Srimad-Bhagavatam, an epic philosophical and literary classic, holds a prominent position in India’s voluminous written wisdom. The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing by Śrila Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Śrila Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of Srimad-Bhagavatam. Known as “the ripened fruit of the tree of Vedic literature,” Srimad-Bhagavatam is the most complete and authoritative exposition of Vedic knowledge.

After writing the Bhagavatam, Vyāsadeva taught it to his son, Śukadeva Gosvāmi, who later spoke the Bhagavatam to Mahārāja Parikṣit in an assembly of sages on the bank of the sacred Ganges River. Although Mahārāja Parikṣit was a great rāja (saintly king) and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parikṣit and Śukadeva Gosvāmi’s illuminating answers, concerning everything from the nature of the self to the origin of the universe, are the basis of Srimad-Bhagavatam.

This edition of Bhagavatam is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English-reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the world’s most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic.

With its comprehensive system of providing the original Sanskrit text, roman transliteration, precise word-for-word equivalents, a lucid English translation and a comprehensive commentary, it will appeal to scholars, students and laymen alike. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.
ALL GLORY TO ŚRĪ GURU AND GAURĀNGA

ŚRĪMAD BHĀGAVATAM

of

KRŚṆA-DVĀIPĀYANA VYĀSA

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasāṁ api
prati-kṣaṇāṁ navya-vad acyutasya yat
striyā viṭānāṁ iva sādhu vārtā (p. 3)
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# Table of Contents

## Foreword
Foreword vii

## Preface
Preface ix

## Introduction
Introduction xiii

## CHAPTER THIRTEEN

### The Stealing of the Boys and Calves by Brahmā

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter Summary</td>
<td>1</td>
</tr>
<tr>
<td>The Lord’s Activities Are Very Confidential</td>
<td>5</td>
</tr>
<tr>
<td>Kṛṣṇa Is Always Visible to His Devotees</td>
<td>9</td>
</tr>
<tr>
<td>The Devotee of the Lord Is Free from Fear</td>
<td>13</td>
</tr>
<tr>
<td>Brahmā Steals the Calves and Boys</td>
<td>16</td>
</tr>
<tr>
<td>Kṛṣṇa Expands as the Calves and Boys to Astonish Brahmā</td>
<td>19</td>
</tr>
<tr>
<td>The Supreme Lord Is Everything</td>
<td>29</td>
</tr>
<tr>
<td>Baladeva Surprised by Kṛṣṇa’s Yogamāyā</td>
<td>35</td>
</tr>
<tr>
<td>Brahmā Bewildered by His Own Mystic Power</td>
<td>46</td>
</tr>
<tr>
<td>The Glance of Viṣṇu Creates the Devotees’ Desires</td>
<td>53</td>
</tr>
<tr>
<td>All Living Entities Are Servants of Kṛṣṇa</td>
<td>55</td>
</tr>
<tr>
<td>The Supreme Lord Known Only by Devotion</td>
<td>61</td>
</tr>
<tr>
<td>Brahmā Stunned by Transcendental Bliss</td>
<td>64</td>
</tr>
<tr>
<td>The Lord Is One Without a Second</td>
<td>73</td>
</tr>
</tbody>
</table>

## Appendixes

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Author</td>
<td>80</td>
</tr>
<tr>
<td>References</td>
<td>83</td>
</tr>
<tr>
<td>Glossary</td>
<td>85</td>
</tr>
<tr>
<td>Sanskrit Pronunciation Guide</td>
<td>89</td>
</tr>
<tr>
<td>Index of Sanskrit Verses</td>
<td>93</td>
</tr>
<tr>
<td>General Index</td>
<td>97</td>
</tr>
</tbody>
</table>
Foreword

This is the final Śrīmad-Bhāgavatam volume translated by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness. It is smaller than the earlier volumes because it ends where the renowned author stopped translating just before his departure from this mortal world on November 14, 1977, at the Kṛṣṇa-Balarama Mandira in Vṛndāvana, India.

The first part of this volume was produced in the usual fashion. Śrīla Prabhupāda would sit and read silently from the Sanskrit text and then speak the translation and commentary into his dictaphone. Later, due to illness, it became necessary for his disciples to assist him personally.

In these last days Śrīla Prabhupāda was gravely ill. Unable to eat for weeks, his health had deteriorated, making even the slightest movement excruciatingly painful.

As he lay still, a devotee would softly read the Sanskrit to him. Another disciple, sitting on his bed, held the microphone to him, nearly touching his mouth. And then Śrīla Prabhupāda would speak, voice sometimes barely audible.

These recordings, made in his quarters at the temple, constitute the balance of this book.

In these final moments, the physician attending His Divine Grace confided that an ordinary man in such critical condition would have been crying out from the intense pain. Śrīla Prabhupāda’s disciples were awestruck as they watched their spiritual master work quietly, undisturbed.

In the last part of the book we find Śrīla Prabhupāda’s usual clarity of thought, constant scriptural references, scrupulous attention to detail, and rigorous philosophical exposition fully intact, just as they were in the preceding twenty-nine volumes of the Śrīmad-Bhāgavatam.

Śrīla Prabhupāda’s last days and this translation will stand as an inspiring reminder that even the severest material circumstances cannot impede the activities of a pure devotee of the Supreme Personality of Godhead.

—The Publishers
We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to Śrīmad-Bhāgavatam, are based more or less on the oneness of the entire human society, nay, of the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. Śrīmad-Bhāgavatam will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy janmādy asya yataḥ to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrīmad-Bhāgavatam will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahlāda Mahārāja in order to change the demoniac face of society.

\[
\begin{align*}
\text{kaumāra ācare prājño} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabhāṁ mānuṣaṁ janma} \\
\text{tad apy adhruvam arthadam}
\end{align*}
\]

(Bhāg. 7.6.1)

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything
is merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhāgavatam, or Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty toward perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accepting God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrīla Viṣṇu-pāda, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly like with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting Śrīmad-Bhāgavatam, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of Śrīmad-Bhāgavatam (1.5.11):

\[
tad-vāg-visargo janatāgha-vipla\text{v}o
\]
\[
yasmin prati-śloka\text{m} abaddhavaty api
\]
"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

\textit{Om tat sat}

A. C. Bhaktivedanta Swami
Introduction

“This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.” (Śrīmad-Bhāgavatam 1.3.43)

The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the Vedas, Vyāsadeva set forth their essence in the aphorisms known as Vedānta-sūtras. Śrīmad-Bhāgavatam is Vyāsadeva’s commentary on his own Vedānta-sūtras. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” Śrīmad-Bhāgavatam is the most complete and authoritative exposition of Vedic knowledge.

After compiling the Bhāgavatam, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire Bhāgavatam to Mahārāja Parīkṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parīkṣit was the emperor of the world and was a great rājaśī (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The Bhāgavatam begins with Emperor Parīkṣit’s sober inquiry to Śukadeva Gosvāmī: “You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī’s answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages
in rapt attention continuously for the seven days leading to the King’s death. The sage Sūta Gosvāmi, who was present on the bank of the Ganges when Sukadeva Gosvāmi first recited Śrīmad-Bhāgavatam, later repeated the Bhāgavatam before a gathering of sages in the forest of Naimiśāranya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages’ request that he speak the essence of Vedic wisdom, Sūta Gosvāmi repeated from memory the entire eighteen thousand verses of Śrīmad-Bhāgavatam, as spoken by Sukadeva Gosvāmi to Mahārāja Parikṣit.

The reader of Śrīmad-Bhāgavatam hears Sūta Gosvāmi relate the questions of Mahārāja Parikṣit and the answers of Sukadeva Gosvāmi. Also, Sūta Gosvāmi sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiśāranya. One therefore simultaneously hears two dialogues: one between Mahārāja Parikṣit and Śukadeva Gosvāmi on the bank of the Ganges, and another at Naimiśāranya between Sūta Gosvāmi and the sages at Naimiśāranya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parikṣit, Sukadeva Gosvāmi often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the Bhāgavatam, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of Śrīmad-Bhāgavatam to appreciate fully its profound message.

The translator of this edition compares the Bhāgavatam to sugar candy—wherever you taste it, you will find it equally sweet and relishable. Therefore, to taste the sweetness of the Bhāgavatam, one may begin by reading any of its volumes. After such an introductory taste, however, the serious reader is best advised to go back to Volume One of the First Canto and then proceed through the Bhāgavatam, volume after volume, in its natural order.

This edition of the Bhāgavatam is the first complete English translation of this important text with an elaborate commentary, and it is the first widely available to the English-speaking public. It is the product of
the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the Bhāgavatam offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the Bhāgavatam reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world-view. Students of literature will discover the Bhāgavatam to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the Bhāgavatam offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
Srila Prabhupada's room in the Krsna-Balarama Mandira, where he spent his final days translating this volume of the Srimad-Bhagavatam.
The Kṛṣṇa-Balarāma Mandira in Vṛndāvana, India.
After selecting a pleasing location on the riverbank, Lord Kṛṣṇa and His friends opened their baskets of food and began eating in great transcendental pleasure. 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. 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. 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. In this way they all enjoyed their lunch in the forest. (pp. 6–10)
One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma. Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away. When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them. The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection. At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads. (pp. 29–33)
PLATE THREE

While Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments. 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. 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. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful. 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. 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. (pp. 49–63)
PLATE FOUR

Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends. 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. 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. 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 praise to Lord Kṛṣṇa. (pp. 73–78)
Brahma-kunda, the site where Lord Brahma offered his prayers to Lord Krsna after the pastime known as Brahma-vimohana-lila.
CHAPTER THIRTEEN

The Stealing of the Boys and Calves by Brahmā

This chapter describes Lord Brahmā’s attempt to take away the calves and cowherd boys, and it also describes the bewilderment of Lord Brahmā and finally the clearance of his illusion.

Although the incident concerning Aghāsura had been performed one year before, when the cowherd boys were five years old, when they were six years old they said, “It happened today.” 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 and wanted to bring back the calves. Kṛṣṇa, however, encouraged the boys by saying, “You take your tiffin without being agitated. I shall go find the calves.” And thus the Lord departed. 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, the cause of all causes, in order to please Lord Brahmā, as well as His own associates and their mothers, expanded Himself to become the calves and boys, exactly as they were before. In this way, He discovered another pastime. A special feature of this pastime was that the mothers of the cowherd boys thus became more attached to their respective sons, and the cows became more attached to their calves. 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, his worshipable Lord. Kṛṣṇa, however, bestowed His causeless mercy upon Brahmā and released him from illusion. Thus Brahmā began to offer prayers to glorify the Supreme Personality of Godhead.

TEXT 1

śrī-śuka uvāca
sādhu prṣṭaṁ mahā-bhāga
tvayā bhāgavatottama
yan nūtanayasiśasya
śṛṇvann api kathāṁ muhuḥ

śrī-śukāḥ uvāca—Śukadeva Gosvāmi said; sādhu prṣṭaṁ—I have been very much honored by your inquiry; mahā-bhāga—you are a greatly fortunate personality; tvayā—by you; bhāgavata-uttama—O best of devotees; yat—because; nūtanayasi—you are making newer and newer; iśasya—of the Supreme Personality of Godhead; śṛṇvann api—although you are continuously hearing; kathāṁ—the pastimes; muhuḥ—again and again.

TRANSLATION

Śrīla Śukadeva Gosvāmi said: O best of devotees, most fortunate Parikṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

PURPORT

Unless one is very advanced in Kṛṣṇa consciousness, one cannot stick to hearing the pastimes of the Lord constantly. Nityaṁ nava-navāyar-mānām: even though advanced devotees hear continually about the Lord for years, they still feel that these topics are coming to them as newer and
fresher. Therefore such devotees cannot give up hearing of the pastimes of Lord Kṛṣṇa. Premāṇjana-cchurita-bhakti-vilocanena santah sadaiva hṛdayeṣu vilokayanti. The word santah is used to refer to persons who have developed love for Kṛṣṇa. Yam śyāmasundaram acintya-guṇa-svarūpaṁ govindam ādi-puruṣām tam aham bhajāmi (Brahma-samhitā 5.38). Parikṣit Mahārāja, therefore, is addressed as bhāgavatottama, the best of devotees, because unless one is very much elevated in devotional service, one cannot feel ecstasy from hearing more and more and appreciate the topics as ever fresher and newer.

TEXT 2

satām ayaṁ sāra-bhṛtāṁ nisargo
yad-artha-vāṇī-śruti-cetasāṁ api
prati-kṣaṇaṁ navya-vad acyutasya yat
striyā viṭānāṁ iva sādhu vārtā

satām—of the devotees; ayaṁ—this; sāra-bhṛtāṁ—those who are paramahamsas, who have accepted the essence of life; nisargāḥ—feature or symptom; yat—which; artha-vāṇī—the aim of life, the aim of profit; śruti—the aim of understanding; cetasāṁ api—who have decided to accept the bliss of transcendental subjects as the aim and object of life; prati-kṣaṇaṁ—every moment; navya-vat—as if newer and newer; acyutasya—of Lord Kṛṣṇa; yat—because; striyāḥ—(topics) of woman or sex; viṭānāṁ—of debauchees, who are attached to women; iva—exactly like; sādhu vārtā—actual conversation.

TRANSLATION

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.

PURPORT

The word sāra-bhrītāṁ means paramahāṁsas. The haṁsa, or swan, accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Kṛṣṇa consciousness, understanding Kṛṣṇa to be the life and soul of everyone, is that they cannot give up kṛṣṇa-kathā, or topics about Kṛṣṇa, at any moment. Such paramahāṁsas always see Kṛṣṇa within the core of the heart (santah sadaiva hṛdayeṣu vilokayanti). Kāma (desires), krodha (anger) and bhaya (fear) are always present in the material world, but in the spiritual, or transcendental, world one can use them for Kṛṣṇa. Kāmaṁ kṛṣṇa-karmārpane. The desire of the paramahāṁsas, therefore, is to act always for Kṛṣṇa. Krodham bhakta-dveṣī jane. They use anger against the nondevotees and transform bhaya, or fear, into fear of being deviated from Kṛṣṇa consciousness. In this way, the life of a paramahāṁsa devotee is used entirely for Kṛṣṇa, just as the life of a person attached to the material world is used simply for women and money. What is day for the materialistic person is night for the spiritualist. What is very sweet for the materialist—namely women and money—is regarded as poison by the spiritualist.

sandarśanam viśayināṁ atha yośītāṁ ca
ha hanta hanta viśa-bhakṣaṇato 'py asādhu

This is the instruction of Caitanya Mahāprabhu. For the paramahāṁsa, Kṛṣṇa is everything, but for the materialist, women and money are everything.

TEXT 3

bhūṣṇāvahito rajāpī gūḥāṁ vadhāmi te
bhū: līṅghya śīṣyāḥ gurubhi gūhāmput  || 3  ||

śrūṇūśvavahito rājann
api guhyam vadhāmi te
TRANSLATION

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.

TEXT 4

तथाष्ववदनान्मुत्यो रक्षित्वं वल्सपालकन् ।
सरित्पुलिनमानीयं भगवानिदमब्रवीत् ॥ ४ ॥

tathāgha-vadanāṁ mṛtyo
rakṣitvā vatsa-pālakāṁ
sarit-pulinam āniya
bhagavān idam abravit

tathā—thereafter; agha-vadanāt—from the mouth of Aghāsura; mṛtyoḥ—death personified; rakṣitvā—after saving; vatsa-pālakān—all the cowherd boys and calves; sarit-pulinam—to the bank of the river; āniya—bringing them; bhagavān—the Supreme Personality of Godhead, Kṛṣṇa; idam—these words; abravit—spoke.

TRANSLATION

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.

TEXT 5

अहोऽतिरङ्ग भुलिनं विवसा:
स्वकेलिसामपत्न्युद्धाराण्याबालकम्
स्फुरतेऽर्गन्धहलालिपीतिके
ध्वनिप्रतिध्वनिालसदुद्रूमाकलम्

aho 'tiramyam pulinam vayasyāḥ
sva-keli-sampan mṛdulāccha-bālukam
sphutat-saro-gandha-hṛtāli-patrika-
dhvani-pratidhvāna-lasad-drumākulaṁ

aho—oh; ati-ramyam—very, very beautiful; pulinam—the bank of the river; vayasyāḥ—My dear friends; sva-keli-sampat—full with all paraphernalia for pastimes of play; mṛdula-accha-bālukam—the very soft and clean sandy bank; sphutat—in full bloom; sarah-gandha—by the aroma of the lotus flower; hṛta—attracted; ali—of the bumblebees; patrika—and of the birds; dhvani-pratidhvāna—the sounds of their chirping and moving and the echoes of these sounds; lasat—moving all over; druma-ākulaṁ—full of nice trees.

TRANSLATION

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.

PURPORT

The description of Vṛndāvana forest as given herewith was spoken by Kṛṣṇa five thousand years ago, and the same condition prevailed during
the time of the Vaiśnava ācāryas three or four hundred years ago. Kūjat-kokila-hamsa-sārasa-gaṇākīrṇe mayūrākule. Vṛndāvana forest is always filled with the chirping and cooing of birds like cuckoos (kokila), ducks (hamsa) and cranes (sārasa), and it is also full of peacocks (mayūrākule). The same sounds and atmosphere still prevail in the area where our Kṛṣṇa-Balarāma temple is situated. Everyone who visits this temple is pleased to hear the chirping of the birds as described here (kūjat-kokila-hamsa-sārasa).

TEXT 6

अत्र भोक्तव्यमसामिदिनारूढं शुभार्धिता: 1
वात्सा: समीपेद्यः पीत्वा चरतु शनकैस्त्रणम् ||६॥

atra bhoktavyam asmābhir
divārūḍham kṣudhārditāḥ
vatsāḥ samīpe 'paḥ pītvā
carantu śanakais tṛṇam

atra—here, on this spot; bhoktavyam—our lunch should be eaten; asmābhīḥ—by us; divā-ārūḍham—it is very late now; kṣudhā arditāḥ—we are fatigued with hunger; vatsāḥ—the calves; samīpe—nearby; apah—water; pītvā—after drinking; carantu—let them eat; śanakaiḥ—slowly; tṛṇam—the grasses.

TRANSLATION

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.

TEXT 7

तथैति पाययित्वाभ्रो वस्तानारूढः शाब्रले ।
मुक्त्वा शिक्यानि वुष्णु: सम सरस्वता युद्धः || ७ ||

tatheti pāyayitvārdbhā
vatsān ārudhya śādvale
muktvā śikyāṇi bubhujuh
samam bhagavatā mudā
tathā iti—as Kṛṣṇa proposed, the other cowherd boys agreed;
pāyayitvā arbhāḥ—they allowed to drink water; vatsān—the calves;
ārūdhya—tying them to the trees, allowed them to eat; śādvale—in a
place of green, tender grasses; muktvā—opening; śikyāṇi—their bags of
eatables and other paraphernalia; bubhujuh—went and enjoyed;
samam—equally; bhagavatā—with the Supreme Personality of God-
head; mudā—in transcendental pleasure.

TRANSLATION
Accepting Lord Kṛṣṇa’s proposal, the cowherd boys allowed the
calves to drink water from the river and then tied them to trees
where there was green, tender grass. Then the boys opened their
baskets of food and began eating with Kṛṣṇa in great transcenden-
tal pleasure.

TEXT 8

kṛṣṇasya viśvak puru-rājī-maṇḍalair
abhyananāḥ phulla-drśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karnikāyāḥ

kṛṣṇasya viśvak—surrounding Kṛṣṇa; puru-rājī-maṇḍalaiḥ—by dif-
ferent encirclements of associates; abhyānanāḥ—everyone looking for-
ward to the center, where Kṛṣṇa was sitting; phulla-drśaḥ—their
faces looking very bright because of transcendental pleasure; vrajā-
arbhakāḥ—all the cowherd boys of Vrajabhūmi; saha-upaviṣṭāḥ—
sitting with Kṛṣṇa; vipine—in the forest; virejuḥ—so nicely and
beautifully made; *chadāḥ*—petals and leaves; *yathā*—just as; *ambhoruha*—of a lotus flower; *karnikāyāḥ*—of the whorl.

**TRANSLATION**

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.

**PURPORT**

To a pure devotee, Kṛṣṇa is always visible, as stated in the *Brahma-samhitā* (*santaḥ sadaiva hṛdayeṣu vilokayanti*) and as indicated by Kṛṣṇa Himself in *Bhagavad-gītā* (*sarvataḥ pāṇi-pādam tat sarvato 'kṣi-śiro-mukham*). If by accumulating pious activities (*kṛta-puṇya-puñjāḥ*) one is raised to the platform of pure devotional service, Kṛṣṇa is always visible in the core of one's heart. One who has attained such perfection is all-beautiful in transcendental bliss. The present Kṛṣṇa consciousness movement is an attempt to keep Kṛṣṇa in the center, for if this is done all activities will automatically become beautiful and blissful.

**TEXT 9**

केचित पुष्पार्द्धः केचित पालवैरः: पललिपिः: फलः: ||
शिखिरस्त्रिमंदिरक्षृतं वृक्कु: क्रता-भाजनाः: || ९ ||

*kecit puṣpārdaḥ: kecit pallavār ankuraiḥ phalaiḥ*
*śīghhis tvagbhīr drṣādbhiś ca*
*bubhujauḥ kṛta-bhājanauḥ*

*kecit*—someone; *puṣpārdaḥ*—by flowers; *pallava*—by nice leaves of flowers; *kecit*—someone; *pallavaiḥ*—on the surface of bunches of leaves; *ankuraiḥ*—on the sprouts of flowers; *phalaiḥ*—and some on fruits; *śīghhiḥ*—some actually in the basket or packet; *tvagbhīḥ*—by the bark of trees; *drṣādbhiḥ*—on rocks; *ca*—and; *bubhujauḥ*—enjoyed; *kṛta-bhājanauḥ*—as if they had made their plates for eating.
TRANSLATION

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.

TEXT 10

सर्व भिबोध दर्शयत्र भृजयरुचि प्रवक्त।
हसन्तो हासयन्तर्भाथवजला: सहेश्वरा: ||१०||

sarve mitho darśayantah
sva-sva-bhojya-rucim prthak
hasanto hāsayantaś cā-
bhyavajahruḥ saheśvarāḥ

sarve—all the cowherd boys; mitha—to one another; darśayantaḥ—showing; sva-sva-bhojya-rucim prthak—different varieties of foodstuffs brought from home, with their separate and different tastes; hasantaḥ—after tasting, they were all laughing; hāsayantaḥ ca—and making others laugh; abhyavajahruḥ—enjoyed lunch; saha-īśvarāḥ—along with Kṛṣṇa.

TRANSLATION

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.

PURPORT

Sometimes one friend would say, “Kṛṣṇa, see how my food is relishable,” and Kṛṣṇa would take some and laugh. Similarly, Balarāma, Sudāmā and other friends would taste one another’s food and laugh. In this way, the friends very jubilantly began to eat their respective preparations brought from home.
Text 11  
Brahmā Stealing the Boys and Calves

**TEXT 11**

वििह्र वेणु जठरपर्योः ्भृजवेनु च कषे  
वामे पाणी मदुषकवलं तत्फलतन्यजुलीषु।

तिष्ठन मध्येक्षपरिसुद्दृं हासयन नर्मभि् र्चे:  
खमें लोके मिष्टि बुधुजे महावुग् बालकेिलि: \|११।१।।

*bibhrad veñum jathara-pañayoḥ śṛṅga-vetre ca kakse  
vāme pāṇau masṛṇa-kavalam tat-phalany angulīṣu  
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhī svaīḥ  
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ*

*bibhrat veñum—keeping the flute; jathara-panayoh—between the  
tight clothing and the abdomen; śṛṅga-vetre—both the horn bugle and  
the cow-driving stick; ca—also; kakse—on the waist; vāme—on the  
left-hand side; pāṇau—taking in hand; masṛṇa-kavalam—very nice  
food prepared with rice and first-class curd; tat-phalāni—suitable pieces  
of fruit like bael; angulīṣu—between the fingers; tiṣṭhan—staying in  
this way; madhye—in the middle; sva-pari-suhṛdaḥ—His own personal  
associates; hāsayan—making them laugh; narmabhīḥ—with joking  
words; svaīḥ—His own; svarge loke miṣati—while the inhabitants of the  
heavenly planets, Svargaloka, were watching this wonderful scene;  
bubhuje—Krṣṇa enjoyed; yajña-bhuk bāla-keliḥ—although He accepts  
offerings in yajña, for the sake of childhood pastimes He was enjoying  
foodstuffs very jubilantly with His cowherd boyfriends.*

**TRANSLATION**

Krṣṇa 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.

PURPORT

When Kṛṣṇa was eating with His cowherd boyfriends, a certain bumblebee came there to take part in the eating. Thus Kṛṣṇa joked, “Why have you come to disturb My brāhmaṇa friend Madhumāṅgala? You want to kill a brāhmaṇa. This is not good.” All the boys would laugh and enjoy, speaking such joking words while eating. Thus the 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.

TEXT 12

bhārata-ivaṁ vatsa-peśu
bhuṇjaṇeśv acyuṭātmasu
vatsaṁ tv antar-vane durāṁ
viviśus tṛṇa-lobhitāḥ

bhārata—O Mahārāja Parikṣit; evam—in this way (while they were enjoying their lunch); vatsa-peśu—along with all the boys tending the calves; bhuṇjaṇeśu—engaged in taking their food; acyuṭa-ātmasu—all of them being very near and dear to Acyuta, Kṛṣṇa; vatsāḥ—the calves; tu—however; antaḥ-vane—within the deep forest; dūram—far away; viviśuḥ—entered; tṛṇa-lobhitāḥ—being allured by green grass.

TRANSLATION

O Mahārāja Parikṣit, 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.
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.”

PURPORT

In the presence of Kṛṣṇa’s friendship, a devotee cannot have any fear. Kṛṣṇa is the supreme controller, the controller of even death, which is supposed to be the ultimate fear in this material world. Bhayam dvitiyābhinivesataḥ syāt (Bhāg. 11.2.37). This fear arises because of lack of Kṛṣṇa consciousness; otherwise there cannot be any fear. For one who has taken shelter of the lotus feet of Kṛṣṇa, this material world of fear becomes hardly dangerous at all.
Bhavāmbudhiḥ, the material ocean of fear, becomes very easy to cross by the mercy of the supreme controller. This material world, in which there is fear and danger at every step (padam padam yad vipadām), is not meant for those who have taken shelter at Kṛṣṇa’s lotus feet. Such persons are delivered from this fearful world.

\[
\text{samāśritā ye pada-pallava-plavām} \\
\text{mahat-padam puṇya-yaśo murāreḥ} \\
\text{bhavāmbudhir vatsa-padam param padam} \\
\text{padam padam yad vipadām na teṣām}
\]

(Bhāg. 10.14.58)

Everyone, therefore, should take shelter of the Supreme Person, who is the source of fearlessness, and thus be secure.

**TEXT 14**

\[
\text{ity uktvādri-dari-kuñja-} \\
\text{gahvareṣu ātma-vatsakān} \\
\text{vicinvan bhagavān kṛṣṇaḥ} \\
\text{sapāṇi-kavalo yayau}
\]

*iti uktvā*—saying this (“Let Me bring your calves personally”); *adrit-dari-kuñja-gahvareṣu*—everywhere in the mountains, the mountain caves, the bushes and narrow places; *ātma-vatsakān*—the calves belonging to His own personal friends; *vicinvan*—searching out; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sa-pāṇi-kavalo yayau*—started out.

**TRANSLATION**

“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.

**PURPORT**

The Vedas (Svetasvatara Up. 6.8) assert that 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). Nonetheless, here we see that He took personal care to find the calves of His friends. This was Kṛṣṇa’s causeless mercy. *Mayādhyakṣena prakṛtih sūyate sa-carācaram:* all the affairs of the entire world and the entire cosmic manifestation are working under His direction, through His different energies. Still, when there is a need to take care of His friends, He does this personally. Kṛṣṇa assured His friends, “Don’t be afraid. I am going personally to search for your calves.” This was Kṛṣṇa’s causeless mercy.

**TEXT 15**

ambhojanma-janis tad-antara-gato māyārbhakasyeṣitum
 draśṭum maṇju mahitvam anyad api tad-vatsān ito vatsapān
 nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yath pūrā
drśtvāghāsura-mokṣaṇam prabhavatāḥ prāptatḥ param vismayam

ambhojanma-janih—Lord Brahmā, who was born from a lotus flower; tat-antara-gataḥ—now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; māyā- arbhakasya—of the boys made by Kṛṣṇa’s māyā; īśituḥ—of the supreme controller; draśṭum—just to see; maṇju—very pleasing; mahitvam anyat api—other glories of the Lord also; tad-vatsān—their calves; itah—than that place where they were; vatsa-pān—and the
cowherd boys taking care of the calves; nītvā—bringing them; anyatra—to a different place; kurūḍvaha—O Mahārāja Parikṣit; antara-dadhāt—kept hidden and invisible for some time; khe avasthitaḥ yāḥ—this person Brahmā, who was situated in the higher planetary system in the sky; purā—formerly; dṛṣṭvā—was observing; aghāśura-mokṣaṇam— the wonderful killing and deliverance of Aghāśura from material tribulation; prabhavataḥ—of the all-potent Supreme Person; prāptāḥ param vismayam—had become extremely astonished.

TRANSLATION

O Mahārāja Parikṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāśura, 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.

PURPORT

When Aghāśura 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. Thus he became entangled in Kṛṣṇa’s māyā. After all, Brahmā was born materially. As mentioned here, ambhojanma-janīḥ: he was born of ambhoja, a lotus flower. It does not matter that he was born of a lotus and not of any man, animal or material father. A lotus is also material, and anyone born through the material energy must be subject to the four material deficiencies: bhrama (the tendency to commit mistakes), pramāda (the tendency to be illusioned), vipralipsā (the tendency to cheat) and karāṇāpāṭava (imperfect senses). Thus Brahmā also became entangled.

Brahmā, with his māyā, wanted to test whether Kṛṣṇa was actually present. These cowherd boys were but expansions of Kṛṣṇa’s personal self (ānanda-cinmaya-rasa-pratibhāvitābhīḥ). Later Kṛṣṇa would show Brahmā how He expands Himself into everything as His personal
Brahmā wanted to take away Kṛṣṇa’s associates, but instead he took away some other boys and calves. Rāvaṇa wanted to take away Sītā, but that was impossible, and instead he took away a māyā Sītā. Similarly, Brahmā took away māyarbhakāḥ: boys manifested by Kṛṣṇa’s māyā. Brahmā could show some extraordinary opulence to the māyarbhakāḥ; but he could not show any extraordinary potency to Kṛṣṇa’s associates. That he would see in the very near future. Māyarbhakasya iṣitāḥ. This bewilderment, this māyā, was caused by the supreme controller, prabhavataḥ—the all-potent Supreme Person, Kṛṣṇa—and we shall see the result. Anyone materially born is subject to bewilderment. This pastime is therefore called brahma-vimohana-līlā, the pastime of bewildering Brahmā. Mohitam nābhijānāti mām ebhyaḥ param aavyayam (Bg. 7.13). Materially born persons cannot fully understand Kṛṣṇa. Even the demigods cannot understand Him (muhyanti yat sūrayaḥ). Tene brahmā hṛda ya ādi-kavaye (Bhāg. 1.1.1). Everyone, from Brahmā down to the small insect, must take lessons from Kṛṣṇa.
TRANSLATION

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.

PURPORT

Kṛṣṇa could immediately understand that Brahmā had taken away both the calves and the boys, but as an innocent child He searched here and there so that Brahmā could not understand Kṛṣṇa’s mayā. This was all a dramatic performance. A player knows everything, but still he plays on the stage in such a way that others do not understand him.

TEXT 17

कामयद्भ्यन्तविपिने वत्सान् पालंश्च विश्वितित् ।
सर्वं विषिक्तं क्रṣ्णं सहसावजगाम ह ॥१७॥

kvāpy adṛṣṭvāntar-vipine
vatsān pālāṁś ca viṣva-vit
sarvam vidhi-kṛtam kṛṣṇah
sahasāvajagāma ha

kva api—anywhere; adṛṣṭvā—not seeing at all; antaḥ-vipine—within the forest; vatsān—the calves; pālān ca—and their caretakers, the cowherd boys; viṣva-vit—Kṛṣṇa, who is aware of everything going on throughout the whole cosmic manifestation; sarvam—everything; vidhi-kṛtam—was executed by Brahmā; kṛṣṇah—Lord Kṛṣṇa; sahasā—immediately; avajagāma ha—could understand.

TRANSLATION

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.
PURPORT

Although Kṛṣṇa is viśva-viś, the knower of everything happening in the entire cosmic manifestation, as an innocent child He showed ignorance of Brahma’s actions, although He could immediately understand that these were the doings of Brahmā. This pastime is called brahma-vimohana, the bewilderment of Brahmā. Brahmā was already bewildered by Kṛṣṇa’s activities as an innocent child, and now he would be further bewildered.

TEXT 18

ततः कृष्णो शुद्ध कर्तुः तन्मात्रां च कस्य च।
उभयापितामत्मानं च केवल विभक्तिधरः ॥ १८॥

tataḥ kṛṣṇo mudam kartum
tan-mātṛṇāṁ ca kasya ca
ubhayāyitam ātmānam
cakre viśva-kṛd īśvarah

Hereafter, 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.

PURPORT

Although Brahmā was already entangled in bewilderment, he wanted to show his power to the cowherd boys; but after he took away the boys and their calves and returned to his abode, Kṛṣṇa created further
astonishment for Brahmā, and for the mothers of the boys, by establishing the lunch pastimes in the forest again and replacing all the calves and boys, just as they had appeared before. According to the Vedas, ekaṁ bahu syām: the Personality of Godhead can become many, many millions upon millions of calves and cowherd boys, as He did to bewilder Brahmā more and more.

TEXT 19

yāvad vatsapa-vatsakālpaka-vapur yāvat karaṅghry-adikāṁ
yāvad yaṣṭi-visāṇa-venu-dala-sīg yāvad vibhūṣāmbaram
yāvac chila-guṇābhidhākṛti-vayo yāvad vihārādikāṁ
sarvam viṣṇumayaṁ giro 'ṅga-vad ajāḥ sarva-svarūpo babhau

yāvat vatsapa—exactly like the cowherd boys; vatsaka-alpaka-vapuh—and exactly like the tender bodies of the calves; yāvat karaṅghri-adikam—exactly to the measurement of their particular varieties of legs and hands; yāvat yaṣṭi-visāṇa-venu-dala-sīk—not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; yāvat vibhūṣā-ambarām—exactly like their ornaments and dress in all their varied particulars; yāvat śīla-guṇa-abhidhā-ākṛti-vayaḥ—their exact character, habits, features, attributes and explicit bodily features; yāvat vihāra-ādikam—exactly according to their tastes or amusements; sarvam—everything in detail; viṣṇu-mayam—expansions of Vāsudeva, Viṣṇu; girāḥ aṅga-vat—voices exactly like theirs; ajāḥ—Krṣṇa; sarva-svarūpaḥ babhau—created everything in detail as Himself, without any change.

TRANSLATION

By His Vāsudeva feature, Krṣṇa 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 viṣṇumayam: “Lord Viṣṇu is all-pervading.”

PURPORT

As stated in the Brahma-samhitā (5.33):

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca

Kṛṣṇa, param brahma, the Supreme Personality of Godhead, is ādyam, the beginning of everything; He is ādi-puruṣam, the ever-youthful original person. He can expand Himself in more forms than one can imagine, yet He does not fall down from His original form as Kṛṣṇa; therefore He is called Acyuta. This is the Supreme Personality of Godhead. Sarvam viṣṇumayam jagat. Sarvam khalv idam brahma. Kṛṣṇa thus proved that He is everything; that He can become everything, but that still He is personally different from everything (mat-sthāni sarva-bhūtāni na cāham teṣv avasthitah). This is Kṛṣṇa, who is understood by acintya-bhedābheda-tattva philosophy. Pārnasya pūrṇam ādāya pūrṇam evāvasiṣyate: 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). This is explained by different Vaiṣṇava ācāryas through philosophies such as viśuddhādvaita, viśiṣṭādvaita and dvaitādvaita. Therefore one must learn about Kṛṣṇa from the ācāryas. Ācāryavān puruṣo veda: one who follows the path of the ācāryas knows things as they are. Such a person can know Kṛṣṇa as He is, at least to some extent, and as soon as one understands Kṛṣṇa (janma karma ca me divyam evam yo vetti tatvataḥ), one is liberated from material bondage (tyaktvā deham punar janma naiti mām eti so 'rjuna).
TEXT 20

svayam ātmā-govatsān
prativāryātma-vatsapaiḥ
kriḍānāṁ ātma-vihāraś ca
sarvātmā praviśad vrajam

svayam ātma—Krṣṇa, who is personally the Supreme Soul, the Supersoul; ātma-go-vatsān—now expanded into calves that were also He Himself; prativārya ātma-vatsapaiḥ—again He Himself was represented as the cowherd boys controlling and commanding the calves; kriḍān—thus Himself constituting everything in these transcendental pastimes; ātma-vihāraś ca—enjoying Himself by Himself in different ways; sarvā-ātma—the Supersoul, Krṣṇa; praviśat—entered; vrajam—Vrajabhūmi, the land of Mahārāja Nanda and Yaśodā.

TRANSLATION

Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Krṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

PURPORT

Krṣṇa usually stayed in the forest and pasturing ground, taking care of the calves and cows with His associates the cowherd boys. Now that the original group had been taken away by Brahmā, Krṣṇa Himself assumed the forms of every member of the group, without anyone’s knowledge, even the knowledge of Baladeva, and continued the usual program. He was ordering His friends to do this and that, and He was controlling the calves and going into the forest to search for them when they went astray, allured by new grass, but these calves and boys were He Himself. This was Krṣṇa’s inconceivable potency. As explained by Śrīla Jīva Gosvāmī, rādhā krṣṇa-praṇaya-vikṛtir hlādini śaktir asmāt. Rādhā and
Krṣṇa are the same. Krṣṇa, by expanding His pleasure potency, becomes Rādhārāṇī. The same pleasure potency (ānanda-cinmaya-rasa) was expanded by Krṣṇa when He Himself became all the calves and boys and enjoyed transcendental bliss in Vrajabhūmi. This was done by the yogamāyā potency and was inconceivable to persons under the potency of mahāmāyā.

TEXT 21

tat-tad-vatsān prthāṇa nītvā
tat-tad-gōṣṭhe nivesya saḥ
tat-tad-ātmābhavad rājams
tat-tat-sadma praviṣṭavān

_tat-tat-vatsān_—the calves, which belonged to different cows; _prthāṇa_—separately; _nītvā_—bringing; _tat-tat-gōṣṭhe_—to their respective cow sheds; _nivesya_—entering; _saḥ_—Krṣṇa; _tat-tat-ātmā_—as originally different individual souls; _abhavat_—He expanded Himself in that way; _rājan_—O King Parīkṣit; _tat-tat-sadma_—their respective houses; _praviṣṭavān_—entered (Krṣṇa thus entered everywhere).

TRANSLATION

O Mahārāja Parīkṣit, Krṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

PURPORT

Krṣṇa had many, many friends, of whom Śrīdāma, Sudāma and Subala were prominent. Thus Krṣṇa Himself became Śrīdāma, Sudāma and Subala and entered their respective houses with their respective calves.

TEXT 22
The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

PURPORT

Although all the elderly gopīs knew that Kṛṣṇa was the son of mother Yaśodā, they still desired, “If Kṛṣṇa had become my son, I would also have taken care of Him like mother Yaśodā.” This was their inner ambition. Now, in order to please them, Kṛṣṇa personally took the role of their sons and fulfilled their desire. They enhanced their special love for
Krṣṇa by embracing Him and feeding Him, and Krṣṇa tasted their breast milk to be just like a nectarean beverage. While thus bewildering Brahmā, He enjoyed the special transcendental pleasure created by yogamāyā between all the other mothers and Himself.

**TEXT 23**

I: tato grpa-nrponmardana-majja-lepana-
   lāṅkāra-rakṣā-tilakāśanādibhiḥ
   saṃlālitaḥ svācaritaj praharṣa-yān
   sāyaṁ gato yāma-yamena mādhavaḥ

**Translation**

Thereafter, O Mahārāja Parikṣit, as required according to the scheduled round of His pastimes, Krṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting...
protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

TEXT 24

gāvas tato goṣṭham upetya satvaram
huṇkāra-ghoṣaiḥ pariḥūta-saṅgatān
svakān svakān vatsatarān apāyayān
muhur lihantyaḥ sravad audhasam payaḥ

*gāvah—the calves; tataḥ—thereafter; goṣṭham—to the cow sheds; upetya—reaching; satvaram—very soon; huṇkāra-ghoṣaiḥ—by making jubilant mooing sounds; pariḥūta-saṅgatān—to call the cows; svakān svakān—following their respective mothers; vatsatarān—the respective calves; apāyayān—feeding them; muhur—again and again; lihantyaḥ—licking the calves; sravad audhasam payaḥ—abundant milk flowing from their milk bags.

TRANSLATION

Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves’ bodies again and again and profusely feeding them with the milk flowing from their milk bags.

PURPORT

All the dealings between the calves and their respective mothers taking care of them were enacted by Kṛṣṇa Himself.

TEXT 25

gōpōpiṁ mañuṣṭhānāvāsīṁ śteḥdāsaṁ vīna ।
purāvādāśāpi hṛṣṭoṅkata maṇḍya vīna ॥२५॥
go-gopinām mātrāsminn
āsīt snehardhikāṁ vinā
purovad āsv api hares
tokatā māyayā vinā

go-gopinām—for both the cows and the gopīs, the elderly cowherd women; mātrā—motherly affection; asmin—unto Kṛṣṇa; āsīt—there ordinarily was; sneha—of affection; rdhikām—any increase; vinā—without; purah-vat—like before; āsu—there was among the cows and gopīs; api—although; hareḥ—of Kṛṣṇa; tokatā—Kṛṣṇa is my son; māyayā vinā—without māyā.

TRANSLATION

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

PURPORT

The distinction between one’s own son and another’s son is not unnatural. Many elderly women have motherly affection for the sons of others. They observe distinctions, however, between those other sons and their own. But now the elderly gopīs could not distinguish between their own sons and Kṛṣṇa, for since their own sons had been taken by Brahmā, Kṛṣṇa had expanded as their sons. Therefore, their extra affection for their sons, who were now Kṛṣṇa Himself, was due to bewilderment resembling that of Brahmā. Previously, the mothers of Śrīdāmā, Sudāmā, Subala and Kṛṣṇa’s other friends did not have the same affection for one another’s sons, but now the gopīs treated all the boys as their own. Śukadeva Gosvāmi, therefore, wanted to explain this increment of affection in terms of Kṛṣṇa’s bewilderment of Brahmā, the gopīs, the cows and everyone else.

TEXT 26

brajākṣāṁ stavaṇkeṇu snehavasthuryatīṃnavahum

śnānāntāśīm vaḍdṛṣe yathā kṛṣṇe tvāpadvavat ||26||
vraja-ukasāṁ sva-tokeśu
sneha-vallī ābdam anvaham
śanair niḥśima vavṛdhe
yathā kṛṣṇe tv apūrvavat

vraja-okasāṁ—of all the inhabitants of Vraja, Vṛndāvana; sva-tokeśu—for their own sons; sneha-vallī—the creeper of affection; ā-abdam—for one year; anu-aham—every day; śanaiḥ—gradually; niḥśima—without limit; vavṛdhe—increased; yathā kṛṣṇe—exactly accepting Kṛṣṇa as their son; tu—indeed; apūrva-vat—as it had not been previously.

TRANSLATION

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

TEXT 27

इथमात्मात्मात्मानात्मानं वत्सपालभिपिण सः |
पालयन वत्सपो वर्षं चिक्रिदे वनगोङ्गायोः ॥२७॥

ittham ātmātmanātmānāṁ
vatsa-pāla-miśena saḥ
pālayan vatsapo varṣam
chikride vana-goṣṭhayoh

ittham—in this way; ātmā—the Supreme Soul, Kṛṣṇa; ātmānā—by Himself; ātmānam—Himself again; vatsa-pāla-miśena—with the forms of cowherd boys and calves; saḥ—Kṛṣṇa Himself; pālayan—maintaining; vatsa-paḥ—tending the calves; varṣam—continuously for one year; chikride—enjoyed the pastimes; vana-goṣṭhayoh—both in Vṛndāvana and in the forest.
TRANSLATION

In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

PURPORT

Everything was Kṛṣṇa. The calves, the cowherd boys and their maintainer Himself were all Kṛṣṇa. In other words, Kṛṣṇa expanded Himself in varieties of calves and cowherd boys and continued His pastimes uninterrupted for one year. As stated in Bhagavad-gītā, Kṛṣṇa’s expansion is situated in everyone’s heart as the Supersoul. Similarly, instead of expanding Himself as the Supersoul, He expanded Himself as a portion of calves and cowherd boys for one continuous year.

TEXT 28

एकदा चारयान वत्सान सरामो वनविश्वात् ||
पञ्चपासु त्रियामासु हायनापूरणीष्ट्वः ||२८॥

ekadā cārayan vatsān
sa-rāmo vanam āviṣat
pañca-śāsu tri-yāmāsu
hāyanāpūraṇīṣu ajaḥ

ekadā—one day; cārayan vatsān—while taking care of all the calves; sa-rāmaḥ—along with Balārāma; vanam—within the forest; āviṣat—entered; pañca-śāsu—five or six; tri-yāmāsu—nights; hāyana—a whole year; apūraṇīṣu—not being fulfilled (five or six days before the completion of one year); ajaḥ—Lord Śrī Kṛṣṇa.

TRANSLATION

One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balārāma.

PURPORT

Up to this time, even Balārāma was captivated by the bewilderment that covered Brahmā. Even Balārāma did not know that all the calves and
cowherd boys were expansions of Kṛṣṇa or that He Himself was also an expansion of Kṛṣṇa. This was disclosed to Balarāma just five or six days before the completion of the year.

TEXT 29

ततो विदुराचरतो गावो वत्सानुप्रवजयम्।
गोवर्धनाद्रिशिरसि चरत्यो दक्षस्वर्णम्॥ २९॥

tato vidūrāc carato
gāvo vatsān upavrajam
govardhanādri-śirasi
carantyo dadṛṣus tṛṇam

tataḥ—thereafter; vidūrāt—from a not-distant place; carataḥ—while pasturing; gāvaḥ—all the cows; vatsān—and their respective calves; upavrajam—also pasturing near Vṛndāvana; govardhana-adri-śirasi—on the top of Govardhana Hill; carantyāḥ—while pasturing to find; dadṛṣuḥ—saw; tṛṇam—tender grass nearby.

TRANSLATION

Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

TEXT 30

द्रष्टवातः तत्सेहवो-हस्तस्तात्मा
स गोक्षोज्ज्वलपुर्वकपथायांः।
दिपातू ककुडग्रिवव उदास्युपुजो-
स्यादद्युपरा-राप्या जवेन॥ २०॥

drṣṭvātha tat-sneha-vaśo 'smṛtātmā
sa go-vraja tyātmapi-durga-mārgaḥ
dvi-pāt kukud-grīva udāsyà-puccho
g'gad dhuṅkṛtair āśru-payā jaIVENa
When the cows saw their calves below, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

Generally the calves and cows are pastured separately. The elderly men take care of the cows, and the small children see to the calves. This time, however, the cows immediately forgot their position as soon as they saw the calves below Govardhana Hill, and they ran with great force, their tails erect and their front and hind legs joined, until they reached their calves.

**TEXT 31**

समेत्य गावोऽधो वत्सान् वत्सवत्योऽध्यमायनः।
गिलन्त्यं ह्य चाक्षानि चिह्नत्या: खौधसं पयः: ॥३१॥

sametya gāvo 'dho vatsān
vatsavatyo 'py apāyayan
gilantya iva cāṅgāni
lihantyāḥ svaudhasāṁ payaḥ
sametya—assembling; gāvah—all the cows; adhaḥ—down at the foot of Govardhana Hill; vatsān—all their calves; vatsa-vatyah—as if new calves had been born from them; api—even though new calves were present; apāyayan—fed them; gilantyah—swallowing them; iva—as if; ca—also; aṅgāni—their bodies; lihantyah—licking as they do when newborn calves are present; sva-odhasam payah—their own milk flowing from the milk bags.

TRANSLATION

The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves’ bodies in anxiety, as if wanting to swallow them.

TEXT 32

The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They
crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

PURPORT

Everyone was increasing in affection for Kṛṣṇa. When the cowherd men coming down from the hill saw their own sons, who were no one else than Kṛṣṇa, their affection increased.

TEXT 33


tad-ikṣaṇa-utprema-rasa-apluta-āsayā
jātānurāgā gata-manyavo 'rbhakān
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramāṁ mudāṁ te

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by seeing their sons; jāta-anurāgāḥ—experiencing a great longing or attraction; gata-manyavaḥ—their anger disappeared; arbhakān—their young sons; uduhya—lifting; dorbhiḥ—with their arms; parirabhya—embracing; mūrdhani—on the head; ghrāṇaiḥ—by smelling; avāpuḥ—obtained; paramāṁ—the highest; mudāṁ—pleasure; te—those cowherd men.

TRANSLATION

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons’ heads.
PURPORT

After Brahmā stole the original cowherd boys and calves, Kṛṣṇa expanded Himself to become the boys and calves again. Therefore, because the boys were actually Kṛṣṇa’s expansions, the cowherd men were especially attracted to them. At first the cowherd men, who were on top of the hill, were angry, but because of Kṛṣṇa the boys were extremely attractive, and therefore the cowherd men immediately came down from the hill with special affection.

TRANSLATION

Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

PURPORT

In the beginning the cowherd men were angry that the cows were being attracted by the calves, but when the men came down from the hill, they themselves were attracted by their sons, and therefore the men embraced them. To embrace one’s son and smell his head are symptoms of affection.
Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

TRANSLATION

Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

PURPORT

The cows had younger calves who had started sucking milk from their mothers, and some of the cows had newly given birth, but now, because of love, the cows enthusiastically showed their affection for the older calves, which had left off milking. These calves were grown up, but still the mothers wanted to feed them. Therefore Balarama was a little surprised, and He wanted to inquire from Krsna about the reason for their behavior. The mothers were actually more anxious to feed the older calves, although the new calves were present, because the older calves were expansions of Krsna. These surprising events were taking place by the manipulation of yogamaya. There are two mayas working under the direction of Krsna—mahamaya, the energy of the material world, and yogamaya, the energy of the spiritual world. These uncommon events were taking place because of the influence of yogamaya. From the very
day on which Brahmā stole the calves and boys, yogamāyā acted in such a way that the residents of Vṛndāvana, including even Lord Balarāma, could not understand how yogamāyā was working and causing such uncommon things to happen. But as yogamāyā gradually acted, Balarāma in particular was able to understand what was happening, and therefore He inquired from Kṛṣṇa.

**TEXT 36**

kim etad abhutam iva
vāsudeve 'khyātmani
vrajasya sātmanas tokeṣv
apūrvam prema vardhate

kim—what; etad—this; abhutam—wonderful; iva—just as; vāsudeve—in Vāsudeva, Lord Śrī Kṛṣṇa; akhila-ātmani—the Supersoul of all living entities; vrajasya—of all the inhabitants of Vraja; sa-ātmanah—along with Me; tokeṣu—in these boys; apūrvam—unprecedented; prema—affection; vardhate—is increasing.

**TRANSLATION**

What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

**PURPORT**

This increase of affection was not māyā; rather, because Kṛṣṇa had expanded Himself as everything and because the whole life of everyone in Vṛndāvana was meant for Kṛṣṇa, the cows, because of affection for Kṛṣṇa, had more affection for the older calves than for the new calves, and the men increased in their affection for their sons. Balarāma was astonished to see all the residents of Vṛndāvana so affectionate toward their own children, exactly as they had been for Kṛṣṇa. Similarly, the
cows had grown affectionate toward their calves—as much as toward Kṛṣṇa. Balarāma was surprised to see the acts of yogamāyā. Therefore He inquired from Kṛṣṇa, “What is happening here? What is this mystery?”

**TEXT 37**

ked̐̄ya va kuta āyātā
daivī va nāry utāsuri
prāya māyāstu me bhurtur
nānyā me 'pi vimohinī

kā—who; iyam—this; vā—or; kutah—from where; āyātā—has come; daivī—whether demigod; vā—or; nāri—woman; uta—or; āsuri—demoness; prāyaḥ—in most cases; māyā—illusory energy; astu—she must be; me—My; bhartuḥ—of the master, Lord Kṛṣṇa; na—not; anyā—any other; me—My; api—certainly; vimohinī—bewilderer.

**TRANSLATION**

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

**PURPORT**

Balarāma was surprised. This extraordinary show of affection, He thought, was something mystical, performed either by the demigods or some wonderful man. Otherwise, how could this wonderful change take place? “This māyā might be some rākṣasi-māyā,” He thought, “but how can rākṣasi-māyā have any influence upon Me? This is not possible. Therefore it must be the māyā of Kṛṣṇa.” He thus concluded that the mystical change must have been caused by Kṛṣṇa, whom Balarāma considered His worshipable Personality of Godhead. He thought, “It was arranged by Kṛṣṇa, and even I could not check its mystic power.” Thus Balarāma understood that all these boys and calves were only expansions of Kṛṣṇa.
TEXT 38

Thinking in this way, Lord Balarama was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa’s friends were expansions of the form of Śri Kṛṣṇa.

PURPORT

Every individual is different. There are even differences between twin brothers. Yet when Kṛṣṇa expanded Himself as the boys and calves, each boy and each calf appeared in its own original feature, with the same individual way of acting, the same tendencies, the same color, the same dress, and so on, for Kṛṣṇa manifested Himself with all these differences. This was Kṛṣṇa’s opulence.

TEXT 39

naite sureśā ṛṣayo na caite
tvam eva bhāṣīṣa bhid-āśraye ’pi

naite—thinking in this way; ṛṣayo—Baladeva; caite—the calves; bhid-āśraye—He (Baladeva).
Brahmā Stealing the Boys and Calves

sarvaṁ prthak tvam nigamāt katham vadety
uktena vṛttam prabhunā balo 'vait

na—not; ete—these boys; sura-iśāḥ—the best of the demigods; ṛṣayaḥ—great sages; na—not; ca—and; ete—these calves; tvam—You (Kṛśṇa); eva-alone; bhāśi—are manifesting; iśa—O supreme controller; bhītaśraye—in the existence of varieties of difference; api—even; sarvam—everything; prthak—existing; tvam—You (Kṛśṇa); nigamāt—briefly; katham—how; vada—please explain; iti—thus; uktena—having been requested (by Baladeva); vṛttam—the situation; prabhunā—(having been explained) by Lord Kṛśṇa; balāḥ—Baladeva; avait—understood.

TRANSLATION

Lord Baladeva said, “O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me.” Having thus been requested by Lord Baladeva, Kṛśṇa explained the whole situation, and Baladeva understood it.

PURPORT

Inquiring from Kṛśṇa about the actual situation, Lord Balarāma said, “My dear Kṛśṇa, 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. They are all You; You Yourself are playing as the calves and cows and boys. What is the mystery of this situation? Where have those other calves and cows and boys gone? And why are You expanding Yourself as the cows, calves and boys? Will You kindly tell Me what is the cause?” At the request of Balarāma, Kṛśṇa briefly explained the whole situation: how the calves and boys were stolen by Brahmā and how He was concealing the incident by expanding Himself so that people would not know that the original cows, calves and boys were missing. Balarāma understood, therefore, that this was not māyā but Kṛśṇa’s opulence. Kṛśṇa has all opulences, and this was but another opulence of Kṛśṇa.

“At first,” Lord Balarāma said, “I thought that these boys and calves
were a display of the power of great sages like Nārada, but now I see that all these boys and calves are You.” After inquiring from Kṛṣṇa, Lord Balarama understood that Kṛṣṇa Himself had become many. That the Lord can do this is stated in the Brahma-saṁhitā (5.33). Advaitam acyutam anādim ananta-rūpam: although He is one, He can expand Himself in so many forms. According to the Vedic version, ekaṁ bahu syām: He can expand Himself into many thousands and millions but still remain one. In that sense, everything is spiritual because everything is an expansion of Kṛṣṇa; that is, everything is an expansion either of Kṛṣṇa Himself or of His potency. Because the potency is nondifferent from the potent, the potency and the potent are one (sakti-śaktimātaṁ abhedaḥ). The Māyāvādis, however, say, cid-acit-samavayaḥ: spirit and matter are one. This is a wrong conception. Spirit (cit) is different from matter (acit), as explained by Kṛṣṇa Himself in Bhagavad-gītā (7.4-5):

bhūmir āpo 'nalo vāyuḥ  
kham mano buddhir eva ca  
ahaṅkāra iti yaṁ me  
bhinnā prakṛtir aśṭadhā  
apareyam itas tv anyām  
prakṛtir̥̤ viddhi me parām  
jīva-bhūtāṁ mahā-bāho  
yayedāṁ dhāryate jagat

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe.” Spirit and matter cannot be made one, for actually they are superior and inferior energies, yet the Māyāvādis, or Advaita-vādis, try to make them one. This is wrong. Although spirit and matter ultimately come from the same one source, they cannot be made one. For example, there are many things that come from our bodies, but although they come from the same source, they cannot be made one. We should be careful to note that al-
though the supreme source is one, the emanations from this source should be separately regarded as inferior and superior. The difference between the Māyāvāda and Vaiṣṇava philosophies is that the Vaiṣṇava philosophy recognizes this fact. Śrī Caitanya Mahāprabhu’s philosophy, therefore, is called acintya-bhedābheda—simultaneous oneness and difference. For example, fire and heat cannot be separated, for where there is fire there is heat and where there is heat there is fire. Nonetheless, although we cannot touch fire, heat we can tolerate. Therefore, although they are one, they are different.

TEXT 40

तावद etyātmabhūr ātma-
मानेनa truti-anēhasā
पुरोवद anbđaṁ kriḍantaṁ
dadrše sa-kalam harim

tāvat—for so long; etya—after returning; ātma-bhūḥ—Lord Brahmā; ātma-mānena—by his (Brahmā’s) own measurement; truṭi-anēhasā—by a moment’s time; purah-vat—just as previously; a-abđam—for one year (by human measurement of time); kriḍantaṁ—playing; dadṛśe—he saw; sa-kalam—along with His expansions; harim—Lord Hari (Śrī Kṛṣṇa).

TRANSLATION

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.

PURPORT

Lord Brahmā had gone away for only a moment of his time, but when he returned, a year of human time had passed. On different planets, the
The calculation of time is different. To give an example, a man-made satellite may orbit the earth in an hour and twenty-five minutes and thus complete one full day, although a day ordinarily takes twenty-four hours for those living on earth. Therefore, what was but a moment for Brahmā was one year on earth. Kṛṣṇa continued to expand Himself in so many forms for one year, but by the arrangement of yogamāyā no one could understand this but Balarāma.

After one moment of Brahmā’s calculation, Brahmā came back to see the fun caused by his stealing the boys and calves. But he was also afraid that he was playing with fire. Kṛṣṇa was his master, and he had played mischief for fun by taking away Kṛṣṇa’s calves and boys. He was really anxious, so he did not stay away very long; he came back after a moment (of his calculation). When Brahmā returned, he saw that all the boys, calves and cows were playing with Kṛṣṇa in the same way as when he had come upon them; by Kṛṣṇa’s display of yogamāyā, the same pastimes were going on without any change.

On the day when Lord Brahmā had first come, Baladeva could not go with Kṛṣṇa and the cowherd boys, for it was His birthday, and His mother had kept Him back for the proper ceremonial bath, called sāntika-snāna. Therefore Lord Baladeva was not taken by Brahmā at that time. Now, one year later, Brahmā returned, and because he returned on exactly the same day, Baladeva was again kept at home for His birthday. Therefore, although this verse mentions that Brahmā saw Kṛṣṇa and all the cowherd boys, Baladeva is not mentioned. It was five or six days earlier that Baladeva had inquired from Kṛṣṇa about the extraordinary affection of the cows and cowherd men, but now, when Brahmā returned, Brahmā saw all the calves and cowherd boys playing with Kṛṣṇa as expansions of Kṛṣṇa, but he did not see Baladeva. As in the previous year, Lord Baladeva did not go to the woods on the day Lord Brahmā appeared there.

**TEXT 41**

यावंतो गोकुले बाला: सत्ताः: सर्वं एव हि ।
मायास्ये श्रयन्ना मे नानापि पुनर्लिखिता: ॥४१॥

yāvanto gokule bālāḥ
sa-vatsāḥ sarvā eva hi
Lord Brahman 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.

PURPORT

For one year Lord Brahman kept the calves and boys lying down in a cave by his mystic power. Therefore when Brahma saw Lord Krsna still playing with all the cows and calves, he began trying to reason about what was happening. "What is this?" he thought. "Maybe I took those calves and cowherd boys away but now they have been taken from that cave. Is this what has happened? Has Krsna brought them back here?"

Then, however, Lord Brahman saw that the calves and boys he had taken were still in the same mystic mâyā into which he had put them. Thus he concluded that the calves and cowherd boys now playing with Krsna were different from the ones in the cave. He could understand that although the original calves and boys were still in the cave where he had put them, Krsna had expanded Himself and so the present demonstration of calves and boys consisted of expansions of Krsna. They had the same features, the same mentality and the same intentions, but they were all Krsna.

TEXT 42

mâyāsaye śayānā me
nādyāpi punar utthitāḥ

yāvantāḥ—whatsoever, as many as; gokula—in Gokula; bālāḥ—boys; sa-vatsāḥ—along with their calves; sarve—all; eva—indeed; hi—because; māyā-āśaye—on the bed of māyā; śayānāḥ—are sleeping; me—my; na—not; adya—today; api—even; punah—again; utthitāḥ—have risen.

TRANSLATION

Lord Brahman 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 illusionsed by my mystic potency. Who are they? Where did they come from?

PURPORT

Although appearing like calves, cows and cowherd boys, these were all Viṣṇu. Actually they were viṣṇu-tattva, not jīva-tattva. Brahmā was surprised. “The original cowherd boys and cows,” he thought, “are still where I put them last year. So who is it that is now keeping company with Kṛṣṇa exactly as before? Where have they come from?” Brahmā was surprised that his mystic power had been neglected. Without touching the original cows and cowherd boys kept by Brahmā, Kṛṣṇa had created another assembly of calves and boys, who were all expansions of viṣṇu-tattva. Thus Brahmā’s mystic power was superseded.
evam—in this way; eteṣu bhedeṣu—between these boys, who were existing separately; ciram—for a long time; dhyātvā—after thinking; saḥ—he; ātma-bhūḥ—Lord Brahmā; satyāḥ—real; ke—who; katare—who; na—are not; iti—thus; jñātum—to understand; na—not; istic—was able; kathāṅcana—in any way at all.

TRANSLATION

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.

PURPORT

Brahmā was puzzled. “The original boys and calves are still sleeping as I have kept them,” he thought, “but another set is here playing with Kṛṣṇa. How has this happened?” Brahmā could not grasp what was happening. Which boys were real, and which were not real? Brahmā was unable to come to any definite conclusion. He pondered the matter for a long while. “How can there be two sets of calves and boys at the same time? Have the boys and calves here been created by Kṛṣṇa, or has Kṛṣṇa created the ones lying asleep? Or are both merely creations of Kṛṣṇa?” Brahmā thought about the subject in many different ways. “After I go to the cave and see that the boys and calves are still there, does Kṛṣṇa go take them away and put them here so that I come here and see them, and does Kṛṣṇa then take them from here and put them there?” Brahmā could not figure out how there could be two sets of calves and cowherd boys exactly alike. Although thinking and thinking, he could not understand at all.

TEXT 44

एवं सम्मोहयनू विष्णुं विमोहं विभोमोहनम् ।
खैयेव मायायाजोधिपि स्थयेव विमोहितः ॥४४॥

evaṁ sammohayan viṣṇum
vimohāṁ viśva-mohanam
svayaiva māyayājo 'pi
svayam eva vimohitaḥ

evam—in this way; sammohayan—wanting to mystify; viṣṇum—the all-pervading Lord Kṛṣṇa; vimoham—who can never be mystified; viśva-mohanam—but who mystifies the entire universe; svaya—by his (Brahmā’s) own; eva—indeed; māyayā—by mystic power; ajalḥ—Lord Brahmā; api—even; svayam—himself; eva—certainly; vimohitaḥ—was put into bewilderment, became mystified.

TRANSLATION
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.

PURPORT
Brahmā wanted to bewilder Kṛṣṇa, who bewilders the entire universe. The whole universe is under Kṛṣṇa’s mystic power (mama māyā duratyayā), but Brahmā wanted to mystify Him. The result was that Brahmā himself was mystified, just as one who wants to kill another may himself be killed. In other words, Brahmā was defeated by his own attempt. In a similar position are the scientists and philosophers who want to overcome the mystic power of Kṛṣṇa. They challenge Kṛṣṇa, saying, “What is God? We can do this, and we can do that.” But the more they challenge Kṛṣṇa in this way, the more they are implicated in suffering. The lesson here is that we should not try to overcome Kṛṣṇa. Rather, instead of endeavoring to surpass Him, we should surrender to Him (sarva-dharmān parityajya mām ekaṁ śaraṇāṁ vraja).

Instead of defeating Kṛṣṇa, Brahmā himself was defeated, for he could not understand what Kṛṣṇa was doing. Since Brahmā, the chief person within this universe, was so bewildered, what is to be said of so-called scientists and philosophers? Sarva-dharmān parityajya mām ekaṁ śaraṇāṁ vraja. We should give up all our tiny efforts to defy the arrangement of Kṛṣṇa. Instead, whatever arrangements He proposes, we should accept. This is always better, for this will make us happy.
more we try to defeat the arrangement of Kṛṣṇa, the more we become implicated in Kṛṣṇa's māyā (daivi hy eṣa guṇamayī mama māyā duratyayā). But one who has reached the point of surrendering to the instructions of Kṛṣṇa (mām eva ye prapadyante) is liberated, free from kṛṣṇa-māyā (māyām tatām taranti te). 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? Similarly, what is the use of trying to challenge Kṛṣṇa?

From the next verse it is clear that 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. This is the position of the conditioned soul. Brahmā wanted to mystify Kṛṣṇa, but he himself was mystified.

The word viṣṇum is significant in this verse. Viṣṇu pervades the entire material world, whereas Brahmā merely occupies one subordinate post.

\[\text{yasyaika-niśvasita-kālam athāvalambya} \]
\[\text{jīvanti loma-vila-jā jagadāṇḍa-nāthāḥ} \]
\[(\text{Brahma-saṁhitā 5.48})\]

The word nāthāḥ, which refers to Lord Brahmā, is plural because there are innumerable universes and innumerable Brahmās. Brahmā is but a tiny force. This was exhibited in Dvārakā when Kṛṣṇa called for Brahmā. One day when Brahmā came to see Kṛṣṇa at Dvārakā, the doorman, at Lord Kṛṣṇa's request, asked, "Which Brahmā are you?" Later, when Brahmā inquired from Kṛṣṇa whether this meant that there was more than one Brahmā, Kṛṣṇa smiled and at once called for many Brahmās from many universes. The four-headed Brahmā of this universe then saw innumerable other Brahmās coming to see Kṛṣṇa and offer their respects. Some of them had ten heads, some had twenty, some had a hundred and some had a million heads. Upon seeing this wonderful exhibition, the four-headed Brahmā became nervous and began to think of himself as no more than a mosquito in the midst of many elephants. Therefore, what can Brahmā do to bewilder Kṛṣṇa?
TEXT 45

tamyāṁ tamovan naihāram
khadyotārcir ivāhani
mahatitara-māyaiśyaṁ
nihanty ātmani yuṇjataḥ

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.

PURPORT

When one wants to supersede a superior power, one’s own inferior power becomes ludicrous. Just as a glowworm in the daytime and snow at night have no value, Brahmā’s mystic power became worthless in the presence of Kṛṣṇa, for greater mystic power condemns inferior mystic power. On a dark night, the darkness produced by snow has no meaning. The glowworm appears very important at night, but in the daytime its glow has no value; whatever little value it has is lost. Similarly, Brahmā became insignificant in the presence of Kṛṣṇa’s mystic power. Kṛṣṇa’s māyā was not diminished in value, but Brahmā’s māyā was condemned. Therefore, one should not try to exhibit one’s insignificant opulence before a greater power:
Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

**PURPORT**

While Brahmā was contemplating, all the calves and cowherd boys immediately transformed into viṣṇu-mūrtis, having bluish complexions and wearing yellow garments. Brahmā was contemplating his own power and the immense, unlimited power of Kṛṣṇa, but before he could come to a conclusion, he saw this immediate transformation.
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. 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. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

PURPORT

All the Viṣṇu forms had four arms, with conchshell and other articles, but these characteristics are also possessed by those who have attained
sārūpya-mukti in Vaikuṇṭha and who consequently have forms exactly like the form of the Lord. However, these Viṣṇu forms appearing before Lord Brahmā also possessed the mark of Śrīvatsa and the Kaustubha gem, which are special characteristics possessed only by the Supreme Lord Himself. This proves that all these boys and calves were in fact directly expansions of Viṣṇu, the Personality of Godhead, not merely His associates of Vaikuṇṭha. Viṣṇu Himself is included within Kṛṣṇa. All the opulences of Viṣṇu are already present in Kṛṣṇa, and consequently for Kṛṣṇa to demonstrate so many Viṣṇu forms was actually not very astonishing.

The Śrīvatsa mark is described by the Vaiṣṇava-toṣaṇī as being a curl of fine yellow hair on the upper portion of the right side of Lord Viṣṇu’s chest. This mark is not for ordinary devotees. It is a special mark of Viṣṇu or Kṛṣṇa.

TEXT 49

आङ्घ्रीमस्ताकमापृणर्गुवृतमालावदवदमिः
कोमलाः सर्वगिरित्रेषु भृविपुण्यवद-अर्पिताः

āṅghri-mastakam āpūrnās
tulasi-nava-dāmabhīḥ
komalaiḥ sarva-gātreṣu
bhūri-puṇyavad-arpitaiḥ

ā-āṅghri-mastakam—from the feet up to the top of the head; āpūrṇāḥ—fully decorated; tulasi-nava-dāmabhīḥ—with garlands of fresh tulasi leaves; komalaiḥ—tender, soft; sarva-gātreṣu—on all the limbs of the body; bhūri-puṇyavad-arpitaiḥ—which were offered by devotees engaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on.

TRANSLATION

Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasi leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.
PURPORT

The word bhūri-PuñyaVad-arpitaiḥ is significant in this verse. These forms of Viṣṇu were worshiped by those who had performed pious activities (sukṛtiḥ) for many births and who were constantly engaged in devotional service (śravaṇam kīrtanam viṣṇoh). Bhakti, devotional service, is the engagement of those who have performed highly developed pious activities. The accumulation of pious activities has already been mentioned elsewhere in the Śrīmad-Bhāgavatam (10.12.11), where Śukadeva Gosvāmī says,

\[
\text{itham satām brahma-sukhānubhūtyā} \\
dāsyam gatānāṃ para-daivatena \\
māyāśritānāṃ nara-dārakeṇa \\
sākaṃ vijahruḥ kṛta-puñya-puñjāḥ
\]

"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."

In our Kṛṣṇa-Balarama Temple in Vṛndāvana, there is a tamāla tree that covers an entire corner of the courtyard. 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-Puñya.

TEXT 50

चन्द्रक्रांबित्स्परे। सारुणापञ्चविशिष्टे।|
श्कार्थेनामिव रजःसच्चान्या स्त्रपालकः ||५०||

\[
candrikā-viśada-smeraiḥ \\
sāruṇāpāṅga-viśiitaīḥ \\
svakārthānām iva rajah- \\
sattvābhyāṁ sraṣṭr-pālakāḥ
\]
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.

TRANSLATION

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.

PURPORT

Those Viṣṇu forms blessed the devotees with Their clear glances and smiles, which resembled the increasingly full light of the moon (śreyah-kairava-candrikā-vitaranam). 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, and Their glances resembled the mode of passion. Actually, in this verse the word rajah means not “passion” but “affection.” In the material world, rajo-guṇa is passion, but in the spiritual world it is affection. In the material world, affection is contaminated by rajo-guṇa and tamo-guṇa, but in the suddha-sattva the affection that maintains the devotees is transcendental.

The word svakārthānām refers to great desires. As mentioned in this verse, the glance of Lord Viṣṇu creates the desires of the devotees. A pure devotee, however, has no desires. Therefore Sanātana Gosvāmi comments that because the desires of devotees whose attention is fixed on Kṛṣṇa have already been fulfilled, 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. Thus the word svakārthānām refers to eagerness to serve Kṛṣṇa.

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.
TEXT 51

atmādi-stamba-paryantair
mūrtimadbhiṣ carācaraiḥ
nrtya-gītādy-anekārhaḥ
prthak prthag upāsitāḥ

atma-ādi-stamba-paryantaiḥ—from Lord Brahmā to the insignificant living entity; mūrti-madbhiṣ—assuming some form; cara-acaraiḥ—both the moving and the nonmoving; nrtya-gītā-ādi-aneka-arhaḥ—by many varied means of worship, such as dancing and singing; prthak prthak—differently; upāsitāḥ—who were being worshiped.

TRANSLATION

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.

PURPORT

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and karma, but everyone is engaged (jīvēra ‘svarūpa’ haya—kräṣnera ‘nitya-dāsa’); there is no one who is not serving. Therefore the mahā-bhāgavata, the topmost devotee, sees everyone as being engaged in the service of Krṣṇa; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vṛndāvana. But everyone is engaged in service. Denial of the service of the Lord is māyā.

ekale iṣvara krṣṇa, āra saba bhṛtya
yāre yaiče nācāya, se taiche kare nrtya
"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)

There are two kinds of living entities—the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahmā saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Viṣṇu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in Bhagavad-gītā (3.27) by the words prakṛteḥ kriyamāṇāni, 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. 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.

**TEXT 52**

अणिमाध्यायमहिमभिज्ञात्याभिविभूतित्यि: ।
चतुर्विषावतिभिः तत्तवाति: परितामहदादिभिः ॥५॥

anīmā-ādyair mahimabhīr
ajā-ādyāṁ vibhūtibhiḥ
catur-viṁśatibhiḥ tattvaiḥ
paritā mahad-ādibhiḥ

anīmā-ādyaiḥ—headed by anīmā; mahimabhīḥ—by opulences;
ajā-ādyāḥbhiḥ—headed by Ajā; vibhūtibhiḥ—by potencies; catuḥ-
viṁśatibhiḥ—twenty-four in number; tattvaiḥ—by elements for the
creation of the material world; paritāḥ—(all the viṣṇu-mūrtis) were
surrounded; mahat-ādibhiḥ—headed by the mahat-tattva.

**TRANSLATION**

All the viṣṇu-mūrtis were surrounded by the opulences, headed by anīmā-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.

PURPORT

In this verse the word mahimabhiḥ means aśvarya, or opulence. The Supreme Personality of Godhead can do whatever He likes. That is His aśvarya. No one can command Him, but He can command everyone. Śaḍ-aiśvarya-pūrṇam. The Lord is full in six opulences. The yoga-siddhis, the perfections of yoga, such as the ability to become smaller than the smallest (aṇīma-siddhi) or bigger than the biggest (mahima-siddhi), are present in Lord Viṣṇu. Śaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān (Cc. Ādi 1.3). The word ajā means māyā, or mystic power. Everything mysterious is in full existence in Viṣṇu.

The twenty-four elements mentioned are the five working senses (pañca-karmendriya), the five senses for obtaining knowledge (pañca-jñānendriya), the five gross material elements (pañca-mahābhūta), the five sense objects (pañca-tanmātra), the mind (manas), the false ego (ahaṅkāra), the mahat-tattva, and material nature (prakṛti). All twenty-four of these elements are employed for the manifestation of this material world. The mahat-tattva is divided into different subtle categories, but originally it is called the mahat-tattva.

TEXT 53

kāla-svabhāva-saṃskāra-kāmakaumudvānaḥ
svabhāva-saṃskāra-kāma-karma-guṇādibhiḥ
sva-mahi-dhvasta-mahibhir
mūrtimadbhir upāsitāḥ

kāla—by the time factor; svabhāva—own nature; saṃskāra—reformation; kāma—desire; karma—fruitive action; guṇa—the three modes of material nature; ādibhiḥ—and by others; sva-mahi-dhvasta-mahibhir—whose own independence was subordinate to the potency of the Lord; mūrti-madbhir—possessing form; upāsitāḥ—were being worshiped.
TRANSLATION

Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṃskāra (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 worshiping those viśṇu-mūrtis.

PURPORT

No one but Viṣṇu has any independence. If we develop consciousness of this fact, then we are in actual Kṛṣṇa consciousness. We should always remember that Kṛṣṇa is the only supreme master and that everyone else is His servant (ekale iśvara kṛṣṇa, āra saba bhrtya). Be one even Nārāyaṇa or Lord Śiva, everyone is subordinate to Kṛṣṇa (śiva-virīcini-nutam). Even Baladeva is subordinate to Kṛṣṇa. This is a fact.

ekale iśvara kṛṣṇa, āra saba bhrtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. Ādi 5.142)

One should understand that 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.

yas tu nārāyaṇam devam
brahma-rudrādi-daivataih
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam

“A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender.” No one can compare to Nārāyaṇa, or Kṛṣṇa. Kṛṣṇa is Nārāyaṇa, and Nārāyaṇa is also Kṛṣṇa, for Kṛṣṇa is the original Nārāyaṇa. Brahmā himself addresses Kṛṣṇa, nārāyaṇas tuam na hi sarva-dehinām: “You are also Nārāyaṇa. Indeed, You are the original Nārāyaṇa.” (Bhāg. 10.14.14)

Kāla, or the time factor, has many assistants, such as svabhāva, saṃskāra, kāma, karma and guṇa. Svabhāva, or one’s own nature, is
formed according to the association of the material qualities. Kāraṇam guṇa-saṅgo 'syā sad-asad-yoni-janmasu (Bg. 13.22). Sat and asat-svabhāva—one's higher or lower nature—is formed by association with the different qualities, namely sattva-guṇa, rajo-guṇa and tamo-guṇa. We should gradually come to the sattva-guṇa, so that we may avoid the two lower guṇas. This can be done if we regularly discuss Śrīmad-Bhāgavatam and hear about Kṛṣṇa's activities. Naṣṭa-prāyeśv abhadreśu nityam bhāgavata-sevāyā (Bhāg. 1.2.18). All the activities of Kṛṣṇa described in Śrīmad-Bhāgavatam, beginning even with the pastimes concerning Pūtanā, are transcendental. Therefore, 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.

Varnāśrama-dharma, therefore, is essential, for it can bring people to sattva-guṇa. Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye (Bhāg. 1.2.19). Tamo-guṇa and rajo-guṇa increase lust and greed, which implicate a living entity in such a way that he must exist in this material world in many, many forms. That is very dangerous. One should therefore be brought to sattva-guṇa by the establishment of varnāśrama-dharma and should develop the brahminical qualifications of being very neat and clean, rising early in the morning and seeing maṅgala-ārāti, and so on. In this way, one should stay in sattva-guṇa, and then one cannot be influenced by tamo-guṇa and rajo-guṇa.

tadā rajas-tamo-bhāvāḥ
   kāma-lobhādayaś ca ye
   ceta etair anāviddham
   sthitam sattve prasidati

(Bhāg. 1.2.19)

The opportunity for this purification is the special feature of human life; in other lives, this is not possible. Such purification can be achieved very easily by rādhā-kṛṣṇa-bhajana, devotional service rendered to Rādhā and Kṛṣṇa, and therefore Narottama dāsa Ṭhākura sings, hari hari viphale janama goṇāinu, indicating that unless one worships Rādhā-Kṛṣṇa, one's human form of life is wasted. Vāsudeve bhagavati bhakti-yogāḥ prayojitaḥ/ janayaty āśu vairāgyam (Bhāg. 1.2.7). By
engagement in the service of Vásudeva, one very quickly renounces ma-
terial life. The members of the Kṛṣṇa consciousness movement, for ex-
ample, being engaged in vāsudeva-bhakti, very quickly come to the stage
of being nice Vaiṣṇavas, so much so that people are surprised that mlec-
chas and yavanas are able to come to this stage. This is possible by vāsudeva-bhakti. But if we do not come to the stage of sattva-guṇa in this human life, then, as Narottama dāsa Ṭhākura sings, hari hari viphale janama goṇāinu—there is no profit in gaining this human form
of life.

Śrī Virarāghava Ācārya comments that each of the items mentioned in
the first half of this verse is a cause for material entanglement. Kāla, or
the time factor, agitates the modes of material nature, and svabhāva is
the result of association with these modes. Therefore Narottama dāsa Ṭhākura says, bhakta-sane vāsa. If one associates with bhaktas, then
one’s svabhāva, or nature, will change. Our Kṛṣṇa consciousness move-
ment is meant to give people good association so that this change may
take place, and we actually see that by this method people all over the
world are gradually becoming devotees.

As for sarīṅkāra, or reformation, this is possible by good association,
for by good association one develops good habits, and habit becomes sec-
ond nature. Therefore, bhakta-sane vāsa: let people have the chance to
live with bhaktas. Then their habits will change. In the human form of
life one has this chance. but as Narottama dāsa Ṭhākura sings, hari hari
viphale janama goṇāinu: if one fails to take advantage of this oppor-
tunity, one’s human life is wasted. We are therefore trying to save
human society from degradation and actually elevate people to the higher
nature.

As for kāma and karma—desires and activities—if one engages in de-
voctional service, one develops a different nature than if one engages in
activities of sense gratification, and of course the result is also different.
According to the association of different natures, one receives a particu-
lar type of body. Kāraṇāṁ guṇa-saṅgo ’syā sad-asad-yoni-janmasu
(Bg. 13.22). Therefore we should always seek good association, the
association of devotees. Then our life will be successful. A man is known
by his company. If one has the chance to live in the good association of
devotees, one is able to cultivate knowledge, and naturally one’s
character or nature will change for one’s eternal benefit.
TEXT 54

satya-jñaanantarätananda–måtraika-rasa–múrtayaḥ
asprṣṭa-bhūri–måhåtmyå
api hy upaniśad–dṛśåm

satya—eternal; jñaana—having full knowledge; ananta—unlimited; ānanda—fully blissful; mātra—only; eka–rasa—always existing; mūrtayaḥ—forms; asprṣṭa–bhūri–måhåtmyåḥ—whose great glory is not touched; api—even; hi—because; upaniśat–dṛśåm—by those jñaanis who are engaged in studying the Upaniṣads.

TRANSLATION

The viṣṇu–múrtis 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 jñaanis engaged in studying the Upaniṣads.

PURPORT

Mere śāstra–jñaana, or knowledge in the Vedas, does not help anyone understand the Personality of Godhead. Only one who is favored or shown mercy by the Lord can understand Him. This is also explained in the Upaniṣads (Mundaka Up. 3.2.3):

nāyam ātmå pravacanena labhyo
na medhaså na bahunå īṣrutena
yam evaśa vṝṇute tena labhyas
tasyaiśa ātmå vṝṇute tanum 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.”
One description given of Brahman is *satyaṁ brahma, ānanda-ṛūpam*: “Brahman is the Absolute Truth and complete ānanda, or bliss.” The forms of Viṣṇu, the Supreme Brahman, were one, but They were manifested differently. The followers of the *Upaniṣads*, however, cannot understand the varieties manifested by Brahman. This proves that Brahman and Paramātmā can actually be understood only through devotion, as confirmed by the Lord Himself in Śrīmad-Bhāgavatam (*bhaktyāhām ekaya grāhyaḥ, Bhāg. 11.14.21*). To establish that Brahman indeed has transcendental form, Śrila Viśvanātha Cakravartī Ṭhākura gives various quotations from the śāstras. In the *Śvetāśvatara Upaniṣad* (3.8), the Supreme is described as *āditya-varṇam tamasaḥ parastāt*, “He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance.” *Ānanda-mātram ajaraṁ purāṇam ekaṁ santāṁ bahudhā drṣyamānām*: “The Supreme is blissful, with no tinge of unhappiness. Although He is the oldest, He never ages, and although one. He is experienced in different forms.” *Sarve nityāḥ śāsvatās ca dehās tasya parātmanah*: “All the forms of that Supreme Person are eternal.” (*Mahā-varāha Purāṇa*) The Supreme Person has a form, with hands and legs and other personal features, but His hands and legs are not material. *Bhaktas* know that the form of Kṛṣṇa, or Brahman, is not at all material. Rather, Brahman has a transcendental form, and when one is absorbed in it, being fully developed in bhakti, one can understand Him (*premañjana-cchurita-bhakti-vilocanena*). The Māyāvādīs, however, cannot understand this transcendental form, for they think that it is material.

Transcendental forms of the Supreme Personality of Godhead in His person are so great that the impersonal followers of the *Upaniṣads* cannot reach the platform of knowledge to understand them. Particularly, the transcendental forms of the Lord are beyond the reach of the impersonalists, who can only understand, through the studies of the *Upaniṣads*, that the Absolute Truth is not matter and that the Absolute Truth is not materially restricted by limited potency.

Yet although Kṛṣṇa cannot be seen through the *Upaniṣads*, in some places it is said that Kṛṣṇa can in fact be known in this way. *Aupaniṣadaṁ puruṣam*: “He is known by the *Upaniṣads*.” This means that when one is purified by Vedic knowledge, one is then allowed to enter into devotional understanding (*mad-bhaktim labhate parām*).
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 Vedanta-sruti. (Bhāg. 1.2.12) The word śruta-grhītayā refers to Vedanta knowledge, not sentimentality. Śruta-grhīta is sound knowledge.

Lord Viṣṇu, Brahmā thus realized, is the reservoir of all truth, knowledge and bliss. He is the combination of these three transcendental features, and He is the object of worship for the followers of the Upaniṣads. Brahmā realized that all the different forms of cows, boys and calves transformed into Viṣṇu forms were not transformed by mysticism of the type that a yogī or demigod can display by specific powers invested in him. The cows, calves and boys transformed into viṣṇu-mūrtis, or Viṣṇu forms, were not displays of viṣṇu-māyā, or Viṣṇu energy, but were Viṣṇu Himself. The respective qualifications of Viṣṇu and viṣṇu-māyā are just like those of fire and heat. In heat there is the qualification of fire, namely warmth; and yet heat is not fire. The manifestation of the Viṣṇu forms of the boys, cows and calves was not like the heat, but rather like the fire—they were all actually Viṣṇu. Factually, the qualification of Viṣṇu is full truth, full knowledge and full bliss. Another example may be given with material objects, which may be reflected in many, many forms. For example, the sun is reflected in many waterpots, but the reflections of the sun in many pots are not actually the sun. There is no actual heat and light from the sun in the pot, although it appears as the sun. But each and every one of the forms Kṛṣṇa assumed was fully Viṣṇu.

We should discuss Śrīmad-Bhāgavatam daily as much as possible, and then everything will be clarified, for Bhāgavatam is the essence of all Vedic literature (nigama-kalpataror galitam phalam). It was written by Vyāsadeva (mahāmuni-krte) when he was self-realized. Thus the more we read Śrīmad-Bhāgavatam, the more its knowledge becomes clear. Each and every verse is transcendental.
Thus Lord Brahma 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.

PURPORT

By this incident, Lord Brahma was able to see how Krsna maintains the entire universe in different ways. It is because Krsna manifests everything that everything is visible.
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.

**PURPORT**

Brahmā was stunned because of transcendental bliss (*muhyanti yat sūrayah*). In his astonishment, all his senses were stunned, and he was unable to say or do anything. Brahmā had considered himself absolute, thinking himself the only powerful deity, but now his pride was subdued, and he again became merely one of the demigods—an important demigod, of course, but a demigod nonetheless. Brahmā, therefore, cannot be compared to God—Krṣṇa, or Nārāyaṇa. It is forbidden to compare Nārāyaṇa even to demigods like Brahmā and Śiva, what to speak of others.

“One who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa must certainly be considered an offender.” We should not equate the demigods with Nārāyaṇa, for even Śaṅkarācārya has forbidden this (*nārāyaṇaḥ paro ’vyaktāḥ*). Also, as mentioned in the *Vedas*, *eko nārāyaṇa āsīn na brahmā neśānaḥ*: “In the beginning of creation there was only the Supreme Personality, Nārāyaṇa, and there was no existence of Brahmā or Śiva.” Therefore, one who at the end of his
life remembers Nārāyaṇa attains the perfection of life (ante nārāyaṇa-smṛtiḥ).

TEXT 57

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 Sarasvati, 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.
Brahmā was completely mystified. He could not understand what he was seeing, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā’s position, then removed that yogamāyā covering. In this verse, Brahmā is referred to as īresa. Īrā means Sarasvati, the goddess of learning, and Īresā is her husband, Lord Brahmā. Brahmā, therefore, is most intelligent. But even Brahmā, the lord of Sarasvatī, was bewildered about Kṛṣṇa. Although he tried, he could not understand Lord Kṛṣṇa. In the beginning the boys, the calves and Kṛṣṇa Himself had been covered by yogamāyā, which later displayed the second set of calves and boys, who were Kṛṣṇa’s expansions, and which then displayed so many four-armed forms. Now, seeing Brahmā’s bewilderment, Lord Kṛṣṇa caused the disappearance of that yogamāyā. One may think that the māyā taken away by Lord Kṛṣṇa was mahāmāyā, but Śrīla Viśvanātha Cakravartī Thākura comments that it was yogamāyā, the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest. The potency which covers the actual reality and displays something unreal is mahāmāyā, but the potency by which the Absolute Truth is sometimes manifest and sometimes not is yogamāyā. Therefore, in this verse the word ajā refers to yogamāyā.

Kṛṣṇa’s energy—His māyā-śakti, or svarūpa-śakti—is one, but it is manifested in varieties. Parāśya śaktir vividhaiva śrīyate (Śvetāsvatara Up. 6.8). The difference between Vaiśnavas and Māyāvādīs is that Māyāvādīs say that this māyā is one, whereas Vaiśnavas recognize its varieties. There is unity in variety. For example, in one tree, there are varieties of leaves, fruits and flowers. Varieties of energy are required for performing the varieties of activity within the creation. To give another example, in a machine all the parts may be iron, but the machine includes varied activities. Although the whole machine is iron, one part works in one way, and other parts work in other ways. One who does not know how the machine is working may say that it is all iron; nonetheless, in spite of its being iron, the machine has different elements, all working differently to accomplish the purpose for which the machine was made. One wheel runs this way, another wheel runs that way, functioning naturally in such a way that the work of the machine goes on. Consequently we give different names to the different parts of the machine, saying, “This is a wheel,” “This is a screw,” “This is a spindle,” “This
is the lubrication,” and so on. Similarly, as explained in the *Vedas,*

parāsya śaktir vividhaiva śṛṣṭyate
svābhāvikī jñāna-bala-kriyā ca

Kṛṣṇa’s power is variegated, and thus the same śakti, or potency, works in variegated ways. *Vividhā* means “varieties.” There is unity in variety. Thus *yogamāyā* and *mahāmāyā* are among the varied individual parts of the same one potency, and all of these individual potencies work in their own varied ways. The *samvit,* *sandhinī* and *āhlādinī* potencies—Kṛṣṇa’s potency for existence, His potency for knowledge and His potency for pleasure—are distinct from *yogamāyā.* Each is an individual potency. The *āhlādinī* potency is Rādhārāṇī. As Svarūpa Dāmodara Gosvāmī has explained, *rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmāt* (Cc. Ādi 1.5). The *āhlādinī-śakti* is manifested as Rādhārāṇī, but Kṛṣṇa and Rādhārāṇī are the same, although one is potent and the other is potency.

Brahmā was mystified about Kṛṣṇa’s opulence (*nija-mahimani*) because this opulence was *atarkya,* or inconceivable. With one’s limited senses, one cannot argue about that which is inconceivable. Therefore the inconceivable is called *acintya,* that which is beyond *cintya,* our thoughts and arguments. *Acintya* refers to that which we cannot contemplate but have to accept. Śrīla Jīva Gosvāmī has said that unless we accept *acintya* in the Supreme, we cannot accommodate the conception of God. This must be understood. Therefore we say that the words of *śāstra* should be taken as they are, without change, since they are beyond our arguments. *Acintyāḥ khalu ye bhāvā na tāṁs tarkena yojayet:* “That which is *acintya* cannot be ascertained by argument.” People generally argue, but our process is not to argue but to accept the Vedic knowledge as it is. When Kṛṣṇa says, “This is superior, and this is inferior,” we accept what He says. It is not that we argue, “Why is this superior and that inferior?” If one argues, for him the knowledge is lost.

This path of acceptance is called *avaroha-panthā.* The word *avaroha* is related to the word *avatāra,* which means “that which descends.” The materialist wants to understand everything by the *āroha-panthā*—by argument and reason—but transcendental matters cannot be understood in this way. Rather, one must follow the *avaroha-panthā,* the process of
descending knowledge. Therefore one must accept the paramparā system. And the best paramparā is that which extends from Kṛṣṇa (evoṁ paramparā-prāptam). What Kṛṣṇa says, we should accept (imam rājaṁ rājarṣayo viduh). This is called the avaroha-panthā.

Brahmā, however, adopted the āroha-panthā. He wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified. 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. There is no alternative. Na tāṁs tarkeṇa yojayet. This submission marks the difference between Kṛṣṇa-ites and Māyāvādīs.

The phrase atan-nirasana refers to the discarding of that which is irrelevant. (Atat means "that which is not a fact.") Brahman is sometimes described as asthūlam anaṁv ahrasvam adirgham, "that which is not large and not small, not short and not long." (Brhad-āranyaka Up. 5.8.8) Neti neti: "It is not this, it is not that." But what is it? In describing a pencil, one may say, "It is not this; it is not that," but this does not tell us what it is. This is called definition by negation. In Bhagavad-gītā, Kṛṣṇa also explains the soul by giving negative definitions. Na jāyate mriyate vā: "It is not born, nor does it die. You can hardly understand more than this." But what is it? It is eternal. Ajo nityah sāśvato yam purāṇo na hanyate hanyamdne sarire: "It is unborn, eternal, ever-existing, undying and primeval. It is not slain when the body is slain." (Bg. 2.20) In the beginning the soul is difficult to understand, and therefore Kṛṣṇa has given negative definitions:

nainam chindanti śastrāṇi
nainam dahati pāvakaḥ
na cainam kledayanty āpo
na śoṣayati mārutaḥ

"The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind." (Bg. 2.23) Kṛṣṇa says, "It is not burned by fire." Therefore, one has to imagine what it is that is not burned by fire. This is a negative definition.
TEXT 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.

PURPORT

We actually do not die. At death, we are merely kept inert for some time, just as during sleep. At night we sleep, and all our activities stop, but as soon as we arise, our memory immediately returns, and we think, “Oh, where am I? What do I have to do?” This is called *suptotthita-nyāya*. Suppose we die. “Die” means that we become inert for some time and then again begin our activities. This takes place life after life, according to our *karma*, or activities, and *svabhāva*, or nature by association. Now, in the human life, if we prepare ourselves by beginning the activity of our spiritual life, we return to our real life and attain perfection. Otherwise, according to *karma*, *svabhāva*, *prakṛti* and so on, our varieties of life and activity continue, and so also do our birth and death. As explained by Bhaktivinoda Ṭhākura, *māyāra vaśe, yāccha bhesa, khāccha ḫabdubu bhāi*: “My dear brothers, why are you being washed...
away by the waves of māyā?” One should come to the spiritual platform, and then one’s activities will be permanent. Kṛta-puṇya-puñjāḥ: this stage is attained after one accumulates the results of pious activities for many, many lives. Janma-koṭi-sukṛtaṁ na labhyate (Cc. Madhya 8.70). The Kṛṣṇa consciousness movement wants to stop koṭi-janma, repeated birth and death. In one birth, one should rectify everything and come to permanent life. This is Kṛṣṇa consciousness.

TEXT 59

sapady evabhitaḥ paśyan
dīso 'paśyat puraḥ-sthitam
vṛndāvanam janājīva-
drumākīrṇāṁ samā-priyam

sapadi—immediately; eva—indeed; abhitaḥ—on all sides; paśyan—looking; dīṣaḥ—in the directions; apaśyat—Lord Brahmā saw; puraḥ-sthitam—situated in front of him; vṛndāvanam—Vṛndāvana; janājīva-druma-ākīrṇam—dense with trees, which were the means of living for the inhabitants; samā-priyam—and which was equally pleasing in all seasons.

TRANSLATION

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.

PURPORT

Janājīva-drumākīrṇam: trees and vegetables are essential, and they give happiness all year round, in all seasons. That is the arrangement in Vṛndāvana. It is not that in one season the trees are pleasing and in another season not pleasing; rather, they are equally pleasing throughout the seasonal changes. Trees and vegetables provide the real
means of livelihood recommended for everyone. *Sarva-kāma-dughā mahī* (Bhāg. 1.10.4). Trees and vegetables, not industry, provide the real means of life.

**TEXT 60**

\[\text{yatra naisarga-durvairāḥ} \]
\[\text{sahāsan nr-mṛgādayāḥ} \]
\[\text{mitrāṇiṁvājīvāsā-} \]
\[\text{druta-ruṭ-tarṣakādikam} \]

\text{yatra—where; naisarga—by nature; durvairāḥ—living in enmity; saha āsan—live together; nr—human beings; mṛga-ādayāḥ—and animals; mitrāṇi—friends; iva—like; ajīta—of Lord Śrī Kṛṣṇa; āvāsa—residence; druta—gone away; ruṭ—anger; tarṣaka-ādikam—thirst and so on.}

**TRANSLATION**

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.

**PURPORT**

The word *vana* means “forest.” We are afraid of the forest and do not wish to go there, but in Vṛndāvana the forest animals are as good as demigods, for they have no envy. Even in this material world, in the forest the animals live together, and when they go to drink water they do not attack anyone. Envy develops because of sense gratification, but in Vṛndāvana there is no sense gratification, for the only aim is Kṛṣṇa’s satisfaction. Even in this material world, the animals in Vṛndāvana are not envious of the *sādhus* who live there. The *sādhus* keep cows and supply milk to the tigers, saying, “Come here and take a little milk.” Thus envy and malice are unknown in Vṛndāvana. That is the difference between Vṛndāvana and the ordinary world. 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. Kṛṣṇottama-gāna-nar- tana-parau. Whether a gosvāmī or a tiger or other ferocious animal, everyone’s business is the same—to please Kṛṣṇa. Even the tigers are also devotees. This is the specific qualification of Vṛndāvana. In Vṛndāvana everyone is happy. 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. One may sometimes think that the monkeys in Vṛndāvana are envious, because 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. This is Vṛndāvana life. 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.” This mentality cannot appear all of a sudden, but it will gradually develop with Kṛṣṇa consciousness; by sādhana, one can come to this platform.

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. The value of Kṛṣṇa consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Kṛṣṇa movement 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.” This is the nature of Vṛndāvana. Harāv abhaktasya kuto mahad-guṇāḥ: without Kṛṣṇa consciousness, happiness is impossible; one may struggle, but one cannot have happiness. We are therefore trying to give human society the opportunity for a life of happiness, good health, peace of mind and all good qualities through God consciousness.

TEXT 61
Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

PURPORT
The word agādha-bodham, meaning “full of unlimited knowledge,” is significant in this verse. The Lord’s knowledge is unlimited, and therefore one cannot touch where it ends, just as one cannot measure the ocean. What is the extent of our intelligence in comparison to the vast expanse of water in the ocean? On my passage to America, how insignificant the ship was, like a matchbox in the midst of the ocean. 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.

The word advayam, meaning “one without a second,” is also significant. 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.”
Brahma, however, was able to understand that the Supreme Personality is Krsna. Isvarah paramah krṣṇah. Another of Kṛṣṇa’s names, therefore, is paramesvara.

Now Brahma saw Kṛṣṇa, the Supreme Personality of Godhead, appearing as a cowherd boy in Vrindavana, not demonstrating His opulence but standing just like an innocent boy with some food in His hand, loitering with His cowherd boyfriends, calves and cows. Brahma did not see Kṛṣṇa as catur-bhuja, the opulent Nārāyaṇa; rather, he simply saw an innocent boy. Nonetheless, he could understand that although Kṛṣṇa was not demonstrating His power, He was the same Supreme Person. People generally do not appreciate someone unless he shows something wonderful, but here, although Kṛṣṇa did not manifest anything wonderful, Brahma could understand that the same wonderful person was present like an ordinary child, although He was the master of the whole creation. Thus Brahma prayed, govindam ādi-puruṣam tam aham bhajami: “You are the original person, the cause of everything. I bow down to You.” This was his realization. Tam aham bhajami. This is what is wanted. Vedeṣu durlabham: one cannot reach Kṛṣṇa merely by Vedic knowledge. Adurlabham ātma-bhaktau: but when one becomes a devotee, then one can realize Him. Brahma, therefore, became a devotee. In the beginning he was proud of being Brahma, 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 bhajami.”

Kṛṣṇa was playing like a dramatic actor. Because Brahma had some false prestige, thinking that he had some power, Kṛṣṇa showed him his real position. A similar incident occurred when Brahma went to see Kṛṣṇa in Dvārakā. When Kṛṣṇa’s doorman informed Lord Kṛṣṇa that Lord Brahma had arrived, Kṛṣṇa responded, “Which Brahma? Ask him which Brahma.” The doorman relayed this question, and Brahma was astonished. “Is there another Brahma besides me?” he thought. When the doorman informed Lord Kṛṣṇa, “It is four-headed Brahma,” Lord Kṛṣṇa said, “Oh, four-headed. Call others. Show him.” This is Kṛṣṇa’s position. For Kṛṣṇa the four-headed Brahma is insignificant, to say nothing of “four-headed scientists.” Materialistic scientists think that although this planet earth is full of opulence, all others are vacant. Because they simply speculate, this is their scientific conclusion. But from the Bhāgavatam we understand that the entire universe is full of living en-
tities everywhere. Thus it is the folly of the scientists that although they
do not know anything, they mislead people by presenting themselves as
scientists, philosophers and men of knowledge.

TEXT 62

德拉 ตเวระ นิจधरणतोजतीय

พรथव्यां वपुः कनकरण्डमिवाभिपत्य।

स्त्रयः चतुर्मूकटकोटिदिमिभ्रियुग्मं

नत्वा खुदुंखुजलेक्ष्योषेक्रमु। ॥६२॥

dṛśtvā tvareṇa nija-dharaṇato 'vatīrya
prthvyāṁ vapuh kanaka-danḍam ivābhipātya
spṛṣṭvā catur-mukuta-kotiḥbhir anghri-yugmam
natvā mud-aśru-sujalair akṛtābhisekam

Translation:

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.

Purport:

Lord Brahmā bowed down like a stick, and because 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. Daṇḍa means
“stick,” and _vat_ means “like.” It is not that one should simply say, “_danda_ _vat._” Rather, one must fall down. Thus Brahmā fell down, touching his foreheads to the lotus feet of Kṛṣṇa, and his crying in ecstasy is to be regarded as an _abhiseka_ bathing ceremony of Kṛṣṇa’s lotus feet.

He who appeared before Brahmā as a human child was in fact the Absolute Truth, Parabrahman ( _brahmeti paramātmeti bhagavān iti śabd-yate_). The Supreme Lord is _narakṛti_; that is, He resembles a human being. It is not that He is four-armed ( _caitur-bāhu_). Nārāyaṇa is _caitur-bāhu_, but the Supreme Person resembles a human being. This is also confirmed in the Bible, where it is said that man was made in the image of God.

Lord Brahmā saw that Kṛṣṇa, in His form as a cowherd boy, was Parabrahman, the root cause of everything, but was now appearing as a human child, loitering in Vṛndāvana with a morsel of food in His hand. Astonished, Lord Brahmā hastily got down from his swan carrier and let his body fall to the earth. 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. Although his intelligence works in every direction, he surrendered everything before the boy Kṛṣṇa.

It is mentioned that Brahmā washed the feet of Kṛṣṇa with his tears, and here the word _sujalaiḥ_ indicates that his tears were purified. As soon as _bhakti_ is present, everything is purified ( _sarvopādhi-vinirmuktam_). Therefore Brahmā’s crying was a form of _bhakty-anubhāva_, a transformation of transcendental ecstatic love.

**TEXT 63**

_उत्थायोत्तथाय कृष्णस्य चिरस्य पादयोः पतनः ।
आस्ते महित्वं श्राण्ड्यं स्मृत्वा स्मृत्वा पुनः पुनः॥ ६ ५ ॥_

_utterthāyotthāya kṛṣṇasya_
_cirasya pādayoh patan_
_āste mahitvam prāg-drṣtam_
_smṛtvā smṛtvā punah punah_
utthāya utthāya—rising repeatedly; krṣṇasya—of Lord Kṛṣṇa; ciraṣya—for a long time; pādayoh—at the lotus feet; patan—falling down; āste—remained; mahitvam—the greatness; prāk-dṛśtam—which he had previously seen; smṛtvā smṛtvā—remembering and remembering; punah punah—again and again.

TRANSLATION
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.

PURPORT
As stated in one prayer,

srutim apare smṛtim itare
bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandāṁ vande
yasyālinde param brahma

“Let others study the Vedas, smṛti and Mahābhārata, fearing material existence, but I shall worship Nanda Mahārāja, in whose courtyard is crawling the Supreme Brahman. Nanda Mahārāja is so great that the Parabrahman is crawling in his yard, and therefore I shall worship him.”

(Padyāvali 126)

Brahmā was falling down in ecstasy. Because of the presence of the Supreme Personality of Godhead, who exactly resembled a human child, Brahmā was naturally astonished. Therefore with a faltering voice he offered prayers, understanding that here was the Supreme Person.

TEXT 64

शनैःयोत्थाय विस्मृत्य लोचने
मुकुन्दश्रीरीष्य विन्द्रकल्पः ।
क्रृताज्ञातं प्रभवानु समाहितं:
सचेष्ठयुगंद्रयैलतेतुषयः ॥६४॥
Then, rising very gradually and wiping his two eyes, Lord Brahma looked up at Mukunda. Lord Brahma, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

**PURPORT**

Brahma, being very joyful, began to shed tears, and he washed the lotus feet of Kṛṣṇa with his tears. Repeatedly he fell and rose as he recalled the wonderful activities of the Lord. After repeating obeisances for a long time, Brahma stood up and smeared his hands over his eyes. Śrila Viśvanātha Cakravarti Ṭhākura comments that the word *locane* indicates that with his two hands he wiped the two eyes on each of his four faces. Seeing the Lord before him, Brahma began to offer prayers with great humility, respect and attention.

*Thus end the Bhaktivedanta purports of the Tenth Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Stealing of the Boys and Calves by Brahma.”*
Appendixes
The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent religious scholar and the founder of sixty-four Gaṇḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the Bhagavad-gītā, assisted the Gaṇḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West and is published in nineteen languages.

Recognizing Śrīla Prabhupāda’s philosophical learning and devotion, the Gaṇḍīya Vaiṣṇava Society honored him in 1947 with the title “Bhaktivedanta.” In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, adopting the vānaprastha (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Radhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (sannyāsa) in 1959. At Radhā-Dāmodara, Śrīla Prabhupāda began work on his life’s masterpiece: a multivolume translation of and commentary on the eighteen-thousand-verse Śrīmad-Bhāgavatam (Bhāgavata Purāṇa). He also wrote Easy Journey to Other Planets.

After publishing three volumes of the Bhāgavatam, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes
of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred āśramas, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vrindaban, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vrindaban, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the Gurukula school in Dallas, Texas. Since then, under his supervision, his disciples have established children’s schools throughout the United States and the rest of the world. As of 1978, there are ten gurukula schools worldwide, with the principal educational center now located in Vrṇḍāvana, India.

Śrīla Prabhupāda also inspired the construction of several large international cultural centers in India. The center at Śrīdhāma Māyāpur in West Bengal is the site for a planned spiritual city, an ambitious project for which construction will extend over the next decade. In Vrṇḍāvana, India, is the magnificent Kṛṣṇa-Balarāma Temple and International Guesthouse. There is also a major cultural and educational center in Bombay. Other centers are planned in a dozen other important locations on the Indian subcontinent.

Śrīla Prabhupāda’s most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into twenty-eight languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world’s largest publisher of books in the field of Indian religion and philosophy.
In just twelve years, in spite of his advanced age, Śrīla Prabhupāda circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.
References

The purports of Śrīmad-Bhāgavatam are all confirmed by standard Vedic authorities. The following authentic scriptures are specifically cited in this volume:

*Bhagavad-gītā*, 17, 40, 55, 58, 59, 68

*Brahma-samhitā*, 3, 21, 40, 47

*Bṛhad-āraṇyaka Upaniṣad*, 68

*Caitanya-caritāmṛta*, 54–55, 56, 57, 67, 70

*Muṇḍaka Upaniṣad*, 60

*Padyāvali*, 77

Śrīmad-Bhāgavatam, 13, 14, 17, 52, 57, 58, 61, 62, 71

Śvetāsvatara Upaniṣad, 15, 61, 66
Glossary

A

Abhiṣeka—a bathing ceremony, particularly for the coronation of a king or the installation of the Lord’s Deity form.
Ācārya—a spiritual master who teaches by example.
Acintya-bheda-bheda-tattva—the philosophy of the inconceivably simultaneous oneness and difference of the Lord and His creation, first propagated by Śrī Caitanya Mahāprabhu.
Advaita-vādīs—See: Māyāvādīs
Aghāsura—the python-shaped demon sent by Kaṁsa to kill Kṛṣṇa.

B

Balarāma (Baladeva)—a plenary expansion of the Personality of Godhead, appearing as the son of Rohiṇī and elder brother of Lord Kṛṣṇa.
Bhagavad-gītā—the battlefield discourse between the Supreme Lord, Kṛṣṇa, and His devotee Arjuna expounding devotional service as both the principal means and the ultimate end of spiritual perfection.
Bhakta—a devotee of the Supreme Lord, Kṛṣṇa.
Bhakti-yoga—linking with the Supreme Lord by devotional service.
Brahmā—the first created living being and secondary creator of the material universe.
Brāhmaṇa—one wise in the Vedas who can guide society; the first Vedic social order.

C

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who descended to teach love of God through the sankirtana movement.
Catur-bhūja—four-armed.

G

Gokula—See: Vṛndāvana
Gopīs—Kṛṣṇa’s cowherd girl friends, His most confidential servitors.
Gosvāmi—one who has become master of his own senses.
J
Jiva-tattva—the individual living entities, who are atomic parts of the Lord.
Jñāni—one who cultivates transcendental knowledge by empirical speculation.

M
Mahābhārata—Vyāsadeva’s epic history of the Kurukṣetra war.
Mahāmāyā—See: Māyā
Mahat-tattva—the total material energy in its original, undifferentiated form.
Maṅgala-ārātriṇa—the daily early-morning ceremony of worship for the Deity of the Supreme Lord.
Mantra—a Vedic sound vibration that can deliver the mind from illusion.
Māyā—the inferior, illusory energy of the Supreme Lord, which rules over this material creation; also, forgetfulness of one’s relationship with Kṛṣṇa.
Māyāvādīs—impersonal philosophers who say that the Supreme Lord cannot have a spiritual body.
Mlecchas—uncivilized humans, outside the Vedic system of society, who are generally meat-eaters.
Mukunda—a name of the Supreme Personality of Godhead, who is the giver of liberation.

N
Nārāyaṇa—a name of the Supreme Personality of Godhead, who is the source and goal of all living beings.

P
Parabrahman—the Supreme Absolute Truth as the Personality of Godhead, Viṣṇu, or Kṛṣṇa.
Paramahāṁsa—“topmost swan”; a person on the highest platform of God consciousness.
Paramātma—Lord Viṣṇu as the Supersoul present within the heart of every individual living being.
Parampara—a disciplic succession of spiritual masters.
Glossary

**Prakṛti**—material nature.
**Prasāda**—“the Lord’s mercy”; food which has become spiritualized by first being offered for God’s pleasure.

**R**

**Rajo-guṇa**—passion, one of the three modes which control material existence.
**Rāvana**—the demoniac ruler who was killed by Lord Rāmacandra.

**S**

**Sādhana**—the beginning phase of devotional service as regulated practice.
**Sādhus**—saintly persons.
**Śaṅkarācārya**—the incarnation of Lord Śiva who, ordered by the Supreme Lord, propagated the famous Māyāvāda philosophy, which maintains that there is no distinction between the Lord and the living entities.
**Sārūpya-mukti**—the liberation of achieving a spiritual form similar to that of the Supreme Lord.
**Śāstras**—revealed scriptures, such as the Vedic literature.
**Śītā**—the eternal consort of Lord Rāmacandra.
**Śiva**—the demigod in charge of the mode of ignorance and the destruction of the material manifestation.
**Smṛti**—supplementary Vedic scriptures, apart from the original *Vedas.*
**Śuddha-sattva**—the transcendental platform of “pure goodness,” beyond the material modes of goodness, passion and ignorance.

**T**

**Tamo-guṇa**—ignorance, one of the three modes which control material existence.
**Tilaka**—auspicious clay marks that sanctify a devotee’s body as a temple of the Lord.
**Tulasi**—the sacred plant whose leaves are especially dear to Lord Kṛṣṇa.

**U**

**Upaniṣads**—the philosophic portions of the *Vedas.*
V

Vaikuṇṭha—the kingdom of God, which is “free from anxiety.”

Vaiṣṇava—a devotee of the Supreme Lord, Viṣṇu, or Kṛṣṇa.

Vedānta—the summary presentation of “the final conclusion of Vedic knowledge,” compiled by Śrī Vyāsadeva in concise codes.

Vedas—the original revealed scriptures, first spoken by the Lord Himself.

Viṣṇu—Lord Kṛṣṇa’s expansions in Vaikuṇṭha and for the creation and maintenance of the material universes.

Viṣṇu-mūrtis—forms of the Supreme Lord.

Viṣṇu-tattva—the different direct expansions of the Lord, each of whom is the same Supreme Person.

Vraja(bhūmi)—See: Vṛndāvana

Vṛndāvana—Kṛṣṇa’s eternal abode, where He fully manifests His quality of sweetness; the village on this earth in which He appeared five thousand years ago.

Y

Yajña—sacrifice performed for the satisfaction of the Supreme Lord.

Yavanas—barbarians.

Yogi—a transcendentalist who, in one way or another, is striving for union with the Supreme.
Sanskrit Pronunciation Guide

Vowels

अ आ इ ई उ ऊ ऋ र ख्र ल् ए ऐ ओ औ ओ

- m (anusvāra) - h (visarga)

Consonants

Gutturals: क ka ख kha ग ga घ gha ङ ŋa
Palatals: च ca छ cha ज ja झ jha ञ ṇa
Cerebrals: ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa
Dentals: त ta थ tha द da ध dha न na
Labials: प pa फ pha ब ba भ bha म ma
Semivowels: य ya र ra ल la व va
Sibilants: श śa ष ṣa झ sa
Aspirate: ह ha ॐ (avagraha) – the apostrophe

The numerals are: ०-० १-१ २-२ ३-३ ४-४ ५-५ ६-६ ७-७ ८-८ ९-९

The vowels above should be pronounced as follows:

a – like the a in organ or the u in but
ä – like the a in far but held twice as long as short a
i – like the i in pin
i – like the i in pique but held twice as long as short i
u — like the u in push.
ū — like the u in rule but held twice as long as short u.
r — like the ri in rim.
ṛ — like ree in reed.
l — like l followed by r (lr).
e — like the e in they.
ai — like the ai in aisle.
o — like the o in go.
au — like the ow in how.
ṁ (anusvara) — a resonant nasal like the n in the French word bon.
h (visarga) — a final h-sound: aḥ is pronounced like aha; iḥ like ihi.

The vowels are written as follows after a consonant:

- a
- ā
- ī
- u
- ē
- ū
- ṛ
- e
- ai
- o
- ō
- au

For example:

क ka का kā कि� ki की kī कु ku कू kū कः kr कः kṛ के ke कै kai को ko कौ kau

The vowel “a” is implied after a consonant with no vowel symbol.

The symbol virāma (\‘) indicates that there is no final vowel: कू

The consonants are pronounced as follows:

k — as in kite
kh — as in Eckhart
g — as in give
gh — as in dig-hard
ṅ — as in sing
c — as in chair
ch — as in staunch-heart
j — as in joy
k — as in kite
kḥ — as in Eckhart
g — as in give
gh — as in dig-hard
ṅ — as in sing
c — as in chair
ch — as in staunch-heart
j — as in joy
k — as in kite
kḥ — as in Eckhart
g — as in give
gh — as in dig-hard
ṅ — as in sing
c — as in chair
ch — as in staunch-heart
j — as in joy

t — as in tub but with tongue against teeth.
th — as in light-heart but with tongue against teeth.
d – as in *dove* but with tongue against teeth
dh – as in *red-hot* but with tongue against teeth
n – as in *nut* but with tongue between teeth
p – as in *pine*
l – as in *light*
ph – as in *uphill* (not *f*)
v – as in *vine*
b – as in *bird*
ś (palatal) – as in the *s* in the German word *sprechen*
bh – as in *rub-hard*
ṣ (cerebral) – as the *sh* in *shine*
m – as in *mother*
s – as in *sun*
y – as in *yes*
h – as in *home*
r – as in *run*

Generally two or more consonants in conjunction are written together in a special form, as for example: ढ क्षा ठ tra

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long (twice as long as the short) syllables. A long syllable is one whose vowel is long (ā, ī, ū, e, ai, o, au), or whose short vowel is followed by more than one consonant (including anusvāra and visarga). Aspirated consonants (such as kha and gha) count as only single consonants.
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### Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. The first column gives the Sanskrit transliteration, and the second and third columns, respectively, list the chapter-verse reference and page number for each verse.

<table>
<thead>
<tr>
<th>Sanskrit Transliteration</th>
<th>Chapter-Verse Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>aho 'tiranyam pulinam vayasyāḥ</td>
<td>13.5 6</td>
<td></td>
</tr>
<tr>
<td>ambhojanā-jaṇis tad-antara-gato</td>
<td>13.15 15</td>
<td></td>
</tr>
<tr>
<td>āṅghri-mastakam āpārās</td>
<td>13.49 51</td>
<td></td>
</tr>
<tr>
<td>animādyair mahimābhir</td>
<td>13.52 55</td>
<td></td>
</tr>
<tr>
<td>anise 'pi draśtuṁ kim idam iti vā</td>
<td>13.57 65</td>
<td></td>
</tr>
<tr>
<td>asprṣṭa-bhūri-māhātmyāḥ</td>
<td>13.54 60</td>
<td></td>
</tr>
<tr>
<td>āste mahītvaṁ prāg-dṛṣṭam</td>
<td>13.63 76</td>
<td></td>
</tr>
<tr>
<td>ātmādi-stamba-paryantair</td>
<td>13.51 54</td>
<td></td>
</tr>
<tr>
<td>atra bhoktavyam asmābhīr</td>
<td>13.6 7</td>
<td></td>
</tr>
<tr>
<td><strong>B</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhārataivaṁ vatsa-peṣu</td>
<td>13.12 12</td>
<td></td>
</tr>
<tr>
<td>bibhṛad vṛṇum jāṭhara-paṭayoḥ</td>
<td>13.11 11</td>
<td></td>
</tr>
<tr>
<td>brāyūḥ snigdhasya śīṣyasya</td>
<td>13.3 5</td>
<td></td>
</tr>
<tr>
<td><strong>C</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>candrikā-वiśada-smeraiḥ</td>
<td>13.50 52</td>
<td></td>
</tr>
<tr>
<td>catur-bhujāḥ śaṅkha-cakra-</td>
<td>13.47 50</td>
<td></td>
</tr>
<tr>
<td>catur-vimsatibhis tattvaiḥ</td>
<td>13.52 55</td>
<td></td>
</tr>
<tr>
<td><strong>D</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dṛṣṭvātha tat-sneha-vaśo 'smṛtātmā</td>
<td>13.30 30</td>
<td></td>
</tr>
<tr>
<td>dṛṣṭvā tvarēna nija-dhoroṣato</td>
<td>13.62 75</td>
<td></td>
</tr>
<tr>
<td>durgādha-vr̥cchraḥ 'bhṣyeta</td>
<td>13.32 32</td>
<td></td>
</tr>
<tr>
<td>dvi-pāt kukud-griva udāya-pucho</td>
<td>13.30 30</td>
<td></td>
</tr>
<tr>
<td><strong>E</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ekadā cāraṇay vatsān</td>
<td>13.28 29</td>
<td></td>
</tr>
<tr>
<td>evaṁ eteṣu bhedeṣu</td>
<td>13.43 44</td>
<td></td>
</tr>
</tbody>
</table>

**G**

gāvas tato goṣṭham upetya satvarāṁ | 13.24 26 |      |
| gilantya iva cāṅgāni | 13.31 31 |      |
| go-gopināṁ mārtāsminn | 13.25 27 |      |
| gopās tad-rodhānāyaśa- | 13.32 32 |      |
| govardhanādri-śirasi | 13.29 30 |      |

**H**

hasanto hāsayantaś ca- | 13.10 10 |      |

**I**

ita ete 'tra kusumya | 13.42 43 |      |
| iti śīrṣe 'tarkye niṣa-mahimani | 13.57 65 |      |
| iti saṁcintya dāśārha | 13.38 38 |      |
| itham ātmātmanātmanān | 13.27 28 |      |
| ity uktvādri-dari-kuṇja- | 13.14 14 |      |

**K**

kāla-svabhāva-sāṅskāra- | 13.53 56 |      |
| kecit puspārau ṛtau kecit | 13.9 9 |      |
| keyaṁ vā kuṭa āyāta | 13.37 37 |      |
| kim etad abhūtam iva | 13.36 36 |      |
| kirūtiṁāḥ kuṅdalino | 13.47 50 |      |

**Komalaiḥ sarva-gātṛṣu** | 13.49 51 |      |
| kṛčchṛc chanaṁ apagatās | 13.34 34 |      |
| kṛčchṛc adhmilya vai dṛṣṭir | 13.58 69 |      |
| kṛdann atma-vihāraś ca | 13.20 22 |      |

**Kṛṣṇasya viṣvak puru-rājī-maṇḍalair** | 13.8 8 |      |
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>13.64</td>
<td>78</td>
<td>sruñjabhacchana āta-jñana</td>
</tr>
<tr>
<td>13.17</td>
<td>18</td>
<td>sruñjabhacchana āta-jñana</td>
</tr>
<tr>
<td>13.45</td>
<td>48</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.41</td>
<td>43</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.60</td>
<td>71</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.13</td>
<td>13</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.35</td>
<td>35</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.39</td>
<td>38</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.15</td>
<td>15</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.51</td>
<td>54</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.37</td>
<td>37</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.40</td>
<td>41</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.27</td>
<td>28</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.28</td>
<td>29</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.2</td>
<td>3</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.37</td>
<td>37</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.40</td>
<td>41</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.31</td>
<td>31</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.23</td>
<td>25</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.64</td>
<td>77</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>14.26</td>
<td>28</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.59</td>
<td>70</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.3</td>
<td>5</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.39</td>
<td>39</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.17</td>
<td>18</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.38</td>
<td>38</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.10</td>
<td>10</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.32</td>
<td>24</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>13.22</td>
<td>24</td>
<td>tathā-krṣṇo madhurya-kirti</td>
</tr>
<tr>
<td>Sanskrit Verse</td>
<td>Page</td>
<td>Verse</td>
</tr>
<tr>
<td>-------------------------------------------------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>vatsás tv antar-vane dūraṁ</td>
<td>13.12</td>
<td>12</td>
</tr>
<tr>
<td>vicinvan bhagavān kṛṣṇah</td>
<td>13.14</td>
<td>14</td>
</tr>
<tr>
<td>vrajasya rāmaḥ premardher</td>
<td>13.35</td>
<td>35</td>
</tr>
<tr>
<td>yan nūtanayasiśasya</td>
<td>13.1</td>
<td>2</td>
</tr>
<tr>
<td>yasya bhāsā sarvam idaṁ</td>
<td>13.55</td>
<td>63</td>
</tr>
<tr>
<td>vrajasya rt'i.mā premardher</td>
<td>13.36</td>
<td>36</td>
</tr>
<tr>
<td>yatra naisarga-durvairāḥ</td>
<td>13.60</td>
<td>71</td>
</tr>
<tr>
<td>vrajasya sātmanas tokeṣu</td>
<td>13.26</td>
<td>28</td>
</tr>
<tr>
<td>yāvac chila-guṇabhīdakṛtī-vayo</td>
<td>13.19</td>
<td>20</td>
</tr>
<tr>
<td>vrndāvanam janāṭīva-yad</td>
<td>13.59</td>
<td>70</td>
</tr>
<tr>
<td>yāvad vatsapa-vatsakālpaka-vapur</td>
<td>13.19</td>
<td>20</td>
</tr>
<tr>
<td>vyadṝyanta ghana-śyāmāḥ</td>
<td>13.46</td>
<td>49</td>
</tr>
<tr>
<td>yāvanto gokule bālah</td>
<td>13.41</td>
<td>42</td>
</tr>
</tbody>
</table>
General Index

Numerals in boldface type indicate references to translations of the verses of Śrīmad-Bhāgavatam.

A

Abhiseka bathing ceremony, Brahmā crying at Kṛṣṇa's feet as, 76
Absolute Truth
Brahma saw, 73
devotional service reveals, 62
impersonalist's understanding of, 61
Kṛṣṇa as, 76
manifest & unmanifest, 66
See also: Cause, ultimate; Kṛṣṇa, Lord
Ācāryas (saintly authorities)
Kṛṣṇa known via, 21
See also: Paramahamsas; Spiritual masters
Ācāryavaṇ puruṣo veda
quoted, 21
Acintya-bhedabheda philosophy, 21, 41
Acintya defined, 67
Acintyāḥ khalu ye bhāvā
quoted, 67
Activities
of Kṛṣṇa. See: Kṛṣṇa, pastimes of
in Kṛṣṇa consciousness, 9
material vs. spiritual, 69–70
pious, devotional service preceded by, 9,
52, 70
See also: Karma
Āditya-varṇam tamasaḥ parastāt
quoted, 61
Advaitam acyutam anādim ananta-rūpam
quoted, 21, 40
Advaita-vādīs. See: Māyāvādīs
Advancement, spiritual
hearing of Lord constantly as sign of, 2–3
See also: Perfection
Affection. See: Love

Aghāsura, 5, 16
Ahaṅkāra itīyaṁ me
verse quoted, 40
Āhlādini potency, 67
Aīśvarya defined, 56
Ajā defined, 56
Ajo nityaḥ śāsvato 'yam purāṇo
quoted, 68
America, author's ocean voyage to, example of, 73
Analogies
dramatic player & Kṛṣṇa, 18
fire & Viṣṇu, 62
flower fructifying & Kṛṣṇa consciousness blossoming, 55
glowworm's light & inferior's power, 48
golden stick & Brahmā bowing down,
75–76
government's power & Kṛṣṇa's power, 47
heat & viṣṇu-māyā, 62
moonlight & Viṣṇu's smiles, 53
ocean & Lord's knowledge, 73
sleep & death, 69
snow's darkness & inferior's power, 48
swan & paramahamsa, 4
Ānanda-cinmaya-rama-pratibhāvitābhiḥ
quoted, 16
Ānanda defined, 61
Ānanda-māṭram ajaram purāṇam
quoted, 61
Anger
material vs. spiritual, 4
See also: Envy
Animals
in Vṛndāvana, 71–72
See also: Cows; other specific animals
Animā-siddhi defined, 56
Ante nārāyaṇa-smr̥tiḥ quoted, 65
Ants, 55
Anxiety. See: Fear; Suffering
Apeṣyam itas tv anyāṁ verse quoted, 40
Argument
knowledge by, futility of, 67
See also: Philosophy; Speculation, mental
Āroha-panthā defined, 67
Association
with devotees, 59
with material qualities, 57–58
Asthūlam anāṁv ahrasvam adīrgham quoted, 68
Aupaniṣadām puruṣam quoted, 61
Author, the (A.C. Bhaktivedanta Swami Prabhupāda), on ship to America, 73
Authorities, spiritual. See: Ācāryas; Paramahamsas; Spiritual masters
Avaroha-panthā defined, 67–68
Avatāra defined, 67

B

Balarāma (Baladeva), Lord
Brahmā as bewildered on birthday of, 42
Kṛṣṇa above, 57
Kṛṣṇa’s expansion pastime revealed to, 29–30, 35–38, 39–40
lunching with Kṛṣṇa & cowherd boys, 10
quoted on Kṛṣṇa expanding as calves & boys, 39
yogamāyā amazed, in expansion pastime, 35–37, 42
Bathing
of Baladeva on His birthday, 42
of Kṛṣṇa’s feet by Brahmā’s tears, 75–76
Beauty
in Kṛṣṇa consciousness, 9, 55
of Vṛndāvana forest, 6–7
Bee(s), 6, 12

Bhagavad-gītā
cited on Kṛṣṇa as Supersoul, 29
materialist dismisses, 73
quoted on association with material qualities, 58, 59
quoted on Kṛṣṇa as seen always, 9
quoted on Kṛṣṇa bewilder the materially born, 17
quoted on matter & spirit, 40
quoted on nature’s control, 55
quoted on soul, 68
Bhagavān. See: Kṛṣṇa, Lord
Bhaktas. See: Devotees
Bhakta-sane vāśa quoted, 59
Bhakti. See: Devotional service; Kṛṣṇa, love for, worship of
Bhaktivedanta Swami Prabhupāda, A.C. (the author), on ship to America, 73
Bhaktivinoda Ṭhākura, quoted on men in māyā, 69–70
Bhaktīyāham ekayā grāhyah quoted, 61
Bhavāmbudḥiḥ defined, 14
Bhavāmbudhir vatsa-padaṁ param padaṁ quoted, 13
verse quoted, 14
Bhaya defined, 4
Bhayam dvītyāḥbiniveśataḥ syāt quoted, 13
Bhrāma defined, 16
Bhūmir āpo ’nalo vāyuḥ verse quoted, 40
Bible, the, cited on man in God’s image, 76
Birds of Vṛndāvana forest, 6–7
Birth, four defects follow, 16
Birth-death cycle
Kṛṣṇa consciousness movement vs., 70
See also: Birth; Death
Bliss, transcendental
Brahmā in, 64
seeing Kṛṣṇa as, 9
See also: Enjoyment; Happiness; Pleasure
Body, material
by-products of, example of, 40
General Index

Body, material
- demigods award, 55
- by modes of nature, 59
  See also: Senses
Bondage, material
- liberation from, 21
  See also: Birth-death cycle; Life, material; Māyā; Suffering
Boys, cowherd. See: Cowherd boyfriends of Kṛṣṇa
Brahmā, Lord
- Absolute Truth seen by, 73
- bewilderment of, on Baladeva’s birthday, 42
- birth of, 16
- in bliss, 64
- calves & boys seen by, in Viṣṇu forms, 49–65, 66
- compared to golden stick, 75–76
- consciousness regained by, 69
- cowherd boys & calves taken by, 16, 17, 19
- cried at Kṛṣṇa’s feet, 75–76, 78
- as demigod, 64
- entangled in Kṛṣṇa’s māyā, 16, 18, 19–20
- innumerable, 47
- Kṛṣṇa above, 17, 57, 64, 66, 67, 73–74
- Kṛṣṇa bewildered, 16–17, 19–20
- Kṛṣṇa mystified, as boys & calves, 41–46, 47, 63–65, 66–68
- Kṛṣṇa questioned by, in Dvārakā, 47, 74
- Kṛṣṇa removed yogamāyā from, 65, 66
- Kṛṣṇa seen by, as cowherd boy, 73, 74, 76
- Kṛṣṇa’s identity realized by, 74, 76, 77
- mystic power of, Kṛṣṇa excelled, 43, 44, 46, 47, 48, 49, 66–68
- offered obeisances to Kṛṣṇa, 75, 76, 77, 78
- quoted on Kṛṣṇa as original Nārāyaṇa, 57
- as Sarasvati’s Lord, 65, 66
- time of, vs. earth time, 41–42
- Vṛndāvana seen by, 70
- worshiped Viṣṇu, 54
Brahman (impersonal Absolute)
- defined by negation, 68
  See also: Māyāvādīs (impersonalists)

Brahman, Supreme
- beyond mental speculation, 65, 67–68
- form of, 61
  - in Nanda Mahārāja’s courtyard, 77
  - universe manifested by, 63
  See also: Absolute Truth; Kṛṣṇa, Lord
Brahma-Śaṁhitā, quoted
- on Brahmā & universes, 47
- on Kṛṣṇa’s forms, 21, 40
- on persons in love with Kṛṣṇa, 3
- on pure devotee seeing Kṛṣṇa, 9
Brahma-vimohana-līlā, 17, 19
Brahmeti paramātmeti
- quoted, 76
Brhad-āraṇyaka Upaniṣad, quoted on Brahman, 68

C

Caitanya-caritāmṛta, quoted
- on Kṛṣṇa as master of all, 54–55, 57
- on opulences of Supreme Lord, 56
- on pious births & deaths, repeated, 70
- on Rādha & Kṛṣṇa, 67
Caitanya Mahāprabhu
- philosophy of, 41
- quoted on materialist vs. spiritualist, 4
Calves
- Brahmā saw, in Viṣṇu forms, 49–65, 66
- Brahmā took away, 16, 17, 19
- cows’ affection for, 30–32, 35, 36–37
- Kṛṣṇa saved, from Aghāsura, 5
- strayed from Kṛṣṇa & cowherd boys, 12–14
- in Viṣṇu forms, 49–65, 66
  See also: Cows
Catur-bāhu defined, 76
Cause, ultimate
- emanations from, 40–41
- Kṛṣṇa as, 74, 76
Cause, ultimate (continued)

See also: Absolute Truth

*Caṇḍavat* defined, 75–76

Danger

in material world, 14

See also: Fear; Suffering

Death

compared to sleep, 69

fear of, 13

as inertia for some time, 69

Kṛṣṇa controls, 13

See also: Birth-death cycle

Defects, the four, 16

Definition by negation, 68

Demigod(s)

body awarded by, 55

Brahmā as, 64

ground never touched by, 76

Kṛṣṇa above, 17, 57, 64

Nārāyaṇa above, 64

See also: Devotees; Heavenly planets’ denizens; *specific demigods*

Desire

fulfillment of, 55

of Kṛṣṇa, 57

material vs. spiritual, 53

See also: Kṛṣṇa, love for; Lust; Sense gratification

Devotees of Lord Kṛṣṇa (Vaiṣṇavas)

association with, 59

desire devotional service, 53

as fearless, 13

hearing Lord’s pastimes constantly, 2–3

Kṛṣṇa realized by, 74

māyā as seen by, 66

Māyāvādis vs., 40–41, 66, 68

philosophy of, 40–41

pure devotees desire devotional service, 52

pure devotees see Kṛṣṇa, 9

in Vṛndāvana, 72

worship the Lord, 51, 52

Devotional service to Lord Kṛṣṇa

Absolute Truth known by, 62

devotees desire, 53

Lord known by, 61, 62

māyā vs., 54

persons in. See: Devotees

pious activities precede, 9, 52, 70
General Index

Devotional service
  purification by, 58
  renunciation by, 58–59
  in Vṛndāvana, 54, 71, 72
See also: Kṛṣṇa, love for; Kṛṣṇa consciousness

Disciple
  submissive, spiritual master enlightens, 5
  See also: Devotees

Dramatic player & Kṛṣṇa, analogy of, 18
Ducks of Vṛndāvana forest, 7
Durban Post report on Kṛṣṇa temple, 72
Duty, Lord free of, 15
Dvārakā, Brahmā & Kṛṣṇa in, 47, 74

E

Earth planet
  time on, vs. Brahmā’s time, 41–42
  See also: Material world

Eating. See: Lunch; Prasāda

Ecstasy. See: Bliss, transcendental; Enjoyment; Happiness; Kṛṣṇa, love for

Ego, false, 56
Ekale iśvara kṛṣṇa, āra saba bhṛtya
  quoted, 57
  verse quoted, 54, 57

Ekaiṁ bahu syām
  quoted, 20, 40

Ekō nārāyaṇa āśīn na brahmā neśānah
  quoted, 64

Elements, material
  twenty-four listed, 56
  See also: Energy, material; Nature, material

Energies of Kṛṣṇa. See: Kṛṣṇa, energies of

Energy, material
  birth via, 16
  Kṛṣṇa beyond, 17
  spiritual energy vs., 35
  See also: Elements, material; Material world; Māyā; Modes of nature; Nature, material

Enjoyment
  of Kṛṣṇa & cowherd boys lunching, 8–12

Enjoyment
  See also: Bliss, transcendental; Happiness; Pleasure

Enlightenment. See: Absolute Truth; Knowledge; Kṛṣṇa consciousness

Entanglement, material
  items of, 59
  See also: Birth-death cycle; Bondage, material

Envy
  sense gratification breeds, 71
  See also: Anger
  Evanī paramparā-prāptam
  quoted, 68

F

False ego, 56
Fear
  of death, 13
  devotee free of, 13
  of forest, 71–72
  Kṛṣṇa controller of, 13–14
  material vs. spiritual, 4

Fire
  heat of, example of, 41
  Viṣṇu compared to, 62

Flower fructifying & Kṛṣṇa consciousness
  blossoming, analogy of, 55

Food
  distribution of, 72
  See also: Lunch, Kṛṣṇa & cowherd boys eating

Forest, Vṛndāvana, 6–7, 71–72

Form
  of God. See: Kṛṣṇa, form of; Viṣṇu, forms of
  in Kṛṣṇa consciousness, 55

Freedom. See: Independence; Liberation

Fruitive activity. See: Karma; Sense gratification

G

Glowworm’s light & inferior’s power, analogy of, 48
God. See: Kṛṣṇa, Lord (Supreme Personality of Godhead)

God consciousness

good qualities by, 72
See also: Kṛṣṇa consciousness

Goddess of fortune, emblem of, Lord possesses, 50

“Gods.” See: Demigods

Gokula, 43

Golden stick & Brahmā bowing down, analogy of, 75–76

Goodness, mode of (sattva-guṇa) elevation to, 58

Viṣṇus’ smiles resembled, 53

Gopīs (cowherd women), Kṛṣṇa as “sons” of, 24–25, 27, 28

Govardhana Hill, cows ran from, to calves, 30–32

Government’s power, Kṛṣṇa’s power compared to, 47

Govindam ādi-puruṣaṁ tam aham bhajāmi quoted, 74

Greed, 58

Guṇas. See: Modes of nature; specific modes

H

Haṁsa defined, 4, 7

Happiness

by Kṛṣṇa consciousness, 46–47, 72
trees & vegetables give, 70
in Vṛndāvana, 72
See also: Bliss, transcendental; Enjoyment; Pleasure

Harāv abhaktasya kuto mahad-guṇāḥ quoted, 72

Hare Kṛṣṇa movement. See: Kṛṣṇa consciousness movement

Hari hari vip nhale janama go ṇāi nu quoted, 58, 59

Hearing

Kṛṣṇa’s pastimes, 2–3
Śrimad-Bhāgavatam, 58, 62

Heart, Supersoul in, 29

Heat, viṣṇu-māyā compared to, 62

Heat & fire, example of, 41

Heavenly planets’ denizens

Kṛṣṇa’s lunching with cowherd boys amazed, 11–12
See also: Demigods

Hlādini saktir asmāt quoted, 17

Human being

Lord resembles, 76

purification for, 58

spiritual life for, 69–70
See also: Conditioned soul; Living entities

I

Identity. See: Kṛṣṇa consciousness; Soul; Spirit

Ignorance, mode of (tamo-guṇa) abatement of, 58
See also: Māyā

Imāṁ rājaṁ rājaśayo viduḥ quoted, 68

Impersonalists. See: Jñānis; Māyāvādīs

Independence of Kṛṣṇa, 57
See also: Liberation

Intelligence

of Lord & living entity contrasted, 73
See also: Knowledge

International Society for Krishna Consciousness (ISKCON). See: Kṛṣṇa consciousness movement

Īśvaraḥ paramah kṛṣṇaḥ quoted, 74

Ithaṁ satāṁ brahma-sukhānubhūtyā verse quoted, 52

J

Janma karma ca me divyam verse quoted, 21

Janma-koṭī-sukṛtair na labhyate quoted, 70

Jīva-bhūtāṁ mahā-bāho verse quoted, 40
<table>
<thead>
<tr>
<th>General Index</th>
<th>103</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jiva Gosvami</td>
<td>cited on God's inconceivability, 67</td>
</tr>
<tr>
<td></td>
<td>quoted on Rādhā &amp; Kṛṣṇa, 22</td>
</tr>
<tr>
<td>Jīvēra 'svārūpa' hāya — kṛṣṇera 'nitya-dāsa'</td>
<td>quoted, 54</td>
</tr>
<tr>
<td>Jñāna. See: Knowledge</td>
<td></td>
</tr>
<tr>
<td>Jñāñīs (mental speculators), 60</td>
<td>See also: Brāhmaṇas; Philosophers</td>
</tr>
</tbody>
</table>

**K**

| Kāla defined | 57, 59 |
| Kāma defined | 4, 57, 59 |
| Kāmam kṛṣṇa-karmārpaṇe | quoted, 4 |
| Kāraṇam guṇa-saṅgo 'sya | quoted, 58, 59 |
| Kāraṇāpātava defined | 16 |
| Karma | defined, 57, 59 |
|       | life according to, 69 |
|       | See also: Activities |
| Kaustubha gem, Lord possesses | 50, 51 |
| Kingdom of God. See: Spiritual world; Vṛndāvana |
| Knowledge | descending process of, 67–68 |
|           | of Kṛṣṇa, 21 |
| Vedic. See: Vedic knowledge | See also: Absolute Truth; Intelligence |
| Kokila defined | 7 |
| Krodha defined | 4 |
| Krodham bhakta-dveśi jane | quoted, 4 |
| Kṛṣṇa, Lord (Supreme Personality of Godhead) | abode of. See: Vṛndāvana |
|       | above all, 17 |
|       | as Absolute Truth, 76 |
|       | ācāryas reveal, 21 |
|       | activities of. See: Kṛṣṇa, pastimes of |
|       | as Acyuta, 21 |
|       | Aghāsura killed by, 16 |
|       | all-pervading & aloof, 21 |
|       | arguing with, 67 |
|       | Baladeva under, 57 |
|       | Balarāma enlightened by, about expansion pastime, 29–30, 35–38, 39–40 |
|       | bewilders the materially born, 16, 17 |
|       | beyond bewilderment, 46, 47 |
|       | beyond commands, 56 |
|       | beyond material energy, 17 |
|       | boys & calves saved by, from Aghāsura, 5 |
|       | Brahmā bewildered by, 16–17, 19–20 |
|       | Brahmā cried at feet of, 75–76, 78 |
|       | & Brahmā in Dvārakā, 47, 74 |
|       | Brahmā mystified by, as boys & calves, 41–46, 47, 63–65, 66–68 |
|       | Brahmā offered obeisances to, 75, 76, 77, 78 |
|       | Brahmā put in his place by, 74 |
|       | Brahmā realized identity of, 74, 76, 77 |
|       | Brahmā relieved by, from yogamāyā, 65, 66 |
|       | Brahmā saw, as cowherd boy, 73, 74, 76 |
|       | Brahmā under, 17, 57, 64, 66, 67, 73–74 |
|       | as cause of all, 74, 76 |
|       | challenge to, futility of, 46–47 |
|       | compared to dramatic player, 18 |
|       | complete & changeless, 21 |
|       | consciousness of. See: Kṛṣṇa consciousness as controller, 13–14 |
|       | as cowherd boy, 73, 74, 76 |
|       | cowherd boyfriends of. See: Cowherd boyfriends |
|       | created pleasure for calves’ & boys’ mothers, 19–20 |
|       | as creator, 19–20 |
|       | as death’s controller, 13 |
|       | demigods under, 17, 57, 64 |
|       | desire of, 57 |
|       | devotees of. See: Devotees |
|       | devotional service to. See: Devotional service |
|       | does what He likes, 56 |
|       | eats sacrificial offerings, 11–12 |
|       | energies of |
|       | inferior & superior, 40–41 |
|       | Kṛṣṇa acts by, 15 |
|       | material & spiritual, 40–41 |
Kṛṣṇa, Lord (continued)
energies of
as one in many, 66–67
See also: Kṛṣṇa, potency of
everything comes from, 21, 63
expansion(s) of
calves as, 19–23, 26, 29, 29–30, 34
35, 38, 39–40, 41, 42, 43, 44, 51
cowherd boys as, 16, 19–23, 29,
29–30, 34, 37, 38, 39–40, 41,
42
cows as, 26
everything as, 40
Rādhārāṇī as, 22–23
See also: Kṛṣṇa, form of
as fear’s controller, 13–14
food from (prasāda), 72
form of
Kṛṣṇa reveals, as He chooses, 60
Māyāvādī misunderstand, 61
as original person, 21
as transcendental, 61
See also: Kṛṣṇa, expansions of
as gopīs ‘‘sons,’’ 24–25, 27, 28
hearing about, 2–3
in human form, 76
immeasurable, 73
inconceivable, 67
independent, 57
infallible, 21
intelligence of, 73
known by His mercy, 60
known via ācāryas, 21
knows everything, 19, 73
liberation by knowing, 21
living entities as servants of, 54–55
lotus feet of, as shelter, 13–14
love for (bhakti)
in cowherd boys’ mothers, 24, 25–26
in cowherd men, 33, 34
in elderly gopīs, 24–25, 27, 28
hearing of Lord constantly as sign of,
2–3
purification by, 76

Kṛṣṇa, Lord
love for
in Vrajabhūmi, 28
See also: Devotional service
lunching with cowherd boys, 7–15
man in image of, 76
as master of all, 55, 57
mercy of, Lord known by, 60
mercy of, on cowherd boys & calves, 15
mystic power of, Brahmā baffled by, 37,
43, 44, 46, 47, 48, 49, 66–68
Nārāyaṇa under, 57
as one & different, 21, 39, 40–41
opulence of, 38, 39, 51, 56, 67
as original person, 21
as Parabrahman, 76
paramahāṁsas devoted to, 3–4
pastimes of
bewildering Brahmā, 16–17, 19
as confidential & confounding, 5
hearing of, 2–3
via His energies, 15
as transcendental, 58
via yogamāyā, 42
philosophers challenge, 46, 47
potency of
inconceivable, 22–23
invincible, 47
as one & different, 40–41, 66–67
pleasure, 16–17, 23
as supreme, 17
three listed, 67
See also: Kṛṣṇa, energies of; Māyā;
Yogamāyā
pretended perplexity over missing calves &
boys, 18
pure devotee sees, 9
quoted
on missing calves, His looking for, 13, 14
on paramparā system, 68
on Vṛndāvana forest, 6
See also: Bhagavad-gītā, quoted .
Rādhārāṇī as potency of, 22–23, 67
by river with boys & calves, 5–8
Krṣṇa, Lord
- scientists challenge, 46, 47
- seen by pure devotee, 9
- Śiva under, 57, 64
- as Supersoul, 29
- as Supreme Lord, 21, 74, 76
- surrender to, liberation by, 46–47
- temple (ISKCON) of, 7, 52, 53, 72
- topics about, 4
- unconquerable, 46–47
- universe mystified by, 46–47
- Viṣṇu included in, 51
- worship of, 51, 52, 55, 58
- as yajña-bhuk, 11–12
- as Yaśodā's son, 24

See also: Absolute Truth; Brahman, Supreme; Nārāyaṇa, Lord; Viṣṇu, Lord

Krṣṇa-Balārāma temple, 7, 52, 53

Krṣṇa consciousness
- activities in, 9
- appreciation of, 72
- coming to, compared to flower fructifying, 55
- defined, 57
- fear from lack of, 13
- fear of losing, 4
- happiness by, 72
- mentality of, 72
- in one lifetime, 70
- persons in. See: Devotees
- in Vṛndāvana, 71, 72

See also: Devotional service

Krṣṇa consciousness movement
- vs. birth-death cycle, 70
- as Krṣṇa-centered, 9
- purpose of, 59

Krṣṇa-kathā (topics of Krṣṇa), 4

Krṣṇa-māyā. See: Krṣṇa, energies of; Māyā; Mystic power; Yogamāyā

Krṣṇottirāṇa-gāṇa-nartana-parau quoted, 72

Krṣṇa-puṇya-puñjāḥ quoted, 9, 70

Kūjat-kokila-hanśa-sārāsa-gaṇākīṁe quoted, 7

L

Laughter of Krṣṇa & cowherd boys lunching, 10, 12

Liberation
- by knowing Krṣṇa, 21
- sārūpya-mukti, 50–51
- by surrender to Krṣṇa, 46–47

See also: Independence; Krṣṇa consciousness; Purification

Life
- karma determines, 69
- perfection of. See: Perfection
trees & vegetables sustain, 70–71
- in Vṛndāvana, 72

See also: Animals; Human being; Living entities; Soul; Spirit

Life, material
- as "I live, you die," 72
- person in. See: Materialist
- spiritual life contrasted to, 4

See also: Birth-death cycle; Bondage, material; Entanglement, material; Material world; Māyā

Living entities
- everywhere, 74–75
- as individuals, 38
- as Krṣṇa's servants, 54–55
- lust & greed entangle, 58
- moving & nonmoving, 55
- worshiped Viṣṇu forms, 54, 55

See also: Animals; Human beings; Life; Soul; Soul, conditioned; Spirit

Lotus flower, Brahmā born of, 16

Love
- of cows for calves, 31, 32, 35, 36–37
- for Krṣṇa. See: Devotional service; Krṣṇa, love for
- material vs. spiritual, 53

Lunch, Krṣṇa & cowherd boys eating, 7–15
Lust, 58  
See also: Sense gratification; Sex life

M

Machine’s parts, example of, 66–67  
Mad-bhaktim labhate param  
quoted, 61

Madhumāṅgala, 12  
Magic power.  See: Mystic power  
Mahā-bhāgavata (topmost devotee), 54  
See also: Devotees, pure devotees . . .  
Mahāmāyā.  See: Māyā (Mahāmāyā)  
Mahārāja Nanda, prayer to worship, 77  
Mahārāja Parikṣit, 2, 3  
Mahat-tattva, 56  
Mahā-varāha Purāṇa, quoted on Lord’s forms, 61  
Mahimā-siddhi defined, 56  
Mama māyā duratayā  
quoted, 46

Mām eva ye prapadyante  
verse quoted, 47

Maṅgala-ārāṭīka ceremony, 58  
Mankind.  See: Human being; Society, human  
Material body.  See: Body, material  
Material energy.  See: Energy, material  
Materialist  
attached to women & money, 4  
knowledge process of, 67, 68  
mentality of, 73  
spiritualist contrasted to, 4  
See also: Conditioned soul; Māyāvādīs

Material life.  See: Life, material  
Material nature, 55, 56  
See also: Energy, material; Māyā; Modes of nature  
Material world  
creation of, 56  
danger in, 14  
desire in, 53  
fear in, 13–14  
forest animals in, 71  
four defects in, 16  
materialistic mentality of, 73

Material world  
passion in, 53  
person in.  See: Materialist  
spiritual world vs. 4, 53  
Vṛndāvana vs., 71–72  
See also: Earth planet; Energy, material;  
Life, material; Māyā; Material nature; Modes of nature; Universe(s)  
Mat-sthāṇi sarva-bhūtāni  
quoted, 21

Matter  
spirit contrasted to, 40–41  
See also: Elements, material; Energy, material; Material nature; Material world  
Māyā (Mahāmāyā), 35, 66  
Bhaktivinoda Ṭhākura quoted on men in, 69–70  
vs. devotional service, 54  
implication in & freedom from, 46–47  
Māyāvāda vs. Vaiṣṇava view of, 66  
See also: Energy, material; False ego; Life, material; Material world; Modes of nature; Mystic power; Yogamāyā  
Mayādhyakṣena prakṛtiḥ  
quoted, 15

Māyāra vaśe, yāccha bhese  
quoted, 69

Māyā-śakti.  See: Kṛṣṇa, energies of; Māyā; Mystic power  
Māyāśritānāṁ nara-dārakeṇa  
verse quoted, 52

Māyāvādīs ( impersonalists)  
Lord’s form misunderstood by, 61  
māyā as seen by, 66  
philosophy of, 40–41  
quoted on spirit & matter, 40  
Vaiṣṇavas vs., 40–41, 66, 68  
See also: Jñānis; Philosophers  
Meditation.  See: Kṛṣṇa consciousness; Yoga  
Milk  
of gopis, Kṛṣṇa drank, 24–25  
in swan-paramahamsa analogy, 4  
Vṛndāvana’s sādhus give, to tigers, 71

Mind, 56
Mind
   See also: Intelligence; Kṛṣṇa consciousness
Misery. See: Fear; Suffering
Mlecchas, elevation of, 59
Modes of nature, 57–58, 59
   See also: Energy, material; Māyā; specific modes
Mohitam nabhijānati quoted, 17
Mokṣa. See: Liberation
Money, materialist attached to, 4
Monists. See: Jñānīs; Māyāvādīs
Monkeys in Vṛndāvana, 72
Moonlight & Viṣṇus’ smiles, analogy of, 53
Mother(s)
   of cowherd boys, Kṛṣṇa pleased, 24, 25
   sons loved by, 27
Mother Yaśodā, 24
Muhānti yat sūrayaḥ quoted, 17, 64
Muktī. See: Liberation
Munḍaka Upaniṣad, quoted on Lord known by
   His mercy, 60
Mysticism. See: Kṛṣṇa consciousness; Yoga
Mystic power (Māyā)
   of Brahmā & Kṛṣṇa contrasted, 16–17, 43, 44, 46, 47, 48, 49, 66–68
   inferior vs. superior, 48
   of Kṛṣṇa, 37
   of Viṣṇu, 56
   See also: Māyā (Mahāmāyā); Yogamāyā
Mystics. See: Devotees

N
Na caināṁ kledayanty āpo
   verse quoted, 68
Naināṁ chhindanti śastraṇī
   verse quoted, 68
Na jāyate mriyate vā
   quoted, 68
Nanda Mahārāja, prayer to worship, 77
Nārāyaṇa, Lord
   demigods under, 64
   as four-armed, 76
   Kṛṣṇa above, 57
   perfection by remembering, 64–65
   See also: Kṛṣṇa, Lord; Viṣṇu, Lord
Nārāyaṇah para ’vyaktāt
   quoted, 64
Nārāyaṇas tvam na hi sarva-dehinām
   quoted, 57
Narottama dāsa Ṣākura, quoted
   on association with devotees, 59
   of human life’s purpose, 58, 59
Naṣṭa-prāyesv abhadreṣu
   quoted, 58
Na tāṁs tarkeṇa yogayet
   quoted, 68
Na tasya kāryam karanam ca vidyate
   quoted, 15
Nature, material, 55, 56
   See also: Energy, material; Material world; Māyā; Modes of nature
Nāyam ātmā pravacanena labhyo
   verse quoted, 60
Negation, definition by, 68
Neti neti quoted, 68
Nigama-kalpataror galitam phalam
   quoted, 62
Nirvāṇa. See: Bliss, transcendental; Liberation
Nityam nava-navāyamānam
   quoted, 2
Nondevotees
   anger against, 4
   See also: Jñānīs; Materialist; Māyāvādīs; Philosophers

O
Obeisances (daṇḍavat), 75–76
Ocean, Lord’s knowledge compared to, 73
Opulences
   of Kṛṣṇa, 38, 39, 51, 67
   of Viṣṇu, 56
   See also: Money; Mystic power; Power
Padam padam yad vipadam
quoted, 14

Padyavali, quoted on worshipping Nanda Maharaaja, 77

Paramahaṁsas (topmost transcendentalists), 3–4
See also: Devotees, pure devotees...

Paramparā system, 68

Parāsya saktir vividhaiva śrūyate
quoted, 15, 66, 67

Parikṣit Mahārāja, 2, 3

Passion, mode of (rajo-guṇa)
abatement of, 58
Viṣṇu’s glance resembled, 53

Pastimes of Kṛṣṇa. See: Kṛṣṇa, pastimes of

Paśyanty atmanā cātmanam
verse quoted, 62

Peacocks of Vṛndāvana forest, 7

Perfection(s)
by remembering Nārāyaṇa, 64–65
seeing Kṛṣṇa as, 9
via spiritual life, 69–70
of yoga, 56

Personalists. See: Devotees

Philosophers
Kṛṣṇa challenged by, 46, 47
See also: Ācāryas; Jñānis; Māyāvādīs;
Spiritual masters

Philosophy
acintya-bhedābheda, 21, 41
Māyāvāda vs. Vaiṣṇava, 40–41
See also: Absolute Truth; Knowledge

Pilgrimage place, Vṛndāvana temple as, 53

Pious activities, devotional service preceded
by, 9, 52, 70

Planets
scientist’s consideration of, 74–75
See also: Creation, the; Earth planet; Stars;
Sun; Universe(s)

Pleasure
Kṛṣṇa expands for, 16–17, 23
See also: Bliss, transcendental; Enjoyment;
Happiness; Sense gratification

Power
inferior vs. superior, 48
of Kṛṣṇa. See: Kṛṣṇa, potency of
See also: Mystic power; Opulences

Prakṛteḥ kriyamāṇāṁ
quoted, 55

Pramāda defined, 16

Prasāda in Vṛndāvana, 72

Premāṇjana-cchurita-bhakti-vilocanena
quoted, 61
verse quoted, 3

Pure devotees. See: Devotees, pure devotees...
Purification
by bhakti, 76
by devotional service, 58
human life for, 58
via Vedic knowledge, 61
See also: Liberation

Pūrṇasya pāraṁ ādāya
quoted, 21

Pūtanā, 58

Qualities, material, 57–58, 59
See also: Energy, material; Māyā

Rādhā-krṣṇa-bhajana defined, 58
Rādhā kṛṣṇa-praṇāya-vikṛtir
quoted, 22, 67

Rādhā-Kṛṣṇa worship, 58

Rādhārāṇī as Kṛṣṇa’s pleasure potency, 22–23, 67

Rajo-guṇa. See: Passion, mode of
Rāvana, māyā Sitā taken by, 17

Reality. See: Absolute Truth; Kṛṣṇa consciousness; Spiritual world

Reflection of sun in waterpots, example of, 62

Religion. See: Devotional service; Kṛṣṇa, surrender to, liberation by; Kṛṣṇa consciousness; Purification
Renunciation by devotional service, 58–59
Rice, Kṛṣṇa holding, 11, 14
River, Kṛṣṇa, boys, & calves by, 5–8

S

Sad-aśvaryaiḥ pūrṇo ya iha bhagavān quoted, 56
Sādhus (saintly persons)
in Vṛndāvana, 71
See also: Ācāryas; Devotees; Paramahaṁsas; Spiritual masters
Śakti. See: Kṛṣṇa, energies of
Śakti-saktimātor abhedaḥ quoted, 40
Salvation. See: Liberation
Samagra-jagat viṣṇumayam quoted, 21
Samāśritā ye pada-pallava-plavam
verse quoted, 14
Samatvenaiva viṣṇeta
verse quoted, 57, 64
Sāṃskāra defined, 57, 59
Sāṅhīvī potency, 67
Sanātana Gosvāmī, cited on Lord creating
devotee’s desire to serve Him, 53
Sandarśanaṁ viṣayināṁ atha yośītāṁ ca quoted, 4
Sandhini potency, 67
Śaṅkarācārya, quoted on Nārāyaṇa’s
supremacy, 64
Santah sadaiva hṛdayeṣu vilokayanti
quoted, 4, 9
Śaṅṭika-snāna ceremony, 42
Sārāsa defined, 7
Sarasvatī, goddess, 65, 66
Śārūpya-mukti defined, 50–51
Sarva-dharmān parityajya quoted, 46
Sarva-kāma-dūghā mahī quoted, 71
Sarvam khalv idam brahma quoted, 21
Sarvam viṣṇumayam jagat quoted, 21

Sarvataḥ pāṇi-pādam tat quoted, 9
Sarve nityāḥ śāsvatāḥ ca quoted, 61
Sarvopādi-vinirmuktam quoted, 76
Śāstras (Vedic scriptures). See: Vedic knowledge; Vedic literature; specific scriptures
Satellite orbiting earth, example of, 42
Sattva-guṇa. See: Goodness, mode of
Satyam brahma ananda-rūpam quoted, 61
Scientists, material
Kṛṣṇa challenged by, 46, 47
planets as considered by, 74–75
Seasons, all, Vṛndāvana’s trees in, 70
Self. See: Living entities; Soul; Spirit
Self-realization. See: Devotional service;
Kṛṣṇa consciousness
Sense gratification
envy due to, 71
See also: Lust; Sex life
Senses
as Creation elements, 56
See also: Body, material; Mind
Service
everyone engaged in, 54–55
See also: Devotional service
Sex life
materialist attached to, 4
See also: Lust; Sense gratification
Ship in ocean, example of, 73
Śīta, Rāvaṇa took māyā form of, 17
Śīva, Lord, Kṛṣṇa above, 57, 64
Sleep, death compared to, 69
Snow’s darkness & inferior’s power, analogy of, 48
Society, human
elevation of, 59
God-conscious opportunity for, 72
See also: Human being; Vānāśrama-dharma
Sons, mother’s affection for, 27
Soul
defined by negation, 68
Soul (continued)
See also: Life; Living entities; Spirit

Soul, conditioned
position of, 47
See also: Human being; Living entities; Nondevotees

Source, ultimate
emanations from, 40–41
Krṣṇa as, 74, 76
See also: Absolute Truth

South Africa, Durban, Kṛṣṇa temple in, 72

Speculation, mental
Supreme Brahman beyond, 65, 67–68
See also: Knowledge; Philosophy

Spirit
matter contrasted to, 40–41
See also: Life; Soul; Spiritual world

Spiritualist, 4
See also: Devotees

Spiritual life
advancement in, 2–3
human life for, 69–70
material life vs., 4
See also: Devotional service; Kṛṣṇa consciousness

Spiritual masters, 5
See also: Ācāryas; Devotees, pure devotees . . . ; Paramahāṁsas

Spiritual world (Vaikuṇṭha), 4, 50–51, 53
See also: Vṛndāvana

Śravaṇañāṁ kirtanāṁ viṣṇoḥ
quoted, 52

Śreyaḥ-kāirava-candrikā-vitaranāṁ
quoted, 53

Śrīdāmā, 23, 27

Śrīmad-Bhāgavatam
cited on living entities everywhere, 74–75
hearing & discussing, 58, 62
quoted on Absolute Truth known by devotional service, 62
quoted on Brahmā under Kṛṣṇa, 17
quoted on cowherd boys’ pious past, 52
quoted on devotee as free from fearful world, 14
quoted on fear, 13

Śrīmad-Bhāgavatam
quoted on hearing Śrīmad-Bhāgavatam, 58
quoted on Kṛṣṇa as original Nārāyaṇa, 57
quoted on life’s necessities provided by nature, 71
quoted on Lord known by devotional service, 61
quoted on passion & ignorance producing lust & greed, 58
quoted on purification by devotional service, 58
quoted on renunciation by devotional service, 58–59

Śrīvatsa mark, Lord possesses, 51

Śrutim aparē śrutiṁ itare
quoted, 77

Stars
influence of, 55
See also: Earth planet; Creation, the; Planets; Sun; Universe(s)

Subala, 23, 27

Sudāmā, 10, 23, 27

Suffering
by opposing Kṛṣṇa, 46–47
See also: Birth-death cycle; Bondage, material; Fear

Śukadeva Gosvāmī, quoted
on cowherd boys’ pious past, 52
on Parikṣit hearing Lord’s pastimes, 2

Sun
reflection of, in waterpots, example of, 62
See also: Creation, the; Planets; Stars; Universe(s)

Supersoul, 29

Supreme Lord. See: Kṛṣṇa, Lord (Supreme Personality of Godhead)

Śvabhāva defined, 57, 59

Śvarūpā Dāmodara Gosvāmī, quoted on Rādhā & Kṛṣṇa, 67

Śvarūpa-śakti. See: Kṛṣṇa, energies of

Śvetāsvatara Upaniṣad, quoted
on Kṛṣṇa’s energy as one in many, 66
on Lord having no duty, 15
on Supreme Person, 61

Swan, paramahāṁsa compared to, 4
General Index

T

Tac chraddadhānā munayo
verse quoted, 62

Tadā rajas-tamo-bhāvā
quoted, 58
verse quoted, 58

Tamāla tree in Krṣṇa-Balarāma temple, 52

Tamo-guṇa (ignorance mode), abatement of, 58

Tears of Brahmā at Ākṣara's feet, 75–76, 78

Temple, Hare Krṣṇa
in Durban, South Africa, 72
in Vṛndāvana, 7, 52, 53

Tene brahma hṛdā ya ādi-kavaye
quoted, 17

Tigers in Vṛndāvana, 71, 72

Time on Earth vs. Brahmā's time, 41–42

Topics of Krṣṇa, 4

Transcendence. See: Krṣṇa consciousness; Liberation; Spiritual world

Transcendentalists. See: Ācāryas; Devotees; Jñāñis; Paramahamsas; Spiritual masters

Tree(s)
livelihood provided by, 70–71
as nonmoving, 55
tamāla, in Krṣṇa-Balarāma temple, 52
variety in, example of, 66
in Vṛndāvana, 70

Truth. See: Absolute Truth

Tyaktva dehaṃ punar janma
verse quoted, 21

U

Universe(s)
innumerable, 47
Krṣṇa mystifies, 46–47
living entities everywhere in, 74–75
Supreme Brahmā manifests, 63
See also: Creation, the; Earth planet; Nature, material; Planets; Spiritual world; Stars; Sun

Upaniṣads, followers of, 61

V

Vaikuṇṭha. See: Spiritual world

Vaiṣṇavas. See: Devotees

Vaiṣṇava-toṣanī, cited on Śrīvatsa mark, 51

Vana defined, 71

Variety, unity in, 67

Varṇāśrama-dharma, 58

Vāsudeva bhagavati
quoted, 58

Vedeṣu durlabham adurlabham ātmā-bhaktau
quoted, 74

Vedic knowledge
acceptance of, 67–68
purification via, 61
See also: Absolute Truth; Knowledge

Vedic literature
Śrīmad-Bhāgavatam as essence of, 62
See also: specific literatures

Vegetables, 70–71

Vipralipsā defined, 16

Vīrārāghava Ācārya, cited on material entanglement, 59

Viṣṇu, Lord
all-pervading, 47
calves & boys in form of, 49–65, 66
compared to fire, 62
forms of, characteristics & dress of, 49, 50, 51, 53, 60, 61, 62
forms of, worship of, 51, 52, 54, 55
Krṣṇa includes, 51
mystic powers of, 56
qualifications of, 62
See also: Krṣṇa, Lord; Nārāyaṇa, Lord; Supersoul

Viṣṇu-tattva, Krṣṇa’s calves, cows & boys as, 44

Viśvanātha Cakravarti Thākura, cited
on Brahmā wiping his eyes, 78
on Krṣṇa removing yogamāyā from Brahmā, 66
on Supreme Brahma, 61

Vraja(bhūmi). See: Vṛndāvana
Vṛndāvana (Vraja)
animals in, 71–72
Brahmā saw, 70
devotees in, 72
devotional service in, 54
forest of, 6–7, 71–72
happiness in, 72
Kṛṣṇa-Balarāma temple in, 7, 52, 53
Kṛṣṇa consciousness in, 71, 72
Kṛṣṇa entered, after expanding as boys & calves, 22, 23
as Kṛṣṇa’s abode, 71–72
love for Kṛṣṇa in, 28
material world vs., 71–72
residents of, yogamāyā influenced, during expansion pastime, 35–37
trees in, 70
See also: Spiritual world
Vyāsadeva, Śrīmad-Bhāgavatam by, 62

W

Water in swan-paramahamsa analogy, 4
Waterpots, sun’s reflection in, example of, 62
Wisdom. See: Absolute Truth; Knowledge; Philosophy
Women
materialist attached to, 4
See also: Gopīs
Work. See: Activities; Karma
World. See: Earth planet; Material world

Worship. See: Devotional service; Kṛṣṇa, worship of; Viṣṇu, forms of, worship of

Y

Yam evaśa vr̥nute tena labhyas
verse quoted, 60
Yam śyāmasundaram acintya-
verse quoted, 3
Yāre yaiche nācāya, se taiche kare nṛtya
verse quoted, 54, 57
Yaśodā, Kṛṣṇa son of, 24
Yas tu nārāyaṇam devam
verse quoted, 57, 64
Yasyaika-nīśvasita-kālam athāvalambya quoted, 47
Yavanas, elevation of, 59
Yoga
perfections of, 56
See also: Devotional service; Kṛṣṇa consciousness; Mystic power
Yogamāyā potency
defined, 66
Kṛṣṇa enjoyed via, 23, 25
Kṛṣṇa relieved Brahmā from, 65, 66
Kṛṣṇa’s expansion pastime via, 35–37, 42
See also: Mystic power
Yoga-siddhis defined, 56
Yogis. See: Devotees
Yogurt, Kṛṣṇa holding, 11, 14
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