

ments. His lotus-like face beamed with pleasure. Such was the lord resembling ten million Cupids that I saw still not out of delusion.

20-21. At the sight of that beautiful form I was struck with wonder. On seeing the four-armed Nārāyaṇa, shining like Kāla, of golden hue, the immanent soul of all in that form, of large arms depicting the Sat and Asat in Himself I became delighted.

22. Deluded by the illusion of Śiva, the sportive lord, I could not recognise my progenitor in him. I addressed him with delight.

23. "Who are you? Please tell me", saying this I tried to wake the Eternal Being. [When he did not wake up] I tried to wake him up with fiercer and firmer beatings of the hand.

24. Then the lord who had self-control woke up from his bed and sat. He looked up with his pure eyes resembling a wet lotus, due to sleep.

25. As I stood there quietly, the lord Viṣṇu spread his brilliance over me. Standing up he smiled once and spoke these sweet words.

26. *Viṣṇu said*:— "Welcome, welcome to you, dear child, O Pitāmaha of great brilliance. Do not be afraid. Undoubtedly I shall confer on you all that you desire.

27. O foremost among gods, on hearing these words uttered with a smile I told Viṣṇu with my inimical attitude roused by the Rajoguṇa.

*Brahmā said* :—

28. "O faultless one, how is it that you speak of me trivially as "Dear child", me who am the cause of annihilation of everything, as a preceptor addresses his disciple?

29-30. "I am the creator of worlds, the direct activiser of Prakṛti, unborn, the eternal, all-pervasive Brahmā. I am born of Viṣṇu. I am the soul of universe, the originator, creator, and the lotus-eyed. You must explain to me quickly why you speak like this.

31. The Vedas speak of me invariably as self-born, unborn, all-pervasive, grandfather, self-governed and the excellent supreme Being.