

## TEXT 1

श्रीअक्रूर उवाच  
नतोऽस्म्यहं त्वाखिलहेतुहेतुं  
नारायणं पूरुषमाद्यमव्ययम्  
यन्नाभिजातादरविन्दकोषाद्  
ब्रह्माविरासीद्यत एष लोकः

*śrī-akrūra uvāca*

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

*śrī-akrūraḥ uvāca—Śrī Akrūra said; nataḥ—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; yataḥ—from whom; eṣaḥ—this; lokah—world.*

**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.

## TEXT 2

भूस्तोयमग्निः पवनं खमादिर्  
महानजादिर्मन इन्द्रियाणि  
सर्वेन्द्रियार्था विबुधाश्च सर्वे  
ये हेतवस्ते जगतोऽङ्गभूताः

*bhūs toyam agniḥ pavanam kham ādir  
mahān ajādir mana indriyāṇi*

sarvendriyārthā vibudhāś ca sarve  
ye hetavas te jagato 'ṅga-bhūtāḥ

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

**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.**

### TEXT 3

नैते स्वरूपं विदुरात्मनस्ते  
ह्यजादयोऽनात्मतया गृहीतः  
अजोऽनुबद्धः स गुणैरजाया  
गुणात्परं वेद न ते स्वरूपम्

naite svarūpaṁ vidur ātmanas te  
hy ajādayo 'nātmatayā grhītaḥ  
ajo 'nubaddhaḥ sa guṇair ajāyā  
guṇāt param veda na te svarūpam

*na*—do not; *ete*—these (elements of creation); *svarūpam*—the true identity; *viduḥ*—know; *ātmanaḥ*—of the Supreme Soul; *te*—You; *hi*—indeed; *ajā-ādayaḥ*—headed by the total material nature; *anātmatayā*—by the status of being nonliving matter; *grhītāḥ*—seized; *ajaḥ*—Lord Brahmā; *anubaddhaḥ*—bound up; *saḥ*—he; *guṇaiḥ*—by the modes; *ajāyāḥ*—of material nature; *guṇāt*—to these modes; *param*—transcendental; *veda na*—he does not know; *te*—Your; *svarūpam*—true form.

**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 Brahma, who is bound up in these modes, does not know Your true identity.

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.

#### TEXT 4

त्वां योगिनो यजन्त्यद्वा  
महापुरुषमीश्वरम्  
साध्यात्मं साधिभूतं च  
साधिदैवं च साधवः

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

*tvam*—for You; *yoginaḥ*—yogīs; *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; *sādhavaḥ*—purified persons.

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.

#### TEXT 5

त्रय्या च विद्यया केचित्  
त्वां वै वैतानिका द्विजाः  
यजन्ते विततैर्यज्ञैर्

## नानारूपामराख्यया

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

*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; *vitataiḥ*—elaborate; *yajñaiḥ*—with ritual sacrifices; *nānā*—various; *rūpa*—having forms; *amara*—of demigods; *ākhyayā*—by the designations.

***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.**

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.

### TEXT 6

एके त्वाखिलकर्माणि  
सन्न्यस्योपशमं गताः  
ज्ञानिनो ज्ञानयज्ञेन  
यजन्ति ज्ञानविग्रहम्

*eke tvākhila-karmāṇi*

sannyasyopāśamaṁ gatāḥ  
jñānino jñāna-yajñena  
yajanti jñāna-vidyā

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

**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.**

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.

#### TEXT 7

अन्ये च संस्कृतात्मानो  
विधिनाभिहितेन ते  
यजन्ति त्वन्मयास्त्वां वै  
बहुमूर्त्येकमूर्तिकम्

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

*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.

**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.**

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.

**TEXT 8**

त्वामेवान्ये शिवोक्तेन  
मार्गेण शिवरूपिणम्  
बह्वाचार्यविभेदेन  
भगवन्तर्नुपासते

*tvām evānye śivoktena  
mārgena śiva-rūpiṇam  
bahv-ācārya-vibhedena  
bhagavantarn upāsate*

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

**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.**

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

**TEXT 9**

सर्व एव यजन्ति त्वां  
सर्वदेवमयेश्वरम्

येऽप्यन्यदेवताभक्ता  
यद्यप्यन्यधियः प्रभो

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

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

**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.**

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.

TEXT 10

यथाद्रिप्रभवा नद्यः  
पर्जन्यापूरिताः प्रभो  
विशन्ति सर्वतः सिन्धुं  
तद्वत्त्वां गतयोऽन्ततः

*yathādri-prabhavā nadyaḥ  
parjanyaḥpūrītāḥ prabho  
viśanti sarvataḥ sindhum  
tadvat tvām gatayo 'ntataḥ*

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

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.

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  
[Bg. 9.25]*

"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."

#### TEXT 11

सत्त्वं रजस्तम इति  
भवतः प्रकृतेर्गुणाः  
तेषु हि प्राकृताः प्रोता  
आब्रह्मस्थावरादयः



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

*sattvaṁ*—goodness; *rajaḥ*—passion; *tamaḥ*—ignorance; *iti*—thus known; *bhavataḥ*—Your; *prakṛteḥ*—of the material nature; *guṇāḥ*—the qualities; *teṣu*—to them; *hi*—certainly; *prakṛtāḥ*—the conditioned living entities; *protāḥ*—woven; *ā-brahma*—up to Lord Brahmā; *sthāvara-ādayaḥ*—starting with the nonmoving creatures.

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

#### TEXT 12

तुभ्यं नमस्ते त्वविषक्तदृष्टये  
सर्वात्मने सर्वधियां च साक्षिणे  
गुणप्रवाहोऽयमविद्यया कृतः  
प्रवर्तते देवनृतिर्यगात्मसु

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

*tubhyam*—to You; *namaḥ*—obeisances; *te*—Your; *tu*—and; *aviṣakta*—aloof; *dṛṣṭaye*—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; *pravāhaḥ*—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.

**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.

### TEXTS 13-14

अग्निर्मुखं तेऽवनिरङ्घ्रिरीक्षणं  
सूर्यो नभो नाभिरथो दिशः श्रुतिः  
द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः  
कुक्षिर्मरुत्प्राणबलं प्रकल्पितम्

रोमाणि वृक्षौषधयः शिरोरुहा  
मेघाः परस्यास्थिनखानि तेऽद्रयः  
निमेषणं रात्र्यहनी प्रजापतिर्  
मेद्रस्तु वृष्टिस्तव वीर्यमिष्यते

*agnir mukham te 'vanir aṅghrir īkṣaṇam  
sūrya nabho nābhir atho diśaḥ śrutih  
dyauḥ kaṁ surendrās tava bāhavo 'rṇavāḥ  
kukṣir marut prāṇa-balam prakalpitaṁ*

*romāṇi vṛkṣauśadhayaḥ śiroruhā  
meghāḥ parasyāsthi-nakhāni te 'drayaḥ  
nimeṣaṇam rātry-ahanī prajāpatir  
medhras tu vṛṣṭis tava vīryam iṣyate*

*agniḥ—fire; mukham—face; te—Your; avaniḥ—the earth; aṅghriḥ—feet; ikṣaṇam—eye; sūryaḥ—the sun; nabhaḥ—the sky; nābhiḥ—navel; atha u—and also; diśaḥ—the directions; śrutih—sense of hearing; dyauḥ—heaven; kaṁ—head; sura-indrāḥ—the chief demigods; tava—Your; bāhavaḥ—arms; arṇavāḥ—the oceans; kukṣiḥ—abdomen; marut—the wind; prāṇa—vital air; balam—and physical strength; prakalpitaṁ—conceived; romāṇi—bodily hairs; vṛkṣa—the trees; ośadhayaḥ—the plants; śiraḥ-ruhāḥ—the hair on Your head; meghāḥ—the clouds; parasya—of the Supreme; asthi—bones; nakhāni—and nails; te—of You; adrayaḥ—the mountains; nimeṣaṇam—the blinking of Your eyes; rātri-ahanī—day and night; prajāpatiḥ—the progenitor of mankind; medhraḥ*

—genitals; *tu*—and; *vṛṣṭiḥ*—the rain; *tava*—Your; *vīryam*—semen; *iṣyate*—is considered.

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.

### TEXT 15

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता  
लोकाः सपाला बहुजीवसङ्कुलाः  
यथा जले सञ्जिते जलौकसो  
ऽप्युदुम्बरे वा मशका मनोमये

*tvayy avyayātman puruṣe prakalpitā*  
*lokāḥ sa-pālā bahu-jīva-saṅkulāḥ*  
*yathā jale sañjihate jalaukaso*  
*'py udumbare vā maśakā mano-maye*

*tvayi*—within You; *avyaya-ātman*—their inexhaustible one; *puruṣe*—the Supreme Personality of Godhead; *prakalpitāḥ*—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; *jala-okasaḥ*—aquatic animals; *api*—indeed; *udumbare*—in an *udumbara* fruit (a kind of fig); *vā*—or; *maśakāḥ*—small biting insects; *manaḥ*—the mind (and other senses); *maye*—(in You) who comprise.

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.

### TEXT 16

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

*yāni yāniha rūpāṇi  
krīḍanārtham bibharṣi hi  
tair āmṛṣṭa-śuco lokā  
mudā gāyanti te yaśaḥ*

*yāni yāni*—which various; *iha*—in this material world; *rūpāṇi*—forms; *krīḍana*—of play; *artham*—for the sake; *bibharṣi*—You manifest; *hi*—indeed; *taiḥ*—by them; *āmṛṣṭa*—cleansed; *śucaḥ*—of their unhappiness; *lokāḥ*—people; *mudā*—joyfully; *gāyanti*—sing; *te*—Your; *yaśaḥ*—glories.

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.

### TEXTS 17-18

नमः कारणमत्स्याय  
प्रलयाब्धिचराय च  
हयशीर्ष्णे नमस्तुभ्यं  
मधुकैटभमृत्यवे

अकूपाराय बृहते  
नमो मन्दरधारिणे  
क्षित्युद्धारविहाराय  
नमः शूकरमूर्तये

*namaḥ kāraṇa-matsyāya  
pralayābdhi-carāya ca*

*hayaśīrṣṇe namas tubhyaṃ  
madhu-kaiṭabha-mṛtyave*

*akūpārāya bṛhate  
namo mandara-dhāriṇe  
kṣity-uddhāra-vihārāya  
namaḥ śūkara-mūrtaye*

*namaḥ*—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-śīrṣṇe*—to the incarnation who appeared with the head of a horse; *namaḥ*—obeisances; *tubhyaṃ*—to You; *madhu-kaiṭabha*—of the demons Madhu and Kaiṭabha; *mṛtyave*—to the killer; *akūpārāya*—to the tortoise; *bṛhate*—huge; *namaḥ*—obeisances; *mandara*—of Mandara Mountain; *dhāriṇe*—to the holder; *kṣiti*—of the earth; *uddhāra*—the lifting up; *vihārāya*—whose pleasure; *namaḥ*—obeisances; *śūkara*—of a boar; *mūrtaye*—to the form.

**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.**

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

### TEXT 19

**नमस्तेऽद्भुतसिंहाय  
साधुलोकभयापह  
वामनाय नमस्तुभ्यं  
क्रान्तत्रिभुवनाय च**

*namas te 'dbhuta-simhāya  
sādhu-loka-bhayāpaha  
vāmanāya namas tubhyaṃ  
krānta-tribhuvanāya ca*

*namaḥ*—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; *namaḥ*—obeisances; *tubhyam*—to You; *krānta*—who stepped over; *tri-bhuvanāya*—the three planetary systems of the universe; *ca*—and.

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.

### TEXT 20

नमो भृगुणां पतये  
दृप्तक्षत्रवनच्छिदे  
नमस्ते रघुवर्याय  
रावणान्तकराय च

*namo bhṛguṇām pataye*  
*dr̥pta-kṣatra-vana-cchide*  
*namas te raghu-varyāya*  
*rāvaṇānta-karāya ca*

*namaḥ*—obeisances; *bhṛgūṇām*—of the descendants of Bhṛgu; *pataye*—to the chief (Lord Paraśurāma); *dr̥pta*—conceited; *kṣatra*—of the members of the royal order; *vana*—the forest; *chide*—who cut down; *namaḥ*—obeisances; *te*—to You; *raghu-varyāya*—the best of the descendants of Raghu; *rāvaṇa*—of Rāvaṇa; *anta-karāya*—who put an end; *ca*—and.

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.

### TEXT 21

नमस्ते वासुदेवाय  
नमः सङ्कर्षणाय च  
प्रद्युम्नायनिरुद्धाय

## सात्वतां पतये नमः

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

*namaḥ*—obeisances; *te*—unto You; *vāsudevāya*—Lord Śrī Vasudeva; *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.

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

### TEXT 22

नमो बुद्धाय शुद्धाय  
दैत्यदानवमोहिने  
म्लेच्छप्रायक्षत्रहन्त्रे  
नमस्ते कल्किरूपिणे

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

*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.

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.

### TEXT 23

भगवन् जीवलोकोऽयं  
मोहितस्तव मायया  
अहं ममेत्यसद्ग्राहो  
भ्राम्यते कर्मवर्त्मसु

*bhagavan jīva-loko 'yam  
mohitas tava māyayā  
aham mamety asad-grāho  
bhrāmyate karma-vartmasu*

*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.

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.

#### TEXT 24

अहं चात्मात्मजागार-  
दारार्थस्वजनादिषु  
भ्रमामि स्वप्नकल्पेषु  
मूढः सत्यधिया विभो

*aham cātmaṭmajāgāra-  
dārārtha-svajanādiṣu  
bhramāmi svapna-kalpeṣu  
mūḍhaḥ satya-dhiyā vibho*

*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.



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.

TEXT 25

अनित्यानात्मदुःखेषु  
विपर्ययमतिर्ह्यहम्  
द्वन्द्वारामस्तमोविष्टो  
न जाने त्वात्मनः प्रियम्

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

*anitya*—not eternal; *anātma*—not the real self; *duḥkheṣu*—in the sources of misery; *viparyaya*—backwards; *matir*—whose mentality; *hi*—indeed; *aham*—I; *dvandva*—in duality; *ārāmaḥ*—taking pleasure; *tamaḥ*—in ignorance; *viṣṭaḥ*—absorbed; *na jāne*—I fail to recognize; *tvā*—You; *ātmanaḥ*—of myself; *priyam*—the dearest.

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.

TEXT 26

यथाबुधो जलं हित्वा  
प्रतिच्छन्नं तदुद्भवैः  
अभ्येति मृगतृष्णां वै  
तद्वत्त्वाहं पराङ्मुखः

*yathābudho jalam hitvā  
praticchannaṁ tad-udbhavaiḥ  
abhyeti mṛga-trṣṇāṁ vai*

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

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.

TEXT 27

नोत्सहेऽहं कृपणधीः  
कामकर्महतं मनः  
रोद्धुं प्रमाथिभिश्चाक्षैर्  
ह्रियमाणमितस्ततः

*notsahe 'ham kṛpaṇa-dhīḥ*  
*kāma-karma-hatam manaḥ*  
*roddhum pramāthibhiś cākṣair*  
*hriyamāṇam itas tataḥ*

*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; *akṣaiḥ*—by the senses; *hriyamāṇam*—being dragged; *itaḥ tataḥ*  
—here and there.

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.

TEXT 28

सोऽहं तवाङ्घ्र्युपगतोऽस्म्यसतां दुरापं  
तच्चाप्यहं भवदनुग्रह ईश मन्ये  
पुंसो भवेद्यर्हि संसरणापवर्गस्

## त्वय्यब्जनाभ सदुपासनया मतिः स्यात्

so 'ham tavāṅghry-upagato 'smy asatām durāpam  
tac cāpy aham bhavad-anugraha īśa manye  
pumso bhaved yarhi saṁsaraṇāpavargas  
tvayy abja-nābha sad-upāsanayā matiḥ syāt

saḥ—being such; aham—I; tava—Your; aṅghri—feet; upagataḥ 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; pumśaḥ—of a  
person; bhavet—occurs; yarhi—when; saṁsaraṇa—of his rotation in the  
cycle of material existence; apavargaḥ—the cessation; tvayi—of You;  
abja—like a lotus; nābha—O You whose navel; sat—of pure devotees;  
upāsanayā—by worship; matiḥ—consciousness; syāt—develops.

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.

### TEXT 29

नमो विज्ञानमात्राय  
सर्वप्रत्ययहेतवे  
पुरुषेशप्रधानाय  
ब्रह्मणेऽनन्तशक्तये

namo vijñāna-mātrāya  
sarva-pratyaya-hetave  
puruṣeśa-pradhānāya  
brahmaṇe 'nanta-śaktaye

namaḥ—obeisances; vijñāna—of pure knowledge; mātrāya—to the  
embodiment; sarva—of all; pratyaya—forms of knowledge; hetave—to  
the source; puruṣa—of a person; īśa—the controlling forces; pradhānāya  
—to Him who predominates; brahmaṇe—to the Supreme Absolute

Truth; *ananta*—unlimited; *śaktaye*—whose potencies.

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.

TEXT 30

नमस्ते वासुदेवाय  
सर्वभूतक्षयाय च  
हृषीकेश नमस्तुभ्यं  
प्रपन्नं पाहि मां प्रभो

*namas te vāsudevāya  
sarva-bhūta-kṣayāya ca  
hṛṣīkeśa namas tubhyaṁ  
praṇannam pāhi mām prabho*

*namaḥ*—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; *namaḥ*—obeisances; *tubhyam*—to You; *praṇannam*—who am surrendered; *pāhi*—please protect; *mām*—me; *prabho*—O master.

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.

*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."*