḥ sma su-svaram
govinda dāmodara mādhaveti

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *evam* — thus; *bruvāṇāḥ* — speaking; *viraha* — by feelings of separation; *āturāḥ* — distraught; *bhṛśam* — thoroughly; *vraja-striyah* — the ladies of Vraja; *kṛṣṇa* — to Kṛṣṇa; *viśakta* — attached; *mānasāḥ* — their minds; *visṛjya* — abandoning; *lajjām* — shame; *ruruduḥ sma* — they cried; *su-svaram* — loudly; *govinda dāmodara mādhava iti* — O Govinda, O Dāmodara, O Mādhava.

Translation

Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, “O Govinda! O Dāmodara! O Mādhava!”

Purport

For a long time the *gopīs* had carefully hidden their conjugal love for Kṛṣṇa. But now that Kṛṣṇa was leaving, the *gopīs* were so distressed that they could no longer hide their feelings.

ŚB 10.39.32

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ ।
 अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥ ३२ ॥

strīṇām evam rudantīnām
udite savitary atha
akrūraś codayām āsa
kṛta-maitrādiko ratham

Synonyms

strīnām — the women; *evam* — in this manner; *rudantīnām* — while they were crying; *udite* — rising; *savitari* — the sun; *atha* — then; *akrūrah* — Akrūra; *codayām āsa* — started; *krta* — having performed; *maitra-ādīkah* — his morning worship and other regular duties; *ratham* — the chariot.

Translation

But even as the *gopīs* cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.

Purport

According to some Vaiṣṇava authorities, Akrūra offended the *gopīs* by not consoling them when he took Kṛṣṇa to Mathurā, and because of this offense Akrūra was later forced to leave Dvārakā and be separated from Kṛṣṇa during the episode of the Syamantaka jewel. At that time Akrūra had to take up an ignoble residence in Vārāṇasī.

Apparently, mother Yaśodā and the other residents of Vṛndāvana were not crying like the *gopīs*, for they sincerely believed Kṛṣṇa would be coming back within a few days.

ŚB 10.39.33

गोपास्तमन्वसञ्जन्त नन्दाद्याः शकटैस्ततः ।
आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ॥ ३३ ॥

gopās tam anvasajjanta
nandādyāḥ śakaṭais tataḥ
ādāyopāyanam bhūri
kumbhān go-rasa-sambhṛtān

Synonyms

gopāh — the cowherd men; *tam* — Him; *anvasajjanta* — followed; *nanda-ādyāḥ* — headed by Nanda; *śakataih* — in their wagons; *tataḥ* — then; *ādāya* — having taken;

upāyanam — offerings; *bhūri* — abundant; *kumbhān* — clay pots; *go-rasa* — with milk products; *sambhrtān* — filled.

Translation

Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including clay pots filled with ghee and other milk products.

ŚB 10.39.34

गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः ।
प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ॥ ३४ ॥

gopyaś ca dayitaṁ kṛṣṇam
anuvrajañjānurañjitāḥ
pratyādeśaṁ bhagavataḥ
kāṅkṣantyaś cāvatasthire

Synonyms

gopyah — the *gopīs*; *ca* — and; *dayitam* — their beloved; *kṛṣṇam* — Kṛṣṇa; *anuvrajya* — following; *anurañjitāḥ* — pleased; *pratyādeśam* — some instruction in reply; *bhagavataḥ* — from the Lord; *kāṅkṣantyah* — hoping for; *ca* — and; *avatasthira* — they stood.

Translation

[With His glances] Lord Kṛṣṇa somewhat pacified the *gopīs*, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.

ŚB 10.39.35

तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः ।
सान्त्वयामास सप्रेमैरायास्य इति दौत्यकैः ॥ ३५ ॥

tās tathā tapyatīr vikṣya
sva-prasthāṇe yadūttamaḥ

*sāntvayām asa sa-premair
āyāsyā iti dautyakaiḥ*

Synonyms

tāh — them (the *gopīs*); *tathā* — thus; *tapyatīh* — lamenting; *viksya* — seeing; *sva-prasthāne* — as He was leaving; *yadu-uttamah* — the greatest of the Yadus; *sāntvayām āsa* — He consoled them; *sa-premair* — full of love; *āyāsyā iti* — “I will return”; *dautyakaiḥ* — with words sent through a messenger.

Translation

As He departed, that best of the Yadus saw how the *gopīs* were lamenting, and thus He consoled them by sending a messenger with this loving promise: “I will return.”

ŚB 10.39.36

यावदालक्ष्यते केतुर्यावद् रेणू रथस्य च ।
अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥ ३६ ॥

*yāvad ālakṣyate ketur
yāvad reṇū rathasya ca
anuprasthāpitātmāno
lekhyānīvopalakṣitāḥ*

Synonyms

yāvat — as long as; *ālakṣyate* — was visible; *ketuh* — the flag; *yāvat* — as long as; *renuh* — the dust; *rathasya* — of the chariot; *ca* — and; *anuprasthāpita* — sending after; *ātmānah* — their minds; *lekhyāni* — painted figures; *iva* — like; *upalakṣitāḥ* — they appeared.

Translation

Sending their minds after Kṛṣṇa, the *gopīs* stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.

ŚB 10.39.37

ता निराशा निववृत्तुर्गोविन्दविनिवर्तने ।
विशोका अहनी निन्युर्गयन्त्यः प्रियचेष्टितम् ॥ ३७ ॥

*tā nirāśā nivavṛtur
govinda-vinivartane
viśokā ahanī ninyur
gāyantyah priya-ceṣṭitam*

Synonyms

tāh — they; *nirāśāh* — without hope; *nivavṛtuh* — turned back; *govinda-vinivartane* — of Govinda’s returning; *viśokāh* — extremely sorrowful; *ahani* — the days and nights; *ninyuh* — they spent; *gāyantyah* — chanting; *priya* — of their beloved; *ceṣṭitam* — about the activities.

Translation

The gopis then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

ŚB 10.39.38

भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप ।
रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥ ३८ ॥

*bhagavān api samprāpto
rāmākrūra-yuto nṛpa
rathena vāyu-vegena
kālindīm agha-nāśinīm*

Synonyms

bhagavān — the Supreme Lord; *api* — and; *samprāptah* — arrived; *rāma-akrūra-yutah* — together with Balarāma and Akrūra; *nṛpa* — O King (Parīkṣit); *rathena* — by the chariot; *vāyu* — like the wind; *vegena* — swift; *kālindīm* — at the river Kālindī (Yamunā); *agha* — sins; *nāśinīm* — which destroys.

Translation

My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kālindī, which destroys all sins.

Purport

Śrīla Jīva Gosvāmī comments that Lord Kṛṣṇa secretly lamented His separation from the *gopīs*. These transcendental feelings of the Lord are part of His supreme pleasure potency.

ŚB 10.39.39

तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम् ।
वृक्षषण्डमुपव्रज्य सरामो रथमाविशत् ॥ ३९ ॥

tatropasprśya pānīyaṁ
pītvā mṛṣṭaṁ maṇi-prabham
vṛkṣa-ṣaṇḍam upavrajya
sa-rāmo ratham āviśat

Synonyms

tatra — there; *upasprśya* — touching the water; *pānīyam* — in His hand; *pītvā* — drinking; *mṛṣṭam* — sweet; *maṇi* — like jewels; *prabham* — effulgent; *vṛkṣa* — of trees; *ṣaṇḍam* — a grove; *upavrajya* — moving up to; *sa-rāmah* — with Balarāma; *ratham* — the chariot; *āviśat* — He mounted.

Translation

The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.

ŚB 10.39.40

अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि ।
कालिन्द्या हृदमागत्य स्नानं विधिवदाचरत् ॥ ४० ॥

*akrūras tāv upāmantrya
niveśya ca rathopari
kālindyā hradam āgatya
snānam vidhi-vad ācarat*

Synonyms

[akrūrah](#) — Akrūra; [tau](#) — from the two of Them; [upāmantrya](#) — taking permission; [niveśya](#) — having Them sit down; [ca](#) — and; [ratha-upari](#) — on the chariot; [kālindyāh](#) — of the Yamunā; [hradam](#) — to a pond; [āgatya](#) — going; [snānam](#) — his bath; [vidhi-vat](#) — in accordance with scriptural injunction; [ācarat](#) — he performed.

Translation

Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.

ŚB 10.39.41

निमज्ज्य तस्मिन्सलिले जपन्ब्रह्म सनातनम् ।
तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥ ४१ ॥

*nimajjya tasmin salile
japan brahma sanātanam
tāv eva dadrśe 'krūro
rāma-kṛṣṇau samanvitau*

Synonyms

[nimajjya](#) — immersing himself; [tasmin](#) — in that; [salile](#) — water; [japan](#) — reciting; [brahma](#) — Vedic mantras; [sanātanam](#) — eternal; [tau](#) — Them; [eva](#) — indeed; [dadrśe](#) — saw; [akrūrah](#) — Akrūra; [rāma-kṛṣṇau](#) — Balarāma and Kṛṣṇa; [samanvitau](#) — together.

Translation

While immersing himself in the water and reciting eternal mantras from the Vedas, Akrūra suddenly saw Balarāma and Kṛṣṇa before him.

ŚB 10.39.42-43

तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः ।
 तर्हि स्वित्स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ॥ ४२ ॥
 तत्रापि च यथापूर्वमासीनौ पुनरेव सः ।
 न्यमज्जद् दर्शनं यन्मे मृषा किं सलिले तयोः ॥ ४३ ॥

*tau ratha-sthau katham iha
 sutāv ānakadundubheḥ
 tarhi svit syandane na sta
 ity unmajjya vyacaṣṭa saḥ
 tatrāpi ca yathā-pūrvam
 āsīnau punar eva saḥ
 nyamajjad darśanam yan me
 mṛṣā kiṁ salile tayoh*

Synonyms

tau — They; *ratha-sthau* — present on the chariot; *katham* — how; *iha* — here; *sutau* — the two sons; *ānakadundubheḥ* — of Vasudeva; *tarhi* — then; *svit* — whether; *syandane* — on the chariot; *na stah* — They are not there; *iti* — thinking this; *unmajjya* — rising from the water; *vyacasta* — saw; *saḥ* — he; *tatra api* — in the same place; *ca* — and; *yathā* — as; *pūrvam* — previously; *āsīnau* — sitting; *punah* — again; *eva* — indeed; *saḥ* — he; *nyamajjat* — entered the water; *darśanam* — the vision; *yat* — if; *me* — my; *mṛṣā* — false; *kiṁ* — perhaps; *salile* — in the water; *tayoh* — of Them.

Translation

Akrūra thought, “How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water? They must have left the chariot.” But when he came out of the river, there They were on the chariot, just as

before. Asking himself “Was the vision I had of Them in the water an illusion?” Akrūra reentered the pool.

ŚB 10.39.44-45

भूयस्तत्रापि सोऽद्राक्षीत्स्तूयमानमहीश्वरम् ।
सिद्धचारणगन्धर्वैरसुरैर्नतकन्धरैः ॥ ४४ ॥
सहस्रशिरसं देवं सहस्रफणमौलिनम् ।
नीलाम्बरं विसश्वेतं शृङ्गैः श्वेतमिव स्थितम् ॥ ४५ ॥

bhūyas tatrāpi so 'drākṣīt
stūyamānam ahiśvaram
siddha-cāraṇa-gandharvair
asurair nata-kandharaiḥ
sahasra-śirasam devam
sahasra-phana-maulinam
nīlāmbaram visa-śvetam
śṛṅgaiḥ śvetam iva sthitam

Synonyms

bhūyah — again; *tatra api* — in that same place; *sah* — he; *adrākṣīt* — saw;
stūyamānam — being praised; *ahi-īśvaram* — the Lord of serpents (Ananta Śeṣa, the plenary expansion of Lord Balarāma who serves as the bed of Viṣṇu); *siddha-cāraṇa-gandharvaiḥ* — by Siddhas, Cāraṇas and Gandharvas; *asuraiḥ* — and by demons; *nata* — bowed; *kandharaiḥ* — whose necks; *sahasra* — thousands; *śirasam* — having heads; *devam* — the Supreme Lord; *sahasra* — thousands; *phana* — having hoods; *maulinam* — and helmets; *nīla* — blue; *ambaram* — whose clothing; *visa* — like the filaments of a lotus stem; *śvetam* — white; *śṛṅgaiḥ* — with its peaks; *śvetam* — Kailāsa Mountain; *iva* — as if; *sthitam* — situated.

Translation

There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and

His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.

ŚB 10.39.46-48

तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।
 पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेषणम् ॥ ४६ ॥
 चारुप्रसन्नवदनं चारुहासनिरीक्षणम् ।
 सुभ्रून्नसं चारुकर्णं सुकपोलारुणाधरम् ॥ ४७ ॥
 प्रलम्बपीवरभुजं तुङ्गांसोरःस्थलश्रियम् ।
 कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम् ॥ ४८ ॥

tasyotsaṅge ghana-śyāmaṁ
pīta-kausēya-vāsasam
puruṣam catur-bhujam śāntam
padma-patrāruṇekṣaṇam
cāru-prasanna-vadanam
cāru-hāsa-nirīkṣaṇam
su-bhrūnnasam caru-karṇam
su-kapolāruṇādharām
pralamba-pīvara-bhujam
tuṅgāmsoraḥ-sthala-śriyam
kambu-kaṅṭham nimna-nābhim
valimat-pallavodaram

Synonyms

tasya — of Him (Ananta Śeṣa); *utsaṅge* — on the lap; *ghana* — like a rain cloud; *śyāmaṁ* — dark blue; *pīta* — yellow; *kausēya* — silk; *vāsasam* — whose garment; *puruṣam* — the Supreme Lord; *catur-bhujam* — with four arms; *śāntam* — peaceful; *padma* — of a lotus; *patra* — like the leaves; *aruna* — reddish; *īkṣaṇam* — whose eyes; *cāru* — attractive; *prasanna* — cheerful; *vadanam* — whose face; *cāru* — attractive; *hāsa* — smiling; *nirīkṣaṇam* — whose glance; *su* — beautiful; *bhrū* — whose eyebrows; *ut* — raised; *nasam* — whose nose; *cāru* — attractive; *karnam* — whose ears; *su* — beautiful; *kapola* — whose cheeks; *aruna* — reddish; *adharam* — whose lips; *pralamba* — extended; *pīvara* — stout; *bhujam* — whose arms; *tuṅga* — raised; *amsa* — by His shoulders; *urah-sthala* — and chest; *śriyam* — beautified;

kambu — like a conchshell; *kantham* — whose throat; *nimna* — low; *nābhim* — whose navel; *vali* — lines; *mat* — having; *pallava* — like a leaf; *udaram* — whose abdomen.

Translation

Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf.

ŚB 10.39.49-50

बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् ।
 चारुजानुयुगं चारुजङ्घायुगलसंयुतम् ॥ ४९ ॥
 तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् ।
 नवाङ्गुल्यङ्गुष्ठदलैर्विलसत् पादपङ्कजम् ॥ ५० ॥

br̥hat-kati-tata-śroṇi
karaboru-dvayānvitam
cāru-jānu-yugam̐ cāru
jan̥ghā-yugala-saṁyutam
tuṅga-gulphāruṇa-nakha
vr̥ta-dīdhitibhir vṛtam
navāṅguly-aṅguṣṭha-dalair
vilasat-pāda-paṅkajam

Synonyms

br̥hat — large; *kati-tata* — whose loins; *śroṇi* — and hips; *karabha* — like an elephant's trunk; *ūru* — of thighs; *dvaya* — a pair; *anvitam* — having; *cāru* — attractive; *jānu-yugam* — whose two knees; *cāru* — attractive; *jan̥ghā* — of shanks;

yugala — a pair; *saṁyutam* — having; *tuṅga* — high; *gulpha* — whose ankles; *aruna* — reddish; *nakha-vrāta* — from whose toenails; *dīdhitibhiḥ* — with effulgent rays; *vrtam* — surrounded; *nava* — soft; *aṅguli-aṅgustha* — the two big toes and other toes; *dalaiḥ* — like flower petals; *vilasat* — glowing; *pāda-paṅkajam* — whose lotus feet.

Translation

He had large loins and hips, thighs like an elephant's trunk, and shapely knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.

ŚB 10.39.51-52

सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः ।
 कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥ ५१ ॥
 भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् ।
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥ ५२ ॥

su-mahārha-maṇi-vrāta
kirīṭa-kāṭakāṅgadaiḥ
kaṭi-sūtra-brahma-sūtra
hāra-nūpura-kuṇḍalaiḥ
bhrājamānaṁ padma-karaṁ
śaṅkha-cakra-gadā-dharam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhaṁ vana-mālinam

Synonyms

su-mahā — greatly; *arha* — precious; *maṇi-vrāta* — having many gems; *kirīṭa* — with helmets; *kataka* — bracelets; *aṅgadaiḥ* — and armlets; *kaṭi-sūtra* — with belt; *brahma-sūtra* — sacred thread; *hāra* — necklaces; *nūpura* — ankle bells; *kundalaiḥ* — and earrings; *bhrājamānam* — effulgent; *padma* — carrying a lotus; *karam* — whose hand; *śaṅkha* — a conchshell; *cakra* — discus; *gadā* — and club; *dharam* — holding; *śrīvatsa* — carrying the mark known as Śrīvatsa; *vakṣasaṁ* — whose chest; *bhrājat* — brilliant; *kaustubham* — with the Kaustubha gem; *vana-mālinam* — with a flower garland.

Translation

Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.

ŚB 10.39.53-55

सुनन्दनन्दप्रमुखैः पर्षदैः सनकादिभिः ।
 सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥ ५३ ॥
 प्रह्लादनारदवसुप्रमुखैर्भगवतोत्तमैः ।
 स्तूयमानं पृथग्भावेर्वचोभिरमलात्मभिः ॥ ५४ ॥
 श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोरजया ।
 विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥ ५५ ॥

sunanda-nanda-pramukhaiḥ
parṣadaiḥ sanakādibhiḥ
sureśair brahma-rudrādyair
navabhiś ca dvijottamaiḥ
prahrāda-nārada-vasu
pramukhair bhāgavatottamaiḥ
stūyamānaṁ pṛthag-bhāvair
vacobhir amalātmabhiḥ
śriyā puṣṭyā girā kāntyā
kīrtyā tuṣṭyelayorjayā
vidyayāvidyayā śaktyā
māyayā ca niṣevitam

Synonyms

sunanda-nanda-pramukhaiḥ — headed by Sunanda and Nanda; *parṣadaiḥ* — by His personal attendants; *sanaka-ādibhiḥ* — by Sanaka Kumāra and his brothers; *sura-īśaiḥ* — by the chief demigods; *brahma-rudra-ādyaiḥ* — headed by Brahmā and Rudra; *navabhiḥ* — nine; *ca* — and; *dvija-uttamaiḥ* — by the chief *brāhmaṇas* (headed by Marīci); *prahrāda-nārada-vasu-pramukhaiḥ* — headed by Prahlāda, Nārada and

Uparicara Vasu; *bhāgavata-uttamaih* — by the most exalted devotees; *stūyamānam* — being praised; *prthak-bhāvaih* — by each in a different loving attitude; *vacobhih* — with words; *amala-ātmabhih* — sanctified; *śrīyā pustyā gīrā kāntyā kīrtyā tustyā ilayā ūrjayā* — by His internal potencies Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā; *vidyayā avidyayā* — by His potencies of knowledge and ignorance; *śaktyā* — by His internal pleasure potency; *māyayā* — by His material creative potency; *ca* — and; *nisevitam* — being served.

Translation

Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief brāhmaṇas; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord’s principal internal potencies — Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā — as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

Purport

Śrīla Viśvanātha Cakravartī explains the Lord’s potencies mentioned in these verses: “Śrī is the potency of wealth; Puṣṭi that of strength; Gīr, knowledge; Kānti, beauty; Kīrti, fame; and Tuṣṭi, renunciation. These are the Lord’s six opulences. Ilā is His *bhū-śakti*, also known as *sandhinī*, the internal potency of whom the element earth is an expansion. Ūrjā is His internal potency for performing pastimes; she expands as the *tulasī* plant in this world. Vidyā and Avidyā [knowledge and ignorance] are external potencies who cause the living entities’ liberation and bondage, respectively. Śakti is His internal pleasure potency, *hlādinī*, and Māyā is an internal potency who is the basis of Vidyā and Avidyā. The word *ca* implies the presence of the Lord’s marginal energy, the *jīva-śakti*, who is subordinate to Māyā. Lord Viṣṇu was being served by all these personified potencies.”

ŚB 10.39.56-57

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः ।
 हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥ ५६ ॥
 गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः ।
 प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥ ५७ ॥

*vilokya su-bhr̥śam prīto
 bhaktyā paramayā yutaḥ
 hr̥syat-tanūruho bhāva-
 pariklinnātma-locanaḥ
 girā gadgadayāstauṣīt
 sattvam ālambya sātvaṭaḥ
 praṇamya mūrdhnāvahitaḥ
 kṛtāñjali-putaḥ śanaiḥ*

Synonyms

vilokya — (Akrūra) seeing; *su-bhr̥śam* — greatly; *prītaḥ* — pleased; *bhaktyā* — with devotion; *paramayā* — supreme; *yutaḥ* — enthused; *hr̥syat* — standing on end; *tanū-ruhaḥ* — the hairs of his body; *bhāva* — out of loving ecstasy; *pariklinna* — wet; *ātma* — his body; *locanaḥ* — and eyes; *girā* — with words; *gadgadayā* — choking; *astauṣīt* — He offered homage; *sattvam* — soberness; *ālambya* — taking hold of; *sātvaṭaḥ* — the great devotee; *praṇamya* — bowing down; *mūrdhnā* — with his head; *avahitaḥ* — attentively; *kṛta-añjali-putaḥ* — joining his palms in supplication; *śanaiḥ* — slowly.

Translation

As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-ninth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Akrūra’s Vision.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 40



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY

The Prayers of Akrūra

This chapter relates Akrūra's prayers to the Supreme Personality of Godhead.

Akrūra prayed, "Brahmā, who created this visible world, emanated from the lotus navel of the Supreme Lord. The five elements of physical nature, the five corresponding objects of perception, the ten senses, the ego, the total nature, the primeval creator and the demigods all originate from His bodily limbs. He cannot be known by sensory knowledge, and thus even Brahmā and the other demigods are ignorant of His real identity.

"Different classes of people worship the Supreme Personality of Godhead in different ways. Fruitive workers worship Him by performing Vedic sacrifices, philosophers by renouncing material work and pursuing spiritual knowledge, *yogīs* by meditating, Śāivites by worshiping Lord Śiva, Vaiṣṇavas by following the injunctions of such scriptures as the *Pañcarātra*, and other saintly persons by worshiping Him as the original form of the self, of the material substance and of the controlling demigods. Just as rivers flow from various directions into the ocean, the worship of those who dedicate themselves to these various entities finds its ultimate purpose within the Supreme Lord Viṣṇu.

"The form of the total universe, the *Virāṭ-rūpa*, is imagined to be the form of Lord Viṣṇu. Like aquatics moving about in water or like tiny insects burrowing in an *udumbara* fruit, all living beings move about within the Lord. These living beings, bewildered by His *Māyā*, wander along the path of material work, falsely identifying with body, home and so forth. Under the sway of illusion, a foolish person may overlook a reservoir of water covered by grass and leaves and instead run after a mirage. Similarly, living beings caught in the grip of ignorance abandon Lord Viṣṇu and become attached to their bodies, homes and so on. Such faithful servants of their senses cannot take shelter of the Supreme Lord's lotus feet. Only if, by His mercy, they get the association of saintly devotees will their material entanglement end. Only then can they develop Kṛṣṇa consciousness by serving the Lord's pure devotees."

ŚB 10.40.1

श्रीअक्रूर उवाच
 नतोऽस्म्यहं त्वाखिलहेतुहेतुं
 नारायणं पूरुषमाद्यमव्ययम् ।
 यन्नाभिजातादरविन्दकोषाद्
 ब्रह्माविरासीद् यत एष लोकः ॥ १ ॥

śrī-akrūra uvāca

*nato 'smy ahaṁ tvākhila-hetu-hetuṁ
 nārāyaṇaṁ pūruṣam ādyam avyayam
 yan-nābhi-jātād aravinda-koṣād
 brahmāvirāsīd yata eṣa lokah*

Synonyms

śrī-akrūrah uvāca — Śrī Akrūra said; *natah* — bowed down; *asmi* — am; *aham* — I; *tvā* — to You; *akhila* — of all; *hetu* — causes; *hetum* — the cause; *nārāyaṇam* — Lord Nārāyaṇa; *pūruṣam* — the Supreme Person; *ādyam* — original; *avyayam* — inexhaustible; *yat* — from whose; *nābhi* — navel; *jātāt* — which was generated; *aravinda* — of a lotus plant; *koṣāt* — from the whorl; *brahmā* — Brahmā; *avirāsīt* — appeared; *yatah* — from whom; *esah* — this; *lokah* — world.

Translation

Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.

ŚB 10.40.2

भूस्तोयमग्निः पवनं खमादि-
 र्महानजादिर्मन इन्द्रियाणि ।
 सर्वेन्द्रियार्था विबुधाश्च सर्वे
 ये हेतवस्ते जगतोऽङ्गभूताः ॥ २ ॥

*bhūs toyam agniḥ pavanam kham ādir
mahān ajādir mana indriyāṇi
sarvendriyārthā vibudhāś ca sarve
ye hetavas te jagato 'ṅga-bhūtāḥ*

Synonyms

bhūh — earth; *toyam* — water; *agniḥ* — fire; *pavanam* — air; *kham* — ether; *ādih* — and its source, false ego; *mahān* — the *mahat-tattva*; *ajā* — the total material nature; *ādih* — her source, the Supreme Lord; *manah* — the mind; *indriyāṇi* — the senses; *sarva-indriya* — of all the senses; *arthāḥ* — the objects; *vibudhāḥ* — the demigods; *ca* — and; *sarve* — all; *ye* — which; *hetavah* — causes; *te* — Your; *jagataḥ* — of the universe; *aṅga* — from the body; *bhūtāḥ* — generated.

Translation

Earth; water; fire; air; ether and its source, false ego; the mahat-tattva; the total material nature and her source, the Supreme Lord's puruṣa expansion; the mind; the senses; the sense objects; and the senses' presiding deities — all these causes of the cosmic manifestation are born from Your transcendental body.

ŚB 10.40.3

नैते स्वरूपं विदुरात्मनस्ते
ह्यजादयोऽनात्मतया गृहीताः ।
अजोऽनुबद्धः स गुणैरजाया
गुणात् परं वेद न ते स्वरूपम् ॥ ३ ॥
*naite svarūpaṁ vidur ātmanas te
hy ajādayo 'nātmatayā grhītaḥ
ajo 'nubaddhaḥ sa guṇair ajāyā
guṇāt param veda na te svarūpam*

Synonyms

na — do not; *ete* — these (elements of creation); *svarūpam* — the true identity; *viduh* — know; *ātmanah* — of the Supreme Soul; *te* — You; *hi* — indeed; *ajā-ādayah* — headed by the total material nature; *anātmatayā* — by the status of being nonliving

matter; *grhītāh* — seized; *ajah* — Lord Brahmā; *anubaddhah* — bound up; *sah* — he; *gunaih* — by the modes; *ajāyāh* — of material nature; *gunāt* — to these modes; *param* — transcendental; *veda na* — he does not know; *te* — Your; *svarūpam* — true form.

Translation

The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahmā, who is bound up in these modes, does not know Your true identity.

Purport

God is transcendental to material nature. Unless we also transcend the limited consciousness of material existence, we cannot know Him. Even the greatest living entity in the universe, Brahmā, cannot understand the Supreme unless he comes to the platform of pure Kṛṣṇa consciousness.

ŚB 10.40.4

त्वां योगिनो यजन्त्यद्धा महापुरुषमीश्वरम् ।
साध्यात्मं साधिभूतं च साधिदैवं च साधवः ॥ ४ ॥

tvām yogino yajanty addhā
mahā-puruṣam īśvaram
sādhyātmam sādhibhūtam ca
sādhidaivam ca sādhaveḥ

Synonyms

tvam — for You; *yoginah* — yogis; *yajanti* — perform sacrifice; *addhā* — certainly; *mahā-puruṣam* — for the Supreme Personality; *īśvaram* — the Godhead; *sa-*
adhyātmam — (the witness of) the living entities; *sa-adhibhutam* — of the material elements; *ca* — and; *sa-adhidaivam* — of the controlling demigods; *ca* — and; *sādhaveḥ* — purified persons.

Translation

Pure yogīs worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

ŚB 10.40.5

त्रय्या च विद्यया केचित्त्वां वै वैतानिका द्विजाः ।
यजन्ते विततैर्यज्ञैर्नाना रूपामराख्यया ॥ ५ ॥

*trayyā ca vidyayā kecit
tvām vai vaitānikā dvijāḥ
yajante vitatair yajñair
nānā-rūpāmarākhyayā*

Synonyms

trayyā — of the three Vedas; *ca* — and; *vidyayā* — by the mantras; *kecit* — some; *tvām* — You; *vai* — indeed; *vaitānikāḥ* — who respect the regulations of the three sacred fires; *dvijāḥ* — brāhmaṇas; *yajante* — worship; *vitataih* — elaborate; *yajñair* — with ritual sacrifices; *nānā* — various; *rūpa* — having forms; *amara* — of demigods; *ākhyayā* — by the designations.

Translation

Brāhmaṇas who follow the regulations concerning the three sacred fires worship You by chanting mantras from the three Vedas and performing elaborate fire sacrifices for the various demigods, who have many forms and names.

Purport

Akrūra has now described how those who follow the paths of Sāṅkhya, yoga and the three Vedas worship the Supreme Lord in different ways. In the various places where the Vedas appear to recommend that one worship Indra, Varuṇa and other demigods, these demigods are stated to be supreme. But at the same time the Vedas state that there is one supreme controller, the Absolute Truth. That is Śrī Kṛṣṇa, the

Personality of Godhead, who expands His potency through material creation into the forms of the demigods. Thus worship of the demigods goes to Him through the indirect method of *karma-kāṇḍa*, or fruitive religious rituals. Ultimately, however, one who wants to achieve eternal perfection should worship the Lord directly, in full Kṛṣṇa consciousness.

ŚB 10.40.6

एके त्वाखिलकर्माणि सन्न्यस्योपशमं गताः ।
ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥ ६ ॥

eke tvākhila-karmāṇi
sannyasyopaśamaṁ gatāḥ
jñānino jñāna-yajñena
yajanti jñāna-vigraham

Synonyms

eke — some; *tvā* — to You; *akhila* — all; *karmāṇi* — activities; *sannyasya* — resigning; *upaśamam* — peace; *gatāḥ* — attaining; *jñāninaḥ* — pursuers of knowledge; *jñāna-yajñena* — by the sacrifice of cultivating knowledge; *yajanti* — they worship; *jñāna-vigraham* — the embodiment of knowledge.

Translation

In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.

Purport

Modern philosophers pursue knowledge without bothering to worship the Supreme Personality of Godhead, and thus they naturally end up with meager, if not trivial, results.

ŚB 10.40.7

अन्ये च संस्कृतात्मानो विधिनाभिहितेन ते ।
यजन्ति त्वन्मयास्त्वां वै बहुमूर्त्येकमूर्तिकम् ॥ ७ ॥

*anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvām vai
bahu-mūrty-eka-mūrtikam*

Synonyms

anye — others; *ca* — and; *saṁskṛta* — purified; *ātmānaḥ* — whose intelligence; *vidhinā* — by the injunctions (of such scriptures as the Pañcarātra); *abhihitena* — presented; *te* — by You; *yajanti* — worship; *tvat-mayāḥ* — filled with thought of You; *tvām* — You; *vai* — indeed; *bahu-mūrti* — having many forms; *eka-mūrtikam* — having one form.

Translation

And yet others — those whose intelligence is pure — follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

Purport

The word *saṁskṛtātmānaḥ*, “they whose intelligence is pure,” is significant here. It implies that the worshipers mentioned before have not completely purified their intelligence of material contamination and thus worship the Lord indirectly. Those who are purified, however, directly worship the Lord, either as the Supreme Personality of Godhead, Lord Kṛṣṇa, or as one of His various plenary forms, such as Vāsudeva, Saṅkarṣaṇa, Pradyumna or Aniruddha, as indicated here.

ŚB 10.40.8

त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम् ।
ब्रह्मचार्यविभेदेन भगवन्तम् उपासते ॥ ८ ॥

*tvām evānye śivoktena
mārgeṇa śiva-rūpiṇam*

bahv-ācārya-vibhedena
bhagavantam upāsate

Synonyms

tvām — You; *eva* — also; *anye* — others; *śiva* — by Lord Śiva; *uktena* — spoken; *mārgena* — by the path; *śiva-rūpinam* — in the form of Lord Śiva; *bahu-ācārya* — of many teachers; *vibhedena* — following the different presentations; *bhagavantam* — the Supreme Lord; *upāsate* — they worship.

Translation

There are still others, who worship You, the Supreme Lord, in the form of Lord Śiva. They follow the path described by him and interpreted in various ways by many teachers.

Purport

The words *tvām eva*, “You also,” indicate that the path of worshipping Lord Śiva is indirect and therefore inferior. Akrūra himself is following the superior method by directly worshipping Kṛṣṇa, or Viṣṇu, with his prayers.

ŚB 10.40.9

सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम् ।
येऽप्यन्यदेवताभक्ता यद्यप्यन्यधियः प्रभो ॥ ९ ॥

sarva eva yajanti tvām
sarva-deva-mayeśvaram
ye 'py anya-devatā-bhaktā
yady apy anya-dhiyaḥ prabho

Synonyms

sarve — all; *eva* — indeed; *yajanti* — worship; *tvam* — You; *sarva-deva* — all the demigods; *maya* — O You who comprise; *iśvaram* — the Supreme Lord; *ye* — they; *api* — even; *anya* — of other; *devatā* — deities; *bhaktāḥ* — devotees; *yadi api* — although; *anya* — turned elsewhere; *dhiyah* — their attention; *prabho* — O master.

Translation

But all these people, my Lord, even those who have turned their attention away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.

Purport

The idea here is that even those who worship the demigods are indirectly worshiping the Supreme Lord Viṣṇu. The understanding of such worshipers, however, is imperfect.

ŚB 10.40.10

यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो ।
विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः ॥ १० ॥

yathādri-prabhavā nadyaḥ
parjanyaṅpūritāḥ prabho
viśanti sarvataḥ sindhum
tadvat tvām gatayo ’ntataḥ

Synonyms

yathā — as; *adri* — from the mountains; *prabhavāḥ* — born; *nadyaḥ* — rivers; *parjanya* — by the rain; *āpūritāḥ* — filled; *prabho* — O master; *viśanti* — enter; *sarvataḥ* — from all sides; *sindhum* — the ocean; *tadvat* — similarly; *tvām* — You; *gatayah* — these paths; *antataḥ* — finally.

Translation

As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

Purport

Lord Kṛṣṇa Himself speaks on this issue of worship in the [Bhagavad-gītā \(9.23-25\)](#):

ye ’py anya-devatā-bhaktā
yajante śraddhayānvitāḥ

*te 'pi mām eva kaunteya
yayanty avidhi-pūrvakam
aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te
yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

“Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way. I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down. Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me.”

ŚB 10.40.11

सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणाः ।

तेषु हि प्राकृताः प्रोता आब्रह्मस्थावरादयः ॥ ११ ॥

*sattvaṁ rajas tama iti
bhavataḥ prakṛter guṇāḥ
teṣu hi prākṛtāḥ protā
ā-brahma-sthāvarādayaḥ*

Synonyms

sattvam — goodness; *rajah* — passion; *tamah* — ignorance; *iti* — thus known;
bhavataḥ — Your; *prakṛteh* — of the material nature; *gunāḥ* — the qualities; *teṣu* —
to them; *hi* — certainly; *prākṛtāḥ* — the conditioned living entities; *protāḥ* — woven;

ā-brahma — up to Lord Brahmā; sthāvara-ādayah — starting with the nonmoving creatures.

Translation

Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.

ŚB 10.40.12

तुभ्यं नमस्ते त्वविषक्तदृष्टये
सर्वात्मने सर्वधियां च साक्षिणे ।
गुणप्रवाहोऽयमविद्यया कृतः
प्रवर्तते देवनृतिर्यगात्मसु ॥ १२ ॥

*tubhyam namas te tv aviṣakta-drṣṭaye
sarvātmane sarva-dhiyām ca sākṣiṇe
guṇa-pravāho 'yam avidyayā kṛtaḥ
pravartate deva-nṛ-tiryag-ātmasu*

Synonyms

tubhyam — to You; namah — obeisances; te — Your; tu — and; aviṣakta — aloof; drṣṭaye — whose vision; sarva-ātmane — to the Soul of all; sarva — of everyone; dhiyām — of the consciousness; ca — and; sākṣiṇe — to the witness; guṇa — of the material modes; pravāhah — the flow; ayam — this; avidyayā — by the force of ignorance; kṛtaḥ — created; pravartate — goes on; deva — as demigods; nṛ — humans; tiryak — and animals; ātmasu — among those who assume the identities.

Translation

I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.

ŚB 10.40.13-14

अग्निर्मुखं तेऽवनिरङ्घ्रिरीक्षणं
 सूर्यो नभो नाभिरथो दिशः श्रुतिः ।
 द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः
 कुक्षिर्मरुत् प्राणबलं प्रकल्पितम् ॥ १३ ॥
 रोमाणि वृक्षौषधयः शिरोरुहा
 मेघाः परस्यास्थिनखानि तेऽद्रयः ।
 निमेषणं रात्र्यहनी प्रजापति-
 र्मेढ्रस्तु वृष्टिस्तव वीर्यमिष्यते ॥ १४ ॥

agnir mukham te 'vanir aṅghrir īkṣaṇam
sūryo nabho nābhir atho diśaḥ śrutih
dyauḥ kaṁ surendrās tava bāhavo 'rṇavāḥ
kukṣir marut prāṇa-balaṁ prakalpitam
romāni vṛkṣausadhayaḥ śiroruhā
meghāḥ parasyāsthi-nakhāni te 'drayaḥ
nimeṣaṇam rātry-ahani prajāpatir
meḍhras tu vṛṣṭis tava vīryam iṣyate

Synonyms

agnih — fire; *mukham* — face; *te* — Your; *avanih* — the earth; *aṅghrih* — feet;
īkṣanam — eye; *sūryah* — the sun; *nabhah* — the sky; *nābhih* — navel; *atha u* — and
 also; *diśah* — the directions; *śrutih* — sense of hearing; *dyauh* — heaven; *kaṁ* —
 head; *sura-indrāḥ* — the chief demigods; *tava* — Your; *bāhavah* — arms; *arnavāḥ* —
 the oceans; *kukṣih* — abdomen; *marut* — the wind; *prāna* — vital air; *balam* — and
 physical strength; *prakalpitam* — conceived; *romāni* — bodily hairs; *vṛkṣa* — the
 trees; *osadhayah* — the plants; *śirah-ruhāḥ* — the hair on Your head; *meghāḥ* — the
 clouds; *parasya* — of the Supreme; *asthi* — bones; *nakhāni* — and nails; *te* — of You;
adrayah — the mountains; *nimeṣanam* — the blinking of Your eyes; *rātri-ahani* — day
 and night; *prajāpatih* — the progenitor of mankind; *meḍhrah* — genitals; *tu* — and;
vṛstih — the rain; *tava* — Your; *vīryam* — semen; *iṣyate* — is considered.

Translation

Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and

the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

ŚB 10.40.15

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता

लोकाः सपाला बहुजीवसङ्कुलाः ।

यथा जले सञ्जिहते जलौकसो-

ऽप्युदुम्बरे वा मशका मनोमये ॥ १५ ॥

tvayi avyayātman puruṣe prakalpītā

lokāḥ sa-pālā bahu-jīva-saṅkulāḥ

yathā jale sañjihate jalaukaso

'py udumbare vā maśakā mano-maye

Synonyms

tvayi — within You; *avyaya-ātman* — their inexhaustible one; *puruṣe* — the Supreme Personality of Godhead; *prakalpītāḥ* — created; *lokāḥ* — the worlds; *sa-pālāḥ* — together with their protecting demigods; *bahu* — with many; *jīva* — living beings; *saṅkulāḥ* — crowded; *yathā* — just as; *jale* — in water; *sañjihate* — move about; *jalo-
okasah* — aquatic animals; *api* — indeed; *udumbare* — in an *udumbara* fruit (a kind of fig); *vā* — or; *maśakāḥ* — small biting insects; *manah* — the mind (and other senses); *maye* — (in You) who comprise.

Translation

All the worlds, with their presiding demigods and teeming populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an *udumbara* fruit.

ŚB 10.40.16

यानि यानीह रूपाणि क्रीडनार्थं बिभर्षि हि ।
तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः ॥ १६ ॥

*yāni yāniha rūpāni
kriḍanārthaṁ bibharṣi hi
tair āmrṣṭa-śuco lokā
mudā gāyanti te yaśaḥ*

Synonyms

yāni yāni — which various; *iha* — in this material world; *rūpāni* — forms; *kriḍana* — of play; *artham* — for the sake; *bibharṣi* — You manifest; *hi* — indeed; *taih* — by them; *āmrṣṭa* — cleansed; *śucah* — of their unhappiness; *lokāh* — people; *mudā* — joyfully; *gāyanti* — sing; *te* — Your; *yaśaḥ* — glories.

Translation

To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

ŚB 10.40.17-18

नमः कारणमत्स्याय प्रलयाब्धिचराय च ।
हयशीर्ष्णे नमस्तुभ्यं मधुकैटभमृत्यवे ॥ १७ ॥
अकूपाराय बृहते नमो मन्दरधारिणे ।
क्षित्युद्धारविहाराय नमः शूकरमूर्तये ॥ १८ ॥

*namaḥ kāraṇa-matsyāya
pralayābdhi-carāya ca
hayaśiṛṣṇe namaḥ tubhyaṁ
madhu-kaiṭabha-mṛtyave
akūpārāya brhate
namo mandara-dhāriṇe
kṣity-uddhāra-vihārāya
namaḥ śūkara-mūrtaye*

Synonyms

namah — obeisances; kāraṇa — who is the original cause of creation; matsyāya — to the Supreme Lord's appearance as a fish; pralaya — of annihilation; abdhi — in the ocean; carāya — who moved about; ca — and; haya-śīrsne — to the incarnation who appeared with the head of a horse; namah — obeisances; tubhyam — to You; madhu-kaiṭabha — of the demons Madhu and Kaiṭabha; mṛtyave — to the killer; akūpārāya — to the tortoise; brhate — huge; namah — obeisances; mandara — of Mandara Mountain; dhārine — to the holder; ksiti — of the earth; uddhāra — the lifting up; viḥārāya — whose pleasure; namah — obeisances; śūkara — of a boar; mūrtaye — to the form.

Translation

I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

Purport

The *Viśva-kośa* dictionary states that the word *akūpārāya* indicates the king of tortoises.

ŚB 10.40.19

नमस्तेऽद्भुतसिंहाय साधुलोकभयापह ।

वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥ १९ ॥

namas te 'dbhuta-simhāya

sādhu-loka-bhayāpaha

vāmanāya namas tubhyaṁ

krānta-tribhuvanāya ca

Synonyms

namah — obeisances; te — to You; adbhuta — amazing; simhāya — to the lion; sadhu-loka — of all saintly devotees; bhaya — of the fear; apaha — O remover;

[vāmanāya](#) — to the dwarf; [namah](#) — obeisances; [tubhyam](#) — to You; [krānta](#) — who stepped over; [tri-bhuvanāya](#) — the three planetary systems of the universe; [ca](#) — and.

Translation

Obeisances to You, the amazing lion [Lord Nṛsimha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

ŚB 10.40.20

नमो भृगुणां पतये दृप्तक्षत्रवनच्छिदे ।
 नमस्ते रघुवर्याय रावणान्तकराय च ॥ २० ॥
namo bhṛguṇāṃ pataye
dr̥pta-kṣatra-vana-cchide
namas te raghu-varyāya
rāvaṇānta-karāya ca

Synonyms

[namah](#) — obeisances; [bhṛgūnām](#) — of the descendants of Bhṛgu; [pataye](#) — to the chief (Lord Paraśurāma); [dr̥pta](#) — conceited; [ksatra](#) — of the members of the royal order; [vana](#) — the forest; [chide](#) — who cut down; [namah](#) — obeisances; [te](#) — to You; [raghu-varyāya](#) — the best of the descendants of Raghu; [rāvana](#) — of Rāvaṇa; [anta-karāya](#) — who put an end; [ca](#) — and.

Translation

Obeisances to You, Lord of the Bhṛgus, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

ŚB 10.40.21

नमस्ते वासुदेवाय नमः सङ्घर्षणाय च ।
 प्रद्युम्नायनिरुद्धाय सात्वतां पतये नमः ॥ २१ ॥

*namas te vāsudevāya
 namaḥ saṅkarṣaṇāya ca
 pradyumnāyaniruddhāya
 sātvatām pataye namaḥ*

Synonyms

namaḥ — obeisances; *te* — unto You; *vāsudevāya* — Lord Śrī Vāsudeva; *namaḥ* — obeisances; *saṅkarṣaṇāya* — to Lord Saṅkarṣaṇa; *ca* — and; *pradyumnāya* — to Lord Pradyumna; *aniruddhāya* — and to Lord Aniruddha; *sātvatām* — of the Yādavas; *pataye* — to the chief; *namaḥ* — obeisances.

Translation

Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

ŚB 10.40.22

नमो बुद्धाय शुद्धाय दैत्यदानवमोहिने ।
 म्लेच्छप्रायक्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥ २२ ॥

*namo buddhāya śuddhāya
 daitya-dānava-mohine
 mleccha-prāya-kṣatra-hantre
 namas te kalki-rūpiṇe*

Synonyms

namaḥ — obeisances; *buddhāya* — to Lord Buddha; *śuddhāya* — the pure; *daitya-dānava* — of the demoniac descendants of Diti and Dānu; *mohine* — to the bewilderer; *mleccha* — of the outcaste meat-eaters; *prāya* — resembling; *kṣatra* — kings; *hantre* — to the killer; *namaḥ* — obeisances; *te* — to You; *kalki-rūpiṇe* — in the form of Kalki.

Translation

Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

ŚB 10.40.23

भगवन् जीवलोकोऽयं मोहितस्तव मायया ।
अहं ममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु ॥ २३ ॥

bhagavan jīva-loko 'yaṁ
mohitas tava māyayā
ahaṁ mamety asad-grāho
bhrāmyate karma-vartmasu

Synonyms

bhagavan — O Supreme Lord; *jīva* — of living entities; *lokaḥ* — the world; *ayam* — this; *mohitaḥ* — bewildered; *tava* — Your; *māyayā* — by the illusory energy; *aham mama iti* — based on the conceptions of “I” and “my”; *asad* — false; *grāhaḥ* — whose conception; *bhrāmyate* — is made to wander; *karma* — of fruitive work; *vartmasu* — along the paths.

Translation

O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of “I” and “my,” they are forced to wander along the paths of fruitive work.

ŚB 10.40.24

अहं चात्मात्मजागारदारार्थस्वजनादिषु ।
भ्रमामि स्वप्नकल्पेषु मूढः सत्यधिया विभो ॥ २४ ॥

ahaṁ cātmātmajāgāra-
dārārtha-svajanaādiṣu
bhramāmi svapna-kalpeṣu
mūḍhaḥ satya-dhiyā vibho

Synonyms

aham — I; *ca* — also; *ātma* — concerning my body; *ātma-ja* — children; *agāra* — home; *dāra* — wife; *artha* — wealth; *sva-jana* — followers; *ādiṣu* — and so on; *bhramāmi* — am deluded; *svapna* — a dream; *kalpeṣu* — who are just like; *mūḍhaḥ* — foolish; *satya* — that they are real; *dhiyā* — with the idea; *vibho* — O almighty Lord.

Translation

I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

ŚB 10.40.25

अनित्यानात्मदुःखेषु विपर्ययमतिर्ह्यहम् ।
द्वन्द्वारामस्तमोविष्टो न जाने त्वात्मनः प्रियम् ॥ २५ ॥

anityānātma-duḥkheṣu
viparyaya-matir hy aham
dvandvārāmas tamo-viṣṭo
na jāne tvātmanah priyam

Synonyms

[anitya](#) — not eternal; [anātma](#) — not the real self; [duḥkhesu](#) — in the sources of misery; [viparyaya](#) — backwards; [matih](#) — whose mentality; [hi](#) — indeed; [aham](#) — I; [dvandva](#) — in duality; [ārāmah](#) — taking pleasure; [tamah](#) — in ignorance; [vistah](#) — absorbed; [na jāne](#) — I fail to recognize; [tvā](#) — You; [ātmanah](#) — of myself; [priyam](#) — the dearmost.

Translation

Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

ŚB 10.40.26

यथाबुधो जलं हित्वा प्रतिच्छन्नं तदुद्भवैः ।
अभ्येति मृगतृष्णां वै तद्वत्त्वाहं पराङ्मुखः ॥ २६ ॥

yathābudho jalam hitvā
praticchannam tad-udbhavaiḥ

*abhyeti mṛga-tṛṣṇām vai
tadvat tvāhaṁ parān-mukhaḥ*

Synonyms

yathā — as; *abudhaḥ* — someone who is unintelligent; *jalam* — water; *hitvā* — overlooking; *praticchannam* — covered; *tat-udbhavaiḥ* — by the plants growing in it; *abhyeti* — approaches; *mṛga-tṛṣṇām* — a mirage; *vai* — indeed; *tadvat* — in that same way; *tvā* — You; *aham* — I; *parāk-mukhaḥ* — turned away.

Translation

Just as a fool overlooks a body of water covered by the vegetation growing in it and chases a mirage, so I have turned away from You.

ŚB 10.40.27

नोत्सहेऽहं कृपणधीः कामकर्महतं मनः ।
रोद्धुं प्रमाथिभिश्चाक्षैर्हियमाणमितस्ततः ॥ २७ ॥
*notsahe 'haṁ kṛpaṇa-dhīḥ
kāma-karma-hataṁ manaḥ
roddhum pramāthibhiś cākṣair
hriyamāṇam itas tataḥ*

Synonyms

na utsahe — am not able to find the strength; *aham* — I; *kṛpaṇa* — crippled; *dhīḥ* — whose intelligence; *kāma* — by material desires; *karma* — and material activities; *hatam* — disturbed; *manaḥ* — my mind; *roddhum* — to keep in check; *pramāthibhiḥ* — which are very powerful and willful; *ca* — and; *aksaiḥ* — by the senses; *hriyamāṇam* — being dragged; *itah tataḥ* — here and there.

Translation

My intelligence is so crippled that I cannot find the strength to curb my mind, which is disturbed by material desires and activities and constantly dragged here and there by my obstinate senses.

ŚB 10.40.28

सोऽहं तवाङ्घ्रियुगतोऽस्म्यसतां दुरापं

तच्चाप्यहं भवदनुग्रह ईश मन्ये ।

पुंसो भवेद् यर्हि संसरणापवर्ग-

स्त्वय्यब्जनाभ सदुपासनया मतिः स्यात् ॥ २८ ॥

so 'ham̐ tavāṅghry-upagato 'smy asatām̐ durāpaṁ
 tac cāpy aham̐ bhavad-anugraha īśa manye
 puṁso bhaved yarhi saṁsaraṇāpavargas
 tvayy abja-nābha sad-upāsanayā matih̐ syāt

Synonyms

sah — being such; *aham* — I; *tava* — Your; *aṅghri* — feet; *upagatah asmi* — am approaching; *asatām* — for those who are impure; *durāpam* — impossible to attain; *tat* — that; *ca* — and; *api* — also; *aham* — I; *bhavat* — Your; *anugrahaḥ* — mercy; *īśa* — O Lord; *manye* — think; *puṁsah* — of a person; *bhavet* — occurs; *yarhi* — when; *saṁsarana* — of his rotation in the cycle of material existence; *apavargah* — the cessation; *tvayi* — of You; *abja* — like a lotus; *nābha* — O You whose navel; *sat* — of pure devotees; *upāsanayā* — by worship; *matih* — consciousness; *syāt* — develops.

Translation

Being thus fallen, I am approaching Your feet for shelter, O Lord, because although the impure can never attain Your feet, I think it is nevertheless possible by Your mercy. Only when one's material life has ceased, O lotus-naveled Lord, can one develop consciousness of You by serving Your pure devotees.

ŚB 10.40.29

नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे ।

पुरुषेशप्रधानाय ब्रह्मणेऽनन्तशक्तये ॥ २९ ॥

namo vijñāna-mātrāya

sarva-pratyaya-hetave

puruṣeśa-pradhānāya

brahmaṇe 'nanta-śaktaye

Synonyms

namah — obeisances; vijñāna — of pure knowledge; mātrāya — to the embodiment; sarva — of all; pratyaya — forms of knowledge; hetave — to the source; purusa — of a person; īśa — the controlling forces; pradhānāya — to Him who predominates; brahmane — to the Supreme Absolute Truth; ananta — unlimited; śaktaye — whose potencies.

Translation

Obeisances to the Supreme Absolute Truth, the possessor of unlimited energies. He is the embodiment of pure, transcendental knowledge, the source of all kinds of awareness, and the predominator of the forces of nature that rule over the living being.

ŚB 10.40.30

नमस्ते वासुदेवाय सर्वभूतक्षयाय च ।
हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥ ३० ॥
namas te vāsudevāya
sarva-bhūta-kṣayāya ca
hṛṣīkeśa namas tubhyaṁ
prapannaṁ pāhi mām prabho

Synonyms

namah — obeisances; te — to You; vāsudevāya — the son of Vasudeva; sarva — of all; bhūta — living beings; kṣayāya — the residence; ca — and; hṛṣīka-īśa — O Lord of the mind and senses; namah — obeisances; tubhyam — to You; prapannam — who am surrendered; pāhi — please protect; mām — me; prabho — O master.

Translation

O son of Vasudeva, obeisances to You, within whom all living beings reside. O Lord of the mind and senses, again I offer You my obeisances. O master, please protect me, who am surrendered unto You.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fortieth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Prayers of Akrūra.”