

ANANTA SATSANG · FOUNDATIONS

श्रब्रह्मसेहिता

Brahma-saṃhitā

The Complete Surviving Fifth Chapter



Brahmā's Vision and Hymn to Govinda

*Complete Sanskrit-English edition · 62 numbered texts · 5 reader
units*

About this edition

The Brahma-saṁhitā is remembered as a much larger scripture, but only its fifth chapter survives in the Gauḍīya transmission. This edition publishes all sixty-two texts of the standard recension: its opening theology of Goloka, the account of cosmic manifestation, Brahmā's awakening and initiation, the complete Govinda hymn, and the closing teaching on knowledge and bhakti.

Textual witnesses

The Sanskrit is controlled against the electronic edition based on Haridas Shastri's 1981 text and accompanied by Jīva Goswāmī's Dig-darśanī. The aligned English follows the complete 1932 Madras publication of Bhaktisiddhānta Sarasvatī, checked against a machine-readable full-chapter witness.

Numbering and alternate recension

A separate Gauḍīya Grantha Mandira facsimile preserves an expanded seventy-three-text recension with a different sequence. That complete witness is archived in the source dossier as a control. The reader keeps the familiar sixty-two-text numbering stable and does not silently merge the two systems.

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COMPLETE FIFTH CHAPTER

Unit 1



The Divine Realm and Cosmic Manifestation

Texts 1–14 · 14 numbered texts

Brahma-saṁhitā 5.1

ईश्वरः परमः कृष्णः
सच्-चिद्-आनन्द-विग्रहः
अनादिर् आदिर् गोविन्दः
सर्व-कारण-कारणम्

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

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

Brahma-saṁhitā 5.2

सहस्र-पत्र-कमलं
गोकुलाख्यं महत् पदम्
तत्-कर्णिकारं तद्-धाम
तद्-अनन्तांश-सम्भवम्

*sahasra-patra-kamalaṁ
gokulākhyam mahat padam
tat-karṇikāraṁ tad-dhāma
tad-anantāṁśa-sambhavam*

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

Brahma-saṁhitā 5.3

कर्णिकारं महद् यन्त्रं
षट्-कोणं वज्र-कीलकम्
षड्-अङ्ग-षट्-पदी-स्थानं
प्रकृत्या पुरुषेण च
प्रेमानन्द-महानन्द-
रसेनावस्थितं हि यत्
ज्योती-रूपेण मनुना
काम-बीजेन सङ्गतम्

*karṇikāraṁ mahad yāntram
ṣaṭ-koṇaṁ vajra-kīlakam
ṣaḍ-aṅga-ṣaṭ-padī-sthānaṁ
prakṛtyā puruṣeṇa ca
premānanda-mahānanda-
rasenāvasthitaṁ hi yat
jyotī-rūpeṇa manunā
kāma-bījēna saṅgatam*

The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. 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 Kṛṣṇa 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.

Brahma-saṁhitā 5.4

तत्-किञ्जल्कं तद्-अंशानां
तत्-पत्राणि श्रियाम् अपि

*tat-kiñjalkaṁ tad-aṁśānāṁ
tat-patrāṇi śriyām api*

The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopīs who are part and parcel of Kṛṣṇa 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 Śrī Rādhikā, the most

beloved of Kṛṣṇa.

Brahma-saṁhitā 5.5

चतुर्-अस्रं तत्-परितः
श्वेतद्वीपाख्यम् अब्धुतम्
चतुर्-अस्रं चतुर्-मूर्तेश्
चतुर्-धाम चतुष्-कृतम्
चतुर्भिः पुरुषार्थैश् च
चतुर्भिर् हेतुभिर् वृतम्
शूलैर् दशभिर् आनद्धम्
ऊर्ध्वाधो दिग्-विदिक्ष्व अपि
अष्टभिर् निधिभिर् जुष्टम्
अष्टभिः सिद्धिभिस् तथा
मनु-रूपैश् च दशभिर्
दिक्-पालैः परितो वृतम्
श्यामैर् गौरैश् च रक्तैश् च
शुक्लैश् च पार्षदर्षभैः
शोभितं शक्तिभिस् ताभिर्
अब्धुताभिः समन्ततः

*catur-asraṁ tat-paritaḥ
śvetadvīpākhyam adbhutam
catur-asraṁ catur-mūrteś
catur-dhāma catuṣ-kṛtam
caturbhiḥ puruṣārthaiś ca
caturbhir hetubhir vṛtam
śūlair daśabhir ānaddham
ūrdhvādho dig-vidikṣv api
aṣṭabhir nidhibhir juṣṭam
aṣṭabhiḥ siddhibhis tathā
manu-rūpaiś ca daśabhir
dik-pālaiḥ parito vṛtam
śyāmair gauraiś ca raktaiś ca
śuklaiś ca pārṣadarṣabhaiḥ*

*śobhitam śaktibhis tābhīr
adbhutābhiḥ samantataḥ*

[The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula. Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Śaṅkarṣaṇa, 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., Ṛg, 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, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. 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.

Brahma-saṃhitā 5.6

एवं ज्योतिर्-मयो देवः

सद्-आनन्दः परात् परः

आत्मारामस्य तस्यास्ति

प्रकृत्या न समागमः

*evam jyotir-mayo devaḥ
sad-ānandaḥ parāt paraḥ
ātmārāmasya tasyāsti
prakṛtyā na samāgamaḥ*

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.

Brahma-saṃhitā 5.7

माययारममाणस्य
न वियोगस् तया सह
आत्मना रमया रेमे
त्यक्त-कालं सिसृक्षया

*māyayāramamāṇasya
na viyogas tayā saha
ātmanā ramayā reme
tyakta-kālaṃ sisṛkṣayā*

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

Brahma-saṃhitā 5.8

नियतिः सा रमा देवि
तत्-प्रिया तद्-वशं तदा
तत्-लिङ्गं भगवान् शम्भुर्
ज्योती-रूपः सनातनः
या योनिः सापरा शक्तिः
कामो बीजं महद् धरेः

*niyatiḥ sā ramā devi
tat-priyā tad-vaśaṃ tadā
tat-liṅgaṃ bhagavān śambhur
jyotī-rūpaḥ sanātanaḥ
yā yoniḥ sāparā śaktiḥ
kāmo bījaṃ mahad dhareḥ*

[The secondary process of association with Māyā is described.] Ramādevī, the spiritual [cit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion [svāṃśa]. This halo is divine

Śambhu, 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 Māyā, the limited, nonabsolute [aparā] 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.

Brahma-saṃhitā 5.9

लिङ्ग-योन्म-आत्मिका जाता
इमा माहेश्वरी-प्रजाः

liṅga-yony-ātmikā jātā
imā māheśvarī-prajāḥ

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

Brahma-saṃhitā 5.10

शक्तिमान् पुरुषः सो ऽयं
लिङ्ग-रूपी महेश्वरः
तस्मिन् आविरभूत् लिङ्गे
महा-विष्णुर् जगत्-पतिः

śaktimān puruṣaḥ so 'yaṃ
liṅga-rūpī maheśvaraḥ
tasminn āvirabhūt liṅge
mahā-viṣṇur jagat-patiḥ

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

Brahma-saṃhitā 5.11

सहस्र-शीर्षा पुरुषः
सहस्राक्षः सहस्र-पात्
सहस्र-बाहूर् विश्वात्मा
सहस्रांशः सहस्र-सूः

*sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sahasra-bāhur viśvātmā
sahasrāṁśaḥ sahasra-sūḥ*

The Lord of the mundane world, Mahā-Viṣṇu, 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.

Brahma-saṃhitā 5.12

नारायणः स भगवान्
आपस् तस्मात् सनातनात्
आविरासीत् कारणार्णो
निधिः सङ्कर्षणात्मकः
योग-निद्रां गतस् तस्मिन्
सहस्रांशः स्वयं महान्

*nārāyaṇaḥ sa bhagavān
āpas tasmāt sanātanāt
āvirāsīt kāraṇārṇo
nidhiḥ saṅkarṣaṇātmakaḥ
yoga-nidrām gatas tasmin
sahasrāṁśaḥ svayaṁ mahān*

The same Mahā-Viṣṇu is spoken of by the name of "Nārāyaṇa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saṅkarṣaṇa who abides in paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean.

Brahma-saṃhitā 5.13

तद्-रोम-बिल जालेषु
बीजं सङ्कर्षणस्य च
हैमान्य अण्डानि जातानि
महा-भूतावृतानि तु

*tad-roma-bila jāleṣu
bījaṃ saṅkarṣaṇasya ca
haimāny aṇḍāni jātāni
mahā-bhūtāvṛtāni tu*

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

Brahma-saṃhitā 5.14

प्रत्य्-अण्डम् एवम् एकांशाद्
एकांशाद् विशति स्वयम्
सहस्र-मूर्धा विश्वात्मा
महा-विष्णुः सनातनः

*praty-aṇḍam evam ekāṁśād
ekāṁśād viśati svayam
sahasra-mūrdhā viśvātmā
mahā-viṣṇuḥ sanātanaḥ*

The same Mahā-Viṣṇu 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 Mahā-Viṣṇu, possessing thousands of thousands of heads.

COMPLETE FIFTH CHAPTER

Unit 2



Mahā-Viṣṇu, Brahmā, and the Gopāla Mantra

Texts 15–28 · 14 numbered texts

Brahma-saṃhitā 5.15

वामाङ्गाद् असृजद् विष्णुं
दक्षिणाङ्गात् प्रजापतिम्
ज्योतिर्-लिङ्ग-मयं शम्भुं
कूर्च-देशाद् अवासृजत्

*vāmāṅgād asṛjad viṣṇuṃ
dakṣiṇāṅgāt prajāpatim
jyotir-liṅga-mayaṃ śambhuṃ
kūrca-deśād avāsṛjat*

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

Brahma-saṃhitā 5.16

अहङ्कारात्मकं विश्वं
तस्माद् एतद् व्यजायत

*ahaṅkāratmakam viśvaṃ
tasmād etad vyajāyata*

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

Brahma-saṃhitā 5.17

अथ तैस् त्रि-विधैर् वेदैर्
लीलाम् उद्वहतः किल
योग-निद्रा भगवती
तस्य श्रीर् इव सङ्गता

*atha tais tri-vidhair veśair
līlām udvahataḥ kila
yoga-nidrā bhagavatī
tasya śrīr iva saṅgatā*

Thereupon the same great personal Godhead, assuming the threefold forms of Viṣṇu, Prajāpati and Śambhu, 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 Mahā-Viṣṇu, prefers to consort with the goddess Yoganidrā, the constituent of His own spiritual [cit] potency full of the ecstatic trance of eternal bliss appertaining to His own divine personality.

Brahma-saṁhitā 5.18

सिसृक्षायां ततो नाभेस्
तस्य पद्मं विनिर्ययौ
तन्-नालं हेम-नलिनं
ब्रह्मणो लोकम् अद्भुतम्

*sisṛkṣāyām tato nābhes
tasya padmaṁ viniryayau
tan-nālaṁ hema-nalinam
brahmaṇo lokam adbhutam*

When Viṣṇu 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.

Brahma-saṁhitā 5.19

तत्त्वानि पूर्व-रूढानि
कारणानि परस्परम्
समवायाप्रयोगाच्च
विभिन्नानि पृथक् पृथक्
चिच्छक्त्या सज्जमानोऽथ
भगवान् आदि-पुरुषः
योजयन् मायया देवो
योग-निद्राम् अकल्पयत्

tattvāni pūrva-rūḍhāni
kāraṇāni parasparam
samavāyāprayogāc ca
vibhinnāni prthak prthak
cic-chaktyā sajjamāno 'tha
bhagavān ādi-pūruṣaḥ
yojayan māyayā devo
yoga-nidrām akalpayat

Before their conglomeration the primary elements in their nascent state remained originally separate entities. Nonapplication of the conglomerating process is the cause of their separate existence. Divine Mahā-Viṣṇu, primal Godhead, through association with His own spiritual [cit] potency, moved Māyā and by the application of the conglomerating 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.

Brahma-saṁhitā 5.20

योजयित्वा तु तान्य एव
प्रविवेश स्वयं गुहाम्
गुहां प्रविष्टे तस्मिन् तु
जीवात्मा प्रतिबुध्यते

yojayitvā tu tāny eva
praviveśa svayaṁ guhām
guhāṁ praviṣṭe tasmīn tu
jīvātmā pratibudhyate

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

Brahma-saṃhitā 5.21

स नित्यो नित्य-सम्बन्धः
प्रकृतिश्च परैव सा

*sa nityo nitya-sambandhaḥ
prakṛtiś ca paraiva sā*

The same jīva 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.

Brahma-saṃhitā 5.22

एवं सर्वात्म-सम्बन्धं
नाभ्यां पद्मं हरेर् अभूत्
तत्र ब्रह्माभवद् भूयश्च
चतुर्-वेदि चतुर्-मुखः

*evam sarvātma-sambandham
nābhyāṁ padmaṁ harer abhūt
tatra brahmābhavad bhūyaś
catur-vedi catur-mukhaḥ*

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

Brahma-saṃhitā 5.23

सञ्जातो भगवच्-छक्त्या
तत्-कालं किल चोदितः
सिसृक्षायां मतिं चक्रे
पूर्व-संस्कार-संस्कृतः
ददर्श केवलं ध्वान्तं
नान्यत् किम् अपि सर्वतः

*sañjāto bhagavac-chaktyā
tat-kālaṁ kila coditaḥ
sisṛkṣāyāṁ matiṁ cakre*

*pūrva-saṁskāra-saṁskṛtaḥ
dadarśa kevalam dhvāntam
nānyat kim api sarvataḥ*

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.

Brahma-saṁhitā 5.24

उवाच पुरतस् तस्मै
तस्य दिव्या सरस्वती
काम-कृष्णाय गोविन्द
हे गोपी-जन इत्य् अपि
वल्लभाय प्रिया वह्नेर्
मन्त्रम् ते दास्यति प्रियम्

*uvāca puratas tasmai
tasya divyā sarasvatī
kāma-kṛṣṇāya govinda
he gopī-jana ity api
vallabhāya priyā vahner
mantram te dāsyati priyam*

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

Brahma-saṃhitā 5.25

तपस् त्वं तप एतेन
तव सिद्धिर् भविष्यति

*tapas tvaṁ tapa etena
tava siddhir bhaviṣyati*

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

Brahma-saṃhitā 5.26

अथ तेपे स सुचिरं
प्रीणन् गोविन्दम् अव्ययम्
श्वेतद्वीप-पतिं कृष्णं
गोलोक-स्थं परात् परम्
प्रकृत्या गुण-रूपिण्या
रूपिण्या पर्युपासितम्
सहस्र-दल-सम्पन्ने
कोटि-किञ्जल्क-बृंहिते
भूमिश्च चिन्तामणिस् तत्र
कर्णिकारे महासने
समासीनं चिद्-आनन्दं
ज्योती-रूपं सनातनम्
शब्द-ब्रह्म-मयं वेणुं
वादयन्तं मुखाम्बुजे
विलासिनी-गण-वृतं
स्वैः स्वैर् अंशैर् अभिष्टुतम्

*atha tepe sa suciram
prīṇan govindam avyayam
śvetadvīpa-patiṁ kṛṣṇaṁ
goloka-sthaṁ parāt param
prakṛtyā guṇa-rūpiṇyā*

*rūpiṇyā paryupāsitam
sahasra-dala-sampanne
koṭi-kiṇṇjalka-bṛṇhite
bhūmiś cintāmaṇis tatra
karṇikāre mahāsane
samāsīnaṁ cid-ānandaṁ
jyotī-rūpaṁ sanātanaṁ
śabda-brahma-mayaṁ veṇuṁ
vādayantaṁ mukhāmbuje
vilāsinī-gaṇa-vṛtaṁ
svaiḥ svair aṁśair abhiṣṭutam*

Brahmā, being desirous of satisfying Govinda, practiced the cultural acts for Kṛṣṇa in Goloka, Lord of Śvetadvīpa, 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 Śrī Kṛṣṇa, 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."

Brahma-saṁhitā 5.27

अथ वेणु-निनादस्य
त्रयी-मूर्ति-मयी गतिः
स्फुरन्ती प्रविवेशाशु
मुखाब्जानि स्वयम्भुवः
गायत्रीं गायतस् तस्माद्
अधिगत्य सरोजजः
संस्कृतश् चादि-गुरुणा
द्विजताम् अगमत् ततः

*atha veṇu-ninādasya
trayī-mūrti-mayī gatiḥ
sphurantī praviveśāśu
mukhābjāni svayambhuvaḥ
gāyatrīm gāyatas tasmād*

*adhigatya sarojajaḥ
saṁskṛtaś cādi-guruṇā
dvijatām agamat tataḥ*

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

Brahma-saṁhitā 5.28

त्रय्या प्रबुद्धो ऽथ विधिर्
विज्ञात-तत्त्व-सागरः
तुष्टाव वेद-सारेण
स्तोत्रेणानेन केशवम्

*trayyā prabuddho 'tha vidhir
vijñāta-tattva-sāgarah
tuṣṭāva veda-sāreṇa
stotreṇānena keśavam*

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 Śrī Kṛṣṇa, the essence of all Vedas, with this hymn.

COMPLETE FIFTH CHAPTER

Unit 3



The Vision of Govinda

Texts 29–40 · 12 numbered texts

Brahma-saṃhitā 5.29

चिन्तामणि-प्रकर-सद्मसु कल्प-वृक्ष-
लक्षावृतेषु सुरभीर् अभिपालयन्तम्
लक्ष्मी-सहस्र-शत-सम्भ्रम-सेव्यमानं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṃhitā 5.30

वेणुं क्वणन्तम् अरविन्द-दलायताक्षम्-
बर्हावतंसम् असिताम्बुद-सुन्दराङ्गम्
कन्दर्प-कोटि-कमनीय-विशेष-शोभं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṃhitā 5.31

आलोल-चन्द्रक-लसद्-वनमाल्य-वंशी-
रत्नाङ्गदं प्रणय-केलि-कला-विलासम्
श्यामं त्रि-भङ्ग-ललितं नियत-प्रकाशं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*ālola-candraka-lasad-vanamālya-vaṃśī-
ratnāṅgadaṃ praṇaya-keli-kalā-vilāsam
śyāmaṃ tri-bhaṅga-lalitaṃ niyata-prakāśaṃ
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi*

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

Brahma-saṃhitā 5.32

अङ्गानि यस्य सकलेन्द्रिय-वृत्ति-मन्ति
पश्यन्ति पान्ति कलयन्ति चिरं जगन्ति
आनन्द-चिन्मय-सद्-उज्ज्वल-विग्रहस्य
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṁhitā 5.33

अद्वैतम् अच्युतम् अनादिम् अनन्त-रूपम्
आद्यं पुराण-पुरुषं नव-यौवनं च
वेदेषु दुर्लभम् अदुर्लभम् आत्म-भक्तौ
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṁhitā 5.34

पन्थास् तु कोटि-शत-वत्सर-सम्प्रगम्यो
वायोर् अथापि मनसो मुनि-पुङ्गवानाम्
सो ऽप्य् अस्ति यत्-प्रपद-सीमन्य् अविचिन्त्य-तत्त्वे
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṃhitā 5.35

एको ऽप्य् असौ रचयितुं जगद्-अण्ड-कोटिं
यच्-छक्तिर् अस्ति जगद्-अण्ड-चया यद्-अन्तः
अण्डान्तर-स्थ-परमाणु-चयान्तर-स्थम्-
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṃhitā 5.36

यद्-भाव-भावित-धियो मनुजास् तथैव
सम्प्राप्य रूप-महिमासन-यान-भूषाः
सूक्तैर् यम् एव निगम-प्रथितैः स्तुवन्ति
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*yad-bhāva-bhāvita-dhiyo manujās tathaiva
sampṛāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣaṃ tam ahaṃ bhajāmi*

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

Brahma-saṁhitā 5.37

आनन्द-चिन्मय-रस-प्रतिभाविताभिस्
ताभिर् य एव निज-रूपतया कलाभिः
गोलोक एव निवसत्य् अखिलात्म-भूतो
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṁhitā 5.38

प्रेमाञ्जन-च्छुरित-भक्ति-विलोचनेन
सन्तः सदैव हृदयेषु विलोकयन्ति
यं श्यामसुन्दरम् अचिन्त्य-गुण-स्वरूपं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṃhitā 5.39

रामादि-मूर्तिषु कला-नियमेन तिष्ठन्
नानावतारम् अकरोद् भुवनेषु किन्तु
कृष्णः स्वयं समभवत् परमः पुमान् यो
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṃhitā 5.40

यस्य प्रभा प्रभवतो जगद्-अण्ड-कोटि-
कोटिष्व् अशेष-वसुधादि विभूति-भिन्नम्
तद् ब्रह्म निष्कलम् अनन्तम् अशेष-भूतं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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

COMPLETE FIFTH CHAPTER

Unit 4



Govinda, the Cosmos, and Goloka

Texts 41–56 · 16 numbered texts

Brahma-saṁhitā 5.41

माया हि यस्य जगद्-अण्ड-क्षतानि सूते
त्रैगुण्य-तद्-विषय-वेद-वितायमाना
सत्त्वावलम्बि-पर-सत्त्वं विशुद्ध-सत्त्वम्-
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*māyā hi yasya jagad-aṇḍa-kṣatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambī-para-sattvaṁ viśuddha-sattvam-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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.

Brahma-saṁhitā 5.42

आनन्द-चिन्मय-रसात्मतया मनःसु
यः प्राणिनां प्रतिफलन् स्मरताम् उपेत्य
लीलायितेन भुवनानि जयत्य् अजस्रम्-
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṃhitā 5.43

गोलोक-नाम्नि निज-धाम्नि तले च तस्य
देवि महेश-हरि-धामसु तेषु तेषु
ते ते प्रभाव-निचया विहिताश्च येन
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*goloka-nāmnī nija-dhāmnī tale ca tasya
devī maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam ahaṁ bhajāmi*

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

Brahma-saṃhitā 5.44

सृष्टि-स्थिति-प्रलय-साधन-शक्तिर् एका
छायेव यस्य भुवनानि बिभर्ति दुर्गा
इच्छानुरूपम् अपि यस्य च चेष्टते सा
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*śṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānūrūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam ahaṁ bhajāmi*

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.

Brahma-saṁhitā 5.45

क्षीरं यथा दधि विकार-विशेष-योगात्
 सञ्जायते न हि ततः पृथग् अस्ति हेतोः
 यः शम्भुताम् अपि तथा समुपैति कार्याद्
 गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṁhitā 5.46

दीपार्चिर् एव हि दशान्तरम् अभ्युपेत्य
 दीपायते विवृत-हेतु-समान-धर्मा
 यस् तादृग् एव हि च विष्णुतया विभाति
 गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*dīpārcir eva hi daśāntaram abhyupetya
 dipāyate vivṛta-hetu-samāna-dharmā
 yas tādṛg eva hi ca viṣṇutayā vibhāti
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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.

Brahma-saṁhitā 5.47

यः कारणार्णव-जले भजति स्म योग-
निद्राम् अनन्त-जगद्-अण्ड-स-रोम-कूपः
आधार-शक्तिम् अवलम्ब्य परां स्व-मूर्तिं
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṁhitā 5.48

यस्यैक-निश्वासित-कालम् अथावलम्ब्य
जीवन्ति लोम-विलजा जगद्-अण्ड-नाथाः
विष्णुर् महान् स इह यस्य कला-विशेषो
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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

Brahma-saṁhitā 5.49

भास्वान् यथाश्म-शकलेषु निजेषु तेजः
स्वीयम् कियत् प्रकटयत्य् अपि तद्वद् अत्र
ब्रह्मा य एष जगद्-अण्ड-विधान-कर्ता
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*bhāsvān yathāśma-śakaleṣu nījeṣu tejaḥ
svīyam kiyaṭ prakṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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.

Brahma-saṁhitā 5.50

यत्-पाद-पल्लव-युगं विनिधाय कुम्भ-
द्वन्द्वे प्रणाम-समये स गणाधिराजः
विघ्नान् विहन्तुम् अलम् अस्य जगत्-त्रयस्य
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihanṭum alam asya jagat-trayaśya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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

Brahma-saṃhitā 5.51

अग्निर् महि गगनम् अम्बु मरुद् दिशश् च
कालस् तथात्म-मनसीति जगत्-त्रयाणि
यस्माद् भवन्ति विभवन्ति विशन्ति यं च
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṃhitā 5.52

यच्-चक्षुर् एष सविता सकल-ग्राहाणां
राजा समस्त-सुर-मूर्तिर् अशेष-तेजाः
यस्याज्ञया भ्रमति सम्भृत-काल-चक्रो
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*yac-caṣṭur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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.

Brahma-saṃhitā 5.53

धर्मो ऽथ पाप-निचयः श्रुतयस् तपांसि
 ब्रह्मादि-कीट-पतगावधयश् च जीवाः
 यद्-दत्त-मात्र-विभव-प्रकट-प्रभावा
 गोविन्दम् आदि-पुरुषं तम् अहं भजामि

*dharmo 'tha pāpa-nicayaḥ śrutayas tapāṁsi
 brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
 yad-datta-mātra-vibhava-prakaṭa-prabhāvā
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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

Brahma-saṃhitā 5.54

यस् त्व् इन्द्रगोपम् अथवेन्द्रम् अहो स्व-कर्म-
 बन्धानुरूप-फल-भाजनम् आतनोति
 कर्माणि निर्दहति किन्तु च भक्ति-भाजां
 गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṁhitā 5.55

यं क्रोध-काम-सहज-प्रणयादि-भीति-
वात्सल्य-मोह-गुरु-गौरव-सेव्य-भावैः
सञ्चिन्त्य तस्य सदृशीं तनुम् आपुर एते
गोविन्दम् आदि-पुरुषं तम् अहं भजामि

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

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.

Brahma-saṁhitā 5.56

श्रियः कान्ताः कान्तः परम-पुरुषः कल्प-तरवो
द्रुमा भूमिश् चिन्तामणि-गण-मयि तोयम् अमृतम्
कथा गानं नाट्यं गमनम् अपि वंशी प्रिय-सखि
चिद्-आनन्दं ज्योतिः परम् अपि तद् आस्वाद्यम् अपि च
स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश् च सु-महान्
निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः
भजे श्वेतद्वीपं तम् अहम् इह गोलोकम् इति यं
विदन्तस् ते सन्तः क्षिति-विरल-चाराः कतिपये

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhi
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye*

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

COMPLETE FIFTH CHAPTER

Unit 5



The Fivefold Teaching of Divine Knowledge

Texts 57–62 · 6 numbered texts

Brahma-saṁhitā 5.57

अथोवाच महा-विष्णुर्
भगवन्तं प्रजापतिम्
ब्रह्मन् महत्त्व-विज्ञाने
प्रजा-सर्गे च चेन् मतिः
पञ्च-श्लोकीम् इमां विद्यां
वत्स दत्तां निबोध मे

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

On hearing these hymns containing the essence of the truth, the Supreme Lord Kṛṣṇa said to Brahmā, "Brahmā, if you experience the inclination to create offspring by being endowed with the real knowledge of the glory of Godhead, listen, My beloved, from Me to this science set forth in the following five ślokas.

Brahma-saṁhitā 5.58

प्रबुद्धे ज्ञान-भक्तिभ्याम्
आत्मन्य् आनन्द-चिन्-मयी
उदेत्य् अनुत्तमा भक्तिर्
भगवत्-प्रेम-लक्षणा

*prabuddhe jñāna-bhaktibhyām
ātmany ānanda-cin-mayī
udety anuttamā bhaktir
bhagavat-prema-lakṣaṇā*

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

Brahma-saṃhitā 5.59

प्रमाणैस् तत्-सद्-आचारैस्
तद्-अभ्यासैर् निरन्तरम्
बोधयन् आत्मनात्मानं
भक्तिम् अप्य् उत्तमां लभेत्

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

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.

Brahma-saṃhitā 5.60

यस्याः श्रेयस्-करं नास्ति
यया निर्वृतिम् आप्नुयात्
या साधयति माम् एव
भक्तिं ताम् एव साधयेत्

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

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.

Brahma-saṃhitā 5.61

धर्मान् अन्यान् परित्यज्य
माम् एकं भज विश्वसन्
यादृशी यादृशी श्रद्धा
सिद्धिर् भवति तादृशी
कुर्वन् निरन्तरं कर्म
लोको ऽयम् अनुवर्तते
तेनैव कर्मणा ध्यायन्
मां परां भक्तिम् इच्छति

*dharmān anyān parityajya
mām ekaṁ bhaja viśvasan
yādṛśī yādṛśī śraddhā
siddhir bhavati tādṛśī
kurvan nīrantaraṁ karma
loko 'yam anuvartate
tenaiva karmaṇā dhyāyan
mām parāṁ bhaktim icchati*

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.

Brahma-saṃhitā 5.62

अहं हि विश्वस्य चराचरस्य
बीजं प्रधानं प्रकृतिः पुमांश् च
मयाहितं तेज इदं बिभर्षि
विधे विधेहि त्वम् अथो जगन्ति

*ahaṁ hi viśvasya carācarasya
bījaṁ pradhānaṁ prakṛtiḥ pumāṁś ca
mayāhitaṁ teja idaṁ bibharṣi
vidhe vidhehi tvam atho jaganti*

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