

Brahma's prayers

- ॐ "My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You.
- ॐ Your bodily features are of the color of clouds filled with water.
- ॐ You are glittering with a silver electric aura emanating from Your yellow garments.
- ॐ Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell, earrings and peacock feather on His head.
- ॐ His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand.
- ॐ He is decorated with cane and bugle, and He carries a buffalo horn and flute.
- ॐ He stands before me with small lotus feet.
- ॐ My dear Lord, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child.
- ॐ You are playing with Your boy friends, calves and cows, which might imply that You do not even have sufficient education.
- ॐ You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves.
- ॐ And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body.
- ॐ As I have already stated in the Brahma-saṁhita, Your body is not material.
- ॐ Your appearance as a cowherd child is for the benefit of the devotees, and although I have committed offenses at Your lotus feet by stealing away Your cows, boys and calves, I can understand that You have mercy upon me.
- ॐ That is Your transcendental quality; You are very affectionate toward Your devotees.
- ॐ In spite of Your affection for me, I cannot estimate the potency of Your bodily activities.
- ॐ It is to be understood that when I, Lord Brahma, the supreme personality of this universe, cannot estimate the child-like body of the Supreme Personality of Godhead, then what to speak of others?
- ॐ And if I cannot estimate the spiritual potency of Your child-like body, then what can I understand about Your transcendental pastimes?
- ॐ The best process of understanding You is to submissively give up the speculative process and try to hear about You, either from Yourself as You have given

Description is found
Srimad Bhagavatam
(Krishna Book)

statements in the Bhagavad-gīta and many similar Vedic literatures, or from a realized devotee who has taken shelter at Your lotus feet.

- ॐ One has to hear from a devotee without speculation.
- ॐ One does not even need to change his worldly position; he simply has to hear Your message.
- ॐ Although You are not understandable by the material senses, simply by hearing about You, one can gradually conquer the nescience of misunderstanding.
- ॐ By Your own grace only, You become revealed to a devotee.
- ॐ You are unconquerable by any other means.
- ॐ Speculative knowledge without any trace of devotional service is simply a useless waste of time in search for You.
- ॐ Devotional service is so important that even a little attempt can raise one to the highest perfectional platform.
- ॐ One should not, therefore, neglect this auspicious process of devotional service and take to the speculative method.
- ॐ By the speculative method one may gain partial knowledge of Your cosmic manifestation, but it is not possible to understand You, the origin of everything.
- ॐ The attempt of persons who are interested only in speculative knowledge is simply wasted labor, like the labor of a person who attempts to gain something by beating the empty husk of a rice paddy.
- ॐ A little quantity of paddy can be husked by the grinding wheel, and one can gain some grains of rice, but if the skin of the paddy is already beaten by the grinding wheel, there is no further gain in beating the husk. It is simply useless labor.
- ॐ My dear Lord, there are many instances in the history of human society where a person, after failing to achieve the transcendental platform, engaged himself in devotional service with his body, mind and words and thus attained the highest perfectional state of entering into Your abode.
- ॐ The processes of understanding You by speculation or mystic meditation are all useless without devotional service.
- ॐ One should therefore engage himself in Your devotional service even in his worldly activities, and one should always keep himself near You by the process of hearing and chanting Your transcendental glories.
- ॐ Simply by being attached to hearing and chanting Your glories, one can attain the highest perfectional stage and enter into Your kingdom.
- ॐ If a person, therefore, always keeps in touch with You by hearing and chanting Your glories and offers the results of his work for Your satisfaction only, he very easily and happily attains entrance into Your supreme abode.
- ॐ You are realizable by persons who have cleansed their hearts of all contamination.
- ॐ This cleansing of the heart is made possible by chanting and hearing the glories of Your Lordship.

- ॐ This gigantic body of the universe is another manifestation of Your energy.
- ॐ On account of His resting on the water, this universal form is also Narayana, and we are all within the womb of this Narayana form.
- ॐ I see Your different Narayana forms everywhere. I can see You on the water, I can feel You within my heart, and I can also see You before me now. You are the original Narayana.
- ॐ "My dear Lord, in this incarnation You have proved that You are the supreme controller of maya. You remain within the cosmic manifestation, and yet the whole creation is within You.
- ॐ This fact has already been proved by You when You exhibited the whole universal creation within Your mouth before Your mother Yasoda.
- ॐ By Your inconceivable potency of yogamaya, You can make such things effective without external help.
- ॐ My dear Lord Kṛṣṇa, the whole cosmic manifestation that we are visualizing at present is all within Your body.
- ॐ Yet I am seeing You outside, and You are also seeing me outside.
- ॐ How can such things happen without being influenced by Your inconceivable energy?
- ॐ My dear Lord, leaving aside all other things and just considering today's happenings--what I have seen--are they not all due to Your inconceivable energies?
- ॐ First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vṛndavana;
- ॐ Then I saw You and all the boys as four-handed Viṣṇu, and They were being worshiped by all elements and all demigods, including myself.
- ॐ Again They all became cowherd boys, and You remained alone as You were before. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?
- ॐ Persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahma, maintainer Viṣṇu, and annihilator Śiva.
- ॐ Persons who are not in awareness of things as they are contemplate that I, Brahma, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator.
- ॐ Actually, You are alone everything--creator, maintainer, and annihilator.
- ॐ Similarly, You expand Yourself in different incarnations; among the demigods You incarnate as Vamanadeva, among the great sages You incarnate as Parasurama, among the human beings You appear as Yourself, as Lord Kṛṣṇa, or Lord Rama, among the animals You appear as the boar incarnation, and among the aquatics You appear as the incarnation of fish.
- ॐ And yet You have no appearance; You are always eternal.

- ॐ Your appearance and disappearance are made possible by Your inconceivable energy just to give protection to the faithful devotees and to annihilate the demons.
- ॐ O my Lord, O all-pervading Supreme Personality of Godhead, O Supersoul, controller of all mystic powers, no one can appreciate Your transcendental pastimes as they are exhibited within these three worlds. No one can estimate how You have expanded Your yogamaya and Your incarnation and how You act by Your transcendental energy.
- ॐ My dear Lord, this whole cosmic manifestation is just like a flashing dream, and its temporary existence simply disturbs the mind.
- ॐ As a result, we are full of anxiety in this existence; to live within this material world means simply to suffer and to be full of all miseries.
- ॐ And yet this temporary existence of the material world appears to be pleasing and dear on account of its having evolved from Your body, which is eternal and full of bliss and knowledge.
- ॐ My conclusion is, therefore, that You are the Supreme Soul, Absolute Truth, and the supreme original person; and although You have expanded Yourself in so many Visnu forms, or in living entities and energies, by Your inconceivable transcendental potencies,
- ॐ You are the supreme one without a second, You are the supreme Supersoul.
- ॐ The innumerable living entities are simply like sparks of the original fire.
- ॐ Your Lordship, the conception of the Supersoul as impersonal is wrongly accepted because I see that You are the original person.
- ॐ A person with a poor fund of knowledge may think that, because You are the son of Maharaja Nanda, You are not the original person, that You are born just like a human being.
- ॐ They are mistaken. You are the actual original person; that is my conclusion.
- ॐ In spite of Your being the son of Nanda, You are the original person, and there is no doubt about it.
- ॐ You are the Absolute Truth, and You are not of this material darkness.
- ॐ You are the source of the original brahmajyoti as well as the material luminaries. Your transcendental effulgence is identical with brahmajyoti.
- ॐ The brahmajyoti is nothing but Your personal bodily effulgence.
- ॐ There are many Visnu incarnations and incarnations of Your different qualities, but all those incarnations are not on the same level. You are the original lamp.
- ॐ Other incarnations may possess the same candle power as the original lamp, but the original lamp is the beginning of all light.
- ॐ And because You are not one of the creations of this material world, even after the annihilation of this world, Your existence as You will continue.

- ॐ Because You are the original person, You are therefore described in the Gopala-tapani (the Vedic Upanisad), as well as in the Brahma-samhita, as govindam adipurusam.
- ॐ Govinda is the original person, the cause of all causes.
- ॐ In the Bhagavad-gita also it is stated that You are the source of the Brahman effulgence.
- ॐ No one should conclude that Your body is like an ordinary material body.
- ॐ Your body is aksara, indestructible.
- ॐ The material body is always full of threefold miseries, but Your body is sac-cid-ananda-vigraha: full of being, bliss, knowledge and eternity.
- ॐ You are also niranjana because Your pastimes, as the little son of mother Yasoda or the Lord of the gopis, are never contaminated by the material qualities.
- ॐ And although You exhibited Yourself in so many cowherd boys, calves and cows, Your transcendental potency is not reduced.
- ॐ You are always complete.
- ॐ As it is described in the Vedic literature, even if the complete is taken away from the complete--Supreme Absolute Truth--it yet remains the complete, Supreme Absolute Truth.
- ॐ And although many expansions from the complete are visible, the complete is one without a second.
- ॐ Since all Your pastimes are spiritual, there is no possibility of their being contaminated by the material modes of nature.
- ॐ When You place Yourself subordinate to Your father and mother, Nanda and Yasoda, You are not reduced in Your potency; this is an expression of Your loving attitude for Your devotees. There is no other competitor or second identity than Yourself.
- ॐ A person with a poor fund of knowledge concludes that Your pastimes and appearance are simply material designations. You are transcendental to both nescience and knowledge, as it is confirmed in the Gopala-tapani. You are the original amṛta (nectar of immortality), indestructible.
- ॐ As it is confirmed in the Vedas, amṛtam sasvatam brahme. Brahman is the eternal, the supreme origin of everything, who has no birth or death.
- ॐ In the Upanisads it is stated that the Supreme Brahman is as effulgent as the sun and is the origin of everything, and anyone who can understand that original person becomes liberated from the material conditional life. Anyone who can simply be attached to You by devotional service can know Your actual position, Your birth, appearance, disappearance and activities.
- ॐ As confirmed in the Bhagavad-gita, simply by understanding Your constitutional position, appearance and disappearance, one can be immediately elevated to the spiritual kingdom after quitting this present body.

- ॐ Therefore to cross over the ocean of material nescience, an intelligent person takes shelter of Your lotus feet and is easily transferred to the spiritual world.
- ॐ There are many so-called meditators who do not know that You are the Supreme Soul. As stated in the Bhagavad-gita, You are the Supreme Soul present in everyone's heart.
- ॐ Therefore there is no necessity of one's meditating on something beyond You.
- ॐ One who is always absorbed in meditation on Your original form of Kṛṣṇa easily crosses over the ocean of material nescience.
- ॐ But persons who do not know that You are the Supreme Soul remain within this material world in spite of their so-called meditation.
- ॐ If, by the association of Your devotees, a person comes to the knowledge that Lord Kṛṣṇa is the original Supersoul, then it is possible for him to cross over the ocean of material ignorance.
- ॐ For instance, a person becomes transcendental to the mistake of thinking a rope is a snake; as soon as one understands that the rope is not a snake, he is liberated from fear.
- ॐ For one who understands You, therefore, through Your personal teachings, as stated in the Bhagavad-gita, or through Your pure devotees, as stated in the Srimad-Bhagavatam and all Vedic literatures--that You are the ultimate goal of understanding--he need no more fear this material existence.
- ॐ So-called liberation and bondage have no meaning for a person who is already engaged in Your devotional service, just as a person who knows that the rope is not a snake is unafraid.
- ॐ A devotee knows that this material world belongs to You, and he therefore engages everything in Your transcendental loving service.
- ॐ Thus there is no bondage for him. For a person who is already situated in the sun planet, there is no question of the appearance or disappearance of the sun in the name of day or night.
- ॐ It is also said that You, Kṛṣṇa, are just like the sun, and maya is like darkness, when the sun is present, there is no question of darkness; so, for those who are always in Your presence, there is no question of bondage or liberation.
- ॐ They are already liberated.
- ॐ On the other hand, persons who falsely think themselves to be liberated without taking shelter of Your lotus feet, fall down because their intelligence is not pure.
- ॐ If one therefore thinks that the Supersoul is something different from Your personality and thus searches out the Supersoul somewhere else, in the forest or in the caves of the Himalayas, his condition is very lamentable.
- ॐ Your teachings in the Bhagavad-gita are that one should give up all other processes of self-realization and simply surrender unto You, for that is complete.

- ॐ Because You are Supreme in everything, those who are searching after the Brahman effulgence are also searching after You.
- ॐ And those who are searching after Supersoul realization are also searching after You.
- ॐ You have stated in the Bhagavad-gita that You Yourself, by Your partial representation as the Supersoul, have entered into this material cosmic manifestation.
- ॐ You are present in everyone's heart, and there is no need to search out the Supersoul anywhere else.
- ॐ If someone does so, he is simply in ignorance.
- ॐ One who is transcendental to such a position understands that You are unlimited; You are both within and without.
- ॐ Your presence is everywhere.
- ॐ Instead of searching for the Supersoul anywhere else, a devotee only concentrates his mind on You within.
- ॐ Actually one who is liberated from the material concept of life can search for You; others cannot.
- ॐ The simile of thinking the rope to be a snake is applicable only to those who are still in ignorance of You.
- ॐ Actually the existence of a snake besides the rope is only within the mind. The existence of maya, similarly, is only within the mind.
- ॐ Maya is nothing but ignorance of Your personality. When one forgets Your personality, that is the conditional state of maya.
- ॐ Therefore one who is fixed upon You both internally and externally is not illusioned.
- ॐ One who has attained a little devotional service can understand Your glories.
- ॐ Even one striving for Brahman realization or Paramatma realization cannot understand the different features of Your personality unless he treads the devotional path.
- ॐ One may be the spiritual master of many impersonalists, or he may go to the forest or to a cave or mountain and meditate as a hermit for many, many years, but he cannot understand Your glories without being favored by a slight degree of devotional service.
- ॐ Brahman realization or Paramatma realization are also not possible even after one searches for many, many years unless one is touched by the wonderful effect of devotional service.
- ॐ My dear Lord, I pray that I may be so fortunate that, in this life or in another life, wherever I may take my birth, I may be counted as one of Your devotees.
- ॐ Wherever I may be, I pray that I may be engaged in Your devotional service.

- ॐ I do not even care what form of life I get in the future, because I can see that even in the form of cows and calves or cowherd boys, the devotees are so fortunate to be always engaged in Your transcendental loving service and association.
- ॐ Therefore I wish to be one of them instead of such an exalted person as I am now, for I am full of ignorance.
- ॐ The gopis and cows of Vṛndavana are so fortunate that they have been able to supply their breast milk to You.
- ॐ Persons who are engaged in performing great sacrifices and offering many valuable goats in the sacrifice cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are all able to satisfy You with their milk.
- ॐ You have drunk their milk to satisfaction, yet You are never satisfied by those engaged in performing sacrifices.
- ॐ I am simply surprised, therefore, with the fortunate position of Maharaja Nanda, mother Yasoda and the cowherd men and gopis, because You, the Supreme Personality of Godhead, the Absolute Truth, are existing here as their most intimate lovable object.
- ॐ My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndavana.
- ॐ We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vṛndavana because they are actually relishing Your presence and enjoying Your association by dint of their activities.
- ॐ We may be proud of being controllers of the senses, but here the residents of Vṛndavana are so transcendental that they are not under our control.
- ॐ Actually they are enjoying the senses through service to You.
- ॐ I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vṛndavana in any of my future lives.
- ॐ My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndavana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndavana.
- ॐ If I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndavana, I beg to be allowed to take birth outside the immediate area of Vṛndavana so that when the devotees go out they will walk over me.
- ॐ Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.

- ॐ I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not know anything but Mukunda. All the Vedas are indeed searhing after the lotus feet of Kṛṣṇa.
- ॐ My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndavana.
- ॐ Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndavana.
- ॐ I think of how You are so kind, so magnanimous, that even Putana, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother.
- ॐ And other demons belonging to the same family, such as Aghasura and Bakasura, were also favored with liberation.
- ॐ Under the circumstances, I am puzzled.
- ॐ These residents of Vṛndavana have given You everything--their bodies, their minds, their love, their homes.
- ॐ Everything is being utilized for Your purpose.
- ॐ So how will You be able to repay their debt?
- ॐ You have already given Yourself to Putana!
- ॐ I surmise that You shall ever remain a debtor to the residents of Vṛndavana, being unable to repay their loving service.
- ॐ My Lord, I can understand that the superexcellent service of the residents of Vṛndavana is due to their spontaneously engaging all natural instincts in Your service.
- ॐ It is said that attachment for material objects and home is due to illusion, which makes a living entity conditioned in the material world.
- ॐ But this is only the case for persons who are not in Kṛṣṇa conscious.
- ॐ In the case of the residents of Vṛndavana, such obstructions, as attachment to hearth and home, are nonexistent.
- ॐ Because their attachment has been converted unto You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment.
- ॐ For a Kṛṣṇa conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion.
- ॐ "I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity.
- ॐ You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vṛndavana there is no

distinction between material and spiritual because everything is dedicated to Your loving service.

- ॐ My dear Lord, Your Vrndavana pastimes are simply to enthuse Your devotees.
- ॐ If someone takes Your Vrndavana pastimes to be material, he will be misled.
- ॐ My dear Lord Kṛṣṇa, those who deride You, claiming that You have a material body like an ordinary man, are described in the Bhagavad-gita as demoniac and less intelligent.
- ॐ You are always transcendental.
- ॐ The nondevotees are cheated because they consider You to be a material creation. Actually,
- ॐ You have assumed this body, which resembles that of an ordinary cowherd boy, simply to increase the devotion and transcendental bliss of Your devotees.
- ॐ My dear Lord, I have nothing to say about people who advertise that they have already realized God or that by their realization they have themselves become God.
- ॐ But as far as I am concerned, I admit frankly that for me it is not possible to realize You by my body, mind or speech.
- ॐ What can I say about You, or how can I realize You by my senses?
- ॐ I cannot even think of You perfectly with my mind, which is the master of the senses. Your qualities, Your activities and Your body cannot be conceived by any person within this material world.
- ॐ Only by Your mercy can one understand, to some extent, what You are. My dear Lord, You are the Supreme Lord of all creation, although I sometimes falsely think that I am the master of this universe.
- ॐ I may be master of this universe, but there are innumerable universes, and there are innumerable Brahmas also who preside over these universes.
- ॐ But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything.
- ॐ Please, therefore accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves.
- ॐ Now if You will kindly allow me, I will immediately leave so You can enjoy Your friends and calves without my presence.
- ॐ My dear Lord Kṛṣṇa, Your very name suggests that You are all-attractive. The attraction of the sun and the moon are all due to You.
- ॐ By the attraction of the sun, You are beautifying the very existence of the Yadu dynasty.
- ॐ With the attraction of the moon, You are enhancing the potency of the land, the demigods, the brahmanas, the cows and the oceans.
- ॐ Because of Your supreme attraction, demons like Kamsa and others are annihilated.

- ॐ Therefore it is my deliberate conclusion that You are the only worshipable Deity within the creation.
- ॐ Accept my humble obeisances until the annihilation of this material world. As long as there is sunshine within this material world, kindly accept my humble obeisances.
- ॐ
- ॐ Śrī Brahmā said: Obeisances to Kṛṣṇa, the Supreme Personality of Godhead, greater than the greatest, holding a flute, wearing a peacock feather, staying in His brother's company, His form a monsoon cloud, His garments lightning, and His words sweet as nectar
- ॐ Kṛṣṇa is the original Supreme Personality of Godhead, the perfect and complete supreme master, who stays above the material energy. We demigods, who are the parts of the parts of His incarnations, create this world with the aid of His potencies.
- ॐ You are the same Lord Kṛṣṇacandra. You have come to the earth and become the son of Mahārāja Nanda. Appearing like an ordinary cowherd boy, and herding the calves in the company of many gopas, You are splendidly manifest.
- ॐ In this forest grove I offer my respectful obeisances to handsome and dark Lord Hari, more playful and charming than millions of Kāmadevas, decorated with yellow garments and glistening Kaustubha gem, clutching a flute, the king of Vraja and the Lord of Śrī Rādhā.
- ॐ With devotion, purity, and renunciation, worship Kṛṣṇa, the original Supreme Personality of Godhead, pure as a cloudless sky, His limbs splendid, the master of sacrifices, the master of consciousness, the all-knowing Supersoul.
- ॐ O wise one, when the mind is influenced by passion it accepts the materially pleasant and rejects the materially unpleasant. By these two actions material desires and arrogant pride breed in the heart. In this way the intelligence is gradually disfigured.
- ॐ Like a fleeting lightning flash, a ripple on the water, the passing seasons, and the false, blurred line of a moving spark, the face, filled with sufferings, of the material world is temporary and untrue. The whirl of sense happiness is the seeming-stationary circle of a quickly-moving spark.
- ॐ When water moves, the trees reflected on it seem to move also. When the eyes are tossed to and fro, the earth seems to move. O Kṛṣṇa, bewildered by the modes of material nature, the people say material sense pleasures are real.
- ॐ Pains and pleasures are created by the mind. A person awake knows what he saw in a dream is false. A wise man knows the entire material world is a dream.
- ॐ A wise man who stays aloof from material deeds, renounces the world, and tastes the nectar of spiritual love, can see, as one sees with the light of a lamp, the spiritual glory of the Supreme Lord, who stays as the Supersoul in this world.
- ॐ A devotee like a smokeless flame free from the touch of the material modes, who worships Lord Vāsudeva in his heart and sees the one Lord Vāsudeva present in

Description is found
in Garga Samhita
(Canto 2, chapter 9)

everyone's heart as one moon is reflected in many pots of water, is perfect, the best of swanlike saints.

- ॐ Although they always praise Him, the Vedas do not understand even one sixteenth of Lord Hari's glories. Who in the three worlds has the power to describe His qualities?
- ॐ Ananta praises Him with a thousand mouths, Śiva with five mouths and I with four mouths. We serve Lord Hari.
- ॐ Lord Viṣṇu who stays in Vaikuṅṭha, Lord Hari who stays on the milk-ocean, and Nārāyaṇa Ṛṣi, the son of Dharma, all worship You, the master of Goloka.
- ॐ Lord Kṛṣṇa's glories are very great. Even in their dreams the sages, humans, demigods, demons, manus, and philosophers do not see His feet.
- ॐ I offer my respectful obeisances to Lord Hari, greater than the greatest, a jewel mine of transcendental virtues, the giver of liberation, the master of the goddess of fortune, the master of transcendental virtues, and the master of Vraja.
- ॐ I offer my respectful obeisances to smiling, sweetly speaking Lord Hari, His mouth handsome with betelnuts, His lips bimba fruits, His teeth white jasmine flowers, and His handsome cheeks covered by curly black locks and decorated with swinging gold earrings.
- ॐ May Your dark handsome form, decorated with shark-shaped earrings and stealing Kāmadeva's heart, appear before my eyes.
- ॐ I bow my head before Goloka's handsome king, who plays as a gopa, enjoys in Vaikuṅṭha, and receives the demigods' obeisances.
- ॐ Glory to Lord Hari, who walks in fragrant Vṛndāvana forest, which is filled with sweet-throated spring cuckoos, newly-budding trees, and gentle, playful, nectar breezes. May He always protect the devotees.
- ॐ Worship Kṛṣṇa's sidelong glance, which eclipses the pride of the lotus and the moving string of pearls, which travels almost to His ears, which is Kāmadeva's arrow, and which, laden with gifts for they who taste nectar in this world, is expert at giving charity.
- ॐ I worship handsome Lord Viṣṇu's delightful reddish jewel nails, which fill the heart, break the darkness, crush the sins of everyone in the universe, and are praised on the earth and by the demigods in heaven.
- ॐ Is this a circle of light around a great lotus flower, a great rumbling chariot wheel, the Sudarśana-cakra, the sun with its hundred points of light, or the graceful anklets on Lord Hari's lotus feet?
- ॐ I worship the splendid, charming, decorated with small bells yellow garment on the hips of Lord Kṛṣṇa, whose every act is full of bliss.
- ॐ On Lord Kṛṣṇa's chest I worship Bhṛgu Muni's footprint, Lakṣmī-devi's home, the mark of Śrīvatsa, the splendid golden nikaṣa line, and, suspended from His neck, the many necklaces of diamonds, gold, jewels, and pearls splendid as glistening stars, and the many flower garlands filled with buzzing bees.

- ॐ Remember Kṛṣṇa's hands, decorated with a flute, expert at giving charity to the brāhmaṇas, the color of sindūra, expert at playing the bamboo flute, with gold rings and moonlike fingernails, and fragrant with a kadamba flower.
- ॐ On the slowly-moving swan of Lord Hari's neck again and again I worship two black crow-feathers, which remove the pride of the black monsoon clouds.
- ॐ Please worship the delightful young prince splendid as a glistening mirror, handsome with jewel earrings and curly locks of hair, and glorious as the sun and moon, that is Lord Hari's cheeks.
- ॐ I praise Lord Viṣṇu's crown, decorated with a peacock feather, glorious as a red moon, splendid as millions of suns, the home of gold, pearls, and vaidūrya jewels, and the rāsa circle of all of Kāmadeva's playful handsomeness.
- ॐ I worship Kṛṣṇacandra, the master of the universes. Kārttikeya, Indra, Gaṇeśa, Candra, and Sūrya cannot enter the door to His realm. Without His permission no one can enter the circle of His forest.
- ॐ
- ॐ Br offers pranama mudra and begs:
- ॐ O Lord of the universe, I was born from the lotus of Your navel. As a mother forgives her son's offense, please forgive me.
- ॐ What am I, the king of one planet, in comparison to You, the ruler of many millions of universes? O master of Vraja, O Lord, O Kṛṣṇa, please save me!
- ॐ By Your illusory potency the demigods, demons, humans, and other living entities are bewildered. Bewildered by Your illusory potency, I diligently perform my duties.
- ॐ O Govinda, O Hari, You are Nārāyaṇa. I am not Nārāyaṇa. You are the same Nārāyaṇa that in ancient times created the universe and then rested on Ananta Śeṣa.
- ॐ Putanā and her family entered the same Brahman effulgence the yogīs attain when they leave this life.
- ॐ O Mādhava, after creating the forms of the calves and gopas, You wandered in the forest. O Lord, please forgive my offenses.
- ॐ O Govinda, please forgive me. Please be merciful to me. As a father does not consider his son's actions an offense, please do not take offense with me.
- ॐ They who are not devoted to You but instead are earnestly engaged in impersonal speculation gain only trouble for all their efforts. They are like a farmers that thresh empty husks.
- ॐ As many yogīs and sages became devoted to You and attained You, so the residents of Vraja also became devoted to You and attained You.
- ॐ Love is created in two ways: by hearing and by seeing. O Lord Hari, bewildered by Your illusory potency, I have not attained love for You.
- ॐ Speaking these words, bowing before Kṛṣṇa's lotus feet, and tears gliding down his face, Brahmā earnestly begged for forgiveness.

- ॐ When I take birth among the residents of these cowherd villages, and when I worship Your lotus feet, then I will attain auspiciousness. Nothing else will be auspicious for me.
- ॐ When we demigods, who have Śiva as our leader, enter the lands of the gopas and once gaze on Lord Kṛṣṇa, then we will be fortunate.
- ॐ O Lord, how fortunate are Your parents, the gopas, and the gopīs, who see You in Your original form in Vraja!
- ॐ May Lord Kṛṣṇa, who wears a pearl necklace, in whom everything rests, who creates and maintains all the universes, and who, enjoying by the Yamunā, is the playful abode of transcendental pastimes, protect me.
- ॐ O Śrī Kṛṣṇa, O lotus growing in King Vṛṣṇi's family, O son of Nanda, O Lord of Rādhā, O enchanter of Kāmadeva, O master of the demigods, O king of Vraja, O king of Gokula, O Govinda, please protect, please protect me, who am now bewildered by Your illusory potency!
- ॐ A person who circumambulates Lord Kṛṣṇa attains the result of visiting all the holy places in the universe. He will go to Your Kṛṣṇaloka, the best of spiritual realms.

Brahma departs

- ॐ Br bows down, circum K 3x
- ॐ Br becomes invisible and asks permission to leave
- ॐ K grants
- ॐ Br bows and returns to own world

Krishna returns to His friends

- ॐ K leads calves to Y's shore
- ॐ Kṛṣṇa had left His friends on the bank of the Yamuna while they were engaged in lunch,
- ॐ Although He returned exactly one year later, the cowherd boys thought that He had returned within a second.
- ॐ They began to laugh, thinking that Kṛṣṇa was not willing to leave their lunchtime company.
- ॐ They were very jubilant and invited Him, "Dear friend Kṛṣṇa, You have come back so quickly! All right, we have not as yet begun our lunch, not even taken one morsel of food. So please come and join us and let us eat together."
- ॐ Kṛṣṇa smiled and accepted their invitation, and He began to enjoy the lunchtime company of His friends.
- ॐ While eating, Kṛṣṇa was thinking, "These boys believe that I have come back within a second, but they do not know that for the last year I have been involved with the mystic activities of Lord Brahma.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 2, chapter 9)

The cowherd boys return home

- ॐ After finishing their lunch, Kṛṣṇa and His friends and calves began to return to their Vrajabhumi homes [accord to GS they returned in the evening].
- ॐ Calves in front they were accompanied by Balarama
- ॐ While passing, they enjoyed seeing the dead carcass of Aghasura in the shape of a gigantic serpent.
- ॐ Returned to Vrn in evening
- ॐ When Kṛṣṇa returned home to Vrajabhumi, He was seen by all the inhabitants of Vrndavana.
- ॐ He was wearing a peacock feather in His helmet, which was also decorated with forest flowers.
- ॐ Kṛṣṇa was also garlanded with flowers and painted with different colored minerals collected from the caves of Govardhana Hill.
- ॐ Govardhana Hill is always famous for supplying natural red dyes, and Kṛṣṇa and His friends painted their bodies with them.
- ॐ Each of them had a bugle made of buffalo horn and a stick and a flute, and each called his respective calves by their particular names.
- ॐ They were so proud of Kṛṣṇa's wonderful activities that, while entering the village, they all sang His glories.
- ॐ All the gopis in Vrndavana saw beautiful Kṛṣṇa entering the village.
- ॐ Became blissful

Did nobody notice that B suddenly appeared? He wasn't with them when they left.

MY's concern

- ॐ After putting calves in barn, boys told story of how K killed Agha
- ॐ The boys composed nice songs describing how they were saved from being swallowed by the great serpent and how the serpent was killed.
- ॐ Some described Kṛṣṇa as the son of Yasoda, and others as the son of Nanda Maharaja. "He is so wonderful that He saved us from the clutches of the great serpent and killed him," they said.
- ॐ But little did they know that one year had passed since the killing of Aghasura.
- ॐ MY was fearful hearing how Vatsasura, Bakasura and now Aghasura had been killed in such a short time (GS says a matter of days, but SB confirms that they learned only one year later)
- ॐ Calls meeting with Kalāvati, Rohiṇī, the most important gopas and gopīs, the gopa king Vṛṣabhānu, Vraja's king Nanda, the nine Upanandas, the Nandas, the Vṛṣabhānus, and the various leaders of Vraja

Description is mainly from Garga Samhita (Canto 2, chapter 9), with some parts from Krishna Book

- ॐ MY: What shall I do?
ॐ Where shall I go?
ॐ How will I be happy?
ॐ Moment after moment many calamities have fallen on my son.
ॐ First we left Mahāvana and came to Vṛndāvana.
ॐ If we leave Vṛndāvana to what safe country, where there will be no fearful calamities, could we go?
ॐ When He plays, my restless boy goes far away.
ॐ All the boys are restless.
ॐ I am not the only one to say that.
ॐ Please tell me.
ॐ Powerful and sharp-beaked Bakāsura swallowed my boy.
ॐ Somehow He was rescued.
ॐ Another day Aghāsura swallowed my boy and all the other boys.
ॐ When he tried to kill my boy, Vatsāsura was himself killed by his own fate.
ॐ Now I do not allow my boy to go outside to care for the calves.
ॐ
ॐ NM glances at MY lovingly
ॐ NM: O Yaśodā, you have completely forgotten Garga Muni's words.
ॐ The words of the brāhmaṇas are always true.
ॐ They are never untrue.
ॐ Therefore charity should be given.
ॐ That will dispel all calamities.
ॐ There has never been nor will there ever be a source of good fortune better than giving charity.
ॐ
ॐ MY gave to the brāhmaṇas great wealth, seven kinds of precious jewels, and even her own ornaments.
ॐ NM gave in charity ten thousand bulls, a hundred thousand beautiful cows, and two hundred thousand bhāras of grain.