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Śrīla Jīva Goswami's Brahmā-saṁhitā Commentary

Text 1

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

īśvaraḥ--the controller;; paramaḥ--supreme;; kṛṣṇaḥ--Lord Kṛṣṇa;; sat--comprising eternal existence;; cit--absolute knowledge;; ānanda--and absolute bliss;; vigrahaḥ--whose form;; anādiḥ--without beginning;; ādiḥ--the origin;; govindaḥ--Lord Govinda;; sarva-kāraṇa-kāraṇam--the cause of all causes.

Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.**

Commentary by Śrīla Jīva Gosvāmī

Mangalācaraṇa

śrī-kṛṣṇa-rūpa-mahimā
mama citte mahīyatām
yasya prasādād vyāk-kartum
icchāmi brahma-saṁhitam

Within my heart I worship the splendor of Lord Kṛṣṇa's transcendental form. I desire that by Lord Kṛṣṇa's mercy I will be able to explain the verses of Brahma-saṁhitā.

duryojanāpi yuktārthā
su-vicārād ṛṣi-smṛtiḥ
vicāre tu mamātra syād
ṛṣiṇām sā ṛṣir gatiḥ

Although the Brahma-saṁhitā is a very difficult book, the commentaries of the sages have made it easy to understand. My words follow their explanations.

yadyapy adhyāya-śata-yuk
saṁhitā sā tathāpy asau
adhyāyaḥ sūtra-rūpatvāt
tasyāḥ sarvāngatām gataḥ

Although the Brahma-saṁhitā contains one hundred chapters, because this chapter briefly describes Lord Kṛṣṇa's transcendental form, it is the best.

śrīmad-bhāgavatādyeṣu
dṛṣṭam yan mṛṣṭa-buddhibhiḥ
tad evātra parāmṛṣṭam
tato hr̥ṣṭam mano mama

The same transcendental sweetness the pure-hearted devotees see in śrīmad-Bhāgavatam and other Vaiṣṇava-śāstras is also present in the Brahma-saṁhitā. For this reason my heart is now happy.

yad yac chrī-kṛṣṇa-sandarbhe
vistārād vinirūpitam
atra tat punar āmṛśya
vyākhyātum spr̥śyate mayā

After due reflection, in this book I have lightly touched on the same topics more elaborately explained in my Śrī Kṛṣṇa- sandarbha.

1. Kṛṣṇa

Srimad Bhagavatam (1.3.28) explains:

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Kṛṣṇa is the original Personality of Godhead.*

Brahma-saṁhita begins with a similar declaration of the supremacy of Lord Kṛṣṇa. In this verse the Supreme Personality of Godhead is specifically identified as Lord Kṛṣṇa. As the name Lord Kṛṣṇa is spoken first in the passage beginning "Kṛṣṇavatarotsava" and other statements of Srila Sukadeva Gosvami and other great souls, as the name of Kṛṣṇa is given first in the statement "kṛṣṇaya vasudevaya devaki-nandanaya" of the Sama Upanisad, as the name of Kṛṣṇa is given first in Garga Muni's revelation of the Lord's holy names, and as the example "payasa kumbham purayati" is also given, in the same way this verse of Brahma-saṁhita gives the name Kṛṣṇa first because the form of Lord Kṛṣṇa is the origin of all other forms of Godhead.

That Krsna is the most important name of the Supreme Personality of Godhead is explained in the Padma Purana, Prabhasa-khanda, where, in a conversation between Narada and Kusadhvaja, the following words of the Supreme Personality of Godhead are repeated:

"O Arjuna, of all My holy names, Krsna is the most important."

The importance of the name Krsna is also confirmed in the Brahmanda Purana, Sri Krsnastottara-sata-nama-stotra, where Lord Krsna says:

"The pious results derived from chanting the thousand names of Lord Visnu three times can be attained by only one repetition of the holy name of Krsna."*

In the first verse of Brahma-samhita the name "Govinda" is also given. This name is given to Lord Krsna because He is the master of the spiritual surabhi cows. Because Lord Krsna is all-powerful, the first verse of Brahma-samhita describes Him as "isvara". Lord Krsna is also described in these words of Srimad-Bhagavatam (10.8.13 and 15).

"Your son Krsna appears as an incarnations in every millennium. In the past He assumed three different colours: white, red, and yellow, and now He has appeared in a blackish colour."*

"From this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

In these verses the word "asya" (of Him) refers to Lord Krsna "anuyugam" means "in every millennium", "tanuh" means "the forms of various incarnations", "grhnatah" means "manifests", "varnas trayah" means "the colours beginning with white", and "asan" means "manifested". In these verses Garga Muni says, "In Satya yuga and other yugas the Lord appeared in a white form and forms of other colours, but now (idanim) He has appeared in His original form, the form of Lord Krsna (krsnatam gatah). Because Lord Krsna is the original, the best form of the Personality of Godhead, the name Krsna is the most important of His names, and the other forms of Godhead (bahuni rupani) are manifested from the original form, Krsna. That the transcendental qualities of the name Krsna make it the most important of God's names is confirmed in the following statement of Vaisnava literature:

***** (Missing)

In this way the name Krsna is described. The verse of Vaisnava literature does not accept any other name as the most important name of God. In the Astadasaksara-mantra-vyakhya of both the Upasana Tantra and the Gautamiya Tantra the following similar verse may be seen:

"The word "krs" means 'eternal transcendental existence' and 'na' means 'spiritual pleasure'. When the verb "krs" is added to the affix "na", it becomes Krsna, which indicates the eternally blissful Absolute Truth."

The word "bhu" comes from the verb "bhu", which may mean "to be" or "to attract". In the quotation from Vaisnava literature the word is interpreted to mean "attraction" and in the quote from Gautamiya Tantra, "bhu" is interpreted to mean "existence".

The word "bhu" may thus be interpreted to mean "existence", but in this case it may not be interpreted to mean "movement" or "generalness". The primary meaning is "attraction". The secondary meaning is "existence". The meanings

"movement" and "generalness" cannot be accepted here.

The word "nirvrtti" means "bliss". The phrase "taylor aikyam" means "when the two syllables are placed together into a word". "Param brahma" means "the substance that is the greatest of all". In the phrase "krsna ity abhidhiyate" an alternate reading replaces the word "abhidhiyate" with "iryate" (is named).

Aside from these varied considerations, the primary meaning of the two syllables Krsna is that "krs" means "attraction" and "na" means "transcendental bliss". The word "krs" meaning "attracting" should be understood to mean "that which attracts", just as in the adage "ayur ghrtam" (ghee is long life) ghee is equated with long life because eating foods cooked in ghee makes one long-lived.

Various explanations of the word "param brahma" are given in the scriptures. For example, the Visnu Purana declares:

"The wise know that the word 'param brahma' means 'He who is the greatest' and 'He who nourishes and protects all living entities'".

The Gautamiya Tantra also gives the following explanation of the word "param brahma":

"The word 'krs' means 'eternal transcendental existence' and 'na' means 'spiritual pleasure'. These two syllables, meaning eternal existence and spiritual pleasure, are joined to become the word 'Krsna', the name of the param brahma."

The advaitavadis (monists) think the phrase "satta-svanandayor yogat" in this verse means "distinction such as eternal existence and transcendental bliss lose their separateness and become one in the impersonal absolute." Because the words "sat" and "ananda" have different meanings, and because, even if these two words are taken to be synonyms, their repetition in a sentence is meaningless (as if we were to repeat the word "vrksa" and "taru", which both mean "tree" within a single sentence), the conclusion of the impersonalists must be false.

The word "sat" (eternal) is used here to mean "the Supreme Eternal, who is the source of all other eternals". This is described in these words of the Sruti-sastra:

"O noble student, in the beginning only the eternal existed."

The verse from the Gautamiya Tantra may be explained in the following way. The first half of the verse describes Lord Krsna, who is all-attractive and full of transcendental bliss. The second half of the first states that because Lord Krsna is blissful and all-attractive He delights all living entities. For this reason the scriptures declare:

"Because they find transcendental bliss in Him, the devotees have fallen in love with Sri Krsna."

In this way the word Krsna should be understood to mean "He who is full of transcendental bliss, and whose handsome form and transcendental qualities attract all living entities." For this reason popular usage interprets the word "devakinandana" to mean "He who pleases Devaki." Sri Krsna's delighting everyone may be seen in the following statement of the Vasudeva Upanisad:

"Lord Krsna, the son of Devaki delights everyone".

"Lord Krsna is independently perfect, eternally changeless, and the origin of all transcendental bliss."

For these reasons the popular explanation of the word Devakinandana (He who pleases Devaki) should be accepted and not rejected in favour of the views of pedantic grammarians. This is confirmed by the following statement of great

scholars:

"When popular usage interprets a word in a way very appropriate to the object it describes, that interpretation should be accepted. When scientific etymology interprets a word in a way not appropriate to the object described, that meaning should not be accepted."

That Sri Krsna is the Supreme Brahman is affirmed in the words of Srimad-Bhagavatam:

"The form of the Supreme Brahman is the humanlike form of Sri Krsna."

In Srimad-Bhagavatam (10.14.32) is also said:

"How greatly fortunate are Nanda Maharaja, the cowherd men and all the inhabitants of Vrajabhumi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahma, has become their friend."*

In the Visnu Purana it is said:

"The Supreme Brahman, who has a humanlike form and who bears the name Krsna, has descended to this world."

In the Bhagavad-gita (14.27) Lord Krsna declares:

"I am the basis of the impersonal Brahman."*

In the Gopala-tapani Upanisad it is said:

"The cowherd boy Krsna is the Supreme Brahman."

Isvara

Now let us return to the first verse of Brahma-samhita. Now that we have explained the word "Krsna", we will proceed to the word "isvara". "Isvara" means "the supreme controller of everyone". This is seen in the following description of the word Krsna in the Gautamiya Tantra:

"The Supreme Personality of Godhead, the supreme controller, controls (krs) all moving and unmoving beings. Therefore He is name 'Krsna'".

In this verse the word "kala" means "controller". It is derived from the verb "kal", which means "to control". That Sri Krsna is the supreme controller is also confirmed by the following words of Srimad-Bhagavatam (3.2.21):

"Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshipped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

In Bhagavad-gita (10.42) Lord Krsna declares:

"With a single fragment of Myself I pervade and support this entire universe."*

In the Gopala-tapani Upanisad it is said:

"Sri Krsna is the worshipable and all-pervading supreme controller."

Parama

Now that the word "isvara" has been explained, we will describe the word "parama". "Para" means "supreme" and "ma" means "mother". The "para-mas" therefore are the goddesses of fortune who are Lord Krsna's internal potencies. They are described in these words of Srimad-Bhagavatam (10.59.43).

"Full of transcendental bliss, Lord Krsna enjoyed pastimes with the beautiful gopis, who were all goddesses of fortune."

In Srimad-Bhagavatam (10.47.60) it is also said:

"When Lord Sri Krsna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favour was never bestowed upon the goddess of

fortune or the other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily lustre and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation."*

In Srimad-Bhagavatam (10.33.6) it is also said:

"Although the son of Devaki, the Supreme Personality of Godhead, is also the reservoir of all kinds of beauty, when He is among the gopis He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels."*

In the Brahma-samhita (56) it is said:

"In Svetadvipa the Laksmis in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Krsna as their only lover."**

In the Gopala-tapani Upanisad it is said:

:Lord Krsna is worshipped by the goddess of fortune."

Adi

Sri Krsna is described as "adi" (the origin of all). This is explained in the following words of Srimad-Bhagavatam (10.72.15):

"Hearing that Jarasandha had not been defeated, Maharaja Yudhisthira began to think of a plan to defeat him. At that time Lord Hari, who is the origin of all, spoke the plan that had already been formulated by Uddhava."

"The word "hari" refers to Sri Krsna, who is the origin of all."

That Sri Krsna is the Supreme and the origin of all is declared in these words of Srimad-Bhagavatam:

"I offer my respectful obeisances to Sri Krsna, the Supreme Personality of Godhead who is the origin of all."

Anadi

Then again, Sri Krsna is not "adi" but "anadi" (He who has no origin). This is described in Gopala-tapani Upanisad, which declares:

"Sri Krsna is the chief eternal among many eternal."

Sarva-karana-karanam

Next, the word "sarva-karana-karanam" means "the prime cause of all causes". This means that He is the creator of the universes and the origin of the purusa-avatara. This is described in Srimad-Bhagavatam (10.85.31) where Devaki tells Lord Krsna:

"O Lord of the universe, O original Supreme Person, by a portion of a portion of a portion of Yourself You create, maintain and destroy the material universes. Now I take shelter of You."

Sridhara Svami comments on this verse in these words: "The first portion mentioned here is the purusa-avatara. A portion of Him is the illusory potency maya. A portion of maya is the modes of nature. By a portion of the modes of nature the universes are created, maintained and destroyed. "tva" means 'of You' and 'gatim gata' means 'I take shelter'."

That Sri Krsna is the origin of the purusa-avatara is also described in the following prayer of Lord Brahma (Srimad-Bhagavatam 10.14.14):

"O Lord Krsna, Narayana refers to one whose abode is in the water born from Nara (Garbhodakasayi Visnu) and that Narayana is Your plenary portion."*

The word Narayana is also explained in these words:

"Manifested from Lord Garbhodakasayi Visnu (Nara), the inert material elements are called 'nara'. Because the Supreme Personality of Godhead is the

ultimate resting place (ayana) of these material elements (nara), He is known as Narayana."

These words, then, mean "O Lord, Narayana is a portion of Your body." That Sri Krsna is the origin of the purusa-avatara, a portion of whom creates, maintains and destroys the universes is also confirmed in Bhagavad-gita (10.42), where Lord Krsna declares:

"With a single fragment of Myself I pervade and support this entire universe."*

By all of this the proper explanation of the word Krsna is given. By the two syllables "krs" and "na" the blissful Supreme Personality of Godhead is described. By the word "isvara" and other words Lord Krsna's transcendental potencies are described. He is declared to be the Supreme, who has no rival, who is the prime cause of all causes, and who is the master of His internal potencies. His potencies are described in these words of the Sruti-sastra:

"The Supreme Brahman is full of transcendental bliss."

In the Sruti-sastra it is also said:

"Who can find transcendental bliss if he does not find it in the Supreme Personality of Godhead?"

In the Svetasvatara Upanisad (6.8) it is said:

"The Supreme Personality of Godhead does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

Sac-cid-ananda-vigraha

At this point someone may raise the following objection: "If Krsna is all-attractive and filled with supreme transcendental bliss, then must He not be formless? After all, forms do not contain transcendental bliss."

To this objection the following reply may be given: Yes. That is true. Material forms do not contain transcendental bliss. However, Lord Krsna's wonderful form is filled with perfect transcendental bliss. This is described in the first verse of Brahma-samhita in the word "sac-cid-ananda-vigraha" (He has an eternal, blissful spiritual body). This truth is also confirmed in the following words of Srimad-Bhagavatam (10.14.22):

"O Krsna, Your eternal transcendental form is full of knowledge and bliss."

In the Gopala-tapani Upanisad and the Hayasirsa-pancaratra it is said:

"I offer my respectful obeisances to Lord Krsna, whose transcendental form is eternal and full of knowledge and bliss, and who rescues His devotees from distress."

In the Brahmanda Purana, Astottara-sata-nama-stotra, it is said:

"Lord Krsna's transcendental form is eternal and full of knowledge and bliss. Lord Krsna delights the residents of Nanda Maharaja's land of Vraja."

Sat

In these verses the word "sat" should be understood to mean "eternal and unchanging". That Lord Krsna's form is eternal and unchanging is confirmed by the following words of the demigods in Srimad-Bhagavatam (10.2.26):

"O Lord Krsna, You never deviate from Your vow, which is always perfect

because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation: creation, maintenance and annihilation, You are the Supreme Truth."*

In the Srimad-Bhagavatam (10.3.25) Devaki explains:

"After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Sesa-naga."*

In Srimad-Bhagavatam (10.3.27), Devaki also declares:

"No one in this material world has become free from the four principles of birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."*

In the scriptures it is also said:

"O Lord Krsna, in the beginning You alone were manifest."

Lord Brahma also declares:

"In the end only the Supreme Brahman, who is free from all dualities, remains."

In Bhagavad-gita (14.27) Lord Krsna declares:

"And I am the basis of the impersonal Brahman, which is immortal, imperishable, and eternal, and is the constitutional position of ultimate happiness."*

In the Bhagavad-gita (15.18) Lord Krsna also declares:

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."*

In the Gopala-tapani Upanisad it is said:

"The Supreme Personality of Godhead is always free from the material transformations of birth, death, old age, and disease. He is eternal and unchanging. He cannot be cut to pieces or killed by anyone. He stays in Vrndavana. He stays among the cows. He protects the cows. He stays among the cowherd people."

In the Gopala-tapani Upanisad it is also said:

"Death fears Lord Krsna."

In this verse the word "saurya" means "the land of Vrndavana". "Surya" means "the sun-god", "sauri" means "the Yamuna river, who is the daughter of the sun-god", and "saurya" means "the land of Vrndavana, through which the Yamuna flows."

Cit

In this first verse of Brahma-samhita the word "cit" refers to Lord Krsna's spiritual form, which He reveals to others when He wishes." This form is described by Lord Brahma in these words (Srimad-Bhagavatam 10.1.4.23):

"You are the Supreme soul, Absolute Truth, and the Supreme original person. You are the Supreme, one without a second. You are the source of the original brahmajyoti."*

This form of Krsna is also described in these words of Gopala-tapani

Upanisad:

"It is Krsna who in the beginning instructed Brahma in Vedic knowledge and who disseminated Vedic knowledge in the past. They who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who gives transcendental knowledge to His devotees."*

In the Sruti-sastra it is said:

"With material eyes one cannot see the form of the Supreme Personality of Godhead."

In the Svetasvatara Upanisad it is said:

"By His own will the Supreme Personality of Godhead reveals Himself to whomever He chooses."

Ananda

Next we will discuss the explanation that Lord Krsna's transcendental body is full of bliss (ananda). Lord Krsna's form is full of bliss because His limbs are the abode of the boundless love. That Sri Krsna is the blissful Supreme Personality of Godhead is explained in the questions and answers of Srimad-Bhagavatam 10.14.49-58. It is also explained in these words of Maharaja Vasudeva (Srimad-Bhagavatam 10.3.13):

"My Lord, You are the blissful Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly."*

In the Sruti-sastra it is also said:

"The form of the supreme Personality of Godhead is full of bliss."

In this way it is proved that Lord Krsna has a perfect, eternal, blissful, spiritual body, he does not have a material body like that of a conditioned soul. This is described in Srimad-Bhagavatam (10.14.55) where Srila Sukadeva Gosvami says:

"You should know Krsna as the original soul of all atmas (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

This verse states that by Lord Krsna's mercy He manifests pastimes like those of an ordinary human being who has a material body. The word "mayaya" in this verse may be taken to mean "by His mercy". The Visva-prakasa dictionary declares:

"The word 'maya' may mean either 'illusion' or 'mercy'."

Govinda

Lord Krsna enjoys many different pastimes in His transcendental form. Sometimes He accepts the role of a king in the Vrsni dynasty, and sometimes He becomes Govinda, the protector of the surabhi cows. This is described in Srimad-Bhagavatam (12.11.25):

"O Krsna, O friend of Arjuna, O chief among the descendants of Vrsni, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vrndavana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees."****

By His own wish the Supreme Personality of Godhead manifests His worshipable form of Govinda and enjoys specific transcendental pastimes with specific eternal associates. The Govinda feature of the Lord will be glorified in Brahma-sambhita beginning with text 29. Govinda is also described in Srimad-Bhagavatam (10.27.20-23), where, in the beginning of Govinda-abhiseka, the surabhi cow prayed:

"O Lord of the universe, You are our king, our Indra."

When the abhiseka was completed, Srimad-Bhagavatam explains:

"Then the surabhi cows gave the Lord the name Govinda."

After narrating these pastimes, Srila Sukadeva Gosvami prayed:

"May Lord Govinda, the king of the surabhi cows, be pleased with us."

Although Lord Krsna is the master and shelter of everyone, He is especially the master of the surabhi cows. For this reason the name Govinda should not be taken lightly. The importance of the cows is described in these words of the Gosukta:

"Vedic yajnas are performed to worship the cows. The demigods rise out of respect for the cows. The four Vedas, six Vedangas, and the pada method of recitation are all manifested from the cows."

Lord Krsna is thus the master of the surabhi cows, who are liberated souls descended to this world from the Goloka Vrndavana planet in the spiritual sky. Lord Brahma also worships the Govinda feature of the Lord, as Brahma himself declares in these words of the Gopala-tapani Upanisad (1.38):

"By offering prayers in the company of the Maruts and other demigods, I always please the Supreme Personality of Godhead, Lord Govinda, whose form is eternal and full of knowledge and bliss, and who sits beneath a kalpa-vrksha tree."

The glorious surabhi cows and other residents of Vrndavana are also glorified in these words spoken by Brahma (Srimad-Bhagavatam 10.14.34).

"My dear Lord, I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vrndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vrndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vrndavana, I beg to be allowed to take birth outside the immediate area of Vrndavana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Krsna consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Krsna."*

Lord Krsna is also known as Nandanandana (the son of Maharaja Nanda). This feature of the Lord is described in these words (Srimad-Bhagavatam 10.14.1) of Brahma:

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead. Therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the colour of clouds filled with water. You are glittering with silver electric flashes emanating from Your yellow garments. Let me offer my respectful repeated obeisances unto the son of Maharaja Nanda who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful. He is wearing a helmet, garlanded by forest flowers,

and He stands with a morsel of food in His hand. He is decorated with cane, flute, and a bugle made of buffalo horn. He stands before me with small lotus feet."*

In this way Govinda and the other transcendental names of the Lord are explained. To conclude this description of Lord Krsna as the "isvara" (controller) and "paramesvara" (supreme controller), we will now quote the Gautamiya Tantra's explanation of the dvadasaksara-mantra:

"In the dvadasaksara-mantra the word gopi means 'material nature' and 'jana' means 'the original feature of the mahat-tattva'. The word 'vallabha' means 'the Supreme Personality of Godhead, who is the shelter of both material nature and the mahat-tattva, who is full of transcendental bliss, who is effulgent, and who, because He is the original creator of everything and because He is all-pervading within the material creation, is known as 'isvara' (the controller).

"Another interpretation is that the word 'gopi' means 'the material nature' and 'jana' means 'the Lord's Visnu-tattva expansions'. The word 'vallabha' means 'dear to them both' and it refers to Lord Krsna, the Supreme Personality of Godhead, who is the master of all causes and effects and who is glorified in the Vedas.

"Another interpretation is that the word 'gopijana' means 'the gopis, who attained spiritual perfection after many births.' Lord Krsna is thus their husband. In this way Lord Krsna, who is the son of Nanda Maharaja, and who delights the three worlds, is described."

In these verses the word "prakrti" means "the potency named Maya, who creates the material universes." The word "tattva-samuhaka" means "the original feature of the mahat-tattva, the Supreme Personality of Godhead, who is referred to by the words "anayor asrayah" and "sandranandam param jyotih" is described as "vallabhah". The word "prakrtih" (used in the second verse) means the Mahalaksmi potency, who is manifested from the Supreme Lord's own form, who is beyond the touch of the material energy, and who appears in the spiritual world of Vaikuntha." "Amsa-mandalam" means "the Lord's three primary Visnu expansions beginning with Lord Sankarsana." The phrase "aneka-janma-siddhanam" refers to the beginningless cycle of births described by Lord Krsna in these words of Bhagavad-gita (4.5):

"Many births both you and I have passed, O Arjuna."*

In this last interpretation the word "vallabha" should be understood to mean "Lord Krsna, the son of Maharaja Nanda". Maharaja Nanda's fatherhood of Lord Krsna is thus explained. Garga Muni told Maharaja Nanda (Srimad-Bhagavatam (10.8.14):

"For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva."*

Because He appeared in Vasudeva's heart, Lord Krsna is also the son of Maharaja Vasudeva. This is described in the following words (Srimad-Bhagavatam 10.2.16):

"The Supreme Personality of Godhead entered the mind of Vasudeva in full opulence."*

Lord Krsna is also the son of Vraja's king because at the same moment when He appeared before Vasudeva, Lord Krsna also appeared before Nanda Maharaja. This fact is described in many scriptures. Therefore the parental love Nanda Maharaja bears for Lord Krsna is very appropriate. Lord Krsna was born as

the son of Vasudeva and the son of Nanda at the same moment just as Lord Varaha simultaneously was manifested on Varahaloka and as the son of Brahma. Maharaja Nanda's love for Krsna was pure and unmixed, but Maharaja Vasudeva's love was mixed with knowledge of his son's divinity and transcendental opulence. Therefore the explanation in Srimad-Bhagavatam 10.8.14 is appropriate. In this way Lord Krsna is seen in the twelve syllable mantra.

2 (The spiritual place of transcendental pastimes of Krsna is portrayed in the second verse). The superexcellent station of Krsna, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Krsna.**

Commentary by Srila Jiva Gosvami

Next the author describes the eternal abode of Sri Krsna. He describes it as a thousand-petal lotus flower in this verse, and later, in text 56, he will describe it as a lotus flower made of cintamani jewels.

In this second verse the word "mahat" means "superexcellent" and "padam" means "station". "Mahat" may also be taken to mean "the Supreme Personality of Godhead, Sri Krsna", and "padam" may mean "His abode of Maha-Vaikuntha". In this way the meanings may be interpreted in various ways.

In popular usage the word "gokula" is taken to mean "a place of gopas". Because this interpretation is very appropriate (rudhir yogam apaharati) it should be accepted. It is this interpretation of the word "gokula" that is accepted when the Tenth Canto of Srimad-Bhagavatam explains:

bhagavan gokulesvarah

"The Supreme Personality of Godhead is the king of Gokula."

In the latter part of Brahma-samhita also, Gokula will be described as a transcendental realm where Sri Krsna resides with Nanda, Yasoda, and the other cowherd people. In this verse the word "ananta" means "Lord Baladeva", "amsena" means "with a portion of His bodily effulgence", and "sambhavam" means "is eternally manifested". This is also described in the Tantras. In this way it is understood that the abode of Sri Krsna is manifested from a portion of the potency of Lord Baladeva, who is known as Ananta.

3 The whorl of that transcendental lotus is the realm wherein dwells Krsna. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Krsna stands as the transcendental source of all potencies. The holy name is manifested in a hexagonal figure with sixfold divisions.**

Commentary by Srila Jiva Gosvami

In these two verse the author describes the primary place of the great eighteen-syllable mantra, which is worshipped by all other mantras. The yantra pattern described here is worthy of the most respectful worship. The pattern is described as a hexagon eclipsing the bija-syllable (klim) inscribed in a diamond (vajra-kilakam). The word "ca" indicates the four (catur) other words of the mantra also written in diamond around the bija-syllable. In this way the six words of the mantra are inscribed on the six parts of the hexagon.

The word "prakrti" indicates the place where the mantra is written. Because Sri Krsna is its creator, that prakrti is also Sri Krsna Himself. The word

"purusa" indicates Sri Krsna in His aspect as the supreme controller. Both "prakrti" and "purusa" are this situated within the hexagon. Sri Krsna may be considered in four ways: 1. as the origin of the mantra; 2. as the syllables of the mantra; 3. as the supreme controller; and 4. as the ultimate object of worship. Sri Krsna's nature as the origin of the mantra and the supreme controller have already been described here. Sri Krsna position as the supreme controller was described in the first verse of this Brahma-samhita in the words "isvarah paramah krsnah". Lord Krsna's identity as the syllables of the mantra will be described later in the Brahma-samhita in the words "kamah krsnaya". Sri Krsna's identity with the sacred mantra is also explained in the following words of the Hayasirsa-pancaratra:

"The wise know there is no difference between the Supreme Personality of Godhead and the mantras that contain His holy name. There is no difference between the Supreme Person and His holy name."

This is confirmed by the following words of Gopala-tapani Upanisad (1.16):

"Although originally one, air becomes the five life-air in the bodies of all living entities. In the same way Lord Krsna becomes this five-word mantra."

Sometimes Goddess Durga is also described as the supreme controller. This is also correct because there is no difference between the potencies and Lord Krsna, the master of all potencies. This is confirmed by the following words of the Gautamiya Tantra:

"Krsna is Durga. Durga is Krsna. One who sees that they are different will not become liberated from the cycle of repeated birth and death."

Durga is the personal potency of Lord Krsna, and therefore she is Lord Krsna Himself. For this reason Durga should not be considered manifested from a portion of the Lord's illusory potency Maya. This fact is confirmed by the following statement of the Nirukti:

"Even if one continually worships her, Durga is still difficult to understand."

Durga is also described in Narada-pancaratra, in the following conversation of Sruti and Vidya:

"Durga is the supreme goddess. She is an incarnation of the Supreme Personality of Godhead. She is the transcendental potency of the Lord. She is manifested from the form of Lord Maha-Visnu.

"Simply by understanding her one immediately attains the Supreme Personality of Godhead. It is not otherwise.

"She is identical with Gokula's queen Sri Radha, who possesses a great treasure of love for Krsna. By her grace the Supreme Personality of Godhead, the master of all living entities, is easily understood.

"She is the potency of personified devotional service. She worships Her beloved Supreme Lord. Because She is understood only with great difficulty, the saintly devotees call her "durga" (difficult to understand). She is the personal potency of the Supreme Personality of Godhead and she is always filled with the nectar of love for Him.

"From her is manifested the maha-maya potency, the controller of all conditioned souls, who covers them with illusion. By this maha-maya potency the residents of the entire world are bewildered into thinking themselves identical with their external material bodies."

In the Sammohana Tantra, Durga herself declares:

"I am Durga. I possess all virtues. I am not different from Sri Radha, the eternal, supreme goddess of fortune."

In this way the word "durga" is explained. In this verse of Brahma-samhita the words "premananda" and "mahananda" refer to the fullest development of transcendental bliss. "Jyoti-rupena" means "self-manifested", and "manuna" means "by the mantra". The mantra is accompanied by the bija-syllable (kama-bijena sangatam). The kama-bija syllable in this mantra elaborately described in another passage where the independence of the Supreme Personality of Godhead is explained.

4 The whorl of that eternal realm Gokula is the hexagonal abode of Krsna. Its petals are the abodes of gopis who are part and parcel of Krsna to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the gardenlike dhama, i.e. spiritual abode of Sri Radhika, the most beloved of Krsna.**

Commentary by Srila Jiva Gosvami

The surrounding features of that abode are described in this half-verse. The word "kinjalka" here means "the outer petals" and "tad-amsanam" means "His parts and parcels, who are naturally full of love for Him". All this describes the realm named Gokula (Gokulakhya) which is also described in these words of Srila Sukadeva Gosvami (Srimad-Bhagavatam 10.36.15):

"In this way Lord Krsna killed the bull demon Arista. Then, accompanied by Balarama and glorified by His relatives, Lord Krsna, who is a festival of bliss for the gopis' eyes, entered the village of Gokula."

The words "patrani sriyam" mean "the leaves of that lotus are the garden abodes of Sri Radha and the other gopi lovers of Lord Krsna." Because the gopis are specifically described in the mantra written in this abode, it should be understood that the word "sriyam" here refers to the gopis. Among the gopis Sri Radha is the leader. This is described in the following words of Sri Gautamiya Tantra:

"The transcendental goddess Srimati Radharani is the direct counterpart of Lord Sri Krsna. She is the central figure for all the goddesses of fortune. She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."*

Sri Radha is also described in these words of the Matsya Purana:

"Sri Radha is the goddess who rules Vrndavana forest."

In the Rk-parisista it is said:

"Lord Krsna always stays with Sri Radha. Sri Radha always stays with Lord Krsna."

The word "gostha" here means "the place where many large extended leaves and petals meet". Because it is like a great unbroken lotus flower, and also because it is the abode (stha) of the surabhi cows (go), the land of Gokula is also known as Gostha.

The abode of Gokula is also described in these words of the scriptures:

"Lord Krsna's abode is a thousand-petal lotus flower. Many goddesses of fortune reside on that flower's leaves, and the gopas reside in the petals in the middle of that lotus. I worship Lord Krsna, the Supreme Personality of Godhead,

the master of all transcendental potencies, who also resides in that lotus flower."

In this verse the reading "gosankhah" is correct. An alternate reading "gosankhya" has the same meaning. They both mean "with the gopas". This is confirmed by the following words of Amara-kosa:

"Gopala, gosankhya, godugdha, abhira, and ballava are synonyms for the word gopa."

The word "kavataih: (within the gates) here means "in the midst of the lotus petals". The phrase "the Supreme Personality of Godhead, the master of all transcendental potencies" here refers to Sri Krsna.

5 (The surrounding external plane of Gokula is described in this verse). There is a mysterious quadrangular place named Svetadvipa surrounding the outskirts of Gokula. Svetadvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Rg, Sama, Yajur, and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahapadma, Padma, Sankha, Makara, Kacchapa, Mukunda, Kunda, and Nila. There are ten protectors (dik-palas) of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimala, etc., shine on all sides.**

Commentary by Srila Jiva Gosvami

In the four verses that comprise text 5, the author describes the surrounding external plane of Gokula. The word "caturasram" here refers to the quadrangular place named Svetadvipa surrounding the outskirts of Gokula. This Svetadvipa is another name for Gokula. Although this Svetadvipa is within the boundary of Gokula, because it is a specific part of Gokula it is given a separate name. This quadrangular place should therefore be known to be the place named Vrndavana. Vrndavana is described in the Svayambhuvagama-sastra, in the passage beginning "dhyayet tatra visuddhatma idam sarvam kramena vai", in these words:

"Vrndavana is filled with beautiful flowers, trees and birds. In this way one should meditate on Vrndavana."

Vrndavana is also described in the Vamana Purana, where the Personified Vedas offer the following prayers to the Supreme Personality of Godhead:

"In ancient times the great sages saw Your blissful transcendental form. O Lord, if You wish to grant us a benediction, then please reveal to us that same transcendental form.

"Hearing these words, the Supreme Personality of Godhead revealed to them the land of Gokula, which is beyond the touch of material energy. Within that Gokula-dhama he revealed the eternal, blissful, transcendental kalpavrksha-tree forest named Vrndavana."

The words "caturasram catur-murteh" refer to the quadruple expansions of Vasudeva, Sankarsana, Pradyumna, and Aniruddha. "Catur-dhama catus-krtam" refers to the four abodes placed in four directions to accommodate the Lord's different pastimes. "Hetubhih" refers to the four purusarthas (piety, wealth, passion and liberation). "Manu-rupaih" refers to the mantras of the Sama, Rg,

Yajur and Atharva Vedas chanted by Indra and his followers. "Saktibhih" refers to Vimala-devi and other potencies of the Lord. The planet of the Supreme Personality of Godhead is also described in these words of Srimad-Bhagavatam (10.28.10-17):

"Nanda Maharaja had been astonished to see for the first time the great opulence of Varuna, the ruler of the ocean planet, and also to see how Varuna and his servants had offered such humble respect to Krsna. Nanda described all this to his fellow cowherd men.***

"Hearing about Krsna's pastimes with Varuna, the cowherd men considered that Krsna must be the Supreme Lord, and their minds, O king, were filled with eagerness. They thought, 'Will the Supreme Lord bestow upon us His transcendental abode?'"***

"Because He sees everything, Lord Krsna, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.***

"Lord Krsna thought: Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.***

"Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.***

"Lord Krsna revealed the indestructible spiritual effulgence, which is unlimited, conscious, and eternal. Sages see that spiritual effulgence in trance, when their consciousness is free of the modes of material nature.***

"The cowherd men were brought by Lord Krsna to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrura saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.***

"Nanda Maharaja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Krsna Himself there, surrounded by the Personified Vedas, who were offering Him prayers.***

In these verses the word "atindriyam" means "never seen before", "svagatim" means "own abode", "suksman" means "difficult to understand", and "upadhasyat" means "the people of Vraja desired that Lord Krsna would take them to His own spiritual abode". Understanding their desire, the Lord then mercifully (krpaya) considered (acintayat) how their desire might be fulfilled (sankalpa-siddhaye). The word "janah" here means "O, My friends and relatives, the residents of Vraja". In Srimad-Bhagavatam (3.29.13) the Supreme Personality of Godhead declares:

"A pure devotee does not accept any kind of liberation, salokya, sarsti, samipya, sarupya, or ekatva, even though they are offered by the Supreme Personality of Godhead."*

In either the spiritual or material worlds no devotees are said to be greater devotees than the people of Vraja. That the people of Vraja are the dear friends and relatives are described in these words of Lord Krsna:

"The people of Vraja are My friends. They have taken shelter of Me and they consider Me their Lord and master. I will now protect them with My mystic power. I vow that I will rescue them."

The word "etasmin loke" means "in this material world", and "uccavaca" means "engaged in ignorant materialistic activities, the conditioned souls rotate in various species of life, becoming sometimes a demigod and sometimes an animal", and "svam gatim brahman" means "Overcome by ignorance, they do not understand the existence of the spiritual world". This means, "because they have no knowledge of My transcendental pastimes in this world, they remain in ignorance". Knowledge of Lord's Kṛṣṇa's pastimes in this world frees one from the bonds of material ignorance. That is described in these words of Srimad-Bhagavatam (10.11.58):

"In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Kṛṣṇa and Balarama with great transcendental pleasure, and they could not even perceive material tribulations."*

From this statement of the Tenth Canto of Srimad-Bhagavatam we may understand that the Lord's pastimes in this world are completely unlike the ignorant materialistic activities of the conditioned souls. The words "svam loka" mean "the Goloka planet that the Lord revealed to the gopas. Because of the manifestation of the Lord's personal transcendental potency, the Goloka planet is "tamasah param" (above the darkness of the material world).

In the verse beginning with the word "satyam", the author explains that the Goloka planet is eternal and full of knowledge and bliss. Here someone may protest: "Why do you insist that these words describe Sri Vr̄ndavana? They may describe many other places in the spiritual world as well." To answer this question the author speaks the next verse, where he specifically describes the geography of Vr̄ndavana. In that verse he says, "Lord Kṛṣṇa took them to Brahma-hrada (also known as Akrura-tirtha). They entered (magna) the water and then rose (uddhrta) again out of the water, and then they saw their own abode in the spiritual world (brahmano lokam). In other words, the spiritual planet they saw was Goloka. That the word "brahmaloka" may be used to mean "the spiritual world" is confirmed by these words of Srimad-Bhagavatam (2.5.39):

"Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets (brahmaloka), however, are eternal."*

Someone may ask, "What is Brahma-hrada?" The author answers this question with the words "yatrakruro 'dhyagat pura" (where Akrura was later shown the spiritual world). The author mentions this point to establish the glory of this sacred place.

The word "svam gatim" means "their abode", or in other words "the planet of the gopas", the intention being clearly possessive (sasthi-vibhakti). For this reason it should be understood that the planet described here is Goloka. The use of the word "Kṛṣṇa" in the last verse also affirms that the spiritual planet described here is Goloka and not any other planet in the Vaikuntha planetary system. The Goloka planet is also described in the Hari-vamsa, where the demigod Indra says:

"Above the moon and above Svargaloka is the spiritual world of Vaikuntha, which is served by the sages and brahmanas, and which is the abode of effulgent liberated souls.

"Above Vaikuntha is Goloka, the planet of surabhi cows. It is splendid and

all-pervading. Lord Krsna stays there. The great liberated souls stay there.

"We do not know of any realm higher than this. We asked grandfather Brahma and he also did not know.

"They who control their senses and perform pious deeds go to Svargaloka. They who perform spiritual austerities go to the spiritual world of Vaikuntha.

"Goloka, the realm of surabhi cows, is very difficult to attain. O hero, you are always active in service to Lord Krsna, therefore you are qualified to enter Goloka."

In these verse the author explains that Goloka is above all other planets. The phrase "svargad urdhvam" means that Goloka is above the three material planetary systems. "Soma-gatih" means that Goloka is above the moon". "Jyotizam" means that it is above Dhruvaloka. "Sadhyas tam palayanti" means that it is not the residence of the demigods in the upper material planets. It is above that residence. Goloka is the transcendental abode of surabhi cows.

Here someone may protest: "You say this planet is all-pervading (sa hi sarva-gatah). It is not possible for a planet of surabhi cows to be all-pervading".

To this objection I reply: The influence of the inconceivable internal potency of the Supreme Lord make it possible for Goloka to be all-pervading. This all-pervasiveness is not possible for other, for ordinary places. Because Goloka is above all other planets, Indra became struck with wonder to see it. His wonder is expressed by the word "api" in the phrase "tatrapa tava gatih", and it is also expressed in the phrase "yam no vidmo vayam sarve". In this way it is proved that Goloka is not a material planet that is a residence for ordinary cows. Goloka is also described in the Moksa-dharma, Narayaniyopakhyaana, where the Supreme Personality of Godhead says:

"Appearing in many different forms, O son of Kunti, I wander on this earth, on Brahmaloaka, and on the eternal planet of Goloka."

The word "svargaloka" used in these verses of Hari-vamsa is explained in these words of Srimad-Bhagavatam (2.5.42):

"Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs (up to the earth), the middle planetary systems on the navel, and the upper planetary systems (svarloka) from the chest to the head of the Supreme Personality."*

In this verse the word "svarloka" means "the five planets beginning with Svarloka and reaching up to Satyaloka". "Urdhvam" means "above that". "Brahmaloka" may mean the great (brahma) planet because it is eternal and full of knowledge and bliss, or it may mean "the planet of the Supreme Brahman, the Supreme Personality of Godhead". This interpretation of the word "brahmaloka" is confirmed by the following statement of Srimad-Bhagavatam (2.5.39):

"Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets (brahmaloka), however, are eternal."*

Sridhara Svami comments on this verse in the following words:

"Brahmaloka here means Vaikunthaloka. "Sanatana" means "eternal", or "not within the realm of the created material world"."

This definition of "brahmaloka" is also confirmed by the following words of the Sruti-sastra:

"The spiritual world (brahmaloka) is the residence of the Supreme Personality of Godhead."

The phrase "brahmarsi-gana-sevitah" means that the Goloka planet is worshipped by the brahmanas, Personified Vedas, the sages headed by Narada, and the ganas headed by Garuda and Visvakṣena. The eternal residents of that Brahmaloḳa are described in the words "tatra soma-gatih" (Lord Siva resides there with His wife Uma)."

Lord Siva himself describes the Goloka planet in these words of the Rudra-gita in Srimad-Bhagavatam (4.24.29):

"A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Siva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Siva and other demigods attain these planets after the destruction of this material world."*

The word "soma" is a sasthi-tatpuruṣa-samāsa as described by Panini in the sutras beginning "supam su-luk". The word "jyotiḥ" refers to the Brahmaṇ effulgence of the liberated impersonalists. Not all transcendentalists are impersonalists, however. The devotees, who reject the liberation attained by "mahatmanam". The devotees are described in these words of Srimad-Bhagavatam (6.14.5):

"O sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."*

In the Bhagavad-gita (6.47) Lord Kṛṣṇa declares:

"And of all yogis, the one with great faith who always abides in Me, thinks of Me within Himself and renders transcendental loving service to Me, he is most intimately united with Me in yoga and is the highest of all. that is My opinion."*

In this way the greatness of the devotees is proved. The word "tasya" means "of Brahmaloḳa" and the words "upari gavam lokah" refer to Goloka. The word "sadhyaḥ" refers to the class of material demigods who protect the various directions leading to Goloka. They are described in these words of the Sruti-saṣtra:

"The Sadhya demigods guard the approach to the spiritual sky."

In the Padma Purana, Uttara-khaṇḍa's description of Maha-Vaikuṇṭha it is said:

"The splendid and eternal sadhyas and visvadevas guard the approach to the spiritual sky."

In order to attain perfection in devotional service the sadhyas carefully protect the gopas, gopis, and other residents of Goloka, who are all glorified in the following prayer of Brahma (Srimad-Bhagavatam 10.1.4.34):

"My dear Lord, I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndavana forest so that I may be able to be favoured by the dust of the feet of some of the devotees of Vṛndavana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndavana, I beg to be allowed to take birth outside the immediate area of Vṛndavana so that when the devotees for out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness. They do not know anything but Mukunda. All the

Vedas are indeed searching after the lotus feet of Krsna."*

The all-pervasiveness of Goloka is described in the phrase "sa hi sarva-gatah", where "hi" means "certainly" "sah" refers to Goloka, and "sarva-gatah" means "present everywhere in both material and spiritual worlds, in the same way that Lord Narayana is also present there". As the Second Canto of Srimad-Bhagavatam describes Brahma's vision of Vaikunthaloka, so this passage describes the spiritual realm inhabited by the Vrajavasis.

The word "mahan" refers to the transcendental form of the Supreme Personality of Godhead. This is described in the following words of the Sruti-sastra:

"The transcendental form of the Supreme Personality of Godhead is great (mahan)".

The word "mahakasam" refers to the spiritual sky known as Paravyoma. This is described in the following words of the Nyaya-siddhi:

"The spiritual sky is manifested from the transcendental form of the Supreme Personality of Godhead."

The word "tad-gatah" means "manifesting a spiritual form and entering the spiritual world of Vaikuntha as Ajamila did." "Upary upari" means "above everything else", "tatra" means "in Sri Goloka", and "tava gatih" means "where the Supreme Personality of Godhead, in His form as Govinda enjoys transcendental pastimes". This is not an ordinary place, but is "tapomayi", or "full of transcendental opulence". This interpretation of the word "tapomayi" is confirmed by these words of the Sahasra-nama-bhasya:

"'Tapah' here means 'transcendental opulence'".

In the Sruti-sastra it is said:

"The spiritual sky is full of transcendental opulence'."

Because Goloka cannot be understood by the philosophical speculations of Brahma and other philosophers, the words "yam na vidmo vayam sarve" (we cannot understand Goloka) were spoken. Now we will explain the origin of the word "goloka". This is given in the verse beginning with the word "gatih". In this passage the word "brahme" means "in the realm of Brahmaloaka", "tapasi" means "fixing the mind on Sri Krsna", and "yuktanam" means "of the pure devotees". This explanation of the word "tapah" is confirmed by the following words of the Sruti-sastra:

"Tapah means awareness of the Supreme Personality of Godhead."

"Brahmaloka" here means "Vaikunthaloka" and "para" means "beyond the influence of material energy". "Gavam" means "of the cows who reside in Vraja". These cows are described in the following words of the Tenth Canto of Srimad-Bhagavatam:

"He protected the cows from the heat of the day."

The exalted status of these cows and the other residents of Goloka is only attained by persons who have pure love for Lord Krsna. It cannot be attained by performing severe austerities or by any method, and for this reason the word "duraroha" (Goloka is very difficult to attain) is spoken. Here the word "dhrtah" means "protected". By lifting Govardhana Hill and by performing many other pastimes, Lord Krsna protected Goloka. Goloka is also described in these words of the Rg Veda:

"O Krsna and Balarama, we aspire to attain that place where You enjoy

transcendental pastimes, and where there are beautiful surabhi cows with large horns. The Vedas describe that place as the transcendental abode of the Supreme Personality of Godhead, who fulfils all desires."

In this verse the word "tah" means "these", "vam" means "of You both", or in other words "of Krsna and Balarama", "vastuni" means "places of pastimes", "gomadhyai" means "to attain", and "usmasi" means "we desire". The question may be asked: "How may the pastime places be more elaborately described?" The answer is given in the phrase beginning with the word "yatra". "Yatra" means "in which places", and "bhuri-srngyah" means "cows with large horns". The word "bhuri" is explained in the passage from the Upanisads:

"The word 'bhuri' here means 'great' not 'numerous'. The dictionary explains: The word bhuri means either numerous or great."

"Ayasah" here means "beautiful". This is confirmed by the Amara-kosa, which gives the following definition:

"The word 'ayah' here means beautiful".

The word "ayasah" here uses the affix 'asah" as in the word "devasah". "Vrsnah" means "fulfilling all desires", "atra" means "in this place celebrated in the Vedas as Goloka", "urugayasya" means "of the Supreme Personality of Godhead", "bhuri" means "manifested in many ways", and "aha" means "the Vedas declares". An example of this Vedic description is found in the following words of the Madhyandina Yajur Veda:

"We aspire to go to the transcendental abode of Lord Visnu, which is filled with many wonders."

In these words, and in many other passages of the Vedas, the realm of Goloka is described.

6 The Lord of Gokula is the transcendental Supreme Godhead, the own Self of eternal ecstasies. He is the superior of all superiors and is busily engaged in the enjoyments of the transcendental realm and has no association with His mundane potency.**

Commentary by Srila Jiva Gosvami

Now we will explain the words of this verse. Just as the non-difference of the virat-purusa (universal form) and the antaryami (the all-pervading Supersoul) was explained in the Purusa-sukta and other passages of the scriptures, in the same way the author of the Brahma-samhita speaks this verse to establish the identity of Goloka and its superintending Deity.

In this verse the word "devah" means Sri Govinda, the presiding Deity of Goloka". The word "sad-anandadah" (eternal and full of bliss) describes His transcendental form. This is described in the following words of Sruti-sastra:

"The form of the Supreme Personality of Godhead is full of transcendental knowledge and bliss."

The word "atmaramasya" "of He who does not need anyone else to obtain happiness", "prakrtya" means "with the material potency maya", and "na samaagamah" means "has no association". This is described in the following words of Srimad-Bhagavatam (2.9.10):

"In that personal abode of the Lord, the material modes of passion and ignorance do not prevail, nor is there any of their influence in goodness. There is no predominance of time, so what to speak of the illusory external energy. It cannot enter that region."*

7 Krsna never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastime, in which He engages by consorting with His own spiritual (cit) potency Rama by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.**

Commentary by Srila Jiva Gosvami

In this verse the author explains that the purusa-avatara, who appears in the material world and is a partial expansion of Lord Krsna, does not manifest the same features as Lord Krsna. This is true because when the material world becomes unmanifested, then the purusa-avatara declines to manifest His transcendental form. All this is described in the verse beginning with the word "yasyamsamsamsa-bhagena".

Here someone may object: "Is it not true that because He is in contact with the material energy, as are the conditioned souls, the purusa-avatara should not be considered to be an expansion of the Supreme Personality of Godhead." To answer this objection the author has spoken the second half of this verse. The word "atmana" here means "by the Supreme Personality of Godhead who is present in the material world", "ramaya" means "with His personal potency", and "reme" means "enjoys pastimes". The external potency maya assumes a different function, for she serves the Lord in a different capacity. The Lord's internal potency Rama is described by Lord Brahma in the following words (Srimad-Bhagavatam 3.9.23):

"The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune."*

Arjuna prays to the Supreme Personality of Godhead (Srimad-Bhagavatam 1.7.23):

"You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge."*

Here someone may ask: "Without the Lord's first ordering the illusory potency maya, how is it possible for the material world to be created?" The author of Brahma-samhita answers this question in this verse. Here the word "sirsksaya" means "with a desire to create", "tyakta" means "sent for the purpose of creation", and "kalah" means "He manifests time for this purpose". The prabhava form of the Lord is thus described in Srimad-Bhagavatam (3.26.16):

"The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature."*

In Srimad-Bhagavatam (3.5.26) it is also said:

"The Supreme Living Being in His feature as the transcendental purusa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes and thus by the influence of eternal time the living entities appear."*

8 (The secondary process of association with Maya is described). Rama-devi, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Krsna creates the

mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svamsa). This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Maya the limited, non absolute (apara) potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord.**

Commentary by Srila Jiva Gosvami

Here someone may ask: "Who is Rama?" To answer this question the author speaks this half-verse, beginning with the word "niyatih". "Niyatih" means "the Supreme Lord's personal potency who acts as a controller", and "devi" means "the effulgent goddess who appears by her own desire". She is described in the following words of Srimad-Bhagavatam (12.11.20):

"The goddess of fortune, Sri, who never leaves the Lord's side, appears with Him in this world as the representation of His internal potency."***

Srila Sridhara Svami comments on this verse in these words:

"This potency is the constant companion of the Supreme Personality of Godhead. The reason for this is given in the phrase "saksad atmanah", which means that because she is personally manifested from the transcendental body of the Supreme Personality of Godhead, she is not different from Him."

Because the word "saksat" is used here, this explanation cannot be taken to describe the external potency Maya, who is described in the following words of Srimad-Bhagavatam (2.5.13):

"The illusory energy of the Lord cannot take precedence, being ashamed of her position."*

That Rama-devi is the constant companion of the Lord is described in these words of Visnu Purana:

"Goddess Sri is Lord Visnu's constant companion. She is the mother of the universes. O best of brahmanas, as Lord Visnu is all-pervading, so also is Goddess Sri."

It is also said:

"As Lord Visnu, the master of the universes and the supreme controller of the demigods, incarnations in the material world, so also does His constant companion Goddess Sri."

Here someone may object: is it said somewhere that there is a cause of Siva and Durga? The answer is that as the universal form is manifested from Lord Visnu, so also are Siva and Durga. That is confirmed in this verse by the word "tal-lingam". In the Visnu Purana it is said:

"The potency of the material world is manifested from a part of a part of a million-millionth part of Lord Visnu."

Thus a small part of Lord Visnu's spiritual effulgence is manifested as the linga described here. That linga is Sambhu. A specific manifestation of that is called Sambhu. That is the means. This will be further described in text 45 of the Brahma-samhita. The "yoni" or unmanifested maya receives the seed. The word

"apara" indicated that the "yoni" is the potency known as "pradhana". This is the desire (Kamah" of the partial expansion of Lord Hari "hareh". for the purpose of creation, the Lord desires to glance. That is the meaning. From this comes the seed of the mahat-tattva. This is explained in the following words of the Sruti-sastra:

"The Lord desired: Let there be creation. And then there was creation."

This is also confirmed in Srimad-Bhagavatam 3.5.26 (which was quoted at the end of the commentary on text 7).

9 All offspring of the consort of the great lord (Mahesvara) of this mundane world are of the nature of the embodiment of the mundane masculine and feminine generative organs.**

Commentary by Srila Jiva Gosvami

Because He is not different from the Lord, Siva is independent. The word "linga" has the same meaning as in the previous verse. The word "mahesvari" means "of Mahesvari".

10 The person embodying the material causal principle, viz, the great lord of this mundane world (Mahesvara) Sambhu, in the form of the male generating organ, is joined to his female consort the limited energy (Maya) as the efficient causal principle. The Lord of the world Maha-Visnu is manifest in him by His subjective portion in the form of His glance.**

Commentary by Srila Jiva Gosvami

The first half of this verse describes the condition where the Lord is not manifested and the second half of the verse describes the condition where the Lord is manifested. The words "linga-rupi", "saktiman" and "purusah" refer to Lord Siva, who is a partial expansion of the Supreme Lord and who is the creator of the material world.

The words "tasmin" and "linge" mean "in the world of gross and subtle matter". In that world Lord Visnu, the origin of the amsa-avatars, became manifest. The word "jagat-patih" means "the master of all living entities, from the highest to the lowest".

11 The Lord of the mundane world, Maha-Visnu, possesses thousands of thousands of heads, eyes, hands. He is the source of thousands of thousands of avatars in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.**

Commentary by Srila Jiva Gosvami

In this verse the author describes the form of Lord Visnu. The word "sahasramsah" means "He from whom thousands of amsa-avatars come", and "sahasra-suh" means "He who creates thousand of individual souls". The word "sahasra" here means "an unlimited number". This form of Lord Visnu is described in these words of Srimad-Bhagavatam (2.6.42)

:Karanarnavasayi Visnu is the first incarnation of the Supreme Lord.**

Srila Sridhara Svami comments on this verse:

"Here the Bhuma-purusa, the creator of the material world, is described.

The 'adyo 'vatarah' here is the pastime form of the Lord, which is also described in the passage beginning with the words "yasya sahasra-sirsah".

12 The same Maha-Visnu is spoken of by the name of "Narayana" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Sankarsana who abides in paravyoma, the above supreme purusa with thousands of subjective portions,

reposes in the state of divine sleep (yoga-nidra) in the waters of the spiritual Causal Ocean.**

Commentary by Srila Jiva Gosvami

The first half of this verse describes Lord Karanarnavaśāyī Viṣṇu. The word "apah" means "the Karana ocean is manifested". The word "sankarsanatmakah" here refers to Lord Narayana. The Sankarsana here is an expansion of the Sankarsana in the Catur-vyaha who guard Goloka. That is the proper conclusion. The pastimes of this incarnation are described in the word "yoga-nidram", which describes His meditative trance of bliss. He is also described in these words of the scriptures:

"The word "nara" means "the water of the Karana Ocean. The living entities are considered children born from that water. The Lord is the resting place (ayana) of that water, and therefore He is known as Narayana."

13 The spiritual seeds of Sankarsana existing in the pores of skin of Maha-Visnu, are born as so many golden sperms. These sperms are covered with five great elements.**

Commentary by Srila Jiva Gosvami

In this verse the author describes the birth of the material universes from the Lord. The word "tat" here means "of Him". The seeds from Lord Sankarsana are placed in the womb. As a result the material universes made of gross and subtle matter are manifested from the pores of the skin. Then they are born as so many golden sperms. These sperms are covered with five great material elements. In Srimad-Bhagavatam (10.14.11), Lord Brahma prays to Lord Kṛṣṇa:

"O Lord, what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window."***

In Srimad-Bhagavatam (3.11.40-41) it is said:

"This phenomenal world is expanded to a diameter of four billion miles, as a combination of eight material elements transformed into sixteen further categories, within and without, as follows.*

"The layers of elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination."*

14 The same Maha-Visnu entered into each universe as His own separate subjective portions. The divine portion, that entered into each universe are possessed of His majestic extension, i.e., they are the eternal universal soul Maha-Visnu, possessing thousands of thousands of heads.**

Commentary by Srila Jiva Gosvami

Then, expanding to many separate forms, the Lord enters each universe. That is explained in this verse. The words "ekamsad ekamsad" mean "with many separate subjective portions".

15 The same Maha-Visnu created Viṣṇu from His left limb, Brahma, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Sambhu, the divine masculine manifested halo.**

Commentary by Srila Jiva Gosvami

What did the Lord do then? That is described in this verse. Then the form of Viṣṇu and the other forms of the Lord entered the material universes. In each universe they assumed different roles such as protector, maintainer, and controller. In this way the Lord enters each universe.

The word "prajapatih" here refers to the incarnation of Hiranyagarbha. It does not refer to the four-faced Brahma. That Prajapati creates the different avarana-gata demigods. Visnu is engaged in the work of maintaining and protecting, and Siva is engaged in the work of destruction. The word "kurca-desat" means "from between the eyebrows". The places of these are the coverings of water.

16 The function of Sambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Sambhu.**

Commentary by Srila Jiva Gosvami

In this half verse the author describes another duty performed by Siva. This half verse means, "This universe enshrining the mundane egotistic principle has originated from Sambhu." This is because Lord Siva is the predominating deity of false-ego.

17 Thereupon the same great personal Godhead, assuming the threefold forms of Visnu, Prajapati and Sambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Maha-Visnu, prefers to consort with the goddess Yoganidra, the constituent of His own spiritual (cit) potency full of the ecstatic trance of eternal bliss appertaining to His own divine personality.**

Commentary by Srila Jiva Gosvami

In this verse the author describes the Lord's pastimes when He assumes these different forms and enters the material universes. Here with word "taih" means "with these three Deities, beginning with Lord Visnu, who enter each material universe", and "vesaih" means "with forms". In this way the Lord enjoys pastimes in the material universes. That is the meaning.

The word "bhagavati" here means "an expansion of the previously described goddess Maha-yoganidra". "Srir iva sangata" means "because she is full of the ecstatic trance of eternal bliss all the divine goddesses are included within her". In this way she includes a partial expansion of Goddess Sri, the goddess of fortune. That is the meaning.

18 When Visnu lying in the ocean of milk wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahma representing Brahmaloaka or Satyaloka.**

Commentary by Srila Jiva Gosvami

Here with word "nalam" means "endowed with a stem". The abode (loka) here is called "hema-nalinam" (golden lotus) is used because that lotus is the birthplace and home of the demigod Brahma. That is the meaning.

19 Before their conglomeration the primary elements in their nascent state remained originally separate entities. Non-application of the conglomerating process is the cause of their separate existence. Divine Maha-Visnu, primal Godhead, through association with His own spiritual (cit) potency, moved Maya and by the application of the conglomerating principle created those different entities in their state of co-operation. And after that He Himself consorted with Yoganidra by way of His eternal dalliance with His spiritual (cit) potency.**

Commentary by Srila Jiva Gosvami

With the purpose of awakening the countless spirit souls, Lord Karanarnavasayi Visnu engages in the acts of creation described in the Third Canto of Srimad-Bhagavatam. Those acts are also described in these two verses. Here the

words "mayaya" means "with His own potency", and the words "parasparam tattvani yojayan" mean "He engaged them without Himself becoming active". The word "yoganidram" is used because the Lord accepted her.

20 By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate (virad-vigraha). At that time those jivas who had lain dormant during the cataclysm were awakened.**

Commentary by Srila Jiva Gosvami

This is the third verse in this passage. The word "yojayitva" means "conglomerating them". Then He was situated in sleep. That is the meaning. The word "guham" refers to His universal form. The word "pratibudhyate" means "He awakened them from the sleep that begun with the destruction of the universe."

21 The same jiva is eternal and is for eternity and without a beginning joined to the Supreme Lord by the tie of an eternal kinship. He is transcendental spiritual potency.**

Commentary by Srila Jiva Gosvami

In this verse the author describes the relationship between the individual spirit soul and the Supreme Lord. The word "nitya" here means "for all time, without either beginning or end". This means that as the sun and the sunlight have an eternal relationship, so the Supreme Lord and the individual spirit soul also have an eternal relationship. In Sri Narada-pancaratra it is said:

"The individual spirit soul is spiritual and conscious. It lives on the border between the spiritual and material worlds. It can leave that border, enter the material world, and become contaminated by the modes of nature. That is said to be the spirit soul."

In the Bhagavad-gita (15.7) Lord Krsna declares;

"The living entities in this conditioner world are My parts and parcels and they are eternal."*

The individual spirit soul is an impartial judge, a witness of both the original spiritual world and the reflection that is the material world. In that sense the individual soul is called "prakrti". This use of the word "prakrti" is seen in these words spoken by Lord Krsna in Bhagavad-gita (7.5):

"There is a superior energy of Mine, which comprises the living entities."

The eternal relationship between the Supreme Lord and the individual spirit souls is also seen in these words of Mundaka Upanisad (3.1.1) and Svetasvatara Upanisad (4.6):

"The Supreme Personality of Godhead and the individual spirit soul are like two friendly birds sitting on the same tree."

22 The divine lotus which springs from the navel-pit of Visnu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahma versed in the four Vedas.**

Commentary by Srila Jiva Gosvami

Because He enters the cave that is the material universe, the Lord becomes the ruler of the individual spirit souls there and because He is the supreme master and enjoyer, he approaches them. That is explained in this verse. As Hiranyagarbha Brahma (the universal form), the Supreme Lord becomes the entire universe.

23 On coming out of the lotus Brahma, being guided by the divine potency turned his mind to the act of creation under the impulse of previous

impressions. But he could see nothing but darkness in every direction.**

Commentary by Srila Jiva Gosvami

In this verse the author describes the activities of four-faced Brahma, the demigod. The meaning of the one-and-a-half verses here is clear.

24 Then the goddess of learning Sarasvati, the divine consort of the Supreme Lord's aid thus to Brahma who saw nothing but gloom in all directions, "O Brahma, this mantra, viz, klim krsnaya govindaya gopijanavallabhaya svaha, will assuredly fulfil your heart's desire.**

Commentary by Srila Jiva Gosvami

Because of his previous worship of the Lord, Brahma attained the Lord's mercy. that is explained in this verse. The meaning of the one-and-a-half verses here is clear.

25 "O Brahma, do thou practice spiritual association by means of this mantra. then all your desires will be fulfilled.**"

Commentary by Srila Jiva Gosvami

The Lord's order that Brahma perform austerities is also described in these words of Srimad-Bhagavatam (2.9.6):

"Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparsa alphabets, and both joined to become the wealth of the renounced order of life.**"

26 Brahma, being desirous of satisfying Govinda, practised the cultural acts for Krsna in Goloka, Lord Svetadvipa, for a long time. His meditation ran thus, "There exists a divine lotus of a thousand petals, augmented by millions of filaments, in the transcendental land of Goloka. On its whorl, there exists a great divine throne on which is seated Sri Krsna, the form of eternal effulgence of transcendental bliss, playing on His divine flute resonant with the divine sound, with His lotus mouth. He is worshipped by His amorous milkmaids with their respective subjective portions and extensions and also by His external energy (who stays outside) embodying all mundane qualities.**

Commentary by Srila Jiva Gosvami

Desiring to obtain the power to create the material universe, Brahma chanted this mantra, offered prayers, and worshipped Lord Govinda, who stays in the transcendental abode of Gokula. That is explained in these four verses. Here the word "guna-rupinya" means "consisting of the modes of goodness, passion and ignorance" and "rupinya" means "having a form". That the external energy also worships Lord Krsna is described in these words of Srimad-Bhagavatam:

"Goddess Maya is embarrassed, and worships the Supreme Lord from afar."

In Srimad-Bhagavatam it is also said:

"Goddess Maya always presents offerings to the Lord."

The word "amsah" here means "by their associates. who surround them".

27 Then Gayatri, mother of the Vedas, being made manifest, i.e. imparted, by the divine sound of the flute of Sri Krsna, entered into the lotus mouth of Brahma, born from himself, through his eight-earholes. The lotus-born Brahma having received the Gayatri, sprung from the flute-song of Sri Krsna, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.**

Commentary by Srila Jiva Gosvami

In these two verses is described the second birth of Brahma. He was

second-born by spiritual initiation, by hearing the king of mantras. The word "trayi-murtih" is used here because Gayatri is the mother of the Vedas. This is confirmed by the description in the second verse. Here the word "gatih" means "method", "mukhabjani pravivesa" means "entered the four lotus mouths from the eight ears". In this way Brahma was initiated by the original spiritual master (adi-guruna), who is Lord Krsna Himself. In this sentence Brahma is in the nominative. He is the subject of the sentence.

28 Enlightened by the recollection of that Gayatri, embodying the three Vedas, Brahma became acquainted with the expanse of the ocean of truth. Then he worshipped Sri Krsna, the essence of all Vedas, with this hymn.**

Commentary by Srila Jiva Gosvami

This verse means "Enlightened by the Gayatri, which embodies the three Vedas, Brahma offered prayers." The rest of the verse is clear.

29 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 laksmis or gopis.**

Commentary by Srila Jiva Gosvami

In this verse Brahma begins his prayers. Many mantras describe meditation on many sacred abodes. In this verse Brahma offers prayers to the Lord in His most important pastimes in His most important abode, Goloka. Here the word "abhi" means "in all ways", primarily by walking in the forest and by walking among the cow-barns, and "palayantam" means "affectionately protecting". Sometimes the Lord enjoys pastimes in secluded places. These are described in the phrase beginning with the word "laksmi". The word "laksmi" here means "the beautiful gopis". In this way the verse is explained.

30 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.**

Commentary by Srila Jiva Gosvami

In this verse is a meditation on the pastimes of the Lord in the transcendental cintamani abode known as Gokula, where there is no ordinary walking, and which will be further described in text 56. This verse is naturally joined to the following verse. Everything in this verse is clear.

31 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 jewelled ornaments, who always revels in pastimes of love, whose graceful threefold-bending form of Syamasundara is eternally manifest.**

Commentary by Srila Jiva Gosvami

The word "keli" means "pastimes characterised by love and by joking", and "kala" means "expert in the art". His pastimes (vilasa) are like that. In the Amarakosa it is said:

"The words 'drava', 'keli' and 'parihasa' mean 'joking'".

32 I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth substantiality and is thus full of the most dazzling splendour. 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.**

Commentary by Srila Jiva Gosvami

After describing the Lord's pastimes in the previous two verses, in the next four verses the author describes the Lord's inconceivable powers and glories. In this verse the author describes the powers and glories of the Lord's form. The Lord's hand has the power to see. His eyes have the power to protect. Each of His senses and limbs has all the powers of every other sense and limb. The Lord's senses are also described in these words of Bhagavad-gita (13.14):

"Everywhere are His hands and legs, His eyes, heads, and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."*

The word "jaganti" means that the Lord personally employs His own senses and limbs in His various transcendental pastimes. The reason why the Lord's form is so wonderful and extraordinary is given in the phrase beginning with the word "ananda".

33 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 purusa. Yet He is a person possessing the beauty of blooming youth.**

Commentary by Srila Jiva Gosvami

In the three verses that begin here the description of the Lord's extraordinary power and glory continues. The word "advaitam" means that as a king has no rival, so the Supreme Personality of Godhead has no (na) rival (dvaita) anywhere in the world. In Srimad-Bhagavatam (3.2.12), Sri Uddhava explains:

"The Lord's pastimes were wonderful for everyone".*

The meaning of the word "acyutam" is given by Sri Akrura in these words (Srimad-Bhagavatam 10.38.7-8)

"Indeed, today King Kamsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation. Those lotus feet are worshipped by Brahma, Siva, and all the demigods, by the goddess of fortune, and also by the great sages and Vaisnavas."***

Sri Uddhava also explains (Srimad-Bhagavatam 10.47.62):

"The goddess of fortune herself, along with Lord Brahma and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Krsna only within her mind. But during the rasa-dance Lord Krsna placed His feet upon these gopis' breasts, and by embracing those feet the gopis gave up all distress."*

Sri Sukadeva Gosvami also explains (Srimad-Bhagavatam 10.28.14 and 17):

"The all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness."***

"Nanda Maharaja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Krsna Himself there, surrounded by the Personified Vedas, who were offering Him prayers."***

The word "anadi" means "free from the three phases of time, which consist of beginning, middle and end". It is described in these words of Srimad-Bhagavatam (11.24.27):

"Time merges into the Supreme Lord, present in the form of the omniscient Maha-purusa, the original activator of all living beings."

Thus it is said that when the material universe is destroyed the Supreme Personality of Godhead remains an aloof witness. He is not destroyed. That is the Supreme Personality of Godhead is the seer of everything is confirmed by the Lord Himself in these words (Srimad-Bhagavatam 11.24.29):

"Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of sankhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."***\

The word "purana-purusam" is explained by Brahma in this way (Srimad-Bhagavatam 10.14.23):

"O Lord, You are the primeval Supreme Personality of Godhead."

The people of Mathura also affirm:

"Krsna is the primeval Supreme Personality of Godhead colourfully decorated with garlands of forest flowers."

The word "nava-yauvanam" is defined in these words of the Nirukti:

"Nava-yauvana" means "even though one is the oldest, he is young like a fresh youth".

In Srimad-Bhagavatam (10.44.14) it is said:

"What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krsna's form, which is the essence of loveliness and is not to be equalled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever-fresh, and extremely rare."*

In the Ninth Canto it is said (Srimad-Bhagavatam 9.24.65):

"Krsna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful. His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krsna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of the eyes."*

In the First Canto it is said (Srimad-Bhagavatam 1.16.26-29):

"In the Supreme Personality of Godhead reside 1. truthfulness, 2. cleanliness, 3. intolerance of another's unhappiness, 4. power to control anger, 5. self-satisfaction, 6. straightforwardness, 7. steadiness of mind, 8. control of the sense organs, 9. responsibility, 10. equality, 11. tolerance, 12 equanimity, 13. faithfulness, 14. knowledge, 15. absence of sense enjoyment, 16. leadership, 17. chivalry, 18. influence, 19. the power to make everything possible, 20. the discharge of proper duty, 21. complete independence, 22. dexterity, 23. fullness of all beauty, 24. serenity, 25. kindheartedness, 26. ingenuity, 27. gentility, 28. magnanimity, 29. determination, 30. perfection in all knowledge, 31. proper execution, 32. possession of all objects of enjoyment, 33, joyfulness, 34. immovability, 35. fidelity, 36. fame, 37. worship, 38. pridelessness, 39. being (as the Supreme Personality of Godhead), 40. eternity, and many other transcendental qualities which are eternally present and never to be separated from Him."*

The following meditation on Lord Krsna is found in the Gopala-tapani Upanisad:

"Splendid like a monsoon cloud, the youthful gopa Krsna sits under a

kalpa-vrksa tree."

Here the word "taruna", like "nava-yauvana" means "with a great opulence of youthfulness". The words "vedesu duralabham" are explained in these words of Srimad-Bhagavatam's Tenth Canto:

"The Vedas search for the pathway to Lord Mukunda's feet."

The phrase "adurlabham atma-bhaktau" is explained by the Supreme Personality of Godhead Himself in these words of Srimad-Bhagavatam (11.14.21):

"Being very dear to the devotees and sadhus, I am attained through unflinching faith and devotional service.

In Srimad-Bhagavatam (10.14.5) it is said:

"O Almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode."***

Text 34

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

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-puṅgavānām-of the foremost jñānis; saḥ-that (path); api-only; asti-is; yat-of whom; prapada-of the toe; simni-to the tip; avicintya-tattve-beyond material conception; govindam- Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

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 jñānis who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.**

Commentary by Śrīla Jīva Gosvāmī

Here the word "prapada-sīmni" means "the tip of the lotus feet". Śrī Nārada explains (Śrīmad-Bhāgavatam 10.69.2):

citram bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvya-aṣṭa-sāhasram

striya eka udāvahat

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

In the Gopāla-tāpanī Upaniṣad it is said:

eko vaśī sarvagaḥ kṛṣṇa īdyaḥ

"Lord Kṛṣṇa is the one all-powerful, worshipable, all-pervading Supreme Personality of Godhead."

In the Gopāla-tāpanī Upaniṣad it is also said:

eko 'pi san bahudhā yo 'vabhāti

"Although He is one, Lord Kṛṣṇa expands in many forms."

The author of Brahma-sāṃhitā therefore concludes: "Lord Kṛṣṇa has inconceivable powers (avicintya-tattve). This is also confirmed by the following words of Śrīmad-Bhāgavatam's Third Canto:

ātmeśvaro 'tarkya-sahasra-śaktiḥ

"The Supreme Personality of Godhead has many thousands of inconceivable potencies."

In both the Skanda Purāṇa and the Mahābhārata (Bhīṣma Parva, 5.28) it is said:

acintyāḥ khalu ye bhāvā
na tāṃs tarkaṇa yojayet
prakṛtibhyaḥ paraṃ yac ca
tad acintyasya lakṣaṇam

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subject matter through material arguments."*

It is also said in Vedānta-sūtra (2.1.27):

śrutes tu śabda-mūlatvāt

"The statements of scripture are the root of real knowledge."

In the commentary on this verse it is said:

acintyo hi maṇi-mantra-mahaṣadhīnām prabhāvaḥ

"Jewels, mantras, and strong medicines have inconceivable powers."

Text 35

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

ekah-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.

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. **

Commentary by Śrīla Jīva Gosvāmī

In Śrīmad-Bhāgavatam (10.13.46) it is said:

tāvat sarve vatsa-pālāḥ
paśyanto 'jasya tat-kṣaṇāt
vyadṛśyanta ghana-śyāmāḥ. . .

"Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

These words describe the Supreme Personality of Godhead, the master of all the universes, assuming the forms of the cowherd boys. the word "jagadaṇḍa-cayāḥ" is explained in these words of Śrīmad-Bhāgavatam (10.9.13):

na cāntar na bahir yasya

"The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading."

In the Śruti-sāstra (Kaṭha Upaniṣad 1.2.20) it is said:

aṅor anīyān mahato mahīyān

"The Supreme Personality of Godhead is smaller than the smallest and greater than the greatest."

In the Gopāla-tāpanī Upaniṣad it is said:

yo 'sau sarveṣu bhuteṣv āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati. yo 'sau sarva-bhūtātmā gopāla eko devaḥ sarva-bhūteṣu gūḍhaḥ.

"The Supreme Personality of Godhead has entered all living entities. The cowherd boy Kṛṣṇa is the Supersoul hidden in all living beings."

Text 36

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

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.

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.**

Commentary by Śrīla Jīva Gosvāmī

How merciful must the Supreme Personality of Godhead be to His sincere devotees? That is explained in this verse. The scriptures say that as the cowherd boys attain virtues, character, age, pastimes, and appearance like those of Lord Kṛṣṇa, and as they attained eternal association with Lord Kṛṣṇa, so they who somehow or other meditate on Lord Kṛṣṇa also attain the eternal association with Lord Kṛṣṇa. This is described in the following statement of Śrīmad-Bhāgavatam (11.5.48):

vaiṛeṇa yaṁ nrpatayaḥ śiśupāla-pauṇḍra-
śālvādayo gati-vilāsa-vilokanādyaiḥ
dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau
tad-bhāvam āpur anurakta-dhiyāṁ punaḥ kim

"Inimical kings like Śiśupāla, Pauṇḍraka, and Śālva were always thinking about Lord Kṛṣṇa. Even while they were lying down, sitting, or engaging in other activities, they previously meditated on the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kṛṣṇa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?"***

Text 37

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

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; nīja-rūpatayā-with His own form; kalābhiḥ-who are parts of portions of His pleasure potency; goloka-in Goloka Vṛndāvana; eva-certainly; nivasati-resides; akhila-ātma-as the soul of all; bhūtaḥ-who exists; govindam-Govinda; ādi-puruṣaṁ-the original personality; tam-Him; aham-I; bhajāmi-worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

What then may be said of the gopīs, who are so dear to the Lord? These most exalted goddesses reside in that realm of Lord Kṛṣṇa. That is described in this verse. Here the word "ānanda-cinmaya-rasa" means "the splendid ujjvala-rasa, which contains the most intense spiritual love" and "pratibhāvitābhiḥ" means "they who worship the Lord in that ujjvala-rasa".

The use of the prefix "prati" means that of all the dear associates of the Lord who reside in the realm of Goloka, the gopīs are the most exalted. The reason for this is given in the word "kalābhiḥ", which means "they whose forms are manifestations of the Lord's hlādinī śakti (pleasure potency)". This is shown by the use of the word "prati".

The word "nija-rūpatayā" means that the gopīs are the wives of Lord Kṛṣṇa. However, it is not in the Lord's manifest (prakāṣa) pastimes that the gopīs are the wives of Lord Kṛṣṇa. The most exalted goddesses of fortune are the wives of Lord Kṛṣṇa alone. They cannot be the wives of anyone else. However, in the Lord's manifested (prakāṣa) pastimes in the material world, by the power of the māyā potency, the gopīs may seem to be the wives of others, wives who nevertheless intently yearn to attain Lord Kṛṣṇa.

The words "ya eva" imply that although in the Lord's manifested (prakāṣa) pastimes in the material world the gopīs act like the wives of others, in the Lord's unmanifested (aparakāṣa) pastimes in the realm of Goloka (goloke), the gopīs manifest their original pastimes (nija-rūpatayā nivasati).

Here the word "nivasati" means "is manifested". This is explained in the Gautamīya Tantra, where in the description of the Lord unmanifested (aparakāṣa) eternal pastimes and features it is said:

aneka-janma-siddhānām
gopīnām patir eva vā

"After many births they became perfect. They became gopīs who have Lord Kṛṣṇa as their husband."

The phrase "goloka eva" refers to the place where these pastimes are manifested. These pastimes are not manifested in any other place.

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

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-puruṣaṁ-the original person; tam-Him; ahaṁ-I; bhajāmi-worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

Although he stays in the realm of Goloka, Lord Kṛṣṇa may nevertheless be seen by eyes anointed with the salve of love. That is described in this verse. The word "acintya-guṇa-svarūpaṁ" means that the Lord is seen by eyes tinged with the salve of love.

Text 39

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

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

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

Commentary by Śrīla Jīva Gosvāmī

Sometimes Lord Kṛṣṇa manifests Himself as one of His incarnations in the material world. That is described in this verse. Here the word "yaḥ" refers to Lord Kṛṣṇa, the original Supreme Personality of Godhead. "Kalā-niyamena" means "by the manifestation of His potencies", "rāmādi-mūrtiṣu tiṣṭhan" means "manifesting these various forms", "nānāvātāram akarot svayam" means "He personally descends to the material world", and "govindam tam aham bhajāmi" means "I worship the Lord who enjoys pastimes in this way. In Śrīmad-Bhāgavatam (10.2.40) it is said:

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvātārah
tvam pāsi nas tri-bhuvanam ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma, and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Text 40

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

yasya-of whom; prabhā-the effulgence; prabhavataḥ- of one who excels in power; jagat-aṇḍa-of universes; koṭi-koṭiṣu-in millions and millions; aśeṣa-unlimited; vasudhā-ādi-with planets and other manifestations; vibhūti-with opulences; bhinnam- becoming variegated; tat-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.

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.**

Commentary by Śrīla Jīva Gosvāmī

After describing the Lord's incarnations, in the verse the author describes the

Lord's original form. Although Lord Govinda and the impersonal Brahman are the same Godhead, when He manifests His qualities He is Govinda, and when He does not manifest His qualities, He is the the impersonal Brahman. His first feature, that of Govinda, is situated within the circle of light that is Brahman. That Lord Govinda is the source of the impersonal Brahman is confirmed in the Bhagavad-gītā (14.27), where the Lord affirms:

brahmaṇo hi pratiṣṭhāham

"I am the basis of the impersonal Brahman."*

In Śrīmad-Bhāgavatam (11.16.37) the Lord declares:

pr̥thivī vāyur ākāśa
āpo jyotir ahaṁ mahān
vikāraḥ puruṣo 'vyaktaṁ
rajaḥ sattvaṁ tamaḥ param

"i am form, taste, aroma, touch, and sound, false ego, the mahat-tattva, earth, water, fire, air, sky, the living entity, material nature, the modes of goodness, passion, and ignorance, and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me."***

Śrīla Śrīdhara Svāmī comments on this verse:

"Lord Kṛṣṇa is also the impersonal Brahman."

In Śrīmad-Bhāgavatam (8.24.38) Lord Matsyadeva affirms:

madīyaṁ mahimānaṁ ca
paraṁ brahmeti śabditam
vetsyasy anughṛtaṁ me
sampraśnair vivṛtaṁ hṛdi

"You will be thoroughly advised and favored by Me, and because of Your inquiries, everything about My glories, which are known as paraṁ brahma, will be manifest within your heart. Thus you will know everything about Me."*

In Śrīmad-Bhāgavatam (4.9.10), Dhruva Mahārāja declares:

yā nirvṛtis tanu-bhrtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks oneself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time. Although one may be elevated to the heavenly planets, he falls down in due course of time."*

Even elevated transcendentalists are attracted to the qualities of the Supreme Personality of Godhead. That is described in these words of Śrīmad-Bhāgavatam (1.7.10):

ātmārāmāś ca munayo
nirgranthāś cāpy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

"All different varieties of ātmārāmas (those who take pleasure in the ātmā, or spirit self) especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities, and therefore can attract everyone, including liberated souls."*

If one desires a more detailed explanation of this topic, it may be seen in the Śrī Bhāgavata-sandarbhās. What is the need of an elaborate explanation in this situation?

Text 41

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

māyā-the external potency; hi-indeed; yasya-of whom; jagat-aṇḍa-of universes; śatāni-hundreds; sūte-brings forth; trai-guṇya-embodiment of 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.

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, rajaḥ, and tamaḥ, and diffuses the Vedic knowledge regarding the mundane world.
**

Commentary by Śrīla Jīva Gosvāmī

After thus describing the glories of the Lord's form, in the next two verses the author describes the externally manifested glories of the Lord. Māyā is the external potency of the Lord. She does not have direct contact with the Lord. The material world is made of mixtures of the modes of goodness, passion, and ignorance. When the mode of goodness is pure and not mixed with the other modes, then the spiritual potency is manifested. This is described in the following words of the Viṣṇu Purāṇa:

sattvādayo na santīṣe
yatra ca prākṛtā guṇāḥ
sa śuddhaḥ sarva-suddhebhyaḥ
Ṣ pumān ādyaḥ prasīdatu

"May the Supreme Personality of Godhead, who is the purest of the pure, and in whom the material modes of goodness, passion, and ignorance do not stay, be pleased with me."

This topic is also explained in more detail in the Śrī Bhāgavata-sandarbhāḥ.

Text 42

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇinām pratiphalan smaratām upetya
lilāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣam tam aham bhajāmi

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; lilāyitena-by pastimes; bhuvanāni- the mundane world; jayati- triumphantly dominates; ajasram-ever; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-

worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

The Lord's pleasing charm is described in this verse. Here the word "ānanda-cinmaya-rasa" means "the loving pastimes known as ujjvala-rasa", and "ātmatayā" means "with embraces". These completely charming pastimes are reflected (pratīphalan) in the minds (manaḥsu) of the living entities (prāṇinām). In the five chapters that comprise Śrīmad-Bhāgavatam's description of the rāsa dance it is said:

cakṣuṣāś cakṣuḥ

"The gopīs eyes were fixed on Lord Kṛṣṇa."

There it is also said (Śrīmad-Bhāgavatam 10.32.2):

sākṣān manmatha-manmathaḥ

"Lord Kṛṣṇa was the most charming of Kāmadevas."

As He enters the universe, so also Lord Kṛṣṇa enters the circle of these transcendental amorous pastimes.

Text 43

goloka-nāmni nīja-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhaṭ-āmi

goloka-nāmni-in the planet known as Goloka Vṛndāvana; nīja-dhāmni-the personal abode of the Supreme Personality of Godhead; tale-in the part underneath; ca-also; tasya-of that; devī-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.

Lowest of all is located Devī-dhāma (the mundane world). Next above it is Maheśa-dāma (the abode of Maheśa). Above Maheśa-dhāma is placed Hari-dhāma (the 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.**

Commentary by Śrīla Jīva Gosvāmī

In this verse the author describes first the material world and then Lord Kṛṣṇa's transcendental abode. In the word "devī-maheśa-hari-dhāmasu" the abodes are given in reverse order. The sequence here starts at the bottom and then proceeds higher and higher. The Hari-dhāma here is not different from the realm of Goloka. Goloka is the highest of all the abodes. Goloka is not different from the abode of Vṛndāvana on the earth. This is described in the following words:

sa tu lokas tvayā kṛṣṇaḥ
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravān gavām

"O hero, on that Goloka planet stay Lord Kṛṣṇa and the surabhi cows."

The same planet described in the words "goloka eva nivasati" is also manifested on the earth as the land of Vṛndāvana. There the Supreme Personality of Godhead enjoys His eternal pastimes. That is the conclusion of the scriptures. In the Adi-Varāha Purāṇa it is said:

vṛndāvanam dvādaśakam
vṛndayā parirakṣitam
hariṇādhiṣṭhitam tac ca
brahma-rudrādi-sevitam

"The twelfth forest is Vṛndāvana, where Lord Kṛṣṇa is the supreme ruler. That forest is protected by Vṛndā-devī and served by Brahmā, Śiva, and all the demigods."

In the Adi-Varāha Purāṇa it is also said:

kṛṣṇaḥ krīḍā-setubandham

mahā-pātaka-nāśanam
ballavībhiḥ krīḍanāya
kṛtvā devo gadādharah

"Vṛndāvana destroys all sins. There Lord Kṛṣṇa enjoys pastimes with the gopīs.

gopakaiḥ sahitas tatra
kṣaṇam ekaṁ dine dine
tatraiva ramaṇārtham hi
nitya-kālam sa gacchati

"There Lord Kṛṣṇa enjoys pastimes with the cowherd boys day after day. There He enjoys transcendental pastimes eternally."

In the Gautamīya Tantra, Śrī Nārada asks:

kim idaṁ dvā-trimśad vanam
vṛndāraṇyaṁ viśāṁ pate
śrotum icchāmi bhagavan
yadi yogyo 'si me vada

"What are the 32 forests of Vṛndāvana? I wish to hear of them. O Lord, if you think I am worthy to hear, please tell me of them."

To this question Lord Kṛṣṇa gave the following reply:

idaṁ vṛndāvanaṁ nāma
mama dhāmaiva kevalam
atra ye paśavaḥ pakṣi-
mṛgāḥ kīṭā narādhamāḥ
nivasanti mayāviṣṭe
mṛtā yānti mamālayam

"This place named Vṛndāvana is My transcendental abode. When they die, the humans, cows, animals, birds, insects, and worms who live here will go to My eternal abode.

atra yā gopa-kanyās ca
nivasanti mamālaye
gopinyastā mayā nityā

mama sevā-parāyaṇāḥ

"The gopīs who live here are eternally devoted to My service.

pañca-yojanam evāsti
vanam me deha-rūpakam
kālindīyam suṣumnākhyā
paramāmṛta-vāhinī

"The forty miles of Vṛndāvana forest is My own transcendental form. The Yamunā river there flows with nectar. It is the same as the river named Suṣumnā.

atra devās ca bhūtāni
vartante sūkṣma-rūpataḥ
sarva-deva-mayaś cāham
na tyajāmi vanam kvacit

"Here the saints and demigods reside in subtle forms. I, who am the personification of all the demigods, never leave this forest.

āvirbhāvas tirobhāvo
bhaven me 'tra yuge yuge
tejomayam idam ramyam
adṛśyam carma-cakṣuṣā

"Millennium after millennium, I appear and disappear. This beautiful and splendid abode cannot be seen with material eyes."

In this way the Varāha Purāṇa and other scriptures describe the eternal kadamba trees and the other eternal residents of this realm of Vṛndāvana. The realm of Goloka looks different from the Vṛndāvana that we are able to see. When we are able to see the true nature of Vṛndāvana, then Lord Śrī Kṛṣṇa and His eternal associates will become visible and appear before us. Goloka is said to be an incarnation of Śrī Kṛṣṇa. It is the form of certain specific rasas (mellows of love). It is the abode of certain wonderful pastimes, such as the gopīs' pastimes with their paramour Kṛṣṇa. All this is described or hinted in the various kalpas, tantras, yāmalas, saṁhitās, pañcarātras, and other scriptures. In Śrīmad-Bhāgavatam (10.90.48) it is said:

jayati jana-nivāso devakī-janma-vādo

yaduvara-pariṣat svair dorbhir āsyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāmadevam

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

In the Padma Purāṇa, Nirvāṇa-khaṇḍa, Śrī Vyāsa explains:

paśya tvam darśayisyāmi
svarūpaṁ veda-gopitam
tataḥ paśyāmy ahaṁ bhūpa
bālaṁ kālāmbuda-prabham
gopa-kanyāvṛtaṁ gopaṁ
hasantaṁ gopa-bālakaiḥ

"He said: 'Please look. I will show you My transcendental form, which is hidden from the Vedas.' O king, then a saw a boy dark like a monsoon cloud, a boy surrounded by many gopīs and joking with many gopas."

Although the word "kanyā" here certainly refers to the nature and qualities of young girls, the girls here are unlike the ordinary girls of the material world. In the Gautamīya Tantra, Fourth Chapter, in the passage beginning with the words "atha vṛndāvanaṁ dhyāyet" (now one should meditate on Vṛndāvana), the following meditation on Vṛndāvana is given:

svargād iva paribhraṣṭa-
kanyakā-śata-maṇḍitam
gopa-vatsa-ganākīrṇam
vṛkṣa-ṣaṇḍaiś ca maṇḍitam

"That abode is decorated with hundreds of girls beautiful like demigoddesses in Svargaloka, with many many gopas and calves, and with many forest groves.

gopa-kanyā-sahasrais tu
padma-patrāyatekṣaṇaiḥ
arcitaṁ bhāva-kusumais

trailokyaika-gurum param

"In that abode the Supreme Personality of Godhead, the master of the three worlds, is worshiped by many thousands of lotuspetal-eyed gopīs blossoming with love."

The spiritual activity one should adopt to directly see Lord Kṛṣṇa is described in these words:

ahar-niṣam japen mantram
mantrī niyata-mānasaḥ
sa paśyati na sandeho
gopa-rūpa-dharam harim

"With full concentration one should chant this Kṛṣṇa-mantra day and night. Then one will see the cowherd-boy form of Lord Kṛṣṇa. Of this there is no doubt."

In another passage it is said:

vṛndāvane vased dhimān
yāvat kṛṣṇasya darśanam

"One who is wise will reside in Vṛndāvana until he directly sees Lord Kṛṣṇa."

In the Trailokya-sammohana Tantra, in the description of the eighteen-syllable mantra, it is said:

ahar-niṣam japen mantram
mantrī niyata-mānasaḥ
sa paśyati na sandeho
gopa-veṣa-dharam harim

"With full concentration one should chant this Kṛṣṇa-mantra day and night. Then one will see the cowherd-boy form of Lord Kṛṣṇa. Of this there is no doubt."

In the Gopāla-tāpanī Upaniṣad, Brahmā declares:

tad u hovāca brahma-savanam carato me dhyātaḥ stutaḥ parardhānte so 'budhyata
gopa-veṣo me puruṣaḥ purastād āvirbabhūva

"I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy."*

It is said in the scriptures that the forms of Lord Kṣīrodakaśāyī Viṣṇu and the other incarnations of the Lord are all present in the transcendental form of Lord Kṛṣṇa. What is the need for a more elaborate explanation here? We have already discussed this topic in depth in the Kṛṣṇa-sandarbha.

Text 44

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

sr̥ṣṭi-creation; sṭhiti-preservation; pralaya- and destruction; sādhanā-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 her self; sā-she; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi- worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

The abodes of Devī, Maheśa, and Lord Hari were described in the previous verse. Now, in the next five verses, it will be shown that Lord Kṛṣṇa is the shelter of all of these abodes. In the Śruti-śāstra it is said:

tvam akaraṇaḥ svarāḍ akhila-kāraka-śakti-dharas tava balim udvahanti samadanty
ajayānimiṣā

"O Supreme Personality of Godhead, You are supremely powerful and independent. With unblinking eyes, Durgā and the demigods attentively place offerings before You."

Text 45

kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ.
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam aham bhajāmi

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; pṛthag- 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.

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.**

Commentary by Śrīla Jīva Gosvāmī

In this verse Maheśa, the next in this sequence, is described. Here an example of cause and effect is given. Here the cause remains unchanged after creating the effect. In this sense the cause is like a cintāmaṇi jewel, which also remains unchanged after creating an effect. The Lord remains thus unchanged because His potencies are inconceivable. In the Śruti-śāstra it is said:

eko ha vai puruṣo nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ. sa munir bhūtvā
samacintayat. tata ete tyajāyantam viśvo hiraṇyagarbho 'gnir varuṇa-rudrendrāḥ

"In the beginning only Lord Nārāyaṇa, the Supreme Person, existed. Neither Brahmā nor Śiva existed then. Lord Nārāyaṇa began to meditate, and from His meditation the material universe was manifested. From His meditation Brahmā, Śiva, Indra, Varuṇa, and Agni were born."

It is also said in the scriptures:

sa brahmaṇā sṛjati rudreṇa nāśayati. so 'nutpatti-laya eva hariḥ kāraṇa-rūpaḥ paraḥ
paramānandaḥ

"Lord Hari is the blissful Supreme Personality of Godhead. He is the cause of creation and destruction. He employs Brahmā to create the universe and Śiva to destroy it."

He creates Lord Śiva by touching the modes of material nature. In Śrīmad-Bhāgavatam's Tenth Canto is said:

harir hi nirguṇaḥ sāksāt
puruṣaḥ prakṛteḥ paraḥ
śivaḥ śakti-yutaḥ śāsvat
tri-liṅgo guṇa-samvṛtaḥ

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation.* On the other hand, powerful Śiva carries the marks of the three modes of material nature."

In the scriptures it is also said:

vikāra-viśeṣa-yogāt

"Śiva is touched by the modes of material nature."

In some places in the scriptures it is seen that Śiva is not different from Lord Viṣṇu. For this reason it may be concluded that They are not different. This is described in the following words of the Ṛg-veda-śiraḥ:

atha nityo nārāyaṇo brahmā ca nārāyaṇaḥ śivaś ca nārāyaṇaḥ śakraś ca nārāyaṇaḥ
kālaś ca nārāyaṇaḥ diśaś ca nārāyaṇaḥ adhaś ca nārāyaṇaḥ ūrdhvaṁ ca nārāyaṇaḥ
antar bahiś ca nārāyaṇaḥ. nārāyaṇa evedaṁ sarvaṁ jātaṁ jagatyām jagat.

"Nārāyaṇa is eternal. Nārāyaṇa is Brahmā. Nārāyaṇa is Śiva. Nārāyaṇa is Indra. Nārāyaṇa is time. Nārāyaṇa is the directions. Nārāyaṇa is below. Nārāyaṇa is above. Nārāyaṇa is within. Nārāyaṇa is without. Nārāyaṇa is the entire created material universe."

Their relationship is described by Brahmā in these words (Śrīmad-Bhāgavatam (2.6.32):

srjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk

"By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies."*

Text 46

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

dīpa-arcir-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; tādr̥k-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.

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.**

Commentary by Śrīla Jīva Gosvāmī

In this verse Lord Hari, the next in this sequence, is described. Now that the guṇa-avatāra Śiva has been described, the guṇa-avatāra Viṣṇu is described in this verse. The reason the guṇa-avatāras have the same powers as the Lord Himself is given in these words:

vivṛta-hetu-samāna-dharmā

"So they may manifest the material world, the guṇa-avatāras are given powers like those of the Supreme Lord."

From a part of a part of Lord Govinda is manifested Lord Kāraṇārṇavaśāyī Viṣṇu. From Him is manifested Lord Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu is manifested the Lord Viṣṇu who is a guṇa-avatāra. As the light of one candle being communicated to other candles, although it burns separately in them, is the same in its quality, so the different forms of the Lord are all the same Supreme Personality of Godhead.

In this example Lord Śiva, because he is the controller of the mode of ignorance, is compared to the soot that is the by-product of these candles.

Therefore He is not equal to the Supreme Personality of Godhead, as are the forms of Lord Viṣṇu. In the following verses the various expansions of Lord Viṣṇu will be described.

Text 47

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

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; āvalambya-assuming; parām- great; sva-mūrtim-own subjective form; govindam- Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi- worship.

I adore the primeval Lord Govinda, who assumes 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 (yoganidrā).**

Commentary by Śrīla Jīva Gosvāmī

In this verse Lord Kāraṇārṇavaśāyī Viṣṇu is described. Countless material universes are manifested from the pores of His body. The word "sa" in "sa-roma" is an example of ārṣa usage. The "adhāra-śakti" here is the Lord's own form of Śeṣa.

Text 48

yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagadaṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking shelter of;jivanti-live; lomavila-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.

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 a portion.**

Commentary by Śrīla Jīva Gosvāmī

Brahma and the other demigods assist Lord Viṣṇu, the protector of all the universes. In that sense they are avatāras, non-different from the Lord. The word "jagadaṇḍa-nāthāḥ" refers to the deities headed by Lord Viṣṇu. The word "jīvanti" means that they have specific powers and responsibilities in the management of the universe.

Text 49

bhāsvān yathāśma-śakaleṣu nījeṣu tejaḥ
sviyam kiyat prakāṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi

bhāsvān-the illuminating sun; yathā-as; āśma-śakaleṣu-in various types of precious stones; nījeṣu- his own; tejaḥ- brilliance; sviyam-his own; kiyat-to some extent; prakāṭayati-manifests; api-also; tadvat-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.

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.**

Commentary by Śrīla Jīva Gosvāmī

After thus revealing the deities who are the shelters of the various abodes beginning with devī-dhāma, the author explains that Brahmā is an individual spirit soul (jīva), by nature different from the Supreme Lord. Here the word "bhāsvān" means "shining like the sun", "nījeṣu" means "in His own eternal parts", and "āśma-śakaleṣu" means "manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta, etc."

The word "api" means "as a great fire employs a spark to set something else on fire, so the Supreme Lord manifests a certain portion of His own powers in a certain chosen individual soul (jīva)". In this way given a certain portion of the Supreme Lord's power, the demigod Brahmā is able to create the material universe.

Although Goddess Māyā, who is also known as Durgā, is a maidservant of Lord Kāraṇārṇavaśāyī Viṣṇu and dutifully carries out His commands, and although

Brahmā, Viṣṇu, and others are avatāras of Lord Garbhodakaśāyī Viṣṇu, nevertheless Lord Govinda is the final shelter of all, and all others take shelter of Him. This will be further explained later in this book.

Text 50

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

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; vihartum-to
destroy; alam-capable; asya-of these; jagat-trayasya-three worlds; govindam-
Govinda; ādi-puruṣam- the original person; tam-Him; aham-I; bhajāmi-worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

In order to become free of all obstacles, at the beginning of endeavors the people offer prayers to Gaṇeśa. Concerned that this should be done, the author speaks this verse. This is confirmed by the following words of Lord Kapiladeva:

yat-pāda-niḥsrta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivah śivo 'bhūt

"Placing the water from Gaṇeśa's feet on his own head, Śiva has become auspicious."

Text 51

agnir mahi gaganam ambu marud diśaś ca
kālas tathātma-manasitijagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣam tam aham bhajāmi

agniḥ-fire; mahi-earth; gaganam-ether; ambu- water; marut-air; diśaḥ-
directions; ca-also; kālaḥ-time; tatha-as well as; ātma-soul; manast-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.

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.**

Commentary by Śrīla Jīva Gosvāmī

The meaning of this verse is clear.

Text 52

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

yat-of whom; caṣṭuḥ-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.

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is 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.**

Commentary by Śrīla Jīva Gosvāmī

Here someone may protest: "Is it not so that many sages say the sun-god is in truth the Supreme Lord?" This verse is spoken in reply to that claim. Here the word "caṣṭuḥ" means "he who manifests". In the Bhagavad-gītā (15.12) Lord Kṛṣṇa declares:

yad āditya-gaṭam tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau

tet tejo viddhi māmakam

"The splendor of the sun, which dissipates the darkness of the whole world, comes from Me. And the splendor of the moon and the splendor of fire are also from Me."*

In the Śruti-śāstra it is said:

bhīṣāsmād vātaḥ pavate
bhīṣād eti sūryaḥ

"Out of fear of the Supreme Personality of Godhead, the wind blows. Out of fear of the Supreme Personality of Godhead, the sun rises."

The sun is here called "the eye of this world" because it is the eye of the Lord's universal form (virāṭ-rūpa).

Text 53

dharmo 'tha pāpa-nicayaḥ śrutayas tapāmsi
brahmādi-kiṭa-patagāvdhayaś ca jivāḥ
yad-datta-mātra-vibhava-prakāṭa-prabhāvā
govindam ādi-puruṣam tam aham bhajāmi

dharmah-virtue; atha-also; pāpa-nicayaḥ-all vices; śrutayaḥ-the Vedas; tapāmsi-penances; brahma-ādi-beginning from Lord Brahmā; kiṭa-pataga- insects; avadhayaḥ-down to; ca-and; jivāḥ- jivas; yat-by whom; datta-conferred; mātra-exclusively; vibhava-by the power; prakāṭa-mani fested; prabhāvāḥ-potencies; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship.

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.**

Commentary by Śrīla Jīva Gosvāmī

The gist of this verse is: "What more need be said of the Lord's glories?" In Bhagavad-gita Lord Kṛṣṇa declares:

aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate

"I am the source of all spiritual and material worlds. Everything emanates from Me."*

Text 54

yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi

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; ahaḥ-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.

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.**

Commentary by Śrīla Jīva Gosvāmī

The Supreme Personality of Godhead administers the law of karma impartially for all spirit souls. He may be compared to the rain who falls equally everywhere. Even so, the Lord especially favors His devotees. This is confirmed in Bhagavad-gītā (9.29), where Lord Kṛṣṇa declares:

samo 'ham sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

In the Bhagavad-gītā (9.22), Lord Kṛṣṇa again declares:

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānām
yoga-kṣemaṁ vahāmy aham

"But those who always worship Me with exclusive devotion, meditating on My transcendental form, to them I carry what they lack, and I preserve what they have."*

Text 55

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

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.

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.**

Commentary by Śrīla Jīva Gosvāmī

To whomever hates Him, the Supreme Personality of Godhead gives a result not attainable by others. What, then, may be said of the result the Lord gives to they who meditate on Him under the sway of amorous passion, or in the other ways mentioned here? From this one may come to ask this rhetorical question: Who is a better object of worship than Lord Kṛṣṇa? The conclusion, then, is: "I should worship Lord Kṛṣṇa. That is explained in this verse.

Here the word "sahaja-praṇaya" means "friendship", "vātsalya" means "the love felt by parents and other superiors", "moha" means "forgetting everything, which means forgetting that Kṛṣṇa is the Supreme Lord", "guru-gaurava" means "thinking of the Lord as one's parent or other superior", and "sevya-bhāvaiḥ" means "service, or in other words the thought: I should serve Lord Kṛṣṇa".

The word "tasya sadṛśīm" means that they who approach the Lord with anger

think the Lord's form is material. However, that kind of meditation is not appropriate for they who approach the Lord in the other, friendly ways. These devotees are situated in different stages of perceiving the Lord's transcendental features and are situated in different levels of being exalted with spiritual virtues. For example, Lord Kṛṣṇa told Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.3.41):

adṛṣṭvānyatamaṁ loke
śīlaudārya-guṇaiḥ samam

"I found no one else as highly elevated as you in simplicity and other qualities of good character."*

In the Vedānta-sūtra it is said:

jagad-vyāpāra-varjanam

"The devotees are free of all worldly activities."

Śrī Nārada Muni explains (Śrīmad-Bhāgavatam 1.6.28):

prayujyamāne mayi tām
śuddhām bhāgavatīm tanum

"I was awarded a transcendental body befitting an associate of the Personality of Godhead."*

In this way it is said that one becomes like the Lord in all respects.

In Śrīmad-Bhāgavatam (11.5.48) it is said:

"Inimical kings like Śiśupāla, Pauṇḍraka, and Śālva were always thinking about Lord Kṛṣṇa. Even while they were lying down, sitting, or engaging in other activities, they enviously meditation upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus absorbed in Kṛṣṇa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?"****

In this way they who think of the Lord in a favorable, loving mood attain different kinds of love for Him. In this way it is seen that the Lord's form and

pastimes are the same in either the material world or in the spiritual world of Goloka. That Lord Kṛṣṇa's form is the same in either the spiritual or material world is confirmed by these words of Śrīmad-Bhāgavatam (10.28.17):

"Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the Personified Vedas, who were offering Him prayers."***

Text 56

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhī
cid-ānandam jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhibhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye

śriyaḥ-Lakṣmīs, goddesses of fortune; kāntāḥ- loving consorts; kāntaḥ-the enjoyer, lover; parama-puruṣaḥ-the Supreme Personality of Godhead; kalpa-taravaḥ-desire trees; drumāḥ-all the trees; bhūmiḥ-the land; cintāmaṇi-gaṇamayi-made of the transcendental touchstone jewels; toyam-the water; amṛtam-nectar; kathā-talking; gānam-song; nāṭyam-dancing; gamanam-walking; api-also; vamsi-the flute; priya-sakhī-constant companion; cit-ānandam- transcendental bliss; jyotiḥ-effulgence; param-the supreme; api-also; tat-that; āsvādyam-everywhere perceived; api ca-also; saḥ-that; yatra-where; kṣīra-abdhiḥ-ocean of milk; sravati-flows; surabhibhyaḥ-from surabhi cows; ca- and; su-mahān-very great; nimeṣa-ardha- half a moment; ākhyāḥ-called; vā-or; vrajati- passes away; na-not; hi-certainly; yatra-where; api-even; samayaḥ-time; bhaje-I worship; śveta-dvīpaṁ-Śvetadvīpa; tam-that; aham-I; iha-here; golokam-Goloka; iti-thus; yaṁ- which; vidantaḥ-know; te-they; santaḥ-self-realized souls; kṣiti- in this world; virala-seldom; cārāḥ-going; katipaye-few.

I worship that transcendental seat, known as Śvetadvīpa where as loving consorts the Lakṣmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover, where every tree is a transcendental purpose tree, where the soil is the purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milk cows always emit transcendental oceans of milk, where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka

only to a very few self-realized souls in this world.**

Commentary by Śrīla Jīva Gosvāmī

After having described the Supreme Personality of Godhead as the highest object of worship, in these two verses the author describes the Lord's transcendental abode. Here the word "śriyaḥ" means "the beautiful girls of Vraja, who are glorified in many mantras and meditations". Of these limitless gopīs there is but one lover (kānta). In the way are revealed the glories of the Lord's personal associates as well as the glories of Lord Kṛṣṇa, who is more exalted than all other persons, including His own form as the Supreme Lord Nārāyaṇa.

The words "kalpa-taravo drumāḥ" refer to certain trees famous for granting all desires. The phrase "bhūmiś cintāmaṇi-gaṇa-mayī" means that the land there also grants all desires. If this so, how much more must the Kaustubha jewels and other jewels there fulfill all desires? The words "toyam amṛtam" means that the water there tastes like nectar. How sweet, then, must the nectar there taste? The words "vaṁśī priya-sakhī" mean that the sound of Lord Kṛṣṇa's flute is supremely pleasing to the ear.

What more need be said? Everything there is spiritual and full of bliss (cid-ānandam). The word "jyotiḥ" means "splendid like the sun, moon, and other luminaries". In the Gautamīya Tantra the land of Vṛndāvana is described in these words:

samānodita-candrārkaṁ

"Vṛndāvana is glorious like a rising moon or a rising sun."

Because it is like an eternally full moon, Goloka is always supremely splendid and glorious. The word "āsvādyam" means "tasty because it is a manifestation of the Lord's spiritual potency". The spiritual nature of the Lord's abode is described in these words (Śrīmad-Bhāgavatam 10.28.14):

darśayām āsa lokam svam
gopānām tamasah param

"The all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness."*

The words "sravati surabhibhyaḥ" mean that when they hear the sound of Lord Kṛṣṇa's flute, the surabhi cows emit oceans of milk. The phrase "vrajati na hi" means that the residents of Goloka are not aware of time. This means that in Goloka time has neither faults nor disadvantages. This is described in the following words of Śrīmad-Bhāgavatam (2.9.10):

na ca kāla-vikramah

"In the personal abode of the Lord there is no predominance of the influence of time."

The word "śveta" means "pure", and "dvīpam" means "island". In the Gopālātāpanī Upaniṣad it is said:
Ṣ

yathā sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ hi tiṣṭhati

"As a lotus flower stands in the water, so the land of Vṛndāvana stands on this earth."

The phrase beginning with the word "kṣiti" is described in these words of the Hari-vamśa:

yaṁ na vidmo vyaṁ sarve
pṛcchanto 'pi pitāmahaṁ

"Even after we had asked Grandfather Brahmā about it, we still could not understand the Lord's abode of Goloka."

Text 57

athovāca mahā-viṣṇur
bhagavantaṁ prajāpatim
brahman mahattva-vijñāne
prajā-sarge ca cen matiḥ
pañca-ślokim imāṁ vidyāṁ
vatsa dattāṁ nibodha me

atha-then; uvāca-said; mahā-viṣṇuḥ-the Supreme Lord; bhagavantam-unto the glorious; prajāpatim- Lord Brahmā; brahman-O Brahmā; mahattva-of the glory (of Godhead); vijñāne-in real knowledge; prajā-sarge-in creating offspring; ca-and; cet-if; matiḥ-the inclination; pañca-ślokim-five ślokas; imāṁ-this; vidyāṁ-science; vatsa-O beloved; dattāṁ-given; nibodha-hear; me-from Me.

On hearing these hymns containing the essence of the truth, the Supreme Lord Kṛṣṇa said to Brahmā, "Brahmā, if you experience the inclination to create offspring by being endowed with the real knowledge of the glory of Godhead,

listen, My beloved, from Me to this science set forth in the following five ślokas.**

Commentary by Śrīla Jīva Gosvāmī

After speaking these descriptions, the author proceeds in these one-and-a-half verses to describe the way one may attain the mercy of the Supreme Personality of Godhead. Everything in these verses is clear.

Text 58

prabuddhe jñāna-bhaktibhyām
ātmany ānanda-cin-mayt
udety anuttamā bhaktir
bhagavat-prema-lakṣanā

prabuddhe-when excited;jñāna-by cognition or knowledge; bhaktibhyām-and by devotional service; ātmani-in the pure spirit soul; ānanda-cit-mayi-full of knowledge and bliss; udeti-is awakened; anuttamā-superexcellent; bhaktiḥ-devotion; bhagavat-for Kṛṣṇa; prema- by love; lakṣanā- characterized.

When the pure spiritual experience is excited by means of cognition and service (bhakti), superexcellent unalloyed devotion characterized by love for Godhead is awakened towards Kṛṣṇa, the beloved of all souls.**

Commentary by Śrīla Jīva Gosvāmī

In these five verses the author describes the nature of the Supreme Lord's mercy. In Śrīmad-Bhāgavatam (11.19.5) Lord Kṛṣṇa declares:

jñāna-vijñāna-sampanno
bhaja mām bhakti-bhāvataḥ

"Advancing by clear realization of Vedic knowledge, you should worship me in the mood of loving devotion."***

Text 59

pramāṇais tat-sad-ācārais
tad-abhyāsair nirantaram
bodhayan ātmanātmānaṁ
bhaktim apy uttamām labhet

pramāṇaiḥ-by scriptural evidence; tat-of them; sat-ācāraiḥ-by theistic conduct; tat-of them; abhyāsaiḥ-by practice; nirantaram-constantly; bodhayan-awakening; ātmanā-by one's own intelligence; ātmānam-the self; bhaktim-devotion; api-certainly; uttamām-the highest; labhet-one can attain.

The highest devotion is attained by slow degrees by the method of constant endeavor for self-realization with the help of scriptural evidence, theistic conduct and perseverance in practice. **

Commentary by Śrīla Jīva Gosvāmī

In this verse the author describes the devotional knowledge and devotional activities that are both attained by following what is described in the scriptures. The word "pramāṇaiḥ" means "with the Vaiṣṇava scriptures", "tat-sad-ācāraiḥ" means "by performing activities pleasing to Lord Kṛṣṇa", and "tad-abhyāsaiḥ" means "by performing them again and again one comes to understand the Supreme Personality of Godhead (bodhayan ātmanātmānam)". It is said:

svayam eva svam bhagavad-āśritaḥ śuddha-jīva-rūpam anubhavati tato 'py uttamām śuddhām bhaktim labhate.

"A devotee who takes shelter of the Supreme Personality of Godhead eventually comes to see his own original form as a pure spirit soul. Then he attains devotional service that is the most exalted and pure."

In the Prayers of the Personified Vedas (Śrīmad-Bhāgavatam 10.87.20) the following prayer is offered to the Supreme Personality of Godhead:

sva-kṛta-puresv amīṣv abahir-antara-samvaraṇam
tava puruṣam vadanty akhila-śakti-dhṛto 'mśa-kṛtam
iti nṛ-gatiṁ vivicya kavayo nigamāvapanam
bhavata upāsate 'nghrim abhavam bhuvi viśvāsitaḥ

"The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation." ***

Text 60

yasyāḥ śreyas-karam nāsti
yayā nirvṛtim āpnuyāt
yā sādhayati mām eva
bhaktim tām eva sādhayet

yasyāḥ-than which; śreyas-karam-superior well-being; na-not; asti-there is;
yayā-by which; nirvṛtim-supreme bliss; āpnuyāt-one can attain; yā-who; sādhayati-
leads; mām- to Me; eva- certainly; bhaktim-loving devotion; tām-that; eva-indeed;
sādhayet-one should perform.

These preliminary practices of devotion (sādhana-bhakti) are conducive to the realization of loving devotion. (Loving devotion), than whom there is no superior well-being, who goes hand in hand with the attainment of the exclusive state of supreme bliss, and who can lead to Myself.**

Commentary by Śrīla Jīva Gosvāmī

This (sādhana-bhakti) is the way loving devotion (prema-bhakti) may be attained. There is no other way. This is described in the following words of Śrīmad-Bhāgavatam (4.24.55):

taṁ durārādhyam ārādhya
satām api durāpyayā
ekānta-bhaktyā ko vāñchet
pāda-mūlam vinā bahiḥ

"My dear Lord, pure devotional service is even difficult for liberated persons to discharge, but devotional service alone can satisfy You. Who will take to other processes of self-realization if he is actually serious about the perfection of life?"*

Text 61

dharmān anyān parityajya
mām ekam bhaja viśvasan
yādṛśi yādṛśi śraddhā
siddhir bhavati tādṛśt

kurvan nirantaram karma
loko 'yam anuvartate
tenaiva karmaṇā dhyāyan
mām parām bhaktim icchati

dharmān-meritorious performances; anyān-other; parityajya-abandoning; mām-Me; ekam-alone; bhaja-serve; viśvasan-having faith; yādṛśi yādṛśi-just as; śraddhā-faith; siddhiḥ- realization; bhavati-arises; tādṛśi-corresponding; kurvan-performing; nirantaram-ceaselessly; karma- activities; lokāḥ ayam-the people of this world; anuvartate- pursue; tena-by those; eva-indeed; karmaṇā-deeds; dhyayan-meditating; mām- upon Me; parām-supreme; bhaktim- devotion; icchati-one obtains.

Abandoning all meritorious performances serve Me with faith. The realization will correspond to the nature of one's faith. The people of the world act ceaselessly in pursuance of some ideal. By meditating on Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme service. **

Commentary by Śrīla Jīva Gosvāmī

Even if one has other, non-devotional, desires one should still emphatically engage in the activities of devotional service (sādhana-bhakti). That is affirmed in this verse. It is also affirmed by the following words of Śrīmad-Bhāgavatam (2.3.10):

akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param

"A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead."*

Text 62

aham hi viśvasya carācarasya
bijam pradhānam prakṛtiḥ pumānś ca
mayāhitam teja idam bibharṣi
vidhe vidhehi tvam atho jaganti

aham-I; hi-certainly; viśvasya-of the world; cara-acarasya-of animate and inanimate objects; bijam-the seed; pradhānam-the substance of matter; prakṛtiḥ-the material cause; pumān-the puruṣa; ca-and; mayā-by Me; āhitam- conferred; tejaḥ- fiery energy; idam-this; bibharṣi-you bear; vidhe-O Brahmā; vidhehi-regulate; tvam-you; atha u- now; jaganti-the worlds.

"Listen, O Vidhi, I am the seed, i.e., the fundamental principle, of this world of animate and inanimate objects. I am pradhāna (the substance of matter), I am prakṛti (material cause), and I am puruṣa (efficient cause). This fiery energy that belongs specially to the Brahman, that inheres in you, has also been conferred by Me. It is by bearing this fiery energy that you regulate this phenomenal world of animate and inanimate objects."**

Commentary by Śrīla Jīva Gosvāmī

In this verse the Supreme Personality of Godhead says, "In this way your desire to create will be fulfilled. It will bear fruit."

Here the word "pradhānam" means "the best", "bījam" means "the perfect and complete original form of the Supreme Personality of Godhead", "prakṛtiḥ" means "the unmanifest form of material energy", and "pumān" means "he who sees".

What more need be said? The Lord said, "You carry the power I have given you. Therefore, O Brahmā, with this power I have given, you should create all the worlds filled with moving and unmoving creatures."

Epilogue

Text 1

adhyāya-sata-sampannā
bhagavad-brahma-saṁhitā
kṛṣṇopanisadām sāraiḥ
sañcitā brahmaṇoditā

The Brahma-saṁhitā has one hundred chapters. It was spoken by Lord Brahmā. It contains the essence of the Kṛṣṇa Upaniṣads.

Text 2

yadyapi nānā-pāṭhān nānā-
rthān smaranti nānārthās te
tad api ca sat-patha-labdhā
evāsmābhis tv amī pramitāḥ

Although different scholars record different readings of this text, we have followed the best readings.

Text 3

sanātana-samo yasya

jyāyān śrīmān sanātanaḥ
śrī-vallabho 'nujaḥ so 'sau
śrī-rūpo jīva-sad-gatiḥ

Śrīla Rūpa Gosvāmī, whose elder brother is Śrīla Sanātana Gosvāmī, a saint like the eternal Supreme Personality of Godhead Himself, and whose younger brother is Śrī Vallabha, is the shelter of this Jīva.

Text 4

iti śrī-brahma-saṁhitāyāṁ mūla-sūtrākhyāḥ pañcamao 'dhyāyaḥ. śrī-kṛṣṇa-prītaye
bhavatād iti karuṇāmayam anīśaṁ kṛṣṇaṁ namāmi

Thus concludes the fifth chapter of Śrī Brahma-saṁhitā. May what I have done be pleasing to Lord Kṛṣṇa. At every moment I offer my respectful obeisances to merciful Lord Kṛṣṇa.