

## **DASAMA SKANDAM**

### **CHAPTER 13 (VOLUME 10)**

#### **LORD BRAHMA TAKING AWAY THE GOPA BOYS AND THEIR CALVES THROUGH HIS POWERS WITHOUT THE KNOWLEDGE OF KRISHNA TO SHOW TO THE WORLD THE FULL POTENCY OF LORD KRISHNA AS THE MANIFESTATION OF THE SUPREME ALMIGHTY.**

#### **PREFACE**

*The previous chapter No.12 deals with the actions of Shri Krishna in rescuing his co-cowherds from the serpent known as the Aghasura.*

*Not only Lord Krishna bestows deliverance to the demon Aghasura, he rescues all his friends from the trap of death. Upon seeing these incidences even Lord Brahma got so much fascinated. He wanted to highlight the glories of Shri Krishna in much more detailed manner to the people of the world. With this intention Lord Brahma takes away the cowherds and the calves. Shri Krishna, searched for them in the forest and not finding them anywhere realized that this has been done by Lord Brahma.*

*However, Shri Krishna manifested Himself in the same forms and shapes of all the cowherds and the calves, without leaving any spot unchanged either in their physical behaviour or specific characteristics. Since they were all the manifestations of the Supreme Being Himself, the people of Gokulam and the mothers of the calves got attracted towards their children so much with the result that they started showering their love and affection to them in a manner which had not happened earlier at all.*

*After about an year or so, when Balarama saw these unusual behaviour on the part of the village elders as well as the cows, he realized that all the cowherds and the calves are the manifestations*

*of Shri Krishna Himself only. He asks the reasons for the same for which Shri Krishna told him what had happened.*

*In the meantime, Brahma returned from His world, after depositing the cowherds and the calves snatched from the earth with his powers, just to see what were happening back in Gokulam in the absence of those cowherds and the calves. To His surprise, He found the same number of cowherds and the calves doing their routine actions as if nothing had happened. He was also astonished to see that they were the creations of Shri Krishna Himself, in fact much more superior in quality and perfection as He himself would have created otherwise. On further looking deeply into each of the cowherds and the calves, He could see each of them as the same form and shape of Sriman Narayana, each one equalling Him in dress, look and the radiance of effulgence.*

*Lord Brahma could not withstand the powers of the illusion created by Shri Krishna. Seeing His predicament, Shri Krishna removed that illusion whereafter Lord Brahma then saw only that Shri Krishna who was in search of the cowherds and the calves holding on his palm the bowl of rice (the picture as described in Stanza 14). Lord Brahma took away the cowherds when Shri Krishna went in search of the calves, which had disappeared. On return to the same place where they were all eating, He found his friends also missing. At that time Shri Krishna was holding on His palm a bowl of rice. So, Lord Brahma could realize that despite His taking away the cowherds and the calves, Shri Krishna managed every affair of activities in Gokulam without any difficulty, without even raising an iota of doubt about the missing cowherds and the calves. Such were the powers of Shri Krishna because even Lord Brahma had originated from His navel. Therefore, Shri Krishna had nowhere to go for finding the replacement for the cowherds and the calves as He Himself was capable of creating any being. Because they were all His own creations, all of them looked alike for Lord Brahma.*

However, one interesting thing had happened during this process. When Lord Brahma deposited the children and the calves and returned to the earth, as per the time flow of His world, it was only a few seconds. However, in the earth the time factor for this period was one year. For full one year Shri Krishna had managed without any problem.

There is a reference in stanza 37 of Chapter 12 that when the children returned to their respective homes and explained about the deeds of Shri Krishna rescuing them from the death trap of Aghasura, it was explained as an event though happened just yesterday, had in fact happened one year ago. The time gap explains the different time zones between the Brahma loka and the earth. Shri Krishna was five years old at the time of the incidence with Aghasura whereas when the children while explaining the same to others as the incidence that had happened yesterday, Shri Krishna was already six years old. This explains the difference in the time zone. To refresh the memory the meaning of stanza 37 of Chapter 12 is repeated below:

*( etat karma) This incidence, ( dr̥ṣṭvā ) which was seen ( bālāḥ ) by the Gopa children, ( mṛtyoḥ ) of rescuing His people from the mouth of death ( ātmāhi-mokṣaṇam ) and granting deliverance to Aghasura, who was in the form of a giant snake, ( kaumārajaṁ ) all of which happened within His age of five years ( hareḥ ) of Sri Krishna, ( ucuḥ ) were presented ( vraje ) to the people of Vrindavana by them (the Gopa children) ( vismitāḥ ) as the most wonderful incidence ( paugaṇḍake ) happened during the age of the sixth year of Sri Krishna.*

Lord Brahma, having got astonished about the powers of Shri Krishna, submits Himself before Him with all humility. This chapter No.13 explains what all happened in Gokulam during that one year and how the people of Gokulam and the cows treated the creations of

Shri Krishna very endearingly. Lord Brahma, after paying His obeisances to Shri Krishna praises Him. These are appearing in the next Chapter No.14. The Chapter No. 13 is very beautiful in expression of love towards that Supreme Almighty and the detailed descriptions about each and every event during that one full year are marvelous.

--o0o--

### Stanza 1

*śrī-śuka uvāca  
sādhu prṣṭam mahā-bhāga  
tvayā bhāgavatottama  
yan nūtanayasīśasya  
śrṇvann api kathām muhuḥ*

**( śrī-śuka uvāca ) Shri Sukha said to King Pareekshit:**

**( bhāgavatottama ) Hey King ! You are the most ardent devotee of the Bhagavan ( mahā-bhāga ) and you are also very fortunate. ( tvayā ) You have ( prṣṭam ) put the questions to me ( sādhu ) very appropriately (through the stanzas 41, 42 and 43 of Chapter 12). ( yat ) That is because, ( śrṇvann api ) despite having listened to ( īśasya kathām ) the glorious pastimes of Shri Bhagavan ( muhuḥ ) repeatedly, ( nūtanayasi ) you feel freshened up to listen to them with new vigour.**

### Stanza 2

*satām ayaṁ sāra-bhṛtām nisargo  
yad-artha-vāñī-śruti-cetasām api  
prati-kṣaṇam navya-vad acyutasya yat*

*striyā viṭānām iva sādhu vārtā*

*( yad-artha-vāṇī-śruti-cetasām api ) Though they sit submitting their words, ears and minds to the subject matters of the pastimes of Shri Krishna, ( satām ) for such pure devotees ( sāra-bhṛtām ) who have tasted the nectar of such pastimes ( acyutasya ) of Shri Krishna, ( vārtā ) they are like the stories ( striyāḥ iva ) of the loved ones ( viṭānām ) for their lovers, ( navya-vat ) which imbibe newer feelings ( sādhu ) immensely ( prati-kṣaṇam ) in each moment ( yad ayam nisargaḥ ) as a matter of natural habit.*

### **Stanza 3**

*śṛṇuṣvāvahito rājann  
api guhyaṁ vadāmi te  
brūyuh snigdhasya śiṣyasya  
guravo guhyam apy uta*

*( rājan ) Hey King Pareekshit! ( śṛṇuṣva ) Please listen ( āvahitaḥ ) with rapt attention. ( guhyaṁ api ) Though His pastimes do carry very deep meanings, ( vadāmi ) I am discoursing them ( te ) to you. ( uta ) That is because ( guravaḥ ) the teachers ( brūyuh ) do enlighten ( snigdhasya śiṣyasya ) their beloved students ( guhyam api ) even about the most intricate subjects.*

### **Stanza 4**

*tathāgha-vadanān mṛtyo  
rakṣitvā vatsa-pālakān  
sarit-pulinam ānīya  
bhagavān idam abravīt*

**( tathā ) As explained to you earlier (through the previous chapter 12), ( rakṣitvā ) after rescuing ( vatsa-pālakān ) the Gopa children and the calves ( mṛtyo ) from the death trap ( agha-vadanāt ) of the mouth of Aghasura, ( bhagavān ) Shri Krishna Bhagavan ( ānīya ) took them ( sarit-pulinam ) to the sand bed of the Yamuna river ( abravīt ) and said to them ( idam ) as follows.**

### **Stanza 5**

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

**“ ( vayasyāḥ ) Hey friends! ( aho ) What a wonder! ( pulinaṁ ) This river bed of sand ( atiramyaṁ ) is very beautiful; ( sva-keli-sampan ) it has all the comforts for our children to play around; ( mṛdulāccha-vālukam ) the sand here is so soft with the finest dust; ( phuṭat-saro-gandha-hṛtāli-patrika-dhvani-pratidhvāna-lasad-drumākulam ) there are bees here making humming sounds because of getting attracted towards the fragrance of the blossomed lotus flowers and also that of the singing birds, apart from the echoing sounds of the flowing water of the river, and over all this place is so enchanting with all kinds of trees surrounding the river bed.**

### **Stanza 6**

*atra bhoktavyam asmābhir  
divārūḍhaṁ kṣudhārditaiḥ  
vatsāḥ samīpe 'paḥ pītvā  
carantu śanakais trṇam*

**“ ( kṣudhārditaiḥ ) All of us are very tired now because of hunger ( asmābhiḥ ) and so we can ( atra ) sit here ( bhoktavyam ) and have our food. ( divā ārūḍham ) It is now mid day. ( vatsāḥ ) Let all the calves ( apaḥ pītvā ) drink water ( tṛṇam carantu ) and they can graze ( śanakaiḥ ) slowly ( samīpe ) near somewhere.”**

### **Stanza 7**

*tatheti pāyayitvārbhā  
vatsān ārudhya śādvale  
muktvā śikyāni bubhujūḥ  
samaṁ bhagavatā mudā*

**( arbhāḥ ) All the children ( tatha iti ) said “it is alright” ( vatsān pāyayitvā ) and they made the calves drink water ( ārudhya ) whereafter moved them ( śādvale ) towards the grazing ground. ( muktvā ) They untied ( śikyāni ) their respective food containers ( bhagavatā samaṁ ) and sat along with Shri Krishna Bhagavan ( bubhujūḥ ) and ate their food ( mudā ) very happily .**

### **Stanza 8**

*kṛṣṇasya viṣvak puru-rāji-maṇḍalair  
abhyānanāḥ phulla-dr̥śo vrajārbhakāḥ  
sahopaviṣṭā vipine virejuḥ  
chadā yathāmbhoruha-karṇikāyāḥ*

**( vrajārbhakāḥ ) Those Gopa children ( puru-rāji-maṇḍalair ) who were seated in rows of circles ( saha upaviṣṭāḥ ) together ( kṛṣṇasya viṣvak ) with Shri Krishna in the centre ( abhyānanāḥ ) looking face to face, ( phulla-dr̥śaḥ ) and with very inquisitive eyes, ( virejuḥ ) were shining ( vipine ) in the forest**

**( chadāḥ yathā ) just like the petals ( ambhoruha-karṇikāyāḥ ) in the lotus flower with Shri Krishna as its whorl in the centre.**

### **Stanza 9**

*kecit puspaiḥ dalaiḥ kecit  
pallavair aṅkuraiḥ phalaiḥ  
śigbhis tvagbhir dr̥ṣadbhiś ca  
bubhujuh kṛta-bhājanāḥ*

**( kecit ) Some of them ( kṛta-bhājanāḥ ) made their eating plates ( puspaiḥ ) with flowers, ( dalaiḥ ) some others with leaves, ( pallavaiḥ ) some with tender parts of the sprouting leaves, ( aṅkuraiḥ ) some with bamboos, ( phalaiḥ ) some with fruits, ( śigbhiḥ ) some with their own food containers, ( tvagbhiḥ ) some with the barks of the trees, ( dr̥ṣadbhiḥ ca ) some with stones ( bubhujuh ) and in this manner they ate their food.**

### **Stanza 10**

*sarve mitho darśayantaḥ  
sva-sva-bhojya-ruciṁ pṛthak  
hasanto hāsayantaś cā-  
bhyavajahruḥ saheśvarāḥ*

**( sarve ) All of them shared ( mithaḥ ) among themselves ( saheśvarāḥ ) and in the company of Shri Krishna Bhagavan ( sva-sva-bhojya-ruciṁ ) the taste of the varieties of their foods ( darśayantaḥ ) by showing the food to each other ( pṛthak ) individually, ( hasantaḥ ) laughing ( hāsayantaḥ ca ) and making others laugh, ( abhyavajahruḥ ) and thus they were eating their food.**



## Stanza 11

*bibhrad veṇum jaṭhara-paṭayoh śṛṅga-vetre ca kakṣe  
vāme pāṇau masṛṇa-kabalaṁ tat-phalāny aṅgulīṣu  
tiṣṭhan madhye sva-parisuhṛdo hāsayan narmabhiḥ svaiḥ  
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ*

### **Shri Krishna Bhagavan Who**

**( veṇum ) had His flute ( jaṭhara-paṭayoh ) inserted in between His abdomen and the clothes He was wearing;**

**( śṛṅga-vetre ) had tucked the horn bugle and the stick ( kakṣe ) on His waist;**

**( vāme pāṇau ) had on his left palm ( masṛṇa-kabalaṁ ) the bowl of rice mixed with curd;**

**( bibhrad ) held ( aṅgulīṣu ) in between his fingers ( tat-phalāni ca ) the pickles and cooked vegetables for eating along with the curd rice;**

**( tiṣṭhan ) was standing ( madhye ) at the centre of the group of children,**

**( hāsayan ) was making all his friends laugh ( svaiḥ narmabhiḥ ) with each of his joking words, ( sva-parisuhṛdah ) who were surrounding Him,**

**( loke ) and as the people living ( svarge ) in the heavenly world ( miṣati ) were looking curiously on these developments,**

**( yajña-bhuk ) He, Who in fact accepts food offered to Him only through the Yagnas, (through offering in the fire worship),**

**( bubhujē ) was eating food among the children ( bāla-keliḥ )  
engaging Himself in playful activities.**

### **Stanza 12**

*bhārataivaṃ vatsa-peṣu  
bhuñjāneṣv acyutātmasu  
vatsās tv antar-vane dūraṃ  
viviśus tṛṇa-lobhitāḥ*

**( bhārata ) Hey the one belonging to the Bharata dynasty!  
( King Pareekshit ) ( vatsa-peṣu ) As the Gopa children  
( bhuñjāneṣu ) were eating their food ( evaṃ ) in this manner  
( acyutātmasu ) engaging themselves totally with Shri Krishna  
with their heart and soul, ( vatsāḥ tu ) the calves ( dūraṃ viviśuḥ  
) moved far away ( antar-vane ) into the deep forest ( tṛṇa-  
lobhitāḥ ) in order to graze grass from there.**

### **Stanza 13**

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

**( kṛṣṇaḥ ) Shri Krishna Bhagavan ( bhī-bhayam ) Who is the  
personification of fear for the fear itself ( asya ) in this world,  
( dr̥ṣṭvā ) upon seeing ( tān ) those children  
( bhaya-santrastān ) who were trembling with fear, ( ūce ) said  
to them : “( mitrāṇi ) Friends, ( mā viramata ) do not stop ( āśāt )  
eating your food. ( aham ) I shall ( aneṣye ) bring ( vatsakān ) all  
the calves ( iha ) to this place.”**

### **Stanza 14**

*ity ukvādri-darī-kuñja-  
gahvareṣy ātma-vatsakān  
vicinvan bhagavān kṛṣṇaḥ  
sapāṇi-kabalo yayau*

**( iti ukvā ) After telling them like this, ( bhagavān kṛṣṇaḥ ) Shri Krishna Bhagavan ( sapāṇi-kabalaḥ ) holding on His palm the bowl of rice He was eating, ( yayau ) went ( vicinvan ) and started searching for ( ātma-vatsakān ) his calves ( adri-darī-kuñja-gahvareṣu ) in the mountain, caves, in the bushes covered with creepers, and at other narrow places in the mountain.**

### **Stanza 15**

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

**( kurūdvaha ) Hey the most important personality in the Kaurava dynasty (King Pareekshit)!**

**( yaḥ ) The Person Who, ( purā ) some time ago, ( drṣṭvā ) happened to see ( avasthitaḥ ) standing ( khe ) from the sky ( aghāsura-mokṣaṇam ) the deliverance granted to Aghasura ( prabhavataḥ ) by the Most Powerful Bhagavan ( prāptaḥ ) and became ( param vismayam ) wonder struck due to His divine action,**

**( ambhojanma-janiḥ ) that Person Who originated from the lotus flower (Lord Brahma) ( tad-antara-gataḥ ) was looking for an opportunity ( draṣṭum ) to see ( anyat ) more of ( mañju ) the beautiful ( mahitvam ) and glorious actions, ( api ) if any,**

**( īsituḥ ) of The Controller of the Universe (Shri Krishna)  
( māyārbhakasya ) Who had manifested in this world through  
the powers of His own Maya Shakti in the form of a small  
child,**

**( nītvā ) took away ( vatsapān ) all those calves as well as the  
cowherd boys ( itaḥ ) from this place ( anyatra ) to some other  
direction ( antaradadhāt ) and thereafter He Himself  
disappeared.**

### **Stanza 16**

*tato vatsān adr̥ṣṭvaitya  
puline 'pi ca vatsapān  
ubhāv api vane kṛṣṇo  
vicikāya samantataḥ*

**( tataḥ ) Thereafter, when Shri Krishna ( etya ) returned (   
adr̥ṣṭvā ) after failing to locate ( vatsān ) the calves, ( vatsapān api  
ca ) even the Gopa children could not be seen ( puline ) at the  
river bed.**

**( kṛṣṇaḥ ) Shri Krishna, therefore, ( vicikāya ) started looking  
for ( ubhau api ) both of them ( samantataḥ ) at all the places  
( vane ) in the forest.**

### **Stanza 17**

*kvāpy adr̥ṣṭvāntar-vipine  
vatsān pālāṁś ca viśva-vit  
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ  
sahasāvajagāma ha*

*( vatsān ) When both the calves ( pālān ca ) and the cowherds  
( adrṣṭvā ) could not be located ( kvāpi ) anywhere  
( antar-vipine ) within the forest, ( viśva-vit ) the Knower of  
everything in the universe ( kṛṣṇaḥ ) Shri Krishna, ( sahasā )  
immediately ( avajagāma ) understood that ( vidhi-kṛtaṁ ) Lord  
Brahma had done ( sarvaṁ ) all these deeds. ( ha ) Oh ! What a  
wonder!*

### **Stanza 18**

*tataḥ kṛṣṇo mudaṁ kartuṁ  
tan-mātṛṇām ca kasya ca  
ubhayāyitam ātmānaṁ  
cakre viśva-kṛd īśvaraḥ*

*( tataḥ ) Thereafter, ( kartuṁ ) in order to make ( tan-mātṛṇām ca )  
both the mothers (the mothers of the calves and the mothers  
of the cowherds) ( kasya ca ) and also Lord Brahma (Who was  
eager to see more glories of Lord Krishna) ( mudaṁ ) very  
happy, ( viśva-kṛt ) the Creator ( īśvaraḥ ) and the Protector of  
all the worlds ( kṛṣṇaḥ ) Shri Krishna, ( cakre ) made ( ātmānaṁ )  
Himself ( ubhayāyitam ) into two different categories (by  
assuming the forms of the calves and the cowherds) apart  
from His own presence as Shri Krishna.*

### **Stanza 19**

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

**( ajah ) Shri Krishna Bhagavan Who does not have any birth (as in the case of other living beings) ( babhau ) was showing Himself up so finely ( anga-vat ) through the forms and shapes of those calves and cowherds ( sarvam viṣṇumayam girah ) in such a way as to establish the words of the Vedas which says “the entire universe is the incessant content of Shri Vishnu”.**

**( sarva-svarūpaḥ ) He assumed the small individual forms ( yāvad vatsapa-vatsakālpaka-vapuḥ ) of those cowherds and the calves in the exact manner in which they were looking;**

**( yāvat karāṅghry-ādikaṁ ) their legs, hands and other organs were just as they were in all aspects as to their dimensions and size;**

**( yāvad yaṣṭi-viṣāṇa-veṇu-dala-śik ) they were holding their sticks, horn bugles, flutes, their food containers and the musical instruments in the perfect manner as to their shapes and positions in which they were carrying;**

**( yāvad vibhūṣāmbaram ) their jewelleries and their dresses were the same as they were wearing;**

**( yāvac chīla-guṇābhīdhākṛti-vayaḥ ) their characters and behaviour patterns, words, shapes, age and whatever individual marks and traits were there were all identical;**

**( yāvad vihārādikaṁ ) and their playing habits were the same in perfect coordination with their natural habits.**

### **Stanza 20**

**svayam ātmātma-govatsān**

*prativāryātma-vatsapaiḥ  
krīḍann ātma-vihāraiś ca  
sarvātmā prāviśad vrajam*

**( sarvātmā ) Krishna Bhagavan Who had assumed all those forms (of the calves and the cowherds) ( svayam ātmā ) as Himself, ( prativārya ) guided ( ātma-govatsān ) all the calves, which were all only Himself, ( ātma-vatsapaiḥ ) by the cowherds which were all Himself alone, ( prāviśat ) returned ( vrajam ) to Gokulam ( krīḍan ca ) playing around ( ātma-vihāraiḥ ) the childhood plays for Himself and by Himself.**

### **Stanza 21**

*tat-tad-vatsān pṛthan nītvā  
tat-tad-goṣṭhe niveśya saḥ  
tat-tad-ātmābhavad rājanis  
tat-tat-sadma praviṣṭavān*

**( rājan ) Hey King Pareekshit! ( saḥ ) Bhagavan ( nītvā ) guided ( tat-tad-vatsān ) the respective individual calves ( niveśya ) by making them enter into ( tat-tad-goṣṭhe ) their respective cowsheds ( praviṣṭavān ) and went into ( tat-tat-sadma ) the homes of the respective cowherds. ( abhavat ) He was wearing the look of ( tat-tad-ātmā ) that particular individual boy belonging to each of the homes without any flaw.**

### **Stanza 22**

*tan-mātarō veṇu-rava-tvarotthitā  
utthāpya dorbhiḥ parirabhya nirbharam  
sneha-snuta-stanya-payah-sudhāsavaṁ  
matvā param brahma sutān apāyayan*

**( tan-mātarah ) The respective mothers of those children,**

*( veṇu-rava-tvarotthitā ) upon hearing the sweet sounds played on the flutes, instantly got up from whatever work they were doing, ( utthāpya ) and lifted their respective children ( dorbhiḥ ) with both their hands ( param brahma ) Who were in fact that the Real Supreme Being, ( matvā ) thinking that ( sutān ) they are their own sons. ( nirbharam parirabhya ) In that manner they embraced them very endearingly ( apāyayat ) and made them drink ( sneha-snuta-stanya-payaḥ-sudhāsavaṁ ) their breast milk which was tasting like the nectar, and was like intoxicating drink and was flowing ardently because of their intense love towards their children.*

### Stanza 23

*tato nr̥ponmarddana-majja-lepanā-  
laṅkāra-rakṣā-tilakāśanādibhiḥ  
saṁlālitaḥ svācaritaiḥ prahaṛṣayan  
sāyam̐ gato yāma-yamena mādhaveḥ*

*( nr̥pa ) Hey King! ( yāma-yamena ) As per the prescribed custom of observing the timely performance of the required actions, ( sāyam̐ ) in the evening time ( mādhaveḥ ) Shri Krishna, the Controller of the powers of Maya, ( gataḥ ) reached the respective homes ( svācaritaiḥ ) carrying on with his playful activities ( prahaṛṣayan tataḥ ) and made His mothers very happy. ( saṁlālitaḥ ) He (all the children Who were in fact He only in the respective homes), thereafter, was very caringly given ( onmarddana-majja-lepanā-laṅkāra-rakṣā-tilakāśanādibhiḥ ) oil bath, after which they applied sandal paste on Him, made Him wear His clothes, chanted the protective hymns for His safety, applied the decorative marks on His temple, after which He was served with food etc.*

### Stanza 24



*gāvas tato goṣṭham upetya satvaram  
huṅkāra-ghoṣaiḥ parihūta-saṅgatān  
svakān svakān vatsatarān apāyayan  
muhur lihantyaḥ sravad audhasam payaḥ*

**( upetya ) Reaching ( satvaram ) very fast ( tataḥ ) from the places of grazing ( goṣṭham ) to the cowsheds, ( gāvah ) the cows invited ( svakān svakān ) their respective ( vatsatarān ) calves ( parihūta-saṅgatān ) to come near them ( huṅkāra-ghoṣaiḥ ) by making their “hum” sounds. ( lihantyaḥ ) They licked their respective calves ( muhuḥ ) repeatedly ( apāyayan ) and made them drink ( sravat ) the flowing ( audhasam payaḥ ) milk from their udders.**

### **Stanza 25**

*go-gopīnām māṭṛtāsminn  
sarvā snehardhikām vinā  
purovad āsv api hares  
tokatā māyayā vinā*

**( asminn ) The individual entity of Shri Krishna Who became the sons ( go-gopīnām ) of the cows and the mothers in varied forms, ( māṭṛtā sarvā ) was shown motherly affection by all of them ( snehardhikām vinā ) than mere love ( purovat ) as earlier. ( āsu ) Their (both the cows and the mothers) ( hareḥ ) affiliation to Shri Krishna ( tokatā api ) as their own sons (all children and the calves included) ( māyayā vinā ) was superimposed with oneness leaving aside the thinking of identification of individual mother towards the individual child.**

**Note: Both the cows and the mothers had the same kind of motherly affection, as they had earlier to their children, towards the varied forms of Shri Krishna as their respective individual**

child. However, their affection now became something very special. In the same manner, Shri Krishna also had the feeling of sonhood for them. However, they did not see the individual child as their own son but collectively thought about them as their own. The distinction of “my son” and “my mother” concepts disappeared in their relationship and all the mothers (cows as well as the mothers) looked upon all the children as their own without individual identity, both ways.

### Stanza 26

*vrajaukasām̐ sva-tokeṣu  
sneha-vally ābdam anvaham  
śanair niḥsīma vavr̥dhe  
yathā kṛṣṇe tv apūrvavat*

**( sneha-vallī ) The special bonding of relationship ( sva-tokeṣu ) towards their own respective children became deep rooted ( anvaham ) with every passing day ( vrajaukasām̐ ) for all the inhabitants of the Gokulam ( kṛṣṇe yathā tu ) in the same manner as their bonding with Shri Krishna. ( śanaiḥ vavr̥dhe ) The degree of such bonding gradually grew ( niḥsīma ) into unlimited proportion ( apūrvavat ) and also became very special ( ābdam ) by which time one full year had passed.**

### Stanza 27

*ittham ātmātmanātmānam̐  
vatsa-pāla-miṣeṇa saḥ  
pālayan vatsapo varṣam̐  
cikr̥ḍe vana-goṣṭhayoḥ*

**( ittham ) In this manner ( saḥ ) Shri Krishna, ( ātmā ) the Supreme Conscious Being, ( vatsapaḥ ) was going to the forest for the purpose of grazing the calves, ( ātmanā ) by Himself**

**( pālayan ) guiding ( ātmānam ) Himself, ( varṣam ) for this full one year ( vatsa-pāla-miṣeṇa ) expanding Himself as the calves and as the cowherd children ( vana-goṣṭhayoḥ ) in the forest as well as in the Gokulam ( cikrīde ) and conducted his actions of pastimes accordingly.**

### **Stanza 28**

*ekadā cārayan vatsān  
sa-rāmo vanam āviśat  
pañca-ṣāsu tri-yāmāsu  
hāyanāpūraṇīṣv ajaḥ*

**( ekadā ) One day ( ajaḥ ) Shri Krishna ( sa-rāmaḥ ) along with Balarama ( vanam āviśat ) went to the forest ( cārayan ) grazing ( vatsān ) the calves, in the above manner described, ( pañca-ṣāsu ) when there were only five or six ( tri-yāmāsu ) nights ( hāyanāpūraṇīṣu ) remaining for the completion of one year (of His conducting the deeds and actions of expanding Himself as the calves and the cowherds).**

### **Stanza 29**

*tato vidūrāc carato  
gāvo vatsān upavrajam  
govardhanādri-śirasi  
carantyo dadṛśus tṛṇam*

**( gāvaḥ ) The cows ( carantyaḥ ) which were grazing ( govardhanādri-śirasi ) on the higher levels of the Govardhana mountain ( dadṛśuḥ ) happened to see ( vatsān ) the calves ( tṛṇam carataḥ ) eating tender grass ( vidūrāt ) little away ( tataḥ ) from there ( upavrajam ) near to Gokulam.**

### Stanza 30

*dr̥ṣṭvātha tat-sneha-vaśo 'smṛtātmā  
sa go-vrajo 'tyātmapa-durga-mārgaḥ  
dvi-pāt kakud-grīva udāsyā-puccho  
'gād dhun̄kṛtair āsnu-payā javena*

*( dr̥ṣṭvā atha ) As soon as the cows saw their calves,  
( saḥ go-vrajaḥ ) the entire herd of cows ( tat-sneha-vaśaḥ ) because  
of their coming under the influence of love towards their  
calves ( asmṛtātmā ) forgot all about themselves,  
( atyātmapa-durga-mārgaḥ ) and without caring for those elderly  
men who were grazing them and also without caring for any  
obstacles in front of them, ( javena ) took to their heels very  
fast ( dvi-pāt ) as if they were animals with only two legs,  
( kakud-grīvaḥ ) raising their heads above their humps,  
( udāsyā-pucchaḥ ) holding their faces and tails upright,  
( hun̄kṛtaiḥ ) making sounds like “hum”, ( agād ) raced towards  
the calves ( āsnu-payāḥ ) while the milk from their udders  
started flowing all the way.*

### Stanza 31

*sametya gāvo 'dho vatsān  
vatsavatyo 'py apāyayan  
gilantya iva cāṅgāni  
lihantyaḥ svaudhasaṁ payaḥ*

*( gāvaḥ ) These cows ( sametya ) upon reaching ( adhaḥ ) the foot  
hills where the calves were grazing, ( lihantyaḥ ) started  
licking ( āṅgāni ) each part of the bodies of the calves ( gilantya  
iva ) as if they were all about to swallow ( vatsān ) them,  
( payaḥ apāyayan ) and made them drink milk ( svaudhasaṁ )  
flowing from their udders, ( vatsavatyāḥ api ) though these cows  
had still younger calves back in the cowsheds.*

### Stanza 32

*gopās tad-rodhanāyāsa-  
maughya-lajjoru-manyunā  
durgādhva-kṛcchrato 'bhyetya  
go-vatsair dadṛśuḥ sutān*

**( gopāḥ ) The elderly Gopas, ( tad-rodhanāyāsa-maughya-lajjoru-manyunā ) who were unsuccessful in preventing the running away of the cows from their control because of which they were profusely ashamed as well as terribly angry, ( abhyetya ) reached the plains ( durgādhva-kṛcchrataḥ ) with difficulties after passing through the paths full of hurdles, ( dadṛśuḥ ) and saw ( sutān ) their children ( go-vatsaiḥ ) standing together with the calves.**

### Stanza 33

*tad-īkṣaṇotprema-rasāplutāśayā  
jātānurāgā gata-manyavo 'rbhakān  
uduhya dorbhiḥ parirabhya mūrdhani  
ghrāṇair avāpuḥ paramām mudam te*

**( te ) Those elderly Gopas, ( tad-īkṣaṇotprema-rasāplutāśayāḥ ) because of immersing themselves with love and affection within their hearts upon seeing their children there, ( gata-manyavaḥ ) became devoid of their anger ( jātānurāgāḥ ) and simultaneously turned into persons of endearing love, ( uduhya ) lifted ( 'rbhakān ) the children ( dorbhiḥ ) with both their hands, ( parirabhya ) embraced them profusely, ( ghrāṇaiḥ ) and by smelling again and again ( mūrdhani ) on their heads**

**( avāpuḥ ) attained ( paramāṁ mudam ) the highest pleasure within themselves.**

### **Stanza 34**

*tataḥ pravayaso gopās  
tokāśleṣa-sunirvṛtāḥ  
kṛcchrāc chanair apagatās  
tad-anusmṛty-udaśravaḥ*

**( tataḥ ) Thereafter, ( pravayashḥ gopāḥ ) those elderly Gopas ( tokāśleṣa-sunirvṛtāḥ ) became so much overjoyed because of embracing their children, ( apagatāḥ ) left that place ( sanaiḥ ) very slowly ( kṛcchrāt ) with heavy hearts, ( tad-anusmṛty-udaśravaḥ ) and shed their tears by repeatedly remembering about their children.**

### **Stanza 35**

*vrajasya rāmaḥ premardher  
vīksyautkaṅṭhyam anukṣaṇam  
mukta-staneṣv apatyēṣv apy  
ahetu-vid acintayat*

**( ahetu-vid ) Without knowing the actual reason for ( autkaṅṭhyam ) the tremendous ( premardheḥ ) growth of love and affection ( anukṣaṇam ) increasing in each and every moment towards their children ( vrajasya ) in Gokulam by the Gopa women and, also the love of the cows ( apatyēṣu api ) even in calves ( mukta-staneṣu ) which had left drinking milk from the mother cows (because they had grown up from their age of drinking milk), ( rāmaḥ ) Balarama, ( vīksya ) upon seeing this situation, ( acintayat ) went into introspection.**

### Stanza 36

*kim etad adbhutam iva  
vāsudeve ’khillātmani  
vrajasya sātmanas tokeṣv  
apūrvam prema vardhate*

**“( prema ) The love ( vrajasya ) of the inhabitants of the Gokulam ( sātmanaḥ ) including myself ( tokeṣu ) towards the children ( vardhate ) is growing, ( apūrvam ) as happened never before, ( iva ) just like the devotional love ( vāsudeve ) towards Shri Vasudeva, ( akhillātmani ) Who is the consciousness in all the beings. ( etat kim ) What is this ( adbhutam ) wonder!**

### Stanza 37

*keyam vā kuta āyātā  
daivī vā nāry utāsuri  
prāyo māyāstu me bhartur  
nānyā me ’pi vimohinī*

**“( iyam māyā kā ) What is this illusion? ( kutaḥ āyātā ) From where it came? ( daivī vā ) Has it been created by the divine beings? ( nārī vā ) Or else by the humans? ( uta āsuri ) Alternatively, have they been created by the demons? ( prāyaḥ ) In all probability ( me bhartuḥ astu ) this illusion must be the creation of my Lord Shri Hari; ( anyā na ) It cannot be otherwise. ( me api ) That is because even I am ( vimohinī ) getting attracted by that illusion”.**

### Stanza 38

*iti sañcintya dāsārho  
vatsān sa-vayasān api*

*sarvān ācaṣṭa vaikunṭhaṁ  
cakṣuṣā vayunena saḥ*

**( sañcintya ) By thinking ( iti ) in this manner, ( saḥ dāsārhaḥ )  
Balarama perceived ( cakṣuṣā ) through the inner vision  
( vayunena ) of His knowledge ( ācaṣṭa ) and found  
( sarvān vatsān ) all the calves ( sa-vayasān ) and the children  
( vaikunṭhaṁ ) as Shri Krishna.**

### **Stanza 39**

*naite sureśā ṛṣayo na caite  
tvam eva bhāsīṣa bhid-āśraye 'pi  
sarvaṁ pṛthak tvam nigamāt katham vadety  
uktena vṛttam prabhuṇā balo 'vait*

**“( īśaḥ ) Hey Lord! ( ete ) These Gopa children ( sureśāḥ na ) are  
not demigods; ( ete ) these calves ( ṛṣayaḥ ca na ) are not saints  
as well; ( bhid-āśraye api ) even though they are separate  
identities ( tvam eva ) You alone ( sarvaṁ bhāsi ) are seen in all of  
them.**

**( katham vṛttam ) But how and when this had happened?  
( tvam vada ) Please explain to me ( pṛthak ) analytically  
( nigamāt ) and briefly about this.” ( balaḥ ) Balarama ( avait )  
came to know about the truth of the situation ( prabhuṇā )  
from Bhagavan ( iti uktena ) upon being asked by him in this  
manner. (Shri Krishna explained to Balarama about the  
truth).**

### **Stanza 40**

*tāvad etyātmabhūr ātma-  
mānena truty-anehasā  
purovad ābdaṁ krīḍantaṁ  
dadṛṣe sa-kalam harim*



*( tāvat ) At that time ( ātmabhūḥ ) Lord Brahma, ( ātma-mānena ) as per the time calculations of His own world, ( etya ) returned to the earth ( truty-anehasā ) within a matter of a “trudi” (which is a fraction of a second) ( dadṛṣe ) and saw ( harim ) Shri Hari ( krīḍantaṁ ) playing around ( sa-kalam ) assuming the forms of all the cowherds and the calves in the exact manner as they were ( purovat ) just as before ( ābdam ) for the period of one year (as per the time calculation of the earth).*

### **Stanz 41**

*yāvanto gokule bālāḥ  
sa-vatsāḥ sarva eva hi  
māyāśaye śayānā me  
nādyāpi punar utthitāḥ*

*“( yāvanth ) Whatever ( bālāḥ ) the cowherds ( sa-vatsāḥ ) and the calves ( gokule ) of Gokulam are there, ( sarve eva ) all of them ( śayānāḥ hi ) are definitely lying down on the bed of illusion created ( me ) by Me. ( adya api ) They have even now ( punaḥ ) not yet ( na utthitāḥ ) woken up from their sleep (where Lord Brahma took them and kept them in His world).*

### **Stanza 42**

*ita ete 'tra kutratyū  
man-māyā-mohitetare  
tāvanta eva tatrābdam  
krīḍanto viṣṇunā samam*

*“( ete ) All of them ( itaḥ ) are very much here as well.*

*( man-māyā-mohitetare ) The cowherds and the calves here have not been attracted by the illusion of Mine. ( tāvantah eva ) Not only they have been not affected by my illusion, ( tatra ) more importantly ( krīḍantah ) they have been enjoying ( ābdam ) for full one year ( viṣṇunā samam ) along with Shri Krishna. ( atra ) Who are these cowherds and calves being seen by me here ( kutratyāḥ ) and from where they had come?”*

### Stanz 43

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

*( dhyātvā ) Despite deeply thinking ( evam ) like this ( ciraṁ ) for some time, ( sa ātma-bhūḥ ) Lord Brahma ( na iṣṭe ) did not have any power ( jñātum ) to know ( kathaṅcana ) in any way ( ke ) which set of cowherds and calves ( satyāḥ ) was real ( katāre na iti ) and which was not ( evam ) among the two sets of groups being seen by Him differently. (The reference is to the one set under His control and the other set seen playing around with Shri Krishna).*

### Stanza 44

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

*( sammohayan ) Lord Brahma desired to attract ( viṣṇum ) Shri Krishna with Brahma's own illusions. ( vimohaṁ ) However, Shri Krishna is absolutely beyond all illusions*

**( viśva-mohanam ) and Shri Krishna Himself attracts the entire world with His own illusions. ( ajaḥ api ) In the process Lord Brahma ( svayam eva ) got Himself ( vimohitaḥ ) attracted ( svayā eva ) to His own ( māyayā ) created illusions ( evam ) in this manner.**

### **Stanza 45**

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

**( tamovat ) Just like the thick ( naihāraṁ ) fog ( tamyām ) in the darkest night, ( khadyotārciḥ iva ) and just like the display of glow of light by the firefly ( ahani ) in the broad day light, (both of which do not affect either the darkness of the night or the light of the day) ( itara-māyā ) any such inferior type of illusions ( yuñjataḥ ) applied by any one ( mahati ) on a great personality, ( nihanty ) has the potency to bring down ( aiśyam ) the divine powers ( ātmani ) lying within the person who indulges in such actions.**

### **Stanza 46**

*tāvat sarve vatsa-pālāḥ  
paśyato 'jasya tat-kṣaṇāt  
vyadrśyanta ghana-śyāmāḥ  
pīta-kaūśeya-vāsasaḥ*

**( tāvat ) At that particular time, ( ajasya paśyataḥ ) as Lord Brahma was staring ( vatsa-pālāḥ ) at the cowherds and the calves, ( sarve ) all of them ( vyadrśyanta ) could be seen in this manner by Lord Brahma individually and very distinctly**

*( tat-kṣaṇāt ) at that very time itself ( ghana-śyāmāḥ ) wearing the look of bluish colour similar to that of the clouds ( pīta-kausēya-vāsasaḥ ) and adorning saffron colour dresses.*

#### **Stanza 47**

*catur-bhujāḥ śaṅkha-cakra-  
gadā-rājīva-pāṇayaḥ  
kirīṭīnaḥ kuṇḍalino  
hāriṇo vana-māliṇaḥ*

*( catur-bhujāḥ ) All of them were having four hands each, ( śaṅkha-cakra-gadā-rājīva-pāṇayaḥ ) were holding conchshell, disc, club and lotus flower in their beautiful hands, ( kirīṭīnaḥ ) were wearing crowns, ( kuṇḍalīnaḥ ) wearing the alligator shaped ear rings, ( hāriṇaḥ ) and were adorned with pearl garlands ( vana-māliṇaḥ ) and the garlands of forest flowers.*

#### **Stanza 48**

*śrīvatsāṅgada-do-ratna-  
kambu-kaṅkaṇa-pāṇayaḥ  
nūpuraiḥ kaṭakair bhātāḥ  
kaṭi-sūtrāṅgulīyakaiḥ*

*( bhātāḥ ) All of them were shining beautifully ( śrīvatsāṅgada-do-ratna- kambu-kaṅkaṇa-pāṇayaḥ ) with their arms decorated with armbands into which the radiation of brightness from the mark of Shri Lakshmi on their chests added to their charmness. They were also wearing bracelets embedded with gems looking like conch shells with three lines over each of them, ( nūpuraiḥ ) apart from beautiful anklets, ( kaṭakaiḥ ) bracelets on their ankles, ( kaṭi-sūtrāṅgulīyakaiḥ ) ornaments surrounding their waist region and rings on their fingers.*

### Stanza 49

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

**( āpūrṇāḥ ) All of them were fully adorned ( sarva-gātreṣu ) on all parts of their bodies ( āṅghri-mastakam ) from feet to head ( komalaiḥ ) with soft, tender, ( tulasī-ṇava-dāmabhiḥ ) and fresh Tulasī garlands, ( bhūri-puṇyavad-arpitaiḥ ) offered to them by the greatest of the devotees.**

### Stanza 50

*candrikā-viśada-smeraiḥ  
sāruṇāpāṅga-vīkṣitaiḥ  
svakārthānām iva rajaḥ-  
sattvābhyām sraṣṭṛ-pālakāḥ*

**( sāruṇāpāṅga-vīkṣitaiḥ ) Those cowherds and the calves, glancing through the sideways of their reddish eyes, ( candrikā-viśada-smeraiḥ ) and bearing such beautiful smiles akin to the clear moonlight, were present there ( iva ) looking as if they, ( rajaḥ-sattvābhyām ) through their characteristics of Rajas and Sattva, were just there to fulfill the desires ( svakārthānām ) of their own devotees ( sraṣṭṛ-pālakāḥ ) in the form of the creators and the protectors (sustainers/nourishers).**

### Stanza 51

*ātmādi-stamba-paryantair*

*mūrtimadbhiś carācaraiḥ  
nṛtya-gītādy-ane-kārhaiḥ  
pṛthak pṛthag upāsītāḥ*

**( upāsītāḥ ) All of them were being worshipped ( pṛthak pṛthak ) in different forms and means ( nṛtya-gītādy-ane-kārhaiḥ ) through dance, songs and such other manner of service ( mūrtimadbhiḥ ) by the living beings, ( carācaraiḥ ) both moving and non moving, ( tmādi-stamba-paryantaiḥ ) starting right from Lord Brahma till the smallest of the grass.**

### **Stanza 52**

*aṇimādyair mahimabhir  
ajādyābhir vibhūtibhiḥ  
catur-vimśatibhis tattvaiḥ  
parītā mahad-ādibhiḥ*

**( parītāḥ ) All of them were surrounded ( aṇimādyaiḥ ) by abundant ( mahimabhiḥ ) prosperities ( ajādyābhiḥ ) and immense ( vibhūtibhiḥ ) powers of Maya Shakti ( catur-vimśatibhiḥ ) and also by all the twenty four ( tattvaiḥ ) principles ( mahad-ādibhiḥ ) starting with Mahat.**

### **Stanza 53**

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

**( mūrtimadbhiḥ ) All of them, though in different forms,**

**( *sva-mahi-dhvasta-mahibhiḥ* ) were under the influence of the Supreme Being, ( *upāsītāḥ* ) and were worshipped ( *kāla-svabhāva-saṁskāra-kāma-karma-guṇādibhiḥ* ) by the flow of the eternal time factor, their own nature, their characteristics, their desires, and their deeds.**

**Notes:** Lord Brahma could visualize in those cowherds and calves, who were individually in different forms and shapes, that they were under the influence of the Supreme Being and all other factors like the flow of time factor, the individual nature, the individual characteristics, their desires and their deeds were worshipping them. Nothing could influence them whereas all were very independent of these characteristics and in fact these characteristics were under their influence.

**Note:** *kāla* = the very reason or the base factor for the transformation of the basic principles. *svabhāva* = the powers enabling for transformation. *saṁskāra* = the basic instinct or power initiating the desires. *kāma* = the desire to enjoy or experience through the deeds. *karma* = the actions and deeds in the worldly life and towards attainment of self realization. *guṇādibhiḥ* = the characteristics of *sattva*, *rajas* and *tamas*.

### **Stanza 54**

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

**( *satya-jñānānantānanda-mātraika-rasa-mūrtayah* ) All of them were the permanent ever existing forms (eternal truth), were self effulgent knowledge, were the forms of eternal bliss, were untouched by the transformation of the material nature, and complete unchangeable forms positioned as the Supreme Brahman. ( *upaniṣad-dṛśām api* ) They were having the complete**

**vision and knowledge of the Vedas, ( aspr̥ṣṭa-bhūri-māhātmyāḥ )  
and also were having unlimited glories. ( hi ) Oh what a  
wonder!**

### **Stanza 55**

*evam̐ sakṛd dadarśājah  
para-brahmātmano 'khillān  
yasya bhāsā sarvam idam̐  
vibhāti sa-carācaram*

**( ajah ) Lord Brahma ( dadarśa ) could thus see ( evam̐ ) in this  
manner ( akhillān ) all the cowherds and the calves, ( sakṛta )  
simultaneously and at the same time, ( yasya ) as the same  
form ( para-brahmātmanah ) of the Supreme Brahman because of  
Whose ( bhāsā ) effulgence ( sa-carācaram ) the entire moving  
and non moving forms ( idam̐ sarvam ) of this universe ( vibhāti )  
is shining.**

### **Stanza 56**

*tato 'tikutukodvṛtya-  
stimitaikādaśendriyah  
tad-dhāmnābhūd ajas tūṣṇīm  
pūr-devy-antīva putrikā*

**( tataḥ ) Thereafter, ( ajah ) Lord Brahma ( atikutukodvṛtya ) had to  
turn His eyes away unable to bear ( tad-dhāmnā ) the effulgence  
from them (the cowherds and the calves) and became wonder  
struck. ( putrikā iva ) Just like a doll ( pūr-devy-anti ) in the  
presence of a deity of Gokulam ( stimitaikādaśendriyah ) He stood  
still with all his eleven senses withdrawn unto Himself  
( tūṣṇīm abhūt ) and remained silent.**



**Note:** The reference to the deity of Gokulam is to Shri Krishna. Lord Brahma's situation has been explained here in contrast to the presence of Shri Krishna as a child. Such a big demogod as Lord Brahma, from Whom all other demigods originated, became wonder struck and bewildered as He could not comprehend the powers of the small child like form of Shri Krishna as Sri Krishna was Himself the Supreme Being. Thus, Lord Brahma became like a small doll in front of Shri Krishna's superior powers, from Whom Lord Brahma Himself had come into being and He stood in front of Shri Krishna very silently.

### **Stanza 57**

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

**( iti ) Upon seeing these developments, Lord Brahma realized that as far as the matters connected with Shri Krishna ( atarkye ) His immense multi dimensional powers cannot even be thought about or perceived by anyone,**

**( nija-mahimani ) those glorious powers which cannot be equated with anything or with anybody,**

**( sva-pramitike ) that Shri Krishna Who Himself is self effulgent being the Supreme Being,**

**( paratra ) that Shri Krishna Who stands apart ( ajātaḥ ) from the material nature,**

**( atan-nirasana-mukha-brahmaka-mitau ) that Shri Krishna Who is supposed to be known as the principle mentioned in the Vedas which says "neti neti" - that is the one which remains**

**permanent after systematically negating each and everything in this universe.**

**( sati ) At a time When ( ĩreše ) the Lord of Saraswati, Lord Brahma, ( muhyati ) became so puzzled in His thinking and started bewildering like ( kim idam ) “what is this wonder that is taking place before Me” and became so ( anĩse ) helpless ( draṣṭuṁ vā api ) even to see all that were happening there,**

**( paramaḥ ajah ) Shri Krishna, ( jñātvā ) understanding the predicament faced by Lord Brahma, ( sapadi ) immediately ( cacchāda ) removed ( ajā-javanikām ) the curtain of illusion created by His powers of Maya Shakti.**

### **Stanza 58**

**tato 'rvāk pratilabdhākṣaḥ  
kaḥ paretavad utthitaḥ  
kṛcchrād unmīlya vai drṣṭīr  
ācaṣṭedaṁ sahātmanā**

**( tataḥ ) Ultimately, ( kaḥ ) Lord Brahma ( arvāk pratilabdhākṣaḥ ) gradually came back to His own senses, ( utthitaḥ ) and got up ( paretavat ) as if a person gets up after regaining his life, ( kṛcchrāt ) and with lot of difficulty ( unmīlya ) opened ( drṣṭīḥ ) all his eyes (meaning thereby all his sense organs including his vision) ( ācaṣṭa ) whereafter he looked ( idam ) at this world ( ātmanā saha ) in which He himself was also present.**

### **Stanza 59**

**sapady evābhitaḥ paśyan  
diśo 'paśyat puraḥ-sthitam**

*vr̥ndāvanam̐ janājīvyā-  
drumākīrṇam̐ samā-priyam*

*( sapadi eva ) Immediately thereafter ( paśyan ) Lord Brahma  
looked ( abhitah ) around Himself ( diśah ) and in all directions  
( apaśyat ) and could see ( vr̥ndāvanam̐ ) the Vrindavana  
( purah-sthitam ) situated before Him ( janājīvyā-drumākīrṇam̐ )  
densely filled with trees very useful for the livelihood of the  
people ( samā-priyam ) and containing very many other  
materials everywhere so endearing to heart.*

### **Stanza 60**

*yatra naisarga-durvairāḥ  
sahāsan nṛ-mṛgādayaḥ  
mitrāṇīvājītvāsa-  
druta-ruṭ-tarṣakādikam*

*( yatra ) In this Vrindavana ( nṛ-mṛgādayaḥ ) even the animals  
and the humans, ( naisarga-durvairāḥ ) who are enemies by  
nature, ( āsan ) live ( saha ) together ( mitrāṇi ivā ) just like  
friends. ( ājītvāsa-druta-ruṭ-tarṣakādikam ) That Vrindavana had  
become a place without any anger, greed etc., because of Shri  
Krishna living there.*

### **Stanza 61**

*tatrodvahat paśupa-vaṁśa-śīśutva-nātyam̐  
brahmādvayam̐ param anantam agādha-bodham  
vatsān sakhīn̐ iva purā parito vicinvad  
ekam̐ sa-pāṇi-kavalam̐ parameṣṭhy acaṣṭa*

*( parameṣṭhi ) Lord Brahma ( acaṣṭa ) now saw ( ekam̐ brahma )  
that Absolute Truth known as the Only One Single Brahman  
(known as Shri krishna),*

**( paśupa-vamśa-śiśutva-nātyam udvahat ) Who is pretending to be a  
cowherd boy,**

**( advayam ) Who never is in the situation of being separated  
into two (Who is all pervading and non dual),**

**( param ) Who is beyond all the worlds,**

**( anantam ) Who cannot be dissected into pieces (Who is  
unlimited and unending),**

**( agādha-bodham ) Who is the form of the knowledge of such  
depth about which no one can perceive,**

**( purā iva ) as He was before (before Lord Brahma visualized  
all the cowherds and the calves in the form of the Supreme  
Being identical in all respects) ( sa-pāṇi-kavalam ) holding on His  
palm the bowl of rice, ( vicinvad ) walking around searching  
( tatra paritah ) in all the four directions ( vatsān ) for the calves  
( sakhīn ) and the cowherds (the situation in which Lord  
Krishna was searching for the calves and cowherds after  
Lord Brahma took away all of them - as mentioned in  
Stanzas 14 and 17 above.)**

### **Stanza 62**

**dr̥ṣṭvā tvareṇa nija-dhoraṇato 'vatīrya  
pr̥thvyām vapuḥ kanaka-daṇḍam ivābhipātya  
spr̥ṣṭvā catur-mukuta-koṭibhir aṅghri-yugmam  
natvā mud-aśru-sujalair akṛtābhiṣekam**

( *dr̥ṣṭvā* ) Upon having seen Shri Krishna in this manner (seeing Him as the Supreme Being), ( *avatīrya* ) Lord Brahma disembarked ( *tvareṇa* ) very fast ( *nija-dhoraṇataḥ* ) from his vehicle carrier of Swan ( *vapuḥ* ) and made His body ( *abhipātya* ) fall down ( *pr̥thvyām* ) on the earth ( *kanaka-daṇḍam iva* ) just like a golden rod ( *natvā* ) and prostrated at ( *aṅghri-yugmaṁ* ) both the pious lotus feet of Shri Krishna ( *sp̥ṣṭvā* ) touching them ( *catur-mukuta-kotibhiḥ* ) with the endpoints of all His four crowns ( as He has four heads ) ( *akṛtā* ) and made ( *ābhiṣekam* ) them bathe ( *mud-aśru-sujalaih* ) with His profusely flowing tears of pure joy.

### Stanza 63

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

( *smṛtvā smṛtvā* ) Lord Brahma, remembering all over again and again ( *punaḥ punaḥ* ) continuously ( *mahitvaṁ* ) the glories ( *kṛṣṇasya* ) of Shri Krishna ( *prāg-dr̥ṣṭaṁ* ) which were seen by Him recently, ( *utthāya utthāya* ) got up repeatedly by falling down ( *pādayoḥ* ) on the pious lotus feet touching His head on them ( *patan* ) thus showing His obeisances to Shri Krishna, ( *āste* ) and remained in that state of mind ( *cirasya* ) for a very long time.

### Stanza 64

*śanair athotthāya vimrjya locane  
mukundam udvīkṣya vinamra-kandharah  
kṛtāñjalih praśrayavān samāhitah  
sa-vepathur gadgadayailatelayā*

*( atha ) Thereafter, ( utthāya ) He got up ( śanaiḥ ) very slowly,  
( vimrjya ) wiped the tears from ( locane ) both His eyes  
( udvīkṣya ) and saw very clearly ( mukundam ) that Supreme  
Being, the One Who bestows deliverance.*

*( praśrayavān ) He very humbly ( vinamra-kandharaḥ ) bowed His  
head ( kṛtāñjaliḥ ) and folded His hands before Him again and  
again ( sa-vepathuḥ ) standing there with His trembling body.  
( ailata ) He started praising that Supreme Almighty ( gadgadā )  
with His faltering ( ilayā ) words  
( samāhitaḥ ) by remaining focussed on that Supreme Being.*

---000---

*This concludes the thirteenth chapter of Dasama Skandam  
(Volume 10)*

*Hari Om*