

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.1

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सर्व कारण कारणम् ॥

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

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

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

TEXT 5.29

चिन्तामणिप्रकरसदसु कल्पवृक्ष-
लक्षावृतेषु सुरभिरभिपालयन्तम् ।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं
गोविन्दमादिपुरुषं तमहं भजामि ॥

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam ahaṁ bhajāmi

cintāmaṇi—touchstone; *prakara*—groups made of; *sadmasu*—in abodes; *kalpa-vṛkṣa*—of desire trees; *lakṣa*—by millions; *āvṛteṣu*—surrounded; *surabhiḥ*—surabhi cows; *abhipālayantam*—tending; *lakṣmī*—of goddesses of fortune; *sahasra*—of thousands; *śata*—by hundreds; *sambhrama*—with great respect; *sevyamānam*—being served; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.30

वेणुंक्वणन्तमरविन्ददलायताक्षम्—
बर्हावतंसमसिताम्बुदसुन्दराङ्गम्
कन्दर्पकोटिकमनीयविशेषशोभं
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

veṇuṁ—the flute; *kvaṇantam*—playing; *aravinda-dala*—(like) lotus petals; *āyata*—blooming; *akṣam*—whose eyes; *barha*—a peacock's feather; *avataṁsam*—whose ornament on the head; *asita-ambuda*—(tinged with the hue of) blue clouds; *sundara*—beautiful; *aṅgam*—whose figure; *kandarpa*—of Cupids; *koṭi*—millions; *kamanīya*—charming; *viśeṣa*—unique; *śobham*—whose loveliness; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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.

TEXT 5.31

अलोलचन्द्रकलसद्वनमाल्यवंशी—
रत्नाङ्गदं प्रणयकेलिकलाविलासम् ।
श्यामं त्रिभङ्गललितं नियतप्रकाशं
गोविन्दमादिपुरुषं तमहं भजामि ॥

ālola-candraka-lasad-vanamālya-varṁśī-
ratnāṅgadam praṇaya-keli-kalā-vilāsam
śyāmaṁ tri-bhaṅga-laliṭaṁ niyata-prakāśam
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

ālola—swinging; *candraka*—with a moon-locket; *lasat*—beautified; *vana-mālya*—a garland of flowers; *varṁśī*—flute; *ratna-aṅgadam*—adorned with jeweled ornaments; *praṇaya*—of love; *keli-kalā*—in pastimes; *vilāsam*—who always revels; *śyāmaṁ*—Śyāmasundara; *tri-bhaṅga*—bending in three places; *laliṭam*—graceful; *niyata*—eternally; *prakāśam*—manifest; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.32

अंगानि यस्य सकलेन्द्रियवृत्तिमन्ति
पश्यन्ति पान्ति कलयन्ति चिरं जगन्ति ।
आनन्दचिन्मयसदुज्ज्वलविग्रहस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥

aṅgāni yasya sakalendriya-vṛtti-manti
paśyanti pānti kalayanti ciram jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya
govindam ādi-puruṣam tam aham bhajāmi

aṅgāni—the limbs; *yasya*—of whom; *sakala-indriya*—of all the organs; *vṛtti-manti*—possessing the functions; *paśyanti*—see; *pānti*—maintain; *kalayanti*—manifest; *ciram*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cit*—truth; *maya*—full of; *sat*—substantiality; *ujjvala*—full of dazzling splendor; *vigrahasya*—whose form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.33

अद्वैतमच्युतमनादिमनन्तरूपं
आद्यं पुराणपुरुषं नवयौवनं च ।
वेदेषु दुर्लभमदुर्लभमात्मभक्तौ
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

advaitam—without a second; *acyutam*—without decay; *anādim*—without a beginning; *ananta-rūpaṁ*—whose form is endless, or who possesses unlimited forms; *ādyam*—the beginning; *purāṇa-puruṣam*—the most ancient person; *nava-yauvanam*—a blooming youth; *ca*—also; *vedeṣu*—through the *Vedas*; *durlabham*—inaccessible; *adurlabham*—not difficult to obtain; *ātma-bhaktau*—through pure devotion of the soul; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.34

पन्थास्तु कोटिशतवत्सरसम्प्रगम्यो
वायोरथापि मनसो मुनिपुंगवानाम् ।
सोऽप्यस्ति यत्प्रपदसीम्यविचिन्त्यतत्त्वे
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

panthāḥ—the path; *tu*—but; *koṭi-śata*—thousands of millions; *vatsara*—of years; *sampragamyah*—extending over; *vāyoḥ*—of wind; *atha api*—or; *manasaḥ*—of the mind; *muni-puṅgavānām*—of the foremost *jñānīs*; *saḥ*—that (path); *api*—only; *asti*—is; *yat*—of whom; *prapada*—of the toe; *sīmni*—to the tip; *avicintya-tattve*—beyond material conception; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.35

एकोऽप्यसौ रचयितुं जगदण्डकोटिं
यच्छक्तिरस्ति जगदण्डचया यदन्तः ।
अण्डान्तरस्थपरमाणुचयान्तरस्थम्
गोविन्दमादिपुरुषं तमहं भजामि ॥

eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

ekaḥ—one; *api*—although; *asau*—He; *racayitum*—to create; *jagat-aṇḍa*—of universes; *koṭim*—millions; *yat*—whose; *śaktiḥ*—potency; *asti*—there is; *jagat-aṇḍa-cayāḥ*—all the universes; *yat-antaḥ*—within whom; *aṇḍa-antara-stha*—which are scattered throughout the universe; *parama-aṇu-caya*—the atoms; *antara-stham*—situated within; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.36

यद्भावभावितधियो मनुजास्तथैव
सम्प्राप्य रूपमहिमासनयानभूषाः ।
सूक्तैर्यमेव निगमप्रथितैः स्तुवन्ति
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yat—for whom; *bhāva*—with devotion; *bhāvita*—are imbued; *dhiyaḥ*—whose hearts; *manujāḥ*—men; *tathā eva*—similarly; *samprāpya*—having gained; *rūpa*—beauty; *mahima*—greatness; *āsana*—thrones; *yāna*—conveyances; *bhūṣāḥ*—and ornaments; *sūktaiḥ*—by Vedic hymns; *yam*—whom; *eva*—certainly; *nigama*—by the *Vedas*; *prathitaiḥ*—told; *stuvanti*—offer praise; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.37

आनन्दचिन्मयरसप्रतिभाविताभि-
स्ताभिर्य एव निजरूपतया कलाभिः ।
गोलोक एव निवसत्यखिलात्मभूतो
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

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

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.38

प्रेमाञ्जनच्छुरित भक्तिविलोचनेन
सन्तः सदैव हृदयेषु विलोकयन्ति ।
यं श्यामसुन्दरमचिन्त्यगुणस्वरूपं
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

prema—of love; *añjana*—with the salve; *churita*—tinged; *bhakti*—of devotion; *vilocanena*—with the eye; *santaḥ*—the pure devotees; *sadā*—always; *eva*—indeed; *hṛdayeṣu*—in their hearts; *vilokayanti*—see; *yaṁ*—whom; *śyāma*—dark blue; *sundaram*—beautiful; *acintya*—inconceivable; *guṇa*—with attributes; *svarūpaṁ*—whose nature is endowed; *govindam*—Govinda; *ādi-puruṣaṁ*—the original person; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

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

TEXT 5.39

रामादि मूर्तिषु कलानियमेन तिष्ठन्
नानावतारमकरोद्भुवनेषु किन्तु
कृष्णः स्वयं समभवत्परमः पुमान्यो
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

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

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.40

यस्य प्रभा प्रभवतो जगदण्डकोटि-
कोटिष्वशेष वसुधादि विभूतिभिन्नम् ।
तद् ब्रह्म निष्कलमनन्तमशेषभूतं
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets and other manifestations; *vibhūti*—with opulences; *bhinna*—becoming variegated; *tad*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.41

माया हि यस्य जगदण्डशतानि सूते
त्रैगुण्यतद्विषयवेदवितायमाना ।
सत्त्वालम्बिपरसत्त्वं विशुद्धसत्त्वम्
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

māyā—the external potency; *hi*—indeed; *yasya*—of whom; *jagat-aṇḍa*—of universes; *śatāni*—hundreds; *sūte*—brings forth; *traiguṇya*—embodying the threefold mundane qualities; *tad*—of that; *viṣaya*—the subject matter; *veda*—the Vedic knowledge; *vitāyamānā*—diffusing; *sattva-avalambī*—the support of all existence; *para-sattva*—the ultimate entity; *viśuddha-sattva*—the absolute substantive principle; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.42

आनन्दचिन्मयरसात्मतया मनःसु
यः प्राणिनां प्रतिफलन्स्मरतामुपेत्य
लीलायितेन भुवनानि जयत्यजस्रम्
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

ānanda—blissful; *cit-maya*—cognitive; *rasa*—of *rasa*; *ātmatayā*—due to being the entity; *manaḥsu*—in the minds; *yaḥ*—He who; *prāṇinām*—of living entities; *pratiphalan*—being reflected; *smaratām upetya*—recollecting; *līlāyitena*—by pastimes; *bhuvanāni*—the mundane world; *jayati*—triumphantly dominates; *ajasram*—ever; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.43

गोलोकनाम्नि निजधाम्नि तले च तस्य
देवी महेशहरिधामसु तेषु तेषु
ते ते प्रभावनिचया विहिताश्च येन
गोविन्दमादिपुरुषं तमहं भजामि ॥

goloka-nāmni nija-dhāmni tale ca tasya
devī maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

goloka-nāmni—in the planet known as Goloka Vṛndāvana; *nija-dhāmni*—the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.44

सृष्टिस्थितिप्रलयसाधनशक्तिरेका
छायेव यस्य भुवनानि बिभर्ति दुर्गा ।
इच्छानुरूपमपि यस्य च चेष्टते सा
गोविन्दमादिपुरुषं तमहं भजामि ॥

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

sṛṣṭi—creation; *sthiti*—preservation; *pralaya*—and destruction; *sādhana*—the agency; *śaktiḥ*—potency; *ekā*—one; *chāyā*—the shadow; *iva*—like; *yasya*—of whom; *bhuvanāni*—the mundane world; *bibharti*—maintains; *durgā*—Durgā; *icchā*—the will; *anurūpam*—in accordance with; *api*—certainly; *yasya*—of whom; *ca*—and; *ceṣṭate*—conducts herself; *sā*—she; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.45

क्षीरं यथा दधि विकारविशेषयोगात्—
सज्जायते न हि ततः पृथगस्ति हेतोः ।
यः शम्भुतामपि तथा समुपैति कार्याद्—
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—of a special transformation; *yogāt*—by the application; *sañjāyate*—is transformed into; *na*—not; *hi*—indeed; *tataḥ*—from the milk; *prthag*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *śambhutām*—the nature of Lord Śiva; *api*—also; *tathā*—thus; *samupaiti*—accepts; *kāryāt*—for the matter of some particular business; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.46

दीपार्चिरिव हि दशान्तरमभ्युपेत्य
दीपायते विवृतहेतुसमानधर्मा ।
यस्तादृगेव हि च विष्णुतया विभाति
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

dīpa-arcir—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādr̥k*—similarly; *eva*—indeed; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.47

यः कारणवजले भजति स्मयोग-
निद्रामनन्तजगदण्डसरोमकूपः ।
आधारशक्तिमवलम्ब्य परां स्वमूर्तिं
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yaḥ—He who; *kāraṇa-ārṇava*—of the Causal Ocean; *jale*—in the water; *bhajati*—enjoys; *sma*—indeed; *yoga-nidrām*—creative sleep; *ananta*—unlimited; *jagat-aṇḍa*—universes; *sa*—with; *roma-kūpaḥ*—the pores of His hair; *ādhāra-śaktim*—the all-accommodating potency; *avalambya*—assuming; *parām*—great; *sva-mūrtim*—own subjective form; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.48

यस्यैकनिश्चितकालमथावलम्ब्य
जीवन्ति लोमविलजा जगदण्डनाथाः ।
विष्णुर्महान् स इह यस्य कलाविशेषो
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vila-jāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.49

भास्वान्यथाश्मशकलेषु निजेषु तेजः
स्वीयं कियत्प्रकटयत्यपि तद्वदत्र ।
ब्रह्मा य एष जगदण्डविधानकर्ता
गोविन्दमादिपुरुषं तमहं भजामि ॥

bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakaṭayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

bhāsvān—the illuminating sun; *yathā*—as; *śma-śakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejaḥ*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakaṭayaty*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who; *eṣaḥ*—he; *jagat-aṇḍa-vidhāna-kartā*—the chief of the universe; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.50

यत्पादपल्लवयुगं विनिधाय कुम्भ-
द्वन्द्वे प्रणामसमये स गणाधिराजः ।
विघ्नान्विहन्तुमलमस्य जगत्त्रयस्य
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

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

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

TEXT 5.51

अग्निर्महि गगनम्बु मरुद्दिशश्च
कालस्तथात्ममनसीति जगत्त्रयाणि ।
यस्माद्भवन्ति विभवन्ति विशन्ति यं च
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

agniḥ—fire; *mahi*—earth; *gaganam*—ether; *ambu*—water; *marut*—air; *diśaḥ*—directions; *ca*—also; *kālaḥ*—time; *tathā*—as well as; *ātmā*—soul; *manasī*—and mind; *iti*—thus; *jagat-trayāṇi*—the three worlds; *yasmāt*—from whom; *bhavanti*—they originate; *vibhavanti*—they exist; *viśanti*—they enter; *yaṁ*—whom; *ca*—also; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.52

यच्चक्षुरेष सविता सकलग्रहाणां
राजा समस्तसुरमूर्तिरशेषतेजाः ।
यस्याज्ञया भ्रमति सम्भृतकालचक्रो
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yat—of whom; *cakṣuḥ*—the eye; *eṣaḥ*—the; *savitā*—sun; *sakala-grahāṇām*—of all the planets; *rājā*—the king; *samasta-sura*—of all the demigods; *mūrtiḥ*—the image; *aśeṣa-tejāḥ*—full of infinite effulgence; *yasya*—of whom; *ājñayā*—by the order; *bhramati*—performs his journey; *sambhṛta*—complete; *kāla-cakraḥ*—the wheel of time; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.53

धर्मोऽथपापनिचयः श्रुतयस्तपांसि
ब्रह्मादिकीटपतगावधयश्च जीवाः ।
यद्वत्तमात्रविभवप्रकटप्रभावा
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

dharmah—virtue; *atha*—also; *pāpa-nicayaḥ*—all vices; *śrutayaḥ*—the *Vedas*; *tapāṁsi*—penances; *brahma-ādi*—beginning from Lord Brahmā; *kīṭa-pataga*—insects; *avadhayaḥ*—down to; *ca*—and; *jīvāḥ-jīvas*; *yat*—by whom; *datta*—conferred; *mātra*—exclusively; *vibhava*—by the power; *prakāṭa*—manifested; *prabhāvāḥ*—potencies; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.54

यस्त्विन्द्रगोपमथवेन्द्रमहोस्वकर्म-
बन्धानुरूपफलभाजनमातनोति ।
कर्माणि निर्दहति किन्तु च भक्तिभाजां
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yaḥ—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indragopa*; *atha vā*—or even; *indram*—to Indra, king of heaven; *aho*—oh; *sva-karma*—of one's own fruitive activities; *bandha*—bondage; *anurūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—also; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

TEXT 5.55

यं क्रोधकामसहजप्रणयादिभीति-
वात्सल्यमोहगुरुगौरवसेव्यभावैः ।
सञ्चिन्त्य तस्य सदृशीं तनुमापुरेते
गोविन्दमादिपुरुषं तमहं भजामि ॥

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

yam—upon whom; *krodha*—wrath; *kāma*—amorous passion; *sahaja-praṇaya*—natural friendly love; *ādi*—and so on; *bhīti*—fear; *vātsalya*—parental affection; *moha*—delusion; *guru-gaurava*—reverence; *sevya-bhāvaiḥ*—and with the attitude of willing service; *sañcintya*—meditating; *tasya*—of that; *sadṛśīm*—befitting; *tanum*—bodily form; *āpuḥ*—attained; *ete*—these persons; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

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

ŚRĪ BRAHMA-SAMHITĀ

TEXT 5.56

श्रियः कान्ताः कान्तः परमपुरुषः कल्पतरवो
द्रुमा भूमिश्चिन्तामणिगणमयि तोयममृतम् ।
कथा गानं नाट्यं गमनमपि वंशी प्रियसखि
चिदानन्दं ज्योतिः परमपि तदास्वादमपि च ॥

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhi
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

स यत्र क्षीराब्धिः स्रवति सुरभीभ्यश्च सुमहान्
निमेषार्धाख्यो वा व्रजति न हि यत्रापि समयः ।
भजे श्वेतद्वीपं तमहमिह गोलोकमिति यं
विदन्तस्ते सन्तः क्षितिविरलचाराः कतिपये ॥

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

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

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