

# BRAHMA-VIMOHANA LILĀ



STUDY NOTES OF H.G. GAURĀNGA DĀS

INTRODUCTION.....	3
CANTO 10, CHAPTER 13.....	4
THE STEALING OF THE BOYS AND CALVES BY BRAHMĀ.....	4
MAHĀRĀJA PARIKŚIT'S QUESTION – VERY INTELLIGENT .....	4
ŚUKADEVA GOSWĀMI'S RESPONSE.....	5
ŚUKADEVA GOSWĀMI GLORIFIES MAHĀRĀJA PARIKŚIT (VERSES 1-3).....	6
KRISHNA'S PROPOSAL TO FRIENDS (VERSES 4-6) .....	8
KRISHNA EATS LUNCH WITH HIS FRIENDS (VERSES 7-11).....	8
KRISHNA GOES OUT TO SEARCH FOR CALVES (VERSES 12-14).....	11
LORD BRAHMĀ STEALS BOYS AND CALVES (VERSE 15) .....	12
LORD BRAHMĀ STEALS BOYS AND CALVES (VERSES 16-19).....	14
KRISHNA ENTERS VRINDĀVANA AND PERFORMS PASTIMES (VERSES 20-27) .....	15
LORD BALARĀMA WITNESSES AN AMAZING SCENE (VERSES 28-39) .....	17
BRAHMĀJI RETURNS AND HE IS BEWILDERED (VERSES 40-45) .....	19
LORD BRAHMĀ WITNESSES VIŚNU-MURTIS (VERSES 46-55) .....	22
LORD BRAHMĀ'S RESPONSE ON SEEING VIŚNU-MURTIS (VERSES 56-58) .....	28
BRAHMĀJI HAD DARŚANA OF VRINDĀVANA (VERSES 59-60) .....	30
BRAHMĀJI OFFER OBEISANCES IN REPENTANCE (VERSES 61-64) .....	31

## INTRODUCTION

Śukadeva Goswāmi explained to Mahārāja Parīkṣit, “This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day”(SMB 10.12.37) Immediately Mahārāja Parīkṣit inquired, “O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His pauganḍa age, could the boys have described this incident as having happened recently?” (SMB 10.12.41) What happened was this. After killing Aghāsura, Kṛṣṇa, along with His associates the cowherd boys, went for a picnic within the forest. The calves, being allured by green grasses, gradually went far away, and therefore Kṛṣṇa's associates became a little agitated. Kṛṣṇa, however, encouraged the boys and left to search for them. Then, just to examine the potency of Kṛṣṇa, Lord Brahmā took away all the calves and cowherd boys and kept them in a secluded place.

When Kṛṣṇa was unable to find the calves and boys, He could understand that this was a trick performed by Brahmā. Then the Supreme Personality of Godhead expanded Himself to become the calves and boys, exactly as they were before. In this way, He discovered another pastime. After nearly a year, Baladeva observed that all the cowherd boys and calves were expansions of Kṛṣṇa. Thus He inquired from Kṛṣṇa and was informed of what had happened.

When one full year had passed, Brahmā returned and saw that Kṛṣṇa was still engaged as usual with His friends and the calves and cows. Then Kṛṣṇa exhibited all the calves and cowherd boys as four-armed forms of Nārāyaṇa. Brahmā could then understand Kṛṣṇa's potency, and he was astonished by the pastimes of Kṛṣṇa. Kṛṣṇa, however, bestowed His causeless mercy upon Brahmā and released him from illusion.

## CANTO 10, CHAPTER 13

## THE STEALING OF THE BOYS AND CALVES BY BRAHMĀ

SECTIONS	VERSES
Śukadeva Goswāmi glorifying Mahārāja Parikṣit's qualities	1-3
Krishna's proposal to His friends	4-6
Krishna eats lunch with friends in forest	7-11
Krishna goes to search calves in forest	12-14
Lord Brahmā steals boys and calves in forest	15
Krishna expands Himself to solve the problems	16-19
Krishna enters Vraja and pastimes with Vrajvasis	20-27
Lord Baladeva witnesses an amazing scene	28-39
Brahmāji returns and he is bewildered	40-45
Brahmāji witnesses Vishnu murtis	46-55
Brahmāji's response on seeing Vishnu murtis	56-58
Brahmāji has darśana of Vrindāvana	59-60
Brahmāji offers obeisances to Lord in repentance	61-64

## MAHĀRĀJA PARIKṢIT'S QUESTION – VERY INTELLIGENT

## 1. CURIOSITY

*śrī-rājovāca*  
*brahman kālāntara-kṛtaṁ*  
*tat-kāliṇaṁ kathaṁ bhavet*  
*yat kaumāre hari-kṛtaṁ*  
*jaguḥ paugaṇḍake 'rbhakāḥ*

“Maharaja Parikṣit inquired: O great sage, how could things done in the past have been described as things done at the present? Lord Sri Krishna performed this pastime of killing Aghāsura during His kaumara age. How then during His pauganda age, could the boys have described this incident as having happened recently?” (SMB 10.12.41)

## 2. EAGERNESS

*tad brūhi me mahā-yogin*  
*paraṁ kautūhalaṁ guro*  
*nūnam etad dharer eva*  
*māyā bhavati nānyathā*

“O greatest yogi, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think tat it was nothing but another illusion due to Krishna.” (SMB 10.12.42)

✚ Krishna’s pastimes are enacted through His potencies.

*parāsyā śaktir vividhaiva śrūyate*

### 3. GRATITUDE & HUMILITY

*vayaṁ dhanyatamā loke  
guro 'pi kṣātra-bandhavaḥ  
vayaṁ pibāmo muhus tvattaḥ  
puṇyaṁ kṛṣṇa-kathāmr̥tam*

“O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.” (SMB 10.12.43)

3.1 Only very fortunate persons can hear the confidential acts of Krishna.

3.2 A disciple should present himself with submissiveness and humility

✚ Although the general quality of the kṣatriya is īśvara-bhāva, the tendency to rule, a kṣatriya is not supposed to rule over a brāhmaṇa. Thus Mahārāja Parīkṣit regretted that he had wanted to rule over the brāhmaṇas and had therefore been cursed. He considered himself the lowest of the kṣatriyas, remembering his act of wrapping a dead serpent around the neck of a brāhmaṇa.

3.3 A student and disciple has the right to ask the guru about any confidential service, and it is the duty of the guru to explain these confidential matters to his disciple.

## ŚUKADEVA GOSWĀMI'S RESPONSE

### 1. TRANSCENDENTAL ECSTASY

*śrī-sūta uvāca  
itthaṁ sma pṛṣṭaḥ sa tu bādarāyaṇis  
tat-smāritānanta-hṛtākḥilendriyaḥ  
kṛcchrāt punar labdha-bahir-dṛṣiḥ śanaiḥ  
pratyāha taṁ bhāgavatottamottama*

“Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.” (SMB 10.12.44)

✚ Great souls merge in ocean of ecstasy while remembering Krishna.

**ŚUKADEVA GOSWĀMI GLORIFIES MAHĀRĀJA PARIKSIT'S QUALITIES  
(VERSES 1-3)**

### 1. VERY ADVANCED

*śrī-śuka uvāca  
sādhu pṛṣṭam mahā-bhāga  
tvayā bhāgavatottama  
yan nūtanayasīśasya  
śṛṇvann api kathām muhuḥ*

“Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.” (VERSE 1)

✚ Symptoms of advanced devotee

1. Feel ecstasy from hearing more and more.
2. Appreciate the topics as ever fresher and newer. (Nityam nava-navāya-mānam)

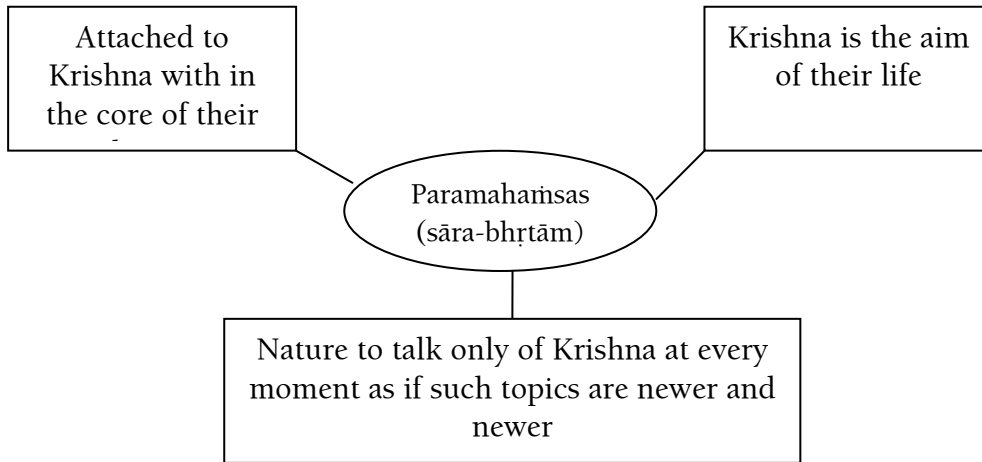
✚ Unless one is very advanced in Kṛṣṇa consciousness, one cannot stick to hearing the pastimes of the Lord constantly

### 2. ACCEPTS ESSENCE

*satām ayaṁ sāra-bhṛtām nisargo  
yad-artha-vāṇī-śruti-cetasām api  
prati-kṣaṇam navya-vad acyutasya yat  
striyā viṭānām iva sādhu vārtā*

“Paramahamsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at

every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex” (VERSE 2)



✚ Swans accept milk from a mixture of milk and water, similarly paramahamsas accepts Krishna from worldly mixtures.

- Kāma (desires), krodha (anger) and bhaya (fear):
  1. Kāmaṁ kṛṣṇa-karmārpaṇe: The desire of the paramahamsas, therefore, is to act always for Kṛṣṇa.
  2. Krodhaṁ bhakta-dveṣi jane: They use anger against the nondevotees
  3. Bhaya, or fear, into fear of being deviated from Kṛṣṇa consciousness.
- Sweet vs. poison

✚ For paramahamsas, Krishna is everything and for materialists women and money are everything.

### 3. SUBMISSIVE

*śṛṅṣvāvahito rājann  
apī guhyam vadāmi te  
brūyuh snigdhasya śiṣyasya  
guravo guhyam apy uta*

“O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.” (VERSE 3)

## KRISHNA'S PROPOSAL TO FRIENDS (VERSES 4-6)

“Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.” (VERSE 4)

## 1. BEAUTY OF VRAJA

*aho 'tīramyaṁ pulinaṁ vayasyāḥ  
sva-keli-sampan mṛdulāccha-bālukam  
sphuṭat-saro-gandha-hṛtāli-patrika-  
dhvani-pratidhvāna-lasad-drumākulam*

“My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.” (VERSE 5)

✚ Vrindavana forest has a transcendental ambience where Krishna Balarama temple is

✚ Everyone who visits this temple is pleased to hear the chirping of the birds as described here (kūjat-kokila-haṁsa-sārasa).

## 2. LUNCH PROPOSAL

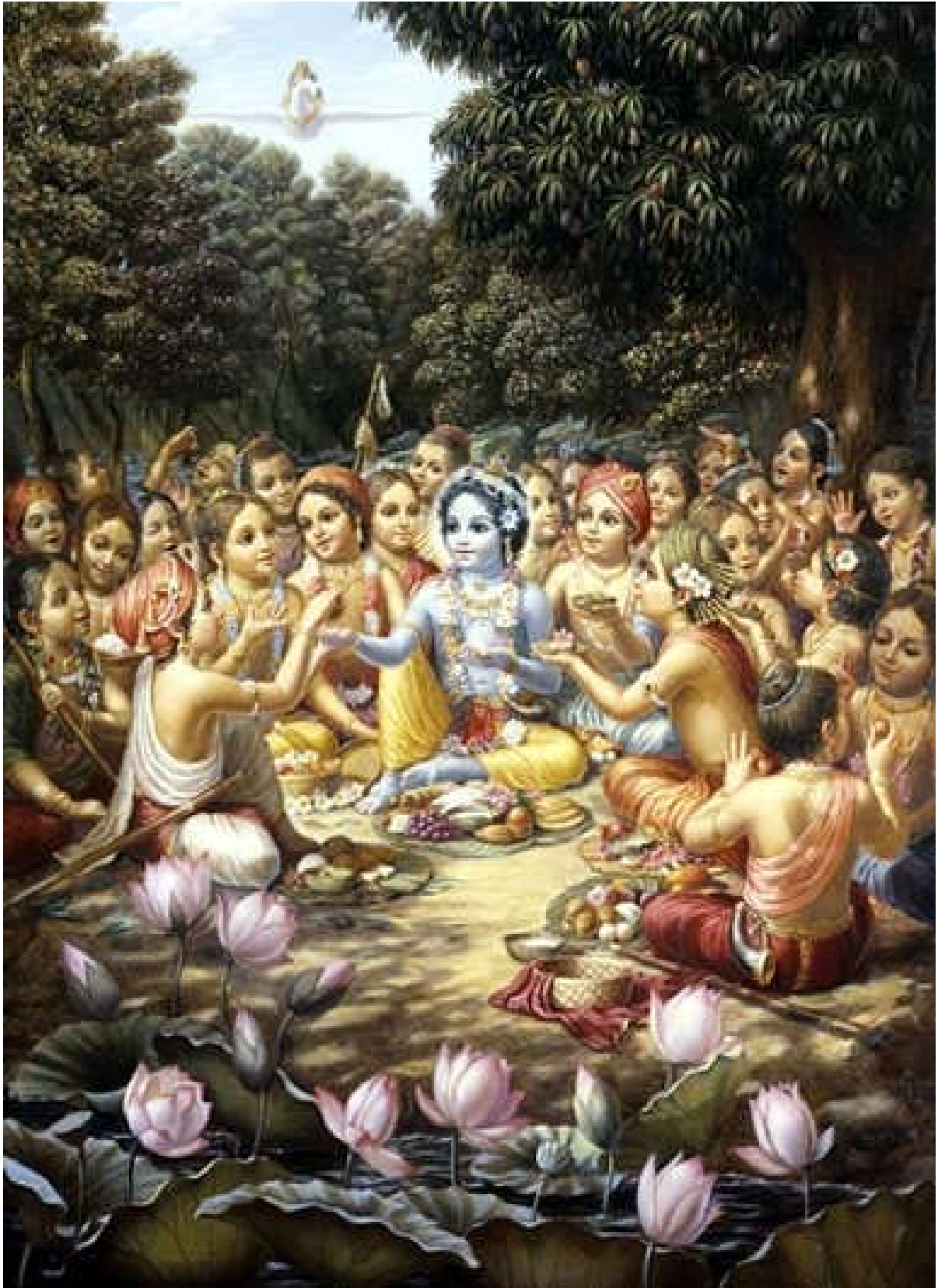
“I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.” (VERSE 6)

## KRISHNA EATS LUNCH WITH HIS FRIENDS (VERSES 7-11)

Accepting Lord Kṛṣṇa's proposal, the cowherd boys

1. Allowed the calves to drink water from the river
2. Tied them to trees where there was green, tender grass.
3. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure. (VERSE 7)





LORD KRISHNA EATING WITH COWHERD BOYS

*kṛṣṇasya viṣvak puru-rāji-maṇḍalair  
 abhyānanāḥ phulla-dṛṣo vrajārbhakāḥ  
 sahopaviṣṭā vipine virejuś  
 chadā yathāmbhoruha-karṇikāyāḥ*

“Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.” (VERSE 8)

✚ ISKCON is an attempt to keep Kṛṣṇa in the center, for if this is done all activities will automatically become beautiful and blissful.

“Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.” (VERSE 9)

“All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.” (VERSE 10)

*bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe  
 vāme pāṇau maṣṛṇa-kavalaṁ tat-phalāny aṅgulīṣu  
 tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ  
 svarge loka miṣati bubhujē yajña-bhug bāla-keliḥ*

“Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña—but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.” (VERSE 11)

- ✚ Yajña-bhuk as bhuk: Inhabitants of the higher planets were astonished at how the Supreme Personality of Godhead, who eats only when yajña is offered, was now eating like an ordinary child with His friends in the forest.

**KRISHNA GOES OUT TO SEARCH FOR CALVES (VERSES 12-14)**

### 1. OBSERVES

“O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass. (VERSE 12)

### 2. CONSOLES

*tān dṛṣṭvā bhaya-santrastān  
ūce kṛṣṇo 'sya bhī-bhayam  
mītrāṇy āśān mā viramate-  
hāneṣye vatsakān aham*

When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself." (VERSE 13)

- ✚ In the presence of Kṛṣṇa's friendship, a devotee cannot have any fear.

*bhayaṁ dvitīyābhīniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet taṁ  
bhaktyaikayeśaṁ guru-devatātmā*

“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.” (SB 11.2.37)

*samāśritā ye pada-pallava-plavam*

*mahat-padam puṇya-yaśo murāreḥ  
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.” (SMB 10.14.58)

### 3. SERVES

*ity uktvādri-darī-kuñja-  
gahvareṣv ātma-vatsakān  
vicinvan bhagavān kṛṣṇaḥ  
sapāni-kavalo yayau*

"Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.” (VERSE 13)

✚ Krishna takes care of His friends (devotees) personally and He takes care of the world through His energies.

✚ The Supreme Personality of Godhead has nothing to do personally (na tasya kāryam karaṇam ca vidyate) because He is doing everything through His energies and potencies (parāsyā śaktir vividhaiva śrūyate) (Śvetāsvatara Upaniṣad 6.8). Nonetheless, He took personal care to find the calves of His friends. This was Kṛṣṇa's causeless mercy.

### LORD BRAHMĀ STEALS BOYS AND CALVES (VERSE 15)

*ambhojanma-janis tad-antara-gato māyārbhakasyeṣitur  
draṣṭum mañju mahitvam anyad api tad-vatsān ito vatsapān  
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ purā  
dṛṣṭvāghāsura-mokṣaṇam prabhavataḥ prāptaḥ param vismayam*

“O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.” (VERSE 15)

✚ Ambhojanma-janis: Anyone born through the material energy must be subject to the four material deficiencies

1. When Aghāsura was being killed by Kṛṣṇa, who was accompanied by His associates, Brahmā was astonished, but when he saw that Kṛṣṇa was very much enjoying His pastimes of lunch, he was even more astonished and wanted to test whether Kṛṣṇa was actually there
2. A lotus is also material

✚ Krishna's potency is transcendental, defeats Brahma's maya.

1. Cowherd boys were but expansions of Kṛṣṇa's personal self

*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*

2. Kṛṣṇa has a transcendental potency called hlādinī śakti. He does not enjoy anything that is a product of the material energy

*Hlādinī śaktir asmāt*

✚ Brahmā could show some extraordinary opulence to the māyā boys, not to Kṛṣṇa's associates

✚ māyā Sītā vs. māyārbhakāḥ

✚ Anyone materially born is subject to bewilderment.

1. Māyārbhakasya īsītuḥ. This bewilderment, this māyā, was caused by the supreme controller, prabhavataḥ—the all-potent Supreme person, Kṛṣṇa—and we shall see the result.
2. Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam (Bg. 7.13). Materially born persons cannot fully understand Kṛṣṇa.
3. Even the demigods cannot understand Him (muhyanti yat sūrayaḥ).
4. Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.

## LORD BRAHMĀ STEALS BOYS AND CALVES (VERSES 16-19)

**1. IGNORANCE**

“Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.” (VERSE 16)

**2. KNOWLEDGE**

“When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.” (VERSE 17)

**3. EXPANSION**

“Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.” (VERSE 18)

🌈 Krishna proves the Vedic aphorism *ekam bahu syām*

**4. CONCLUSION**

*yāvad vatsapa-vatsakālpaka-vapur yāvat karāṅghry-ādikaṁ  
yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram  
yāvac chīla-guṇābhīdhākṛti-vayo yāvad vihārādikaṁ  
sarvaṁ viṣṇumayaṁ giro 'ṅga-vad ajaḥ sarva-svarūpo babhau*

“By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement *samagra-jagad viṣṇumayaṁ*: "Lord Viṣṇu is all-pervading." (VERSE 19)

🌈 Krishna proves *Acintya-bhedābheda-tattva*

*advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanam ca  
vedeṣu durlabham adurlabham ātma-bhaktau*

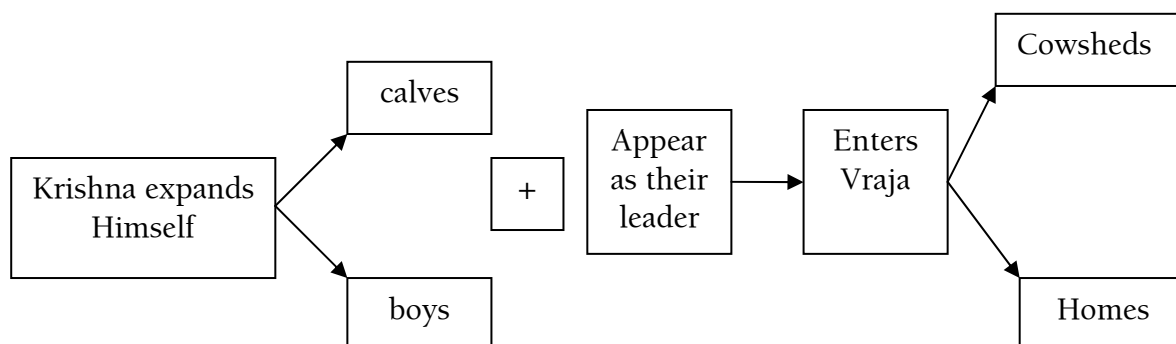
*govindam ādi-puruṣam tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.” (BS 5.33)

- ✚ Although ananta-rūpam, not fall down from original form of Krishna (acyuta)
  - ✚ Kṛṣṇa proved that He is everything, that He can become everything, (Sarvaṁ viṣṇumayaṁ jagat, Sarvaṁ khalv idaṁ brahma.) but that still He is personally different from everything (mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ)
1. Kṛṣṇa is always complete, and although He can create millions of universes, all of them full in all opulences, He remains as opulent as ever, without any change (advaitam).
  2. This is explained by different Vaiṣṇava ācāryas through philosophies such as viśuddhādvaita, viśiṣṭhādvaita and dvaitādvaita.

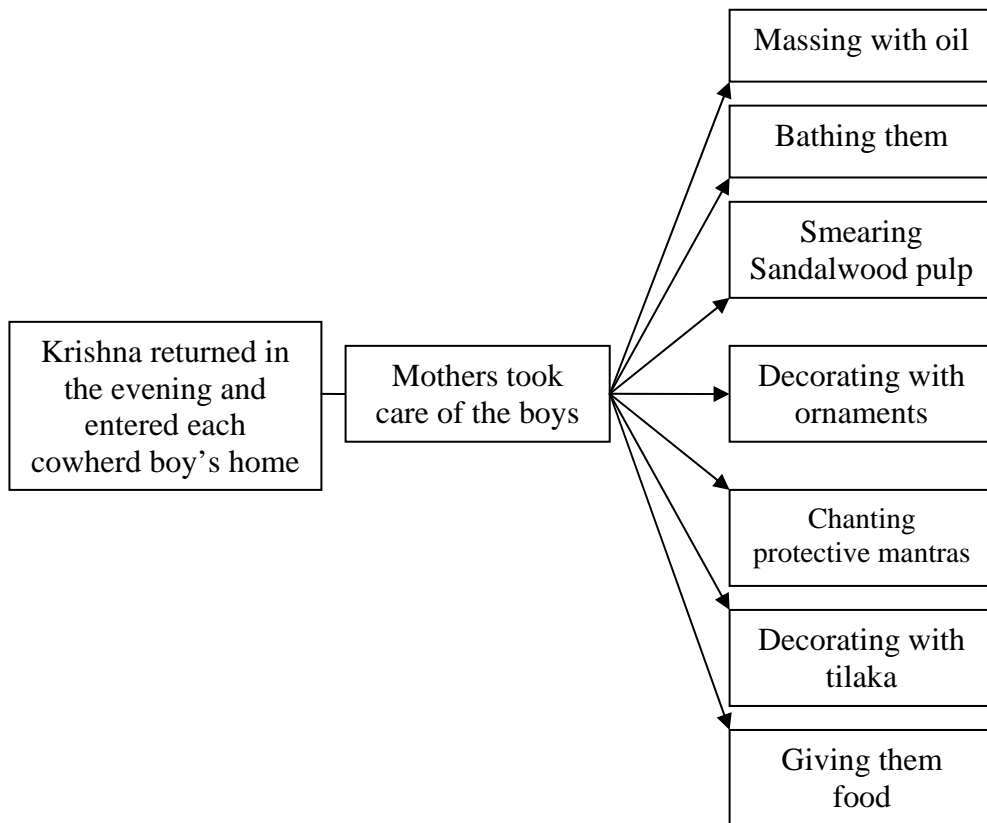
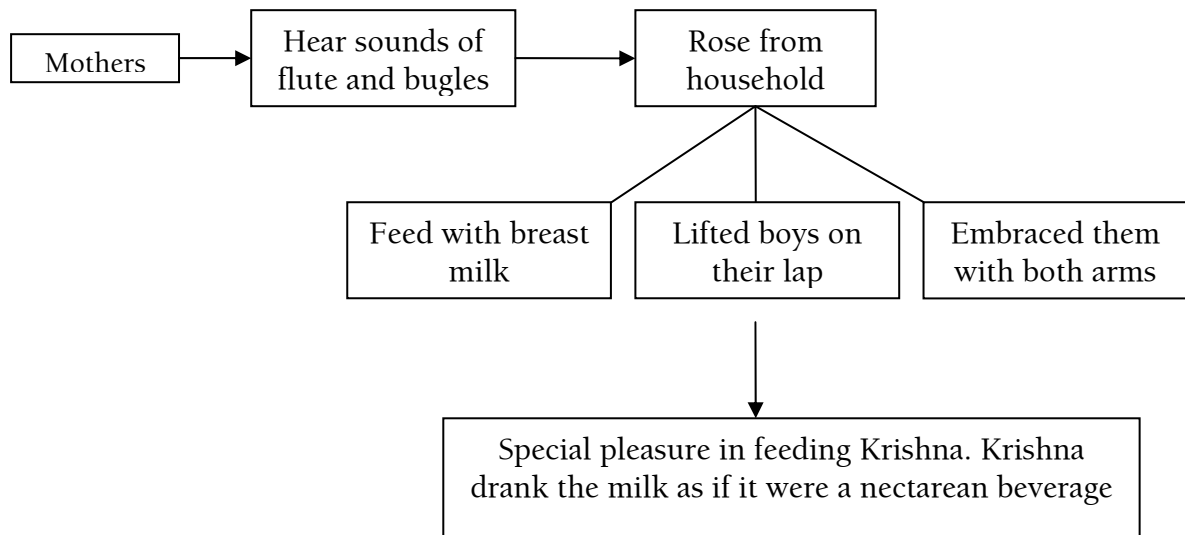
KRISHNA ENTERS VRINDĀVANA AND PERFORMS PASTIMES WITH VRAJVĀSIS (VERSES 20-27)

**1. KRISHNA EXPANDING HIMSELF (VERSES 20-21)**

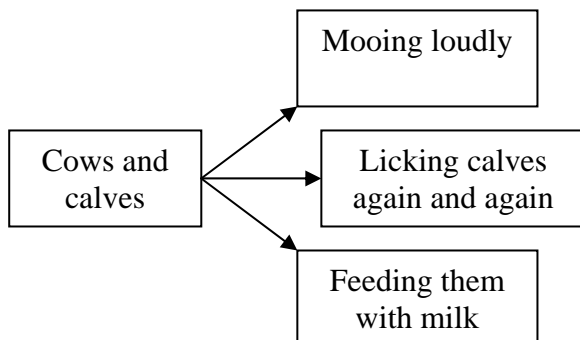


**2. KRISHNA PERFORMING PASTIME WITH VRAJGOPIS (VERSES 22-23)**

- ✚ Kṛṣṇa personally took the role of their sons and fulfilled their desire.
- ✚ While thus bewildering Brahmā, He enjoyed the special transcendental pleasure created by yogamāyā between all the other mothers and Himself.

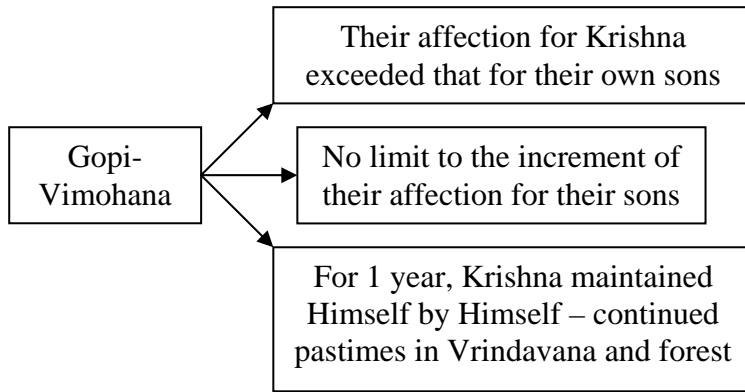


3. KRISHNA PERFORMING PASTIME WITH COWS (VERSE 24)



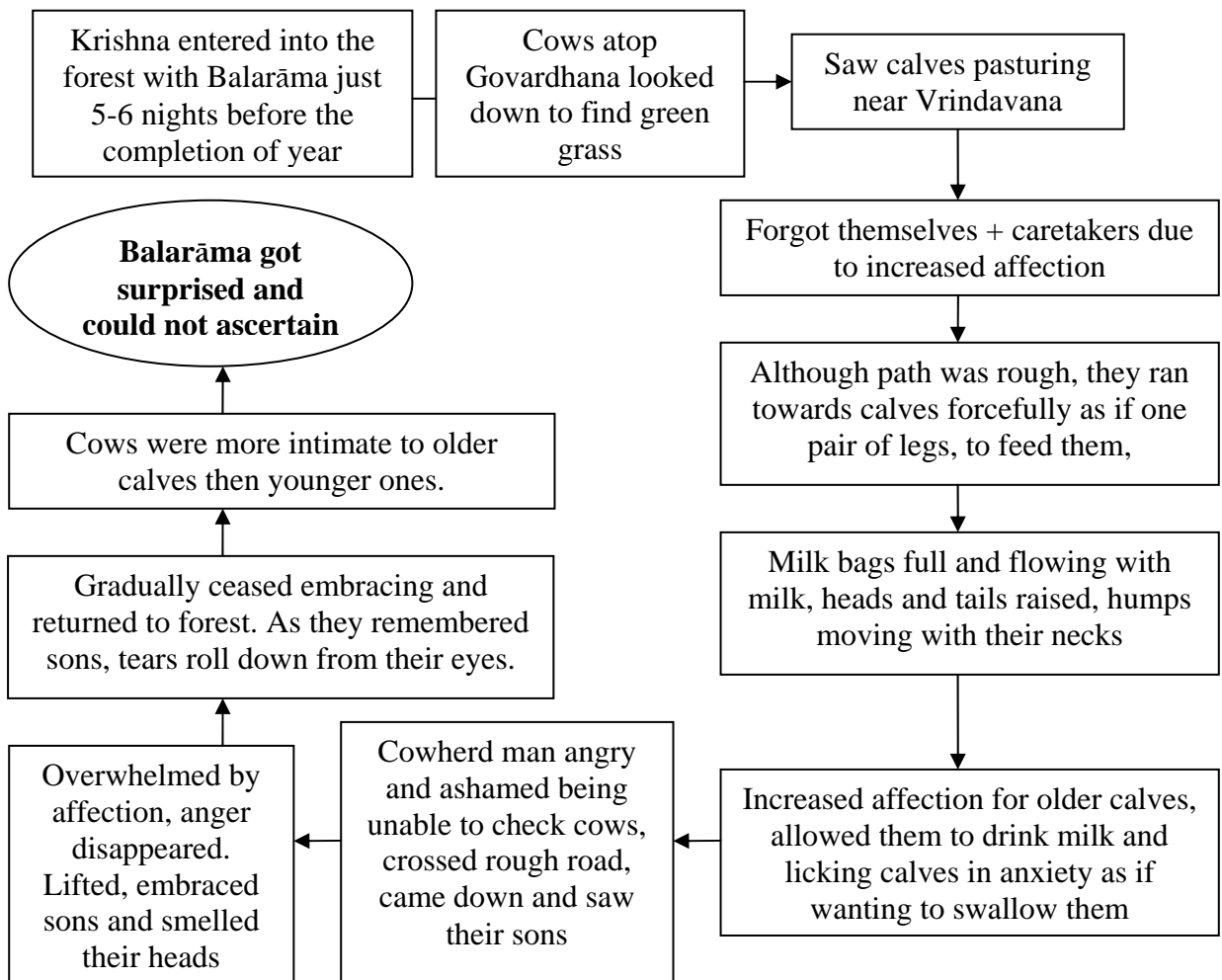


4. GOPI-VIMOHANA (VERSES 25-27)



LORD BALARĀMA WITNESSES AN AMAZING SCENE (VERSES 28-39)

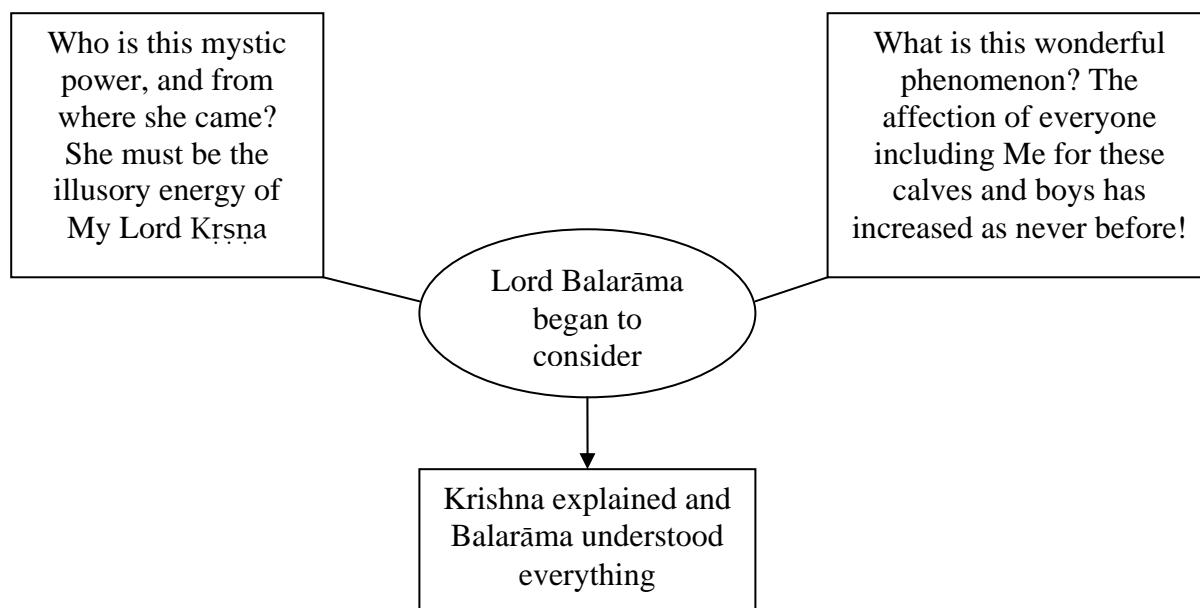
1. BALARĀMA AMAZED (VERSES 28-35)





LORD BALARĀMA WITNESSES AN AMAZING SCENE

## 2. BALARĀMA COMING TO CONCLUSION (VERSES 36-39)



✚ Although spirit and matter ultimately come from the same one source, they cannot be made one.

1. Spirit and matter cannot be made one, for actually they are superior and inferior energies

**Analogy** There are many things that come from our bodies, but although they come from the same source, they cannot be made one.

2. Difference between Māyāvāda and Vaiṣṇava philosophies
3. śakti-śaktimatayor abhedaḥ: Because the potency is nondifferent from the potent, the potency and the potent are one
4. cid-acit-samanvayaḥ: spirit and matter are one. This is a wrong conception.

**BRAHMĀJI RETURNS AND HE IS BEWILDERED (VERSES 40-45)**

“When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.” (VERSE 40)

- ✚ A moment of Lord Brahma is equal to 1 year on earth. Ex, satellite
- ✚ When one plays with fire, one is in anxiety. Therefore Brahma returned quickly.
- ✚ Balarāma was absent since mother had kept Him back on His appearance day

“Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again. A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?” (VERSES 41-42)

*evam eteṣu bhedeṣu  
ciraṁ dhyātvā sa ātma-bhūḥ  
satyāḥ ke katāre neti  
jñātum neṣṭe kathaṅcana*

“Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.” (VERSE 43)

1. Has Krishna created these sets of boys and calves?
2. Or, He transfers them?

## 1. BRAHMA-VIMOHANA LEELĀ

*evam sammohayan viṣṇum  
vimohaṁ viśva-mohanam  
svayaiva māyayājo 'pi  
svayam eva vimohitaḥ*

“Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.” (VERSE 44)

1.1 We should not try to overcome Kṛṣṇa. Rather, instead of endeavoring to surpass Him, we should surrender to Him

- ✚ Brahmā himself was mystified
- ✚ If Lord Brahma was mystified what to speak of scientists and philosophers.

1.2 We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa.

- ✚ We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa. Instead, whatever arrangements He proposes, we should accept. This will make us happy. The more we try to defeat the arrangement of Kṛṣṇa, the more we become implicated in Kṛṣṇa's māyā (daivī hy eṣā guṇa-mayī mama māyā duratyayā)

**Analogy 1** The power of Kṛṣṇa is just like a government that cannot be overcome. First of all there are laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government?

1.3 Kṛṣṇa cannot be defeated by any kind of mystic power.

- ✚ If one gets even a little power of scientific knowledge, one tries to defy God, but actually no one is able to bewilder Kṛṣṇa. When Brahmā, the chief person within the universe, tried to bewilder Kṛṣṇa, he himself was bewildered and astonished.

- ✚ **Viṣṇum:** Viṣṇu pervades the entire material world, whereas Brahmā merely occupies one subordinate post.

**Nāthāḥ:** Plural because there are innumerable universes and innumerable brahmās.

**Analogy 2** Brahmā in Dvārakā - a mosquito in the midst of many elephants.

## 2. WARNING

*tamyām tamovan naihāraṁ  
khadyotārcir ivāhani  
mahatītara-māyaiśyam  
nihanty ātmani yuñjataḥ*

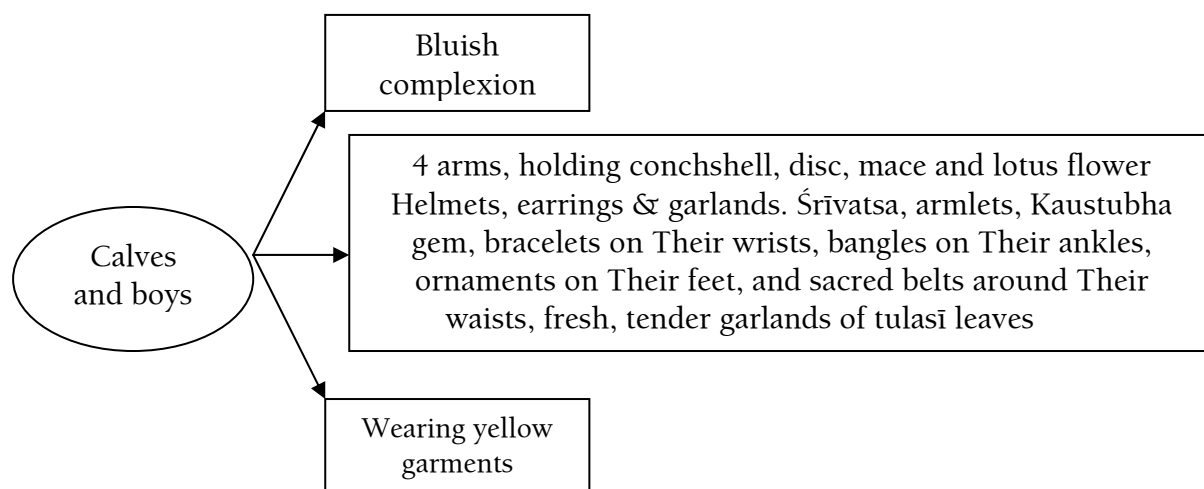
“ As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.” (VERSE 45)

- ✚ When one wants to supersede a superior power, one's own inferior power becomes ludicrous. One should not try to exhibit one's insignificant opulence before a greater power.

**Analogy** Darkness of snow on a dark night and the light of glowworm in the day have no value. Similarly, Brahmā's mystic power became worthless in the presence of Kṛṣṇa, for greater mystic power condemns inferior mystic power.

LORD BRAHMĀ WITNESSES VIŚNU-MURTIS (VERSES 46-55)

1. DESCRIPTION OF VIŚNU-MURTIS (VERSES 46-49)



- ✚ Viṣṇu Himself is included within Kṛṣṇa. Consequently for Kṛṣṇa to demonstrate so many Viṣṇu forms was actually not very astonishing.

*catur-bhujāḥ śaṅkha-cakra-  
gadā-rājīva-pāṇayah  
kirīṭīnaḥ kuṇḍalīno  
hāriṇo vana-mālīnaḥ*

“All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks.”

- ✚ All The calves and the boys were direct expansions of Krishna

*śrīvatsāṅgada-do-ratna-  
kambu-kaṅkaṇa-pāṇayah*

“On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around

Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists.”

✚ Difference between Lord Viṣṇu and devotees who have attained sārūpya-mukti



*āṅghri-mastakam āpūrṇās  
tulasī-nava-dāmabhiḥ  
komalaiḥ sarva-gātreṣu  
bhūri-puṇyavad-arpitaiḥ*

“Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshipping the Lord by the greatest pious activities, namely hearing and chanting” (VERSE 49)

✚ Bhakti, devotional service, is the engagement of those who have performed highly developed pious activities

*ittham satām brahma-sukhānubhūtyā  
dāsyam gatānām para-daivatena  
māyāśrītānām nara-dārakeṇa  
sākam vijahruḥ kṛta-puṇya-puñjāḥ*

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities—after accumulating volumes of pious activities—are now playing with the Lord in friendship as cowherd boys." (SMB 10.12.11)

✚ In our Kṛṣṇa-Balarāma Temple in Vṛndāvana, there is a tamāla tree. Before there was a temple the tree was lying neglected, but now it has developed very luxuriantly, covering the whole corner of the courtyard. This is a sign of bhūri-puṇya.

## 2. GLANCE AND SMILE OF THE LORD (VERSE 50)

*candrikā-vīsada-smeraiḥ  
sāruṇāpāṅga-vikṣitaiḥ  
svakāṛthānām iva rajaḥ-  
sattvābhyām sraṣṭṛ-pālakāḥ*

“Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.”

- ✚ Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon.
- ✚ As maintainers, They glanced upon Their devotees, embracing them and protecting them by smiling.
- ✚ Their smiles resembled the mode of goodness, protecting all the desires of the devotees. The glancing of Their eyes resembled the mode of passion. Actually, in this verse the word *rajaḥ* means not "passion" but "affection."
- ✚ In the material world, affection is contaminated by *rajo-guṇa* and *tamo-guṇa*, but in the *śuddha-sattva* the affection that maintains the devotees is transcendental.
- ✚ *Svakārtḥānām* (eagerness to serve Kṛṣṇa): A pure devotee has no desires. Thus the Lord's sidelong glances create variegated desires in relation to Kṛṣṇa and devotional service.
- ✚ In the material world, desire is a product of *rajo-guṇa* and *tamo-guṇa*, but desire in the spiritual world gives rise to a variety of everlasting transcendental service.
- ✚ In *Vṛndāvana* there is a place where there was no temple, but a devotee desired, "Let there be a temple and *sevā*, devotional service." Therefore, what was once an empty corner has now become a place of pilgrimage. Such are the desires of a devotee.

### 3. ALL LIVING ENTITIES WORSHIPPING KRISHNA (VERSE 51)

*ātmādi-stamba-paryantair  
mūrtimadbhīḥ carācaraiḥ  
nṛtya-gītādy-anekārhaiḥ  
pṛthak pṛthag upāsītāḥ*

“All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those *viṣṇu-mūrtis*, according to their respective capacities, with various means of worship, such as dancing and singing.”

- ✚ Every *jīva* is serving according to his ability and karma – No one who is not serving. Denial of the service of the Lord is *māyā*.



*ekale īśvara kṛṣṇa, āra saba bhṛtya  
yāre yaiche nācāya, se taiche kare nṛtya*

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune.' (Cc. Ādi 5.142)

✚ One receives a form according to the way one worships the Lord.

Body one receives is guided by the demigods. (prakṛteḥ kriyamāṇāni (BG 3.27))  
According to the laws of nature one is controlled by the demigods.

✚ All living entities are serving Kṛṣṇa in different ways, but when they are Kṛṣṇa conscious, their service is fully manifest.

**Analogy:** As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Kṛṣṇa consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

#### 4. ALL OPULENCES, MYSTIC POTENCIES & ELEMENTS WORSHIPPING KRISHNA (VERSE 52)

"All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva."

#### 5. CAUSES FOR MATERIAL BONDAGE WORSHIPPING KRISHNA (VERSE 53)

*kāla-svabhāva-saṁskāra-  
kāma-karma-guṇādibhiḥ  
sva-mahi-dhvasta-mahibhir  
mūrtimadbhir upāsītāḥ*

"Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshipping those viṣṇu-mūrtis."

✚ No one is independent, for everything is part and parcel of Kṛṣṇa and is acting and moving by the supreme desire of Kṛṣṇa.

✚ This understanding, this consciousness, is Kṛṣṇa consciousness.

*ekale īśvara kṛṣṇa, āra saba bhṛtya  
yāre yaiche nācāya, se taiche kare nṛtya*

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune.' (Cc. Ādi 5.142)

✚ By hearing and discussing Śrīmad-Bhāgavatam, the rajo-guṇa and tamo-guṇa are subdued, so that only sattva-guṇa remains. Then rajo-guṇa and tamo-guṇa cannot do us any harm.

1. Svabhāva, or one's own nature, is formed according to the association of the material qualities.
2. We should gradually come to the sattva-guṇa and this can be done if we regularly discuss Śrīmad-Bhāgavatam and hear about Kṛṣṇa's activities.

✚ One should be brought to sattva-guṇa by the establishment of varṇāśrama-dharma and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing maṅgala-ārātrika, and so on

✚ Opportunity for purification is special feature of human life.

1. By engagement in the service of Vāsudeva, one very quickly renounces material life.
2. Example, members of Krishna Consciousness movement

✚ Kāla-svabhāva-saṁskāra-kāma-karma-guṇā: All these items cause material entanglement.

1. Kāla, or the time factor, agitates the modes of material nature, and svabhāva is the result of association with these modes.
2. If one associates with bhaktas, then one's svabhāva, or nature, will change.

✚ Saṁskāra, or reformation: Possible by good association -> develops good habits -> habit becomes second nature -> Thus bhakta-sane vāsa: let people have the chance to live with bhaktas -> Else hari hari viphale janama goṇāinu:

✚ kāma and karma—desires and activities -> Kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu: As per the association of different natures, one receives a particular type of

body-> Thus bhakta-sane vāsa: Associate with devotees -> Able to cultivate knowledge, hence one's character will change

## 6. LORD IS UNDERSTOOD ONLY BY DEVOTION (VERSE 54)

*satya-jñānānantānanda-  
mātraika-rasa-mūrtayah  
aspr̥ṣṭa-bhūri-māhātmyā  
api hy upaniṣad-dṛśām*

“The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.”

✚ Only one who is favored or shown mercy by the Lord can understand Him.

*nāyam ātmā pravacanena labhyo  
na medhasā na bahunā śrutena  
yam evaiṣa vṛṇute tena labhyas  
tasyaiṣa ātmā vivṛṇute tanuṁ svām*

"The Supreme Lord is not obtained by expert explanations, by vast intelligence, or even by much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form." ( Muṇḍaka Upaniṣad 3.2.3)

1. Mere śāstra jñāna, or knowledge in the Vedas, does not help anyone understand the Personality of Godhead.
2. Brahman and Paramātmā can actually be understood only through devotion (bhaktyāham ekayā grāhyah (SMB 11.14.21))

✚ Although Kṛṣṇa cannot be seen through the Upaniṣads, in some places it is said Aupaniṣadam puruṣam: "He is known by the Upaniṣads." How is that?

1. This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate param*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me” (BG 18.54)

*tac chraddadhānā munayo  
jñāna-vairagya-yuktayā  
paśyanty ātmani cātmānaṁ  
bhaktyā śruta-grhītayā*

"The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti." (SMB 1.2.12)

✚ Viṣṇu-mūrtis, or Viṣṇu forms, were not displays of viṣṇu-māyā, or Viṣṇu energy, but were Viṣṇu Himself.

Analogy 1 Heat, fire and warmth

Analogy 2 Reflection of sun in water pot

✚ Discuss Śrīmad-Bhāgavatam daily as much as possible, and then everything will be clarified. The more we read Śrīmad-Bhāgavatam, the more its knowledge becomes clear. Each and every verse is transcendental.

## VERSE 55

“Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.”

✚ Lord Brahmā was able to see how Kṛṣṇa maintains the entire universe in different ways.

## LORD BRAHMĀ'S RESPONSE ON SEEING VIṢṆU-MURTIS (VERSES 56-58)

### 1. LORD BRAHMĀ GOT STUNNED (VERSE 56)

“Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.”

## 2. LORD KRISHNA REMOVED THE CURTAIN OF YOGA-MĀYĀ (VERSE 57)

*itīreṣe 'tarkye nija-mahimani sva-pramitike  
paratrājāto 'tan-nirasana-mukha-brahmaka-mitau  
anīṣe 'pi draṣṭuṁ kim idam iti vā muhyati sati  
cacchādājo jñātvā sapadi paramo 'jā-javanikām*

“The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.”

### 2.1 Ajā refers to yogamāyā and not mahāmāyā

✚ Śrīla Viśvanātha Cakravartī Ṭhākura – It was yogamāyā, the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest. Mahāmāyā is the potency which covers the actual reality and displays something unreal.

2.2 Kṛṣṇa's energy—His māyā-śakti, or svarūpa-śakti—is one, but it is manifested in varieties.

*parāsyā śaktir vividhaiva śrūyate  
svābhāvīkī jñāna-bala-kriyā ca*

Kṛṣṇa's power is variegated, and thus the same śakti, or potency, works in variegated ways. (Cc. Madhya 13.65, purport)

✚ Yogamāyā, mahāmāyā, saṁvit, sandhinī and āhlādinī potencies are among the varied individual parts of the same one potency and are working in their own ways.

**Analogy1** 1 tree having varieties of leaves, fruits and flowers

**Analogy2** Machine made up of iron, having different elements

2.3 Everyone wants to take pleasure in his own knowledge, thinking, "I know something."

But in the presence of Kṛṣṇa this conception cannot stand, for one cannot bring Kṛṣṇa within the limitations of prakṛti. One must submit. Na tāms tarkeṇa yojayet

1. Brahmā wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified
2. Krishna's opulence is atarkya, or inconceivable.
3. The words of śāstra should be taken as they are, no change, Acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet: "That which is acintya cannot be ascertained by argument."
4. Thus one must accept the paramparā system (avaroha-panthā and not āroha-panthā)

### 3. VERSE 58

"Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself."

### BRAHMĀJI HAD DARŚANA OF VRINDĀVANA (VERSES 59-60)

*sapady evābhitaḥ paśyan  
diśo 'paśyat puraḥ-sthitam  
vṛndāvanam janājīvyā-  
drumākīrṇam samā-priyam*

"Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons." (VERSE 59)

*yatra naisarga-durvairāḥ  
sahāsan nṛ-mṛgādayaḥ  
mītrāñivājitāvāsa-  
druta-ruṭ-tarśakādikam*

"Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship." (VERSE 60)

1. Envy develops because of sense gratification, but in Vṛndāvana there is no sense gratification, for the only aim is Kṛṣṇa's satisfaction.
  - ✚ The sādhus keep cows and supply milk to the tigers, saying, "Come here and take a little milk."
  - ✚ We are horrified to hear the name of vana, the forest, but in Vṛndāvana there is no such horror.
  - ✚ Everyone there is happy by pleasing Kṛṣṇa. Kṛṣṇotkīrtana-gāna-nartana-parau. The calf is happy, the cat is happy, the dog is happy, the man is happy—everyone.
  - ✚ Everyone wants to serve Kṛṣṇa in a different capacity, and thus there is no envy.
  - ✚ Example, one may say that the monkeys in Vṛndāvana are envious as they cause mischief and steal food, but in Vṛndāvana we find that the monkeys are allowed to take butter, which Kṛṣṇa Himself distributes. Kṛṣṇa personally demonstrates that everyone has the right to live.
  - ✚ Why should I live and you die? No. That is material life. The inhabitants of Vṛndāvana think, "Whatever is given by Kṛṣṇa, let us divide it as prasāda and eat."
2. Without Kṛṣṇa consciousness, happiness is impossible; one may struggle, but one cannot have happiness.
  - ✚ In the material world one may collect funds all over the world in order to distribute food freely, yet those to whom the food is given may not even feel appreciative.
  - ✚ An article in Durban, South Africa, the Durban Post reported, "All the devotees here are very active in the service of Lord Kṛṣṇa, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities."

**BRAHMĀJI OFFER OBEISANCES IN REPENTANCE (VERSES 61-64)**

**1. KRISHNA IS AGĀDHA-BODHAM, FULL OF UNLIMITED KNOWLEDGE (VERSE 61)**

Analogy: Kṛṣṇa's intelligence resembles the ocean, for one cannot imagine how vast it is.

- ✚ The best course, therefore, is to surrender to Kṛṣṇa. Don't try to measure Kṛṣṇa.

**2. KRISHNA IS ADVAYAM - ONE WITHOUT A SECOND (VERSE 61)**

- ✚ Because Brahmā was overcast by Kṛṣṇa's māyā, he was thinking himself the Supreme.
- ✚ In the material world, everyone thinks, "I am the best man in this world. I know everything." One thinks, "Why should I read Bhagavad-gītā? I know everything. I have my own interpretation."

### 3. LORD BRAHMĀ'S REALIZATION (VERSE 61)

- ✚ In the beginning he was proud of being Brahmā, the lord of the universe, but now he understood, "Here is the Lord of the universe. I am simply an insignificant agent. Govindam ādi-puruṣam tam aham bhajāmi

### 4. LORD BRAHMĀ GIVING DANDVATS (VERSE 62)

*dr̥ṣṭvā tvareṇa nija-dhoraṇato 'vatīrya  
pṛthvyām vapuḥ kanaka-daṇḍam ivābhipātya  
spr̥ṣṭvā catur-mukuta-koṭibhir aṅghri-yugmaṁ  
natvā mud-aśru-sujalair akṛtābhisekam*

“After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.”

- ✚ Lord Brahmā's complexion is golden, he appeared to be like a golden stick lying down before Lord Kṛṣṇa. When one falls down before a superior just like a stick, one's offering of obeisances is called daṇḍavat.
- ✚ Usually, the demigods never touch the ground, but Lord Brahmā, voluntarily giving up his prestige as a demigod, bowed down on the ground before Kṛṣṇa.
- ✚ Although Brahmā has one head in each direction, he voluntarily brought all his heads to the ground and touched Kṛṣṇa's feet with the tips of his four helmets.





LORD BRAHMĀ PRAYING TO LORD KRISHNA

- ✚ Although his intelligence works in every direction, he surrendered everything before the boy Kṛṣṇa.
- ✚ As soon as bhakti is present, everything is purified.
- ✚ Brahmā washed the feet of Kṛṣṇa with his tears, and here the word *sujalaiḥ* indicates that his tears were purified.
- ✚ Therefore Brahmā's crying was a form of bhakty-anubhāva, a transformation of transcendental ecstatic love.

#### 5. REPEATED DANDVATS (VERSE 63)

*utthāyotthāya kṛṣṇasya  
cīrasya pādayoḥ patan  
āste mahitvaṁ prāg-dr̥ṣṭaṁ  
smṛtvā smṛtvā punaḥ punaḥ*

“Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.”

#### 6. LORD BRAHMĀ PRAYS (VERSE 64)

*śanair athotthāya vimṛjya locane  
mukundam udvīkṣya vinamra-kandharaḥ  
kṛtāñjaliḥ praśrayavān samāhitaḥ  
sa-vepathur gaḍgadayailatelayā*

“Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.”

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