

# The Govindam Prayers



*govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

गोविन्दमादिपुरुषं तमहं भजामि

“I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (sakhis), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.” *Sri Brahma-samhita, Text 37*

## Brahma's Prayer To Lord Sri Krishna



*govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

*“I worship Govinda, the primeval Lord, residing in His own realm, Goloka.*

Srimad Bhagavatam 10/14/1- 61  
A.C. Bhaktivedanta Swami Prabhupada

**Lord Brahma said:** My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand. (SB 10.14.1)

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself? (SB 10.14.2)

Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion. (B 10.14.10)

You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth — self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality. (SB 10.14.23)

# The Govindam Prayers

Brahmasamhita, Chapter 5

TEXT 29

चिन्तामणिप्रकरसद्मसु कल्पवृक्ष-  
लक्षावृतेषु सुरभीरभिपालयन्तम् ।  
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं  
गोविन्दमादिपुरुषं तमहं भजामि ॥२९॥

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhir abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

*cintāmaṇi—touchstone; prakara—groups made of; sadmasu—in abodes; kalpa-vṛkṣa—of desire trees; lakṣa—by millions; āvṛteṣu—surrounded; surabhiḥ—surabhi cows; abhipālayantam—tending; lakṣmī—of goddesses of fortune; sahasra—of thousands; śata—by hundreds; sambhrama—with great respect; sevyamānaṁ—being served; govindam—Govinda; ādi-puruṣaṁ—the original person; tam—Him; aham—I; bhajāmi—worship.*

TRANSLATION

I worship Govinda, the primeval Lord, the first progenitor who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose trees, always served with great reverence and affection by hundreds of thousands of lakṣmīs or gopīs.

PURPORT

By the word *cintāmaṇi* is meant “transcendental gem.” Just as *Māyā* builds this mundane universe with the five material elements, so the spiritual (*cit*) potency has built the spiritual world of transcendental gems. The *cintāmaṇi* which serves as material in the building of the abode of the Supreme Lord of Goloka, is a far rarer and more agreeable entity than the philosopher’s stone. The purpose tree yields only the fruits of piety, wealth, fulfillment of desire and liberation; but the purpose trees in the abode of *Kṛṣṇa* bestow innumerable fruits in the shape of checkered divine love. *Kāma-dhenus* (cows yielding the fulfillment of desire) give milk when they are milked; but

the kāma-dhenus of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss that does away with the hunger and thirst of all pure devotees. The words lakṣa and sahasra-śata signify endless numbers. The word sambhrama or sādara indicates “being saturated with love.” Here lakṣmī denotes gopī. Ādi-puruṣa means, “He who is the primeval Lord.”

### TEXT 30

वेणुं क्वणन्तमरविन्ददलायताक्षं  
वर्हावतंसमसिताम्बुदसुन्दराङ्गम् ।  
कन्दर्पकोटिकमनीयविशेषशोभं  
गोविन्दमादिपुरुषं तमहं भजामि ॥३०॥

*veṇuṁ kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarpa-koṭi-kamanīya-viśeṣa-śobhaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

### SYNONYMS

*veṇum*—the flute; *kvaṇantam*—playing; *aravinda-dala*—(like) lotus petals; *āyata*—blooming; *akṣam*—whose eyes; *barha*—a peacock’s feather; *avataṁsam*—whose ornament on the head; *asita-ambuda*—(tinged with the hue of) blue clouds; *sundara*—beautiful; *aṅgam*—whose figure; *kandarpa*—of Cupids; *koṭi*—millions; *kamanīya*—charming; *viśeṣa*—unique; *śobham*—whose loveliness; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

### TRANSLATION

I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals with head decked with peacock’s feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids.

### PURPORT

The matchless beauty of Kṛṣṇa, the Supreme Lord of Goloka, is being described. Kṛṣṇa, the all-pervading cognition, has a spiritual form of His own. The form of Kṛṣṇa is not a fanciful creation of imagination formed after visualizing the beautiful things of the world. What Brahmā saw in his

ecstatic trance of pure devotion, is being described. Kṛṣṇa is engaged in playing upon His flute. That flute by his enchanting musical sound attracts the hearts of all living beings. Just as a lotus petal produces a pleasant sight, so the two beautiful eyes of Kṛṣṇa who causes the manifestation of our spiritual vision, display the unlimited splendor and beauty of His moonlike face. The loveliness that adorns His head with peacock feather figures, the corresponding feature of the spiritual beauty of Kṛṣṇa. Just as a mass of blue clouds offers a specifically soothing, pleasant view, the complexion of Kṛṣṇa is analogously tinged with a spiritual dark-blue color. The beauty and loveliness of Kṛṣṇa is far more enchanting than that of Cupid multiplied a millionfold.

### TEXT 31

आलोलचन्द्रक-लसद्वनमाल्यवंशी-  
रत्नाङ्गदं प्रणयकेलिकलाविलासम् ।  
श्यामं त्रिभङ्गललितं नियतप्रकाशं  
गोविन्दमादिपुरुषं तमहं भजामि ॥३१॥

*ālola-candraka-lasad-vanamālya-vaṁśī-  
ratnāṅgadam praṇaya-keli-kalā-vilāsam  
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

### SYNONYMS

*ālola*—swinging; *candraka*—with a moon-locket; *lasat*—beautified; *vanamālya*—a garland of flowers; *vaṁśī*—flute; *ratna-āṅgadam*—adorned with jeweled ornaments; *praṇaya*—of love; *keli-kalā*—in pastimes; *vilāsam*—who always revels; *śyāmaṁ*—Śyāmasundara; *tri-bhaṅga*—bending in three places; *lalitaṁ*—graceful; *niyata*—eternally; *prakāśaṁ*—manifest; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

### TRANSLATION

I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Śyāmasundara is eternally manifest.

## PURPORT

In the śloka beginning with cintāmaṇi-prakara the transcendental region and the spiritual names of Govinda, in the śloka beginning with veṇuṃ kvaṇantam, the eternal beautiful form of Govinda and in this śloka the amorous pastimes of Govinda, the embodiment of His sixty-four excellences, have been described. All the spiritual affairs that come within the scope of description in the narration of the ecstatic mellow quality (rasa) are included in the spiritual amorous sports of Govinda.

## TEXT 32

अङ्गानि यस्य सकलेन्द्रियवृत्तिमन्ति  
पश्यन्ति पान्ति कलयन्ति चिरं जगन्ति ।  
आनन्दचिन्मयसदुज्ज्वलविग्रहस्य  
गोविन्दमादिपुरुषं तमहं भजामि ॥३२॥

*aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraṃ jaganti  
ānanda-cinmaya-sad-ujjvala-vigrahasya  
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi*

## SYNONYMS

*aṅgāni*—the limbs; *yasya*—of whom; *sakala-indriya*—of all the organs; *vṛtti-manti*—possessing the functions; *paśyanti*—see; *pānti*—maintain; *kalayanti*—manifest; *ciraṃ*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cit*—truth; *maya*—full of; *sat*—substantiality; *ujjvala*—full of dazzling splendor; *vigrahasya*—whose form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

## PURPORT

For want of a taste of things spiritual, a grave doubt arises in the minds of those who are enchained by worldly knowledge. On hearing a narration of

the pastimes of Kṛṣṇa they think that the truth (tattva) regarding Kṛṣṇa is the mental concoction of certain learned scholars, created by their imaginative brains out of material drawn from the mundane principles. With the object of removing this harmful doubt, Brahmā in this and the three following ślokaś, after distinguishing between the two things, viz., spirit and matter, in a rational manner, has tried to make one understand the pure līlā of Kṛṣṇa, obtained by his unmixed ecstatic trance. Brahmā wants to say that the form of Kṛṣṇa is all “existence, all-knowledge and all-bliss, whereas all mundane experiences are full of palpable ignorance. Although there is specific difference between the two, the fundamental truth is that spiritual affairs constitute the absolute source. Specification and variegatedness are ever present in it. By them are established the transcendental abode, form, name, quality and sports of Kṛṣṇa. It is only by a person, possessed of pure spiritual knowledge and freedom from any relationship with Māyā, that those amorous pastimes of Kṛṣṇa can at all be appreciated. The spiritual abode, the seat of pastimes, emanated from the cit potency and formed of cintāmaṇi (transcendental philosopher’s stone), and the figure of Kṛṣṇa, are all spiritual. Just as Māyā is the perverted reflection of the spiritual potency.

The variegatedness created by Māyā (ignorance) is also a perverted reflection of spiritual variegatedness. So a mere semblance of the spiritual variegatedness is only noticed in this mundane world. Notwithstanding such semblance the two are wholly different from one another. The unwholesomeness of matter is its defect; but in the spirit there is variegatedness which is free from any fault or contamination. The soul and the body of Kṛṣṇa are identical, whereas the body and soul of fallen creatures are not so. In the spiritual sphere there is no such difference as that between the body and soul, between the limbs and their proprietor, between the attributes and the object possessing them, of this world. But such difference really exists in the case of conditioned souls. Limbed though Kṛṣṇa is, His every limb is the whole entity. He performs all varieties of divine spiritual functions with every one of His limbs. Hence He is an indivisible whole and a perfect transcendental entity. Both jīva-soul and Kṛṣṇa are transcendental. So they belong to the same category. But they differ in this that the transcendental attributes exist in the jīva-soul in infinitesimally small degrees, whereas in Kṛṣṇa they are found in their fullest perfection. Those attributes manifest themselves in their proper infinitesimality only when the jīva-soul attains his unadulterated spiritual status. The jīva-soul attains the nearest approach to the absolute identity only when the spiritual force of ecstatic energy appears in him by the grace of Kṛṣṇa. Still Kṛṣṇa remains the object of universal homage by reason of His possession of certain unique attributes. These fourfold unrivaled

attributes do not manifest themselves in Nārāyaṇa, the Lord of Vaikuṅṭha or in primeval puruṣa-avatāras, or in the highest deities such as Śiva, not to speak of jīvas.

### TEXT 33

अद्वैतमच्युतमनादिमनन्तरूप-  
माद्यं पुराणपुरुषं नवयौवनञ्च ।  
वेदेषु दुर्लभमदुर्लभमात्मभक्तौ  
गोविन्दमादिपुरुषं तमहं भजामि ॥३३॥

*advaitam acyutam anādim ananta-rūpam  
ādyam purāṇa-puruṣam nava-yauvanam ca  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣam tam aham bhajāmi*

### SYNONYMS

advaitam—without a second; acyutam—without decay; anādim—without a beginning; ananta-rūpam—whose form is endless, or who possesses unlimited forms; ādyam—the beginning; purāṇa-puruṣam—the most ancient person; nava-yauvanam—a blooming youth; ca—also; vedeṣu—through the Vedas; durlabham—inaccessible; adurlabham—not difficult to obtain; ātma-bhaktau—through pure devotion of the soul; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

### TRANSLATION

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

### PURPORT

Advaita means “indivisible truth who is knowledge absolute.” Brahman, the infinite, emanates from Him as His effulgence and God-immanent (Paramātmā) as His constituent; but nevertheless He remains one and indivisible. Acyuta means that though myriads of avatāras emanate from Him as subjective portions and millions of jīvas as separated spiritual

particles, still He remains intact as the undivided whole of fullest perfection. Though He indulges in exhibiting the pastimes of births, etc., still He is without a beginning. Though He disappears after the pastimes of His appearance, still He is eternal. Though without origin, yet He is with an origin in His pastime of appearance; and although eternal in essence, He is still a person in the full bloom of youth. The sum and substance of it is that though He possesses diverse and apparently mutually contradictory qualities, still they are in universal harmonious concordance by dint of His unthinkable potency. This is what is meant by cid-dharma (transcendental nature) as distinguished from the material. His graceful threefold-bending form with flute in hand, possesses eternal blooming youth and is above all unwholesomeness that is to be found in limited time and space. In the transcendental realm there is no past and future but only the unalloyed and immutable present time. In the transcendental sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the spiritual realm. How can the jīva realize such unprecedented existence? The limited intellectual function of the jīva is always contaminated by the influence of time and space and is, therefore, not in a position to shake off this limitedness. If the potency of cognitive function does not extend to the realization of the transcendental, what else can? In reply. Brahmā says that the transcendental Absolute is beyond the reach of the Vedas. The Vedas originate in sound and sound originates in the mundane ether. So the Vedas cannot present before us a direct view of the transcendental world (Goloka). It is only when the Vedas are imbued with the cit potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every jīva-soul when he is under the influence of the spiritual cognitive potency joined to the essence of ecstatic energy. The ecstatic function of devotion is boundless and is surcharged with unalloyed transcendental knowledge. That knowledge reveals goloka-tattva (the principle of the highest transcendental) in unison with devotion, without asserting itself separately but as a subsidiary to unalloyed devotion.

#### TEXT 34

पन्थास्तु कोटिशतवत्सरसंप्रगम्यो  
वायोरथापि मनसो मुनिपुङ्गवानाम् ।  
सोऽप्यस्ति यत्प्रपदसीम्न्यविचिन्त्यतत्त्वे  
गोविन्दमादिपुरुषं तमहं भजामि ॥३४॥

*panthās tu koṭi-śata-vatsara-sampragamyō  
vāyor athāpi manaso muni-ṣṛṅgavānām  
so 'py asti yat-prapada-sīmny avicintya-tattve  
govindam ādi-puruṣam tam aham bhajāmi*

## SYNONYMS

*panthāḥ—the path; tu—but; koṭi-śata—thousands of millions; vatsara—of years; sampragamyāḥ—extending over; vāyoḥ—of wind; atha api—or; manasaḥ—of the mind; muni-ṣṛṅgavānām—of the foremost jñānīs; saḥ—that (path); api—only; asti—is; yat—of whom; prapada—of the toe; sīmni—to the tip; avicintya-tattve—beyond material conception; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire after the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānīs who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

## PURPORT

The attainment of the lotus feet of Govinda consists in the realization of unalloyed devotion. The kaivalya (realized nonalternative state) which is attained by the aṣṭāṅga-yogis by practicing trance for thousands of millions of years and the state of merging into the nondifferentiated impersonality of Godhead beyond the range of limitation attained by nondualists after a similar period passed in distinguishing between the spiritual and nonspiritual and eliminating things of the limited sphere one after another by the formula “not this, not that,” are simply the outskirts of the lotus feet of Kṛṣṇa and not the lotus feet themselves. The long and short of the matter is this, kaivalya or merging into the Brahman constitutes the line of demarcation between the world of limitation and the transcendental world. For, unless we step beyond them, we can have no taste of the variegatedness of the transcendental sphere. These conditions are the simple absence of misery arising from mundane affinity but are not real happiness or felicity. If the absence of misery be called a bit of pleasure then also that bit is very small and of no consequence. It is not sufficient to destroy the condition of materiality; but the real gain to the jīva is his eternal existence in his self-

realized state. This can be attained only by the grace of unalloyed devotion which is essentially cit or transcendental in character. For this end abstract and uninteresting mental speculation is of no avail.

### TEXT 35

एकोऽप्यसौ रचयितुं जगदण्डकोटिं  
यच्छक्तिरस्ति जगदण्डचया यदन्तः ।  
अण्डान्तरस्थपरमाणुचयान्तरस्थं  
गोविन्दमादिपुरुषं तमहं भजामि ॥३५॥

*eko 'py asau racayitum jagad-aṇḍa-koṭim  
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ  
aṇḍāntara-stha-paramāṇu-cayāntara-stham-  
govindam ādi-puruṣam tam aham bhajāmi*

### SYNONYMS

*ekaḥ—one; api—although; asau—He; racayitum—to create; jagat-aṇḍa—of universes; koṭim—millions; yat—whose; śaktiḥ—potency; asti—there is; jagat-aṇḍa-cayāḥ—all the universes; yat-antaḥ—within whom; aṇḍa-antara-stha—which are scattered throughout the universe; parama-aṇu-caya—the atoms; antara-stham—situated within; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

He is an undifferentiated entity as there is no distinction between potency and the possessor thereof. In His work of creation of millions of worlds, His potency remains inseparable. All the universes exist in Him and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore.

### PURPORT

Kṛṣṇa is the highest of all entities. In Him is an entity which is termed cit (spiritual) which is distinct from the principle of limitation. By His inconceivable power, He can at will create numberless universes. All the mundane universes owe their origin to the transformation of His external potency. Again His abode is beyond human conception; since all worlds, limited and spiritual (cit) exist in Him and He resides simultaneously in His fullness and entirety in all the atoms in all the worlds. All-pervasiveness is

only a localized aspect of the majesty of Kṛṣṇa, the Lord of all. Though He is all-pervasive yet in His existence everywhere in a medium shape consists His spiritual Lordship beyond human conception. This argument favors the doctrine of simultaneous inconceivable distinction and nondistinction, and knocks down the contaminating Māyāvāda and other allied doctrines.

### TEXT 36

यद्भावभावितधियो मनुजास्तथैव  
संप्राप्य रूपमहिमासनयानभूषाः ।  
सूक्तैर्यमेव निगमप्रथितैः स्तुवन्ति  
गोविन्दमादिपुरुषं तमहं भजामि ॥३६॥

*yad-bhāva-bhāvita-dhiyo manujās tathaiva  
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ  
sūktair yam eva nigama-prathitaiḥ stuvanti  
govindam ādi-puruṣam tam aham bhajāmi*

### SYNONYMS

*yat—for whom; bhāva—with devotion; bhāvita—are imbued; dhiyaḥ—whose hearts; manujāḥ—men; tathā eva—similarly; samprāpya—having gained; rūpa—beauty; mahima—greatness; āsana—thrones; yāna—conveyances; bhūṣāḥ—and ornaments; sūktaiḥ—by Vedic hymns; yam—whom; eva—certainly; nigama—by the Vedas; prathitaiḥ—told; stuvanti—offer praise; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-sūktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.

### PURPORT

In discussing rasa we meet with five kinds of devotion or service. Śānta or unattached, dāsya or pertaining to reverential willing service, sakhya or friendship, vātsalya or parental love and śṛṅgāra or juvenile love.

The devotees surcharged with the ideas of their respective service, serve Kṛṣṇa eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self befitting their respective rasas, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who

are advocates of śānta-rasa attain the region of Brahma-Paramātmā, the seat of eternal peace; those of dāsyā-rasa get to Vaikuṅṭha, the spiritual majestic abode of Śrī Nārāyaṇa; those of sakhyā, vātsalya and madhura-rasa (juvenile love) attain Goloka-dhāma, Kṛṣṇa's abode, above Vaikuṅṭha. They worship Kṛṣṇa by the sūktas depicted in the Vedas with the ingredients and objects befitting their respective rasas, in those regions. The Vedas, under the influence of the spiritual potency in certain passages speak of the pastimes of the Supreme Lord. The liberated souls chant the name, qualities and pastimes of the Supreme Lord, under the guidance of the same spiritual potency.

### TEXT 37

आनन्दचिन्मयरसप्रतिभाविताभि -  
 स्ताभिर्य एव निजरूपतया कलाभिः ।  
 गोलोक एव निवसत्यखिलात्मभूतो  
 गोविन्दमादिपुरुषं तमहं भजामि ॥३७॥

*ānanda-cinmaya-rasa-pratibhāvitābhis  
 tābhir ya eva nija-rūpatayā kalābhiḥ  
 goloka eva nivasaty akhilātma-bhūto  
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

### SYNONYMS

*ānanda—bliss; cit—and knowledge; maya—consisting of; rasa—mellows; prati—every second; bhāvitābhiḥ—who are engrossed with; tābhiḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Govinda; ādi-puruṣam—the original personality; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhīs], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

## PURPORT

Although the Lord Absolute and His potency are one and the self-same existence, still They exist eternally as separate entities, as Rādhā and Kṛṣṇa. In both the ecstatic energy and the transcendental Lord Kṛṣṇa, there exists śṛṅgāra-rasa (amorous love) whose quality is inconceivable. The vibhāva (extension) of that rasa (mellow quality) is twofold, viz., ālambana (prop) and uddīpana (stimulation). Of these ālambana is twofold, viz., āśraya (supported) and viṣaya (supporter). Āśraya signifies Rādhikā Herself and the extensions of Her own form and viṣaya means Kṛṣṇa Himself. Kṛṣṇa is Govinda, Lord of Goloka. The gopīs are the facsimile āśraya of that rasa. With them Kṛṣṇa indulges in eternal pastimes in Goloka. Nija-rūpatayā means “with the attributes manifested from the ecstatic energy.” The sixty-four activities in fine arts and crafts are the following: (1) gīta—art of singing. (2) vādyā—art of playing on musical instruments. (3) nṛtya—art of dancing. (4) nāṭya—art of theatricals. (5) ālekhyā—art of painting. (6) viśeṣakacchedyā—art of painting the face and body with colored unguents and cosmetics. (7) taṇḍula-kusuma-balī-vikāra—art of preparing offerings from rice and flowers. (8) puṣpāstaraṇa—art of making a covering of flowers for a bed. (9) daśana-vasanāṅga-rāga—art of applying preparations for cleansing the teeth, cloths and painting the body. (10) maṇi-bhūmikā-karma—art of making the groundwork of jewels. (11) śayyā-racana—art of covering the bed. (12) udaka-vādyā—art of playing on music in water. (13) udaka-ghāta—art of splashing with water. (14) citra-yoga—art of practically applying an admixture of colors. (15) mālya-grathana-vikalpa—art of designing a preparation of wreaths. (16) śekharāpīḍa-yojana—art of practically setting the coronet on the head. (17) nepathya-yoga—art of practically dressing in the tiring room. (18) karṇapātra-bhaṅga—art of decorating the tragus of the ear. (19) sugandha-yukti—art of practical application of aromatics. (20) bhūṣaṇa-yojana—art of applying or setting ornaments. (21) aindra-jāla—art of jugglery. (22) kaucumāra—a kind of art. (23) hasta-lāghava—art of sleight of hand. (24) citra-śākāpūpa-bhakṣya-vikāra-kriyā—art of preparing varieties of salad, bread, cake and delicious food. (25) pānaka-rasa-rāgāsava-yojana—art of practically preparing palatable drinks and tinging draughts with red color. (26) sūcī-vāyā-karma—art of needleworks and weaving. (27) sūtra-kriḍā—art of playing with thread. (28) viṇā-ḍamuraka-vādyā—art of playing on lute and small x-shaped drum. (29) prahelikā—art of making and solving riddles. (29-a) pratimālā—art of caping or reciting verse for verse as a trial for memory or skill. (30) durvacaka-yoga—art of practicing language difficult to be answered by others. (31) pustaka-vācana—art of reciting books. (32) nāṭikākhyāyikā-darśana—art of enacting short plays and anecdotes. (33) kāvyā-samasyā-pūraṇa—art of solving enigmatic verses. (34) paṭṭikā-vetra-

bāṇa-vikalpa—art of designing preparation of shield, cane and arrows. (35) tarku-karma—art of spinning by spindle. (36) takṣaṇa—art of carpentry. (37) vāstu-vidyā—art of engineering. (38) raupya-ratna-parīkṣā—art of testing silver and jewels. (39) dhātu-vāda—art of metallurgy. (40) maṇi-rāga jñāna—art of tinging jewels. (41) ākara jñāna—art of mineralogy. (42) vṛkṣāyur-veda-yoga—art of practicing medicine or medical treatment, by herbs. (43) meṣa-kukkuṭa-lāvaka-yuddha-vidhi—art of knowing the mode of fighting of lambs, cocks and birds. (44) śuka-śārikā-prapālana (pralāpana)?—art of maintaining or knowing conversation between male and female cockatoos. (45) utsādana—art of healing or cleaning a person with perfumes. (46) keśa-mārjana-kauśala—art of combing hair. (47) akṣara-muṣṭikā-kathana—art of talking with letters and fingers. (48) mlecchita-kutarka-vikalpa—art of fabricating barbarous or foreign sophistry. (49) deśa-bhāṣā-jñāna—art of knowing provincial dialects. (50) puṣpa-śakaṭikā-nirmiti-jñāna—art of knowing prediction by heavenly voice or knowing preparation of toy carts by flowers. (51) yantra-māṭṛkā—art of mechanics. (52) dhāraṇa-māṭṛkā—art of the use of amulets. (53) samvācya—art of conversation. (54) mānasī kāvya-kriyā—art of composing verse mentally. (55) kriyā-vikalpa—art of designing a literary work or a medical remedy. (56) chalitaka-yoga—art of practicing as a builder of shrines called after him. (57) abhidhāna-koṣa-cchando-jñāna—art of the use of lexicography and meters. (58) vastra-gopana—art of concealment of cloths. (59) dyūta-viśeṣa—art of knowing specific gambling. (60) ākarṣa-krīḍā—art of playing with dice or magnet. (61) bālaka-krīḍanaka—art of using children’s toys. (62) vaināyikī vidyā—art of enforcing discipline. (63) vaijayikī vidyā—art of gaining victory. (64) vaitālikī vidyā—art of awakening master with music at dawn.

All these arts manifesting their own eternal forms are ever visible in the region of Goloka as the ingredients of rasa; and, in the mundane sphere, they have been unstintedly exhibited in the pastimes of Vraja by the spiritual (cit) potency. Yogamāyā. So Śrī Rūpa says, sadānantaiḥ... santi tāḥ, i.e., Kṛṣṇa is ever manifest in His beauty with His infinite pastimes in Goloka. Sometimes the variant manifestation of those pastimes becomes visible on the mundane plane. Śrī Hari, the Supreme Lord, also manifests His pastimes of birth, etc., accompanied by all His paraphernalia. The divine sportive potency fills the hearts of His paraphernalia with appropriate spiritual sentiments in conformity with the will of Kṛṣṇa. Those pastimes that manifest themselves on the mundane plane, are His visible pastimes. All those very pastimes exist in their nonvisible form in Goloka beyond the ken of mundane knowledge. In His visible pastimes Kṛṣṇa sojourns in Gokula, Mathurā and Dvārakā. Those pastimes that are nonvisible in those three places, are visible in their spiritual sites of Vṛndāvana.

From the conclusions just stated it is clear that there is no distinction between the visible and nonvisible pastimes. The apostle Jīva Gosvāmī in his commentary on this śloka as well as in the gloss of Ujjvala-nīlamaṇi and in Kṛṣṇa-sandarbhā remarks that “the visible pastimes of Kṛṣṇa are the creation of His cit (spiritual) potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the limiting potency (Māyā); but these cannot exist in the transcendental reality. The destruction of demons, illicit paramourship, birth, etc., are examples of this peculiarity. The gopīs are the extensions of the ecstatic energy of Kṛṣṇa, and so are exceptionally His own. How can there be illicit connection in their case? The illicit mistress-ship of the gopīs found in His visible pastime, is but the mundane reflection of the transcendental reality.” The hidden meaning underlying the words of Śrī Jīva Gosvāmī, when it is made explicit, will leave no doubt in the minds of the readers. Śrī Jīva Gosvāmī is our preacher of transcendental truth. So he is always under the influence of Śrī Rūpa and Sanātana. Moreover in the pastimes of Kṛṣṇa Śrī Jīva is one of the mañjarīs. So he is conversant with all transcendental realities.

There are some who, being unable to understand the drift of his statements, give meanings of their own invention and indulge in useless controversies. Śrī Rūpa and Sanātana say that there is no real and essential distinction between the līlās visible and nonvisible, the only distinction lies in this that one is manifest in the mundane sphere whereas the other is not so. In the supermundane manifestation there is absolute purity in the seer and the seen. A particularly fortunate person when he is favored by Kṛṣṇa, can shake off worldly shackles and connections, enter the transcendental region after attaining the realized taste of the varieties of rasa that is available during the period of novitiate. Only such a person can have a view and taste of the perfect and absolutely pure līlā of Goloka. Such receptive natures are rarely to be found. He, who exists in the mundane sphere, can also realize the taste of cid-rasa by the grace of Kṛṣṇa by being enabled to attain the realized state of service. Such a person can have a view of the pastimes of Goloka manifested in the mundane līlā of Gokula. There is certainly a difference between these two classes of eligible seekers of the truth. Until one attains the perfectly transcendental stage he must be hampered by his lingering limitations, in his vision of the pastimes of Goloka. Again, the vision of the transcendental reality varies according to the degree of self-realization. The vision of Goloka must also vary accordingly.

It is only those fettered souls who are excessively addicted to worldliness that are devoid of the devotional eye. Of them some are enmeshed by the variegatedness of the deluding energy while others aspire after self-annihilation under the influence of centrifugal knowledge. Though they

might have a view of the mundanely manifested pastimes of the Supreme Lord, they can have only a material conception of those visible pastimes, this conception being devoid of transcendental reality. Hence the realization of Goloka appears in proportion to eligibility due to the degree of one's self-realization. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the cit potency. Yogamāyā. In visible and nonvisible matters of transcendental regions there is no impurity. contamination and imperfection inherent in the world of limitation; only there is some difference in the matter of realization in proportion to the self-realization of the seekers after the Absolute. Impurity. unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy. insignificance, grossness—these appertain to the eye, intellect, mind and ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence. The more one is free from these blots the more is one capable of realizing the unqualified Absolute. The truth who has been revealed by the scriptures, is free from dross. But the realizations of the seekers of the knowledge of these realities, are with or without flaw in accordance with the degree of their individual realization.

Those sixty-four arts that have been enumerated above, do in reality exist unstintedly only in Goloka. Unwholesomeness, insignificance, grossness are found in those arts in accordance with the degree of self-realization on the part of aspirants after the knowledge of the Absolute. According to Śrīla Rūpa and Śrīla Sanātana all those pastimes, that have been visible in Gokula, exist in all purity and free from all tinge of limitation in Goloka. So transcendental autocratic paramourship also exists in Goloka in inconceivable purity, judged by the same standard and reasoning. All manifestation by the cit potency. Yogamāyā, are pure. So, as the above paramourship is the creation of Yogamāyā, it is necessarily free from all contamination, and appertains to the absolute reality.

Let us pause to consider what the absolute reality is in Himself. Śrī Rūpa Gosvāmī says, pūrvokta-... sārataḥ. In regard to these ślokas Śrīpāda Jīva Gosvāmī after mature deliberation has established the transcendental paramourship as vibhrama-vilāsa, something seemingly different from what it appears to be; such are the pastimes of birth, etc., accomplished by Yogamāyā.

By the explanation tathāpi... vraja-vanitānām, Śrīla Jīva Gosvāmī has expressed his profound implication. Joyous pastimes by the medium of seeming error, vibhrama-vilāsa, as the contrivance of Yogamāyā, has also been admitted in the concluding statements of Rūpa and Sanātana. Still,

since Śrīpāda Jīva Gosvāmī has established the identity of Goloka with Gokula, it must be admitted that there is transcendental reality underlying all the pastimes of Gokula. A husband is one who binds oneself in wedlock with a girl, while a paramour is one who, in order to win another's wife's love by means of love, crosses the conventions of morality. by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood characterized by such connection. On the other hand since the gopīs, who are self-supported real entities are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of svakīya (conjugal) and parakīya (adulterous) states. In the visible pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Kṛṣṇa is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yogamāyā. Kṛṣṇa tastes the transcendental rasa akin to paramourship by overstepping that function. This pastime of going beyond the pale of the apparent moral function manifested by Yogamāyā, is, however, also observable only on the mundane plane by the eye that is enwrapped by the mundane covering; but there is really no such levity in the pastimes of Kṛṣṇa. The rasa of paramourship is certainly the extracted essence of all the rasas. If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of rasa in the supremely excellent realm of Goloka. Kṛṣṇa, the fountainhead of all avatāras. tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, in spite of the seeming appearance, to the mundane eye, of outstepping the bounds of the legitimate function by the form of paramourship, there must be present the truth of it in some form even in Goloka. Ātmārāmo 'py arīramat, ātmany avaruddha-saurataḥ, reme vraja-sundarībhīr yathārbhakaḥ pratibimbavibhramaḥ and other texts of the scriptures go to show that self-delightedness is the essential distinctive quality of Kṛṣṇa Himself. Kṛṣṇa in His majestic cit realm causes the manifestation of His own cit potency as Lakṣmī and enjoys her as His own wedded consort. As this feeling of wedded consortherhood preponderates there, rasa expands in a wholesome form only up to the state of servanthood (dāsyā-rasa). But in Goloka He divides up His cit potency into thousands of gopīs and eternally engages in amorous pastimes with them by forgetting the sentiments of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the rasa. So the gopīs have naturally. from eternity. the innate sentiment of being others' wedded wives. Kṛṣṇa too in response to that sentiment, by assuming the reciprocal sentiment of paramourship, performs the rāsa and the other amorous pastimes with the aid of the flute, His favorite cher ami. Goloka is

the transcendental seat of eternally self-realized rasa, beyond limited conception. Hence in Goloka there is realization of the sentimental assumption of the rasa of paramourship.

Again such is the nature of the principle of the majesty that in the realm of Vaikuṅṭha there is no rasa of parental affection towards the source of all avatāras. But in Goloka, the seat of all superexcellent deliciousness, there is no more than the original sentimental egoistic assumption of the same rasa. There Nanda and Yaśodā are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yaśodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. *jayati jana-nivāso devakī-janma-vādaḥ*, etc. For the purpose of the realization of the rasa the assumed egoistic sentiment is, however, eternal. In the rasa of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the scriptures. When those transcendental entities of Goloka becomes manifest in Vraja then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the rasa of parental affection the sentiments of Nanda and Yaśodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous rasa the corresponding sentiments of concubinage in the respective gopīs become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the gopīs either in Goloka or in Gokula. Hence the śāstras declare that there is no sexual union of the gopīs with their husbands. It is also for the same reason that the authorized teacher of the principle of rasa, Śrī Rūpa, writes that in the transcendental amorous rasa the hero is of two different types, viz., the wedded husband and the paramour—*patiś copapatiś ceti prabhedāv iha viśrutāv iti*. Śrī Jīva, in his commentary by his words *patiḥ pura-vanitānām dvitīyo vraja-vanitānām*, acknowledges the eternal paramourship of Kṛṣṇa in Goloka and Gokula and the husbandhood of Kṛṣṇa in Vaikuṅṭha and Dvārakā etc. In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Kṛṣṇa's deliberate overstepping of His own quality of self-delightedness is caused by the desire of union with another's wedded wife. The state of being another's wedded wife is nothing but the corresponding assumed sentiment on the part of the gopīs. In reality they have no husbands with independent and separate existence; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, viz., that

“desire makes the paramour overstep the bounds of duty.” etc., are eternally present in the seat of all “deliciousness.” In Vraja that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and nondistinction between the rasas analogous to mundane concubineship and wifehood. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the abeyance of ownership is the enjoyment of His own cit potency in the shape of abeyance of paramourship or enjoyment without the sanction of wedlock. The conjunction of the two exists there as one rasa accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the hero of Goloka, there exist both husbandhood and paramourship above all piety and impiety and free from all grossness. Such is also the case with the hero of Gokula although there is a distinction in realization caused by Yogamāyā. If it be urged that what is manifested by Yogamāyā is the highest truth being the creation of the cit potency and that, therefore, the impression of paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the tasting of rasa free from any offense because it is not without a basis in truth. But the unwholesome impression that is produced in the mundane judgment is offensive and as such cannot exist in the pure cit realm. In fact Śrīpāda Jīva Gosvāmī has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about wedded wifehood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Śrīpāda Jīva Gosvāmī and those of the opposing party with an impartial judgment cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all-loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. Commenting on the śloka of Rāsa-pañcādhyāyī, *gopīnām tat-patīnām ca*, etc., what Śrīpāda Sanātana Gosvāmī has stated conclusively in his *Vaiṣṇava-toṣaṇī* has been accepted with reverence by the true devotee Śrīpāda Viśvanātha Cakravartī without any protest.

Whenever any dispute arises regarding the pure cognitive pastimes, such as Goloka, etc., we would do well to remember the precious advice from the

holy lips of Śrīmān Mahāprabhu and His associates, the Gosvāmīs, viz., that the Truth Absolute is ever characterized by spiritual variegatedness that transcends the variegatedness of mundane phenomena; but He is never featureless. The divine rasa is lovely with the variegatedness of the fourfold distinction of vibhāva, anubhāva, sāttvika and vyabhicāri and the rasa is ever present in Goloka and Vaikuṅṭha. The rasa of Goloka manifests as vraja-rasa on the mundane plane for the benefit of the devotees by the power of Yogamāyā. Whatever is observable in gokula-rasa should be visible in goloka-rasa, in a clearly explicit form. Hence the distinction of paramourship and concubinage, the variegatedness of the respective rasas of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka, disposed in an appropriate manner. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgment, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the degree of realization of the various pastimes of Vraja and it is very difficult to lay down any definite criterion as to which portions are mundane and which are uncontaminated. The more the eye of devotion is tinged with the salve of love, the more will the transcendental concept gradually manifest itself.

So there is no need of further hypothetical speculation which does not improve one's spiritual appreciation, as the substantive knowledge of Goloka is an inconceivable entity. To try to pursue the inconceivable by the conceptual process is like pounding the empty husk of grain, which is sure to have a fruitless ending. It is, therefore, one's bounden duty, by refraining from the endeavor to know, to try to gain the experience of the transcendental by the practice of pure devotion. Any course, the adoption of which tends to produce the impression of featurelessness, must be shunned by all means. Unalloyed parakīya-rasa free from all mundane conception is a most rare attainment. It is this which has been described in the narrative of the pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavors on that narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realization. The devotional activities characterized by illicit amour, as practiced by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our apostle Śrīpāda Jīva Gosvāmī was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaiṣṇava to accept the real spirit of his statements. It is a great offense to disrespect the ācārya and to seek to establish a different doctrine in opposition to him.

## TEXT 38

प्रेमाञ्जनच्छुरितभक्तिविलोचनेन  
सन्तः सदैव हृदयेषु विलोकयन्ति ।  
यं श्यामसुन्दरमचिन्त्यगुणस्वरूपं  
गोविन्दमादिपुरुषं तमहं भजामि ॥३८॥

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

### SYNONYMS

*prema—of love; añjana—with the salve; churita—tinged; bhakti—of devotion; vilocanena—with the eye; santaḥ—the pure devotees; sadā—always; eva—indeed; hṛdayeṣu—in their hearts; vilokayanti—see; yaṁ—whom; śyāma—dark blue; sundaram—beautiful; acintya—inconceivable; guṇa—with attributes; svarūpaṁ—whose nature is endowed; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.

### PURPORT

The Śyāmasundara form of Kṛṣṇa is His inconceivable simultaneous personal and impersonal self-contradictory form. True devotees see that form in their purified hearts under the influence of devotional trance. The form Śyāma is not the blue color visible in the mundane world but is the transcendental variegated color affording eternal bliss, and is not visible to the mortal eye. On a consideration of the trance of Vyāsadeva as in the śloka, bhakti-yogena manasi etc., it will be clear that the form of Śrī Kṛṣṇa is the full Personality of Godhead and can only be visible in the heart of a true devotee, which is the only true seat in the state of trance under the influence of devotion. When Kṛṣṇa manifested Himself in Vraja, both the devotees and nondevotees saw Him with this very eye; but only the devotees cherished Him, eternally present in Vraja, as the priceless jewel of their heart. Nowadays also the devotees see Him in Vraja in their hearts,

saturated with devotion although they do not see Him with their eyes. The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the jīva. The form of Kṛṣṇa is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of the neophyte reaches the stage of bhāva-bhakti the pure eye of that devotee is tinged with the salve of love by the grace of Kṛṣṇa, which enables him to see Kṛṣṇa face to face. The phrase “in their hearts” means Kṛṣṇa is visible in proportion as their hearts are purified by the practice of devotion. The sum and substance of this śloka is that the form of Kṛṣṇa, who is Śyāmasundara, Naṭavara (Best Dancer), Muralīdhara (Holder of the Flute) and Tribhaṅga (Triple-bending), is not a mental concoction but is transcendental, and is visible with the eye of the soul of the devotee under trance.

### TEXT 39

रामादिमूर्तिषु कलानियमेन तिष्ठन्  
 नानावतारमकरोद्भुवनेषु किन्तु ।  
 कृष्णः स्वयं समभवत् परमः पुमान् यो  
 गोविन्दमादिपुरुषं तमहं भजामि ॥३९॥

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
 nānāvatāram akarod bhuvaneṣu kintu  
 kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

### SYNONYMS

*rāma-ādi*—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—in different forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarot*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayam*—personally; *samabhavat*—appeared; *paramaḥ*—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

### TRANSLATION

I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different avatāras in the world in the forms of Rāma, Nṛsimha, Vāmana, etc., as His subjective portions.

## PURPORT

His subjective portions as the avatāras, viz., Rāma, etc., appear from Vaikuṅṭha and His own form Kṛṣṇa manifests Himself with Vraja in this world, from Goloka. The underlying sense is that Kṛṣṇa Caitanya, identical with Kṛṣṇa Himself, also brings about by His appearance the direct manifestation of Godhead Himself.

## TEXT 40

यस्य प्रभा प्रभवतो जगदण्डकोटि -  
कोटिष्वशेषवसुधादिविभूतिभिन्नम् ।  
तद्ब्रह्म निष्कलमनन्तमशेषभूतं  
गोविन्दमादिपुरुषं तमहं भजामि ॥४०॥

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtam  
govindam ādi-puruṣam tam aham bhajāmi*

## SYNONYMS

*yasya*—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṅḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tad*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

## TRANSLATION

I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

## PURPORT

The mundane universe created by Māyā is one of the infinite external manifestations accommodating space, time and gross things. The impersonal aspect of Godhead, the nondifferentiated Brahman, is far above this

principle of mundane creation. But even the nondifferentiated Brahman is only the external effulgence emanating from the boundary wall of the transcendental realm of Vaikuṅṭha displaying the triquadrantal glory of Govinda. The nondifferentiated Brahman is indivisible, hence is also one without a second, and is the infinite, and residual entity.

#### TEXT 41

माया हि यस्य जगदण्डशतानि सूते  
त्रैगुण्यतद्विषयवेदवितायमाना ।  
सत्त्वावलम्बिपरसत्त्वविशुद्धसत्त्वं  
गोविन्दमादिपुरुषं तमहं भजामि ॥४१॥

*māyā hi yasya jagad-aṅḍa-śatāni sūte  
traiguṇya-tad-viṣaya-veda-vitāyamānā  
sattvāvalambi-para-sattvaṁ viśuddha-sattvam-  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

#### SYNONYMS

*māyā—the external potency; hi—indeed; yasya—of whom; jagat-aṅḍa—of universes; śatāni—hundreds; sūte—brings forth; trai-guṇya—embodying the threefold mundane qualities; tat—of that; viṣaya—the subject matter; veda—the Vedic knowledge; vitāyamānā—diffusing; sattva-avalambi—the support of all existence; para-sattvam—the ultimate entity; viśuddha-sattvam—the absolute substantive principle; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

#### TRANSLATION

I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence whose external potency embodies the threefold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.

#### PURPORT

The active mundane quality of rajas brings forth or generates all mundane entities. The quality of sattva (mundane manifestive principle) in conjunction with rajas stands for the maintenance of the existence of entities that are so produced, and the quality of tamas represents the principle of destruction. The substantive principle, which is mixed with the threefold mundane qualities, is mundane, while the unmixed substance is

transcendental. The quality of eternal existence is the principle of absolute entity. The person whose proper form abides in that essence, is alone unalloyed entity. nonmundane, supermundane and free from all mundane quality. He is cognitive bliss. It is the deluding energy who has elaborated the regulative knowledge (Vedas) bearing on the threefold mundane quality.

#### TEXT 42

आनन्दचिन्मयरसात्मतया मनःसु  
यः प्राणिनां प्रतिफलन् स्मरतामुपेत्य ।  
लीलायितेन भुवनानि जयत्यजस्रं  
गोविन्दमादिपुरुषं तमहं भजामि ॥४२॥

*ānanda-cinmaya-rasātmatayā manaḥsu  
yaḥ prāṇinām pratiphalan smaratām upetya  
līlāyitena bhuvanāni jayaty ajasram-  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

#### SYNONYMS

*ānanda—blissful; cit-maya—cognitive; rasa—of rasa; ātmatayā—due to being the entity; manaḥsu—in the minds; yaḥ—He who; prāṇinām—of living entities; pratiphalan—being reflected; smaratām upetya—recollecting; līlāyitena—by pastimes; bhuvanāni—the mundane world; jayati—triumphantly dominates; ajasram—ever; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

#### TRANSLATION

I worship Govinda, the primeval Lord, whose glory ever triumphantly dominates the mundane world by the activity of His own pastimes, being reflected in the mind of recollecting souls as the transcendental entity of ever-blissful cognitive rasa.

#### PURPORT

Those who constantly recollect in accordance with spiritual instructions the name, figure, attributes and pastimes of the form of Kṛṣṇa appearing in the amorous rasa, whose loveliness vanquishes the god of mundane love, conqueror of all mundane hearts, are alone meditators of Kṛṣṇa. Kṛṣṇa, who is full of pastimes, always manifests Himself with His realm only in the pure receptive cognition of such persons. The pastimes of that manifested divine realm triumphantly dominates in every way all the majesty and beauty of the mundane world.

## TEXT 43

गोलोकनाम्नि निजधाम्नि तले च तस्य  
देवी - महेश - हरि - धामसु तेषु तेषु ।  
ते ते प्रभावनिचया विहिताश्च येन  
गोविन्दमादिपुरुषं तमहं भजामि ॥४३॥

*goloka-nāmni nija-dhāmni tale ca tasya  
devi maheśa-hari-dhāmasu teṣu teṣu  
te te prabhāva-nicayā vihitāś ca yena  
govindam ādi-puruṣam tam ahaṁ bhajāmi*

## SYNONYMS

*goloka-nāmni*—in the planet known as Goloka Vṛndāvana; *nija-dhāmni*—the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devi*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

## TRANSLATION

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

## PURPORT

The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devī-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṅṭhaloka. The potency of Devī-dhāma, in the form of the extension of Māyā, and that of Śivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective

portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.

#### TEXT 44

सृष्टि - स्थिति - प्रलय - साधनशक्तिरेका  
छायेव यस्य भुवनानि बिभर्ति दुर्गा ।  
इच्छानुरूपमपि यस्य च चेष्टते सा  
गोविन्दमादिपुरुष तमहं भजामि ॥४४॥

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā  
chāyeva yasya bhuvanāni bibharti durgā  
icchānurūpam api yasya ca ceṣṭate sā  
govindam ādi-puruṣam tam aham bhajāmi*

#### SYNONYMS

*sṛṣṭi—creation; sthiti—preservation; pralaya—and destruction; sādhana—the agency; śaktiḥ—potency; ekā—one; chāyā—the shadow; iva—like; yasya—of whom; bhuvanāni—the mundane world; bibharti—maintains; durgā—Durgā; icchā—the will; anurūpam—in accordance with; api—certainly; yasya—of whom; ca—and; ceṣṭate—conducts herself; sā—she; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

#### TRANSLATION

The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.

#### PURPORT

(The aforesaid presiding deity of Devī-dhāma is being described.) The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devī-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down Mahiṣāsura, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Gaṇeśa, representing beauty and success. She is placed between Lakṣmī and Sarasvatī, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing

the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destructive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of *durga*, which means a prison house. When *jīvas* begotten of the marginal potency (*taṭasthā śakti*) forget the service of Kṛṣṇa they are confined in the mundane prison house, the citadel of Durgā. The wheel of karma is the instrument of punishment at this place. The work of purifying these penalized *jīvas* is the duty devolved upon Durgā. She is incessantly engaged in discharging the same by the will of Govinda. When, luckily, the forgetfulness of Govinda on the part of imprisoned *jīvas* is remarked by them by coming in contact with self-realized souls and their natural aptitude for the loving service of Kṛṣṇa is aroused, Durgā herself then becomes the agency of their deliverance by the will of Govinda. So it behooves everybody to obtain the guileless grace of Durgā, the mistress of this prison house, by propitiating her with the selfless service of Kṛṣṇa. The boons received from Durgā in the shape of wealth, property, recovery from illness, of wife and sons, should be realized as the deluding kindness of Durgā. The mundane psychical jublations of *daśa-mahā-vidyā*, the ten goddesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. *Jīva* is a spiritual atomic part of Kṛṣṇa. When he forgets his service of Kṛṣṇa he is at once deflected by the attracting power of *Māyā* in this world, who throws him into the whirlpool of mundane fruitive activity (*karma*) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool *jīva* has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body, consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body, the *jīva* forsakes one gross body and takes recourse to another. The *jīva* cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the *Virajā* and goes up to *Hari-dhāma*. Such are the duties performed by Durgā in accordance with the will of Govinda. In the *Bhāgavata śloka*, *vilajyamānayā... durdhiyaḥ*—the relationship between Durgā and the conditioned souls has been described.

Durgā, worshiped by the people of this mundane world, is the Durgā described above. But the spiritual Durgā, mentioned in the mantra which is the outer covering of the spiritual realm of the Supreme Lord, is the eternal maidservant of Kṛṣṇa and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maidservant. (Vide the purport of śloka 3.)

## TEXT 45

क्षीरं यथा दधि विकारविशेषयोगात्  
सञ्जायते न हि ततः पृथगस्ति हेतोः ।  
यः शम्भुतामपि तथा समुपैति कार्याद्  
गोविन्दमादिपुरुषं तमहं भजामि ॥४५॥

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt  
sañjāyate na hi tataḥ pṛthag asti hetoḥ  
yaḥ śambhutām api tathā samupaiti kāryād  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

## SYNONYMS

*kṣīram—milk; yathā—as; dadhi—yogurt; vikāra-viśeṣa—of a special transformation; yogāt—by the application; sañjāyate—is transformed into; na—not; hi—indeed; tataḥ—from the milk; pṛthak—separated; asti—is; hetoḥ—which is the cause; yaḥ—who; śambhutām—the nature of Lord Śiva; api—also; tathā—thus; samupaiti—accepts; kāryāt—for the matter of some particular business; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.

## PURPORT

(The real nature of Śambhu, the presiding deity of Maheśa-dhāma, is described.) Śambhu is not a second Godhead other than Kṛṣṇa. Those, who entertain such discriminating sentiment, commit a great offense against the Supreme Lord. The supremacy of Śambhu is subservient to that of Govinda; hence they are not really different from each other. The nondistinction is established by the fact that just as milk treated with acid turns into curd so Godhead becomes a subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative. The said adulterating principle is constituted of a combination of the stupefying quality of the deluding energy, the quality of nonplenitude of the marginal potency and a slight degree of the ecstatic-cum-cognitive principle of the plenary spiritual

potency. This specifically adulterated reflection of the principle of the subjective portion of the Divinity is Sadāśiva, in the form of the effulgent masculine-symbol-god Śambhu from whom Rudradeva is manifested. In the work of mundane creation as the material cause, in the work of preservation by the destruction of sundry asuras and in the work of destruction to conduct the whole operation, Govinda manifests Himself as guṇa-avatāra in the form of Śambhu who is the separated portion of Govinda imbued with the principle of His subjective plenary portion. The personality of the destructive principle in the form of time has been identified with that of Śambhu by scriptural evidences that have been adduced in the commentary. The purport of the Bhāgavata śloka, viz., vaiṣṇavānām yathā śambhuḥ, etc., is that Śambhu, in pursuance of the will of Govinda, works in union with his consort Durgādevī by his own time energy. He teaches pious duties (dharma) as stepping-stones to the attainment of spiritual service in the various tantra-śāstras, etc., suitable for jīvas in different grades of the conditional existence. In obedience to the will of Govinda, Śambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (Māyāvāda) and the speculative āgama-śāstras. The fifty attributes of individual souls are manifest in a far vaster measure in Śambhu and five additional attributes not attainable by jīvas are also partly found in him. So Śambhu cannot be called a jīva. He is the lord of jīva but yet partakes of the nature of a separated portion of Govinda.

#### TEXT 46

दीपार्चिरेव हि दशान्तरमभ्युपेत्य  
दीपायते विवृतहेतुसमानधर्मा ।  
यस्तादृगेव हि च विष्णुतया विभाति  
गोविन्दमादिपुरुषं तमहं भजामि ॥४६॥

*dīpārcir eva hi daśāntaram abhyupetya  
dīpāyate vivṛta-hetu-samāna-dharmā  
yas tādṛg eva hi ca viṣṇutayā vibhāti  
govindam ādi-puruṣam tam aham bhajāmi*

#### SYNONYMS

*dīpa-arcīḥ*—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādṛk*—similarly; *eva*—indeed; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

## TRANSLATION

The light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations.

## PURPORT

The presiding Deities of Hari-dhāma, viz., Hari, Nārāyaṇa, Viṣṇu, etc., the subjective portions of Kṛṣṇa, are being described. The majestic manifestation of Kṛṣṇa is Nārāyaṇa, Lord of Vaikuṅṭha, whose subjective portion is Kāraṇodakaśāyī Viṣṇu, the prime cause, whose portion is Garbhodakaśāyī. Kṣīrodakaśāyī is again the subjective portion of Garbhodakaśāyī Viṣṇu. The word “Viṣṇu” indicates all-pervading, omnipresent and omniscient personality. In this śloka the activities of the subjective portions of the Divinity are enunciated by the specification of the nature of Kṣīrodakaśāyī Viṣṇu. The personality of Viṣṇu, the embodied form of the manifestive quality (sattva-guṇa) is quite distinct from that of Śambhu who is adulterated with mundane qualities. Viṣṇu’s subjective personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Viṣṇu in the form of the manifest causal principle is identical with Govinda as regards quality. The manifestive quality (sattva-guṇa) that is found to exist in the triple mundane quality, is an adulterated entity, being alloyed with the qualities of mundane activity and inertia. Brahmā is the dislocated portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His subjective portion; and Śambhu is the dislocated portion of the Divinity manifested in the principle of mundane inertia possessing similarly the functional nature of His subjective portion. The reason for their being dislocated portions is that the two principles of mundane action and inertia being altogether wanting in the spiritual essence any entities, that are manifested in them, are located at a great distance from the Divinity Himself or His facsimiles. Although the mundane manifestive quality is of the adulterated kind, Viṣṇu, the manifestation of the Divinity in the mundane manifestive quality, makes His appearance in the unadulterated manifestive principle which is a constituent of the mundane manifestive quality. Hence Viṣṇu is the full subjective portion and belongs to the category of the superior īśvaras. He is the Lord of the deluding potency and not alloyed with her. Viṣṇu is the agent of Govinda’s own subjective nature in the form of the prime cause. All the majestic attributes of Govinda, aggregating sixty in number, are fully present in His majestic manifestation, Nārāyaṇa. Brahmā and Śiva are entities adulterated with mundane qualities. Though Viṣṇu is also divine

appearance in mundane quality (guṇa-avatāra), still He is not adulterated. The appearance of Nārāyaṇa in the form of Mahā-Viṣṇu, the appearance of Mahā-Viṣṇu in the form of Garbhodakaśāyī and the appearance of Viṣṇu in the form of Kṣīrodakaśāyī, are examples of the ubiquitous function of the Divinity. Viṣṇu is Godhead Himself, and the two other guṇa-avatāras and all the other gods are entities possessing authority in subordination to Him. From the subjective majestic manifestation of the supreme self-luminous Govinda emanate Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and all other derivative subjective divine descents (avatāras) such as Rāma, etc., analogous to communicated light appearing in different candles, shining by the operation of the spiritual potency of Govinda.

#### TEXT 47

यः कारणार्णवजले भजति स्म योग -  
 निद्रामनन्तजगदण्डसरोमकूपः ।  
 आधारशक्तिमवलम्ब्य परां स्वमूर्तिं  
 गोविन्दमादिपुरुषं तमहं भजामि ॥४७॥

*yaḥ kāraṇārṇava-jale bhajati sma yoga-  
 nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ  
 ādhāra-śaktim avalambya parām sva-mūrtim  
 govindam ādi-puruṣam tam aham bhajāmi*

#### SYNONYMS

*yaḥ*—He who; *kāraṇa-arṇava*—of the Causal Ocean; *jale*—in the water; *bhajati*—enjoys; *sma*—indeed; *yoga-nidrām*—creative sleep; *ananta*—unlimited; *jagat-aṇḍa*—universes; *sa*—with; *roma-kūpaḥ*—the pores of His hair; *ādhāra-śaktim*—the all-accommodating potency; *avalambya*—assuming; *parām*—great; *sva-mūrtim*—own subjective form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

#### TRANSLATION

I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Śeṣa, replete with the all-accommodating potency, and reposing in the Causal Ocean with the infinity of the world in the pores of His hair, enjoys creative sleep [yoga-nidrā].

#### PURPORT

(The subjective nature of Ananta who has the form of the couch of Mahā-Viṣṇu, is described.) Ananta, the same who is the infinite couch on which Mahā-Viṣṇu reposes, is a distinctive appearance of the Divinity bearing the name of Śeṣa, having the subjective nature of the servant of Kṛṣṇa.

## TEXT 48

यस्यैकनिश्वसितकालमथावलम्ब्य  
जीवन्ति लोमबिलजा जगदण्डनाथाः ।  
विष्णुमहान् स इह यस्य कलाविशेषो  
गोविन्दमादिपुरुषं तमहं भजामि ॥४८॥

*yasyaika-niśvasita-kālam athāvalambya  
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ  
viṣṇur mahān sa iha yasya kalā-viśeṣo  
govindam ādi-puruṣam tam aham bhajāmi*

## SYNONYMS

*yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-tila-jāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of the latter [Mahā-Viṣṇu]. I adore the primeval Lord Govinda of whose subjective personality Mahā-Viṣṇu is the portion of portion.

## PURPORT

The supreme majesty of the subjective nature of Viṣṇu is shown here.

## TEXT 49

भास्वान् यथाश्मशकलेषु निजेषु तेजः  
स्वीयं कियत् प्रकटयत्यपि तद्वदत्र ।  
ब्रह्मा य एष जगदण्डविधानकर्त्ता  
गोविन्दमादिपुरुषं तमहं भजामि ॥४९॥

*bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ  
svīyam kiyat prakāṣayaty api tadvad atra  
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā  
govindam ādi-puruṣam tam aham bhajāmi*

### SYNONYMS

*bhāsvān—the illuminating sun; yathā—as; aśma-śakaleṣu—in various types of precious stones; nijeṣu—his own; tejaḥ—brilliance; svīyam—his own; kiyat—to some extent; prakāṣayati—manifests; api—also; tadvad—similarly; atra—here; brahmā—Lord Brahmā; yaḥ—who; eṣaḥ—he; jagat-aṇḍa-vidhāna-kartā—the chief of the universe; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta, etc.

### PURPORT

Brahmā is two types: in certain kalpas when the potency of the Supreme Lord infuses Himself in an eligible jīva, the latter acts in the office of Brahmā and creates the universe. In those kalpas when no eligible jīva is available, after the Brahmā of the previous kalpa is liberated, Kṛṣṇa, by the process of allotment of His own potency, creates the Brahmā who has the nature of the avatāra (descent) of the Divinity in the active mundane principle (rajo-guṇa). By principle Brahmā is superior to ordinary jīvas but is not the direct Divinity. The divine nature is present in a greater measure in Śambhu than in Brahmā. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to the jīva, are present in a fuller measure in Brahmā who possesses, in a lesser degree, five more attributes which are not found in jīvas. But in Śambhu both the fifty attributes of jīvas as also the five additional attributes found in Brahmā are present in even greater measure than in Brahmā.

### TEXT 50

यत्पादपल्लवयुगं विनिधाय कुम्भ -  
द्वन्द्वे प्रणामसमये स गणाधिराजः ।  
विघ्नान् विहन्तुमलमस्य जगत्त्रयस्य  
गोविन्दमादिपुरुषं तमहं भजामि ॥५०॥

*yat-pāda-pallava-yugam vinidhāya kumbha-  
dvandve praṇāma-samaye sa gaṇādhirājaḥ  
vighnān vihan̄tum alam asya jagat-trayasya  
govindam ādi-ṣuruṣam tam aham bhajāmi*

### SYNONYMS

*yat—whose; pāda-pallava—lotus feet; yugam—two; vinidhāya—having held; kumbha-dvandve—upon the pair of tumuli; praṇāma-samaye—at the time of offering obeisances; saḥ—he; gaṇa-adhirājaḥ—Gaṇeśa; vighnān—obstacles; vihan̄tum—to destroy; alam—capable; asya—of these; jagat-trayasya—three worlds; govindam—Govinda; ādi-ṣuruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

### TRANSLATION

I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

### PURPORT

The power of destroying all obstacles to mundane prosperity has been delegated to Gaṇeśa who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahmā possessing mundane quality. The self-same Gaṇeśa is a god in possession of delegated power by infusion of the divine power. All his glory rests entirely on the grace of Govinda.

### TEXT 51

अग्निर्मही गगनमम्बु मरुद्दिशश्च  
कालस्तथात्ममनसीति जगत्त्रयाणि ।  
यस्माद्भवन्ति विभवन्ति विशन्ति यञ्च  
गोविन्दमादिपुरुषं तमहं भजामि ॥५१॥

*agnir mahi gaganam ambu marud diśaś ca  
kālas tathātma-manasīti jagat-trayāṇi  
yasmād bhavanti vibhavanti viśanti yaṁ ca  
govindam ādi-ṣuruṣam tam aham bhajāmi*

## SYNONYMS

*agniḥ—fire; mahi—earth; gaganam—ether; ambu—water; marut—air; diśaḥ—directions; ca—also; kālaḥ—time; tathā—as well as; ātma—soul; manasī—and mind; iti—thus; jagat-trayāṇi—the three worlds; yasmāt—from whom; bhavanti—they originate; vibhavanti—they exist; viśanti—they enter; yam—whom; ca—also; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

## PURPORT

There is nothing in the three worlds save the five elements, ten quarters, time, jīva-soul, and the mental principle allied with the subtle body consisting of mind, intelligence and ego of conditioned souls. The elevationists (karmīs) make their offerings in sacrifice in the fire. Conditioned souls know nothing beyond this perceptible world of nine elements. The jīva is the self-same soul whose ecstatic delight the joyless liberationists (jñānīs) aspire after. Both the principles that are respectively depicted as ātmā and prakṛti by the system of Sāṅkhya are included in the above. In other words all the principles that have been enunciated by all the speculative philosophers (tattva-vādīs) are included in these nine elements. Śrī Govinda is the source of the appearance, continuance and subsidence of all these principles.

## TEXT 52

यच्चक्षुरेष सविता सकलग्रहाणां  
राजा समस्तसुरमूर्तिरशेषतेजाः ।  
यस्याज्ञया भ्रमति संभृतकालचक्रो  
गोविन्दमादिपुरुषं तमहं भजामि ॥५२॥

*yac-cakṣur eṣa savitā sakala-grahāṇām  
rājā samasta-sura-mūrtir aśeṣa-tejāḥ  
yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-puruṣam tam aham bhajāmi*

## SYNONYMS

*yat—of whom; cakṣuḥ—the eye; eṣaḥ—the; savitā—sun; sakala-grahāṇām—of all the planets; rājā—the king; samasta-sura—of all the demigods; mūrtiḥ—the image; aśeṣa-tejāḥ—full of infinite effulgence; yasya—of whom; ājñayā—by the order; bhramati—performs his journey; sambhṛta—complete; kāla-cakraḥ—the wheel of time; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.

## PURPORT

Certain professors of the Vedic religion worship the sun as Brahman. The sun is one of the hierarchy of the five gods. Some people target in heat the source of this world and therefore designate the sun, the only location of heat, as the root cause of this world. Notwithstanding all that may be said to the contrary, the sun is after all only the presiding deity of a sphere of the sum total of all mundane heat and is hence a god exercising delegated authority. The sun performs his specific function of service certainly by the command of Govinda.

## TEXT 53

धर्मोऽथ पापनिचयः श्रुतयस्तपांसि  
ब्रह्मादिकीटपतगावधयश्च जीवाः ।  
यदत्तमात्रविभवप्रकटप्रभावा  
गोविन्दमादिपुरुषं तमहं भजामि ॥ ५३ ॥

*dharmo 'tha pāpa-nicayaḥ śrutayas tapāmsi  
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ  
yad-datta-mātra-vibhava-prakaṭa-prabhāvā  
govindam ādi-puruṣam tam aham bhajāmi*

## SYNONYMS

*dharmah—virtue; atha—also; pāpa-nicayaḥ—all vices; śrutayaḥ—the Vedas; tapāmsi—penances; brahma-ādi—beginning from Lord Brahmā; kīṭa-pataga—insects; avadhayaḥ—down to; ca—and; jīvāḥ—jīvas; yat—by whom; datta—conferred; mātra—exclusively; vibhava—by the power;*

*prakāṣa*—manifested; *prabhāvāḥ*—potencies; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

## TRANSLATION

I adore the primeval Lord Govinda, by whose conferred power are maintained the manifested potencies, that are found to exist, of all virtues, all vices, the Vedas, the penances and all jīvas, from Brahmā to the meanest insect.

## PURPORT

By dharma is meant the allotted functions of varṇa and āśrama manifested by the twenty dharma-śāstras on the authority of the Vedas. Of these two divisions varṇa-dharma is that function which is the outcome of the distinctive natures of the four varṇas, viz., brāhmaṇa, kṣatriya, vaiśya and śūdra and āśrama-dharma is that function which is appropriate to the respective āśramas or stations of those who belong to the four stages, viz., brahmacarya, gṛhastha, vānaprastha and sannyāsa. All customary activities of mankind have been targeted in these twofold divisions. Sins mean nescience, the root of all sins and sinful desire, also the greatest iniquities and sins flowing from them and the ordinary sins, i.e., all sorts of unprincipled conduct. The category of the śrutis means Ṛg, Sāma, Yajur and Atharva and the Upaniṣads which form the crest jewels of the Veda. The tapas mean all regular practices that are learnt with the view of the attainment of the proper function of the self. In many cases, e.g., in the form known as pañca-tapas these practices are of a difficult character (yoga) with its eight constituents limbs and devotedness to the knowledge of the undifferentiated Brahman are included therein. All these are so many distinctive features within the revolving round of the fruitive activities of conditioned souls. The conditioned souls are embarked on a sojourn of successive births from 84 lakhs of varieties of generating organs. They are differentiated into different orders of beings as devas, dānavas, rākṣasas, mānavas, nāgas, kinnaras, and gandharvas. These jīvas, from Brahmā down to the small insect, are infinite in type. They make up the aggregate of the conditioned souls from the degree of Brahmā to that of the little fly and are the distinctive features within the revolving wheel of karma. Every one of them is endowed with distinctive powers as individuals and is powerful in a particular sphere. But these powers are by their nature not fully developed in them. The degree of power and nature of property vary according to the measure of manifestation of the possessions of the individual conferred upon him by Śrī Govinda.

## TEXT 54

यस्त्विन्द्रगोपमथवेन्द्रमहो स्वकर्म  
बन्धानुरूपफलभाजनमातनोति ।  
कर्माणि निर्दहति किन्तु च भक्तिभाजां  
गोविन्दमादिपुरुषं तमहं भजामि ॥५४॥

*yas tv indragopam athavendram aho sva-karma-  
bandhānurūpa-phala-bhājanam ātanoti  
karmāṇi nirdahati kintu ca bhakti-bhājāṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

## SYNONYMS

*yaḥ—He who (Govinda); tu—but; indra-gopam—to the small red insect called indragopa; atha vā—or even; indram—to Indra, king of heaven; aho—oh; sva-karma—of one’s own fruitive activities; bandha—bondage; anurūpa—according to; phala—of reactions; bhājanam—enjoying or suffering; ātanoti—bestows; karmāṇi—all fruitive activities and their reactions; nirdahati—destroys; kintu—but; ca—also; bhakti-bhājām—of persons engaged in devotional service; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

## TRANSLATION

I adore the primeval Lord Govinda, who burns up to their roots all fruitive activities of those who are imbued with devotion and impartially ordains for each the due enjoyment of the fruits of one’s activities, of all those who walk in the path of work, in accordance with the chain of their previously performed works, no less in the case of the tiny insect that bears the name of indragopa than in that of Indra, king of the devas.

## PURPORT

God impartially induces the fallen souls to act in the way that is consequent on the deeds of their previous births and to enjoy the fruition of their labors but, out of His great mercy to His devotees, He purges out, by the fire of ordeal, the root of all karma, viz., nescience and evil desires. Karma, though without beginning, is still perishable. The karma of those, who work with the hope of enjoying the fruits of their labors, becomes everlasting and endless and is never destroyed. The function of sannyāsa is also a sort of karma befitting an āśrama and is not pleasant to Kṛṣṇa when it aims at liberation, i.e., desire for emancipation. They also receive fruition of their karma and, even if it be disinterested, their karma ends in ātma-mamatā,

i.e., self-pleasure; but those who are pure devotees always serve Kṛṣṇa by gratifying His senses forsaking all attempts of karma and jñāna, and being free from all desires save that of serving Kṛṣṇa. Kṛṣṇa has fully destroyed the karma, its desires and nescience of those devotees. It is a great wonder that Kṛṣṇa, being impartial, is fully partial to His devotees.

#### TEXT 55

यं क्रोधकामसहजप्रणयादिभीति -  
वात्सल्यमोहगुरुगौरवसेव्यभावैः ।  
सञ्चिन्त्य तस्य सदृशीं तनुमापुरेते  
गोविन्दमादिपुरुषं तमहं भजामि ॥५५॥

*yam krodha-kāma-sahaja-praṇayādi-bhīti-  
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ  
sañcintya tasya sadṛśīm tanum āpur ete  
govindam ādi-puruṣam tam aham bhajāmi*

#### SYNONYMS

*yam—upon whom; krodha—wrath; kāma—amorous passion; sahaja-praṇaya—natural friendly love; ādi—and so on; bhīti—fear; vātsalya—parental affection; moha—delusion; guru-gaurava—reverence; sevya-bhāvaiḥ—and with the attitude of willing service; sañcintya—meditating; tasya—of that; sadṛśīm—befitting; tanum—bodily form; āpuḥ—attained; ete—these persons; govindam—Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.*

#### TRANSLATION

I adore the primeval Lord Govinda, the meditators of whom, by meditating upon Him under the sway of wrath, amorous passion, natural friendly love, fear, parental affection, delusion, reverence and willing service, attain to bodily forms befitting the nature of their contemplation.

#### PURPORT

Devotion is of two kinds, viz., (1) of the nature of deference to regulation and (2) constituted of natural feeling. Bhakti is roused by following with a tinge of faith in the rule of the śāstras and instruction of the preceptors. Such bhakti is of the nature of loyalty to the scriptural regulations. It continues to be operative as long as the corresponding natural feeling is not roused. If a person loves Kṛṣṇa out of natural tendency, there is the

principle of rāga, which is no other than a strong desire to serve, which turns into bhāva or substantive feeling. When the substantive feeling is aroused the devotee becomes an object of mercy of Kṛṣṇa. It takes much time to attain this stage. Devotion which is of the nature of feeling is superior to that connected with scriptural regulation, soon attains to the realized state and is attractive to Kṛṣṇa. Its various aspects are described in this śloka. Śānta-bhāva, full of reverence to superior, dāsya-bhāva, full of service for carrying out the commands of the object of worship, sakhya-bhāva or natural friendly love, vātsalya-bhāva or parental affection and madhura-bhāva or amorous love, are all included in the category of devotion of the nature of instinctive attachment. But anger, fear and delusion, though they are of the nature of instinctive impulse, are not devotion in the strict sense of the term, because they are not friendly but hostile to the object. Anger is found in asuras like Śiśupāla, fear in Kāmsa, and delusion in the paṇḍitas of the pantheistic school. They have the feelings of anger, fear and instinctive impulse marked by complete self-forgetful identification with the nondifferentiated Brahman. But as there is no friendly feeling towards the object of devotion there is no bhakti. Again among the feelings of śānta, dāsya, sakhya, vātsalya and madhura—śānta, though indifferent and dormant in rāga, is still reckoned as bhakti on account of its being a little friendly. There is an immense volume of rāga in the other four varieties of emotion. By the promise of Gītā, ye yathā mām prapadyante tāmś tathaiva bhajāmy aham [Bg. 4.11] (“I serve one according to his submission”), those, who allow themselves to be actuated by the sentiments of fear, anger and delusion, attain to sāyujya-mukti (merging in the Absolute). The śāntas obtain bodily forms with aptitude for addiction to Brahman and Paramātmā. The dāsya and sakhya classes of worshipers attain bodily forms characterized by masculine or feminine disposition according to their respective grades of eligibility. The vātsalya class of worshipers get bodily forms befitting fatherly and motherly sentiments. The amorous lovers of Kṛṣṇa attain the pure forms of gopīs (spiritual milkmaids of Vraja).

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Lord Brahma is the creator of the universe. Inspired by the Supreme Lord Sri Krishna, he manifests the four Vedas, the varieties of living entities, the arts and sciences. His hymns in praise of Govinda (Krishna) constitute the Brahma-samhita.