

Sri Brahma-sāṁhitā

Text 29

cintāmaṇi-prakara-sādmāsu kalpa-vṛkṣa-
laksāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, the First Progenitor Who is tending the cows, yielding all desires, 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.

Text 30

veṇuṁ kvanantam aravinda-dalāyatāksam
barhāvataṁ samasitāmbuda-sundarāṅgam
kandarpa-koṭi-kamanīya viśeṣa-śobham
govindam ādi-puruṣam 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 bedecked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids.

Text 31

ālola-candraka-lasad-vanamālya-vamśi
ratnāṅgadam pranaya-keli-kalā-vilāsam
śyāmaṁ tribhaṅga-lalitāṁ niyata-prakaśam
govindam ādi-puruṣam tam ahaṁ 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 jewelled ornaments, Who always revels in pastimes of love, Whose graceful three-fold-bending form of Syamasundara is eternally manifest.

Text 32

āṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciram jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣam tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, Whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the limbs of that Transcendental Figure possesses in Himself, the fullfledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

Text 33

advaitam acyutam anādim ananta-rūpam
ādyam purāna-puruṣam navayauvanaṁ ca
vedesu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, Who is inaccessible the Vedas, but obtainable by pure unalloyed devotion of the soul, Who is without a second, Who is not subject to decay and is without a beginning, Whose Form is endless, Who is the beginning, and the eternal Purusa; yet He is a Person possessing the beauty of blooming youth.

Text 34

panthās tu koṭi-śata-vatsara-saṁpragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'pyasti 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 Yogis who aspire after the transcendental and betake themselves to pranayama, drilling the respiration; or by the jnanins who try to pierce the non-differentiated Brahman by the process of elimination of the mundane extending over thousands of millions of years.

Text 35

eko 'py asau racayitum jaḡad-aṅḡa-koṭim
yac chaktir asti jadad-aṅḡa-cāya yad-antah
aṅḡantara-stha-paramānu-cayāntara-stham
govindam ādi-puruṣam tam ahaṁ 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 through the universe, at one and the same time. Such is the Primeval Lord Whom I adore.

Text 36

yad bhāva-bhāvita dhiyo manujās tathaiva
samprāpya rūpa-mahimāsanayānabhūṣāḥ
suktair yam eva niḡama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam ahaṁ bhajāmi

I adore the same Govinda, the Primeval Lord, in Whose praise the devotees, who are imbued with devotion, sing the mantra-suktas contained in the Vedas, by gaining their appropriate beauty, wealth, eatness, thrones, conveyances and ornaments.

Text 37

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

I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual Figure, the Embodiment of the Ecstatic Potency possessed of the sixty-four artistic activities, in the company of Her confidants (sakhis), embodiments of the extensions of her body, permeated and vitalized by His Ever-Blissful Spiritual rasa.

Text 38

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāma-sundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, Who is Syamasundara, 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.

Text 39

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānavatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayam samabhavat paramaḥ pumān yo
govindam ādi-puruṣam tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, Who manifested Himself Personally as Kṛṣṇa and the different Avatars in the world in the Forms of Rama, Nṛsimha, Vamana, etc., as His subjective Portions.

Text 40

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

I worship Govinda, the Primeval Lord, Whose Effulgence is the source of the non-differentiated Brahma mentioned in the Upanisads, being differentiated from the infinity of glories of the mundane universe, appears as the Indivisible, Infinite and Limitless Truth.

Text 41

māyā hi yasya jagad-aṇḍa-satāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalāmbi-para-sattva-viśuddha-sattvaṁ
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 three-fold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world.

Text 42

ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāpināṁ pratiphalan smarātāṁ upetya
līlāyitena bhūvanāni jayaty ajasraṁ
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 minds of recollecting souls as the Transcendental Entity of ever-blissful Cognitive Rasa.

Text 43

goloka-nāmnī nija-dhāmnī tale ca tasya
devī-maheśa-hāri-dhāmasu tesu teṣu
te te prabhāva-nicayā vihitaś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lowest of all is located Devi-dhama (mundane world), next above it is Mahesa-dhama (Abode of Mahesa); above Mahesa-dhama is placed Hari-dhama (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.

Text 44

sr̥ṣṭi-sthiti-pralaya-sādhana-sāktir ekā
chāyeva yasya bhuvanāni vibharti durḡā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The external potency Maya who is of the nature of the shadow of the Cit Potency, is worshipped by all people as Durḡa, the creating, preserving and destroying agency of this mundane world. I adore the Primeval Lord Govinda in accordance with Whose will Durḡa conducts herself.

Text 45

kṣīrāṃ yathā dadhi vikāra-viśeṣa-voḡāt
sañjāyate na hi tataḥ pṛthaq asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryāt
govindam ādi-puruṣam tam aham bhajāmi

Just as milk is transformed into curd (voqurt) by the action of acids, but yet the effect "curd" is neither the same as, nor different from, its cause, viz., milk, so I adore the Primeval Lord Govinda of Whom the state of Sambu is transformation for the performance of the work of destruction.

Text 46

dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādrḡ eva hi ca viṣṇu-tayā vibhāti
govindam ādi-puruṣam tam aham 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.

Text 47

yaḥ kāraṇārṇava-jale bhajati sma yoḡa-
nidrām ananta-jaḡad-aṇḡa-saroma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣam tam aham bhajāmi

I adore the Primeval Lord Govinda Who assumes His own great subjective form, Who bears the name of Sesa. Replete with the All-accomodating Potency, and reposing in the Causal ocean with the infinity of the world in the pores of His hair, He enjoys creative sleep (Yoḡa-nidra).

Text 48

vasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jaḡad-aṇḡa-nāthāḥ
viṣṇur mahān sa iha vasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Visnu, remain alive as long as the duration of one exhalation of the Latter (Maha-Visnu). I adore the Primeval Lord Govinda of Whose subjective personality Maha-Visnu is the Portion of Portion.

Text 49

bhāsvan yathāśma-śakalāṣu nijeṣu tejah
svīyam kiyat prakatavatv api tadvad atra
brahmā va esa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi

I adore the Primeval Lord Govinda from Whom the separated subjective portion Brahma receives his power for the regulation of the mundane world, just as the ^{supreme} sun manifests some portion of His own light in all effulgent gems that bear the names of Surya-kanta, etc.

Text 50

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve pranāma-samaye sa gaṇādhirājaḥ
vihnān vihantum alam asya jagat-trayaṣya
govindam ādi-puruṣam tam aham bhajāmi

I adore the Primeval Lord Govinda, Whose lotus feet are always held by Ganesa 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.

Text 51

agnir mahī gaganam ambu marud-diśas ca
kālas tathātma-manasīti jagat-trayaṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣam tam aham 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.

Text 52

vac cakṣur esa savita sakalā-grahāṇam
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi

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

TEXT 53

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

dharmah—virtues (varṇāśrama); *atha*—or; *pāpa-nicayaḥ*—vices; *śrutayaḥ*—the Vedas and Upaniṣads; *tapāmsi*—the penances; *brahmā-ādi*—from Brahmā, etc.; *kīta*—of insect; *pataga*—and bird; *avadhayaḥ*—to the limit; *ca*—and; *jīvāḥ*—living entities; *yat*—by whose; *datta*—conferred; *vibhava*—power; *prakāṣa*—are manifest; *prabhāvāḥ*—potencies.

TRANSLATION

I adore the Primeval Lord Govinda, by Whose conferred power are maintained the manifested potencies that are found to exist in all virtues, in the

Vedas, in the penances and in all jīvas from Brahmā down to the meanest insect.

TEXT 54

*yas tu indra-gopam athavendra-maho sva-karma-
bandhānurūpa-phala-bhājanam atanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi*

yaḥ—Who; *tu*—however; *indra-gopam*—tiny insect bearing name; *athavā*—or else; *indram*—King Indra; *aho*—Ah!; *sva-karma*—of one's previous activities; *bandha*—the chain; *anurūpa*—in accordance with; *phala*—of the fruits; *bhājanam*—the due entitlement; *ātanoti*—ordains (bestows); *karmāṇi*—fruitive activities; *nirdahati*—burns up; *kintu ca*—and moreover; *bhakti*—with devotion; *bhājām*—of those who are imbued.

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.

TEXT 55*

*yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vatsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm taṇum āpurete
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

yaṁ—Whom; *krodha*—wrath; *kāma*—amorous love; *sahaja-praṇaya-ādi*—friendly love, etc.; *bhīti*—fear; *vātsalya*—parental affection; *moha*—delusion; *guru-gaurava*—awe and reverence; *sevya*—to be in service; *bhāvaiḥ*—with

feelings; *sañcintya*—to be meditated upon; *tasya*—of one; *sadrśīm*—suitable; *taṇum*—bodily form; *āpurete*—take on (attain).

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.

TEXT 56

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇamayī toyam amṛtam
kathā gānaṁ nāṭyam gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tadāsvādyamapi ca
sa yatra kṣīrābdhiḥ sraṇvati surabhībhyas ca sumahān
nimeṣārddhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śveta-dvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye*

śriyaḥ—named Laksmī; *kāntāḥ*—loving female consorts; *kāntaḥ*—only lover; *parama-puruṣaḥ*—the Supreme Personality of Godhead, Śrī Kṛṣṇa; *kalpa-taravaḥ*—desire trees; *drumāḥ*—the trees; *bhūmiḥ*—the earth; *cintāmaṇi-gaṇa-mayī*—consisting of desire-fulfilling gems; *toyam*—water; *amṛtam*—nectar; *kathā*—speech (every word); *ṛanām*—a song; *nāṭyam*—dancing; *gamanam*—manner of going (gait); *vaṁśī*—the flute; *priya-sakhī*—favorite attendant; *cid-ānandaṁ*—knowledge and bliss (transcendental); *jyotiḥ*—effulgence; *param*—supreme; *api*—even; *tat*—those who; *āsvādyam*—enjoyable and tasty; *api ca*—moreover; *saḥ*—it; *yatra*—where; *kṣīra*—of milk; *abdhīḥ*—oceans; *sraṇvati*—is emitting constantly; *surabhībhyas*—from numberless Surabhī cows; *ca*—and; *sumahān*—great (transcendental); *nimeṣa*—a moment; *ardha*—as half; *ākhyas*—for what is known; *vā*—or;