

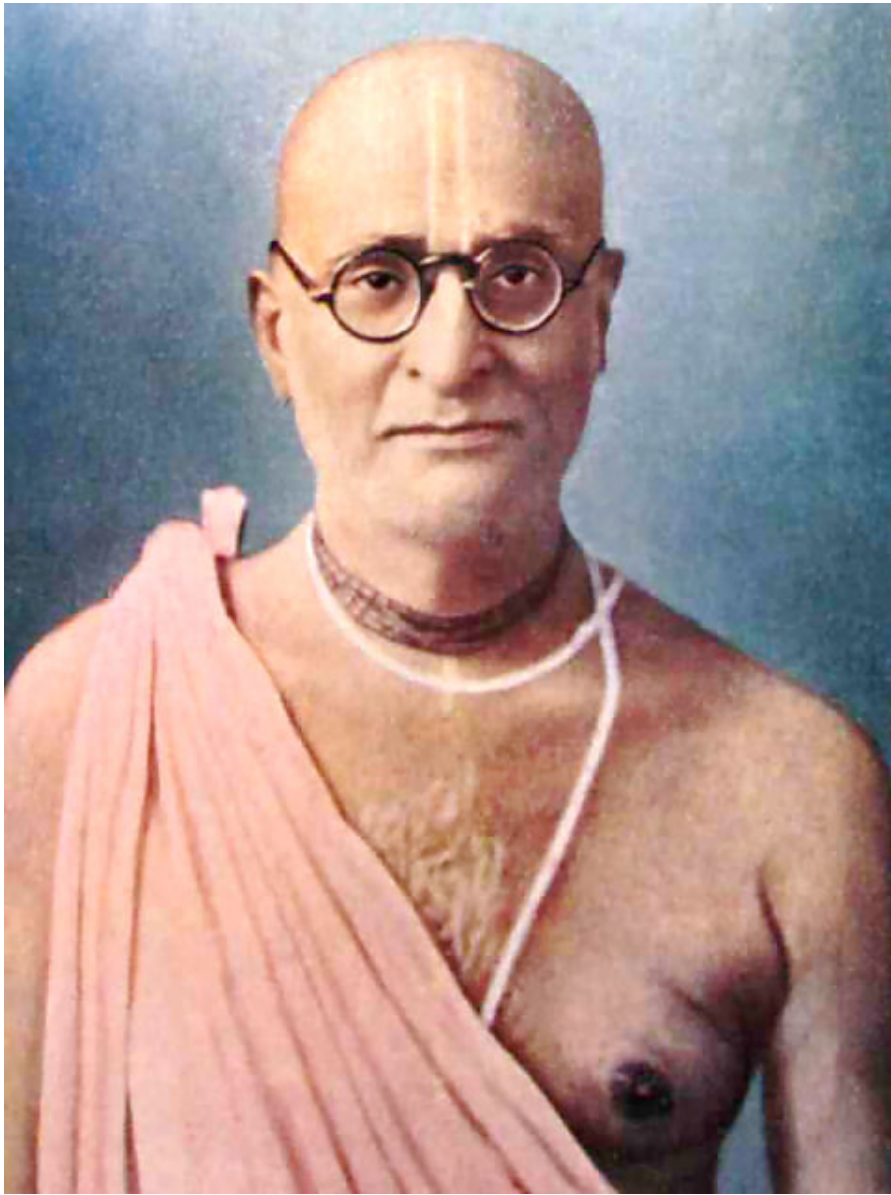


ŚRĪ BRAHMA-SAMHITĀ

His Divine Grace Bhaktisiddhanta
Sarasvaté Goswami Öhäkura

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Sarasvaté Goswami Ōhākura



Founder and Acharya of the Gaudiya Math
(1874-1937)

Introduction

The origins of the text known as Brahma-samhita are lost in cosmic antiquity. According to Vedic tradition, these “Hymns of Brahma” were recited or sung countless millennia ago by the first created being in the universe, just prior to the act of creation. The text surfaced and entered calculable history early in the sixteenth century when it was discovered by a pilgrim exploring the manuscript library of an ancient temple in what is now Kerala state in South India. Prior to the introduction of the printing press, texts like Brahma-samhita existed only in manuscript form, painstakingly handwritten by scribes and kept under brahminical custodianship in temples, where often they were worshiped as sastra-Deity, or God incarnate in holy scripture.

The pilgrim who rescued Brahma-samhita from obscurity was no ordinary pilgrim, and His pilgrimage was not meant, as is the custom, for self-purification but for world-purification. He was Sri Caitanya Mahaprabhu—saint, mystic, religious reformer, and full incarnation of the Supreme Lord, Sri Krsna, descending into the present epoch for the salvation of all souls. At the time of His discovery of the text, Sri Caitanya was touring South India, preaching His message of love of Krsna and promulgating the practice of sankirtana, congregational singing of the holy names of God . Sri Caitanya commenced this tour shortly after becoming a monk (sannyasi), at age twenty four, and the tour lasted approximately two years. After a southward journey from Puri (in Orissa State) that carried Him to holy places such as Sri Ranga-ksetra, Setubandha Ramesvara, and finally Kanyakumari (Cape Comorin), he turned northward and, traveling along the bank of the Payasvini River in Travancore state, reaches the temple of Adi-kesava, in Trivandrum district.

Sri Caitanya’s principal biographer, Krsnadasa Kaviraja Gosvami, writes in Caitanya-caritamrta (Madhya-lila, Ch. 9) that upon beholding the holy image of Adi-kesava (Krsna) in the temple, Caitanya was overwhelmed with spiritual ecstasy, offered fervent prayers, and chanted and danced in rapture, a wondrous sight that was received with astonished appreciation by the devotees there. After discussing esoteric spiritual matters among some highly advanced devotees present, Sri Caitanya found “one chapter of the Brahma-samhita” (what we now have as Brahma-samhita is, according to tradition, only one of a hundred chapters composing an epic work lost to humanity). Upon discovering the manuscript, Sri Caitanya felt great ecstasy and fell into an intense mystic rapture that overflowed onto the physical realm, producing a profusion of tears, trembling and perspiration. (We would search the literature of the world in vain to find a case in which the discovery of a lost book inspired such unearthly exhilaration!) Intuiting the Brahma-samhita to be a “most valuable jewel,” He employed a scribe in hand-copying the manuscript and departed with the copy for His return journey to the north.

Upon His return to Puri (Madhya-lila, Ch. 11), Sri Caitanya presented Brahma-samhita to appreciative followers like Ramananda Raya and Vasudeva Datta, for whom Caitanya arranged copies to be made. As word of the discovery of the text spread within the Vaisnava community, “each and every Vaisnava” copied it. Gradually, Brahma-samhita

was “broadcast everywhere” and became one of the major texts of the Gaudiya-Vaisnava canon. “There is no scripture equal to the Brahma-samhita as far as the final spiritual conclusion is concerned,” exults Krsnadasa Kaviraja. “Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in Brahma-samhita, it is essential among all the Vaisnava literatures.” (Madhya-lila 9.239-240)

Now, what of the text itself? What are its contents? A synopsis of the Brahma-samhiti is provided by Srila Prabhupada, founder-acarya of the Krsna consciousness movement, in his commentary to the Caytanya-caritamrta. It is quoted here in full:

In [Brahma-samhita], the philosophical conclusion of acintya-bhedabheda-tattva (simultaneous oneness and difference) is presented. [It] also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of kama-gayatri, kama-bija and the original Maha-Visnu, and a specific description of the spiritual world, specifically Goloka Vrndavana. Brahma-samhita also explains the demigod Ganesa, the Garbhodakasayi Visnu, the origin of the Gayatri mantra, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durga, the meaning of austerity, the five gross elements, love at Godhead, impersonal Brahman, the initiation of Lord Brahma, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, yoga-nidra, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Ramacandra. Deities, the conditioned soul and its duties, the truth about Lord Visnu, prayers, Vedic hymns, Lord Siva, Vedic literature. personalism and impersonalism, good behavior and many other subjects are also discussed. There is also a description of the sun and the universal forms of the Lord. All these subjects are conclusively explained in a nutshell in this Brahma-samhita. (Madhya-lila, Vol. 4, p. 37)

In spite of the seeming topical complexity of the text, the essential core of the Brahma-samhita consists of a brief description of the enlightenment of Lord Brahma by Lord Sri Krsna, followed by Brahma’s extraordinarily beautiful prayers elucidating the content of his revelation: an earthly,beatific vision of the Supreme Personality of Godhead, Lord Sri Krsna, and His eternal, transcendental abode, Goloka Vrndavana, beyond the material cosmos. This core of the text stretches through verse twenty-nine to fifty-six, and a brief, subsequent exposition by Lord Krsna on the path of krsna-bhakti, love of God, brings the text to a close.

The Brahma-samhita’s account of Brahma’s enlightenment is quite interesting and can be summarized here. When Lord Vishnu (Garbhodakasayi Vishnu) desires to recreate the universe, a divine golden lotus flower grows from His navel, and Brahma is born from this lotus. As he is not born from parents, Brahma is known as “Svayambhu” (“self-existent” or “unoriginated”). Upon his emergence from the lotus, Brahm begins—in preparation for his role as secondary creator—to contemplate the act of cosmic creation but, seeing only darkness about, is bewildered in the performance of his duty. Sarasvati, the goddess of learning, appears before him and instructs him to meditate upon the kama-bija mantru

(Klim krsnaya govindaya gopijana-vallabhaya svaha), promising that this mantra “will assuredly fulfill your heart’s desire.” Lord Brahma thus meditates upon Lord Krsna in His spiritual realm and hears the divine sound of Krsna’s flute. The kama-gayatri mantra (Klim kamadevaya vidmahe puspa-banaya dhimahi tan no nangah pracodayat), the “mother of the Vedas,” is made manifest from the sound of Krsna’s flute, and Brahma, thus initiated by the supreme primal preceptor Himself, begins to chant the Gayatri. (As Srila Prabhupada puts it, “When the sound vibration of Krsna’s flute is expressed through the mouth of Brahma, it becomes gayatri” [teachings of Lord Caitanya, p. 322]). Enlightened by meditation upon the sacred Gayatri, Brahma “became acquainted with the expanse of the ocean of truth.” Inspired by his profound and sublime realizations, his heart overflowing with devotion and transcendental insight, Lord Brahma spontaneously begins to offer a series of poem-prayers to the source of his enlightenment and the object of his devotion, Lord Sri Krsna. These exquisite verses form the heart of the Brahma-samhita.

There is nothing vague about Brahma’s description of the Lord and His abode. No dim, nihilistic nothingness, no blinding bright lights, no wispy, dreamy visions of harps and clouds; rather, a vibrant, luminescent world in transcendental color, form, and sound—a sublimely variegated spiritual landscape populated by innumerable blissful, eternally liberated souls reveling in spiritual cognition, sensation, and emotion, all in relationship with the all-blissful, all-attractive Personality of Godhead. Here is a sample:

I worship Govinda [Krsna, 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. 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 Cupid.

... I worship [Goloka Vrndavana] ... 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 atten-dant.... where numberless milk cows always emit transcendental oceans of milk.

The commentator reminds us (p. 104) that in the transcendental region of Goloka are found the same elements as are found in the mundane worlds, but in their highest purity and beauty: “... trees and creepers, mountains, rivers and forests, water, speech, movement, music of the flute, the sun and the moon, tasted and taste ...” Krsna’s divine abode, Goloka Vrndavana, is a world in the fullest and realist sense.

There are those who will have difficulty with Brahma’s highly graphic and personalistic depiction of the spiritual world and of the liberated state. Some, for instance, whose conception of transcendence is determined by a certain logical fallacy based on the arbitrary assumption that spirit is the literal opposite of matter (and thus that because matter has form and variety spirit must necessarily be formless and unvariegated),

conceive of ultimate reality as some sort of divine emptiness. However, any conception of transcendence that projects or analogizes from our limited sensory and cognitive experience within the material world is, by its very nature, limited and speculative and thus unreliable. No accumulated quantity of sense data within this world can bring us to knowledge of what lies beyond it. Residents of the material world cannot get even a clue of transcendence, argues our Brahma-samhita commentator, “by moving heaven and earth through their organic senses” (p. xix).

The Brahma-samhita teaches what transcendence, truth, ultimate reality can be apprehended only by the mercy of the supreme transcendent entity the Absolute Truth Himself, and that perception of ultimate reality is a function not of speculative reason but of direct spiritual cognition through divine revelation. This revelation is evolved through bhakti, pure, selfless love of God. Only by such spiritual devotion can Krsna be seen: “I worship Govinda, the primeval Lord ... whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love” (verse 38). Further, as our commentator explains, “the form of Krsna is visible (to the eye of the pure spiritual self) in proportion to its purification by the practice of devotion” (p. 75). Bhakti as a state of consciousness, then, is attained through bhakti as a practice, a discipline. For this reason, Lord Krsna in His response to Brahma at the end of the text, summarizes the path or bhakti in five aphorisms. This devotional discipline goes far beyond conventional piety. It necessitates “constant endeavor for self-realization” (verse 59) involving both a turning from worldly, sense-gratificatory activities as well as sincere absorption in spiritual practices and behavior, under the guidance of authorized scripture. Through such practice, then, the materialist is purified of his tendency toward philosophical negation and comes to understand the nature of positive transcendence.

Others will find Lord Brahma’s vision of the spiritual realm problematic for a related, but perhaps more subjective, emotional reason that goes to the heart of the human condition. There is a kind of ontological anxiety, a conscious or subconscious apprehension about beingness or existence itself, that goes along with embodied life-in-the-world—that accompanies the soul’s descent into the temporal, endlessly changing world of matter. Material bodies and minds are subjected to a huge variety of objective and subjective discomfitures, unpleasanties, and abject sufferings within the material world. Viewed philosophically, embodied person hood, false-self (ahnkara), is, to a greater or lesser degree, innately a condition of suffering. Because personal existence has been experienced by materialists as essentially painful, writes Prabhupada in his Bhagavad-gita commentary, “the conception of retaining the personality after liberation from matter frightens them. When they are informed that spiritual life is also individual and personal, they become afraid of becoming persons again, and so they naturally prefer a kind of merging into the impersonal void” (4.10, purport). Entering the path of bhakti, however, such persons can gradually begin to experience their real, spiritual selves and a release from egoistic anxiety. In that purified state, they become able to relish Brahma’s vision of blissful, personal spiritual existence in Goloka.

Still others, however, might criticize Brahma-samhita on the grounds that the text, being quite specific and concrete in its depiction, merely offers another limited, sectarian view of

God and His abode—a view in conflict with other, similarly limited views. Such persons prefer a kind of genericized Deity who doesn't offend variant theological views with definable, personal attributes. Brahma-samhita, however, is not a polemic against "competing" conceptions of the Deity (except those, of courses, which would deny His transcendental person hood). Vaisnava tradition does not dismiss images of the Divine derived from authoritative scripture from beyond its own cultural and conceptual borders. It respects any sincere effort at serving the Supreme Person, although naturally it holds its own texts as most comprehensive and authoritative. It promotes neither an arrogant sectarianism that would constrain transcendence to exclusive cultural, ideational, or linguistic forms (and burn a few heretics), nor a syncretistic ecumenism that would try to pacify all claimants on the truth by departicularizing it into bland vagary. Let the syncretists and the sectarians come together to appreciate, at least, the aesthetic magnificence of Brahma's theistic epiphany.

What we are experiencing through Lord Brahma in his samhita is not mystic hallucination nor quaint mythologizing nor an exercise in pious wishful thinking. We are getting a glimpse, however dimmed by our own insensitivities, into the spiritual world as seen by one whose eyes are "tinged with the salve of love." We are seeing, through Brahma, an eternal, transcendental world of which the present world is a mere reflection. Goloka is infinitely more real than the shadowy world we perceive daily through our narrow senses. Brahma's vision of the spiritual realm is not his alone. It is shared by all those who give themselves fully unto the loving service of Lord Krsna—though Brahma admits that Goloka is known "only to a very few self-realized souls in this world" (verse 56). We are not asked to accept Brahma's account of transcendence uncritically and dogmatically but to avail ourselves of the spiritual discipline, bhakti-yoga, that will gradually lead us to our own experiential understanding of this highest truth. The publishers of this small volume hope that a careful perusal of the text will inspire bhakti in the heart of the reader. It should be noted that Brahma-samhita is an advanced spiritual text and is more easily understood once one already has some familiarity with texts such as Bhagavad-gita, Srimad-Bhagavatam, Caitanya-cariramrta, and Bhakti-rasamrta-sindhu.

This volume is a new and expanded edition of an English language Brahma-samhita edition published in India in 1932 by the Gaudiya Math (a Caitanya-Vaisnava religious institution), with subsequent reprints in 1958 and 1973. These editions featured the English translation and commentary of Srila Bhaktisiddhanta Sarasvati Gosvami (1874-1937), a great Vaisnava saint and scholar of wide repute and the founder of the Gaudiya Math. It was Bhaktisiddhanta Sarasvati who inspired the founder and spiritual master of the Hare Krsna movement, his dearest disciple Srila A. C. Bhaktivedanta Swami Prabhupada, to journey to and teach Krsna consciousness in the West, beginning in 1965.

As per Srila Prabhupada's instructions regarding the publication of this volume, Bhaktisiddhanta Sarasvati's somewhat technical and sometimes difficult prose has been left intact and virtually untouched. Fearing that any editorial (grammatical and stylistic) tampering with Bhaktisiddhanta's text might result in inadvertent changes in meaning, Prabhupada asked that it be left as is, and the editors of this volume have complied with

his wishes. Only typographical errors have been corrected, capitalization has been standardized, Sanskrit terms in devanagari script appearing within the English text have been transliterated, and already transliterated terms have been adjusted to international standards.

In this edition, the original devanagari text is shown for each verse of the Brahma-samhita-, followed by roman transliteration, then by a word-for-word translation into English. (The original Indian edition lacked the latter two features.) These, in turn, are followed by Bhaktisiddhanta Sarasvati's full English translation and commentary. His commentary closely follows that of his father, Srila Bhaktivinoda Thakura (1838-1914), the great Vaisnava saint, reformer, and prolific scholar who initiated a revival of pure Caitanya-Vaisnavism during the latter part of the nineteenth century.

Finally an index and glossary have been added for the convenience of the reader, as well as several color plates.

The Indian edition of Brahma-samhita included the complete text, in Sanskrit, of the commentary of Jiva Gosvami, the great Caitanyite philosopher, but that has been excluded from this edition because, in light of the relative few in the West who would benefit from its inclusion, it was decided that the necessary doubling of the volume's size and price would be disadvantageous.

In his commentary to the twenty-eighth verse of the text, Bhaktisiddhanta Sarasvati writes that Lord Caitanya "taught this hymn to His favorite disciples in as much as it fully contains all the transcendental truths regarding Vaisnava philosophy," and he asks his readers to "study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function." His disciple Srila Prabhupada was very fond of Brahma's prayers to Lord Krsna (... govindam adi-purusam tam aham bhajami), and there are several recordings of Prabhupada singing these prayers with obvious, intense devotion. The publishers join with the commentator in inviting readers to dive deeply into the sweet, transcendental ocean of Brahma's hymns as a daily meditation.

ॐ *Subhananda Dasa*

Śrī Brahma-saṁhitā

Foreword

The materialistic demeanor cannot possibly stretch to the transcendental autocrat who is ever inviting the fallen conditioned souls to associate with Him through devotion or eternal serving mood. The phenomenal attractions are often found to tempt sentient beings to enjoy the variegated position which is opposed to undifferented monism. People are so much apt to indulge in transitory speculations even when they are to educate themselves on a situation beyond their empiric area or experiencing jurisdiction. The esoteric aspect often knocks them to trace out immanence in their outward inspection of transitory and transformable things. This impulse moves them to fix the position of the immanent to an indeterminate impersonal entity, no clue of which could be discerned by moving earth and heaven through their organic senses.

The lines of this booklet will surely help such puzzled souls in their march towards the personality of the immanent lying beyond their sensuous gaze of inspection. The very first stanza of this publication will revolutionize their reserved ideas when the nomenclature of the Absolute is put before them as “Kāññā.” The speculative mind would show a tendency of offering some other attributive name to designate the unknown object. They will prefer to brand Him by their experience as the “creator of this universe,” “the entity beyond phenomena”—far off the reference of any object of nature and void of all transformation. So they will urge that the very fountainhead should have no conceivable designation except to show a direction of the invisible, and inaudible untouchable, nonfragrant and unperceivable object. But they will not desist from contemplating on the object with their poor fund of experience. The interested enquirer will be found to hanker after the records left by erudite savants to incompatible hallucinative views of savage demonstration. In comparing the different names offered by different thoughts of mankind, a particular judge would decide in favor of some nomenclature which will suit best his limited and specific whims. The slave mentality of an individual will no doubt offer invective assertions to the rest who will be appealing to him for a revelation of his decision. To remedy this evil, the hymns of the accepted progenitor of the phenomena would do great help in taking up the question of nomenclature which is possessed of adequate power to dispel all imaginations drawn out of their experiencing the phenomena by their tentative exploitations.

The first hymn will establish the supremacy of the Absolute Truth, if His substratum is not shot by the bullets of limited time, ignorance and uncomfortable feeling, as well as by recognizing the same as an effect instead of accepting Him as the prime cause. He will be satisfied to mark that the object of their determination is the par“excellent Supreme Lord Çré Kåñëa who has eternally embodied Himself in His ever-presence, all-blissful, all-pervasive perfected knowledge as the very fountainhead of all prime causes of unending nonbeginning time, the supplying fosterer of all entities, viz., mundane and transcendental.

The subsequent lines will go to determine the different aspects of the Absolute, who are but emanations of the supreme fountainhead Kåñëa, the attractive entity of all entities. Moreover, the derivative proclamation of the nomenclature will indicate the plane of uninterrupted, unending, transcendental felicity and the nomenclature Himself is the source of the two components which go by the names of efficient and material causes. The very transcendental name “Kåñëa” is known as the embodiment of all the transcendental eternal rasas as well as the origin of all eclipsed conceptions of interrupted rasas found in the mentality of animated beings which are successfully depicted by litterateurs and rhetoricians for our mundane speculation.

The verses of Brahma-saàhitä are a full elucidation of the origination of phenomenal and noumenic conceptions. The hymns of the incarnated prime potency has dealt fully with the monotheistic speculations of different schools which are busy to give an outer cover of an esoteric concoction without any reference to the true eternal aspect of transcendental nontransformable and imperishable manifestation of the immanent. The hymns have also dealt with different partial aspects of the personality of the Absolute who is quite isolated from the conception of the enjoyers of this phenomenal world.

A very close attention and a comparative study of all prevailing thoughts and conceptions will relieve and enlighten all—be he a materialist, a downright atheist, an agnostic, a sceptic, a naturalist, a pantheist or a panantheist—busy with their knowledge of three dimensions only by their speculative exertions.

This booklet is only the fifth chapter of the Hymns of Brahmä which were recorded in a hundred chapters. The Supreme Lord Çré Caitanya picked up this chapter from the temple of Ädi-keçava at Tiruvattar, a village lying under the government of Travancore, for the assurance of all God-loving, and especially Kåñëa-loving, people in this conditioned jurisdiction. This booklet can easily be compared with another book which passes by the name of Çrémad-Bhägavatam. Though it has got a reference in the

pantheon of Purāeās, the Bhāgavatam corroborates the same idea of this Pai carātra.

The devotees should consider that these two books tend to the identical Kāñēa who is the fountainhead of all transcendental and mundane entities and has a manifestive exhibition of the plenary variegatedness.

Aspersions of calumination are restricted in the limited world, whereas transcendence cannot admit such angularities being an angle of 180 degrees or void of any angular discrepancies.

The publisher is carried away to the realm of gratitude when his stores of publication are scrutinized. Ōhākura Bhaktivinoda has given an elucidatory purport of the conception of the most sublime fountainhead of all entities in Bengali, and one of his devout followers has rendered that into English for propagatory purpose. The purports and the translations are traced to the backgrounds of the writings of Çréla Jéva Gosvāmé, a contemporary follower of the Supreme Lord Çré Kāñēa Caitanya. The emotional aspirations will find fair play in perusing the texts of this brochure by one and all who have any interest in pure theistic achievements. The materialistic inspection often goes on to say that the provincial conception of theism has made the depicting of transcendental unity into diverse face quite opposed to the ethical consideration of the limited region. But we differ from such erroneous considerations when we get a prospective view of the manifested transcendentality eliminating all historicities and allegorical enterprises. All our enjoying mood should have a different direction when we take into account the transcendental entity who has obsessed all frailties and limitations of nature. So we solicit the happier mood of the scrutinizers to pay special attention to the importance of manifestive transcendence in Kāñēa.

It was found necessary to publish this small book for the use of English-knowing people who are interested in the acme of transcendental truths in their manifestive phases. The theme delineated in the texts of this book is quite different from the ordinary heaps of poetical mundane literature, as they are confined to our limited aspiration of senses. The book was found in the South some four centuries ago and it is again brought into light in the very same country after a long time, just like the worshipping of the Goddess Ganges by the offering of her own water.

Siddhānta Sarasvatī

Shree Gaudiya Math,

Calcutta, the 1st August, 1932.

Śrī Brahma-saṁhitā

Chapter Fife

TEXT 1

ḥṣvaraḥ paramaḥ kâṇēaḥ
sat-cit-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraëa-kāraëam

ḥṣvaraḥ paramaḥ kâṇēaḥ
sat-cit-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraëa-kāraëam

SYNONYMS

ḥṣvaraḥ—the controller; paramaḥ—supreme; kâṇēaḥ—Lord Kâṇēa; sat—comprising eternal existence; cit—absolute knowledge; ānanda—and absolute bliss; vigrahaḥ—whose form; anādir—without beginning; ādir—the origin; govindaḥ—Lord Govinda; sarva-kāraëa-kāraëam—the cause of all causes.

TRANSLATION

Kâṇēa 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.

PURPORT

Kâṇēa is the exalted Supreme entity having His eternal name, eternal form, eternal attribution and eternal pastimes. The very name “Kâṇēa” implies His love-attracting designation, expressing by His eternal nomenclature the acme of entity. His eternal beautiful heavenly blue-tinged body glowing with the intensity of ever-existing knowledge has a flute in both His hands. As His inconceivable spiritual energy is all-extending, still He maintains His all-charming medium size by His qualifying spiritual instrumentals. His all-accommodating supreme subjectivity is nicely manifested in His eternal form. The concentrated all-time presence, uncovered knowledge and inebriating felicity have their beauty in Him. The mundane manifestive portion of His

own Self is known as all-pervading Paramātmā, Ēçvara (Superior Lord) or Viñëu (All-fostering). Hence it is evident that Kāñëa is sole Supreme Godhead. His unrivaled or unique spiritual body of superexcellent charm is eternally unveiled with innumerable spiritual instrumentals (senses) and unreckonable attributes keeping their signifying location properly, adjusting at the same time by His inconceivable conciliative powers. This beautiful spiritual figure is identical with Kāñëa and the spiritual entity of Kāñëa is identical with His own figure.

The very intensely blended entity of eternal presence of felicitous cognition is the charming targeted holding or transcendental icon. It follows that the conception of the indistinguishable formless magnitude (Brahman) which is an indolent, lax, presentment of cognitive bliss, is merely a penumbra of intensely blended glow of the three concomitants, viz., the blissful, the substantive and the cognitive. This transcendental manifestive icon Kāñëa in His original face is primordial background of magnitudinal infinite Brahman and of the all-pervasive oversoul. Kāñëa as truly visioned in His variegated pastimes, such as owner of transcendental cows, chief of cowherds, consort of milk-maids, ruler of the terrestrial abode Gokula and object of worship by transcendental residents of Goloka beauties, is Govinda. He is the root cause of all causes who are the predominating and predominated agents of the universe. The glance of His projected fractional portion in the sacred originating water viz., the personal oversoul or Paramātmā, gives rise to a secondary potency—nature who creates this mundane universe. This oversoul's intermediate energy brings forth the individual souls analogously to the emanated rays of the sun.

This book is a treatise of Kāñëa; so the preamble is enacted by chanting His name in the beginning.

TEXT 2

I gòì = & deya xkdyk[; a egRi ne~ A
rr~ dĕ.kdkja r¼ke rnuUrk k&I EHkoe~ û,,û

*sahasra-patra-kamalaà
gokulākhyāà mahat padam
tat-karëikāraà tad-dhāma
tad-anantāàça-sambhavam*

SYNONYMS

sahasra-patra—possessing a thousand petals; kamalam—a lotus; gokula-ākhyam—known as Gokula; mahat padam—the superexcellent station; tat—of that (lotus); karëikāram—the whorl; tat—of Him (Kāñëa); dhāma—the abode; tat—that (Gokula); ananta—of His infinitary aspect, Balarāma; aāça—from a part; sambhavam—produced.

TRANSLATION

[The spiritual place of transcendental pastimes of Kāñëa is portrayed in the second verse.] The superexcellent station of Kāñëa, 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 Kāñëa.

PURPORT

Gokula, like Goloka, is not a created mundane plane—unbounded character forms the display of His unlimited potency and His propagating manifestation. Baladeva is the mainstay of that energy. The transcendental entity of Baladeva has two aspects viz., infinite spiritual manifestation and infinite accommodating space for insentient gross things. The unquadrantal delineation of material universe will be dealt with in the proper place. The triquadrantal extensions of the transcendental infinitary field of the almighty, unlamenting, nonperishing and nonapprehending unlimited situations of halo which are fully spiritual majestic foliation. This very majestic extension portrays the manifested lofty rich feature of the vaster unlimited region or greater atmosphere which has its resplendent location wholly beyond the realm of mundane nature, on the further shore of Virajā surrounded by the halo of Brahman or indistinguishable entity. This majestic power of unlimited spirit emanates on the upper portion of the luminous sphere into the most charming Gokula or eternally existing Goloka, exceedingly beautified by the assorted display of effulgence. Some designate this region as the abode of the Supreme Nārāyaëa, or the original fountainhead. Hence Gokula, which is identical with Goloka, is the supreme plane. The same sphere shines as Goloka and Gokula respectively by its upper or transcendental and lower or mundane situation.

Çré Sanātana Gosvāmë has told us as follows in his Bāhad-bhāgavatāmāta which embodies the final essence of all the books of instructions: “He displays His pastimes here in this land as He is used to do in Goloka. The difference between the two planes

lies only in their locations as high and low; that is, in other words, Kāñëa plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that this what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Kāñëa showed His various activity there. Çré Jéva Gosvämé has also inculcated the same in the Bhagavat-sandarbha of his 'Six Treatises.' " To ascertain the plane of Goloka—Vändävana is the eternal abode of Kāñëa and Goloka and Vändävana are identically one, and though both are identical, yet Kāñëa's inconceivable energy has made Goloka the acme of this spiritual kingdom and Gokula of Mathurä province forming a part of the mundane plane which is also a manifestation of triquadrantal vibhüti (conducting majesty). Poor human understanding cannot possibly make out how the extensive triquadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uniuadrantal disclosure. Gokula is a spiritual plane, hence his condescended position in the region of material space, time, etc., is in no way restricted but unlimitedly manifested with his full boundless propriety. But conditioned souls are apt to assert a material conception in regard to Gokula by their miserable senses so as to bring him below the level of their intellect. Though the eye of an observer is impeded by a cloud when gazing at the sun and though the tiny cloud can never really cover the sun, still the clouded vision apparently observes the sun as covered by the cloud. In just the same way the conditioned souls with their obscured intelligence, senses and decisions, accept Gokula as a piece of measurable land. We can see Gokula from Goloka which is eternal. This is also a mystery. The attainment of final beatitude is the success in attaining one's eternal self. The success in identifying the true self is finally achieved when the screen of gross and subtle coils of conditioned souls is removed by the sweet will of Kāñëa. However, the idea of Goloka is seen to differ from Gokula till the success in unalloyed devotion is achieved. The transcendental plane of infinite spiritual manifestation having thousands of petals and corolla like those of the lotus, is Gokula, the eternal abode of Kāñëa.

TEXT 3

dĕ. kdkja eg | U=a "kVĕks ka otzhyde~ A
 "kMÂ "kVî nh&LFkua iĵi R; k i# "ks k p û
 iækuln & egkuln & jI sukofLFkra fg ; r~ A
 T; ksh: isk euqk dkechtsu | Âre~ û...û

*karëikāraà mahad yantraà
ñāō-koëaà vajra-kélakam
ñāò-aì ga-ñāō-padé-sthānaà
prakātyā puruñëëa ca
premānanda-mahānanda-
rasenāvasthitaà hi yat
jyotë-rüpeëa manunä
kāma-béjena saì gatam*

SYNONYMS

karëikāram—the whorl; mahat—great; yantram—figure; ñāō-koëam—a hexagon; vajra—like a diamond; kélakam—the central support; ñāō-aì ga-ñāō-padé—of the eighteen-syllable mantra with sixfold divisions; sthānam—the place of manifestation; prakātyā—along with the predominated aspect of the Absolute; puruñëëa—along with the predominating aspect of the Absolute; ca—also; prema-ānanda—of the bliss of love of God; mahā-ānanda—of the great transcendental jubulations; rasena—with the rasa (mellow); avasthitam—situated; hi—certainly; yat—which; jyotiù-rüpeëa—transcendental; manunä—with the mantra; kāma-béjena—with the kāma-béja (kléà); saì gatam—joined.

TRANSLATION

The whorl of that transcendental lotus is the realm wherein dwells Kāñëa. 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 Kāñëa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.

PURPORT

The transcendental pastimes of Kāñëa are twofold, viz., manifested and nonmanifested. The pastimes in Vāndāvana visible to mortal eyes are the manifestive lélä of Çré Kāñëa, and that which is not so visible, is nonmanifestive lélä of Kāñëa. The nonmanifestive lélä is always visible in Goloka and the same is visible to human eyes in Gokula, if Kāñëa so desires. In his Kāñëa-sandarbha Çré Jëva Gosvämé Prabhu says,

“Nonmanifestive pastimes are expressed in manifestive kâñëa-lélä. and goloka-lélä is the nonmanifestive pastimes of Kâñëa visualized from the mundane plane.” This is also corroborated by Çré Rūpa in his Bhāgavatāmāta. The progressive transcendental manifestation of Gokula is Goloka. So Goloka is the selfsame majestic manifestation of Gokula. The eternal pastimes of Çré Kâñëa, although not visible in Gokula, are eternally manifested in Goloka. Goloka is the transcendental majestic manifestation of Gokula. The manifestations of the nonmanifestive pastimes of Kâñëa with regard to the conditioned souls, are twofold, viz., (1) worship through the channel of the mantras (inaudibly recited, liberating, self-dedicatory. transcendental sounds), (2) spontaneous outflow of heart’s spiritual love for Kâñëa. Çré Jēva Gosvāmē has said that worship through the mantra is possible permanently in the proper place, when confined to one pastime. This meditative manifestation of Goloka is the pastime attended with the worship of Kâñëa through the mantra. Again, the pastimes that are performed in different planes and in different moods, are autocratic in diverse ways; hence svā-rasiké, i.e., spontaneous, outflow of heart’s spiritual love for Kâñëa. This çloka conveys a twofold meaning. One meaning is that in the pastime attended with worship through the mantra consisting of eighteen transcendental letters, transcendental words contained in the said mantra being differently placed make a manifestation of only one lélä of Çré Kâñëa. As for example klèà kâñëäya govindäya gopéjana-vallabhäya svähä—this is a hexagonal mantra consisting of six transcendental words, viz., (1) kâñëäya, (2) govindäya, (3) gopéjana, (4) vallabhäya, (5) svä, (6) hä. These six transcendental words, when placed juxtapositionally. indicate the mantra.

The hexagonal great transcendental machinery is in this wise. The principal seed, i.e. klèà, is situated in the instrument as the central pivot. Anybody with an impression of such an instrument in his mind and concentrating his thought on such spiritual entities, can attain, like Candradhvaja, to the knowledge of the cognitive principle. The word svä indicates kñetraji a i.e., one who is conversant with one’s inner self, and the word hä indicates the transcendental nature. This meaning of the mantra has also been corroborated by Çré Hari-bhakti-viläsa. The general meaning is this that one who is desirous of entering into the esoteric pastimes of Kâñëa will have to practice His transcendental service along with the culture of the devotional knowledge relative to Him. (1) kâñëa-svarüpa—the proper Self of Kâñëa; (2) kâñëasya cin-maya-vraja-lélä-viläsa-svarüpa—the true nature of Kâñëa’s transcendental pastimes in Vraja; (3) tat-parikara-gopéjana-svarüpa—the true nature of His spiritual associates in Vraja, viz., the spiritual milkmen and the milkmaids; (4) tad-vallabha—the true nature of self-surrender to Kâñëa in the footsteps of the spiritual milkmaids of Vraja; (5) çuddha-

jévasya cid-(ji'āna)-svarūpa—the true nature of the spiritual knowledge of the unalloyed individual soul; (6) cit-prakātir arthāt kâñëa-sevā-svabhāva—the true nature of transcendental service to Kâñëa is this that the esoteric relation is established on the awakening of one's pure cognition. The meaning is that rasa is only the transcendental service of the central refuge Çré Kâñëa, as predominating aspect of the Absolute, by one's ego as the spiritual maid of the predominated moiety of the absolute integer, attended with pure devotion in the shape of one's entire self-surrender. The pastime in Goloka or in Gokula during the stage of devotional progress, is the meditative worship through the mantra, and during the stage of perfection the pastimes manifest themselves as the unrestrained transcendental jubilations. This is the real aspect of Goloka or Gokula, which will be made more explicit in due course. The meaning of the words jyotê-rūpeëa manunā [Bs 5.3] is that the transcendental meaning is expressed in the mantra by means of which, on transcendental desire of love for Kâñëa and the service of Kâñëa being added, one is established in the eternal love of Kâñëa. Such eternal pastimes are eternally manifested in Goloka.

TEXT 4

rr~ fd´tYda rnā kkuka rr~ i =kf. k fJ; kefi ûtû

tat-kii jalkaà tad-aàçänää
tat-paträëi çriyäm api

SYNONYMS

tat—of that (lotus); kii jalkam—the petals; tat-aàçänäm—of His (Kâñëa's) fragmental portions; tat—of that (lotus); paträëi—the leaves; çriyäm—of the gopés (headed by Çrématé Rādhārāëé); api—also.

TRANSLATION

The whorl of that eternal realm Gokula is the hexagonal abode of Kâñëa. Its petals are the abodes of gopés who are part and parcel of Kâñëa 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 dhāma, i.e. spiritual abode of Çré Rādhikā, the most beloved of Kâñëa.

PURPORT

The transcendental Gokula is shaped like the lotus. The eternal world is like a hexagonal figure; in that the entities Çré Rādhā-Kāñëa, appearing in the form of a mantra consisting of eighteen transcendental letters, are centered. The propagating manifestations emanating from the cit potency are present there with the said entities as the center. Çré Rādhā-Kāñëa is the primary cause or the seed Himself. Gopāla-tāpané says, "Oākāra" signifies the All-Powerful Gopāla and His potency; and "kléà" is the same as oākāra. Hence kāma-béja or the primary cause of all-love, is connotative of the entities Çré Rādhā-Kāñëa.

TEXT 5

prjòà rRi fjr% 'or }hi k[; eÚre~ A
 prjòà prèùkz pr¼ke prqí re~ û
 prñHk% i# "kkFkS p prñHkgññHkoze~ A
 'knyñz kfHkj ku¼e¼kèkks fnfXofn{ofi û
 v"VfHkèufèkfHkt¼Ve"VfHk% fl f¼fHkLrFkk A
 euq iS p n'kfHkèndiky% ifjrks òre~ û
 '; keSkjS p jäs p 'kQyS p i k"kh"KHk% A
 'kksHkra 'kfäfHkLrkfHkj ÚrkfHk% l eUrr% û†û

*catur-asraà tat-paritaù çvetadvépākhyam adbhutam
 catur-asraà catur-mūrteç catur-dhāma catuñ-kātam
 caturbhiù puruñārthaiç ca caturbhir hetubhir vātam
 çülair daçabhir ānaddham ūrdhvādho dig-vidikñv api
 aññabhir nidhibhir juññam aññabhiù siddhibhis tathā
 manu-rūpaiç ca daçabhir dik-pālaiù parito vātam
 çyāmair gauraiç ca raktaiç ca çuklaiç ca pärñadarñabhaiù
 çobhitaà çaktibhis tābhir adbhutābhiù samantataù*

SYNONYMS

*catuù-asraà—quadrangular place; tat—that (Gokula); paritaù—surrounding;
 çveta-dvépa—Çvetadvépa (the white island); ākhyam—named; adbhutam—mysterious;
 catuù-asram—quadrangular; catuù-mūrteù—of the four primary expansions (Vāsudeva,*

Saī karīāēa, Pradyumna and Aniruddha); catuù-dhāma—consisting of four abodes; catuù-kātam—divided into four parts; caturbhiù—by the four; puruṇa-arthaiù—human requirements; ca—and; caturbhiù—by the four; hetubhiù—causes, or bases of achievement; vātam—enveloped; çūlaiù—with tridents; daçabhiù—ten; ānaddham—fixed; ūrdhva-adhaù—upwards and downwards (the zenith and nadir); dik—(in) the directions (north, south, east, and west); vidikṇu—and in the intermediate directions (northeast, southeast, southwest, and northwest); apī—also; aṇṇabhiù—with the eight; nidhibhiù—jewels; juṇṇam—endowed; aṇṇabhiù—with the eight; siddhibhiù—mystic perfections (aëimā, laghimā, prāpti, prākāmya, mahimā, éçitva, vaçitva, and kāmavasāyitā); tathā—also; manu-rūpaiù—in the form of mantras; ca—and; daçabhiù—by ten; dik-pālaiù—protectors of the directions; paritaù—all around; vātam—surrounded; çyāmaiù—blue; gauraiù—yellow; ca—and; raktaiù—red; ca—and; çuklaiù—white; ca—also; pāriṇada-āṇabhaiù—with the topmost associates; çobhitam—shining; çaktibhiù—with potencies; tābhiù—those; adbhutābhiù—extraordinary; samantataù—on all sides.

TRANSLATION

[The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Çvetadvépa surrounding the outskirts of Gokula. Çvetadvépa is divided into four parts on all sides. The abode of Vāsudeva, Saī karīāēa, 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., Āg, Sāma, 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 Mahāpadma, Padma, Çai kha, Makara, Kacchapa, Mukunda, Kunda, and Néla. There are ten protectors [dik-pālas] 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.

PURPORT

Primarily Gokula is the seat of transcendental love and devotion. Hence Yamunā, Çré Govardhana, Çré Rādhā-kuëòà, etc., of the terrestrial Vraja-maëòala lie within Gokula. Again, all the majesties of Vaikuëòha are manifested there extending in all directions. The pastimes of the four propagating manifestations are all there in their

proper places. The paravyoma Vaikuëöha has got its extension from the display of the four propagating manifestations. Salvation as of Vaikuëöha, and piety, wealth and passion pertaining to worldly people, are in the proper places in Gokula as their original seed, i.e., primary cause. The Vedas also are engaged in singing the song of the Lord of Gokula. There are ten tridents in ten directions to prevent and disappoint those who are aspirants for having an entrance into Goloka through meditations without the grace of Kãñëa. Self-conceited people who try to reach this region through the paths of yoga (meditation) and ji äna (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents. Self-annihilation has its excellence in Brahma-dhãma which represents the outside covering of Goloka in the shape of tridents. Çüla means a trident; the mundane threefold attributes and the threefold divisions of time represent the trident. Añöäi ga-yogis i.e. ascetics who practice the eightfold yoga, are the nondifferentiative liberationists who, trying to approach in the direction of Goloka, fall headlong into the pits of disappointment by being pierced and cut asunder by these tridents placed in ten directions. Those who proceed towards the direction of Goloka through the channel of devotion alloyed with majestic ideas, are fascinated with the charms of Vaikuëöha which is the outer covering plane of Çré Goloka, at the sight of the eight perfections, viz., aëimã, etc., and majesties like mahãpadma, etc. Those who are less forward in their intelligence relapse to the sevenfold world falling under the control of the ten protectors (of the ten directions) in the guise of mantras. In this wise, Goloka has become unknowable and inaccessible. It is only the divine selves of Godhead, the propounders of the divine dispensations for the different ages, who are always forward there to favor the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These divine forms of Godhead are surrounded there with attendants of their respective natures. Çvetadvépa in Goloka is their place of abode. Hence Çréla Öhäkura Vãndãvana the manifest Vyãsa of caitanya-lëlä, has described the village of Navadvépa as bearing the name of Çvetadvépa. In this Çvetadvépa the concluding portions of the pastimes of Gokula exist eternally as the pastimes of Navadvépa. Hence the region of Navadvépa, Vraja and the realm of Goloka are one and the same indivisible entity; the difference only lies in the manifestations of the infinite variety of sentiments, corresponding to the diverse nature of their devotional love. There is in this a most hidden principle which only the greatest souls who are possessed of the highest transcendental love, are enabled to realize by the direct grace of Kãñëa. The truth is as follows: In this mundane world there are fourteen spheres disposed in the graded order of high and low. Persons living with wives and children hankering for the pleasure-giving effect of their fruitive actions, move up and down within the limits of the three worlds of Bhüù, Bhuvaù and Svaù. Brahmacãrës of great austerities, ascetics and

persons addicted to hypothetical truth, persons of a neutral disposition adopting nonfruitive works by an aptitude which seeks to be free from all mundane desires, move up and down within the limits of the worlds of Mahā, Janā, Tapa and Satya. Above these worlds lies the abode of four-headed Brahmā, above which lies the unlimited realm of Vaikuṇṭha of Viṇṇu, Kṛṇodakaçāyē, lying in the ocean of milk. paramahaṁsa-sannyāsés and the demons killed by Çré Hari, by crossing the Virajā, i.e., by passing beyond the fourteen worlds, enter into the luminous realm of Brahman and attain to nirvāṇa in the form of temporary abeyance of the temporal ego. But the devotee actuated by knowledge (jī āna-bhakta), the devotee actuated by the pure devotional aptitude (çuddha-bhakta), the devotee imbued with loving devotion (prema-bhakta), the devotee actuated by pure love (premapara-bhakta), and the devotee impelled by overwhelming love (premātura-bhakta), who serve the majesty of Godhead, have their locations in Vaikuṇṭha, i.e., the transcendental realm of Çré Nārāyaṇa.

The devotees who are imbued with all-love and who walk in the footsteps of the spiritual maids of Vraja, alone attain to the realm of Goloka. The different locations of the devotees in Goloka according to the respective differences in the nature of their rasa, i.e., mellow quality, are settled by the inconceivable power of Kāñṇa. The pure devotees following the devotees of Vraja and those following the pure devotees of Navadvēpa are located in the realm of Kāñṇa and Gaura respectively. The identical devotees of Vraja and Navadvēpa simultaneously attain to the pleasures of service in the realm of Kāñṇa and Gaura. Çré Jēva Gosvāmē writes in his work Gopāla-campū that “the supreme transcendental realm is called Goloka being the abode of go, transcendental cows, and gopa, transcendental cowherds. This is the seat of the rasa pastimes of the absolute Çré Kāñṇa. Again the realm is called Çvetadvēpa owing to the realization of some of the rasas which are the inconceivable manifestation derived from the untouched purity of that supreme realm. The twofold entities of the supreme Goloka and the supreme Çvetadvēpa are indivisibly the realm of Goloka.” The gist of the whole matter is this—Goloka as Çvetadvēpa is eternally manifest because the pleasures of enjoyment of the rasa could not be had in its entirety in the pastimes of Kāñṇa in Vraja. He accepts the emotion and effulgence of His predominated moiety. Çré Rādhikā, and makes an eternal pastime for the enjoyment of kāñṇa-rasa there. Çré Kāñṇacandra coveting to taste the following pleasures, viz., to realize (1) the nature of the greatness of love of Çré Rādhā; (2) the nature of the wonderful sweetness of His love of which Çré Rādhikā has got the taste; (3) the nature of the exquisite joy that accrues to Çré Rādhā by Her realization of the sweetness of His love, took His birth, like the moon, in the ocean of the womb of Çré Çacé-devé. The esoteric desire of Çré Jēva

Gosvāmé Prabhu is herein made manifest. In the Veda it is also said, “Let me tell you the mystery. In Navadvépa, the identical realm of Goloka, on the bank of the Ganges, Gauracandra who is Govinda, the entity of pure cognition, who has two hands, who is the soul of all souls, who has the supreme great personality as the great meditative sannyāsin and who is beyond the threefold mundane attributes, makes the process of pure unalloyed devotion manifest in this mundane world. He is sole Godhead. He is the source of all forms, the Supreme Soul and is Godhead manifesting Himself in yellow, red, blue and white colors. He is the direct entity of pure cognition full of the spiritual (cit) potency. He is the figure of the devotee. He is the bestower of devotion and cognizable by devotion alone. The selfsame Gauracandra, who is no other than Kāñëa Himself, in order to taste the rasa of the pastimes of Rādhā-Kāñëa in Goloka, is manifest in the eternal realm of Navadvépa identical with Goloka.” This is also clear from the Vedic declarations, viz., āsan varëäs trayaù, kãñëa-varëaà tviñākãñëam, yathā paçyaù paçyati rukma-varëam, mahän prabhur vai and various other statements of the theistic scriptures. Just as Çré Kãñëa had His birth in the mundane Gokula through the agency of Yogamāyā who is the primal energy of the Supreme Lord, so with her help He manifests the lëlä of His birth in the womb of Çacé-devé in Navadvépa on this mundane plane. These are the absolute truths of spiritual science and not the outcome of imaginary speculation under the thraldom of the deluding energy of Godhead.

TEXT 6

, oa T; křrež ks no% I nkuUn% i jkRi j% A
 vkRekjkeL; rL; kflr iž R; k u I ekxe% û^û

*evaà jyotir-mayo devaù
 sad-ānandaù parāt paraù
 ātmārāmasya tasyāsti
 prakātyā na samāgamaù*

SYNONYMS

evam—thus; jyotiù-mayaù—transcendental; devaù—the Lord; sat-ānandaù—the own Self of eternal ecstasies; parāt paraù—the superior of all superiors; ātma-ārāmasya—engaged in the enjoyments of the transcendental realm; tasya—of Him; asti—there is; prakātyā—with the mundane potency; na—not; samāgamaù—association.

TRANSLATION

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.

PURPORT

The sole potency of Kāñëa which is spiritual, functioning as Kāñëa's own proper power, has manifested His pastimes of Goloka or Gokula. By her grace individual souls who are constituents of the marginal potency can have admission into even those pastimes. The deluding energy who is of the nature of the perverted reflection of the spiritual (cit) potency. has got her location on the other side of the river Virajā, which surrounds the Brahma-dhāma forming the boundary of Mahā-Vaikuëoha as the outer envelope of Goloka. The position of Goloka being absolutely unalloyed with the mundane, deluding energy. far from having any association with Kāñëa, feels ashamed to appear before His view.

TEXT 7

ek; ; k· jeek. kL; u fo; kxLr; k I g A
 vKReuk je; k jes R; ädkya fl I {k; k û%oû

*māyayāramamāēasya
 na viyogas tayā saha
 ātmanā ramayā reme
 tyakta-kālaà sisākñayā*

SYNONYMS

*māyayā—*with the illusory energy; *aramamāēasya—*of Him, who never consorts; *na—*not; *viiyogaù—*complete separation; *tayā—*her; *saha—*from; *ātmanā—*with His own; *ramayā—*spiritual potency, Ramā; *reme—*consorts; *tyakta-kālam—*by casting His glance in the shape of sending His time energy; *sisākñayā—*with the desire to create.

TRANSLATION

Kāñëa 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 Ramä by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.

PURPORT

The illusory energy has no direct contact with Kāñëa, but has got indirect contact. Viñëu the prime cause, lying in the Causal Ocean, the plenary portion of Mahä-Saī karñäëa who has His scat in Mahä-Vaikuëöha the sphere of Kāñëa's own extended transcendental pastimes, casts His glance towards the deluding energy. Even in casting His glance He has no contact with the deluding energy because the spiritual (cit) potency Ramä then carries the function of His glance as His unpolluted ever-submissive potency. The deluding energy as the maidservant of the spiritual (cit) potency Ramä, serves the manifested plenary portion of Godhead consorted with Ramä, the time energy representing the force of activity and instrumentality of Ramä; hence there is found the process of masculinity or the creative force.

TEXT 8

fu; fr% I k jeknoh rrfiz k r}'ka rnk A
 rfYyÄa Hlxoku~ 'kEHkq; k}r: i% I ukru% û
 ; k ; kfu% I ki jk' kfä% dkekhta eg¼j% ûŠû

*niyatiù sä ramä devi
 tat-priyä tad-vaçaà tadä
 tal-liì gaà bhagavän çambhur
 jyoti-rüpaù sanätanaù
 yä yoniù säparä çaktiù
 kämo bëjaà mahad dhareù*

SYNONYMS

niyatiü—the regulator; sä—she; ramä—the spiritual potency; devi—the goddess; tat—of Him; priyä—beloved; tat—of Him; vaçam—under the control; tadä—then (at the time of creation); tat—of Him; liì gam—the masculine symbol, or manifested emblem; bhagavän—possessing opulences; çambhuü—Çambhu; jyotiü-rüpaü—halo; sanätanaü—eternal; yä—which; yoniü—the symbol of mundane feminine productivity; sa—that; aparä—nonabsolute; çaktiü—potency; kâmaü—the desire; béjam—the seed; mahat—the faculty of perverted cognition; hareü—of the Supreme Lord.

TRANSLATION

[The secondary process of association with Mâyä is described.] Ramädevé, the spiritual [cit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kâñëa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion [sväàça]. This halo is divine Çambhu, 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 Mâyä, the limited, nonabsolute [aparä] 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.

PURPORT

Saì karñäëa possessed of creative desire is the subjective portion of Kâñëa taking the initiative in bringing about the birth of the mundane world. Lying in the causal water as the primal puruñä-avatära He casts His glance towards Mâyä (the limited potency). Such glance is the efficient cause of the mundane creation. Çambhu the symbol of masculine mundane procreation is the dim halo of this reflected effulgence. It is this symbol which is applied to the organ of generation of Mâyä, the shadow of Ramä or the divine potency. The first phase of the appearance of the mundane desire created by Mahä-Viñëu is called the seminal principle of mahat or the perverted cognitive faculty. It is this which is identical with the mental principle ripe for procreative activity. The conception underlying it is that it is the will of the puruñä who creates by

using the efficient and material principles. Efficiency is Māyā or the productive feminine organ. The material principle is Çambhu or the procreative masculine organ. Mahā-Viñëu is puruṇa or the dominating divine person wielding the will. Pradhāna or the substantive principle in the shape of mundane entities, is the material principle. Nature embodying the accommodating principle (ādhāra), is Māyā. The principle of embodied will bringing about the intercourse of the two, is the dominating divine person (puruṇa), subjective portion of Kāñëa, the manifestor of the mundane world. All of these three are creators. The seed of amorous creative desire in Goloka, is the embodiment of pure cognition. The seed of sex desire to be found in this mundane world, is that of Kälé, etc., who are the shadows of the divine potency. The former, although it is the prototype of the latter, is located very far from it. The seed of the mundane sex desire is the perverted reflection in this mundane world of the seed of the original creative desire. The process of the appearance of Çambhu is recorded in the tenth and fifteenth çlokas.

TEXT 9

fyĀ; kš; kRRedk tkrk bek ekgš ojh iztk% û<û

*liḡ ga-yony-ātmikā jātā
imā māheçvaré-prajäù*

SYNONYMS

liḡ ga—of the mundane masculine generative organs; yoni—and of the mundane feminine generative organs; ātmikäù—as the embodiment; jätäù—born; imäù—these; māheçvaré—of the consort of the great lord of this mundane world; prajäù—the offspring.

TRANSLATION

All offspring of the consort of the great lord [Maheçvara] of this mundane world are of the nature of the embodiment of the mundane masculine and feminine generative organs.

PURPORT

The full quadrantal extension of the Supreme Lord, is His majesty. Of this the triquadrantal extensions of unlamenting, nonperishing and nonapprehending situations constitute the majesties of the realms of Vaikuëöha and Goloka, etc. In this

temporal realm of Mâyā devas and men, etc.—all these together with all mundane worlds—are the great majesties of the limited potency. All these entities are embodiments of the masculine and feminine organs of generation by the distinction of efficient and material causal principles; or, in other words, they are produced by the process of sexual intercourse between the male and female organs of generation. All the information that has been accumulated by the agency of the sciences of this world, possesses this nature of sexual co-union. Trees, plants and even all insentient entities are embodiments of the co-union of male and female. The feature that is of special significance is that although such expressions as “the generative organs of male and female” are indecorous yet in scientific literature these words, expressing the above-mentioned principles, are exceedingly wholesome and productive of abiding value. Indecorum is merely an entity pertaining to the external custom of society. But science, and specially the highest science, cannot destroy the true entity by deference to social custom. Wherefore, in order to demonstrate the seed of mundane sex desire, the basic principle of this phenomenal world, the use of those identical words is indispensable. By the use of all these words only the masculine energy or the predominating active potency. and female energy or the predominated active potency. are to be understood.

TEXT 10

'kfäeku- i # "k% I ks ; a fyĀ: i h egš oj% A
rfLellukfoj HkñYyĀs egkfo". kq̄ zRi fr% ûf0û

*çaktimän puruñau so 'yaà
lii ga-rüpe maheçvaraù
tasminn ävirabhül lii ge
mahä-viñëur jagat-patiù*

SYNONYMS

çaktimän- joined to his female consort; puruñau—person; saù—he; ayam—this; lii ga-rüpe—in the form of the male generating organ; mahä-éçvaraù—Çambhu, the lord of this mundane world; tasmin—in that; ävirabhüt—manifested; lii ge—in the manifested emblem; mahä-viñëuù—Mahä-Viñëu; jagat-patiù—the Lord of the world.

TRANSLATION

The person embodying the material causal principle, viz., the great lord of this mundane world [Maheçvara] Çamhhu, in the form of the male generating organ, is joined to his female consort the limited energy [Mâyä] as the efficient causal principle. The Lord of the world Mahä-Viñëu is manifest in him by His subjective portion in the form of His glance.

PURPORT

In the transcendental atmosphere (para-vyoma), where spiritual majesty preponderates, there is present Çré Nārāyaëa who is not different from Kāñëa. Mahä-Saï karñäëa, subjective plenary facsimile of the extended personality of Çré Nārāyaëa, is also the divine plenary portion of the propagatory embodiment of Çré Kāñëa. By the power of His spiritual energy a plenary subjective portion of Him, eternally reposing in the neutral stream of Virajā forming the boundary between the spiritual and mundane realms, casts His glance, at creation, unto the limited shadow potency. Mâyä, who is located far away from Himself. Thereupon Çambhu, lord of pradhäna embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Mâyä, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahä-Viñëu representing the direct spiritual power of Kāñëa. Therefore, the principle of mahat, or the perverted cognitive faculty, is produced only when the subjective plenary portion of Kāñëa, viz., the prime divine avatära Mahä-Viñëu who is the subjective portion of Saï karñäëa, Himself the subjective portion of Kāñëa, is propitious towards the active mutual endeavors of Mâyä, Çiva's consort (çakti), and pradhäna or the principle of substantive mundane causality. Agreeably to the initiative of Mahä-Viñëu the consort of Çiva creates successively the mundane ego (ahaï kära), the five mundane elements (bhütas) viz., space etc., their attributes (tanmätras) and the limited senses of the conditioned soul (jéva). The constituent particles, in the form of pencils of effulgence of Mahä-Viñëu, are manifest as the individual souls (jévas). This will be elaborated in the sequel.

TEXT 11

I gò' kh"kkZ i # "k% I gòk{k% I gòikr~ A
I gòckgfi' okRek I gòkd k% I gòl % ûffû

sahasra-çérñā puruñāu
sahasrākñāu sahasra-pāt
sahasra-bāhur viçvātmā
sahasrā̀çaù sahasra-süù

SYNONYMS

sahasra-çérñā—possessing thousands of heads; puruñāu—Lord Mahā-Viñëu, the first puruñā-avatāra; sahasra-akñāu—possessing thousands of eyes; sahasra-pāt—possessing thousands of legs; sahasra-bāhuù—possessing thousands of arms; viçva-ātmā—the Supersoul of the universe; sahasra-àçaù—the source of thousands of avatāras; sahasra-süù—the creator of thousands of individual souls.

TRANSLATION

The Lord of the mundane world, Mahā-Viñëu, possesses thousands of thousands of heads, eyes, hands. He is the source of thousands of thousands of avatāras in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.

PURPORT

Mahā-Viñëu, the object of worship of the hymns of all the Vedas, is possessed of an infinity of senses and potencies, and He is the prime avatāra-puruñā, the source of all the avatāras.

TEXT 12

ukjk; .k% I Hkxokuki LrLekr~ I ukrukr~ A
vkfojkl hr~ dkj .k. k% fufek% I d"lz kkRed% û
; kxfuæka xrlrflEu~ I gòk k% Lo; a egku~ ûf „ û

nārāyaëaù sa bhagavān
āpas tasmāt sanātanāt
āvīrāsēt kāraëärëo
nidhiù saì karñāëätmakaù
yoga-nidrā̀ gatas tasmin
sahasrā̀çaù svayà mahān

SYNONYMS

nārāyaëaù—named Nārāyaëa; saù—that; bhagavān—Supreme Personality of Godhead, Mahā-Viñëu; äpaù—water; tasmät—from that; sanātanät—eternal person; äviräsët—has sprung; kâraëa-arëaù—the Causal Ocean; nidhiù—expanse of water; saì karñäëa-ätmakaù—the subjective portion of Saì karñäëa; yoga-nidrām gataù—in the state of deep sleep; tasmin—in that (water); sahasra-aàçaù—with thousands of portions; svayam—Himself; mahān—the Supreme Person.

TRANSLATION

The same Mahā-Viñëu is spoken of by the name of “Nārāyaëa” in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saì karñäëa who abides in paravyoma, the above supreme puruñä with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean.

PURPORT

Yoga-nidrā (divine sleep) is spoken of as ecstatic trance which is of the nature of the bliss of the true subjective personality. The above-mentioned Ramädevé is yoga-nidrā in the form of Yogamäyā.

TEXT 13

rnjkefcy & tkyškq chta l d"kl; p A
gëku; .Mkfu tkrkfu egkHkrkòrkfu rq ûf...û

*tad-roma-bila jāleñu
béjaà saì karñäëasya ca
haimāny aëöäni jätāni
mahā-bhütāvātāni tu*

SYNONYMS

tat—of Him (Mahā-Viñēu); *roma-bila-jāleñu*—in the pores of the skin; *béjam*—the seeds; *saī karñāēasya*—of Saī karñāēa; *ca*—and; *haimāni*—golden; *aëòāni*—eggs or sperms; *jāta-ni*—born; *mahā-bhūta*—by the five great elements; *āvātāni*—covered; *tu*—certainly.

TRANSLATION

The spiritual seeds of Saī karñāēa existing in the pores of skin of Mahā-Viñēu, are born as so many golden sperms. These sperms are covered with five great elements.

PURPORT

The prime divine avatāra lying in the spiritual Causal Ocean is such a great affair that in the pores of His divine form spring up myriads of seeds of the universes. Those series of universes are the perverted reflections of the infinite transcendental region. As long as they remain embedded in His divine form they embody the principle of spiritual reflection having the form of golden eggs. Nevertheless by the creative desire of Mahā-Viñēu the minute particles of the great elements, which are constituents of the mundane efficient and material causal principles, envelop them. When those golden sperms, coming out with the exhalation of Mahā-Viñēu, enter into the unlimited accommodating chamber of the limited potency (Māyā) they become enlarged by the nonconglomerate great elements.

TEXT 14

i R; . Mepeñka kñsñka kññ~ fo' kfr Lo; e~ A
I gòewkkz fo' okRek egkfo". k% I ukru% ûftû

*praty-aëòam evam ekäàçäd
ekäàçäd viçati svayam
sahasra-mürdhä viçvätmä
mahä-viñēuù sanätanaù*

SYNONYMS

prati—each; aëòam—egglike universe; evam—thus; eka-aàçät eka-aàçät—as His own separate subjective portions; viçati—enters; svayam—personally; sahasra-mürdhä—possessing thousands of heads; viçva-ätmä—the Supersoul of the universe; mahä-viñëuù—Mahä-Viñëu; sanätanaù—eternal.

TRANSLATION

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

PURPORT

Mahä-Viñëu lying in the spiritual Causal Ocean is the subjective portion of Mahä-Saì karñäëa. He entered, as His own subjective portions, into those universes. These individual portions all represent the second divine puruñä lying in the ocean of conception and is identical with Mahä-Viñëu in every respect. He is also spoken of as the divine guide, from within, of all souls.

TEXT 15

okekÂknl `tnfo". kq nf{k. kkÂkr~ i ztki fre~ A
T; ksrÿyÂe; a 'kEHkq dph's' kknokl `tr~ ûf†û

*vämäi gäd asâjad viñëuà
dakñiëäi gät prajäpatim
jyotir-lii ga-mayaà çambhuà
kürca-deçäd aväsâjat*

SYNONYMS

*väma-aì gät—from His left limb; asâjat—He created; viñëum—Lord Viñëu; dakñiëa-
aì gät—from His right limb; prajäpatim—Hiraëyagarbha Brahmä; jyotiù-lii ga—the
divine masculine manifested halo; mayam—"comprising; çambhum—Çambhu; kürca-
deçät—from the space between His two eyebrows; aväsâjat—He created.*

TRANSLATION

The same Mahā-Viñëu created Viñëu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Çambhu, the divine masculine manifested halo.

PURPORT

The divine puruñā, lying in the ocean of milk, the same who is the regulator of all individual souls, is Çré Viñëu; and Hiraëyagarbha, the seminal principle, the portion of the Supreme Lord, is the prime progenitor who is different from the four-faced Brahmā. This same Hiraëyagarbha is the principle of seminal creating energy of every Brahmā belonging to each of the infinity of universes. The divine masculine manifested halo, Çambhu, is the plenary manifestation of his prototype Çambhu, the same as the primary divine masculine generative symbol Çambhu whose nature has already been described. Viñëu is the integral subjective portion of Mahā-Viñëu. Hence He is the great Lord of all the other lords. The progenitor (Brahmā) and Çambhu are the dislocated portions of Mahā-Viñëu. Hence they are gods with delegated functions. His own potency being on the left side of Godhead, Viñëu appears in the left limb of Mahā-Viñëu from the unalloyed essence of His spiritual (cit) potency. Viñëu, who is Godhead Himself, is the inner guiding oversoul of every individual soul. He is the Personality of Godhead described in the Vedas as being of the measure of a thumb. He is the nourisher. The karmés (elevationists) worship Him as Nārāyaëa, the Lord of sacrifices, and the yogés desire to merge their identities in Him as Paramātmā, by the process of their meditative trance.

TEXT 16

ṅgāḁkjkReda fo'oa rLeknrnθ; tk; r ûf^û

*ahaì kārātmakaà viçvaà
tasmād etad vyajāyata*

SYNONYMS

ahaì kārā—the mundane egotistic principle; ātmakam—enshrining; viçvam—universe; tasmāt—from that (Çambhu); etat—this; vyajāyata—has originated.

TRANSLATION

The function of Çambhu in relation to jévas is that this universe enshrining the mundane egotistic principle has originated from Çambhu.

PURPORT

The basic principle is the Supreme Lord Himself who is the embodiment of the principle of existence of all entities devoid of separating egotisms. In this mundane world the appearance of individual entities as separated egotistic symbols, is the limited perverted reflection of the unalloyed spiritual (cit) potency; and, as representing the primal masculine divine generative function Çambhu, it is united to the accommodating principle, viz., the mundane female organ which is the perverted reflection of the spiritual (cit) potency, Ramādevé. At this function Çambhu is nothing but the mere material causal principle embodying the extension in the shape of ingredient as matter. Again when in course of the progressive evolution of mundane creation each universe is manifested, then in the principle of Çambhu, born of the space between the two eyebrows of Viñëu, there appears the manifestation of the personality of Rudra; yet under all circumstances Çambhu fully enshrines the mundane egotistic principle. The innumerable jévas as spiritual particles emanating from the oversoul in the form of pencils of rays of effulgence, have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. They are then incorporated into the realm of Vaikuëha. But when they desire to lord it over Mâyä, forgetting their real identity. the egotistic principle Çambhu entering into their entities makes them identify themselves as separated enjoyers of mundane entities. Hence Çambhu is the primary principle of the egotistic mundane universe and of perverted egotism in jévas that identifies itself with their limited material bodies.

TEXT 17

vFk rSL=foèkòr kshykeqgr% fdy A
; kxfuæk Hkxorh rL; Jhfjo I Ârk ûf%û

*atha tais tri-vidhair veçair
lélâm udvahataù kila
yoga-nidrä bhagavaté
tasya çrér iva saì gatä*

SYNONYMS

atha—thereupon; *taiù*—with those; *tri-vidhaiù*—threefold; *veçaiù*—forms; *léläm*—pastimes; *udvahataù*—carrying on; *kila*—indeed; *yoga-nidrä*—Yoganidrä; *bhagavaté*—full of the ecstatic trance of eternal bliss; *tasya*—of Him; *çrëù*—the goddess of fortune; *iva*—like; *saì gatä*—consorted with.

TRANSLATION

Thereupon the same great personal Godhead, assuming the threefold forms of Viñëu, Prajâpati and Çambhu, 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 Mahä-Viñëu, prefers to consort with the goddess Yoganidrä, the constituent of His own spiritual [cit] potency full of the ecstatic trance of eternal bliss appertaining to His own divine personality.

PURPORT

The dislocated portions of the Divinity, viz., Prajâpati and Çambhu, both identifying themselves as entities who are separate from the divine essence, sport with their respective nonspiritual (acit) consorts, viz., Sävitré-devé and Umä-devé, the perverted reflections of the spiritual (cit) potency. The Supreme Lord Viñëu is the only Lord of the spiritual (cit) potency. Ramä or Lakîmé.

TEXT 18

fI I {kk; ka rrrks ukHks.rL; i ùa fofu; ž kS A
rllukya geufyua cã.kks ykdeÚre- ûfŠû

sisâkñâyäà tato nâbhes
tasya padmaà viniryayau
tan-nâlaà hema-nalinaà
brahmaëo lokam adbhutam

SYNONYMS

sisākāyām—when there was the will to create; *tataù*—then; *nābheù*—from the navel; *tasya*—of Him; *padmam*—a lotus; *viniryayau*—came out; *tat-nālam*—its stem; *hema-nalēnam*—like a golden lotus; *brahmaëaù*—of Brahmā; *lokam*—the abode; *adbhutam*—wonderful.

TRANSLATION

When Viñëu 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 Brahmā representing Brahmāloka or Satyaloka.

PURPORT

“Gold” here means the dim reflection of pure cognition.

TEXT 19

rùokfu i 0oZ < kfu dkj. k kfu ijLi je~ A
 l eok; ki z ks k Pp fofHkUukfu i Fkd~ i Fkd~ û
 fpPNDR; k I T tekuks Fk Hkxokukfni # "k% A
 ; kst ; u~ ek; ; k noks ; ksfuækedYi ; r~ ûf < û

tattväni pürva-rüòhäni
käraëäni parasparam
samaväyāprayogāc ca
vibhinnäni pāthak pāthak
cic-chaktyā sajjamāno 'tha
bhagavān ädi-püruñau
yojayan mäyayā devo
yoga-nidrām akalpayat

SYNONYMS

tattvāni—elements; pūrva-rūhāni—previously created; kāraëāni—causes; parasparam—mutually; samavāya—of the process of conglomeration; aprayogāt—from the nonapplication; ca—and; vibhinnāni—separate; pāthak pāthak—one from another; cit-çaktyā—with His spiritual potency; sajjamānaù—associating; atha—then; bhagavān—the Supreme Personality of Godhead; ādi-pūruṅāù—the primal Godhead; yojayan—causing to join; māyayā—with Māyā; devaù—the Lord; yoga-nidrām—Yoganidrā; akalpayat—He consorted with.

TRANSLATION

Before their conglomeration the primary elements in their nascent state remained originally separate entities. Nonapplication of the conglomeration process is the cause of their separate existence. Divine Mahā-Viñëu, primal Godhead, through association with His own spiritual [cit] potency, moved Māyā and by the application of the conglomeration principle created those different entities in their state of cooperation. And after that He Himself consorted with Yoganidrā by way of His eternal dalliance with His spiritual [cit] potency.

PURPORT

Mayādhyakñëä prakātiù süyate sa-carācaram: [Bg. 9.10] “The mundane energy prakāti gives birth to this universe of animate and inanimate beings by My direction.” The purport of this çloka of the Gētā is that Māyā, the perverted reflection of spiritual (cit) potency, was at first inactive and her extension of matter constituting the material cause was also in the separately dislocated state. In accordance with the will of Kāñëä this world is manifested as the resultant of the union of the efficient and the material causal principles of Māyā. In spite of that, the Supreme Lord Himself remains united with His cit potency, Yoganidrā. The word yoganidrā or yogamāyā indicates as follows: The nature of cit potency is manifestive of the Absolute Truth, while the nature of her perverted reflection, Māyā, is envelopment in the gloom of ignorance. When Kāñëä desires to manifest something in the mundane ignorance-wrapped affairs, He does this by the conjunction of His spiritual potency with His inactive nonspiritual potency. This is known as Yogamāyā. It carries a twofold notion, namely, transcendental notion and mundane inert notion. Kāñëä Himself, His subjective portions and those jévas who are His unalloyed separated particles, realize the transcendental notion in that conjunction, while conditioned souls feel the mundane inert notion. The external coating of transcendental knowledge in the conscious

activities of conditioned souls, bears the name of Yoganidrā. This is also an influence of the cit potency of the Divinity. This principle will be more elaborately considered hereafter.

TEXT 20

; kstf; Rok rḡ rku; 0 i foosk Lo; a xḡke~ A
xḡka i fo"Vs r fLeLrḡ thokRek i frcḡ; rs ũ,, Oũ

*yojayivā tu tāny eva
praviveṣa svayaà guhām
guhāà praviñōe tasmiàs tu
jēvātmā pratibudhyate*

SYNONYMS

yojayivā—after conglomerating; tu—then; tāni—them; eva—certainly; praviveṣa—He entered; svayam—Himself; guhām—the hidden cavity; guhām—the hidden cavity; praviñōe—after He entered; tasmin—within that; tu—then; jēva-ātmā—the jēvas; pratibudhyate—were awakened.

TRANSLATION

By conglomerating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate [viraò-vigraha]. At that time those jēvas who had lain dormant during the cataclysm were awakened.

PURPORT

The word guhā (hidden cavity) bears various interpretations in the ṣāstras. In some portions the nonmanifestive pastimes of the Lord is called guhā and elsewhere the resting place of the indwelling spirit of all individual souls, is named guhā. In many places the inmost recesses of the heart of each individual is termed guhā. The main point is that the place which is hidden from the view of men in general, is designated guhā. Those jēvas that were merged in Hari at the end of the life of Brahmā in the great cataclysm during the preceding great age of the universe, reappeared in this world in accordance with their former fruitive desires.

TEXT 21

ī fuR; ks fuR; ī EcUèk% iñ fr'p ijsō īk ū,,fû

*sa nityo nitya-sambandhaù
prakâtiç ca paraiva sä*

SYNONYMS

saù—that (jéva); nityaù—eternal; nitya-sambandhaù—possessing an eternal relationship; prakâtiù—potency; ca—and; parä—spiritual; eva—certainly; sä—that.

TRANSLATION

The same jéva 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.

PURPORT

Just as the sun is eternally associated with his rays so the transcendental Supreme Lord is eternally joined with the jévas. The jévas are the infinitesimal particles of His spiritual effulgence and are, therefore, not perishable like mundane things. Jévas, being particles of Godhead's effulgent rays, exhibit on a minute scale the qualities of the Divinity. Hence jévas are identical with the principles of knowledge, knower, egoism, enjoyer, meditator and doer. Kâñëa is the all-pervading, all-extending Supreme Lord; while jévas have a different nature from His, being His atomic particles. That eternal relationship consists in this that the Supreme Lord is the eternal master and jévas are His eternal servants. Jévas have also sufficient eligibility in respect of the mellow quality of the Divinity. *Apareyam itas tv anyäà prakâtià viddhi me paräm.* By this verse of the Gétä it is made known that jévas are His transcendental potency. All the qualities of the unalloyed soul are above the eightfold qualities such as egotism, etc., pertaining to His acit potency. Hence the jéva potency, though very small in magnitude, is still superior to acit potency or Mäyä. This potency has another name, viz., taöasthä or marginal potency, being located on the line demarcating the spheres of the spiritual and mundane potencies. He is susceptible to the influence of the material energy owing to his small magnitude. But so long as he remains submissive to Kâñëa, the Lord of Mäyä, he is not liable to the influence of Mäyä. The worldly afflictions, births and rebirths are the concomitants of the fettered condition of souls fallen into the clutches of the deluding potency from a time that has no beginning.

TEXT 22

oā I oRēI EcUēka ukH; ka i ūa gjjHkur~ A
r= cākhkonHkij 'prōh preṭk% ū,, ū

*evaà sarvātma-sambandhaà
nābhyāà padmaà harer abhüt
tatra brahmābhavad bhüyaç
catu-vedi catur-mukhaù*

SYNONYMS

evam—thus; sarva-ätma—with all souls; sambandham—related; nābhyām—from the navel; padmam—a lotus; hareù—of Viñëu; abhüt—sprung up; tatra—there; brahmā—Brahmä; abhavat—was born; bhüyaù—again; catu-vedé—versed in the four Vedas; catu-mukhaù—four-faced.

TRANSLATION

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

PURPORT

The same divine lotus originating from the divine person entered into the hidden recess, is the superior plane of aggregation of all individual souls. The four-faced Brahmä, the image of self-enjoyment, derives his origin from the prototype Brahmä or Hiraëyagarbha, the mundane seminal principle, who regards the aggregate of all mundane entities as his own proper body. The delegated godship of Brahmä as well as his being the dislocated portion of Kāñëa, are also established.

TEXT 23

I ´tkrks HkxopNäîk rRdkya fdy pksnr% A
fl I {kk; ka efra pØs i wZ I ùdkjI ùI re~ ū
nn' kZ dōya èokura ukU; r~ fdefi I oR% ū,,...ū

*sai jāto bhagavac-chaktyā
tat-kālaà kila coditaù
sisākñāyāà matià cakre
pūrva-saàskāra-saàskātaù
dadarça kevalaà dhvāntaà
nānyat kim api sarvataù*

SYNONYMS

sai jātaù—on being born; bhagavat-çaktyā—by the divine potency; tat-kālam—at that time; kila—indeed; coditaù—being guided; sisākñāyām—to the act of creation; matim—his mind; cakre—turned; pūrva-saàskāra-saàskātaù—under the impulse of previous impressions; dadarça—he saw; kevalam—only; dhvāntam—darkness; na—not; anyat—else; kim api—anything; sarvataù—in every direction.

TRANSLATION

On coming out of the lotus, Brahmā, being guided by the divine potency tuned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.

PURPORT

Brahmā's impulse for creation arises solely from his previous impressions. All jēvas get their nature conformably to their impressions of previous births and accordingly their activity can have a beginning. It is called "the unseen" or the result of one's previous deeds. His natural impulse is formed according to the nature of the deeds done by him in the previous kalpa. Some of the eligible jēvas also attain to the office of Brahmā in this way.

TEXT 24

mokp iġrLrLeS rL; fn0; k I jLorh A
dke ĩ ".kk; xkfouln&³s xki ht u bR; fi ũ
oYyHkk; fi z k oÊeD=a rs nkL; fr fi z e- ũ,, tũ

*uvāca puratas tasmai
tasya divya sarasvaté
kāma-kāñēāya govinda
he gopé-jana ity api
vallabhāya priyā vahner
mantram te dāsyati priyam*

SYNONYMS

uvāca—said; purataù—in front; tasmai—to him; tasya—of Him (the Supreme Lord); divyā—divine; sarasvaté—the goddess of learning; kāma—the kāma-béja (kléà); kāñēāya—to Kāñēa; govinda—govindāya, to Govinda; he—O; gopé-jana—of the gopés; iti—thus; api—also; vallabhāya—to the dear one; priyā vahneù—the wife of Agni, Svähā (the word svähā is uttered while offering oblations); mantram—mantra; te—to you; dāsyati—will give; priyam—the heart's desire.

TRANSLATION

Then the goddess of learning Sarasvaté, the divine consort of the Supreme Lord, said thus to Brahmā who saw nothing but gloom in all directions, "O Brahmā, this mantra, viz., kléà kāñēāya govindāya gopé-jana-vallabhāya svähā, will assuredly fulfill your heart's desire."

PURPORT

The mantra, consisting of the eighteen divine letters prefixed by the kāma-béja, is alone superexcellent. It has a twofold aspect. One aspect is that it tends to make the pure soul run after all-attractive Çré Kāñēa, the Lord of Gokula and the divine milkmaids. This is the acme of the spiritual tendency of jévas. When the devotee is free from all sorts of mundane desires and willing to serve the Lord he attains the fruition of his heart's desire, viz., the love of Kāñēa. But in the case of the devotee who is not of unmixed aptitude this superexcellent mantra fulfills his heart's desire also. The transcendental kāma-béja is inherent in the divine logos located in Goloka; and the kāma-béja pervertedly reflected in the worldly affairs satisfies all sorts of desires of this mundane world.

TEXT 25

ri LRoa ri , ru ro fl f¼Hkto"; fr û,, ‡û

*tapas tvaà tapa etena
tava siddhir bhaviṅyati*

SYNONYMS

tapaù—spiritual austerity; tvam—you; tapa—practice; etena—by this; tava—your; siddhiù—fulfillment; bhaviṅyati—will be.

TRANSLATION

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

PURPORT

Its purport is clear.

TEXT 26

vFk r's I I qpja i b. ku- xksolne0; ; e~ A
'or}hi i fra 'i ". ka xksykdLFka i jkRi je~ û
i ð' R; k xqk: fi .; k : fi .; k i ,; ð kfl re~ A
I gònyl Ei Uus dksV fd 'tYdcñgrs û
Hkief' pürkef. k Lr= d£. kdkjs egkl us A
I ekl hua fpnkulna T; ksr: ia I ukrue~ û
' kCncãe; a os kq okn; Ura eq[kkEcqt's A
foykfl uhx. koira Lo% Loj d ksfHk"Vre~ û,, ^û

*atha tepe sa suciraà præan govindam avyayam
çvetadvépa-patià kãñëaà goloka-sthaà parät param
prakâtyä guëa-rüpiëyâ rüpiëyâ paryupäsitam
sahasra-dala-sampanne koöi-kii jalka-bâàhite
bhümiç cintämaëis tatra karëikäre mahäsane*

*samāsénaà cid-ānandaà jyoti-rūpaà sanātanam
çabda-brahma-mayaà veëuà vādayantaà mukhāmbuje
vilāsiné-gaëa-vātaà svaiù svair aàçair abhiñōutam*

SYNONYMS

atha—then; tepe—practiced austerity; saù—he (Brahmā); suciram—for a long time; prēan—satisfying; govindam—Govinda; avyayam—imperishable; çvetadvépa-patim—the Lord of Çvetadvépa; kâñëam—Kâñëa; goloka-stham—situated in Goloka; parāt param—the greatest of all; prakātyā—by the external energy; guëa-rūpiëyā—embodying all mundane qualities; rūpiëyā—possessing form; paryupāsitam—worshiped from outside; sahasra-dala-sampanne—on a lotus of a thousand petals; koöi-kii'jalka—by millions of filaments; bâàhite—augmented; bhümiù—the land; cintāmaëiù—magical touchstone; tatra—there; karëikäre—on the whorl; mahä-āsane—on a great throne; samāsënam—seated; cit-ānandam—the form of transcendental bliss; jyotiù-rüpam—the form of effulgence; sanātanam—eternal; çabda-brahma—divine sound; mayam—comprising; veëum—the flute; vādayantam—playing; mukha-ambuje—at His lotus mouth; vilāsiné-gaëa—by the gopëes; vātam—surrounded; svaiù svaiù—own respective; aàçaiù—by subjective portions; abhiñōutam—worshiped.

TRANSLATION

Brahmā, being desirous of satisfying Govinda, practiced the cultural acts for Kâñëa in Goloka, Lord of Çvetadvépa, 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 Çré Kâñëa, the form of eternal effulgence of transcendental bliss, playing on His divine flute resonant with the divine sound, with His lotus mouth. He is worshiped by His amorous milkmaids with their respective subjective portions and extensions and also by His external energy [who stays outside] embodying all mundane qualities."

PURPORT

Although the object of meditation is fully transcendental, yet owing to her nature which is permeated with the quality of active mundane hankering, Mäyā, the nonspiritual potency of Kâñëa, embodying the principles of mixed sattva, rajas, and tamas, in the forms of Durgä, and other nonspiritual powers, meditated on the

Supreme Lord Kāñëa as the object of their worship. So long as there is any trace of mundane desire in one's heart, it is the object of worship of Mâyädevé (Durgä) who has to be worshiped by such a person; nevertheless the fulfillment of one's heart's desire results from the worship of the object of worship of Mâyädevé, and not from the worship of Mâyädevé herself. This is in accordance with the çloka, akāmaù sarva-kāmo vä mokñā-kāma udāra-dhiù/ tévreëa bhakti-yogena yajeta puruñāà param [SB 2.3.10]. The meaning of this çloka of the Bhāgavatam is that though other gods, as distinct manifestations of the Supreme Lord, are bestowers of sundry specific boons, yet a sensible person should worship the all powerful Supreme Lord, giver of all good, with unalloyed devotion, without worshiping those mundane gift-giving deities. Accordingly. Brahmä meditated upon Kāñëa in Goloka, the object of the worship, from a distance, of Mâyädevé. True devotion is unalloyed devotional activity free from all mundane desire. The devotion of Brahmä, etc., is not unmixed devotion. But there is a stage of unmixed predilection even in devotion for the attainment of one's selfish desire. This has been fully described in the concluding five çlokas of this work. That is the easiest method of divine service, prior to the attainment of self-realization, by fallen souls.

TEXT 27

vFk os kq uuknL; =; heñke; h xfr% A
 LQj Urh i foos' kk' kq eq kC tkfu Lo; EHkø% û
 xk; =ha xk; rLrLeknfèkxR; I jkst t% A
 I Ì r' p k f n x # . k k f } t r k e x e ù k r % û , , % d û

*atha veëu-ninädasya
 trayé-mürti-mayé gatiù
 sphuranté praviveçäçu
 mukhäbjäni svayambhuvaù
 gäyatrèà gäyatas tasmäd
 adhigatya sarojajau
 saàskâtaç cädi-gunuëä
 dvijatäm agamat tataù*

SYNONYMS

atha—then; veëu-ninādasya—of the sound of the flute; trayé-mūr̥ti-mayé—the mother of the three Vedas; gatiù—the means (the Gāyatré mantra); sphuranti—being made manifest; praviveça—entered; āçu—quickly; mukha-abjāni—the lotus faces; svayambhuvaù—of Brahmā; gāyatrém—the Gāyatré; gāyataù—sounding; tasmāt—from Him (Çré Kāñëa); adhigatya—having received; saroja-jaù—the lotus-born (Brahmā); saàskātaù—initiated; ca—and; ādi-guruëä—by the primal preceptor; dvijatām—the status of the twice-born; agamat—attained; tataù—thereafter.

TRANSLATION

Then Gāyatré, mother of the Vedas, being made manifest, i.e. imparted, by the divine sound of the flute of Çré Kāñëa, entered into the lotus mouth of Brahmā, born from himself, through his eight ear-holes. The lotus-born Brahmā having received the Gāyatré, sprung from the flute-song of Çré Kāñëa, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.

PURPORT

The sound of Kāñëa's flute is the transcendental blissful sound; hence the archetype of all Veda, is present in it. The Gāyatré is Vedic rhythm. It contains a brief meditation and prayer. Kāma-gāyatré is the highest of all the Gāyatrés, because the meditation and prayer contained in it are full of the perfect transcendental sportive activities which are not to be found in any other Gāyatré. The Gāyatré that is attained as the sequel of the eighteen-lettered mantra is kāma-gāyatré which runs thus: kléà kāma-devāya vidmahe puñpa-bäëāya dhémahi tan no 'naì gaù pracodayāt. In this Gāyatré, the realization of the transcendental pastimes of Çré Gopëjana-vallabha after perfect meditation and the prayer for the attainment of the transcendental god of love are indicated. In the spiritual world there is no better mode of endeavor for securing the superexcellent rasa-bedewed love. As soon as that Gāyatré entered into the ear-holes of Brahmā, he became the twice-born and began to chant the Gāyatré. Whoever has received the same Gāyatré in reality, has attained his spiritual rebirth. The status of a twice-born that is obtained in accordance with one's worldly nature and lineage, by the fettered souls in this mundane world, is far inferior to that of the twice-born who obtains admission into the transcendental world; because the initiation or acquisition of transcendental birth as a result of spiritual initiation is the highest of glories in as much as the jëva is thereby enabled to attain to the transcendental realm.

TEXT 28

trayyāḥ kāmā-gāyatrīḥ fofekfoKkr r'Uol kxj% A
r'Vko onl kjs k Lrks-s kkuṣu dśkoe- ũ,, Šŭ

*trayyā prabuddho 'tha vidhir
viji āta-tattva-sāgaraḥ
tuñāva veda-sāreḥ
stotreḥ anena keçavam*

SYNONYMS

trayyā—by the embodiment of the three Vedas; prabuddhaḥ—enlightened; atha—then; vidhiḥ—Brahmā; viji āta—acquainted with; tattva-sāgaraḥ—the ocean of truth; tuñāva—worshiped; veda-sāreḥ—which is the essence of all Vedas; stotreḥ—by the hymn; anena—this; keçavam—Çré Kāñḥa.

TRANSLATION

Enlightened by the recollection of that Gāyatrī, embodying the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Çré Kāñḥa, the essence of all Vedas, with this hymn.

PURPORT

Brahmā thought thus within himself, "By the recollection of kāmā-gāyatrī it seems to me that I am the eternal maidservant of Kāñḥa." Though the other mysteries in regard to the condition of the maidservant of Kāñḥa were not revealed to him, Brahmā, by dint of his searching self-consciousness, became well acquainted with the ocean of truth. All the truths of the Vedas were revealed to him and with the help of those essences of the Vedas he offered this hymn to the Supreme Lord Çré Kāñḥa. Çrémān Mahāprabhu has taught this hymn to His favorite disciples in as much as it fully contains all the transcendental truths regarding the Vaiñḥava philosophy. Readers are requested to study and try to enter into the spirit of his hymn with great care and attention, as a regular daily function.

TEXT 29

fpUrkf.ki djl ùl q dYi o{k&
y{kkor'skq I gHkhj fHki ky; Ure~ A
y{ehl gò'krI EHkæl Ø; ekua
xksolnekfni # "ka rega Hktkfe û,, <û

*cintāmaëi-prakara-sadmasu kalpa-vākñā-
lakñāvâteñu surabhir abhipālayantam
lakñimé-sahasra-çata-sambhrama-sevyamānaà
govindam ädi-puruñāà tam ahaà bhajāmi*

SYNONYMS

cintāmaëi—touchstone; prakara—groups made of; sadmasu—in abodes; kalpa-vākñā—of desire trees; lakñā—by millions; ävâteñu—surrounded; surabhiù—surabhi cows; abhipālayantam—tending; lakñimé—of goddesses of fortune; sahasra—of thousands; çata—by hundreds; sambhrama—with great respect; sevyamānam—being served; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

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

but the kâma-dhenus of Goloka pour forth oceans of milk in the shape of the fountain of love showering transcendental bliss that does away with the hunger and thirst of all pure devotees. The words lakña and sahasra-çata signify endless numbers. The word sambhrama or sädara indicates “being saturated with love.” Here lakñimé denotes gopé. Ädi-puruña means, “He who is the primeval Lord.”

TEXT 30

os ka Do. kUrejfolnnyk; rk{ka
ogkõrd efl rkEcml ðnjka~ A
dÜni ZksVdeuh; fo' k'sk' kka
xksfolnekfni # "ka rega Hk tkfe û...0û

*veëuà kvaëantam aravinda-daläyatäkñam-
barhävataàsam asitämbuda-sundarài gam
kandarpa-koöi-kamanéya-viçeña-çobhaà
govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

veëum—the flute; kvaëantam—playing; aravinda-dala—(like) lotus petals; äyata—blooming; akñam—whose eyes; barha—a peacock’s feather; avataàsam—whose ornament on the head; asita-ambuda—(tinged with the hue of) blue clouds; sundara—beautiful; aì gam—whose figure; kandarpa—of Cupids; koöi—millions; kamanéya—charming; viçeña—unique; çobham—whose loveliness; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

The matchless beauty of Kāñëa, the Supreme Lord of Goloka, is being described. Kāñëa, the all-pervading cognition, has a spiritual form of His own. The form of Kāñëa is not a fanciful creation of imagination formed after visualizing the beautiful things of the world. What Brahmā saw in his ecstatic trance of pure devotion, is being described. Kāñëa is engaged in playing upon His flute. That flute by his enchanting musical sound attracts the hearts of all living beings. Just as a lotus petal produces a pleasant sight, so the two beautiful eyes of Kāñëa who causes the manifestation of our spiritual vision, display the unlimited splendor and beauty of His moonlike face. The loveliness that adorns His head with peacock feather figures, the corresponding feature of the spiritual beauty of Kāñëa. Just as a mass of blue clouds offers a specifically soothing, pleasant view, the complexion of Kāñëa is analogously tinged with a spiritual dark-blue color. The beauty and loveliness of Kāñëa is far more enchanting than that of Cupid multiplied a millionfold.

TEXT 31

vkykypplæd&yI nouekY; oā kh&
jRukĀna i z k; dŷydykfoykl e~ A
' ; kea f=HkĀyfyra fu; ri ðk' ka
xksolnekfni # "ka rega Hktkfe ū...fû

*älola-candraka-lasad-vanamälya-vaàçé-
ratnài gadaà praëaya-keli-kalä-viläsam
çyāmaà tri-bhaì ga-lalitaà niyata-prakāçaà
govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

älola—swinging; candraka—with a moon-locket; lasat—beautified; vana-mälya—a garland of flowers; vaàçé—flute; ratna-aì gadam—adorned with jeweled ornaments; praëaya—of love; keli-kalä—in pastimes; viläsam—who always revels; çyämam—Çyāmasundara; tri-bhaì ga—bending in three places; lalitam—graceful; niyata—eternally; prakāçam—manifest; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 32

vÂkfu ; L; I dyflæ; ofÜkeflur
i'; flur ikflur dy; flur fpja txfur A
vkulnfpfle; I nqToyfoxgL;
xksolneknif # "ka rega Hktkfe û...„ û

*aì gäni yasya sakalendriya-vätti-manti
paçyanti pänti kalayanti ciraà jaganti
änanda-cinmaya-sad-ujjvala-vigrahasya
govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

aì gäni—the limbs; yasya—of whom; sakala-indriya—of all the organs; vätti-manti—possessing the functions; paçyanti—see; pänti—maintain; kalayanti—manifest; cira—eternally; jaganti—the universes; änanda—bliss; cit—truth; maya—full of; sat—substantiality; ujjvala—full of dazzling splendor; vigrahasya—whose form; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

For want of a taste of things spiritual, a grave doubt arises in the minds of those who are enchained by worldly knowledge. On hearing a narration of the pastimes of Kāñëa they think that the truth (tattva) regarding Kāñëa is the mental concoction of certain learned scholars, created by their imaginative brains out of material drawn from the mundane principles. With the object of removing this harmful doubt, Brahmā in this and the three following çlokas, after distinguishing between the two things, viz., spirit and matter, in a rational manner, has tried to make one understand the pure lélä of Kāñëa, obtained by his unmixed ecstatic trance. Brahmā wants to say that the form of Kāñëa is all "existence, all-knowledge and all-bliss, whereas all mundane experiences are full of palpable ignorance. Although there is specific difference between the two, the fundamental truth is that spiritual affairs constitute the absolute source. Specification and variegatedness are ever present in it. By them are established the transcendental abode, form, name, quality and sports of Kāñëa. It is only by a person, possessed of pure spiritual knowledge and freedom from any relationship with Mäyā, that those amorous pastimes of Kāñëa can at all be appreciated. The spiritual abode, the seat of pastimes, emanated from the cit potency and formed of cintāmaëi (transcendental philosopher's stone), and the figure of Kāñëa, are all spiritual. Just as Mäyā is the perverted reflection of the spiritual potency, the variegatedness created by Mäyā (ignorance) is also a perverted reflection of spiritual variegatedness. So a mere semblance of the spiritual variegatedness is only noticed in this mundane world. Notwithstanding such semblance the two are wholly different from one another. The unwholesomeness of matter is its defect; but in the spirit there is variegatedness which is free from any fault or contamination. The soul and the body of Kāñëa are identical, whereas the body and soul of fallen creatures are not so. In the spiritual sphere there is no such difference as that between the body and soul, between the limbs and their proprietor, between the attributes and the object possessing them, of this world. But such difference really exists in the case of conditioned souls. Limbed though Kāñëa is, His every limb is the whole entity. He performs all varieties of divine spiritual

functions with every one of His limbs. Hence He is an indivisible whole and a perfect transcendental entity. Both jéva-soul and Kāñëa are transcendental. So they belong to the same category. But they differ in this that the transcendental attributes exist in the jéva-soul in infinitesimally small degrees, whereas in Kāñëa they are found in their fullest perfection. Those attributes manifest themselves in their proper infinitesimality only when the jéva-soul attains his unadulterated spiritual status. The jéva-soul attains the nearest approach to the absolute identity only when the spiritual force of ecstatic energy appears in him by the grace of Kāñëa. Still Kāñëa remains the object of universal homage by reason of His possession of certain unique attributes. These fourfold unrivaled attributes do not manifest themselves in Nārāyaëa, the Lord of Vaikuëöha or in primeval puruñä-avatāras, or in the highest deities such as Çiva, not to speak of jévas.

TEXT 33

v}ſreP; ¶eukfneullr: i &
 ek | a i j k . ki # "ka uo; kſou ´ p A
 onſkq ngy Hkeny HkekReHkäks
 xkſolnekfni # "ka rega Hk tkfe û.....û

*advaitam acyutam anādim ananta-rūpam
 ādyaà puräëa-puruñäà nava-yauvanaà ca
 vedeñu durlabham adurlabham ätma-bhaktau
 govindam ädi-puruñäà tam ahaà bhajämi*

SYNONYMS

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

TRANSLATION

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

PURPORT

Advaita means “indivisible truth who is knowledge absolute.” Brahman, the infinite, emanates from Him as His effulgence and God-immanent (Paramātmā) as His constituent; but nevertheless He remains one and indivisible. Acyuta means that though myriads of avatāras emanate from Him as subjective portions and millions of jēvas as separated spiritual particles, still He remains intact as the undivided whole of fullest perfection. Though He indulges in exhibiting the pastimes of births, etc., still He is without a beginning. Though He disappears after the pastimes of His appearance, still He is eternal. Though without origin, yet He is with an origin in His pastime of appearance; and although eternal in essence, He is still a person in the full bloom of youth. The sum and substance of it is that though He possesses diverse and apparently mutually contradictory qualities, still they are in universal harmonious concordance by dint of His unthinkable potency. This is what is meant by cid-dharma (transcendental nature) as distinguished from the material. His graceful threefold-bending form with flute in hand, possesses eternal blooming youth and is above all unwholesomeness that is to be found in limited time and space. In the transcendental realm there is no past and future but only the unalloyed and immutable present time. In the transcendental sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence those qualities that seem to be apparently contradictory in the light of mundane conception limited by time and space, exist in agreeable and dainty concordance in the spiritual realm. How can the jēva realize such unprecedented existence? The limited intellectual function of the jēva is always contaminated by the influence of time and space and is, therefore, not in a position to shake off this limitedness. If the potency of cognitive function does not extend to the realization of the transcendental, what else can? In reply. Brahmā says that the transcendental Absolute is beyond the reach of the Vedas. The Vedas originate in sound and sound originates in the mundane ether. So the Vedas cannot present before us a direct view of the transcendental world (Goloka). It is only when the Vedas are imbued with the cit potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every jēva-soul when he is under the

influence of the spiritual cognitive potency joined to the essence of ecstatic energy. The ecstatic function of devotion is boundless and is surcharged with unalloyed transcendental knowledge. That knowledge reveals goloka-tattva (the principle of the highest transcendental) in unison with devotion, without asserting itself separately but as a subsidiary to unalloyed devotion.

TEXT 34

i UFKkLr q dksV' kroRI jI ä xE; ks
 ok; kj Fkkfi eul ks equi qÄokuke~ A
 I ks I; fLr ; Ri ä ni hel; fofpUR; rÜos
 xksolnekfni q"ka rega Hktkfe û...tû

*panthäs tu koöi-çata-vatsara-sampragamyo
 väyor athäpi manaso muni-puì gavänäm
 so 'py asti yat-prapada-sémny avicintya-tattve
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

panthäù—the path; tu—but; koöi-çata—thousands of millions; vatsara—of years; sampragamyäù—extending over; väyòù—of wind; atha api—or; manasaù—of the mind; muni-puì gavänäm—of the foremost jì änés; saù—that (path); api—only; asti—is; yat—of whom; prapada—of the toe; sémni—to the tip; avicintya-tattve—beyond material conception; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 35

, dks I; I ks jpf; rē txn. MdksVa
 ; PNfäjfLr txn. Mp; k ; nŪr% A
 v. MkŪrjLFki jek. kp; kŪrjLFka
 xksolnekfni # "ka rega Hktkfe û...‡û

*eko 'py asau racayituà jagad-aëöa-koöià
 yac-chaktir asti jagad-aëöa-cayä yad-antaù
 aëöäntara-stha-paramäëu-cayäntara-stham-
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

*ekaù—one; api—although; asau—He; racayitum—to create; jagat-aëöa—of universes;
 koöim—millions; yat—whose; çaktiù—potency; asti—there is; jagat-aëöa-cayäù—all the
 universes; yat-antaù—within whom; aëöa-antara-stha—which are scattered throughout*

the universe; parama-aëu-caya—the atoms; antara-stham—situated within; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

Kāñëa is the highest of all entities. In Him is an entity which is termed cit (spiritual) which is distinct from the principle of limitation. By His inconceivable power, He can at will create numberless universes. All the mundane universes owe their origin to the transformation of His external potency. Again His abode is beyond human conception; since all worlds, limited and spiritual (cit) exist in Him and He resides simultaneously in His fullness and entirety in all the atoms in all the worlds. All-pervasiveness is only a localized aspect of the majesty of Kāñëa, the Lord of all. Though He is all-pervasive yet in His existence everywhere in a medium shape consists His spiritual Lordship beyond human conception. This argument favors the doctrine of simultaneous inconceivable distinction and nondistinction, and knocks down the contaminating Mäyäväda and other allied doctrines.

TEXT 36

; ÚkoHkkforfek; ks euqt kLrFk&
 I ä kl; : i efgekl u; kuHkkkk% A
 I vä\$ zo fuxeifFkr% Lrpfür
 xksolneknif#ka rega Hktkfe û...û

*yad-bhäva-bhävita-dhiyo manujäs tathaiva
 sampräpya rūpa-mahimäsana-yäna-bhüñäü
 süktair yam eva nigama-prathitaiü stuvanti
 govindam ädi-puruñaa tam ahaà bhajämi*

SYNONYMS

yat—for whom; bhāva—with devotion; bhāvita—are imbued; dhiyaù—whose hearts; manujäù—men; tathä eva—similarly; samprāpya—having gained; rūpa—beauty; mahima—greatness; āsana—thrones; yāna—conveyances; bhūñäù—and ornaments; süktaiù—by Vedic hymns; yam—whom; eva—certainly; nigama—by the Vedas; prathitaiù—told; stuvanti—offer praise; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

In discussing rasa we meet with five kinds of devotion or service. Çänta or unattached, däsyä or pertaining to reverential willing service, sakhya or friendship, vätsalya or parental love and çäi gära or juvenile love.

The devotees surcharged with the ideas of their respective service, serve Kāñëa eternally and ultimately reach the goal of their respective ideals. They attain the real nature of their self befitting their respective rasas, their glories, conveyances, seats befitting their sacred service, and transcendental qualities of ornaments enhancing the beauty of their real nature. Those who are advocates of çänta-rasa attain the region of Brahma-Paramätmä, the seat of eternal peace; those of däsyä-rasa get to Vaikuëoha, the spiritual majestic abode of Çré Näräyaëa; those of sakhya, vätsalya and madhura-rasa (juvenile love) attain Goloka-dhäma, Kāñëa's abode, above Vaikuëoha. They worship Kāñëa by the süktas depicted in the Vedas with the ingredients and objects befitting their respective rasas, in those regions. The Vedas, under the influence of the spiritual potency in certain passages speak of the pastimes of the Supreme Lord. The liberated souls chant the name, qualities and pastimes of the Supreme Lord, under the guidance of the same spiritual potency.

TEXT 37

vkulnfpplē; jI i frHkkforkfHk &
 LrkfHk; Z ,o fut: ir; k dykfHk% A
 xksykd ,o fuol R; f[kykReHkirk
 xksolnekfni # "ka rega Hktkfe ū...%dū

*ānanda-cinmaya-rasa-pratibhāvitābhis
 tābhir ya eva nija-rūpatayā kalābhiū
 goloka eva nivasaty akhilātma-bhūto
 govindam ādi-puruṇā à tam aha à bhajāmi*

SYNONYMS

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

TRANSLATION

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

PURPORT

Although the Lord Absolute and His potency are one and the self-same existence, still They exist eternally as separate entities, as Rādhā and Kāñēa. In both the ecstatic energy and the transcendental Lord Kāñēa, there exists çai gāra-rasa (amorous love) whose quality is inconceivable. The vibhāva (extension) of that rasa (mellow quality) is twofold, viz., ālambana (prop) and uddēpana (stimulation). Of these ālambana is

twofold, viz., āçraya (supported) and viñaya (supporter). Āçraya signifies Rādhikā Herself and the extensions of Her own form and viñaya means Kāñēa Himself. Kāñēa is Govinda, Lord of Goloka. The gopés are the facsimile āçraya of that rasa. With them Kāñēa indulges in eternal pastimes in Goloka. Nija-rūpatayā means “with the attributes manifested from the ecstatic energy.” The sixty-four activities in fine arts and crafts are the following: (1) gēta—art of singing. (2) vādyā—art of playing on musical instruments. (3) nātyā—art of dancing. (4) nāyōyā—art of theatricals. (5) ālekhyā—art of painting. (6) viçēñakacchedyā—art of painting the face and body with colored unguents and cosmetics. (7) taēòula-kusuma-balē-vikāra—art of preparing offerings from rice and flowers. (8) puñpāstaraēa—art of making a covering of flowers for a bed. (9) daçana-vasanāi ga-rāga—art of applying preparations for cleansing the teeth, cloths and painting the body. (10) maēi-bhūmikā-karma—art of making the groundwork of jewels. (11) çayyā-racana—art of covering the bed. (12) udaka-vādyā—art of playing on music in water. (13) udaka-ghāta—art of splashing with water. (14) citra-yoga—art of practically applying an admixture of colors. (15) mālyā-grathana-vikalpa—art of designing a preparation of wreaths. (16) çekharāpēòa-yojana—art of practically setting the coronet on the head. (17) nepathya-yoga—art of practically dressing in the tiring room. (18) karēapātra-bhaì ga—art of decorating the tragus of the ear. (19) sugandha-yukti—art of practical application of aromatics. (20) bhūñaēa-yojana—art of applying or setting ornaments. (21) aindra-jāla—art of jugglery. (22) kaucumāra—a kind of art. (23) hasta-lāghava—art of sleight of hand. (24) citra-çākāpūpa-bhakñya-vikāra-kriyā—art of preparing varieties of salad, bread, cake and delicious food. (25) pānaka-rasa-rāgāsava-yojana—art of practically preparing palatable drinks and tinging draughts with red color. (26) sūcē-vāya-karma—art of needleworks and weaving. (27) sūtra-krēòā—art of playing with thread. (28) véēā-òamuraka-vādyā—art of playing on lute and small x-shaped drum. (29) prahelikā—art of making and solving riddles. (29-a) pratimālā—art of caping or reciting verse for verse as a trial for memory or skill. (30) durvacaka-yoga—art of practicing language difficult to be answered by others. (31) pustaka-vācana—art of reciting books. (32) nāöikākhyāyikā-darçana—art of enacting short plays and anecdotes. (33) kāvyā-samasyā-pūraēa—art of solving enigmatic verses. (34) paööikā-vetra-bāēa-vikalpa—art of designing preparation of shield, cane and arrows. (35) tarku-karma—art of spinning by spindle. (36) takñāēa—art of carpentry. (37) västu-vidyā—art of engineering. (38) raupya-ratna-parékñā—art of testing silver and jewels. (39) dhātu-vāda—art of metallurgy. (40) maēi-rāga jì āna—art of tinging jewels. (41) ākara jì āna—art of mineralogy. (42) vākñāyur-veda-yoga—art of practicing medicine or medical treatment, by herbs. (43) meña-kukkuöa-lāvaka-yuddha-vidhi—art of knowing the mode of fighting of lambs, cocks and birds. (44) çuka-çārikā-prapālana (pralāpana)?—

art of maintaining or knowing conversation between male and female cockatoos. (45) utsādana—art of healing or cleaning a person with perfumes. (46) keça-mārjana-kauçala—art of combing hair. (47) akñara-muñöikā-kathana—art of talking with letters and fingers. (48) mlecchita-kutarka-vikalpa—art of fabricating barbarous or foreign sophistry. (49) deça-bhññā-jī āna—art of knowing provincial dialects. (50) puñpa-çakaöikā-nirmiti-jī āna—art of knowing prediction by heavenly voice or knowing preparation of toy carts by flowers. (51) yantra-mätākā—art of mechanics. (52) dhāraëa-mätākā—art of the use of amulets. (53) samväcyā—art of conversation. (54) mānasé kävya-kriyā—art of composing verse mentally. (55) kriyā-vikalpa—art of designing a literary work or a medical remedy. (56) chalitaka-yoga—art of practicing as a builder of shrines called after him. (57) abhidhāna-koñña-cchando-jī āna—art of the use of lexicography and meters. (58) vastra-gopana—art of concealment of cloths. (59) dyūta-viçeñña—art of knowing specific gambling. (60) ākarñña-kréöā—art of playing with dice or magnet. (61) bālaka-kréöanaka—art of using children’s toys. (62) vainäyiké vidyā—art of enforcing discipline. (63) vaijayiké vidyā—art of gaining victory. (64) vaitāliké vidyā—art of awakening master with music at dawn.

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

From the conclusions just stated it is clear that there is no distinction between the visible and nonvisible pastimes. The apostle Jéva Gosvämé in his commentary on this çloka as well as in the gloss of Ujjvala-nélamaëi and in Kāñëa-sandarbhā remarks that “the visible pastimes of Kāñëa are the creation of His cit (spiritual) potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the limiting potency (Mäyā); but these cannot exist in the transcendental reality. The destruction of demons, illicit

paramourship, birth, etc., are examples of this peculiarity. The gopés are the extensions of the ecstatic energy of Kāñëa, and so are exceptionally His own. How can there be illicit connection in their case? The illicit mistress-ship of the gopés found in His visible pastime, is but the mundane reflection of the transcendental reality." The hidden meaning underlying the words of Çré Jéva Gosvámé, when it is made explicit, will leave no doubt in the minds of the readers. Çré Jéva Gosvámé is our preacher of transcendental truth. So he is always under the influence of Çré Rūpa and Sanātana. Moreover in the pastimes of Kāñëa Çré Jéva is one of the mai jarés. So he is conversant with all transcendental realities.

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

It is only those fettered souls who are excessively addicted to worldliness that are devoid of the devotional eye. Of them some are enmeshed by the variegatedness of the deluding energy while others aspire after self-annihilation under the influence of centrifugal knowledge. Though they might have a view of the mundanely manifested pastimes of the Supreme Lord, they can have only a material conception of those visible pastimes, this conception being devoid of transcendental reality. Hence the realization of Goloka appears in proportion to eligibility due to the degree of one's self-realization. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the cit potency. Yogamäyā. In visible and nonvisible matters of transcendental regions

there is no impurity, contamination and imperfection inherent in the world of limitation; only there is some difference in the matter of realization in proportion to the self-realization of the seekers after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy, insignificance, grossness—these appertain to the eye, intellect, mind and ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence. The more one is free from these blots the more is one capable of realizing the unqualified Absolute. The truth who has been revealed by the scriptures, is free from dross. But the realizations of the seekers of the knowledge of these realities, are with or without flaw in accordance with the degree of their individual realization.

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

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

By the explanation tathāpi... vraja-vanitānām, Çréla Jéva Gosvāmé has expressed his profound implication. Joyous pastimes by the medium of seeming error, vibhrama-vilāsa, as the contrivance of Yogamāyā, has also been admitted in the concluding statements of Rūpa and Sanātana. Still, since Çrēpāda Jéva Gosvāmé has established the identity of Goloka with Gokula, it must be admitted that there is transcendental reality underlying all the pastimes of Gokula. A husband is one who binds oneself in wedlock with a girl, while a paramour is one who, in order to win another's wife's love by means of love, crosses the conventions of morality. by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood

characterized by such connection. On the other hand since the gopés, who are self-supported real entities are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of svakéya (conjugal) and parakéya (adulterous) states. In the visible pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Kāñëa is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yogamäyā. Kāñëa tastes the transcendental rasa akin to paramourship by overstepping that function. This pastime of going beyond the pale of the apparent moral function manifested by Yogamäyā, is, however, also observable only on the mundane plane by the eye that is enwrapped by the mundane covering; but there is really no such levity in the pastimes of Kāñëa. The rasa of paramourship is certainly the extracted essence of all the rasas. If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of rasa in the supremely excellent realm of Goloka. Kāñëa, the fountainhead of all avatāras, tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, in spite of the seeming appearance, to the mundane eye, of outstepping the bounds of the legitimate function by the form of paramourship, there must be present the truth of it in some form even in Goloka. Ätmärāmo 'py aréramat, ätmany avaruddha-saurataù, reme vraja-sundarëbhir yathärbhakaù pratibimba-vibhramaù and other texts of the scriptures go to show that self-delightedness is the essential distinctive quality of Kāñëa Himself. Kāñëa in His majestic cit realm causes the manifestation of His own cit potency as Lakīmé and enjoys her as His own wedded consort. As this feeling of wedded consortherhood preponderates there, rasa expands in a wholesome form only up to the state of servanthood (däsya-rasa). But in Goloka He divides up His cit potency into thousands of gopés and eternally engages in amorous pastimes with them by forgetting the sentiments of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the rasa. So the gopés have naturally, from eternity, the innate sentiment of being others' wedded wives. Kāñëa too in response to that sentiment, by assuming the reciprocal sentiment of paramourship, performs the räsa and the other amorous pastimes with the aid of the flute, His favorite cher ami. Goloka is the transcendental seat of eternally self-realized rasa, beyond limited conception. Hence in Goloka there is realization of the sentimental assumption of the rasa of paramourship.

Again such is the nature of the principle of the majesty that in the realm of Vaikuëöha there is no rasa of parental affection towards the source of all avatāras. But in Goloka, the seat of all superexcellent deliciousness, there is no more than the original sentimental egoistic assumption of the same rasa. There Nanda and Yaçodä are visibly

present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yaçodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. *jayati jana-nivāso devaké-janma-vādaù*, etc. For the purpose of the realization of the rasa the assumed egoistic sentiment is, however, eternal. In the rasa of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the scriptures. When those transcendental entities of Goloka becomes manifest in Vraja then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the rasa of parental affection the sentiments of Nanda and Yaçodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous rasa the corresponding sentiments of concubinage in the respective gopés become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the gopés either in Goloka or in Gokula. Hence the çāstras declare that there is no sexual union of the gopés with their husbands. It is also for the same reason that the authorized teacher of the principle of rasa, Çré Rūpa, writes that in the transcendental amorous rasa the hero is of two different types, viz., the wedded husband and the paramour—*patiç copapatiç ceti prabhedāv iha viçrutāv iti*. Çré Jéva, in his commentary by his words *patiù puravanitänäà dvitéyo vraja-vanitänäm*, acknowledges the eternal paramourship of Kāñëa in Goloka and Gokula and the husbandhood of Kāñëa in Vaikuëoha and Dvärakā etc. In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Kāñëa's deliberate overstepping of His own quality of self-delightedness is caused by the desire of union with another's wedded wife. The state of being another's wedded wife is nothing but the corresponding assumed sentiment on the part of the gopés. In reality they have no husbands with independent and separate existence; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, viz., that "desire makes the paramour overstep the bounds of duty." etc., are eternally present in the seat of all "deliciousness." In Vraja that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and nondistinction between the rasas analogous to mundane concubineship and wifeness. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the

abeyance of ownership is the enjoyment of His own cit potency in the shape of abeyance of paramourship or enjoyment without the sanction of wedlock. The conjunction of the two exists there as one rasa accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the hero of Goloka, there exist both husbandhood and paramourship above all piety and impiety and free from all grossness. Such is also the case with the hero of Gokula although there is a distinction in realization caused by Yogamāyā. If it be urged that what is manifested by Yogamāyā is the highest truth being the creation of the cit potency and that, therefore, the impression of paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the tasting of rasa free from any offense because it is not without a basis in truth. But the unwholesome impression that is produced in the mundane judgment is offensive and as such cannot exist in the pure cit realm. In fact Çrēpāda Jēva Gosvāmē has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about wedded wifehood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Çrēpāda Jēva Gosvāmē and those of the opposing party with an impartial judgment cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all-loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. Commenting on the çloka of Rāsa-pai cādhyāyē, gopēnāà tat-patēnāà ca, etc., what Çrēpāda Sanātana Gosvāmē has stated conclusively in his Vaiñēava-toñāēē has been accepted with reverence by the true devotee Çrēpāda Viçvanātha Cakravartē without any protest.

Whenever any dispute arises regarding the pure cognitive pastimes, such as Goloka, etc., we would do well to remember the precious advice from the holy lips of Çrēmān Mahāprabhu and His associates, the Gosvāmés, viz., that the Truth Absolute is ever characterized by spiritual variegatedness that transcends the variegatedness of mundane phenomena; but He is never featureless. The divine rasa is lovely with the variegatedness of the fourfold distinction of vibhāva, anubhāva, sāttvika and vyabhicāri and the rasa is ever present in Goloka and Vaikuēōha. The rasa of Goloka manifests as vraja-rasa on the mundane plane for the benefit of the devotees by the power of Yogamāyā. Whatever is observable in gokula-rasa should be visible in goloka-

rasa, in a clearly explicit form. Hence the distinction of paramourship and concubinage, the variegatedness of the respective rasas of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka, disposed in an appropriate manner. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgment, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the degree of realization of the various pastimes of Vraja and it is very difficult to lay down any definite criterion as to which portions are mundane and which are uncontaminated. The more the eye of devotion is tinged with the salve of love, the more will the transcendental concept gradually manifest itself. So there is no need of further hypothetical speculation which does not improve one's spiritual appreciation, as the substantive knowledge of Goloka is an inconceivable entity. To try to pursue the inconceivable by the conceptual process is like pounding the empty husk of grain, which is sure to have a fruitless ending. It is, therefore, one's bounden duty, by refraining from the endeavor to know, to try to gain the experience of the transcendental by the practice of pure devotion. Any course, the adoption of which tends to produce the impression of featurelessness, must be shunned by all means. Unalloyed parakéya-rasa free from all mundane conception is a most rare attainment. It is this which has been described in the narrative of the pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavors on that narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realization. The devotional activities characterized by illicit amour, as practiced by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our apostle Çrēpāda Jēva Gosvāmē was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaiñēava to accept the real spirit of his statements. It is a great offense to disrespect the ācārya and to seek to establish a different doctrine in opposition to him.

TEXT 38

i ek´tuPNijrHkfäfoykpuu
 I Ur% I nš ân; škq foykd; flr A
 ; a ´ ; kel ũnjefpUR; xq kLo: i a
 xksolnekfni # "ka rega Hktkfe û...Šû

*premāi jana-cchurita-bhakti-vilocanena
santaù sadaiva hādayeñu vilokayanti
yaà çyāmasundaram acintya-guëa-svarüpaà
govindam ädi-puruñaà tam ahaà bhajāmi*

SYNONYMS

prema—of love; ai jana—with the salve; churita—tinged; bhakti—of devotion; vilocanena—with the eye; santaù—the pure devotees; sadā—always; eva—indeed; hādayeñu—in their hearts; vilokayanti—see; yam—whom; çyāma—dark blue; sundaram—beautiful; acintya—inconceivable; guëa—with attributes; svarüpam—whose nature is endowed; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

The Çyāmasundara form of Kāñëa is His inconceivable simultaneous personal and impersonal self-contradictory form. True devotees see that form in their purified hearts under the influence of devotional trance. The form Çyāma is not the blue color visible in the mundane world but is the transcendental variegated color affording eternal bliss, and is not visible to the mortal eye. On a consideration of the trance of Vyāsadeva as in the çloka, bhakti-yogena manasi etc., it will be clear that the form of Çré Kāñëa is the full Personality of Godhead and can only be visible in the heart of a true devotee, which is the only true seat in the state of trance under the influence of devotion. When Kāñëa manifested Himself in Vraja, both the devotees and nondevotees saw Him with this very eye; but only the devotees cherished Him, eternally present in Vraja, as the priceless jewel of their heart. Nowadays also the devotees see Him in Vraja in their hearts, saturated with devotion although they do not see Him with their eyes. The eye of devotion is nothing but the eye of the pure unalloyed spiritual self of the jēva. The form of Kāñëa is visible to that eye in proportion to its purification by the practice of devotion. When the devotion of the neophyte reaches the stage of bhāva-bhakti the pure eye of that devotee is tinged with

the salve of love by the grace of Kāñëa, which enables him to see Kāñëa face to face. The phrase “in their hearts” means Kāñëa is visible in proportion as their hearts are purified by the practice of devotion. The sum and substance of this çloka is that the form of Kāñëa, who is Çyāmasundara, Naöavara (Best Dancer), Muralédhara (Holder of the Flute) and Tribhaiga (Triple-bending), is not a mental concoction but is transcendental, and is visible with the eye of the soul of the devotee under trance.

TEXT 39

jkekfneñk"ka dykfu; esu fr"Bu-
 ukukorkjedjk"puškq fdUrq A
 i ".k% Lo; a l eHkor~ ije% ieku ; ks
 xksolneknfni#"ka rega Hktkfe û...<û

*rämädi-mürtiñu kalä-niyamena tiñohan
 nänävatäram akarod bhuvaneñu kintu
 kãñëaù svayaà samabhavat paramaù pumän yo
 govindam ädi-puruñam tam ahaà bhajämi*

SYNONYMS

räma-ädi—the incarnation of Lord Rämä, etc.; mürtiñu—in different forms; kalä-niyamena—by the order of plenary portions; tiñohan—existing; nänä—various; avatäram—incarnations; akarot—executed; bhuvaneñu—within the worlds; kintu—but; kãñëaù—Lord Kãñëa; svayam—personally; samabhavat—appeared; paramaù—the supreme; pumän—person; yaù—who; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

I worship Govinda, the primeval Lord, who manifested Himself personally as Kãñëa and the different avatäras in the world in the forms of Rämä, Nãsiàha, Vämana, etc., as His subjective portions.

PURPORT

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

TEXT 40

;L; iHkk iHkorks txn.MdkSV &
 dksV"o' k'skol èkkfnfoHkfrfHKUe~ A
 rneã fu"dyeulre' k'skHkura
 xksollneknfni # "ka rega Hktkfe û†0û

*yasya prabhā prabhavato jagat-aëòà-koöi-
 koöiñv açeña-vasudhädi vibhüti-bhinnam
 tad brahma niñkalam anantam açeña-bhütaà
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

yasya—of whom; prabhā—the effulgence; prabhavataù—of one who excels in power; jagat-aëòà—of universes; koöi-koöiñu—in millions and millions; açeña—unlimited; vasudhä-ädi—with planets and other manifestations; vibhüti—with opulences; bhinnam—becoming variegated; tat—that; brahma—Brahman; niñkalam—without parts; anantam—unlimited; açeña-bhütam—being complete; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

The mundane universe created by Māyā is one of the infinite external manifestations accommodating space, time and gross things. The impersonal aspect of Godhead, the nondifferentiated Brahman, is far above this principle of mundane creation. But even the nondifferentiated Brahman is only the external effulgence emanating from the boundary wall of the transcendental realm of Vaikuëoha displaying the triquadrantal glory of Govinda. The nondifferentiated Brahman is indivisible, hence is also one without a second, and is the infinite, and residual entity.

TEXT 41

ek; k fg ; L; txn. M' krkfu I rs
 =Sxq ; rf} "k; onfork; ekuk A
 I ÛokoyfEci j I Ûofo' kq4 I Ûoa
 xksolnekfni # "ka rega Hktkfe ùtfû

*māyā hi yasya jagad-aëòà-çatāni sūte
 traiguëya-tad-viñaya-veda-vitāyamānā
 sattvāvalambi-para-sattvaà viçuddha-sattvam-
 govindam ādi-puruñāà tam ahaà bhajāmi*

SYNONYMS

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

TRANSLATION

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

PURPORT

The active mundane quality of rajas brings forth or generates all mundane entities. The quality of sattva (mundane manifestive principle) in conjunction with rajas stands for the maintenance of the existence of entities that are so produced, and the quality of tamas represents the principle of destruction. The substantive principle, which is mixed with the threefold mundane qualities, is mundane, while the unmixed substance is transcendental. The quality of eternal existence is the principle of absolute entity. The person whose proper form abides in that essence, is alone unalloyed entity. nonmundane, supermundane and free from all mundane quality. He is cognitive bliss. It is the deluding energy who has elaborated the regulative knowledge (Vedas) bearing on the threefold mundane quality.

TEXT 42

vkulnfpfle; jI kRer; k eu%l q
; % i kf. kuka i frQyu~ Lejrkeq R; A
yhykf; rsu Hkpkufu t; R; tōa
xksolnekfni # "ka rega Hktkfe ūt, ū

*ānanda-cinmaya-rasātmatayā manaūsu
yaù prāëināà pratiphalan smarātām upetya
lélāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruñāà tam ahaà bhajāmi*

SYNONYMS

ānanda—blissful; cit-maya—cognitive; rasa—of rasa; ātmatayā—due to being the entity; manaūsu—in the minds; yaù—He who; prāëinām—of living entities; pratiphalan—being reflected; smarātām upetya—recollecting; lélāyitena—by pastimes; bhuvanāni—the mundane world; jayati—triumphantly dominates; ajasram—ever; govindam—Govinda; ādi-puruñām—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

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

TEXT 43

xksykdulkEu futèkkfEu rys p rL;
 nòh & egš'k & gfj & èkkel q rš'kq rš'kq A
 rs rs iHkkofup; k fofgrk' p ; s
 xksolnekfni # "ka rega Hktkfe û†...û

*goloka-nāmni nija-dhāmni tale ca tasya
 devi maheça-hari-dhāmasu teñu teñu
 te te prabhāva-nicayā vihitāç ca yena
 govindam ādi-puruñā à tam aha à bhajāmi*

SYNONYMS

goloka-nāmni—in the planet known as Goloka Vāndāvana; *nija-dhāmni*—the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devi*—of the goddess Durgā; *maheça*—of Lord Çiva; *hari*—of Nārāyaëa; *dhāmasu*—in the planets; *teñu teñu*—in each of them; *te te*—those respective; *prabhāva-nicayā*—opulences; *vihitā*—established; *ca*—also; *yena*—by whom; *govindam*—Govinda; *ādi-puruñam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

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

PURPORT

The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devé-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devé-dhāma is located Çiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Çiva-dhāma there shines the Sadāçivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuëhaloka. The potency of Devé-dhāma, in the form of the extension of Māyā, and that of Çivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.

TEXT 44

I f"V & fLFkr & iy; & I kèku' kfäjok
 Nk; 0 ; L; Hkpukfu fçHkèÜk nçkz A
 bPNkuq iefi ; L; p pšVrs Ik
 xksolnekfni # "k rega Hktkfe ûttû

*sāñoi-sthiti-pralaya-sādhana-çaktir ekā
 chāyeva yasya bhuvanāni bibharti durgā
 icchānurūpam api yasya ca ceñöate sā
 govindam ādi-puruñāà tam ahaà bhajāmi*

SYNONYMS

sāñī—creation; sthiti—preservation; pralaya—and destruction; sādhana—the agency; çakti—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; ceñōate—conducts herself; sā—she; govindam—Govinda; ādi-puruṇam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

(The aforesaid presiding deity of Devé-dhāma is being described.) The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devé-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down Mahēñāsura, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Gaēēça, representing beauty and success. She is placed between Lakīmé and Sarasvaté, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destructive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of durgā, which means a prison house. When jēvas begotten of the marginal potency (taōasthā çakti) forget the service of Kāñēa they are confined in the mundane prison house, the citadel of Durgā. The wheel of karma is the instrument of punishment at this place. The work of purifying these penalized jēvas is the duty devolved upon Durgā. She is incessantly engaged in discharging the same by the will of Govinda. When, luckily, the forgetfulness of Govinda on the part of imprisoned jēvas is remarked by them by coming in contact with self-realized souls and their natural aptitude for the loving service of Kāñēa is aroused, Durgā herself then becomes the agency of their deliverance by the will of Govinda. So it behooves everybody to obtain the guileless grace of Durgā, the mistress of this prison house, by propitiating her with

the selfless service of Kāñëa. The boons received from Durgä in the shape of wealth, property, recovery from illness, of wife and sons, should be realized as the deluding kindness of Durgä. The mundane psychical jubilations of daça-mahä-vidyā, the ten goddesses or forms of Durgä, are elaborated for the delusion of the fettered souls of this world. Jéva is a spiritual atomic part of Kāñëa. When he forgets his service of Kāñëa he is at once deflected by the attracting power of Mäyā in this world, who throws him into the whirlpool of mundane fruitive activity (karma) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool jéva has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body, consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body, the jéva forsakes one gross body and takes recourse to another. The jéva cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the Virajā and goes up to Hari-dhāma. Such are the duties performed by Durgä in accordance with the will of Govinda. In the Bhāgavata çloka, vilajyamānayā... durdhiyaù—the relationship between Durgä and the conditioned souls has been described.

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

TEXT 45

{khja ; Fkk nfèk fodkjfo' kš'k; ksxkr~
 I ´tk; rs u fg rr% i Fkxflr gsrk% A
 ; % 'kEHkqkefi rFkk I eq Šr dk; kñ~
 xksolneknfni # "ka rega Hktkfe û†‡û

*kñëraà yathä dadhi vikära-viçeña-yogät
 sai jâyate na hi tataù pâthag asti hetoù
 yaù çambhutäm api tathä samupaiti kâryäd
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

kñēram—milk; yathā—as; dadhi—yogurt; vikāra-viçēṇa—of a special transformation; yogāt—by the application; sai jāyate—is transformed into; na—not; hi—indeed; tataù—from the milk; pāthak—separated; asti—is; hetou—which is the cause; yaù—who; çambhutām—the nature of Lord Çiva; api—also; tathā—thus; samupaiti—accepts; kāryāt—for the matter of some particular business; govindam—Govinda; ādi-puruṇam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

(The real nature of Çambhu, the presiding deity of Maheça-dhāma, is described.) Çambhu is not a second Godhead other than Kāñēa. Those, who entertain such discriminating sentiment, commit a great offense against the Supreme Lord. The supremacy of Çambhu is subservient to that of Govinda; hence they are not really different from each other. The nondistinction is established by the fact that just as milk treated with acid turns into curd so Godhead becomes a subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative. The said adulterating principle is constituted of a combination of the stupefying quality of the deluding energy, the quality of nonplenitude of the marginal potency and a slight degree of the ecstatic-cum-cognitive principle of the plenary spiritual potency. This specifically adulterated reflection of the principle of the subjective portion of the Divinity is Sadāçiva, in the form of the effulgent masculine-symbol-god Çambhu from whom Rudradeva is manifested. In the work of mundane creation as the material cause, in the work of preservation by the destruction of sundry asuras and in the work of destruction to conduct the whole operation, Govinda manifests Himself as guëa-avatāra in the form of Çambhu who is the separated portion of Govinda imbued with the principle of His subjective plenary portion. The personality of the destructive principle in the form of time has been identified with that of Çambhu by scriptural evidences that have been adduced in the commentary. The purport of the Bhāgavata

çlokas, viz., vaiñëavānāà yathā çambhuù, etc., is that Çambhu, in pursuance of the will of Govinda, works in union with his consort Durgādevé by his own time energy. He teaches pious duties (dharma) as stepping-stones to the attainment of spiritual service in the various tantra-çāstras, etc., suitable for jévas in different grades of the conditional existence. In obedience to the will of Govinda, Çambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (Mâyāvāda) and the speculative āgama-çāstras. The fifty attributes of individual souls are manifest in a far vaster measure in Çambhu and five additional attributes not attainable by jévas are also partly found in him. So Çambhu cannot be called a jéva. He is the lord of jéva but yet partakes of the nature of a separated portion of Govinda.

TEXT 46

nhi kPpjo fg n'kkUrjeH; q R;
 nhi k; rs foörgrq ekuèekz A
 ; Lrknoxo fg p fo".kq; k foHkkfr
 xksolnekfni # "ka rega Hktkfe ût^û

*dépa-rcir eva hi daçántaram abhyupetya
 dépäyate vivāta-hetu-samāna-dharmā
 yas tādāg eva hi ca viñëutayā vibhāti
 govindam ādi-puruñāà tam ahaà bhajāmi*

SYNONYMS

dépa-arcir—the flame of a lamp; *eva*—as; *hi*—certainly; *daçä-antaram*—another lamp; *abhyupetya*—expanding; *dépäyate*—illuminates; *vivāta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaù*—who; *tādāk*—similarly; *eva*—indeed; *hi*—certainly; *ca*—also; *viñëutayā*—by His expansion as Lord Viñëu; *vibhāti*—illuminates; *govindam*—Govinda; *ādi-puruñam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

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

PURPORT

The presiding Deities of Hari-dhāma, viz., Hari, Nārāyaëa, Viñëu, etc., the subjective portions of Kāñëa, are being described. The majestic manifestation of Kāñëa is Nārāyaëa, Lord of Vaikuëöha, whose subjective portion is Kāraëodakaçäyë Viñëu, the prime cause, whose portion is Garbhodakaçäyë. Kñërodakaçäyë is again the subjective portion of Garbhodakaçäyë Viñëu. The word “Viñëu” indicates all-pervading, omnipresent and omniscient personality. In this çloka the activities of the subjective portions of the Divinity are enunciated by the specification of the nature of Kñërodakaçäyë Viñëu. The personality of Viñëu, the embodied form of the manifestive quality (sattva-guëa) is quite distinct from that of Çambhu who is adulterated with mundane qualities. Viñëu’s subjective personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Viñëu in the form of the manifest causal principle is identical with Govinda as regards quality. The manifestive quality (sattva-guëa) that is found to exist in the triple mundane quality, is an adulterated entity. being alloyed with the qualities of mundane activity and inertia. Brahmä is the dislocated portion of the Divinity. manifested in the principle of mundane action, endowed with the functional nature of His subjective portion; and Çambhu is the dislocated portion of the Divinity manifested in the principle of mundane inertia possessing similarly the functional nature of His subjective portion. The reason for their being dislocated portions is that the two principles of mundane action and inertia being altogether wanting in the spiritual essence any entities, that are manifested in them, are located at a great distance from the Divinity Himself or His facsimiles. Although the mundane manifestive quality is of the adulterated kind, Viñëu, the manifestation of the Divinity in the mundane manifestive quality. makes His appearance in the unadulterated manifestive principle which is a constituent of the mundane manifestive quality. Hence Viñëu is the full subjective portion and belongs to the category of the superior éçvaras. He is the Lord of the deluding potency and not alloyed with her. Viñëu is the agent of Govinda’s own subjective nature in the form of the prime cause. All the majestic attributes of Govinda, aggregating sixty in number, are fully present in His majestic manifestation, Nārāyaëa. Brahmä and Çiva are entities adulterated with mundane qualities. Though Viñëu is also divine appearance in mundane quality (guëa-avatära), still He is not adulterated. The appearance of Nārāyaëa in the form of Mahä-Viñëu, the appearance of Mahä-Viñëu in the form of Garbhodakaçäyë and the appearance of Viñëu in the form of Kñërodakaçäyë, are examples of the ubiquitous function of the Divinity. Viñëu is Godhead Himself, and the two other guëa-avatäras and all the other gods are entities possessing authority in subordination to Him. From the subjective majestic manifestation of the supreme

self-luminous Govinda emanate Kāraëodakaçäyë, Garbhodakaçäyë, Kñërodakaçäyë and all other derivative subjective divine descents (avatāras) such as Rāma, etc., analogous to communicated light appearing in different candles, shining by the operation of the spiritual potency of Govinda.

TEXT 47

; % dkj .kk. kōtyś Hktfr Le ; kx &
 fuækeulrtxn. Ml jke dī % A
 vkèkkj ' kfäeoyEC; i jka Loefūka
 xksolnekfni # "ka rega Hktkfe ū†%dū

*yaù kāraëärëava-jale bhajati sma yoga-
 nidrām ananta-jagad-aëòà-sa-roma-küpaù
 ädhāra-çaktim avalambya parāà sva-mūrtià
 govindam ädi-puruñaà tam ahaà bhajāmi*

SYNONYMS

yaù—He who; kāraëa-arëava—of the Causal Ocean; jale—in the water; bhajati—enjoys; sma—indeed; yoga-nidrām—creative sleep; ananta—unlimited; jagat-aëòà—universes; sa—with; roma-küpaù—the pores of His hair; ädhāra-çaktim—the all-accommodating potency; avalambya—assuming; parām—great; sva-mūrtim—own subjective form; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

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

TEXT 48

; L; s'ufu' ofl rdkyeFkkoyEC;
thoflur ykefcytk txn.MukFkk% A
fo".kægku~ I bg ; L; dykfo' k'skks
xksolneknfni # "ka rega Hktkfe û†Šû

*yasyaika-niçvasita-kālam athāvalambya
jévanti loma-vilajā jagad-aëòà-nāthäù
viñëur mahän sa iha yasya kalä-viçeño
govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

yasya—whose; eka—one; niçvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jévanti—live; loma-vila-jäù—grown from the hair holes; jagat-aëòà-nāthäù—the masters of the universes (the Brahmäs); viñëuù mahän—the Supreme Lord Mahä-Viñëu; saù—that; iha—here; yasya—whose; kalä-viçeñaù—particular plenary portion or expansion; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 49

HkkLoku~ ; Fkk' e'kdys'kq fut'skq rst%
 Loh; a fd; r~ i dV; R; fi r}n= A
 cãk ; , "k txn. MfoèkkudÙkkz
 xksolnekfni # "ka rega Hktkfe û†<û

*bhāsvān yathāçma-çakaleṅu nijeṅu tejaṅ
 svéyam kiyat prakāyaty api tadvat atra
 brahmā ya eṅa jagad-aëò-a-vidhāna-kartā
 govindam ādi-puruṅaà tam ahaà bhajāmi*

SYNONYMS

bhāsvān—the illuminating sun; yathā—as; açma-çakaleṅu—in various types of precious stones; nijeṅu—his own; tejaṅ—brilliance; svéyam—his own; kiyat—to some extent; prakāyaty—manifests; api—also; tadvat—similarly; atra—here; brahmā—Lord Brahmā; yaṅ—who; eṅaṅ—he; jagat-aëò-a-vidhāna-kartā—the chief of the universe; govindam—Govinda; ādi-puruṅam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

Brahmā is two types: in certain kalpas when the potency of the Supreme Lord infuses Himself in an eligible jéva, the latter acts in the office of Brahmā and creates the universe. In those kalpas when no eligible jéva is available, after the Brahmā of the previous kalpa is liberated, Kāṅēa, by the process of allotment of His own potency, creates the Brahmā who has the nature of the avatāra (descent) of the Divinity in the active mundane principle (rajo-guëa). By principle Brahmā is superior to ordinary jévas but is not the direct Divinity. The divine nature is present in a greater measure in

Çambhu than in Brahmā. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to the jēva, are present in a fuller measure in Brahmā who possesses, in a lesser degree, five more attributes which are not found in jēvas. But in Çambhu both the fifty attributes of jēvas as also the five additional attributes found in Brahmā are present in even greater measure than in Brahmā.

TEXT 50

; Ri kni Yyo; ꣳa fofuèkk; dĕHk &
 }U}s iz kkel e; s I x. kkfèkjt% A
 fo?uku~ foglrepyel; txR=; L;
 xksolneknif#ka rega Hktkfe û†0Eû

*yat-pāda-pallava-yugaà vinidhāya kumbha-
 dvandve praëāma-samaye sa gaëādhirājaù
 vighnān vihantum alam asya jagat-trayasya
 govindam ādi-puruñāà tam ahaà bhajāmi*

SYNONYMS

*yat—whose; pāda-pallava—lotus feet; yugam—two; vinidhāya—having held; kumbha-
 dvandve—upon the pair of tumuli; praëāma-samaye—at the time of offering obeisances;
 saù—he; gaëā-adhirājaù—Gaëëça; vighnān—obstacles; vihantum—to destroy; alam—
 capable; asya—of these; jagat-trayasya—three worlds; govindam—Govinda; ādi-
 puruñam—the original person; tam—Him; aham—I; bhajāmi—worship.*

TRANSLATION

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

PURPORT

The power of destroying all obstacles to mundane prosperity has been delegated to Gaëëça who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahmā possessing mundane quality. The self-

same Gaëça is a god in possession of delegated power by infusion of the divine power. All his glory rests entirely on the grace of Govinda.

TEXT 51

vfxuegh xxueEcq e#fí 'k' p
 dkyLrFkkReeuI hfr txR=; kf.k A
 ; LekÚofUr foHkofUr fo'kfUr ; 'p
 xksolnekfni # "ka rega Hktkfe û†fû

*agnir mahi gaganam ambu marud diçaç ca
 kâlas tathâtma-manaséti jagat-trayäei
 yasmäd bhavanti vibhavanti viçanti yaà ca
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

agnü—fire; mahi—earth; gaganam—ether; ambu—water; marut—air; diçau—directions; ca—also; kâläu—time; tathä—as well as; ätma—soul; manasé—and mind; iti—thus; jagat-trayäei—the three worlds; yasmät—from whom; bhavanti—they originate; vibhavanti—they exist; viçanti—they enter; yam—whom; ca—also; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 52

; Pp{kjšk I fork I dyxgk. kka
 jktk I eLrl jeñkj ' kskrstk% A
 ; L; kK; k Hkæfr I tkrdkypØks
 xksolnekfni # "ka rega Hktkfe û† „ û

*yac-cakñur eña savitā sakala-grahäëäà
 rājā samasta-sura-mürtir açeña-tejäu
 yasyäji ayä bhramati sambhāta-kāla-cakro
 govindam ädi-puruñam tam ahaà bhajämi*

SYNONYMS

yat—of whom; cakñuù—the eye; eñaù—the; savitā—sun; sakala-grahäëäm—of all the planets; rājā—the king; samasta-sura—of all the demigods; mürtiù—the image; açeña-tejäu—full of infinite effulgence; yasya—of whom; äji ayä—by the order; bhramati—performs his journey; sambhāta—complete; kāla-cakraù—the wheel of time; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 53

èkekš Fk i ki fup; % Jq; Lri kâl
 cãkfnđhVirxkoèk; 'p thok% A
 ; í Ükek=foHkoi dVi Hkkok
 xkšolnekfni # "ka rega Hktkfe û ‡...û

*dharmo 'tha päpa-nicayaù çrutayas tapäàsi
 brahmädi-kéöa-patagävadhayaç ca jéväù
 yad-datta-mätra-vibhava-prakaöa-prabhävä
 govindam ädi-puruñaà tam ahaà bhajämi*

SYNONYMS

dharmäù—virtue; atha—also; päpa-nicayaù—all vices; çrutayaù—the Vedas; tapäàsi—penances; brahma-ädi—beginning from Lord Brahmä; kéöa-pataga—insects; avadhayaù—down to; ca—and; jéväù—jévas; yat—by whom; datta—conferred; mätra—exclusively; vibhava—by the power; prakaöa—manifested; prabhäväù—potencies; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

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

TEXT 54

; fLR0Uæxki eFk0Uæegks LodeZ
 clèkkuq i QyHkk tuekruksr A
 dekZ.k funZfr fdUrq p HkfäHkk tka
 xks0lnekfni # "ka rega Hk tkfe û†tû

*yas tv indragopam athavendram aho sva-karma-
 bandhānurūpa-phala-bhājanam ātanoti*

*karmäëi nirdahati kintu ca bhakti-bhājāà
govindam ädi-puruñāà tam ahaà bhajämi*

SYNONYMS

yaù—He who (Govinda); tu—but; indra-gopam—to the small red insect called indragopa; atha vä—or even; indram—to Indra, king of heaven; aho—oh; sva-karma—of one’s own fruitive activities; bandha—bondage; anurüpa—according to; phala—of reactions; bhäjanam—enjoying or suffering; ätanoti—bestows; karmäëi—all fruitive activities and their reactions; nirdahati—destroys; kintu—but; ca—also; bhakti-bhäjäm—of persons engaged in devotional service; govindam—Govinda; ädi-puruñam—the original person; tam—Him; aham—I; bhajämi—worship.

TRANSLATION

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

PURPORT

God impartially induces the fallen souls to act in the way that is consequent on the deeds of their previous births and to enjoy the fruition of their labors but, out of His great mercy to His devotees, He purges out, by the fire of ordeal, the root of all karma, viz., nescience and evil desires. Karma, though without beginning, is still perishable. The karma of those, who work with the hope of enjoying the fruits of their labors, becomes everlasting and endless and is never destroyed. The function of sannyäsa is also a sort of karma befitting an äçrama and is not pleasant to Kåñëa when it aims at liberation, i.e., desire for emancipation. They also receive fruition of their karma and, even if it be disinterested, their karma ends in ätma-mamatä, i.e., self-pleasure; but those who are pure devotees always serve Kåñëa by gratifying His senses forsaking all attempts of karma and ji äna, and being free from all desires save that of serving Kåñëa. Kåñëa has fully destroyed the karma, its desires and nescience of those devotees. It is a great wonder that Kåñëa, being impartial, is fully partial to His devotees.

TEXT 55

; a ØkēkdkeIgtizk; kfnHkfr &
 okRI Y; ekjx#xkj ol Ø; Hkko% A
 I f'pUR; rL; I n'kha ruēkijs
 xksolneknfni#ka rega Hktkfe ū††û

*yaà krodha-kāma-sahaja-praëayādi-bhēti-
 vätsalya-moha-guru-gaurava-sevya-bhāvaiù
 sai cintya tasya sadâçèà tanum āpur ete
 govindam ādi-puruñaà tam ahaà bhajāmi*

SYNONYMS

yam—upon whom; krodha—wrath; kāma—amorous passion; sahaja-praëaya—natural friendly love; ādi—and so on; bhēti—fear; vätsalya—parental affection; moha—delusion; guru-gaurava—reverence; sevya-bhāvaiù—and with the attitude of willing service; sai cintya—meditating; tasya—of that; sadâçêm—befitting; tanum—bodily form; āpuù—attained; ete—these persons; govindam—Govinda; ādi-puruñam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

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

PURPORT

Devotion is of two kinds, viz., (1) of the nature of deference to regulation and (2) constituted of natural feeling. Bhakti is roused by following with a tinge of faith in the rule of the çāstras and instruction of the preceptors. Such bhakti is of the nature of loyalty to the scriptural regulations. It continues to be operative as long as the corresponding natural feeling is not roused. If a person loves Kāñëa out of natural tendency, there is the principle of rāga, which is no other than a strong desire to serve,

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

TEXT 56

fJ; % dKUr% dKUr% ijei#“k% dYirjoks
æpk Hkfief' pürkef.kx.ke; h rks eeere~ A
dFkk xkua ukVîa xeuefi oð kh fiz I [kh
fpnkulna T; ksr% ijefi rnkLok|efi p û

I ; = {khj kfcèk% òofr I ġHkhH; 'p I egku-
 fueškk¼k[; ks ok otf r u fg ; =kfi I e; % A
 Hkts 'or}hi a regfeg xksykdfe fr ; a
 fonŪrLrs I Ūr% f{kfrfojypkj k% dfri ; s ū†^û

*çriyaù kântäù kântaù parama-puruñaù kalpa-taravo
 drumä bhümiç cintämaëi-gaëa-mayi toyam amâtam
 kathä gânaà näöyaà gamanam api vaàçé priya-sakhi
 cid-ânandaà jyotiù param api tad äsvädyam api ca
 sa yatra kñërabdhiù sravati surabhébhyaç ca su-mahän
 nimeñärdhäkhyo vä vrajati na hi yaträpi samayaù
 bhaje çvetadvépaà tam aham iha golokam iti yaà
 vidantas te santaù kñiti-virala-cäräù katipaye*

SYNONYMS

çriyaù—Lakñmés, goddesses of fortune; kântäù—loving consorts; kântaù—the enjoyer, lover; parama-puruñaù—the Supreme Personality of Godhead; kalpa-taravaù—desire trees; drumäù—all the trees; bhümiù—the land; cintämaëi-gaëa-mayi—made of the transcendental touchstone jewels; toyam—the water; amâtam—nectar; kathä—talking; gânam—song; näöyam—dancing; gamanam—walking; api—also; vaàçé—the flute; priya-sakhé—constant companion; cit-ânandam—transcendental bliss; jyotiù—effulgence; param—the supreme; api—also; tat—that; äsvädyam—everywhere perceived; api ca—also; saù—that; yatra—where; kñëra-abdhiù—ocean of milk; sravati—flows; surabhébhyaù—from surabhi cows; ca—and; su-mahän—very great; nimeña-ardha—half a moment; äkhyäù—called; vä—or; vrajati—passes away; na—not; hi—certainly; yatra—where; api—even; samayaù—time; bhaje—I worship; çveta-dvépam—Çvetadvépa; tam—that; aham—I; iha—here; golokam—Goloka; iti—thus; yam—which; vidantaù—know; te—they; santaù—self-realized souls; kñiti—in this world; virala—seldom; cäräù—going; katipaye—few.

TRANSLATION

I worship that transcendental seat, known as Çvetadvépa where as loving consorts the Lakñmés in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kãñëa 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.

PURPORT

That region which jēvas attain by the best performance of their rasa-bhajana, though purely transcendental, is by no means devoid of variegatedness. The nondifferentiated region is attained by indulging in anger, fear and delusion. The devotees attain Goloka, the transcendental region above Vaikuëōha, according to the quality of rasa of the respective services. In reality that region is no other than Çvetadvēpa or “the White Island,” being exceedingly pure. Those, who attain the highest rasa in the shape of the realization of pure devotion in this world, viewing the reality of Çvetadvēpa in Gokula, Vāndāvana and Navadvēpa within this mundane world, designate the same as “Goloka.” In that transcendental region of Goloka there are always visible, in their supreme beauty, all the distinctive entities that are incorporated in the pure cognitive principle, viz., the lover and His beloved ones, trees and creepers, mountains, rivers and forests, water, speech, movement, music of the flute, the sun and the moon, tasted and taste (i.e., the unthinkable wonders of the 64 aesthetic arts), milk cows yielding nectarean flow of milk and transcendental ever-existing time.

Descriptions that supply the clue to Goloka are found in various places in the Vedas and the other çāstras such as the Purāēas, tantras etc. The Chāndogya says: brüyād yāvan vā ayam ākāças tāvan eña antar hāda ākāçaù ubhe asmin dyāvā-pāthivé antar eva samāhite. ubhāv agniç ca vāyuç ca sūrya—candramasāv ubhau vidyun nakñaträëi yac cāsyeḥāsti yac ca nāsti sarvaà tad asmin samāhitam iti.

The sum and substance of it is that all the variegatedness of this mundane world and much more variety over and above the mundane, are to be found in Goloka. The variety in the transcendental world is fully centralized whereas in the mundane world it is not so and hence productive of weal and woe. The centralized variety of Goloka is unalloyed and full of transcendental cognitive joy. The Vedas and sādhus practicing devotion revealed by the Vedas, by availing the support of their individual cognitional aptitude actuated by devotion, may have a sight of divine realm and by the power of

the grace of Kāñëa their tiny cognitive faculty attaining the quality of infinitude they are enabled to be on the level of the plane of enjoyments of Kāñëa.

There is a hidden meaning of the proposition “even the Supreme that is also nevertheless the object of enjoyment” (param api tad āsvādyam api ca). The word param api indicates that Çré Kāñëa is the only Truth Absolute in all the transcendental blissful principles and tad āsvādyam api means His object of enjoyment. The glory of Rādhā’s love for Kāñëa, tasty quality (rasa) of Kāñëa that is realized by Rādhā and the bliss of which Rādhā is conscious in the process of such realization, all these threefold bhāvas (emotional entities) becoming available for enjoyment by Kāñëa He attains His personality of Çré Gaurasundara. It is also this that constitutes the transcendental bliss of the delicious loving (rasa) service manifested by Çré Gaurasundara. This also eternally exists only in the selfsame Çvetadvépa.

TEXT 57

vFkkokp egkfo". kkkkoulra iztki fre~ A
cãu~ eglofoKkus iztki xš p ptefr% A
i 'p' ykdhfeka fo | ka oRI nũkka fuckek es û†%û

*athovāca mahā-viñëur
bhagavantaà prajāpatim
brahman mahattva-viji āne
prajā-sarge ca cen matiù
pai ca-çlokém imäà vidyää
vatsa dattää nibodha me*

SYNONYMS

atha—then; uvāca—said; mahā-viñëuù—the Supreme Lord; bhagavantam—unto the glorious; prajāpatim—Lord Brāhmā; brahman—O Brāhmā; mahattva—of the glory (of Godhead); viji āne—in real knowledge; prajā-sarge—in creating offspring; ca—and; cet—if; matiù—the inclination; pai ca-çlokém—five çlokas; imām—this; vidyām—science; vatsa—O beloved; dattām—given; nibodha—hear; me—from Me.

TRANSLATION

On hearing these hymns containing the essence of the truth, the Supreme Lord Kāñëa said to Brahmä, “Brahmä, 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 çlokas.

PURPORT

The Supreme Lord became propitious when Brahmä with great eagerness chanted the names, “Kāñëa” and “Govinda” expressive of the form, attribute and pastimes. Brahmä was actuated by the desire for mundane creation. Kāñëa then said to Brahmä how pure unalloyed devotion can be practiced by souls engaged in worldly occupations by combining the same with the desire for carrying out the behest of the Supreme Lord. “The knowledge absolute is knowledge of the glory of Godhead; if you want to procreate offspring being endowed with such knowledge, listen attentively to the science of devotion that is contained in the following five çlokas.”

(How bhakti is practiced by performing worldly duties in the form of carrying out the commands of the Supreme Lord, is being described).

TEXT 58

ī çç/4s KkuHkfäH; kekRelJ; kuUnfpUe; h A
mnR; uçkek HkfäHkkoRi ey{k.kk û†Šû

*prabuddhe ji äna-bhaktibhyäm
ätmany änanda-cin-mayé
udety anuttamä bhaktir
bhagavat-prema-lakñäëä*

SYNONYMS

prabuddhe—when excited; *ji äna*—by cognition or knowledge; *bhaktibhyäm*—and by devotional service; *ätmani*—in the pure spirit soul; *änanda-cit-mayi*—full of knowledge and bliss; *udeti*—is awakened; *anuttamä*—superexcellent; *bhaktiü*—devotion; *bhagavat*—for Kāñëa; *prema*—by love; *lakñäëä*—characterized.

TRANSLATION

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 Kāñëa, the beloved of all souls.

PURPORT

Real knowledge is nothing but knowledge of one's relationship to the Absolute. Real knowledge is identical with the knowledge of subjective natures of cit (animate), acit (inanimate) and Kāñëa and of their mutual relationship. Here mental speculation is not alluded to, since that is antagonistic to service (bhakti). The knowledge that embraces only the first seven of the ten basic principles (daça-mūla) is the knowledge of relationship. The substantive nature of the spiritual function (abhidheya) inculcated by the science of devotion hearing, chanting, meditation, tending His holy feet, worshiping by rituals, making prostrations, doing menial service, practicing friendship and surrendering oneself are identical with practicing the search for Kāñëa. It is specifically described in Bhakti-rasāmāta-sindhu. Devotion (bhakti) characterized by love for Godhead makes her appearance by being awakened by such knowledge and practice. Such devotion is superexcellent bhakti and is no other than the final object of attainment of all spiritual endeavor of the individual soul (jēva).

TEXT 59

ī ēk. kṣrṛt nkpjṣrnH; kl ſujŪrje~ A
ckēk; ēkkReukRekua Hkfäel; ūkeka yHkr~ ū†< ū

*pramäëais tat-sad-äcārais
tad-abhyäsair nirantaram
bodhayan ätmanätmänaà
bhaktim apy uttamäà labhet*

SYNONYMS

pramäëaiù—by scriptural evidence; tat—of them; sat-äcāraiù—by theistic conduct; tat—of them; abhyäsaiù—by practice; nirantaram—constantly; bodhayan—awakening; ätmanä—by one's own intelligence; ätmänam—the self; bhaktim—devotion; api—certainly; uttamäm—the highest; labhet—one can attain.

TRANSLATION

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.

PURPORT

Evidence—the devotional scriptures, e.g., Çrémad-Bhāgavatam, the Vedas, the Purāēas, the Gētā, etc. Theistic conduct—the conduct of pious persons (sādhus) who are pure devotees and the conduct of those pious persons who practice devotion to Godhead actuated by spontaneous love. Practice—to learn about the ten basic principles (daça-mūla) from the çāstras and on receiving the name of Hari as laid down in the same, embodying the name, form, quality and activity of the Divinity. to practice the chanting of the name by serving Him night and day. By this are meant study of the çāstras and association with the sādhus. The tenfold offense to holy name ceases by serving the name of Hari and simultaneously practicing pious conduct. “Practice” is no other than following the mode of service of the name practiced by the sādhus without offense. By perseverance in such practice and devotion characterized by love which is the fruit of spiritual endeavor makes her appearance in the pure essence of the soul.

TEXT 60

; L; k% Jš Ldja ukfLr ; ; k fuoİreklua kr~ A
; k I kèk; fr ekeo Hkfäa rkeo I kèk; s~ û^OEû

*yasyäù çreyas-karaà nästi
yayä nirvâtim äpnuyät
yä sädhayati mäm eva
bhaktià täm eva sädhayet*

SYNONYMS

*yasyäù—than which; çreyaù-karam—superior well-being; na—not; asti—there is;
yayä—by which; nirvâtim—supreme bliss; äpnuyät—one can attain; yä—who;
sädhayati—leads; mäm—to Me; eva—certainly; bhaktim—loving devotion; täm—that;
eva—indeed; sädhayet—one should perform.*

TRANSLATION

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.

PURPORT

The jēva-soul has no better well-being than loving devotion. In this is realized the final beatitude of jēvas. The lotus feet of Kāñēa are attainable only by loving devotion. He who cultivates the preliminary devotional activities anxiously keeping in view that realized state of devotion can alone attain to that object of all endeavor. None else can have the same.

TEXT 61

èkekZU; ku~ i fjR; T; ekesda Hkt fo'ol u~ A
 ; kn' kh ; kn' kh J¼k fl f¼Hkzfr rkn' kh û
 dpefjUrja deZ ykks ; eupUks A
 ruo deZ kk è; k; u~ eka ijka HkfäfePNfr û^fû

*dharmän anyän parityajya
 mäm ekaà bhaja viçvasan
 yädâçé yädâçé çraddhä
 siddhir bhavati tädâçé
 kurvan nirantaraà karma
 loko 'yam anuvartate
 tenaiva karmaëä dhyäyan
 mäà paräà bhaktim icchati*

SYNONYMS

dharmän—meritorious performances; anyän—other; parityajya—abandoning; mäm—Me; ekam—alone; bhaja—serve; viçvasan—having faith; yädâçé yädâçé—just as; çraddhä—faith; siddhiù—realization; bhavati—arises; tädâçé—corresponding; kurvan—

performing; nirantaram—ceaselessly; karma—activities; lokaù ayam—the people of this world; anuvartate—pursue; tena—by those; eva—indeed; karmaëä—deeds; dhyāyan—meditating; mām—upon Me; parām—supreme; bhaktim—devotion; icchati—one obtains.

TRANSLATION

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.

PURPORT

The function characterized by unalloyed devotion is the real function of all individual souls (jēvas). All other varieties of function are activities of the external cases. These exoteric and esoteric dharmas (functions) are manifold, e.g., nondifferential knowledge of the Brahman aiming at extinction of individuality, the añōāi ga-yoga-dharma having as its goal attainment of the state of exclusive existence (kaivalya), atheistical fruitive ritualism aiming at material enjoyment, ji āna-yoga-dharma seeking to combine knowledge with fruitive activity and the practice of the function of barren asceticism. Getting rid of all these, serve Me by pure devotion rooted in faith. Exclusive faith in Me is trust. Faith in the form of trust by the process of gradual purification tends to become a constant engagement (niñöhä), an object of liking (ruci), of attachment (äsakti) and a real sentiment (bhäva). The more transparent the faith, the greater the degree of realization. If you ask—How will the preservation and conduct of worldly affairs be feasible if one is continuously engaged in the endeavor for the realization of bhakti? What also will be the nature of the endeavor for the realization of bhakti when the body will perish consequent on the cessation of the function of the body and of society?

In order to strike at the root of this misgiving the Supreme Lord says, "This world subsists by the constant performance of certain activities. Fill all these activities with meditation of Me. This will destroy the quality that makes those activities appear as acts done by you. They will then be of the nature of My service (bhakti).

"Mankind live by the threefold activities of body, mind and society. Eating, seating, walking, resting, sleeping, cleansing the body, covering the body, etc., are the various bodily activities; thinking, recollecting, retaining an impression, becoming aware of an

entity. feeling pleasure and pain, etc., are the mental feats; marrying, practicing reciprocal relationship between the king and subject, practicing brotherhood, attending at sacrificial meetings, offering oblations, digging wells, tanks, etc., for the benefit of the people, maintaining one's relations, practicing hospitality. observing proper civic conduct, showing due respect to others are the various social activities. When these acts are performed for one's selfish enjoyment, they are called karma-kāēōa; when the desire for attainment of freedom from activity by knowledge underlies these actions, they are termed jī āna-yoga or karma-yoga. And when these activities are managed to be performed in this way that is conducive to our endeavor for attainment of bhakti they are called jī āna-bhakta-yoga, i.e., the subsidiary devotional practices. But only those activities that are characterized by the principle of pure worship are called bhakti proper. My meditation is practiced in every act when bhakti proper is practiced in due time while performing the subsidiary devotional activities in one's intercourse with the ungodly people of this world. In such position, a jēva does not become apathetic to Godhead even by performing those worldly activities. This constitutes the practice of looking inwards, i.e., turning towards one's real self, vide Ēçopaniñad—

*ēçāvāsyam idaā sarvaā
yat kii ca jagatyāā jagat
tena tyaktena bhui jēthā
mā gādhaū kasya svid dhanam*

The commentator says in regards to this, tena ēça-tyaktena viśāñōena. The real significance being that if whatever is accepted be received as favor vouchsafed by the Supreme Lord, the worldly activity will cease to be such and will turn into service of Godhead (bhakti). So Ēçāvāsyā says kurvann eveha karmāēi... karma lipyate nare.

If the worldly acts are performed in the above manner one does not get entangled in karma even in hundreds of years of worldly life. The meaning of these two mantras from the jī āna point of view is renouncement of the fruits of one's worldly actions; but from the bhakti point of view they mean the attainment of Kāñēa's favor (prasādam) by their transfer to His account. In this method, which is the path of arcana, you should do your duties of the world by the meditation of worshiping Godhead thereby. Brahmā cherishes the desire for creation in his heart. If that creative desire is practiced by conjoining the same with the meditation of obeying therein the command of the Supreme Lord, then it will be a subsidiary spiritual function (gauēa-dharma) being helpful for the growth of the disposition for the

service of the Divinity by reason of its characteristic of seeking the protection of Godhead. It was certainly proper to instruct Brahmā in this manner. There is no occasion for such instruction in the case of a jēva in whom the spontaneous aversion for entities other than Kāñēa manifests itself on his attainment of the substantive entity of spiritual devotion (bhāva).

TEXT 62

vga fg fo'ol; pjkpjL;
 chta ièkkua i'ī fr% iekā p A
 e; kfgra rst bna foHkf"lZ
 foèks foèksfg RoeFkks txfūr û^ „û

*ahaà hi viçvasya carācarasya
 béjaà pradhānaà prakātiù pumāàç ca
 mayāhitaà teja idaà bibharñi
 vidhe vidhehi tvam atho jaganti*

SYNONYMS

aham—I; hi—certainly; viçvasya—of the world; cara-acarasya—of animate and inanimate objects; béjam—the seed; pradhānam—the substance of matter; prakātiù—the material cause; pumān—the puruñā; ca—and; mayā—by Me; āhitam—conferred; tejaù—fiery energy; idam—this; bibharñi—you bear; vidhe—O Brahmā; vidhehi—regulate; tvam—you; atha u—now; jaganti—the worlds.

TRANSLATION

“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 prakāti [material cause] and I am puruñā [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.”

PURPORT

Certain thinkers conclude that the nondifferentiated Brahman is the ultimate entity and by undergoing self-delusion (vivarta) exhibits the consciousness of differentiation; or, the limiting principle itself (Māyā), when it is limited, is the phenomenal world and is itself the Brahman, in its unlimited position; or, the Brahman is the substance and this phenomenal world is the reflection; or, everything is an illusion of the jēva. Some think that Godhead is evidently a separate entity. Jēva is another different entity, and the phenomenal world, although it is a singular principle, exists separately as an eternally independent entity; or, Godhead, is the substantive entity and all other entities, as cit and a-cit attributes, are one in principle. Some suppose that by the force of inconceivable potency sometimes the monistic and sometimes the dualistic principle is realized as the truth. Some again arrive at the conclusion that the theory of the nondual minus all potency is meaningless; whence the Brahman is the one eternally unalloyed entity vested with the pure potency.

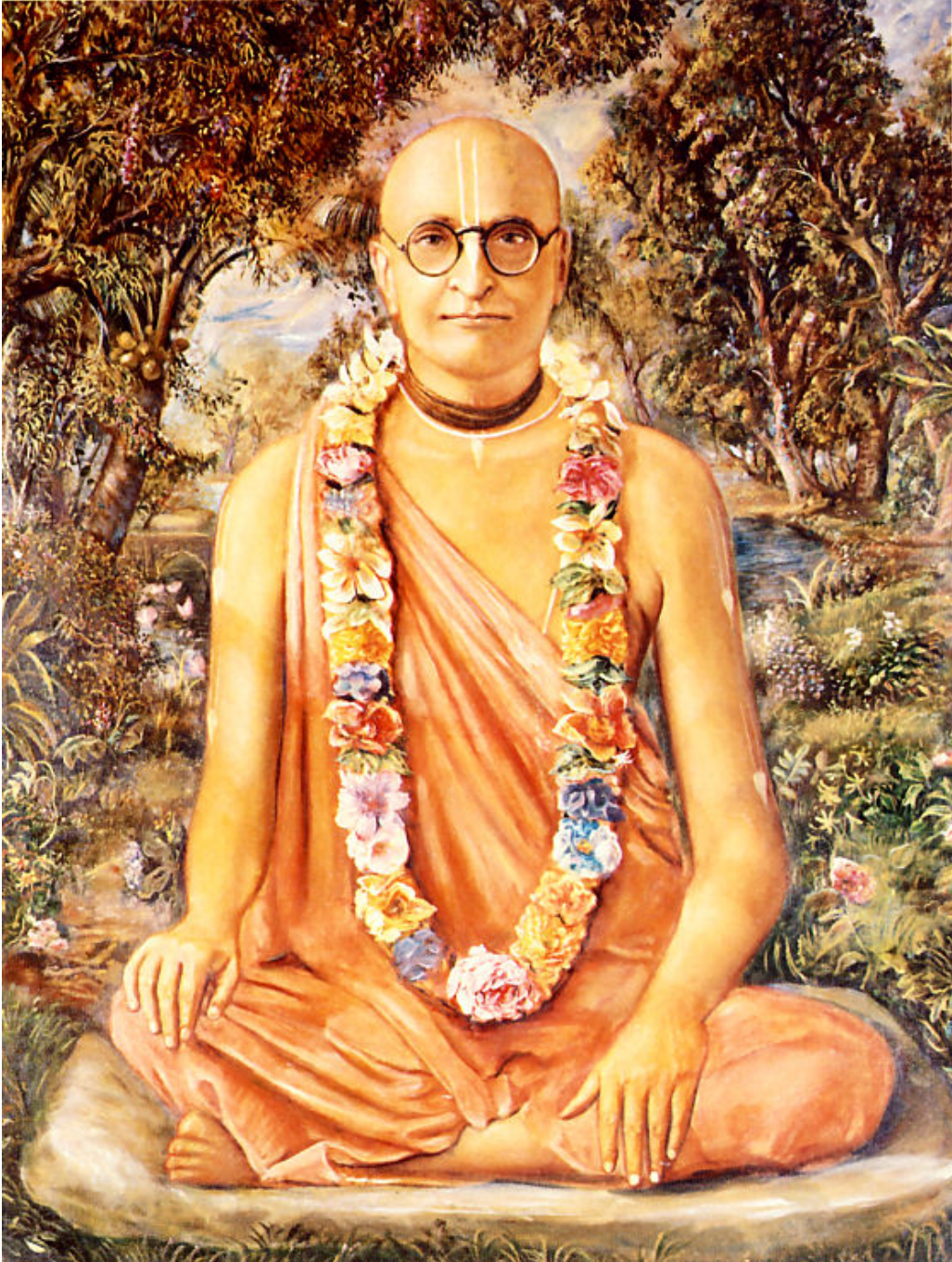
These speculations have originated from Veda relying on the support of the Vedānta-sūtra. In these speculations although there is no truth that holds good in all positions, there is yet a certain measure of truth. Not to speak of the anti-Vedic speculations Sāi khyā, Patai jala, Nyāya and Vaiçēṅika, nor even of Pūrva-mēmāṅsā which is fond of exclusive fruitive activity in conformity with the teaching of one portion of the Veda, the bodies of opinions detailed above have also come into existence by relying outwardly on the Vedānta itself. By discarding all these speculations, you and your bona fide community should adopt the ultimate principle identical with the doctrine of acintya-bhedābheda (inconceivable simultaneous distinction and nondifference). This will make you eligible for being a true devotee. The basic principle is that this animate world is made up of jēvas and the inanimate world is constituted of matter. Of these all the jēvas have been manifested by My supreme (parā) potency and this phenomenal world has been manifested by My secondary (aparā) potency. I am the cause of all causes. In other words, I regulate all of them by the power of My will although I am not a different entity from the marginal and material (taōasthā and acit) potencies. By the transformation of those distinct potencies pradhāna (substantive material principle), prakāti (material cause) and puruṅia (efficient cause) have been produced. Hence although as regards the subjective nature of all potency I am pradhāna, prakāti and puruṅia, yet as the possessor of power I am eternally distinct from all those potencies. This simultaneous distinction and nondifference has also sprung from My inconceivable power. So let the attainment of love for Kāṅēa by the practice of pure devotion through the knowledge of their mutual

true relationship that subsists between the jéva, the jaòà (matter) and Kāñëa based on the principle of inconceivable simultaneous distinction and non-difference, be My instruction for being handed down in the order of spiritual preceptual succession in your community (Çré Brahma-sampradäya).

The End

ÇRÉ BRAHMA-SAÄHITÄ

About the Author



Founder and Acharya of the Gaudiya Math

His Divine Grace Bhaktisiddhanta

Sarasvaté Goswami Öhäkura

(1874-1937)

Srila Bhaktisiddhanta Sarasvati Thakura was born in the holy pilgrimage place of Jagannatha Puri to Srila Bhaktivinoda Thakura, a great Vaisnava acarya in the line of succession coming from Sri Chaitanya Mahaprabhu. Although employed as a government magistrate, Srila Bhaktivinoda worked tirelessly to establish the teachings of Lord Chaitanya in India. He envisioned a worldwide spiritual movement and prayed for a son to help him achieve his dream.

On February 6, 1874, in the sacred pilgrimage town of Jagannath Puri, where Srila Bhaktivinoda Thakura served as superintendent of the famous Jagannatha temple, Srila Bhaktisiddhanta appeared in this world. He was given the name Bimala Prasada. At the age of seven, Bimala Prasada had memorized the more than seven hundred Sanskrit verses of the *Bhagavad-gita* and could speak illuminating commentaries upon them. Srila Bhaktivinoda Thakura, the author of many important books and other writings on Gaudiya Vaisnava philosophy, trained his son in printing and proofreading.

By the time he was twenty-five years old, Bimala Prasada had acquired an impressive reputation as a scholar of Sanskrit, mathematics, and astronomy. His astronomical treatise, *Surya-siddhanta*, won him the title Siddhanta Sarasvati in recognition of his immense learning. In 1905, following the advice of his father, Siddhanta Sarasvati accepted spiritual initiation from Srila Gaurakishora dasa Babaji. Although Srila Gaurakishora dasa Babaji was illiterate, he was renowned throughout the continent as a great saint and Vaisnava acarya.

Siddhanta Sarasvati, although a great scholar, exhibited humility and dedication in the presence of Srila Gaurakishora. Satisfied with such humility and dedication of his highly educated disciple, Srila Gaurakishora gave Siddhanta Sarasvati his full blessings and requested him to "preach the Absolute Truth and keep aside all other work." Upon the disappearance of Srila Bhaktivinoda Thakura in 1914, Siddhanta Sarasvati became editor of his father's journal, *Sajjanatosani*, and founded the Bhagawat Press for the publication of Gaudiya Vaisnava literature.

In 1918 Siddhanta Sarasvati accepted the renounced order of spiritual

life, assuming the title Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. For purposes of propagating Gaudiya Vaisnavism throughout India, he organized the Gaudiya Math, with sixty-four branches throughout the country. The headquarters of his mission, the Chaitanya Gaudiya Math, is located in Sridhama Mayapura, the birthplace of Sri Chaitanya Mahaprabhu.

Srila Bhaktisiddhanta adjusted ancient traditions to conform with technological and social conditions of the twentieth century. He considered the printing press a most effective means of spreading this message throughout the world and was himself the author of many important translations, commentaries, and philosophical essays. He was the first spiritual teacher in this line to allow his renounced preachers (*sannyasis*) to wear Western clothes and travel in modern conveyances rather than on foot. Throughout the 1930s, Srila Bhaktisiddhanta expanded and increased his missionary work and succeeded in reestablishing Gaudiya Vaisnavism as the leading force in Indian spiritual life.

On January 1, 1937, Srila Bhaktisiddhanta Sarasvati Thakura passed from this world.