ALL GLORY TO GURU GAURANGA

SHREE BRAHMA-SAMHITĀ

(FIFTH CHAPTER)

WITH COMMENTARY

BY

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AND

TRANSLATION AND PURPORT

BY

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श्रीश्रीगुरुगौराङ्नी जयतः
शताध्यायालिका
श्रीश्रीनारायणसंहिता
(पञ्चमाध्यायमात्रम्)
कलिपुराण-स्वभाजन-बिभेंज-प्रयोजनातितारी-श्रीकृष्णचौत्त्यायाम्
तृतीयसांस्कृत-पुरुषराजेन श्रीविष्णुवराजसांस्कृत-भाजन-
भाजन-श्रीरूप-सनातनाद्वादशानुसारण-निपुण-गणगरिणे श्रीब्रह्माचार्यः
सम्प्रदायसंसर्कुर्येण
श्रीश्रीमद्वीन-गोस्वामि-भ्रुणणा
कृत्या ठीक्या

श्रीकृष्णचौत्त्याम्-दशमाध्यस्तनपुरस्वर्येण श्रीब्रह्माचार्यः
गौड़ीय-सम्प्रदायसंसर्कुर्यामांकुतपुरस्वर्यां जयमहंस-
परिवर्जकाचार्येण श्रीरूपालगुण्येण अः
विष्णुपादाण्योपरायतश्री-
श्रीमद्वीक्षिकिसिद्धान्तसंसर्गस्वर्ती-गोस्वामिप्रभुणा
आंजुलभाषानुवाद-व्याख्यायं समरंभकता
गौराङ्नः ४४६
To be had at:—

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FOREWORD

The materialistic demeanour 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 undifferenced 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 revolutionise their reserved ideas when the
nomenclature of the Absolute is put before them as "Krishna". 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 Fountain-Head should have no conceivable designation except to show a direction of the Invisible, and Inaudible Untouchable, non-fragrant 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 favour 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 recognising 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 Sree Krishna who has eternally embodied Himself in His Ever-Presence, All-Blissfull, All-Pervasive Perfected Knowledge as the very Fountain-Head of all prime causes of unending non-beginning 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 Fountain-Head "Krishna", 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 camponents which go by the names of Efficient and Material Causes. The very Transcendental Name 'Krishna' 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 literateurs and rhetoricians for our mundane speculation.
The verses of Brahma-Samhitā are a full elucidation of the Origination of phenomenal and noumenic conceptions. The Hymns of the incarnated Prime potency has dealt fully with the henotheistic speculations of different schools which are busy to give an outer cover of an esoteric concoction without any reference of the True Eternal Aspect of Transcendental non-transformable 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—he he a materialist, a down right atheist, an agnostic, a sceptic, a naturalist, a pantheist or a pan-anthiest—busy with their knowledge of three dimensions only by their speculative exertions.

This booklet is only the fifth Chapter of the Hymns of Brahmā which were recorded in a hundred Chapters. The Supreme Lord Shree Caitanya picked up this Chapter from the Temple of Ādikeshava at Tiruvattar, a village lying under the Government of Travancore, for the assurance of all God-loving, and especially Krishna-loving, people in
this conditioned jurisdiction. This booklet can easily be compared with another book which passes by the name of Shreemad Bhāgabatam. Though it has got a reference in the pantheon of Purānas, the Bhāgavatam corroborates the same idea of this Pancharātra.

The devotees should consider that these two books tend to the identical Krishna Who is the Fountain-Head of all transcendental and mundane entities and has a manifestive exhibition of the plenary variegatedness.

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

The publisher is carried away to the realm of gratitude when his stores of publication are scrutinised. Thākur Bhaktivinoda has given an elucidatory purport of the conception of the Most Sublime Fountain-Head of all entities in Bengali, and one of his devout followers has rendered that into English for propagatory purpose. Thanks would be pouring to Tridandiswāmi Bhakti Pradeep Teertha and Professor N. K. Sānyal, M.A. of Ravenshaw College, Cuttack, who have given facility to help the readers. The purports and the translations are traced to the backgrounds of the writings of Shreela Jeeva Goswāmi, a contemporary follower of the Supreme
Lord Shree Krishna Chaitanya. 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 scrutinisers to pay special attention to the importance of manifestive transcendence in Krishna.

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.

One of the most distinguished sons of Andhra M. R. Ry., S. R. Y. Sivarāma Prasād Bāhādur, Rājāh of Chāllāpalli, has most generously offered to bear all expenses of publication of this source-book of devotional literature from the spontaneous impulse of his pure love to the Lotus Feet of the Supreme Lord Sree Krishna Chaitanya. May the Blessings of the Lord be showered on him for serving the cause of the propagation of the Word of Krishna for the eternal benefit of all.

SHREE GAUDIYA
Math,
Calcutta, the 1st August, 1932.

SIDDHĀNTA SARASWATI.
Translation.—Krishna who is known as Govinda is the Supreme God-head. 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. (1).
श्रीभगवानक्रृष्ण

वग्नयोऽयायत्वत्युत्कृष्णसंहिता सा तथाप्यसि।
अथ्यायः सृवस्थपत्वाचत्याः सर्वज्ञाताः गतः।
श्रीमद्भगवतादेवो ह्यं यन्मृद्वैन्धिमि।
तद्वेदवत्र परामुहः ततो ह्यं मनो मम।

यदबन्धुक्रृष्णसन्देह बिष्माधिनिन्वितम्।
अतः तत्तु पुनःप्रमुख्य व्याख्यातुः सुस्पष्टते मया।

अथ श्रीभगवते शुद्धतः “एते चांद्रकल्या: पुंसः कृष्णस्य महावान स्वयम्।” इति, तद्वेद तावत प्रथममाह,—िश्वर इति।
अतः “कृष्णः” इस्वेव विशेष्यं तत्सात् एव—“कृष्णावतारोत्तर” इत्यादृ श्रीयुक्तकदिकाधिजन-प्रसिद्धतः, “कृष्णाय वासु-देवय देवकीनन्दनाय” इत्यादि सामापत्तियः च प्रथमप्रतीतिंतलनेन, तत्सात्त्विनििस्वक्षुकताः गर्भेण प्रथममुद्दिष्टत्वेन, तथा च मन्त्रमिविश्वकृष्णाय “पवसा कृम्भे पूर्णति” इति यावेन तत्सात्त्विते पाठतलनेन,—िूधूर्वपल्लात। तद्वेद भ्रमणस्वरूपे पद्धपुराणेः च श्रीनारदकुम्भकोशप्रादत्वं श्रीभगवादुक्तः,—“नास्ति सुख्यत्महः नाम कृष्णायं में परत्त” इति। अतएव ब्रह्मांवपुराणोऽक कृष्णाशेत्तर-शतनाम-शतोऽ—“सहस्रनामम् पुष्यानां तिरानुत्त्वा तत् वत्त फलस्य। एकाटृत्वाः तृत कृष्णस्य नामेकं तत्तु प्रभृत्विति॥”

Purport.—Krishna is the exalted Supreme entity having His eternal name, eternal form, eternal attribution and eternal pastimes. The very name Krishna implies His love-attracting designation,
इत्यव श्रीकुण्डस्यजेतिवोक्तम् । यथवे 'गोविन्देनामः स्वाप्यते,
तस्य खलु कुण्डलेखिपि तस्य ग्राहेन्द्र-वैशिष्ट्य-दर्शनार्थमेव ।
तदेवं खलु वेदात्मानं प्राधान्यालंकारं 'ईश्वरं' इत्यादिनि विशेषणानि ।
अथ गुणदारापि तद्वदन्ते । यथाह गर्गः—

"आसनं वर्गाः भास्कर्य ग्रहकोशिनुवृतं तस्यः ।
शुक्ले रक्तस्तथा पीत इदानीं कुण्डलां गतः ||
वद्वृति सन्ति नामानि रूपाणि च सुभृत्य ते।
गुणकर्मनुघुपाणि तान्यं वेद नो ज्ञानः ॥"—इति ॥

'अस्य' कुण्डलेन द्वद्वायनस्य 'प्रतियुगं' नाना 'तनुः';
अवतारानं 'श्रघलः' प्रकाशयते: शुक्लादयो 'वर्गाः'; 'आसनं'
प्रकाशिपापु । सत्यादि शुक्लदिलितः इदानीं साक्षारस्या-
वतारसस्माः कुण्डलां गतः; एतस्मिन्वेननयं । अतएव कुणे
कुर्वित्वात् स्मृतकर्पकस्तवात् कुण्डति मुखयं नाम ।
तस्मात्तवेच तानि रूपाणिलयाः—वद्वृति। तदेवं गुणदारा तच्छानि
प्राधान्यसूचकस्य कुण्डस्य तच्छामः: प्राधान्ये लघ्ये—

"कुण्डस्याचाकः शब्दो गंध निर्तिविवः च ।
तयोऽर्थं परं ब्रह्म कुण्ड इत्रभग्ग्यते ॥"
इति योगस्वितिः पत्य तादाद्वां लभ्यते। न चेदं पदमन्यपर्म्। तदुपासना-तन्त्र-गौतमियंतत्तन्त्रेऽशादशाखर-मन्त्रव्य-क्ष्यां तदेतुत्त्यं पच दशयते—

“कुशितराध्यं सत्वायों यथायान्द्रसवुपकः।
सुत्वयेर्मेश्वराया भावान्द्रसमस्ततः॥
” इति।

तस्मादयमः—“भवन्यसातू सर्वथा।” इति भूमालव्यं उच्यते भावशब्दवत्। स चाचर कर्ष्यतेर्वाचरः। गौतमिवे—
भुजान्द्रस्य सत्ता-वाचकोऽपि तच्चालव्यः सत्तेिञ्चये। घटशाखरस्य प्रतिपाधारामानत्तेन सह सामानाधिकरण्यासम्भवाद्वेएतुहेक्षुमतावधेएदोप-चारः कार्यः। तच्चकर्मांभिप्रायः। घटविं सत्ता-वाचक-सिद्धार्थमेति सह गम्यते, न तु परस्त, न सामान्यस्वचेति।

अथ “नित्वांति’” आनन्दः; तयोरेकं सामानाधिकरण्येन व्यक्तम्। यतु ‘परं वह’ सर्वोत्तरम् सर्वेश्च व्रुहणं वर्ष तत्तू वृहतसम्। “हृण्य इत्यभिषक्रियं” ईंते इति वा पाठः। किन्तु खुरेणाधिकरणार्थकेन वरादायस्य न प्रतिपाधारणान्त्तेन सह सामा-नाधिकरण्यासम्भवाद्वेएतुहेक्षुमतावधेिदोपचारः कार्यः। तच्चकर्म-प्राप्तिः तथा आयुर्वैदिक मृत्ताधिकरण्। परज्ञातस्य तच्चादर्धश्च—

“व्रुहत्वाद्वृहणस्वत्वाच वर्ष परमें विदः।” इति विद्युपुराणात्।

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
श्रीश्रीब्रह्मसंहिता

“अथ कर्मादुच्यते तस्मा बुध्यति ब्रह्मयति” इति श्रुतेष्व।
एवमेवकं बुधौपौतामीये—

“कृष्णान्दे हि सत्ताथो श्रीश्रीनान्नद्वर्णयं
सत्ता-श्रीश्रीनान्नद्वर्णयं गात् तत्त् पंक तस्मा चेत्ये।” इति।

अद्यतनसहवादिभिः सत्तान्नद्वरायक्यं तथा मन्न्तव्यम्। चांद्रिकै-
भिधामिश्युन्ति चत: सत्ता-श्रीदेवेन चार्य सांपूर्णा सत्ता-
प्रतिद्द्हीतर्यं परम सत्तदेव-चेत्ये—“सदेव सांपूर्णेदयम आसीत।”
इति अन्तः। अभिश्रीमित्यस्य चृत्य महायामि विशेष्य-हल्
विशेष्य-हल् श्रीश्रीनान्नद्वरायस्य चैव विश्वकर्मा।
गौतमनि चैव वग्न व्यायामम्—
पूर्वापि सर्वाकषयशा निषिद्धानां शांतिद्रामामा कृणान इत्यथः।
तदुपरां श्रीदेवकेश्वरादयकुलहुपौस्तो तस्मादामा जीवक्षेत्र तत्र
सुखरूपं भवेत्। तत् हेतु:—“भावः” प्रेमा, तस्मात्तन्त्रादिवित।
तदेवं स्व-रूपस्यां परमस्वरूपतम: सर्वकषयक आन्नद्: कृणान-
श्रीश्रीनान्नद्वाच्य इति श्रीमूह। स च श्रीदेवकेश्वरादन्त
एव रूढः। अस्याच् सर्वान्नद्वरल्यं वामुदेवोपपिनिषद्दि द्यम्म—
“देवकेश्वराननो निनिर्मलानन्देत” इति। आन्नदोज्ञाविकारोऽद-
नन्यसिद्ध:। तत्त्वात्सी हश्ये नान्नत्र संक्रमणीयः। यथाह भद्ध:—

“वस्माचिमिका सती रूढिर्मेवेर्गाकापतिरिणी।
कल्पनीया तु दभ्ज्ये नान्नत्र योगवात्त:।” इति।

manifested in His eternal Form. The concentrated all-time presence, uncovered Knowledge and
inebriating felicity have their beauty in Him. The mundane mainfestive Portion of His Own Self is known as all-pervading Paramātmā, Iswara (Superior Lord) or Vishnu (All-fostering). Hence it is evident
रूपा: शक्त्यो यशिन्; तदुक्तं श्रीभागवते,---“रेमे स्माभिर- 
मिककामसंपर्णुः” इति ; “नायं श्रियोः च नितान्तरे: 
प्रसादः” इत्यादि ; “तत्तातिसुमुहे तामिर्भगवाः देवकीसुः” 
इति च; अत्यथे वक्ष्यते,—“श्रीयः कान्ता: कान्त: परमपुरुषः” 
इति ; तापन्या च---“कुणो वै परमं देवतं” इति। 
यस्मादेतदत् परमस्तस्मात् ‘आदि:’ च; तदुक्तं श्रीदासमेव,---

“शुल्कान्तजितं जगासम्यं रूपस्तेध्वाियतो हरिः। 
आहोपार्यं तमेवा च उद्यो चम्वाच ह ॥।” इति;

टीका च,---“आदि हरि: श्रीकृष्णः” इलेषा; एकादशे च 
तर्य श्रेष्ठतमाचलं च युगपदाह,---“पुरुषोपास्मादेः कृष्णसंबं 
नतोरसिः” इति। न चैतदायित्वं तदद्वारार्पेत्स्म, किंतु “अनादि:” 
---न विधयते आदियस्य तादश्रम; तापन्यां च---“एको वशी सर्वं: 
कृष्ण ईंडवः” इत्युक्तवाह,---“नित्यो नित्यानाम्” इति। यस्मा- 
देतादशतथा आदिस्तस्मात् “सर्वकारणकारणम्”---सर्वेषां कारण 
महत्त्वस्य पुरुषस्त्राणि कारणम्; तथा च दशमे ते प्रति 
देवकिनार्कम्---

“पश्यामादायद्वागमेन विश्वकिर्मिष्योत्तवः। 
भवन्ति किल विश्वास्तमस्म लाभां गति गतात।॥”

that Krishna is sole Supreme God-Head. His un-
rivalled or unique spiritual body of super-
excellent charm is eternally unveiled with innumer-
अष्टुक्तम्

इति रीति चः — "यस्यांशर्पत: पुरुषस्तस्यांशो माया तत्स्य अंतः
गुणास्तेवां भागेन परमाणुप्रमाणेश्व विश्वेत्स्तव्यादयो भवन्ति; तथा
ला लां गतिः शरणं गतास्थम।" इत्येकः। तथा च व्रजहस्तुः——
"नारायणोऽद्व नर-भू-जलावनात्" इति;

"नराजातानि तप्यानि नारायणिति चिह्नुः।
तत्स्य तन्यत्वम् पूर्वं तेन नारायण: स्मृतः।"

इत्येकः लक्ष्यानि नारायणस्तवानि तं पुनर्वञीत्यथः। गीताम्——
"विश्वमुखिमिदं क्षुद्रमेकांशेन स्थितो जगत्।" इति। तदेवकथा
कृणास्तशब्दस्य धारिकार्थ्यं यथा साधितः। ये च तत्थवनेन
कृण-शाश्वम्यां प्रमाणन्दमालं भाचयन्ति, तेक्षे पद्मं हस्तारादिविशेषों
स्तत्र स्वामिकृष्क शाति मन्येरु। तत्स्येन तत्समानान्तर्न्वेन
सर्वकाण्तलेश च वस्तवन्तवशक्त्यारोपयोगात्। तथा च श्रुतिः——
"आण्डे श्रृवधित्," "को शेषायात् कः प्राणश्च आकाश
आण्डे न स्थात्", आण्डार्मानि भूतानि जातेरे,,
"न तत्स्य कार्यं करणं च विचित्रे न तत् समाश्वयात्कृष्क्ष दस्यते।
परस्य शान्तिकान्तिविशेष ृथिते स्वामिकृष्क शान-वर्जितः च।"

नून स्वमते योगधुतोऽ च वार्तकर्षकः परमब्रह्मस्तमः
कृणं इत्यभिवासादिविश्रं एव च इत्यवग्ययः, आण्डार्मय
श्रीश्रीगृहसंहिता

वियुक्तानवगमात्? सत्यम्, किन्तु यः परमापूर्वः पूर्वसिद्धान्तसिद्धान्तवियम् हि। “सचिदानन्ददिविग्रहः” हि—सचिदानन्ददलक्षणो यो वियुक्तानवगमात् एवेत्यथः; तथा च श्रीदेवम् ब्रह्मण: स्तवे—“तत्त्वेषु नित्यसुखवोधतनो” हि। तापनि—हर्षार्थोपरि—“सचिदानन्ददलक्षणोऽहं श्रीदेवस्तो तत्त्वेषु नित्यसुखवोधतनो” हि। एतदुःखं भवति,—“सचिदानन्ददलक्षणोऽहं श्रीदेवस्तो तत्त्वेषु नित्यसुखवोधतनो” हि। तद्रूपवर्त्तनं च तत्वं श्रीदेवम् ब्रह्मणं ब्रह्मणवते,—“सत्यं सत्यपरं चिन्तयम्” हि। व्यक्तम्; देवकावयः च,—“नष्टे लोको द्विपदार्वस्यस्मि तस्मात् श्रीमान्यायायम् भवानक: शिष्यते शेषसंस्कृत:” हि। तापनि—“मलयोऽस्मिन् भवान्यायायम् एकोऽस्मिन् प्रथमम्” हि। ब्रह्मणो वाक्ये—“तत्थिदं ब्रह्महर्षं शिष्यते” हि। श्रीश्रीगृहसंहिता—“सचिदानन्ददलक्षणोऽहं हि प्रतिद्वादिः” हि।

“सत्यम् कर्मसम्पर्कं मकरस्मयम् चित्रम्” हि। अतोक्तिः लोके वैद्यं च प्रथित: पुरुषोत्तम: || हि। तापनि—“जन्मजन्माः मित्रः स्थायुरवसिद्धोऽयोऽस्मि अयोऽस्मि सौयं लिपितोऽयोऽस्मि गोऽस्मि तिलिप्यते, अयोऽस्मि गोऽस्मि तिलिप्यते, अयोऽस्मि गोऽस्मि पालिप्यते,

Figure is identical with Krishna and the spiritual Entity of Krishna is identical with His own Figure.

The very intensely blended entity of eternal presence of felicitous cognition is the charming
targetted holding or transcendental Icon. It follows that the conception of the indistinguishable formless magnitude (*Brahman*) which is an indolent,
श्रीऋषिहसांहिताः

इति;—तथापि तस्य देहिवकाला कुपा-परवशतयेवत्यथः,—
“माया दमने क्रुपायं च” इति विश्वकाशः।

तदेवमथ तथा तत्क्षणं श्रीकुण्डलपते सिद्धे चोभयं-
लीलाभिनिहित्यत्वेऽक्षिदुच्रणानिर्वातं काविद्वेविन्दवं च दस्येते।

यथाह द्रादशे सूतः—

“श्रीकुण्डल कुण्डलकथ वृष्णुपथभावनिन्धु—
आजन्मवंशद्वादनानपवगैर्वीर्यं।
गोविन्द गोविन्दवनिता-उज्ज्वलगौरी।
सीत्यश्रवः अवणमंडल पार्थि भूलान्न।”—इति।

तदेवं स्वाभीम-रूप-लीला-परिकरबिनिहितत्या गोविन्दवंमेव
स्वाराज्यस्तेन योजयति,—गोविन्द इति। यथात्रेवश्रे स्थापयते—
“चित्तामणिप्रकारसुकुमलप्रशालक्षामुदाते” इत्यादि; श्रीदशमे
श्रीगोविन्दाभिनिहितकारस्य सुरिवाक्यं—“त्यं न इत्रो जागातुवे”
इति; अभिप्रेक्षाते “गोविन्द इति चाच्यावात्” हस्यक्वा
तत्कारणल्लोक्ते श्रीकुण्डकार्यम्,—“प्रीयार्थ इत्रो गवास्” इति,—
“गवाः” सर्वप्राच्यलाभकेदकल्लोक्ते सर्वप्रत्ययांसिद्धे:। न चेंदू न्यूनं
मन्तव्यम्। तथा हि गोसूतकः—

“गोम्यो यज्ञ: प्रवर्तते, गोम्यो देवा: समुचिताः।
गोभिभेदाः समुद्भुरह: सप्तद्विजपदकम्।”

lax, presentment of cognitive bliss, is merely a penumbra of intensely blended glow of the three concoc-
श्रीश्रीग्रहसंहिता

इति। अस्तु तावत् परमगोङलकाद्वलीणां तासां गच्छन्दंल्लभिति, तापनीषु च ब्रह्मणा तद्वियमेव र्वेनाराथितं प्रकाशितं,
—“गोविन्दं सबिदानन्दविनं सुरभुहत्वार्जीं सतंसमृद्धोगलं तोष्यामि” इति; तथैव श्रीदशमे—“तद्विभिमायमिह जन्म किम्प्रयत्वां यद्वोक्ते” इत्यादि। ततः
श्रीनन्दननन्दलैंवेदु च तत्ठथे। तत्यार्थिना—“नौमीठवे
तेतसरुपुषे तल्लड़नराय” इत्यादि। “पञ्चाश्रद्ध्राय” इति।
तदेव गोविन्दादिदवनस्य परसेवनयमर्थव सार्थकतापि तेनाभिमतः।
तथा चोरं इंशरत्व-परमेश्वरानुवादपूर्वक-तात्वर्यःसानतत्या गौतमि—
तनं श्रीमहाशाक्षरमन्त्रार्थकथने,—

“गोपीति प्रकृति विवाचनस्तत्वसमूहकः।
अन्योराष्ट्रोप्या व्याप्तवा कारणत्वेन चेतघरः।
सान्द्रानन्दं परं ज्योतिर्ध्रुिमेन च कथते।
अथवा गोयिम प्रकृतिज्ञस्तत्वदंशमण्डलम्।
अन्योर्ख्यम्: प्रोक्तं स्वामी दृष्टान्त्य इंश्रः।
कार्यकारणार्यीश: श्रुतिभित्तेन गायते॥

mitants, *viz.*, the blissful, the substantive and the cog-
nitive. This transcendental mainfeste Icon Krishna
in His original face is primordial background of
magnitudinal infinite *Brahman* and of the all-
pervasive Over-soul. Krishna as truly visioned in
His variegated pastimes, such as Owner of transcen-
अनेकजन्मसिद्धानां गोपीनां पतिरेव वा।
नन्दननन्दन इत्युत्कैलोक्यानन्दसङ्गर्हनः। || इति ||

—“प्रकृतिम्” इति मायाव्यां जगत्कारणशक्तिमिल्यथः;
‘तत्त्वसूक्तकः’ महदादिरूपः; ‘अनयोराध्यः’ ‘सन्द्रानन्दे परं
ज्योति’ इत्यरो ‘वह्म’-शन्देन कथ्यते; इत्यरते हेतु—
‘व्याप्त्यः’ ‘कारणत्वेन’ चेति; ‘प्रकृति’ इति स्वरूपभूता मायातीता
वैकुण्ठाद्वृ महादेवमाणा महाक्ष्यमाय्या शाक्तिरिष्यथः;
‘अंश-मण्डलः’ सहस्रलंकादिरूपः; ‘अनेकजन्मसिद्धानाम्’ इत्यर "बहुनि
मे व्यतीतानि जन्मानि तव चारुति” इति भगवद्विता-वचनान
नादिजन्मपरमपरायामेव तत्त्वमाः। तदेवनाथापि नन्दनन्दनसन्बो
भिमतमस्। श्रीगर्गेश च तथोकम्;—“प्रागः ससुनेवस्य
कविज्ञातस्तवबलम्”: इति। युरं च तस्मि;—अमरज्ञस्वपि हि
तत्स्था श्रीवसुदेवस्यापि मनस्थाविश्वत्वमेव मतम्—“आविवेशांशा-
भागेन मन आनकदुःस्ये”: इति। वर्जेशत्स्यापि तथासी-
देव—;श्रीभगवत्प्राप्ताभिव्वस्य पूर्वच्याहितकालः व्याप्त तथा सङ्गीत

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dental cows, Chief of cow-herds, Consort of milkmaids, 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 pre-dominated agents of the Universe. The glance of His projected fractional Portion in the Sacred Originating water *viz.*, the Personal Over-soul or
Paramātmā, gives rise to a secondary potency—nature who creates this mundane universe. This Over-soul’s intermediate energy brings forth the individual souls analogously to the emanated rays of the Sun.

This Book is a treatise of Kaishna; so the preamble is enacted by chanting His Name in the beginning. (1)

Translation.—(The Spiritual place of transcendental pastimes of Krishna is portrayed in the 2nd verse). The super-excellant station of Krishna, which is known as Gckula, has thousand of petals and corolla like that of a lotus sprouted from a part
of his Infinitary aspect, the whorl of the leaves being the actual abode of Krishna (2).

**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-fold aspects **viz.**, infinite spiritual manifestation and infinite accommodating space for sentient gross things. The uni-quadrantal delineation of material universe will be dealt with in the proper place. The tri-quadrantal extensions of the transcendental infinitary field of the Almighty, un lamenting, non-perishing and non-apprehending unlimited situations of halo which are fully Spiritual Majestic foliage. This very majestical 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** surrounding by the halo of **Brahman** or Indistinguishable Entity. This majestical 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 efful-
gence. Some designate this region as the abode of the Supreme Nārāyaṇa 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 transcendent and lower or mundane situation.

Sree Sanātana Goswāmi has told us as follows in his Brihat Bhāgavatāmrita 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, Krishna 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 Krishna showed His varous Activity there. Sree Jīva Goswāmi has also inculcated the same in the Bhāgawat Sandarbha of his 'Six Treatises,' To ascertain the plane of Goloka:—Brindābana is the eternal abode of Krishna and Goloka and Brindābana are identically one, and though both are identical, yet Krishna’s inconceivable energy has made Goloka the
acme of this spiritual Kingdom and Gokula of Mutyatra province forming a part of the mundane plane which is also a manifestation of tri-quadrantal bibhuti (conducting majesty). Poor human understanding cannot possibly make out how the extensive tri-quadrantal, which is beyond human comprehension, can be accommodated in the limited nether material universe of a uni-quadrantal 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 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 Krishna. 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 Krishna. (2)

**Translation.**—The whorl of that transcendental otus is the realm wherein dwells Krishna. It is a
hexagonal figure, the abode of the indwelling pre-dominated and predominating aspect of the Absolute. Like a diamond the central supporting Figure of Self-luminous Krishna stands as the transcendental Source of all potencies. The Holy Name consisting of Eighteen Transcendental Letters is manifested in a hexagonal Figure with six-fold divisions. (3)

Purport.—The Transcendental Pastimes of Krishna are two-fold, *viz.*, manifested and non-manifested. The Pastimes in Brindābana visible to mortal eyes are the manifestive *Leelā* of Sree Krishna, and that which is not so visible, is non-manifestive
Leelā of Krishna. The non-manifestive Leelā is always visible in Goloka and the same is visible to human eyes in Gokula, if Krishna so desires. In his “Krishna-sandarbha” Sree Jiva Goswami Prabhu says, “Non-manifestive pastimes are expressed in manifestive Krishna-leela, and Goloka-leelā is the non-manifestive pastimes of Krishna visualised from the mundane plane.” This is also corroborated by Sree Rūpa in his Bhāgavatāmritam. The progressive transcendental manifestation of Gokula is Goloka. So Goloka is the self-same majestic manifestation of
Gokula. The Eternal Pastimes of Sree Krishna, although not visible in Gokula, are eternally manifested in Goloka. Goloka is the transcendental majestic manifestation of Gokula. The manifestations of the non-manifestive pastimes of Krishna with regard to the conditioned souls, are two-fold, viz., (1) worship through the channel of the mantrams (inaudibly recited, liberating, self-dedictory, transcendental sounds), (2) spontaneous outflow of heart's spiritual love for Krishna. Sree Jiva Goswami has said that worship through the mantram 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 Krishna through the mantram. Again, the pastimes that are performed in different planes and in different moods, are autocratic in diverse ways; hence
svārasīki, i.e., spontaneous, outflow of heart’s spiritual love for Krishna. This Sloka conveys two-fold meaning. One meaning is that in the Pastime attended with worship through the mantram consisting of Eighteen Transcendental Letters, Transcendental Words contained in the said mantram being differently placed make a manifestation of only one Leelā of Sree Krishna. As for example “क्री कुणाय गोविन्दाय गोपीजनवल्लभाय स्वाहा”,—this is a hexagonal mantram consisting of six transcendental words, viz., (1) कुणाय, (2) गोविन्दाय, (3) गोपीजन, (4) वल्लभाय, (5) स्वाहा, (6) हा. These six transcendental words, when placed juxta-positionally, indicate the mantram.

The hexagonal great transcendental machinery is in this wise. The principal seed, i.e. क्री, 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 Chandraadhvaja, to the knowledge of the cognitive principle. The word स्वात indicates क्षेत्र i.e., one who is conversant with one’s inner self, and the word हृि indicates the transcendental nature. This meaning of the mantram has also been corroborated by Sree Hari-bhakti-vilās. The general meaning is this that one who is desirous of entering into the Esoteric Pastimes of Krishna will have to practise His transcendental service along with the culture of the devotional knowledge relative to Him. (1) कृष्णस्वरूप i.e., the proper Self of Krishna; (2) कृष्णस्य चिन्मय नवलीलाविहास-स्वरूप i.e., the true nature of Krishna’s Transcendental Pastimes in Braja; (3) तत्परिकर गोपीजन-स्वरूप i.e. the true nature of His spiritual associates in Braja, viz., the spiritual milkmen and the milkmaids; (4) तद्हृि i.e. the true nature of self-surrender to Krishna in the foot-steps of the spiritual milkmaids of Braja; (5) गुहजीवस्य विद्ध(जान)-स्वरूप i.e. the true
तथा च सन्मोहनतन्त्रे——

“यत्राभ्रा नास्ति दुर्गां गुणाः गुणवत्विः बहम्।
यदैवभान्महालक्ष्मी राधा नित्या प्रराध्या॥”

इति दुर्गा-वाक्यम्। किंतु, प्रेमरूप्या य आनन्द-महानन्दसास्ततपरिपाकरेदात्रकेन तथा ‘ज्योतीरूपेण’ स्वप्रकाशोऽनुमतं मनुष्य-रूपेण ‘कामनैव जनसंगतम्।’ इति मूलमन्त्रांत्यतवेदविकम् काम-वीजस्य प्रभुत्रिः कुत्रचन्त स्वात्तंत्यवेदेया॥ ३॥

nature of the spiritual knowledge of the unalloyed individual soul; (6) नित्र प्रकृतिः, अर्थात् क्रिष्णले-व्रम्भाव i.e. the true nature of transcendental service to Krishna 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 Sree Krishna, 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 mantram, 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
विष्णुक्तं वदु कामानं तत्प्राणिसु श्रियामपि पत्र ॥ ४ ॥

tदेशं तद्वामक्त्वा तदसरणान्यां,—तदद्ययेन । तस्य
कणिकक्षपांस्व: ‘किशलक्ष्’,—‘किशलक्ष: शिखरावलि-विभिन्न-
प्राचीरपद्य:’ इत्यर्थः; ततु ‘तद्वान’—तस्मिन्द्वारशा चोरि
वेष्यं परम्परमः रोजः सजातियानां धामेत्यर्थः । ‘गोकुलाच्यं’
इत्युक्तेऽव वेष्यं तत्सजातियां चोर्कं स्वं श्रीबद्दा
यामि,—
“एवं कृष्णिन्द हल्ला स्तूवमानः सजातिमि: ।
विवेश गोष्ठं सबले गोष्पां नयनोत्सवः इति ॥” इति ।

“ज्योतिष्पेषन मनुना” is that the transcendental meaning
is expressed in the mantram by means of which, on
transcendental desire of love for Krishna and the
service of Krishna being added, one is established
in the eternal love of Krishna. Such Eternal Pas-
times are eternally manifested in Goloka. (3)

Translation.—The whorl of that Eternal Realm
Gokula is the hexagonal Abode of Krishna. Its
petals are the Abodes of gopas who are part and
parcel of Krishna 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 garden-like dhāma, i.e.
spiritual abode of Sree Rādhikā, the most belo-
ved of Krishna. (4)
अत एव तस्य कमलस्य 'पत्नाणि' 'श्रिया' तपैयसीनां गोपी-रूपाणां श्रीराधादीनाममुपवनरूपाणि धामानील्यथः। गोपीरूपे चार्गां—मन्त्रस्य तत्तत्त्रार्हा लिङ्गितत्त्रातुः; राधादित्वं च,——

"देवी कृष्णरूपी श्रीक्षणा राधिका परदेवता।
सर्वलक्ष्मीयस्य सर्वकान्ति: समोहिनी परा।"

इति ब्रह्मात्मायात्, "राधा बुन्दवने बने" इति मन्त्रपुराणात्।
"राधा ऐतिहासिक, एवो देवो माधवेनाश राधिका" इति कृष्णपरि-विश्वास। तत् 'पत्नाणि' उच्छृत्रात्तातायानि सन्धिथु वर्मत्वात्रिंम-सन्धिथु गोपाणि श्रीवाणि। अवज्जकमन्त्रस्य गोकुलस्वातृ तत्वेत।
गोकुलसमानेश्च गोष्ठ तत्वेत। तत्दु स्थानान्तरे सक्षमसति,——

' सहस्त्रं पत्रं दलान्तिदु देवीभिषिकत: ।
परीतं गोसंख्यापि निरिविविविषिक्ष्मिति: ।
कवाडत्त्वायाति न्यायमित्रविविषिक्षिप्रकटित- ।
प्रभाव: सय: श्रीपरमपुरुषस्तं किंत भले।"

Purport—The transcendental Gokula is shaped like the lotus. The eternal world is like a hexagonal figure; in that the Entities Sree Rādhā-Krishna, appearing in the form of mantram consisting of eighteen transcendental letters, are centred. The propagating manifestations emanating from the Chit Potency are present there with the said Entities as the centre. Sree Rādhā-Krishna is the Primary
Cause or the Seed Himself. Gopālatāpani says, "Omkāra" (ॐ) signifies the All-Powerful Gopāla and His Potency; and "Kleeng" (क्लीं) is the same as Omkāra. Hence कामच्छेद or the primary cause of All-Love, is connotative of the Entities Sree Rādhā-Krishna. (4)

Translation.—The surrounding external plane
श्रीश्रीगोकुलसंहिता

"दीपाभ्यम्। तदेवदुपलक्षणं गोकुलायं चेयः। यदापि गोकुलेदापि
शेत्रविपलमस्त्येव तदेववात्तरभूमिमबलचारु॥ तथापि विद्योपनाशा
स्वात्मक्तव्यात्तेऽनेव तद्यतीतयत इति तथोक्तम्। किन्तु चतुरसैद्धं
प्यन्तमण्डलं वृन्दावनायं जे यम्। तथा च स्वायम्भुवांगमे—
"व्यायेत्तत्र विशुद्धात्म इति सवं क्रमं दे॥" इत्यादिकमुक्तवा
तन्मये "वृन्दावनं कुस्मिं नानाजैसविविहारं॥ संसमृत्॥" इत्युक्तम्।
तथा च वृहद्यामनपुराणे श्रीमंगवाति श्रुतिनां प्रार्थना
पूर्वकाणि पथिनी—

"आनंदश्रुपमिति यद्विद्वनिति हि पुरा विद्॥
तद् द्विपो दशर्यास्माय वादि देयो बरो हि न॥
शुल्तात्समायासं गोकुलं प्रहले जोम्॥
केवलातुभावान्दत्माचर्मध्यवागम्।
यत्र वृन्दावनं नाम वनं कामदुरैवैम्।॥"

इत्यादीं। तत् चतुर्सं "चठूमैत्।" चतुर्यूहस्य श्रीनामुदेववादि-

of Gokula is described in this verse.

There is a mysterious quadrangular place named "Sveta-dvipa" surrounding the outskirts of Gokula. Sveta-dvipa is divided into four parts on all sides. The abode of Vāsudeva, Sankarsana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion
And liberation, as also by the four Vedas, viz., Rik, Sāma, Yajus and Atharva, which deal with the mantram and which are the bases of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the Zenith and Nādir. The eight directions are decorated with the eight jewels of "Mahāpadma", "Padma", "Sankha", "Makara", "Kachhapa", "Mukunda", "Kunda", and "Neela". There are ten protectors (dikpālas) of the ten directions in the form of mantram. The associates of the hues of blue,
yellow, red and white and the extraordinary potencies bearing the names of ‘Bimalā’, etc., shine on all sides. (5)

**Purport.**—Primarily Gokula is the seat of transcendental love and devotion. Hence Yamunā, Sree Govardhana, Sree Rādhākunda, etc., of the terrestrial *Brajamandala* lie within Gokula. Again, all the majesties of Vaikunṭha are manifested there extending on all directions. The pastimes of the four propagating manifestations are all there in their proper places. The *Parabyoma* Vaikunṭha has got its extension from the display of the four propagating manifestations. Salvation as of Vaikunṭha, and
प्रभुक्षेत्रायामः काद्यपूर्वः; ‘स्वगति’ श्रवणः; ‘सुखमा’ दुःखः; ‘उपाधास्तत्तु’ उपाधास्तति अस्मान् प्रापविष्यतीत्यथः: संकल्पतितवत् इति शेषः। ‘जनोऽसो वजायसी सम स्वजनः;—‘सालोक्य-साहि’ इत्यादिङ्गे ‘जना:’ इतिवर्षुभयत्राप्यनन्त्रजनत्वमस्तुतात्मिति, व्रजजनस्य तु तदीयस्वजन-तस्मिन् तेन स्वयमेव विभावितम्;—

“तस्मान्मच्छरणं गोष्ठे मत्रायं मत्यर्जितम्।
गोपाये श्वात्मयोगेन सोडवः मे तत्र आहितः ॥” इत्यनेन;
स एतासमि प्रापद्धिकेष्लोके अविदादित्वपरों ‘उदाघचचा:’ देव-तिर्यंगादिरुष्य गतिमस्तां तव गतिः। ‘अस्मा्’ तन्मिश्रत्वा-मित्रवेदाविधिशिष्टोत्त्य जानन्, तमेव स्वां गति न वेदेत्यथः; 
मदीय-लौकिक-लौका-विश्वस्थितानामादिति भावः;—

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 Krishna. Self-conceited people who try to reach this Region through the paths of yoga (meditation) and jnana (empiric knowledge) are baffled in their attempts, being pierced by the ten tridents. Self-annihilation has its excellence in Brahmadhāma which represents the
outside covering of Goloka in the shape of tridents. चूल means a trident; the mundane three-fold attributes and the three-fold divisions of time represent the trident. अश्रावशयिनी i.e. ascetics who practise the eight-fold yoga, are the non-differentiative 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 Vaikunthā which is the outer covering plane of Sree Goloka, at the sight of the eight perfections, viz., 'aṇimā', etc., and majesties
सत्यलेक्षु ब्रह्मलेक: सनातनः" इति द्वितीये बैकुण्ठान्तरस्थापि तत्चयास्याते। कोडसौ ब्रह्महदर्दनानाः—वचेन्ति; तस्तीर्थमहिमां लक्ष्मेव बिधातुं सेयं परिपारीति भावः। अत्र 'स्वां गति' इति तद्दीयतगतिरिदेः। ‘गोपानां सं लोकम्’ इति पठी-स्व-शब्दयं-निरिदेः। ‘कुण्डम’ इति साध्वातिरिदेः बैकुण्ठान्तरं व्यवचिन्य श्रीगोलोकमेव व्यवस्थापितवानिति। तथा च हरिवेशे शाक-वचनम्—

"स्वर्गादृश्यं ब्रह्मलोको ब्रह्मार्पिणसिद्धि:।
तत्र सोमगतिश्रीवेव ज्योतिः च महात्मनाम॥

तस्योपि गच्छं लोकः साध्वास्तं पाल्यन्ति हि।
स हि सर्वगत: कृष्णो महाकाशलोको महान॥

उपर्युपरि तत्राति गतिस्तत्र तपोमयी।
यां न विद्वो वच्चं सचेन प्रच्छतोढ़ि पितामहम्॥

like "mahi padma", etc. Those who are less forward in their intelligence relapse to the seven-fold world falling under the control of the ten protectors (of the ten directions) in the guise of mantrams. 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 favour the approaching devotees who seek entry into the realm of Goloka through the channel of pure devotional love. These Divine Forms of God-head
गति: शमदमाल्याना स्वरी मुक्तकम्मणाम्।
ब्राह्मण तपसि युताना ब्रह्मलोकं परा गति:॥
गच्छेव हि ये लोको दुरारोहा हि सा गति:॥
स तु लोकस्वय कुष दीर्द्मानं क्षतात्मना:।
चुनो धृतिमता वीर निन्तुसुपद्रवानम् गच्छाम्॥८॥” इति।

अन्तरात्मातीतार्थात् "स्वरंदृश्वै ब्रह्मलोकं। इत्युर्म स्थात्
लोकनयमतिकम् इत्युर्म; "तत् सोमगतिश्रीव" इति न संभवति
चन्द्रस्यापेयार्थि "ज्योतिषी" भूवलोकाध्यक्तादेव गतस्या "साध्वासं
पालयनिति" इति नोपविलेत; देवयोनिरुपाणा तेना स्वर्गलोक-
स्थापि पालनमसंभवम्, किमतु तदुपरिलोकस्य शुभमिलोकस्य।
तथा तत्व लोकस्य सुरभिलोकले "स हि सयंगत:। इत्युपपरं
स्थात्, श्रीभगवद्गुह-लोकपोरिन्यात्साहित्यं विशेषं घटेत, न
पुनर्वस्यस्यति। अत एव सर्वातित्तवात् "तत्त्वपि तत् गति:॥"

are surrounded there with attendants of their respective natures. *Svetadwipa* in Goloka is their place of abode. Hence Srila Thakur Brindabana the manifest Vyasa of Chaitanya-Leelā, has described the village of Nabadvipa as bearing the name of *Svetadwipa*. In this *Svetadwipa* the concluding portions of the pastimes of Gokula exist eternally as the pastimes of Nabadvipa. Hence the Region of Nabadvipa, Braja 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 realise by the direct Grace of Krishna. 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 fruative actions, move up and down within the limits of the three worlds of ृ, ृजः and
श्रीश्रीब्रह्मसंहिता

ब्रह्मात्मको लोकः सचिदानन्दरूपवातः, ब्रह्मणो भगवतो लोकः
इति या, — "सूर्यभि: सत्यलोकस्तु ब्रह्मलोकः सनातनः" इति
द्वितीयात्; दीक्षा च — "ब्रह्मलोको चैवकुप्रताख्यः सनातनो नित्यः,
न तु सदिश्रृष्टात्तर्वर्ती" इत्येशाः; श्रुतिः — "एवं ब्रह्मलोक एवं
आत्मलोकः" इति। त च "ब्रह्मणिगण-सेवितः" — ब्रह्मणो मूर्तिमाल्तो
वेदाः, क्रयः श्रीनारदादयः, गणाथ्र श्रीगृह-विष्णुसेनादयः, तेः
सेवितः। एवं नित्याविभिन्ततः तद्दशनाधिकारिण आहः,— "ततः
ब्रह्मलोके, उमया सह वर्तते इति 'सोमः' श्रीशिवस्तस्य गति: —

"सत्यमविनिषु: ज्ञातजनमभि: पुरानः
विशिश्वावत्मेति ततः परं हि माम।
अव्याहतं भगवतोद्भव वैषणवं
परं वेदां विबुधा: कलातये।"

इति चतुर्यथे खयगीतात्। सेविति सुयं सुखगितायादिना श्रीदुःख
ञान्दसः। वदुजनरस्त्वं गतिरित्यन्त्यवः। 'ज्योति:' ब्रह्म,
तदेवकामभावानां मुक्तानामित्यथः; न तु ताद्भानामिव सर्वंपाम।

सः। ब्रह्मचारिन्स of great austerities, ascetics and
persons addicted to hypothetical truth, persons of a
neutral disposition adopting non-fruitleve works by an
aptitude which seeks to be free from all mundane
desires, move up and down within the limits of the
worlds of महः, जनः, तपः and सतः। Above these
worlds lies the abode of four-headed Brahmā,
above which lies the unlimited realm of
किन्तु ‘महात्मनां’ महाभावानां मोक्षानाद्वत्या भजतां श्रीसम्वन्दिकः
तुल्यानामिल्यथे: ;——

“मुक्तानामिपि सिद्धानां नारायणपरायणः।
सुदृढ़म् प्रशान्तात्मा कोटिष्वपि महामुने ॥” इति

प्रस्तः,

“श्रीगितामिपि सब्येषां महत्तेनान्तरत्मान।
अद्वानानं भजते यो मां स मे युक्तमान मतः ॥”

इति गीतामद्धश, तेषवे महत्त्वमहृद्यसानात्। ‘तस्य’ ब्रह्मालोकस्य
‘उपरि गवां लोकः’ श्रीगोलोक इत्यथः। तं च गोलोकं ‘साध्या’
प्राप्तबिक्कदेवानां प्रसादस्तीया मृत्युवा नित्य-दर्दीय-देवरणाः:
‘फलयनित्ति’ दिन्याप्रलङ्कपत्या वर्तन्ते,—

“ते ह नाखं महिमान: सचन्तस्तत्र पूवें साध्या: सति देवा:”
इति श्रुते; —

Vaikuntha of Vishnu, Kṣhīrodakashāyi, lying in the ocean of milk. Paramahamsa Sannyāsins and the demons killed by Sree 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 (शानमक), the devotee actuated by the pure devotional aptitude (शूद्रमक), the devotee imbued with loving devotion (प्रेमभक्त), the devotee actuated by pure love (प्रेमपरभक्त), and the devotee impelled by
overwhelming love (प्रभावपरमक्), who serve the majesty of Godhead, have their locations in Vaikuntha, i.e., the Transcendental Realm of Sree Narayana.

The devotees who are imbued with all-love and who walk in the foot-steps of the spiritual maids of Braja, 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 Krishna. The pure devotees following the devotees of Braja and those following
the pure devotees of Nabadvipa are located in the Realm of Krishna and Gaura respectively. The identical devotees of Braja and Nabadvipa simultaneously attain to the pleasures of service in the realm of Krishna and Gaura. Sree Jiva Goswami writes in his work *Gopâlachampu* that "the Supreme Transcendental Realm is called Goloka being the abode of गो, transcendental cows, and गोप i.e., transcendental cowherds. This is the seat of the Râsa-pastimes of the Absolute Sree Krishna. Again the realm is called Sveta-dwipa owing to the realisation of some of the rasas which are the inconceivable manifestation derived from the untouched purity of that Supreme Realm. The two-fold entities of the supreme Goloka and the supreme Sveta-dwipa are indivisibly the Realm of Goloka". The gist of the whole
matter is this:—“Goloka as Sveta-dwipa is eternally manifest because the pleasures of enjoyment of the rasa could not be had in its entirety in the pastimes of Krishna in Braja. He accepts the emotion and effulgence of His Predominated Moiety, Sree Rādhikā, and makes an eternal Pastime for the enjoyment of Krishna-rasa there. Sree Krishna Chandra coveting to taste the following pleasures, viz., to realise (1) the nature of the greatness of love of Sree Rādhā; (2) the nature of the wonderful sweetness of His love of which Sree Rādhikā has got the taste; (3) the nature of the exquisite joy that accrues to Sree Rādhā by Her realisation of the
sweetness of His love, took His birth, like the Moon, in the ocean of the womb of Sree Sachi Devi. The esoteric desire of Sree Jiva Goswami Prabhu is herein made manifest. In the Veda it is also said, 'Let me tell you the mystery. In Nabadvipa, the identical Realm of Goloka, on the bank of the Ganges, Gaura Chandra 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 sannyasin and who is beyond the three-fold 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 colours. He is the direct Entity of Pure Cognition full of the Spiritual (Chit) Potency. He is the Figure of the devotee. He is the Bestower of devotion and cognisable by devotion alone. The same Gaura Chandra, who is no other than Krishna.
Himself, in order to taste the *rasa* of the pastimes of Radha-Krishna in Goloka, is manifest in the Eternal Realm of Nabadhwipa identical with Goloka. This is also clear from the Vedic declarations, *viz.*, “अतनू वर्णिस्त्रयः,” “कुण्डवणेच विपासकृण्णः,” “यदा पत्यः पर्यातः रस्यातः स्मरणः,” “महां प्रणुचेन” and various other statements of the theistic Scriptures. Just as Sree Krishna 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 *Leelā* of His birth in the womb of Sachi Devi in Nabadhwipa 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. (5)

*Translation.*—The Lord of Gokula is the Transcendental Supreme God-head, the Own Self of
Eternal Ecstacies. He is Superior of all superiors and is busily engaged in the enjoyments of the Transcendental Realm and has no association with His mundane Potency. (6)

**Purport.**—The sole Potency of Krishna which is spiritual, functioning as Krishna'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 (Chit) Potency, has got her location on the other side of the river Virajë, which surrounds the Brahma-Dhäma forming the boundary of Mahä-Vaikuntha as the outer envelope of Goloka. The position of Goloka being absolutely unalloyed with the mundane, Deluding Energy, far from having any association with Krishna, feels ashamed to appear before His View. (6)
Translation.—Krishna 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 (Chit) Potency Romā by casting His glance at the Deluding Energy in the shape of sending His time-energy, is an auxiliary activity. (7)

Purport.—The Illusory Energy has no direct contact with Krishna, but has got indirect contact. Vishnu the Prime Cause, lying in the causal ocean,
the Plenary Portion of Mahā-Sankarsana who has His seat in Mahā-Vaikunṭha the sphere of Krishna’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 (Chīt) Potency Romā then carries the function of His glance as His unpolluted ever-submissive Potency. The Deluding Energy as the maid servant of the spiritual (Chīt) Potency Romā, serves the Manifested Plenary Portion of God-head consorted with Romā, the Time-Energy representing the Force of Activity and Instrumentality of Romā; hence there is found the process of masculinity or the creative Force. (7)
Translation.—(The secondary process of association with Māyā is described.)

Romādevi, the spiritual (Chit) Potency, beloved consort of the Supreme Lord, is the Regulatrix of all entities. The Divine Plenary Portion of Krishna creates the mundane world. At creation there appears a Divine Halo of the Nature of His Own Subjective Portion (svāṣṭ) This Halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This Halo is the dim twilight reflection of the Supreme Eternal Effulgence. This masculine symbol is the Subjec-
tive 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, non-Absolute (अपरा) 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. (8)

Purport.—Sankarsana possessed of creative desire is the subjective Portion of Krishna taking the initiative in bringing about the birth of the mundane world. Lying in the causal water as the primal Purusha Avatāra He cast His glance towards Māyā (Limited Potency). Such glance is
the efficient cause of the mundane creation. Sambhu the symbol of masculine mundane pro-
creation is the dim halo of this reflected effulgence. It is this symbol which is applied to the organ of
 generation of Māyā, the shadow of Romā or the Divine Potency. The first phase of the appearance
of the mundane desire created by Mahā-Vishnu is called the seminal principle of Mahat or the per-
verted 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 Purusha Who creates by using the
efficient and material principles. Efficiency is Māyā
or the productive feminine organ. The material
principle is Sambhu or the procreative masculine
organ. Mahā-Vishnu is Purusha or the Dominat-
ing 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 (आधारम्), is Māyā. The principle of embodied Will bringing about the intercourse of the two, is the Dominating Divine Person (Purusha), Subjective Portion of Krishna, 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 Kāli, 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 Sambhu is recorded in the 10th and 15th Shlokas. (8)

Translation.—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. (9)

Purport.—The full quadrantal extension of the Supreme Lord, is His Majesty. Of this the tri-quadrantal extensions of unlamenting, non-perishing and non-apprehending situations constitute the Majesties of the realms of Vaikuntha and Goloka, etc. In this temporal realm of Māyā 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 pre-dominating active potency, and female energy or the pre-dominated active potency, are to be understood. (9)

Translation.—The person embodying the material causal principle, *viz.*, the great Lord of this mundane world (*Mahesvara*) Sambhu, in the form of the male generating organ, is joined to his female consort the limited energy (*Māyā*) as the efficient causal principle. The Lord of the world Mahā-Vishnu is manifest in him by His Subjective Portion in the Form of His Glance. (10)
Purport.—In the transcendental atmosphere (Parabhyoma), where spiritual Majesty preponderates, there is present Sree Nārāyana who is not different from Krishna. Mahā-Sankarsana, Subjective Plenary Facsimile of the Extended Personality of Sree Nārāyana, is also the Divine Plenary Portion of the Propagatory Embodiment of Sree Krishna. 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. Māyā, who is located far away from Himself. Thereupon Sambhu, Lord of Pradhāna embodying the substantive principle of all material entities, who is same as Rudra, the dim reflection of the Supreme Lord’s own Divine Glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the Energy of Mahā-Vishnu representing the direct spiritual Power of Krishna. Therefore, the principle of Mahat, or the perverted
cognitive faculty, is produced only when the Subjective Plenary Portion of Krishna, viz., the Prime Divine Avatāra Mahā-Vishnu who is the Subjective Portion of Samkarsana, himself the Subjective Portion of Krishna, is propitious towards the active mutual endeavours of Māyā, Siva’s consort (Sakti), and Pradhāna or the principle of substantive mundane causality. Agreeably to the initiative of Mahā-Vishnu the consort of Siva creates successively the mundane ego (ahankāra), the five mundane elements (bhutas) viz., space etc., their attributes (tanmātrāḥ) and the limited senses of conditioned soul (jīva).

The constituent particles, in the form of pencils of effulgence of Mahā-Vishnu, are manifest as the individual souls (jīvas). This will be elaborated in the sequel. (10)

Translation.—The Lord of the mundane world,
Mahā-Vishnu, 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. (11)

**Purport.**—Mahā-Vishnu, 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-Purusha, the Source of all the Avatāras. (11)

**Translation.**—The same Mahā-Vishnu is spoken of by the name of ‘Nārāyana’ in this mundane world. From that Eternal Person has sprung the vast expanse of water of the spiritual causal Ocean. The Subjective Portion of Samkarsana who abides in Parabyoma, the above Supreme Purusha with thousands of Subjective Portions, reposes in the state of Divine Sleep (Yoganidrā) in the waters of the spiritual causal Ocean. (12)
संकर्षणः संमतस्तथेवांशोद्यामित्यथः। अय तस्य लीलामाह,—
योगानिद्रामिति । स्वरूपानन्द-समाधिः गत इत्यथः। तदुक्तः—

"आपो नारा इति प्रोक्ता आपो वे नरसृतवः।
तस्य ता अयन्न पूर्वे तेन नारायणः स्मृतः।" इति ॥ १२ ॥

तस्मादेव ब्रह्माण्डानामुत्तिमाह,—तद्रोमेति। 'तत्' इति
तस्येत्यथः। तस्य संकर्षणात्मकस्य यद्वीजं योनिभक्तावध्यस्तम्,
तदेव सूतसृष्टिमयैंतत्त्रा प्रासं सतू पश्चात् तस्य 'तद्रोमविल-जालेशु'
विशेशबन्धमें च सतू 'हैमान्यण्डानि जातानि'; तानि

\[\text{Purport.—}'Yoganidrā' (Divine Sleep) is spoken of as ecstatic trance which is of the nature of the bliss of the true Subjective Personality. The above-mentioned Ramā-devi is 'Yoganidrā' in the form of 'Yoga-Māyā'. (12)\]

\[\text{Translation.—The spiritual seeds of Samkarsana existing in the pores of skin of Mahā-Vishnu, are born as so many golden sperms. These sperms are covered with five great elements, (13)\]
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-Vishnu the minute particles of the great elements, which are constituents of the mundane efficient and material causal principles, envelope them. When those golden sperms, coming out with the exhalation of Mahā-Vishnu, enter into the unlimited accommodating chamber of the limited potency (Māyā) they become enlarged by the non-conglomerate great elements. (13)
Translation.—The same Mahā-Vishnu 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-Vishnu, possessing thousands of thousands of heads. (14)

Purport.—Mahā-Vishnu lying in the spiritual causal Ocean is the subjective portion of Mahā-Samkarsana. He entered, as His own Subjective Portions, into those universes. These individual Portions all represent the second Divine Purusha lying in the Ocean of conception and is identical with Mahā-Vishnu in every respect. He is also spoken of as the Divine Guide, from within, of all souls. (14)
Translation.—The same Mahā-Vishnu created Vishnu from his left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eye-brows, Sambhu, the divine masculine manifested halo. (15)

Purport.—The Divine Purusha, lying in the Ocean of milk, the same who is the regulator of all individual souls, is Sree Vishnu; and Hiranyagarbha, the seminal principle, the Portion of the Supreme Lord, is the prime progenitor who is different from the four-faced Brahmā. This same Hiranyagarbha is the principle of seminal creating energy of every Brahmā belonging to each of the infinity of universes. The divine masculine manifested halo, Sambhu, is the plenary manifestation of his Prototype Sambhu, the same as the Primary Divine Masculine Generative Symbol Sambhu whose nature has already
been described. Vishnu is the integral Subjective Portion of Mahā-Vishnu. Hence He is the Great Lord of all the other Lords. The Progenitor (Brahmā) and Sambhu are the dislocated portions of Mahā-Vishnu. Hence they are gods with delegated functions. His own potency being on the left side of God-head, Vishnu appears in the left Limb of Mahā-Vishnu from the unalloyed Essence of His Spiritual (Chit) Potency. Vishnu, Who is Godhead Himself, is the inner guiding Oversoul of every individual soul. He is the Personality of God-head described in the Vedas as being of the measure of a thumb. He is the Nourisher. The karmins (elevationists) worship him as Nārāyana, the Lord of sacrifices, and the yogins desire to merge their identities in him as Paramātman, by the process of their meditative trance. (15)

Translation.—The function of Sambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Sambhu. (16)
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 egoistic symbols, is the limited perverted reflection of the unalloyed Spiritual (Chit) Potency; and, as representing the primal masculine divine generative function Sambhu, it is united to the accommodating principle, viz., the mundane female organ which is the perverted reflection of the Spiritual (Chit) Potency, Ramā-devi. At this function Sambhu 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 Sambhu, born of the space between the two eye-brows of Vishnu, there appears the manifestation of the personality of Rudra; yet under all circumstances Sambhu fully enshrines the mundane egotistic principle. The innumerable jivas as spiritual particles emanating from the Over-soul 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 *Vaikuntha*. But when they desire to lord it over Māyā, forgetting their real identity, the egotistic principle Sambhu entering into their entities makes them identify themselves as separated enjoyers of mundane entities. Hence Sambhu is the primary principle of the egotistic mundane universe and of perverted egotism in *jivas* that identifies itself with their limited material bodies. (16)

**Translation.**—Thereupon the same Great Personal God-head, assuming the three-fold forms of Vishnu, Prajāpati and Sambhu, entering into the mundane universe, plays the pastimes of preservation, creation and destruction of this world. This pastime is contained in the mundane world. Hence, it being perverted, the Supreme Lord, identical with Mahā-Vishnu, prefers to consort with the Goddess Yoganidrā, the Constituent of His own Spiritual (Chīt) Potency full of the ecstatic Trance of eternal Bliss appertaining to His Own Divine Personality. (17)
Purport.—The dislocated portions of the Divinity, viz., Prajāpati and Sambhu, both identifying themselves as entities who are separate from the Divine Essence, sport with their respective non-spiritual (achit) consorts, viz., Sāvitri-devi and Umā-devi, the perverted reflections of the Spiritual (Chīt) Potency. The Supreme Lord Vishnu is the only Lord of the Spiritual (Chīt) Potency, Ramā or Lakshmi. (17)

Translation.—When Vishnu 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. (18)
Purport.—‘Gold’ here means the dim reflection of pure cognition. (18)

Translation.—Before their conglomeration the primary elements in their nascent state remained originally separate entities. Non-application of the conglomerating process is the cause of their separate existence. Divine Mahā-Vishnu, Primal God-head, through association with His Own Spiritual (Chit) Potency, moved Māyā and by the application of the conglomerating principle created those different entities in their state of co-operation. And after that He Himself consorted with Yoganidrā by way of His eternal Dalliance with His Spiritual (Chit) Potency. (19)

Purport.—“मयाध्यक्षण प्रकृति: कृते सच्चाचरम्”
‘The mundane Energy Prakṛiti gives birth to this universe of animate and inanimate beings by My
Direction. The purport of this Shloka of the Geetã is that Mâyã, the perverted reflection of Spiritual (Chit) 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 Krishna this world is manifested as the resultant of the union of the efficient and the material causal principles of Mâyã. In spite of that, the Supreme Lord Himself remains united with His Chit Potency, Yoganidrã. The word 'Yoganidrã' or 'Yogamãyã' indicates as follows: 'the nature of Chit Potency is manifestive of the Absolute Truth, while the nature of Her perverted reflection, Mâyã, is envelopment in the gloom of ignorance. When Krishna desires to manifest something in the mundane ignorance-wrapt affairs, He does this by the conjunction of His Spiritual Potency with His inactive non-spiritual potency. This is known as Yogamãyã. It carries a two-fold notion, namely, transcendental notion and mundane inert notion. Krishna Himself, His subjective Portions and those jivas who are His unalloyed separated particles, realise 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 Chit Potency of the Divinity. This principle will be more elaborately considered hereafter. (19)

Translation.—By conglомерating all those separate entities He manifested the innumerable mundane universes and Himself entered into the inmost recess of every extended conglomerate (विरास्वयमाः). At that time those jivas who had lain dormant during the Cataclysm were awakened. (20)

Purport.—The word गुहा (hidden cavity) bears various interpretations in the Shāstras. In some portions the non-manifestive pastimes of the Lord is called ‘गुहा’ and elsewhere the resting place of the indwelling spirit of all individual souls, is named
गुहा’. In many places the inmost recesses of the heart of each individual is termed ‘गुहा’. The main point is that the place which is hidden from the view of men in general, is designated ‘गुहा’. Those jivas 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, re-appeared in this world in accordance with their former fruitive desires. (20)

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

**Purport.**—Just as the Sun is eternally associated with his rays so the Transcendental Supreme Lord is eternally joined with the jivas. The jivas
are the infinitesimal particles of His Spiritual Effulgence and are, therefore, not perishable like mundane things. *jivas*, being particles of God-head's effulgent rays, exhibit on a minute scale the Qualities of the Divinity. Hence *jivas* are identical with the principles of knowledge, knower, egoism, enjoyer, meditator and doer. Krishna is the All-pervading, All-extending Supreme Lord; while *jivas* 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 *jivas* are His eternal servants. *Jivas* have also sufficient eligibility in respect of the mellow quality of the Divinity. "अप्रेयायितस्वल्लायों प्रकृति विद्धि में पराम्"—By this verse of the Geeta it is made known that *jivas* are His transcendental potency. All the qualities of the unalloyed soul are above the eight-fold qualities such as egotism, etc., pertaining to His *achit* potency. Hence the *jiva* potency, though very small in magnitude, is still superior to *achit* potency or
Mâyā. This potency has another name, viz. *talasthā* 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 Krishna, the Lord of Mâyā, he is not liable to the influence of Mâyā. The worldly affictions, births and re-births are the concomitants of the fettered condition of souls fallen into the clutches of the deluding potency from a time that has no beginning. (21)

**Translation.**—The Divine lotus which springs from the Navel-pit of Vishnu 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. (22)

**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 Brahmā, the image
of self-enjoyment, derives his origin from the prototype Brahmā or Hiranyagarbha, the mundane seminal principle, who regards the aggregate of all mundane entities as his own proper body. The delegated godship of Brahmā as well as his being the dislocated portion of Krishna, are also established. (22)

**Translation.**—On coming out of the lotus, Brahmā, being guided by the Divine potency turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction. (23)

**Purport.**—Brahmā’s impulse for creation arises solely from his previous impressions. All jivas 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 jivas also attain to the office of Brahmā in this way. (23)

Translation.—Then the Goddess of learning Saraswati, the Divine Consort of the Supreme Lord, said thus to Brahmā who saw nothing but gloom in all directions, 'O Brahman, this mantram, viz., "ह्वं कृष्णाय गोविन्दाय गोपीजनवह्माय स्वाहाः" will assuredly fulfil your heart’s desire.' (24)

Purport.—The mantram, consisting of the eighteen Divine letters prefixed by the Kāmavīja, is alone super-excellent. It has two-fold aspect. One aspect is that it tends to make the pure soul run after All-attractive Sree Krishna, the Lord of Gokula and the divine milk-maids. This is the acme of the spiritual tendency of jivas. 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 Krishna. But in the case of
the devotee who is not of unmixed aptitude this super-excellent mantram fulfils his heart’s desire also. The transcendental kūmavīja is inherent in the Divine Logos located in Goloka; and the kūmavīja pervertedly reflected in the worldly affairs satisfies all sorts of desires of this mundane world. (24)

Translation.—O Brahman, do thou practise spiritual association by means of this mantram; then all your desires will be fulfilled. (25)

Purport.—Its purport is clear. (25)

Translation.—Brahmā, being desirous of satisfying Govinda, practised the cultural acts for Krishna in Goloka, Lord of Svētadvipa, 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 Sree Krishna, the Form of Eternal Effulgence of Transcendental Bliss, playing on His Divine Flute resonant with the Divine Sound, with His Lotus Mouth. He is worshipped by His amorous milkmaids with their respective subjective portions and extensions and also by His External Energy (who stays outside) embodying all mundane qualities. (26)

Purport.—Although the Object of meditation is fully transcendental, yet owing to her nature which is permeated with the quality of active mundane hankering, Māyā, the non-spiritual potency of Krishna, embodying the principles of mixed sattva, rajas, and tamas, in the forms of Durgā, and other non-spiritual powers, meditated on the Supreme Lord
Krishna 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 Māyādevī (Durgā) who has to be worshipped by such a person; nevertheless, the fulfilment of one’s heart’s desire results from the worship of the Object of worship of Māyādevī, and not from the worship of Māyādevī herself. This is in accordance with the Sloka, “अकाम: सर्वकामो वा मोक्षकाम उदारस्थि: I तीन्द्रण मक्ष्योगेन यजेत पुरुषं परम ||”

The meaning of this Sloka 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 worshipping those mundane-gift-giving deities. Accordingly, Brahmā meditated upon Krishna in Goloka, the Object of the worship, from a distance, of Māyādevī. True devotion is unalloyed devotional activity free from all mundane desire. The devotion of Brahmā, 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 slokas of this work. That is the easiest method of Divine service, prior to the attainment of self-realization, by fallen souls. (26)

Translation.—Then Gāyatrī, mother of the Vedas, being made manifest, i.e. imparted, by the Divine Sound of the Flute of Sree Krishna, 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 Sree Krishna, attained the status of the twice-born, having been initiated by the Supreme Primal Preceptor, God-head Himself. (27)

Purport.—The Sound of Krishna's Flute is the transcendental blissful sound; hence the archetype of all Veda, is present in it. The Gāyatrī is Vedic rhythm. It contains a brief meditation and prayer.
Kāma Gāyatrī is the highest of all the Gāyatrīs, 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 Gāyatrī. The Gāyatrī that is attained as the sequel of the eighteen-lettered mantram is Kāma-Gāyatrī which runs thus: "हृदि कामदेवाय विद्वंहे पुष्पवाणाय धीमहि
तमोऽनन्दः प्रचोदयात्।।" In this Gāyatrī, the realisation of the Transcendental Pastimes of Sree Gopi-
jana-ballava 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 endeavour for securing the super-
excellent rasa-bedewed-love. As soon as that Gāyatrī entered into the ear-holes of Brahmā, he became the twice-born and began to chant the Gāyatrī. Whoever has received the same Gāyatrī in reality, has attained his spiritual re-birth. The status of a twice-born that is obtained in accordance with one’s worldly nature and lineage, by the fetter-
ed 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 jīva is thereby enabled to attain to the transcendent realm. (27)

**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 worshipped Sree Krishna, the Essence of all Vedas, with this hymn. (28)

**Purport.**—Brahmā thought thus within himself, “By the recollection of Kāma-Gāyatrī it seems to me that I am the eternal maid-servant of Krishna”. Though the other mysteries in regard to the condition of the maid-servant of Krishna 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 Sree Krishna. Sriman Mahāprabhu has taught this hymn to His favourite disciples in as much as it fully contains all the transcendental truths regarding the Vaishnava 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. (28)

**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 Lakshmis or Gopees. (29)
Purport.—By the word ‘Chintāmani’ is meant ‘transcendental gem’. Just as Māyā builds this mundane universe with the five material elements, so the spiritual (chit) Potency has built the spiritual world of transcendental gems. The chintāmani 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, fulfilment of desire and liberation; but the Purpose-Trees in the Abode of Krishna bestow innumerable fruits in the shape of chequered Divine Love. Kāma-dhenus (cows yeilding the fulfilment of desire) give milk when they are milked; but the Kāmadhenus 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 ‘लक्ष्मी’ and ‘सहस्रकाल’ signify endless numbers. The word ‘सम्फ्ल’ or सार्वर indicates ‘being saturated with love’. Here Lakshmi denotes Gopāc. Ādi-Purusha means, ‘He Who is the Primeval Lord.’ (29)
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. (30)

Purport.—The matchless Beauty of Krishna, the Supreme Lord of Goloka, is being described. Krishna, the All-pervading Cognition, has a Spiritual Form of His Own. The Form of Krishna is not a fanciful creation of imagination formed after visualising the beautiful things of the world. What Brahmā saw in his ecstatic trance of pure devotion, is being described. Krishna 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 Krishna Who causes the manifestation of our spiritual vision, display the unlimited Splendour and Beauty of His moonlike Face. The loveliness that adorns His Head with peacock feather figures, the corresponding feature of the Spiritual Beauty of Krishna. Just as a mass of blue clouds offers a specifically soothing, pleasant view, the Complexion of Krishna is analogously tinged with a spiritual dark blue colour. The Beauty and Loveliness of Krishna is far more enchanting than that of Cupid multiplied a million-fold. (30)

Translation.—I worship Govinda, the Primeval Lord, round Whose Neck is swinging a garden 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 Shyama-Sundara is eternally manifest. (31)

**Purport.**—In the *Sloka* beginning with ‘चिन्तामणिपर,’ the transcendental region and the spiritual Names of Govinda, in the sloka beginning with “वेषु कण्ठस्मृ,” the eternal beautiful Form of Govinda and in this sloka 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. (31)

**Translation.**—I worship Govinda, the Primeval Lord, Whose Transcendental Form is full of bliss,
truth, substantiality and is thus full of the most dazzling splendour. Each of the Limbs of that Transcendental Figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane. (32)

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 Krishna they think that the Truth (tatwa) regarding Krishna 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 slokas, after distinguishing between the two things, viz., spirit and matter, in a rational manner, has tried to make one understand the pure Leelā of Krishna, obtained by his unmixed ecstatic trance. Brahmā wants to say that the Form of Krishna 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 Krishna. It is only by a person, possessed of pure spiritual knowledge and freedom from any relationship with Māyā, that those amorous Pastimes of Krishna can at all be appreciated. The spiritual Abode, the Seat of Pastimes, emanated from the Chit Potency and formed of Chintāmani (Transcendental Philosopher’s Stone), and the Figure of Krishna, are all spiritual. Just as Māyā is the perverted reflection of the Spiritual Potency, the variegatedness created by Māyā (ignorance) is also a perverted reflection of spiritual variegatedness. So a mere semblance of the spiritual variegatedness is only noticed in this mundane world. Notwithstanding such semblance the two are wholly different from one another. The unwholesomeness of matter is its defect; but in the spirit there is variegatedness which is free from any fault or contamination. The Soul and the Body of Krishna 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 Krishna 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 jiva-soul and Krishna are transcendental. So they belong to the same category. But they differ in this that the transcendental attributes exist in the jiva-soul in infinitesimally small degrees, whereas in Krishna they are found in their fullest Perfection. Those attributes manifest themselves in their proper infinitesimal only when the jiva-soul attains his unadulterated spiritual status. The jiva-soul attains the nearest approach to the Absolute Identity only when the spiritual force of Ecstatic Energy appears in him by the Grace of Krishna. Still Krishna remains the Object of universal homage by reason of His possession of certain unique attributes. These fourfold unrivalled attributes do not manifest themselves in Nārāyana, the Lord of Vaikunṭha or in Primeval
Purusha *Avatāras*, or in the highest deities such as Siva, not to speak of *jīvas*. (32)

**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 Purusha; yet is He a Person possessing the beauty of blooming youth. (33)

**Purport.**—'Advaita' means Indivisible Truth Who is Knowledge Absolute. *Brahman*, the In-
८५
श्रीश्रीत्रातरसंहिता

यदर्थितं ब्रह्मवादिमः सूरे: श्रिया च देव्या” इत्यादि-दशामस्था-
कृवाक्यात्,

“या वै श्रियार्थितमजजादिब्विरास्तकमै-
षेणेकैर्पि यदालमि रासोग्ष्वामु ।
कृणस्य तज्जगवत्स्तिरणारिवन्दः
न्यस्तं स्तनेषु बिजुः परिस्य तापस ॥”

इति श्रीमद्वृद्धवाक्यात्, “दर्शयामास लोकं स्वं गोपानां तमस: 
परस्” इत्युक्ति

finite, emanates from Him as His effulgence and
God-Immanent (Paramātmā) as His constituent; but
nevertheless He remains One and Indivisible.
“Achyuta” means that though myriads of Avatāras
emanate from Him as subjective Portions and
millions of jivas as separated spiritual particles,
still He remains intact as the undivided Whole of
Fullest Perfection. Though He indulges in exhib-
iting 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 Eter-
nal 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 chit dharma (transcendental nature) as distinguished from the material. His graceful three-fold-bending Form with Flute in Hand, possesses Eternal Blooming Youth and is above all unwholesomeness that is to be found in limited time and space. In the transcendental Realm there is no past and future but only the unalloyed and immutable present time. In the Transcendental Sphere there is no distinction between the object and its qualities and no such identity as is found in the limited mundane region. Hence those qualities that seem to be apparently
contradictory in the light of mundane conception limited by time and space, exist in agreeable and
dainty concordance in the Spiritual Realm. How
can the jīva realise such unprecedented existence?
The limited intellectual function of the jīva is always
contaminated by the influence of time and space
and is, therefore, not in a position to shake off this
limitedness. If the potency of cognitive function
does not extend to the realisation of the Transcen-
dental, 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 either. 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 Chit Potency that they are enabled to deal with the transcendental. But Goloka reveals itself to every jiva-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. (33)

Translation.—I worship Govinda, the Primeval Lord, only the Tip of the Toe of Whose Lotus Feet
is approached by the Yogins who aspire after the transcendental and betake themselves to prānāyāma by drilling the respiration; or by the jnanins who try to find out the non-differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years. (34)

**Purport.**—The attainment of the Lotus Feet of Govinda consists in the realisation of unalloyed devotion. The kaivalya (realised non-alternative state) which is attained by the astānga yogins by practising trance for thousands of millions of years and the state of merging into the non-differentiated impersonality of God-head beyond the range of limitation attained by non-dualists after a similar period passed in distinguishing between the spiritual and non-spiritual 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 Krishna 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 jiva is his eternal existence in his self-realised state. This can be attained only by the grace of unalloyed devotion which is essentially Chit or transcendental in character. For this end abstract and uninteresting mental speculation is of no avail. (34)

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. (35)

Purport.—Krishna is the Highest of all entities. In Him is an Entity which is termed Chit (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 (Chit) exist in Him and He resides simultaneously in His fulness and entirety in all the atoms in all the worlds. All-pervasiveness is only a localised aspect of the Majesty of Krishna, 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 favours the doctrine of simultaneous inconceivable distinction and non-distinction, and knocks down the contaminating Māyāvāda and other allied doctrines. (35)

Translation.—I adore the same Govinda, the Primeval Lord, in Whose praise men, who are imbu-
ed with devotion, sing the mantra-suktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments. (36)

Purport.—In discussing rasa we meet with five kinds of devotion or service. Shānta or unattached, dāsyya or pertaining to reverential willing service, sakhyā or friendship, vātsalya or parental love and shringāra or juvenile love.

The devotees surcharged with the ideas of their respective service, serve Krishna 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 shānta rasa attain the region of Brahma-Paramātma.
the seat of Eternal Peace; those of dāṣya rasa get to Vaikunṭha, the spiritual majestic Abode of Sree Nārāyana; those of sakhya, vāṭsalya and madhura rasa (juvenile love) attain Goloka-dhāma, Krishna’s Abode, above Vaikunṭha. They worship Krishna by the Suktas 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. (36)

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 (sakhis), embodiments of the extensions of Her bodily form, permeated and vitalized by His Ever-Blissful Spiritual rasa. (37)

**Purport.**—Although the Lord Absolute and His Potency are one and the self-same existence, still They exist eternally as separate Entities, as Radhā and Krishna. In both the Ecstatic Energy and the Transcendental Lord Krishna, there exists shringāra rasa (amorous love) whose quality is inconceivable. The bibhāva (extension) of that rasa (mellow quality) is two-fold, viz., Ālambana (prop) and uddīpana (stimulation). Of these Ālambana is two-fold, viz., Āshraya (supported) and Vishaya (supporter). Āshraya signifies Radhikā Herself and the extensions of Her own Form and Vishaya means Krishna Himself. Krishna is Govinda, Lord of Goloka. The gopīs are the facsimile āshraya of that rasa. With them Krishna indulges in Eternal Pastimes in Goloka. ‘निजरूपत्या’ means ‘with the
attributes manifested from the Ecstatic Energy." The sixty-four activities in fine arts and crafts are the following:

(1) गीतम्—Art of singing.
(2) वाद्यम्—Art of playing on musical instruments.
(3) नृत्यम्—Art of dancing.
(4) नाट्यम्—Art of theatricals.
(5) आलंकारम्—Art of painting.
(6) विशेषकृत्याण्यम्—Art of painting the face and body with coloured unguents and cosmetics.
(7) तण्डुल-कुसुम-बलि-विकारः—Art of preparing offerings from rice and flowers.
(8) पुष्पास्तरणम्—Art of making covering of flowers for bed.
(9) दर्शन-चन्दनाघाणा:—Art of applying preparations for cleansing the teeth, cloths and painting body.
(10) गणिमूदक-कर्म—Art of making the groundwork of jewels.
(11) शच्या-रचनम्—Art of covering the bed.
(12) उदक-वायुम्—Art of playing on music in water.
(13) उदक-घातः—Art of splashing with water.
(14) चित्रयोगः—Art of practically applying admixture of colours.
(15) माल्य-अधन-विकल्पाः—Art of designing preparation of wreaths.
(16) श्रेष्ठरापीड-योजनम्—Art of practically setting the coronet on the head.
(17) नैफ़्यय-योगः—Art of practically dressing in the tiring room.
(18) कर्णपत्त-भझः—Art of decorating the tragus of the ear.
(19) सुगन्ध-युक्तः—Art of practical application of aromatics.
(20) भूणण-योजनम्—Art of applying or setting ornaments.
(21) एन्ट्रागलम्—Art of jugglery.
(22) कौशुमार-योगः—A kind of art.
(23) हस्त-लघुनम्—Art of sleight of hand.
(24) चित्र-शाकायुप-भक्त्यविकार-कियाः—Art of preparing varieties of salad, bread, cake and delicious food.
(25) पानक-सरागासव-योजनम्—Art of practically preparing palatable drinks and tingling draughts with red colour.
होरेणेत्यर्थः: परमलक्ष्मीणां तासां तत्परदात्लावसम्भवाद्यस्य स्वदार्शः-

(26) झूखी-वाय-कर्म—Art of needle works and weaving.

(27) सूत-कीडा—Art of playing with thread.

(28) वीणा-डेमक-वाचानि—Art of playing on lute and small X-shaped drum.

(29) प्रेंधिका—Art of making and solving riddles.

(29-a) प्रतिमाला—Art of caping or reciting verse for verse as a trial for memory or skill.

(30) तुष्वचक-योगा—Art of practising language, difficult to be answered by others.

(31) पुलक-वाचनम्—Art of reciting books.

(32) नाटिकान्यायिका-दर्शनम्—Art of enacting short plays and anecdotes.

(33) काव्यसमस्या-पूर्णम्—Art of solving enigmatic verses.

(34) पट्टिका-वेत्त्वाण-विकल्पः—Art of designing preparation of shield, cane and arrows.

(35) तर्क-कर्म—Art of spinning by spindle.

(36) तक्षणम्—Art of carpentry.

(37) वास्तुविद्या—Art of engineering.

(38) रौप्य-रत्न-परीक्षा—Art of testing silver and jewels.
(39) धातुवाद्—Art of metallurgy.
(40) मणिरा-ज्ञानम्—Art of tinging jewels.
(41) आकर-ज्ञानम्—Art of mineralogy.
(42) दुःखयुवेद-योगा—Art of practising medicine or medical treatment, by herbs.
(43) भूष-कुकुट-लावक-युद्धविधि—Art of knowing mode of fighting of lambs, cocks and birds.
(44) चुक-शारिका-प्रचलनम् (प्रलापन) ?—Art of maintaining or knowing conversation between male and female cockatoos.
(45) उत्सादनम्—Art of healing or cleaning a person with perfumes.
(46) केशमार्जन-कौशलम्—Art of combing hair.
(47) अक्षर-मुद्रिका-कथनम्—Art of talking with letters and fingers.
(48) मेल्चित-कुकर्ष-विकल्पा—Art of fabricating barbarous or foreign sophistry.
(49) देशभाषा-ज्ञानम्—Art of knowing provincial dialects.
(50) पुष्प-शक्तिका-निर्मिति-ज्ञानम्—Art of knowing prediction by heavenly voice or knowing preparation of toy-carts by flowers.
(51) यन्त्र-मार्गस्त्र—Art of mechanics.
(52) धारण-मार्गस्त्र—Art of the use of amulets.
(53) संवाच्यम्—Art of conversation.
(54) मानसी काव्य-क्रिया—Art of composing verse mentally.
(55) क्रिया-विकल्पः—Art of designing a literary work or a medical remedy.
(56) छल्लितक-योगः—Art of practising as a builder of shrines called after him.
(57) अभिधान-कौष्ठिक-शान्तम्—Art of the use of lexicography and metres.
(58) वल्ल-गोपनम्—Art of concealment of cloths.
(59) दूतविशेषम्—Art of knowing specific gambling.
(60) आकर्ष-क्रिया—Art of playing with dice or magnet.
(61) बालक-क्रियाकलापम्—Art of using children’s toys.
(62) वैनायिकी विधा—Art of enforcing discipline.
(63) वैज्ञानिकी विधा—Art of gaining victory.
(64) वैतालिकी विधा—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 Braja by the spiritual (Chit) Potency, Yoga-Māyā.
So Sree Rūpa says, "सदानन्तः...सन्ति तः" i.e., Krishna 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. Sree 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 Krishna. Those Pastimes that manifest themselves on the mundane plane, are His visible Pastimes. All those very Pastimes exist in their non-visible form in Goloka beyond the ken of mundane knowledge. In His visible Pastimes Krishna sojourns in Gokula, Mathurā and Dwārakā. Those Pastimes that are non-visible in those three places, are visible in their spiritual sites of Brindāvana.

From the conclusions just stated it is clear that there is no distinction between the visible and non-visible Pastimes. The apostle Jeeva Goswāmi in his commentary on this shloka as well as in the gloss of Ujjvala Nilamani and in Krishna-Sandarbha remarks that "the visible Pastimes of Krishna are
the creation of His Chit (Spiritual) Potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the Limiting Potency (Māyā); but these cannot exist in the transcendental reality. The Destruction of demons, Illicit Paramourship, Birth, etc., are examples of this peculiarity. The gopīes are the extensions of the Ecstatic Energy of Krishna, and so are exceptionally His Own. How can there be illicit connection in their case? The illicit mistress-ship of the gopīes found in His visible Pastime, is but the mundane reflection of the transcendental reality.” The hidden meaning underlying the words of Sree Jeeva Goswāmi, when it is made explicit, will leave no doubt in the minds of the readers. Sree Jeeva Goswāmi is our preacher of Transcendental Truth. So he is always under the influence of Sree Rūpa and Sanātana. Moreover in the Pastimes of Krishna Sree Jeeva is one of the manjaris. 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. Sree Rūpa and Sanātana say that there is no
real and essential distinction between the Leelās visi-
ble and non-visible, the only distinction lies in this
that one is manifest in the mundane sphere whereas
the other is not so. In the super-mundane manifesta-
tion there is absolute purity in the seer and the seen.
A particularly fortunate person when he is favoured
by Krishna, can shake off worldly shackles and
connections, enter the transcendental region after
attaining the realised 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 Leelā of Goloka.
Such receptive natures are rarely to be found. He,
who exists in the mundane sphere, can also realise
the taste of Chīl Rasa by the Grace of Krishna by
being enabled to attain the realised state of service.
Such a person can have a view of the Pastimes of
Goloka manifested in the mundane Leelā 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-realisation. 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 realisation of Goloka appears in proportion to eligibility due to the degree of one's self-realisation. 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 Chit Potency, Yoga-Māyā. In visible and non-visible 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 realisation in proportion to the self-realisation of the seekers after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholliness, 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 realising the Unqualified Absolute. The Truth Who has been revealed by the Scriptures, is free from dress. But the realisations of the seekers of the knowledge of these realities, are with or without flaw in accordance with the degree of their individual realisation.

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-realisation on the part of aspirants after the knowledge of the Absolute. According to Srila Rūpa and Srila 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 Chit Potency, Yoga-Māyā, are pure. So, as the above Paramourship is the creation of Yoga-Māyā,
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. Sree Rūpa Goswami says, "पूवेोक्तं...सारतः". In regard to these shlokas Sreepād Jeeva Goswāmi after mature deliberation has established the Transcendental Paramourship as विभ्रम-विलास, something seemingly different from what it appears to be; such are the Pastimes of Birth, etc., accomplished by Yoga-Māyā.

By the xplanati on "तदापि...वज्ञविदितानाम्", Srila Jeeva Goswāmi has expressed his profound implication. Joyous Pastimes by the medium of seeming error, विभ्रम-विलास, as the contrivance of Yoga-Māyā, has also been admitted in the concluding statements of Rūpa and Sanātana. Still, since Sripād Jeeva Goswāmi 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 one-self 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
characterised by such connection. On the other hand since the Gopees, 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 svakiya (conjugal) and parakiya (adulterous) states. In the visible Pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Krishna is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yoga-Māyā. Krishna 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 Yoga-Māyā, 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 Krishna. 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. Krishna, the Fountain-head of all Avatāras, tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, inspite 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." "आत्मारामोक्ष्यरसम्" "आत्मन्यवर्ण-सौरतः" "रेमे वनासुदर्शीर्यार्थिकः प्रतिविम्ब-विन्यमः" and other texts of the Scriptures go to show that self-delightedness is the essential distinctive quality of Krishna Himself. Krishna in His majestic chīṭ Realm causes the manifestation of His own chīṭ Potency as Lakshmi and enjoys her as His own wedded consort. As this feeling of wedded consorthood preponderates there, rasa expands in a wholesome form only up to the state of servant-hood (वाक्यरस). But in Goloka He divides up His chīṭ Potency into thousands of Gopees and eternally engages in amorous Pastimes with them by forgetting the sentiment of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the rasa. So the Gopees have naturally, from eternity, the innate sentiment of being others’ wedded wives. Krishna too in response to that sentiment, by assuming the reciprocal sentiment of ‘paramourship’, performs the Rāsa and the other amorous Pastimes with the aid of the Flute, His favourite cheere amic. Goloka is the transcendental seat of eternally self-realised rasa, beyond limited conception. Hence in Goloka there is realisation 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 Vaikuntha there is no rasa of parental affection towards the Source of all Avatāras. But in Goloka, the seat of all super-excellent deliciousness, there is no more than the original sentimental egoistic assumption of the same rasa. There Nanda and Yaśodā are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic sentiment of parental affection of Nanda and Yaśodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. जयति जननिवासो देवकीजन्मवादः, etc. For the purpose of the realisation 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 Braja then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the rasa of parental affection the sentiments of Nanda and Yaśodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous rasa the corresponding sentiments of concubinage in the
respective Gopees become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the Gopees either in Goloka or in Gokula. Hence the Shastras declare that there is no sexual union of the Gopees with their husbands. It is also for the same reason that the authorised teacher of the principle of *rasa*, Sree Rupa, writes that in the transcendental amorous *rasa* the hero is of two different types, *viz.*, the wedded husband and the paramour—“पति श्रोणि श्रेष्ठ ग्रहणि मिथुनोः” इति. Sree Jeeva, in his commentary by his words “पति: पुष्पवनितानां द्वितीयो वनवनितानां” acknowledges the eternal paramourship of Krishna in Goloka and Gokula and the husbandhood of Krishna in *Vaikuntha* and Dwarkanath etc. In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Krishna’s deliberate over-stepping 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 Gopees. 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 over-step the bounds of duty’, etc., are eternally present in the
seat of all-deliciousness. In *Braja* 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 non-distinction between the *rasas* analogous to mundane concubineship and wife-hood. 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 *Chit* 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 realisation caused by Yoga-Māyā. If it be urged that what is manifested by Yoga-Māyā is the Highest Truth being the creation of the *Chit* 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 offence 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 Chit Realm. In fact Sreepād Jeeva Goswāmi 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 wife-hood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Sreepād Jeeva Goswāmi 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 shloka of Rāsa-Panchādhyāyī, “गोष्ठीनां कव्यानां च” etc., what Sreepād Sanātana Goswāmi has stated conclusively in his Vaishnavatoshani has been accepted with reverence by the true devotee Sreepād Viswanāth Chakravarty 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 Sreeman Mahāprabhu and His Associates, the Goswāmins, viz., that the Truth Absolute is ever characterised 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 four-fold distinction of Vibhāva, Amūbhāva, Sāttvika and Byabhichāri and the Rasa is ever-present in Goloka and Vaikunṭha. The Rasa of Goloka manifests as Braja-rasa on the mundane plane for the benefit of the devotees by the Power of Yoga-Māyā. 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 realisation of the Various Pastimes of Braja 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 endeavour 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 Pārakīya-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 endeavours on that Narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realisation. The devotional activities characterised by illicit amour, as practised by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our Apostle Sreepād
Jeeva Goswami 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 Vaishnava to accept the real spirit of his statements. It is a great offence to disrespect the Acharyya and to seek to establish a different doctrine in opposition to him. (37)

**Translation.**—I worship Govinda, the Primeval Lord, Who is Shyāmasundara. Krishna 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. (38)

**Purport.**—The Shyāmasundara Form of Krishna 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 Shyāma is not the blue colour visible in the
mundane world but is the Transcendental Variegated Colour affording eternal bliss, and is not visible to the mortal eye. On a consideration of the trance of Vyāsa Deva as in the shloka “भक्तियोगेन मनसि etc.,” it will be clear that the Form of Sree Krishna is the Full Personality of God-head 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 Krishna manifested Himself in Braja, both the devotees and non-devotees saw Him with this very eye; but only the devotees cherished Him, Eternally Present in Braja, as the priceless jewel of their heart. Now-a-days also the devotees see Him in Braja 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 jeeva. The Form of Krishna 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 bhāb-bhakti the pure eye of that devotee is tinged with the salve of love by the Grace of Krishna, which enables him to see Krishna face to face. The phrase “in their hearts” means Krishna is visible in proportion as their hearts are purified by
the practice of devotion. The sum and substance of this *shloka* is that the Form of Krishna. Who is *Shyāmasundara, Natabara* (Best Dancer), *Muralidhara* (Holder of the Flute) and *Tribhanga* (Triple-bending), is not a mental concoction but is Transcendental, and is visible with the eye of the soul of the devotee under trance. (38)

**Translation.**—I worship Govinda, the Primeval Lord, Who manifested Himself Personally as Krishna and the different *Avatāras* in the world in the Forms of Rāma, Nrisimha, Vāmana, etc., as His subjective Portions. (39)
Purport.—His subjective Portions as the Avatāras, viz., Rāma, etc., appear from Vaikunṭha and His own Form Krishna manifests Himself with Braja in this world, from Goloka. The underlying sense is that Krishna-Chaitanya, identical with Krishna Himself, also brings about by His Appearance the Direct Manifestation of God-head Himself. (39)

Translation.—I worship Govinda, the Primeval Lord, Whose Effulgence is the source of the non-differentiated Brahman mentioned in the Upanishads, being differentiated from the infinity of glories of the mundane universe appears as the Indivisible, Infinite, Limitless, Truth. (40)
Purport.—The mundane universe created by Māyā is one of the infinite external manifestations accommodating space, time and gross things. The Impersonation of God-head, the non-differentiated Brahman, is far above this principle of mundane creation. But even the non-differentiated Brahman is only the external effulgence emanating from the boundary-wall of the transcendental realm of
Vaikuntha displaying the tri-quadrantal glory of Govinda. The non-differentiated Brahman is Indivisible, hence is also One without a second, and is the Infinite, and Residual Entity. (40)

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 three-fold mundane qualities, viz., sattva, rajas and tamas and diffuses the Vedic knowledge regarding the mundane world. (41)
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 three-fold 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, non-mundane, super-mundane and free from all mundane quality. He is cognitive bliss. It is the Deluding Energy Who has elaborated the regulative knowledge (*Veda*) bearing on the three-fold mundane quality. (41)
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. (42)

Purport.—Those who constantly recollect in accordance with spiritual instructions the Name, Figure, Attributes, and Pastimes of the Form of Krishna appearing in the amorous rasa, Whose Loveliness vanquishes the god of mundane love, conqueror of all mundane hearts, are alone meditators of Krishna. Krishna, 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. (42)

**Translation.**—Lowest of all is located Devi-dhāma (mundane world), next above it is Mahesha-dhāma (Abode of Mahesha); above Mahesha-dhāma
is placed Hari-dhāma (Abode of Hari) and above them all is located Krishna’s Own Realm named Goloka. I adore the Primeval Lord Govinda, Who has allotted their respective authorities to the Rulers of those graded realms. (43)

**Purport.**—The Realm of Goloka stands highest above all others. Brahmā looking up to the higher
पञ्चगोस्तिसहिति वर्ष में देवरूपकम्।
काहिन्दीयं सुभूमताय रघुमस्तववहिनी॥
अन्त्र देववान्त भूतानि वृंदाने सुखस्मरणः।
सविदेशस्मृतिधागं न रघुसिमि वर्षं किचिद्॥
आभिभवतिर्यावरोधो भवये मेद्रत्रुषु गुणो।
तेजोमयिमिदं सप्तपदश्यं चर्मचक्षुषा॥” इति।

एतदयम्भवमार्ज्य सिरांहाति ते निष्ककदम्भदयो दशिता वर्णताथ्।
तस्मादस्मृयमानस्वेत बुन्दावनस्य अस्मद्यतात्त्वाद्य-प्रकाशविशाप
एव गोलेक्ष इति वर्णम्। यदा चास्मद्यमाने प्रकाशो
सपरिकर: श्रीकृष्ण आविवश्वत्। तदेव तस्यावत्तर उच्चिते,
तदेव च रसविशेषप्रोप्राय संयोगविन्ध: पुनः।
संयोगादिस्यभिविचित्र:-
स्त्रीलयं तथा दारायानिस्त्र्यवहारश्र गम्यते।
यदा तु यथात्र
यथा वानयस्य कल्पतन्यामपठिसहिता:पञ्चरागादिपु तथा दिन्दशिनन
विशेषा श्रेयः। तथा च श्रीदेशामे—

“जयति जननिवासो देवस्थर्यमवादो
यदुवनपरिषु वेदोभिमर्यमण्यमम्।”

The 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 Devi-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devi-dhāma is located Shiva-dhāma one portion of which, called Mahākāla-
dhāma, is enveloped in darkness; interpenetrating
this portion of Shiva-Dhāma there shines the Sadāshiva-Loka, full of great light. Above the same appears Hari-dhāma or the Transcendental Vaikunṭha-Loka. The potency of Devi-dhāma, in the form of the extension of Māyā, and that of Shiva-Loka, 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 Splendour 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. (43)

Translation.—The external potency Māyā who is of the nature of the shadow of the Chit Potency, is worshipped 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. (44)

Purport.—(The afore-said presiding deity of Devi-dhāma is being described.) The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devi-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruative activities. She rides on the lion, representing her heroic prowess. She tramples down Mahishāsura, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Ganesha, representing beauty and success. She is placed between Lakshmi and Sarasvatī, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destruct-
tive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of "Durgā", which means a prison-house. When jeevas begotten of the marginal potency (Tatsthā-Shakti) forget the service of Krishna 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 jeevas 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 jeevas is remarked by them by coming in contact with self-realised souls and their natural aptitude for the loving service of Krishna is aroused, Durgā herself then becomes the agency of their deliverance by the Will of Govinda. So it behoves everybody to obtain the guileless grace of Durgā, the mistress of this prison-house, by propitiating her with the selfless service of Krishna. The boons received from Durgā in the shape of wealth, property, recovery from illness, of wife and sons, should be realised as the deluding kindness of Durgā. The mundane psychical jubilations of Dasha-Mahāvidyā, the ten goddesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. Jeeva is a spiritual atomic part of Krishna. When he forgets his service of Krishna he is at once deflected by the attracting
power of Māyā in this world, who throws him into the whirlpool of mundane fruitive activity (Karma) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool jeeva 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 jeeva forsakes one gross body and takes recourse to another. The jeeva cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the Virajā and goes up to Hari-Dhāma. Such are the duties performed by Durgā in accordance with the Will of Govinda. In the Bhāgavata shloka “विलक्ष्यमानसा . . . . . . दुष्टिष्ठः”—the relationship between Durgā and the conditioned souls has been described.

Durgā, worshipped by the people of this mundane world, is the Durgā described above. But the spiritual Durgā, mentioned in the mantram which is the outer covering of the Spiritual Realm of the Supreme Lord, is the eternal maid-servant of Krishna and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maid-servant. (Vide the purport of shloka 3). (44)
क्षीरं यथा दधि विकारविशेषयोगात्
सत्त्रायते न हि ततः प्रयुक्ति हैति: ।
यः शम्सुतामपि तथा समुपैति कार्यात्
गोविन्दमार्दिपुरुषं तस्महं भजामि ॥ ४५ ॥

अथ कर्मप्रांत महेश्वर निरूपयति,—श्रीरस्मिति । कार्यकारण—
भावमार्मांशे द्यान्तोऽस्य दार्शीनितकस्य कारणनिर्विकारत्वात्
चिन्तामण्यादिवत् अचिन्त्यरक्षयेषु तदादिकार्यत्वायपि स्थितः
श्रुतिः—“एको ह वै पुरुषो नारायण आसीच भवा न च श्रकः
स मुनिमूर्त्वा समवनित्यात्। तत् एते व्यजयत् विशो हिरण्य—
गमोणितिकुलस्यः” इति, तथा—“स ब्रह्मणा सुजति, रुद्रेण
नायायति। सोऽस्माविश्व एव हरे: कारणरूपः परः परमानन्दः”
इति। शम्सुतापि कार्यात्म गुणसंचलनात्; यथार्थं श्रीदयमे—

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 Shambhu is a transformation for the performance of the work of destruction. (45)

Purport.—(The real nature of Shambhu, the presiding deity of Maheshadhāma, is described.) Shambhu is not a second Godhead other than Krishna. Those, who entertain such discriminating sentiment, commit a great offence against the
Supreme Lord. The supremacy of Shambhu is subservient to that of Govinda; hence they are not really different from each other. The non-distinction 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 non-plenitude 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 Sadāshiva, in the form of the effulgent masculine-symbol-God Shambhu 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 *Gunaśvalāra* in the form of Shambhu 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 Shambhu by Scriptural evidences that have been adduced in the commentary. The purport of the *Bhāgavata* shlokas, *viz.*, "वैण्णनानां यथा शम्भु:"
*etc.*, is that Shambhu, in pursuance of the Will of Govinda, works in union with his consort Durgā Devī by his own time-energy. He teaches pious duties (*dharma*) as stepping-stones to the attainment of spiritual service in the various *Tantra-Shāstras*, *etc.*, suitable for *jeevas* in different grades of the conditional existence. In obedience to the Will of Govinda, Shambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (*Māyāvāda*) and the speculative *Āgama Shāstras*. The fifty attributes of individual souls are manifest
in a far vaster measure in Shambhu and five additional attributes not attainable by jeevas are also partly found in him. So Shambhu cannot be called a jeeva. He is the lord of jeevas but yet pertakes of the nature of a separated Portion of Govinda. (45)

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. (46)

Purport.—The presiding Deities of Hari-dhāma, viz., Hari, Nārāyana, Vishnu, etc., the Subjective Portions of Krishna, are being described. The Majestic Manifestation of Krishna is Nārāyana, Lord of Vaikunṭha, Whose Subjective Portion is Kāranodashāyi-Vishnu, the Prime Cause,
Portion is Garbhodashāyī. Kṣīrodashāyī is again the Subjective Portion of Garbhodashāyī-Vishnu. The word “Vishnu” indicates All-pervading, Omni-present and Omniscence Personality. In this shloka the Activities of the Subjective Portions of the Divinity are enunciated by the specification of the Nature of Kṣīrodashāyī-Vishnu. The Personality of Vishnu, the Embodied Form of the manifestive quality (Sattva-Guna) is quite distinct from that of Shambhu who is adulterated with mundane qualities. Vishnu’s Subjective Personality is on a level with that of Govinda. Both consist of the unadulterated substantive principle. Vishnu in the Form of the Manifest Causal Principle is identical with Govinda as regards quality. The manifestive quality (Sattva-guna) that is found to exist in the triple mundane quality, is an adulterated entity, being alloyed with the qualities of mundane activity and inertia. Brahmā is the dislocated Portion of the Divinity, manifested in the principle of mundane action, endowed with the functional nature of His Subjective Portion; and Shambhu is the dislocated Portion of the Divinity manifested in the principle of mundane inertia possessing similarly the func-
tional 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 Facsimilics. Although the mundane manifestive quality is of the adulterated kind, Vishnu, 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 Vishnu is the Full Subjective Portion and belongs to the category of the Superior Isvaras. He is the Lord of the Deluding Potency and not alloyed with her. Vishnu 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, Nārāyana. Brahmā and Shiva are Entities adulterated with mundane qualities. Though Vishnu is also Divine Appearance in mundane quality (Gunāvatāra), still He is not adulterated. The Appearance of Nārāyana in the Form of Mahā-
Vishnu, the Appearance of Mahā-Vishnu in the Form of Garbhodakashāyī and the Appearance of Vishnu in the Form of Kṣīrodakashāyī, are examples of the Ubiquitous Function of the Divinity. Vishnu is God-head Himself, and the two other Guna-vatāras 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 Kāranodasāyī, Garbhodakashāyī, Kṣīrodakashāyī 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. (46)

Translation.—I adore the Primeval Lord Govinda Who assuming His Own Great Subjective Form, Who bears the name of Shesha, replete with the All-accommodating Potency, and reposing in the Causal Ocean with the infinity of the world in
the pores of His Hair, enjoys creative sleep (Yoganidrā). (47)

Purport.—(The Subjective Nature of Ananta Who has the Form of the Couch of Mahā-Vishnu, is described.) Ananta, the Same Who is the Infinite Couch on which Mahā-Vishnu reposes, is a distinctive Appearance of the Divinity bearing the name of Shesha, having the subjective nature of the servant of Krishna. (47)

Translation.—Brahmā and other Lords of the mundane worlds, appearing from the pores of Hair of Mahā-Vishnu, remain alive as long as the duration of one exhalation of the Latter (Mahā-Vishnu). I adore the Primeval Lord Govinda of Whose Subjective Personality Mahā-Vishnu is the Portion of Portion. (48)
The Supreme Majesty of the Subjective Nature of Vishnu is shown here. (48)

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 Surya-kānta, etc. (49)

Brahmā is two types: in certain kalpas when the Potency of the Supreme Lord infuses Himself in an eligible jeeva, the latter acts in the office of Brahmā and creates the universe. In those kalpas when no eligible jeeva is available, after the Brahmā of the previous kalpa is liberated,
Krishna, by the process of allotment of His Own Potency, creates the nature of the Brahman Who has the nature of the Avalara (Descent) of the Divinity in the active mundane principle (rajoguna). By principle Brahman is superior to ordinary jeevas but is not the Direct Divinity. The Divine Nature is present in a greater measure in Shambhu than in Brahman. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to the jeeva, are present in a fuller measure in Brahman who possesses, in a lesser degree, five more attributes which are not found in jeevas. But in Shambhu both the fifty attributes of jeevas as also the five additional attributes found in Brahman are present in even greater measure than in Brahman. (49)
Translation.—I adore the Primeval Lord Govinda, Whose Lotus Feet are always held by Ganesha 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. (50)

Purport.—The power of destroying all obstacles to mundane prosperity has been delegated to Ganesha who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahman possessing mundane quality. The self-same Ganesha is a god in possession of delegated power by infusion of the Divine power. All his glory rests entirely on the grace of Govinda. (50)
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. (51)

Purport.—There is nothing in the Three Worlds save the five elements, ten quarters, time, jeeva-soul, and the mental principle allied with the subtle body consisting of mind, intelligence and ego of conditioned souls. The elevationists (Karmins) make their offerings in sacrifice in the Fire. Conditioned souls know nothing beyond this perceptible world of nine elements. The jeeva is the self-same soul whose ecstatic delight the joyless liberationists (jnānins) aspire after. Both the principles that are respectively depicted as Ātman and Prakriti by the system of Sāṅkhya are included in the above. In other words all the principles that have been enun-
associated by all the speculative philosophers \((lata\text{-}va\text{-}v\text{ā}dins)\) are included in these nine elements. Shree Govinda is the Source of the appearance, continuance and subsidence of all these principles. (51)

**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. (52)

**Purport.**—Certain professors of the Vedic religion worship the Sun as \textit{Brahman}. The Sun is one of the hierarchy of the five gods. Some people target in \textit{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. (52)

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 jeevas from Brahmā to the meanest insect. (53)

Purport.—By Dharma is meant the allotted functions of Varna and Ashrama manifested by the twenty Dharma Shāstras on the authority of the Vedas. Of these two divisions Varnadharma is
that function which is the outcome of the distinctive natures of the four Varnas, viz., Brāhmana, Kshatriya, Vaishya and Shūdra and Āshrama-Dharma is that function which is appropriate to the respective Āshramas or stations of those who belong to the four stages, viz., Brahmacharya, Gārhashthya, Vānapraṣṭha and Sannyāsa. All Custo-
mary activities of mankind have been targetted in these two-fold 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 Shrutis means Rik, Sāma, Yajus and Atharva and the Upanishads 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 'Panchatapa' 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 frutitive 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, Dānabas, Rākhsasas,
Mānasas, Nāgas, Kinnaras, and Gandharbas. These jeevas, 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 Shree Govinda. (53)

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. (54)

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 labours 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 labours, becomes everlasting and endless and is never destroyed. The function of Sannyāsa is also a sort of Karma befitting an Āshrama and is not pleasant to Krishna when it aims at liberation, i.e., desire for emancipation. They also receive fruition of their Karma and, even if it be disinterested, their Karma ends in
"Ātma Mamatā", i.e., self-pleasure; but those who are pure devotees always serve Krishna by gratifying His Senses forsaking all attempts of Karma and Jñāna, and being free from all desires save that of serving Krishna. Krishna has fully destroyed the Karma, its desires and nescience of those devotees. It is a great wonder that Krishna, being Impartial, is fully Partial to His devotees. (54)

**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. (55)
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 Shāstras 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 Krishna 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 Krishna. 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 realised state and is attractive to Krishna. Its various aspects are described in this Shloka. Shānta-bhāva, full of reverence to superior, Dāsya-bhāva, full of service for carrying out the
Commands of the Object of worship, *Sakhyā-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 *Ashuras* like Sīshupāla; fear in Kamsa, and delusion in the Pandits of the pantheistic school. They have the feelings of anger, fear and instinctive impulse marked by complete self-forgetful identification with the non-differentiated *Brahman*. But as there is no friendly feeling towards the Object of devotion there is no *Bhakti*. Again among the feelings of *Shānta, Dāsya, Sakhyā, Vātsalya* and *Madhura, Shānta*, 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 Geeta, there are those who serve in his submission as sons of peaks, and are obtaining the same state of liberation. The Shuntas obtain bodily forms with the capacity to be addicted to Brahman and Paramatma. The Dasyas and Sakhya classes of worshippers attain bodily forms characterised by masculine or feminine disposition according to their respective grades of eligibility. The Batsalya class of worshippers get bodily forms befitting fatherly and motherly sentiments. The amorous lovers of Krishna attain the pure forms of Gopees (spiritual milkmaids of Braja). (55)

Translation.—I worship That Transcendental Seat, known as Svetadvipa where as loving consorts the Lakshmīs in their unalloyed spiritual
स यत्र श्रीराशिच्: सर्वति सुरभीम्ब्यश्र सुमहान्
निमेषाद्वृः य व्रजति न हि यत्रापि समयः।
भजे श्रेद्धार्णिः तमहेम्हि गोळकलिमि यं
विद्वद्व्ये सत्तः क्षितिविरुऽनायाः कतिपये ॥

तासामन्नास्मायै एव ‘कान्तः’ इति परम-नारायणदेशिष्योपि
तस्य, ततहेकृतेस्योपि तद्दीयऽत्तेत्र चास्य, माहात्म्यं
दश्चितम्। ‘कल्पतरुणे हुमास्य’ इतिन्ते परास नवेशामेव सर्वप्रदल्ला-

essence practice the amorous service of the Supreme Lord Krishna 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 favourite attendant, effulgence is full of transcendental bliss and the supreme spiritual entities are all enjoyable and tasty, where numberless milch-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-realised souls in this world. (56)

Purport.—That region which jeevas attain by the best performance of their Rasabhajan, though purely transcendental, is by no means devoid of
variegatedness. The non-differentiated Region is attained by indulging in anger, fear and delusion. The devotees attain Goloka, the Transcendental Region above Vaikuntha, according to the quality of Rasa of the respective services. In reality that Region is no other than Sveta-dvīpa or 'the White Island', being exceedingly pure. Those, who attain the highest Rasa in the shape of the realisation of pure devotion in this world, viewing the reality of Sveta-dvīpa in Gokula, Vrindāvana and Naba-dvīpa 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 æsthetic arts), milch-cows yielding nectarine 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 Shāstras such as the Purānas, Tantras, etc. The Chihāndogya says:

"मूलांत् यावान् वा अयमाकालस्तावानोप अन्ततःदर्शे आकाशः उभे अर्थिन् धावावपूर्व्यिः अन्तर्वें समाहिते। उभाविनिः भावः सर्वचन्द्रमसाधुथैरं विद्युक्ष्म्याणि यथास्पद्धार्थि यथा नाशिति सवी तदस्मिन् समाहितमिति।"

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 centralised whereas in the mundane world it is not so and hence productive of weal and woe. The centralised variety of Goloka is unalloyed and full of transcendental cognitive joy. The Vedas and sādhus practising devotion revealed by
कालविक्रम;" इति द्वितीयात्। अत एव अंेवतम् श्रद्धे व्रीणम्
अन्यास्मारहितम्।, "यथा सरस्म पथं तिर्यति तथा भूस्यां हि
तिर्यति" इति तापनीयम्।। शिरिष्टिर्——तदइकम्—
"यं न विश्रो वर्य सथू पृण्यन्त्योदिपिपिरामहम्।। इति ॥ ५६ ॥

the Vedas, by availing the support of their individual
cognitive aptitude actuated by devotion, may have
a sight of Divine Realm and by the power of the
Grace of Krishna their tiny cognitive faculty
attaining the quality of Infinitude they are enabled
to be on the level of the plane of Enjoyments of
Krishna.

There is a hidden meaning of the proposition
‘Even though Supreme that is also nevertheless the
Object of Enjoyment’ (परसापि तदायन्याचमिपि च). The word ‘परसापि’
indicates that Sree Krishna is the
only Truth Absolute in all the Transcendental
Blissful Principles and ‘तदायन्याचमिपि’ means His
Object of enjoyment. The Glory of Rādhā’s Love
for Krishna, tasty quality (rasa) of Krishna that is
realised by Rādhā and the Bliss of which Rādhā is
conscious in the process of such realisation, all these
three-fold Bhāvas (emotional entities) becoming
available for Enjoyment by Krishna He attains His
Personality of Shree Gaurisundar. It is also this that
constitutes the Transcendental Bliss of the delicious
loving (rasa) service manifested by Shree Gaur-
sundar. This also eternally exists only in the self-
same Sveta-dvīpa. (56)

Translation.—On hearing these hymns contain-
ing the essence of the Truth, the Supreme Lord 
Krishna said to Brahmā, "Brahman, 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 
shlokas. (57)

Purport.—The Supreme Lord became propit-
ious when Brahmā with great eagerness chanted 
the Names, ‘Krishna’ and ‘Govinda’ expressive of 
the Form, Attribute and Pastimes. Brahmā was 
actuated by the desire for mundane creation. 
Krishna then said to Brahmā how pure unalloyed
devotion can be practised 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 shlokas."

(How Bhakti is practised by performing worldly duties in the form of carrying out the commands of the Supreme Lord, is being described. (57)

Translation.—When the pure spiritual experience is excited by means of cognition and service (Bhakti), super-excellent unalloyed devotion characterised by love for Godhead is awakened towards Krishna, the Beloved of all souls. (58)

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 Chit (animate), a-chit (inani-
mate) and Krishna 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 (Dashamula) 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’, ‘Worshipping by rituals’, ‘Making prostrations’, ‘Doing Menial Service’, ‘Practising friendship’ and ‘Surrendering Oneself’ are identical with practising the search for Krishna. It is specifically described in Bhaktirasūrīlasindhu. Devotion (bhakti) characterized by love for Godhead makes her appearance by being awakened by such knowledge and practice. Such devotion is super-excellent bhakti and is no other than the final object of attainment of all spiritual endeavour of the individual soul (jeeva). (58)

**Translation.**—The highest devotion is attained by slow degrees by the method of constant
endeavour for self-realisation with the help of scriptural evidence, theistic conduct and perseverance in practice. (59)

**Purport.**—Evidence—the devotional Scriptures, *e.g.*, Shreemat Bhāgavatam, the Vedas, the Purānas, the Geetā, etc. Theistic conduct—the conduct of pious persons (*sādhus*) who are pure devotees and the conduct of those pious persons who practise devotion to Godhead actuated by spontaneous love. Practice—to learn about the ten basic principles (*dashamula*) from the Shāstras 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 Shāstras and association with the Sādhus. The tenfold offence to Holy Name ceases by serving the Name of Hari and simultaneously
practising pious conduct. ‘Practice’ is no other than following the mode of service of the Name practised by the Sādhus without offence. By perseverance in such practice and devotion characterized by love which is the fruit of spiritual endeavour makes her appearence in the pure Essence of the Soul. (59)

Translation.—These preliminary practises of devotion (sādhan-bhakti) are conducive to the realisation 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. (60)

Purport.—The Jeeva-Soul has no better well-being than Loving Devotion. In this is realised the final Beautitude of Jeevas. The Lotus Feet of Krishna are attainable only by loving devotion. He who cultivates the preliminary devotional activities
anxiously keeping in view that realised state of devotion can alone attain to that object of all endeavour. None else can have the same. (60)

**Translation.**—Abandoning all meritorious performances serve Me with faith. The realisation will correspond to the nature of one's faith. The people of the world act ceaselessly in pursuance of some ideal. By meditating Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme service. (61)

**Purport.**—The function characterized by unalloyed devotion is the real function of all individual souls (*Jeevas*). All other varieties of function are activities of the external cases. These exoteric and esoteric *dharmas* (functions) are manifold, *e.g.*, non-differential knowledge of the Brahman aiming at extinction of individuality, the *Ashtānga-yoga-*
dharmā having as its goal attainment of the state of exclusive existence (Kāivalya), atheistical fruitive ritualism aiming at material enjoyment, jñāna-yoga-dharmā 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 (nīṣṭhā), an object of liking (ruciḥ), of attachment (āsakti) and a real sentiment (bhāva). The more transparent the faith, the greater the degree of realisation. If you ask—"How will the preservation and conduct of worldly affairs be feasible if one is continuously engaged in the endeavour for the realisation of bhakti? What also will be the nature of the endeavour for the realisation 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 three-fold 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, practising reciprocal relationship between the king and subject, practising brotherhood, attending at sacrificial meetings, offering oblations, digging wells, tanks, etc., for the benefit of the people, maintaining one's relations, practising 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 Kanda; when the desire for attainment of freedom from activity by knowledge underlies these actions, they are termed Jnana-yoga or Karma-yoga. And when these activities are managed to be performed in this way that is conducive to our endeavour for attainment of bhakti they are called Jnana-bhakti-yoga, i.e., the subsidiary devotional practices. But only those activities that are characterised by the principle of pure worship are called bhakti proper. My meditation is practised
in every act when *bhakti* proper is practised in due time while performing the subsidiary devotional activities in one's intercourse with the ungodly people of this world. In such position, a *jeeva* 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 *Ishopanishad*—

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“ईशावास्यमिदं सभस्तीयं च जगत्यः जगत्।
तेन लयेन सुखीया मा गुणां कस्मनः॥”
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The Commentator says in regards to this, “तेन ईशावास्यमिदं बिस्त्रेन।” The real significance being that if whatever is accepted be received as favour vouchsafed by the Supreme Lord, the worldly activity will cease to be such and will turn into service of Godhead (*bhakti*). So “ईशावास्य” says कुँवर्के गै रमणीयं...कर्मः लिप्यते नेते॥”

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 *Jnāna*-point of view is renunciation of the fruits of one's worldly actions; but from the *bhakti*-point of view they mean the attainment of Krishna’s Favour (*prasād*) by their transfer to His account. In this method, which
is the path of archana, you should do your duties of the world by the meditation of worshipping Godhead thereby". Brahmā cherishes the desire for creation in his heart. If that creative desire is practised by conjoining the same with the meditation of obeying therein the command of the Supreme Lord, then it will be a subsidiary spiritual function (gauna 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 jeeva in whom the spontaneous aversion for entities other than Krishna manifests itself on his attainment of the substantive entity of spiritual devotion (bhāva). (61)

Translation.—"Listen, O Bidhi, 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 Purusha (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. (62)

Purport.—Certain thinkers conclude that the non-differentiated 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 jeeva. Some think that Godhead is evidently a separate entity, jeeva 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 chit and a-chit attributes, are one in
principle. Some suppose that by the force of inconceivable potency sometimes the monistic and sometimes the dualistic principle is realised as the Truth. Some again arrive at the conclusion that the theory of the Non-dual minurs 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 Vedânta-Sutra. 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 Sâmkhya, Pâlanjala, Nyâya and Vaisheshika, nor even of Purva-Mimâmsâ which is fond of exclusive fruitful 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 Vedânta itself. By discarding all these speculations, you and your bona fide community should adopt the Ultimate Principle identical with the Doctrine of Achintya-Vedâveda (inconceivable simultaneous distinction and non-difference). This will make you eligible for being a
true devotee. The basic principle is that this animate world is made up of jeevas and the inanimate world is constituted of matter. Of these all the jeevas have been manifested by My supreme (Parā) Potency and this phenomenal world has been manifested by My secondary (a-parā) 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 (Tatāsthā and a-chit) Potencies. By the transformation of those distinct Potencies ‘Pradhāna’ (substantive material Principle), ‘Prakriti’ (Material cause) and ‘Purusha’ (Efficient cause) have been produced. Hence although as regards the subjective nature of all Potency I am ‘Pradhāna’ ‘Prakriti’ and ‘Purusha’, yet as the Possessor of Power I am eternally distinct from all those potencies. This simultaneous distinction and non-difference has also sprung from My Inconceivable Power. So let the attainment of love for Krishna by the practice of pure devotion through the knowledge of their mutual true relationship that subsists between the jeeva, the jaḍa (matter) and Krishna based on the Principle of Inconceivable simul-
taneous distinction and non-difference, be My Instruction for being handed down in the order of Spiritual preceptional Succession in your community (Shree Brahma Sampradāya). (62)