

Brahma vimohana lila

I. Previously

A. Vāk līlā

- ॐ O Vidura, we have heard that Brahmā had a daughter named Vāk who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.
- ॐ Thus, finding their father so deluded in an act of immorality, the sages headed by Marīci, all sons of Brahmā, spoke as follows with great respect.
- ॐ O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by you in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?
- ॐ Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.
- ॐ Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.
- ॐ The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.
- ॐ Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

II. The pastime

A. Krishna & friends go to lunch

- ॐ After killing Aghasura k brings His friends to the bank of the Yamuna
- ॐ K: 'My dear friends, just see how this spot is very nice for taking lunch and playing on the soft sandy Yamuna bank.
- ॐ You can see how the lotus flowers in the water are beautifully blown and how they distribute their flavor all around.
- ॐ The chirping of the birds along with cooing of the peacocks, surrounded by the whispering of the leaves in the trees, combine and present sound-vibrations that echo one another.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

- ॐ And this just enriches the beautiful scenery created by the trees here. Let us have our lunch in this spot because it is already late and we are feeling hungry.
- ॐ Let the calves remain near us, and let them drink water from the Yamuna.
- ॐ While we engage in our lunch-taking, the calves may engage in eating the soft grasses that are in this spot.
- ॐ O gopas, let us go to this beautiful and pleasing riverbank of soft sands, which is flooded with pollen from the lotuses blossoming in autumn, fragrant with a breeze carrying three scents, and filled with trees, vines, and the humming of bees, and, now that three hours have passed and it is time for lunch, let us take our lunch here.
- ॐ I see that this place with soft sands is a very good place for our lunch.
- ॐ The calves will drink the water here, and then they will go to the new grasses there.
- ॐ
- ॐ On hearing this proposal from Krsna, all the boys became very glad and said, "Certainly, let us all sit down here to take our lunch."
- ॐ
- ॐ They then let loose the calves to eat the soft grass.
- ॐ Sitting down on the ground and keeping Krsna in the center, they began to open their different boxes brought from home.
- ॐ Some boys who didn't bring lunch whispered in K's ear: We didn't bring lunch & we have come very far from Nandagrama with the calves
- ॐ
- ॐ K: don't worry. I'll supply lunch for everyone.
- ॐ Just follow my words
- ॐ
- ॐ Gopas put down their ropes for herding the calves
- ॐ Lord Sri Krsna was seated in the center of the circle, and all the boys kept their faces toward Him.
- ॐ They ate and constantly enjoyed seeing the Lord face to face.
- ॐ Krsna appeared to be the whorl of a lotus flower, and the boys surrounding Him appeared to be its different petals.
- ॐ K shone with great splendor
- ॐ The boys collected flowers, leaves of flowers and barks of trees and placed them under their different boxes, and thus they began to eat their lunch, keeping company with Krsna.
- ॐ
- ॐ While taking lunch, each boy began to manifest different kinds of relations with Krsna, and they enjoyed each other's company with joking words.

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- ॐ One boy gave a morsel to K
ॐ K eats
ॐ Glances at everyone
ॐ K: Friend, I do not know of anything more delicious than this
ॐ
ॐ Gopa: it is so
ॐ All laughed and distributed their remnants amongst each other
ॐ Joking and laughing they ate
ॐ
ॐ Subala gives morsel to K
ॐ K laughs
ॐ All boys that taste the food laughed
ॐ Gopas: O son o n NM, his bewildered grandmother does not know how to cook
ॐ That was not delicious
ॐ
ॐ Srīdāmā gives morsel to K
ॐ All boys: This is the best
ॐ
ॐ Varuthapa feeds K
ॐ All boys: This is Ikke Subala's food
ॐ By eating ths we have become unhappy at heart
ॐ
ॐ In this way everyone shared lunch with each other
ॐ While thus enjoying lunch with His friends, Lord Krsna's flute was pushed within the belt of His cloth, and His bugle and cane were pushed in on the left-hand side of His cloth.
ॐ
ॐ He was holding a lump of foodstuff prepared with yogurt, butter, rice and pieces of fruit salad in His left palm, which could be seen through His petal-like finger joints.
ॐ On chest was a forest garland
ॐ Hips: belt
ॐ Feet: anklets
ॐ Chest: Kaustubha jewel and Srīvatsa mark

Is K left handed? At least there's some support for occasionally using one's left hand to eat

- ॐ The Supreme Personality of Godhead, who accepts the results of all great sacrifices, was laughing and joking, enjoying lunch with His friends in Vrndavana.
- ॐ And thus the scene was being observed by the demigods from heaven. As for the boys, they were simply enjoying transcendental bliss in the company of the Supreme Personality of Godhead.

B. The cows wander

- ॐ At that time, the calves that were pasturing nearby entered into the deep forest, allured by new grasses, and gradually went out of sight.
- ॐ Were greedy for more grass
- ॐ Wandered deep into forest
- ॐ When the boys saw that the calves were not nearby, they became afraid for their safety, and they immediately cried out, "Krsna!"
- ॐ Krsna is the killer of fear personified. Everyone is afraid of fear personified, but fear personified is afraid of Krsna. By crying out the word "Krsna," the boys at once transcended the fearful situation.
- ॐ Out of His great affection, Krsna did not want His friends to give up their pleasing lunch engagement and go searching for the calves.
- ॐ He therefore said, "My dear friends, you need not interrupt your lunch. Go on enjoying. I am going personally where the calves are."
- ॐ Immediately gets ups
- ॐ Thus Lord Krsna immediately started to search out the calves in the caves and bushes.
- ॐ He searched in the mountain holes and in the forests, but nowhere could He find them.

C. Brahma's steals the calves and cowherd boys

- ॐ Brahma was surprised how a little boy like Krsna could act so wonderfully.
- ॐ He had witnessed the liberation of Aghasura
- ॐ Gazed at K eating happily with boys on riverbank
- ॐ Although he was informed that the little cowherd boy was the Supreme Personality of Godhead, he couldn't believe
- ॐ He thought: He must be a gopa, not the SPG
- ॐ Why would Hari eat such wretched food with the cowherd boys of Vraja?
- ॐ Thinking in this way Br became bewildered by K's illusory potency
- ॐ Thus he stole all the calves and cowherd boys and took them to a different place.
- ॐ

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- ॐ Lord Kṛṣṇa, therefore, in spite of searching for the calves, could not find them,
ॐ and He even lost His boy friends on the bank of the Yamuna where they had been taking their lunch. In the form of a cowherd boy,
ॐ K thought must be Br's work
ॐ Kṛṣṇa thought, "Brahma has taken away all the boys and calves. How can I alone return to Vṛndavana? The mothers will be aggrieved!"
ॐ Therefore in order to satisfy the mothers of His friends as well as to convince Brahma of the supremacy of the Personality of Godhead, He immediately expanded Himself as the cowherd boys and calves.
ॐ Whatever were the gopas' and calves' forms, with their hands, feet, and other parts, whatever were their sticks, horns, and other possessions, whatever were their characters, qualities, and other features, and whatever were their clothes, ornaments, and other things, Lord Kṛṣṇa perfectly copied.
ॐ In this way He proved the Vedic statement: "sarvam viṣṇumayam visvam" (The entire universe is Lord Viṣṇu).
ॐ As sun was setting K entered NM's village w/ calves and gopa boys (who were himself)

D. The "new" calves and gopas return home

- ॐ Thus expanding Himself as the boys and calves in their individual capacities, and surrounded by such expansions of Himself, Kṛṣṇa entered the village of Vṛndavana.
ॐ The residents had no knowledge of what had happened.
ॐ After entering the village, Vṛndavana, all the calves entered their respective cowsheds, and the boys also went to their respective mothers and homes.
ॐ The mothers of the boys heard the vibration of their flutes before their entrance
ॐ Fainted, then got up to receive them,
ॐ They came out of their homes and embraced them.
ॐ And out of maternal affection, milk was flowing from their breasts, and they allowed the boys to drink it.
ॐ This was another chance for all the mothers of Vṛndavana to feed the Supreme Personality of Godhead with their own milk.
ॐ Therefore Lord Kṛṣṇa gave not only Yasoda the chance of feeding Him, but this time He gave the chance to all the elderly gopis.
ॐ All the boys began to deal with their mothers as usual,
ॐ The mothers also, on the approach of evening, began to bathe their respective children, decorate them with tilaka and ornaments and gave them necessary food after the day's labor.

Breast feeding
at this age?

- ॐ The cows also, who were away in the pasturing ground, returned in the evening and began to call their respective calves.
- ॐ The calves immediately came to their mothers, and the mothers began to lick the bodies of the calves.
- ॐ Made drink milk
- ॐ These relations between the cows and the gopis with their calves and boys remained unchanged, although actually the original calves and boys were not there.
- ॐ Actually the cows' affection for their calves and the elderly gopis' affection for the boys causelessly increased.
- ॐ Their affection increased naturally, even though the calves and boys were not their offspring.
- ॐ Although the cows and elderly gopis of Vrndavana had greater affection for Krsna than for their own offspring, after this incident, their affection for their offspring increased exactly as it did for Krsna.
- ॐ Millions of gopi girls who were deeply in love w/ K were married to the many gopa boys (who were forms of K)

E. The cows chase after their calves

- ॐ One day, five nights shy of a year, when Krsna, along with Balarama, was maintaining the calves in the forest, They saw some cows grazing on the top of Govardhana Hill.
- ॐ The cows could see down into the valley where the calves were being taken care of by the boys.
- ॐ Suddenly, on sighting their calves, the cows began to run towards them.
- ॐ They leaped downhill with joined front and rear legs.
- ॐ The cows were so melted with affection for their calves that they did not care about the rough path from the top of Govardhana Hill down to the pasturing ground.
- ॐ They began to approach the calves with their milk bags full of milk, and they raised their tails upwards.
- ॐ When they were coming down the hill, their milk bags were pouring milk on the ground out of intense maternal affection for the calves, although they were not their own calves.
- ॐ These cows had their own calves, and the calves that were grazing beneath Govardhana Hill were larger; they were not expected to drink milk directly from the milk bag but were satisfied with the grass.
- ॐ Yet all the cows came immediately and began to lick their bodies, and the calves also began to suck milk from the milk bags.
- ॐ There appeared to be a great bondage of affection between the cows and calves.

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ॐ When the cows were running down from the top of Govardhana Hill, the men who were taking care of them tried to stop them.

ॐ As far as possible, the calves are kept separate from the cows, so that the calves do not drink all the available milk.

ॐ Therefore the men who were taking care of the cows on the top of Govardhana Hill tried to stop them, but they failed.

ॐ Baffled by their failure, they were feeling ashamed and angry.

ॐ They were very unhappy, but when they came down and saw their children taking care of the calves, they all of a sudden became very affectionate toward the children.

ॐ Although the men came down disappointed, baffled and angry, as soon as they saw their own children, their hearts melted with great affection.

ॐ At once their anger, dissatisfaction and unhappiness disappeared.

ॐ They began to show paternal love for the children, and with great affection they lifted them in their arms/laps and embraced them.

ॐ They began to smell their children's and grandchildren's heads and enjoy their company with great happiness.

ॐ After embracing their children, the men again took the cows back to the top of Govardhana Hill.

ॐ Along the way they began to think of their children, and affectionate tears fell from their eyes (young and old).

F. Balarama figures things out

ॐ When Balarama saw this extraordinary exchange of affection between the cows and their calves and between the fathers and their children--when neither the calves nor the children needed so much care--He began to wonder why this extraordinary thing happened.

ॐ He was astonished to see all the residents of Vrndavana so affectionate for their own children, exactly as they had been for Krsna.

ॐ Similarly, the cows had grown affectionate for their calves--as much as for Krsna.

ॐ B thought: I do not understand what has happened for the past year

ॐ Everyone is so affectionate and their love increases day by day

ॐ Is this an illusion made by devas, Gandharva and Raksasas?

ॐ No one but K can bewilder me

ॐ Balarama therefore concluded that the extraordinary show of affection was something mystical, either performed by the demigods or by some powerful man.

ॐ Otherwise, how could this wonderful change take place?

- ॐ He concluded that this mystical change must have been caused by Kṛṣṇa, whom Balarama considered His worshipable Personality of Godhead.
- ॐ He thought, "It was arranged by Kṛṣṇa, and even I could not check its mystic power." Thus Balarama understood that all those boys and calves were only expansions of Kṛṣṇa.
- ॐ B closes eyes
- ॐ Then w/ trans vision looked at past, present and future.
- ॐ Saw all calves and gopas become dark boys
- ॐ He saw that all the calves and gopas had become dark boys,
- ॐ each decorated with a flute and stick,
- ॐ peacock feathers,
- ॐ Bhṛḡu Muni's footprint,
- ॐ necklaces of flowers,
- ॐ jewels,
- ॐ guñjā,
- ॐ lotuses,
- ॐ water lilies,
- ॐ turbans,
- ॐ crowns,
- ॐ splendid earrings,
- ॐ endowed with curly locks of hair,
- ॐ making showers of bliss with the glances of their autumn-lotus eyes
- ॐ more handsome than millions of Kāmadevas,
- ॐ their noses decorated with pearls and their heads and hands decorated with many ornaments
- ॐ having two arms,
- ॐ glorious with yellow garments,
- ॐ belts,
- ॐ bracelets,
- ॐ anklets,
- ॐ more glorious than millions of rising suns
- ॐ B saw that all these forms on GH were actually K
- ॐ
- ॐ Balarama inquired from Kṛṣṇa about the actual situation.
- ॐ B: The devotees Brahmā, Ananta, Yama, Indra, and Siva always worship the Supreme Lord, who is the controller of everything, who is self-satisfied, whose desires are always fulfilled, and who has the power to create many millions of universes in the sky.

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ॐ My dear Krsna, in the beginning I thought that all these cows, calves and cowherd boys were either great sages and saintly persons or demigods, but at the present it appears that they are actually Your expansions.

ॐ They are all You;

ॐ You Yourself are playing as the calves and cows and boys.

ॐ What is the mystery of this situation?

ॐ Where have those other calves and cows and boys gone?

ॐ And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?"

ॐ

ॐ At the request of Balarama, Krsna briefly explained the whole situation: how the calves and boys were stolen by Brahma and how He was concealing the incident by expanding Himself so people would not know that the original cows, calves, and boys were missing.

G. Brahma returns

ॐ While Krsna and Balarama were talking, Brahma returned after a moment's interval (according to the duration of his life).

ॐ After one moment of Brahma's calculation, Brahma came back to see the fun caused by his stealing the boys and calves.

ॐ But he was also afraid that he was playing with fire.

ॐ Krsna was his master, and he had played mischief for fun by taking away His calves and boys.

ॐ He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation).

ॐ He saw that all the boys, calves and cows were playing with Krsna in the same way as when he had come upon them, although he was confident that he had taken them and made them lie down asleep under the spell of his mystic power.

ॐ Brahma began to think, "All the boys, calves and cows were taken away by me, and I know they are still sleeping. How is it that a similar batch of cows, boys and calves are playing with Krsna? Is it that they are not influenced by my mystic power? Have they been playing continually for one year with Krsna?"

ॐ Brahma tried to understand who they were and how they were uninfluenced by his mystic power, but he could not ascertain it.

ॐ Brahma was thus confused about his own mystic power.

ॐ

- ॐ In order to convince Brahma that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Krsna transformed into Visnu forms.
- ॐ All the Visnu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell.
- ॐ On Their heads were glittering golden jeweled helmets; They were bedecked with pearls and earrings, and garlanded with beautiful flowers.
- ॐ On Their chests was the mark of Srivatsa; Their arms were decorated with armlets and other jewelry.
- ॐ Their necks were smooth just like the conchshell, Their legs were decorated with bells,
- ॐ Their waists decorated with golden bells, and Their fingers decorated with jeweled rings.
- ॐ Brahma also saw that upon the whole body of Lord Visnu, fresh tulasi buds were thrown, beginning from His lotus feet up to the top of the head.
- ॐ Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun.
- ॐ Just by Their glancing They appeared as the creators and maintainers of the modes of ignorance and passion.

H. Brahma's realizations

- ॐ Then saw the entire universe, including all that was inside and outside of his body was the potency of V
- ॐ After this manifestation of Lord Visnu, Brahma saw that many other Brahmas and Sivas and demigods and even insignificant living entities down to the ants and very small straws--movable and immovable living entities--were dancing, surrounding Lord Visnu.
- ॐ Their dancing was accompanied by various kinds of music, and all of Them were worshiping Lord Visnu.
- ॐ Brahma realized that all those Visnu forms were complete, beginning from the anima perfection of becoming small like an atom, up to becoming infinite like the cosmic manifestation.
- ॐ All the mystic powers of Brahma, Siva, all the demigods and the twenty-four elements of cosmic manifestation were fully represented in the person of Visnu.
- ॐ Brahma also realized that Lord Visnu is the reservoir of all truth, knowledge and bliss. He is the combination of three transcendental features, namely eternity, knowledge, and bliss, and He is the object of worship by the followers of the Upanisads.
- ॐ Brahma realized that all the different forms of cows, boys and calves transformed into Visnu forms were not transformed by a mysticism of the type

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that a yogi or a demigod can display by specific powers invested in him. The cows, calves and boys transformed into Visnu murtis, or Visnu forms, were not displays of Visnu maya, or Visnu energy, but were Visnu Himself.

- ॐ When Brahma was thus standing baffled in his limited power and conscious of his limited activities within the eleven senses, he could at least realize that he was also a creation of the material energy, just like a puppet.
- ॐ Lord Brahma, who has full control over the goddess of learning and who is considered to be the best authority in Vedic knowledge, was thus perplexed, being unable to understand the extraordinary power manifested in the Supreme Personality of Godhead.
- ॐ He stood there stunned
- ॐ Looked like an unmoving tulasi plant in Vrn forest
- ॐ
- ॐ Krsna took compassion upon Brahma's inability to see even how He was displaying the force of Visnu in transforming Himself into cows and cowherd boys, and thus, while fully manifesting the Visnu expansion, He suddenly pulled His curtain of yogamaya over the scene.
- ॐ When Brahma was relieved from his perplexity, he appeared to be awakened from an almost dead state (as if sleeping), and he began to open his eyes with great difficulty.
- ॐ Thus he could see the eternal cosmic manifestation with common eyes. He saw all around him the super-excellent view of Vrndavana--full with trees--which is the source of life for all living entities.
- ॐ He saw filled with flowering vasantī vines, charming and beautiful Vṛndāvana where without any enmity fawns play with tiger cubs, doves play with eagles, and snakes play with mongeese
- ॐ He could appreciate the transcendental land of Vrndavana where all the living entities are transcendental to ordinary nature.
- ॐ In the forest of Vrndavana, even ferocious animals like tigers and others live peacefully along with the deer and human being.
- ॐ He could understand that, because of the presence of the Supreme Personality of Godhead in Vrndavana, that place is transcendental to all other places and that there is no lust and greed there.
- ॐ
- ॐ Brahma thus found Sri Krsna, the Supreme Personality of Godhead, playing the part of a small cowherd boy;
- ॐ He saw that little child with a lump of food in His left hand,
- ॐ Searching out His friends, cows and calves, just as He was actually doing one year before, after their disappearance.
- ॐ Suddenly understood K to be SPG
- ॐ
- ॐ Was afraid for what had done

Again a lefty

- ॐ Approached K saying "Please be kind"
- ॐ Crying tears of arghya
- ॐ Immediately Brahma descended from his great swan carrier and fell down before the Lord just like a golden stick.
- ॐ All the four helmets on the heads of Brahma touched the lotus feet of Krsna. Brahma, being very joyful, began to shed tears, and he washed the lotus feet of Krsna with his tears.
- ॐ Repeatedly he fell and rose as he recalled the wonderful activities of the Lord.
- ॐ
- ॐ K pulls up and embraces
- ॐ Touches gently (like a lover touches beloved)
- ॐ K's eyes were moist
- ॐ K glances at d'gods who had now assembled
- ॐ When d'gods received K's glance they called "Glory! Glory!"
- ॐ They bowed down and offered prayers
- ॐ K offers d'gods all respects
- ॐ
- ॐ After repeating obeisances for a long time, Brahma stood up and smeared his hands over his eyes. Seeing the Lord before him, he, trembling, began to offer prayers with great respect, humility and attention.

III. The Anartha

A. Caitanya Sikṣāmṛta

- ॐ *Attachment to karma and jnana can lead to disregard of madhurya*
The Brahma-mohana-lilā, the illusory enchantment of Lord Brahmā, represents the skepticism that may arise because of attachment to the paths of jñāna and karma and further presents disregard for the superior sweetness of Kṛṣṇa from over-attachment to the Lord's majestic aspect. Dissipated by Kṛṣṇa, this offence is to be avoided.

B. Kṛṣṇa Samhita

- ॐ *Again a warning about jñāna*
If one intensely absorbs his mind in various arguments, opinions, and their respective literatures, then all realizations attained through samādhi are practically lost. This is called illusion based on the flowery words of the Vedas. Being overwhelmed with this illusion, Brahmā doubted the supremacy of Kṛṣṇa. The Vaiṣṇavas should regard this illusion as the seventh obstacle.

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C. Prof Sanyal

ॐ *Again*

The seventh obstacle assumes the form of infatuation in the shape of an apparently zealous study of the Vedas (scholasticism). Excessive and exclusive attention to the propositions of the diverse polemical schools and their conclusions and modes of argument, tend to lessen the poignancy and clearness of the vision of the truths obtained in the exclusive mood. Even Brahmā himself doubted the truth of the real Nature of Krishna by reason of such infatuation.

IV. Vrindavan's sweetness

A. Hera Pancami Discussion

ॐ This time, Srivasa Thakura smiled and told Damodara Pandita, "My dear sir, please hear! Just see how opulent my goddess of fortune is!

ॐ "As far as Vrindavana's opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as gunja.

ॐ "When Jagannatha decided to see Vrindavana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

ॐ "She wondered, 'Why did Lord Jagannatha give up so much opulence and go to Vrindavana?' To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

ॐ "Then the maidservants of the goddess of fortune said to the servants of Lord Jagannatha, 'Why did your Lord Jagannatha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Srimati Radharani?'

ॐ " 'Your master is so expert at everything, but why does He do such things? Please bring your master before the goddess of fortune.'

ॐ "In this way all the maidservants of the goddess of fortune arrested the servants of Jagannatha, bound them around the waist and brought them before the goddess of fortune.

ॐ "When all the maidservants brought Lord Jagannatha's servants before the lotus feet of the goddess of fortune, the Lord's servants were fined and forced to submit.

ॐ "All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannatha almost like thieves.

ॐ "Finally all of Lord Jagannatha's servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannatha before her the very next day.

ॐ "Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description."

- ॐ Srivasa Thakura continued to address Svarupa Damodara: "Your gopis are engaged in boiling milk and churning it to turn it into yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems."
- ॐ Srivasa Thakura, who was enjoying the mood of Narada Muni, thus made jokes. Hearing him, all the personal servants of Sri Caitanya Mahaprabhu began to smile.
- ॐ Sri Caitanya Mahaprabhu then told Srivasa Thakura, "My dear Srivasa, your nature is exactly like that of Narada Muni. The Supreme Personality of Godhead's opulence is having a direct influence upon you.
- ॐ "Svarupa Damodara is a pure devotee of Vrndavana. He does not even know what opulence is, for he is simply absorbed in pure devotional service."
- ॐ Svarupa Damodara then retorted, "My dear Srivasa, please hear me with attention. You have forgotten the transcendental opulence of Vrndavana.
- ॐ "The natural opulence of Vrndavana is just like an ocean. The opulence of Dvaraka and Vaikuntha is not even to be compared to a drop.
- ॐ "Sri Krsna is the Supreme Personality of Godhead full of all opulences, and His complete opulences are exhibited only in Vrndavana-dhama.
- ॐ "Vrndavana-dhama is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the cintamani stone is used to decorate the lotus feet of the maidservants of Vrndavana.
- ॐ "Vrndavana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.
- ॐ "In Vrndavana there are cows that fulfill all desires [kama-dhenus], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.
- ॐ "In Vrndavana, the natural speech of the people sounds like music, and their natural motion resembles a dance.
- ॐ "The water in Vrndavana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.
- ॐ "The gopis there are also goddesses of fortune, and they surpass the goddess of fortune who abides in Vaikuntha. In Vrndavana, Lord Krsna is always playing His transcendental flute, which is His dear companion
- ॐ "The damsels of Vrndavana, the gopis, are super goddesses of fortune. The enjoyer in Vrndavana is the Supreme Personality of Godhead Krsna. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Krsna is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndavana-dhama is the only relishable abode.'

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- ॐ "The anklets on the damsels of Vraja-bhumi are made of cintamani stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopis decorate themselves. There are also wish-fulfilling cows [kamadhenus], which deliver unlimited quantities of milk. These cows constitute the wealth of Vrndavana. Thus Vrndavana's opulence is blissfully exhibited."
- ॐ Srivasa then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.
- ॐ Thus Sri Caitanya Mahaprabhu heard these discussions about the pure transcendental mellow of Srimati Radharani. Absorbed in transcendental ecstasy, the Lord began to dance.

B. Lord Caitanya Talks to Vyenkata Bhatta

- ॐ **Lord Caitanya:** "Your worshipable goddess of fortune, Laksmi, always remains on the chest of Narayana, and she is certainly the most chaste woman in the creation.
- ॐ "However, my Lord is Lord Sri Krsna, a cowherd boy who is engaged in tending cows. Why is it that Laksmi, being such a chaste wife, wants to associate with My Lord?
- ॐ "Just to associate with Krsna, Laksmi abandoned all transcendental happiness in Vaikuntha and for a long time accepted vows and regulative principles and performed unlimited austerities."
- ॐ Srimad Bhagavatam says: "O Lord, we do not know how the serpent Kaliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do . not know how the serpent Kaliya got such an opportunity."
- ॐ **Vyenkata Bhatta:** "Lord Krsna and Lord Narayana are one and the same, but the pastimes of Krsna are more relishable due to their sportive nature.
- ॐ "Since Krsna and Narayana are both the same personality, Laksmi's association with Krsna does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wated to associate with Lord Krsna."
- ॐ "According to transcendental realization, there is no difference between the forms of Narayana and Krsna. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.
- ॐ "The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Krsna. Rather, by associating with Krsna she could enjoy the benefit of the rasa dance."
- ॐ "Mother Laksmi, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Krsna, what fault is there? Why are You joking so about this?"

ॐ Lord Caitanya: "I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the rasa dance. We hear this from Srimad Bhagavatam:

ॐ " `When Lord Sri Krsna was dancing with the gopis in the rasa-lila, He put His arms around their necks and embraced them. This transcendental favor was never granted to the goddess of fortune or other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls from the heavenly planets, girls whose bodily luster and aroma exactly resemble lotus flowers. And what to speak of worldly women who may be very, very beautiful by material estimation?'

ॐ "But can you tell me why the goddess of fortune, Laksmi, could not enter the rasa dance? The authorities of Vedic knowledge could enter the dance and associate with Krsna. Srimad Bhagavatam states:

ॐ " `Great sages, by practicing the mystic yoga system and controlling the breath, conquer the mind and senses. Thus engaging in mystic yoga and seeing the Supersoul within their hearts, they ultimately enter into impersonal Brahman, along with the enemies of the Supreme Personality of Godhead. However, the damsels of Vraja, the gopis, want to embrace Krsna and His arms, which are like serpents. Being attracted by the beauty of Krsna, the gopis ultimately tasted the nectar of the lotus feet of the Lord. The Upanisads have also tasted the nectar of His lotus feet by following in the footsteps of the gopis.'"

ॐ **Narrator:** Having been asked by Caitanya Mahaprabhu why the goddess of fortune could not enter into the rasa dance whereas the authorities on Vedic knowledge could, Vyenkata Bhatta replied:

ॐ **Vyenkata Bhatta:** "I cannot enter into the mysteries of this behavior."

ॐ "I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

ॐ "You are the Supreme Personality of Godhead Krsna Himself. You know the purpose of Your activities, and the person whom You enlighten can also understand Your pastimes."

ॐ **Lord Caitanya:** "Lord Krsna has a specific characteristic. He attracts everyone's heart by the mellowness of His personal conjugal love.

ॐ "By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vrndavaa one can attain the shelter of the lotus feet of Sri Krsna. However, in that planet the inhabitants do not know that Lord Krsna is the Supreme Personality of Godhead.

ॐ "There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

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- ॐ "The inhabitants of Vrajabhumi know Krsna as the son of Maharaja Nanda, the King of Vrajabhumi, and they consider that there can be no relationship with the Lord in the rasa of opulence.
- ॐ "One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhumi attains the Lord and gets to know Him as He is known in the transcendental planet of Vraja. There He is known as the son of Maharaja Nanda."
- ॐ "Srimad Bhagavatam states: 'The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body to be the same as the self.'
- ॐ "The authorities in Vedic literatures known as sruti-gana worshiped Lord Krsna in the ecstasy of the gopis and followed in their footsteps.
- ॐ "The personified authorities on the Vedic hymns acquired bodies like those of the gopis and took birth in Vrajabhumi. In those bodies they were allowed to enter into the Lord's rasa-lila dance.
- ॐ "Lord Krsna belongs to the cowherd community, and the gopis are the dearest lovers of Krsna. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Krsna's association.
- ॐ "The goddess of fortune, Laksmi, wanted to enjoy Krsna and at the same time retain her spiritual body in the form of Laksmi. However, she did not follow in the footsteps of the gopis in her worship of Krsna.
- ॐ "Vyasa-deva, the supreme authority on Vedic literature, composed a verse beginning 'nayaṁ sukhapo bhagavan' because no one can enter into the rasalila dance in any body other than the bodies of the gopis."
- ॐ **Narrator:** Before this explanation was given by Sri Caitanya Mahaprabhu, Vyankata Bhatta thought that Sri Narayana was the Supreme Personality of Godhead.
- ॐ Thinking in this way, Vyankata Bhatta believed that worship of Narayana was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Sri Vaisnava disciples of Ramanujacarya.
- ॐ Sri Caitanya Mahaprabhu had understood this misconception of Vyankata Bhatta, and to correct it the Lord talked so much in a joking way.
- ॐ **Lord Caitanya:** "My dear Vyankata Bhatta, please do not continue doubting. Lord Krsna is the Supreme Personality of Godhead, and this is the conclusion of Vedic literatures.
- ॐ "Lord Narayana, the opulent form of Krsna, attracts the mind of the goddess of fortune and her followers.

ॐ " `When the jewel known as valdurya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta [infallible], appears in different forms, although He is essentially one."

ॐ Lord Narayana has sixty transcendental qualities. Over and above these, Krsna has four extraordinary transcendental qualities absent in Lord Narayana. These four qualities are: (1) wonderful pastimes that are compared to an ocean; (2) association in the circle of supreme devotees in conjugal love (the gopis); (3) Lord Krsna's playing on the flute whose vibration attracts the three worlds; (4) Lord Krsna's extraordinary beauty, which surpasses the beauty of the three worlds. Lord Krsna's beauty is unequalled and unsurpassed.

C. From Caitanya Caritamṛta: 2.20.178-182)

ॐ Lord Caitanya to Sanatana Goswami: "When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant.

ॐ "Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

ॐ "'My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like that of the damsels of Vraja.' [This verse is found in the Lalita-mādhava (4.19). It was spoken by Vāsudeva in Dvārakā.]

ॐ "One instance of Vāsudeva's attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

ॐ "'Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Srīmatī Rādhārāṇī.'" [This verse spoken by Vāsudeva in Dvārakā is also recorded by Srīla Rupa Gosvāmī in his Lalita-mādhava (8.34).]

D. Brahma's prayers and the Commentaries of the Acaryas:

1. SB 10.14.1

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guṇjā

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earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

- ॐ Brahma has seen 4 handed forms during this pastime, but in the firstverse in Chapter 14 he offers his obeisances to the cowherd form. He is attracted by that form.(SG and JG)
- ॐ Although Brahmā had seen innumerable four-armed forms of the Lord, he now surrendered unto the lotus feet of the two-armed form of Kṛṣṇa, who appeared as the son of Nanda Mahārāja. Brahmā offered his prayers to that form. (SB 10.14.1, purport)

2. SB 10.14.30

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

3. SB 10.14.31

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

- ॐ SS: Brahma is celebrating in eagerness.
- ॐ SG: Brahma is applying the logic that "sweetness rounds everything up nicely." Also He is showing that he understands that the description of the dear devotees of the Lord is the greatest way of glorifying Him.
- ॐ VCT: Brahma is one of the leaders of those who perform the sacrifices he is referring to.

4. SB 10.14.32

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

- ॐ JG: Even Your own greatness cannot be as great as this great fortune of the devotees of Vṛndāvana.
- ॐ VCT: This is praising those in the rasa of friendship (and then all others).

5. SB 10.14.33

Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses,

headed by Lord Siva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

- ॐ SG: Oh who is capable of describing the glory of these devotees? Ourselves, simply by connection with these devotees, have become all-successful.
- ॐ VCT: Actually the senses of the inhabitants of Vṛndāvana are completely spiritual, so how can the material demigods have any contact with them? It is only that they think they have contact with them.

6. SB 10.14.34

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

- ॐ SS: Restating the request of verse 30.
- ॐ SG: He is even happy to be bathed by one particle of dust.
- ॐ (There is a statement by SG in his purport to vs 35, that Baka and Agha became fortunate through being in the same family as Putana)

7. SB 10.14.42

After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

- ॐ Kṛṣṇa was thinking: "Where did this four-headed Brahma come from? What is he doing? What are these words which he keeps on speaking? I am busy looking for My calves. I am just a cowherd boy and do not understand this." (This is indicated by the silence of Lord Kṛṣṇa when Brahma finishes his prayers.)
- ॐ Even though in the rest of the pastime, even when the Lord revealed Himself to Brahma in the 13th chapter, the Lord was in full understanding of His great position as the Supreme Lord, still it is fitting that later on the Lord, coming under the control of the great love of persons in vatsalya rasa, such as Mother Yasoda, would become ignorant of His own great opulence., it becoming covered by the rasa of sweetness of their great love for Him.

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8. SB 10.14.45

The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

ॐ What did the boys say to Kṛṣṇa when they saw Him again (they were returned to the same positions they had been in, in the middle of their meal when the Lord had gone to look for the calves): "You have returned so quickly! We have not even eaten a morsel in Your absence. Come here.

V. Important prayers

A. SB 10.14.3

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ sruti-gatām tanu-vān-manobhir
ye prāyaso 'jita jito 'py asi tais tri-lokyām*

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

Here the word *udapāsyā* clearly indicates that one should not even slightly endeavor to understand the Absolute Truth by the process of mental speculation, for it invariably carries one to an imperfect, impersonal understanding of God. The word *jīvanti* indicates that a devotee who always hears about Lord Kṛṣṇa will go back home, back to Godhead, even if he can do nothing except maintain his existence and hear topics concerning the Lord.

Srīla Sanātana Gosvāmī has explained the words *tanu-vān-manobhiḥ* ("by the body, words and mind") in three ways. In reference to devotees, through their body, words and mind they are able to conquer Lord Kṛṣṇa. Thus becoming perfect in Kṛṣṇa consciousness, they can touch His lotus feet with their hands, call Him to come with their words, and attain His direct audience within their mind simply by thinking about Him.

In the case of nondevotees, the words *tanu-vān-manobhiḥ* refer to the word *ajita*, "unconquered," and indicate that those not engaged in the loving service of Lord Kṛṣṇa cannot conquer the Absolute Truth by their bodily strength, verbal expertise or mental power. Despite all their endeavors, the ultimate truth remains beyond their reach.

In reference to the word *jitaḥ*, "conquered," the words *tanu-vān-manobhiḥ* indicate that the pure devotees of Lord Kṛṣṇa conquer His body, words and mind. Lord Kṛṣṇa's body is conquered because He always remains by

the side of His pure devotees; Lord Kṛṣṇa's words are conquered because He always chants the glories of His devotees; and Lord Kṛṣṇa's mind is conquered because He always thinks about His loving devotees.

Srīla Visvanātha Cakravartī Thākura has explained the words tanu-vān-manobhiḥ in regard to the word namantah, "offering obeisances." He explains that the devotees can take full advantage of the transcendental topics of the Lord by offering all respects to those topics with their body, words and mind. One should engage his body by touching the ground with his hands and head while offering obeisances to the topics of the Lord; one should engage his words by praising transcendental literatures such as Bhagavad-gītā and Sṛīmad-Bhāgavatam, as well as the devotees who are preaching such literatures; and one should engage his mind by feeling great reverence and pleasure while hearing the transcendental topics of the Lord. In this way, a sincere devotee who has acquired even a small amount of transcendental knowledge about Lord Kṛṣṇa can conquer Him and thus go back home, back to Godhead, for eternal life at the Lord's side.

B. SB 10.14.4

*sreyah-sṛtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhave
teṣām asau klesala eva siṣyate
nānyad yathā sthula-tuṣāvaghātinām*

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

C. SB 10.14.5

*pureha bhuman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatim parām*

O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

D. SB 10.14.6

*tathāpi bhuman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arupato*

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hy ananya-bodhyātmatayā na cānyathā

Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

E. SB 10.14.7

*guṇātmanas te 'pi guṇān vimātum
hitāvatīrnasya ka īsire 'sya
kālena yair vā vimitāh su-kalpair
bhu-pāmsavah khe mihikā dyu-bhāsah*

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

F. SB 10.14.8

*tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtam vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

Srīla Srīdhara Svāmī explains in his commentary that just as a legitimate son has to simply remain alive to gain an inheritance from his father, one who simply remains alive in Kṛṣṇa consciousness, following the regulative principles of bhakti-yoga, automatically becomes eligible to receive the mercy of the Personality of Godhead. In other words, he will be promoted to the kingdom of God.

The word su-samīkṣamāṇa indicates that a devotee earnestly awaits the mercy of the Supreme Lord even while suffering the painful effects of previous sinful activities. Lord Kṛṣṇa explains in the Bhagavad-gītā that a devotee who fully surrenders unto Him is no longer liable to suffer the reactions of his previous karma. However, because in his mind a devotee may still maintain the remnants of his previous sinful mentality, the Lord removes the last vestiges of the enjoying spirit by giving His devotee punishments that may sometimes resemble sinful reactions. The purpose of the entire creation of God is to rectify the living entity's

tendency to enjoy without the Lord, and therefore the particular punishment given for a sinful activity is specifically designed to curtail the mentality that produced the activity. Although a devotee has surrendered to the Lord's devotional service, until he is completely perfect in Kṛṣṇa consciousness he may maintain a slight inclination to enjoy the false happiness of this world. The Lord therefore creates a particular situation to eradicate this remaining enjoying spirit. This unhappiness suffered by a sincere devotee is not technically a karmic reaction; it is rather the Lord's special mercy for inducing His devotee to completely let go of the material world and return home, back to Godhead.

A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words *dāya-bhāk*. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

G. SB 10.14.29

*athāpi te deva padāmbuja-dvaya-
prasāda-lesānugrhīta eva hi
jānāti tattvam bhagavan-mahimno
na cānya eko 'pi ciram vicinvan*

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

H. SB 10.14.58

*samāsritā ye pada-pallava-plavam
mahat-padam puṇya-yaso murāreh
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām*

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṅṭha, the place where there are no material miseries, not the place where there is danger at every step.

VI. Logic

ॐ "Logic is like a dry oil cake from which all the oil has been extracted. The Bhattācārya passed his life in eating such dry cakes, but now You have

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made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him." (Madhya 14.87)

- ॐ "None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic. (Antya 3.205)
- ॐ "One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name. (Antya 3.206)
- ॐ Govinda is very, very difficult to understand by mental speculation, philosophical theses. Philosophical theses, speculation, without religion is simply waste of time. And religion without philosophical basis is sentiment. They must be combined together. So Bhagavad-gītā is that, religion combined with philosophy. If you simply take philosophy, it is dry speculation. No juice. Carvita-carvaṇānām: "Chewing the chewed." There is no benefit. And if you take, simply take religion without basis of philosophy, then it is fanaticism. That's all. So both should be combined. Religion based on philosophy and logic, that is religion. So that combination is Bhagavad-gītā. (Bhagavad-gītā 7.1 -- Ahmedabad, December 13, 1972 – commenting on Brahma Samhita 5.34)
- ॐ The disciplic succession from Brahmā, Nārada, Vyāsa and Sukadeva Gosvāmī is particularly different from others. The disciplic successions from other sages are simply a waste of time, being devoid of acyuta-kathā, or the message of the infallible Lord. The mental speculators can present their theories very nicely by reason and arguments, but such reasons and arguments are not infallible, for they are defeated by better mental speculators. Mahārāja Parīkṣit was not interested in the dry speculation of the flickering mind, but he was interested in the topics of the Lord because factually he felt that by hearing such a nectarean message from the mouth of Sukadeva Gosvāmī he was not feeling any exhaustion, even though he was fasting because of his imminent death. (SB 2.8.26)
- ॐ Devotees may be divided into three classes. The devotee in the first or uppermost class is described as follows. He is very expert in the study of relevant scriptures, and he is also expert in putting forward arguments in terms of those scriptures. He can very nicely present conclusions with perfect discretion and can consider the ways of devotional service in a decisive way. He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. This first-class devotee is one who has strictly followed the rules and regulations under the training of a bona fide spiritual master and has sincerely obeyed him in accord with revealed scriptures. Thus, being fully trained to preach and become a spiritual master himself, he is considered first class. The first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reason and arguments. When we speak of arguments and reason, it means arguments and reason on the basis of revealed scriptures. The first-class devotee is not

interested in dry speculative methods meant for wasting time. In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee. (NoD 3: Eligibility of the Candidate for Accepting Devotional Service)

ॐ In the sāstra it is said, tarko apratiṣṭhah: [Cc. Madhya 17.186] "Simply by arguing you cannot come to the right conclusion." You may be very good arguer, but another arguer may defeat you by his argument. So in this way, simply by dry arguments it is not possible to come to the conclusion. Tarko 'pratiṣṭha srutayo vibhinnāh. (Śrīmad-Bhāgavatam 7.5.22-30 -- London, September 8, 1971)

VII. Notes

ॐ According to Śrīla Viṣvanātha Cakravartī Thākura, the statement *śiva-viriñci-nutam* is also understood to indicate that Caitanya Mahāprabhu is worshiped by Lord Śiva's incarnation Advaita Acārya and by Lord Brahmā's incarnation Haridāsa Thākura. (SB 11.5.33)

ॐ Transition from lusting after daughter to tricking Kṛṣṇa to becoming Haridāsa Thākura

ॐ When Brahma approached the Lord, he approached Kṣīrodakasayi Viṣṇu. So we can see that perhaps Brahma was thinking Kṣ V was the SPG. Although Br was born of Garbodakasayi V most likely it is Kṣ V who inspired him in the heart

VIII. How it all fits together

ॐ Brahma has a body made of intelligence

ॐ Brahma is the original brahmana

ॐ Somewhat self explanatory from Brahmā's prayers