



Song Name: Isvara Parama Krsna
Official Name: Brahma Samhita
Spoken By: Lord Brahma to Lord Govinda
Book Name: Brahma Samhita (*Section:*
Chapter 5 Verses 1, 28
- 62)
Author: Vyasaadeva

(1)

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

(2)

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

(3)

veṇum kvaṇantam aravinda-dalāyatākṣam-
 barhāvatarāṁsam asitāmbuda-sundarāngam
 kandarpa-koti-kamanīya-viśeṣa-śobham
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(4)

ālola-candraka-lasad-vanamālyā-varṇī-
 ratnāngadāṁ praṇaya-keli-kalā-vilāsam
 śyāmāṁ tri-bhaṅga-lalitāṁ niyata-prakāśāṁ
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(5)

aṅgāni yasya sakalendriya-vṛtti-manti
 paśyanti pānti kalyanti cirāṁ jaganti
 ānanda-cinmaya-sad-ujjvala-vigrahasya
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(6)

advaitam acyutam anādim ananta-rūpam
 ādyāṁ purāṇa-puruṣāṁ nava-yauvanāṁ ca
 vedeṣu durlabham adurlabham ātma-bhaktau
 govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(7)

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

(8)

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

(9)

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

(10)

ānanda-cinmaya-rasa-pratibhāvitābhīs
tābhīr ya eva nija-rūpatayā kalābhīḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(11)

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hrdayeṣu vilokayanti
yāṁ Śyāmasundaram acintya-guṇa-svarūparāṁ
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(12)

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kr̥ṣṇaḥ svayāṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(13)

yasya prabhā prabhavato jagad-aṇḍa-koti-
kotiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtarāṁ
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(14)

māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambi-para-sattvāṁ viśuddha-sattvam-
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(15)

ānanda-cinmaya-rasātmata�ā manaḥsu
yah prāṇināṁ pratiphalan smaratām upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(16)

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

(17)

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

(18)

kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yah śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(19)

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

(20)

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

(21)

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

(22)

bhāsvān yathāśma-śakaleṣu nijaśu tejah
svīyam kiyat prakaṭayaty api tadvat atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(23)

yat-pāda-pallava-yugāṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājāḥ
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(24)

agnir mahi gaganam ambu marud diśāś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yam ca
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(25)

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

(26)

dharma 'tha pāpa-nicayah śrutayas tapārṇsi
brahmādi-kīṭa-patagāvadhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

(27)

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

(28)

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

(29)

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
kathā gānaṁ nātyaṁ gamanam api varṇī priya-sakhi
cid-ānandam jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
nimeśārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīparṇ tam aham iha golokam iti yam
vidantas te santāḥ kṣiti-virala-cārāḥ katipaye

TRANSLATION

- 1) Krsna 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.
- 2) 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 gopis.
- 3) 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.
- 4) 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 Syamasundara is eternally manifest.
- 5) 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.
- 6) 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 He is a person possessing the beauty of blooming youth.
- 7) I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis who aspire after the transcendental and betake themselves to pranayama by drilling the respiration; or by the jnanis who try to find out the non-differentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.
- 8) 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.
- 9) I adore the same Govinda, the primeval Lord, in whose praise men, who are imbued with devotion, sing the mantra-suktas told by the Vedas, by gaining their appropriate beauty, greatness, thrones, conveyances and ornaments.
- 10) I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Radha, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes [sakhis], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.
- 11) I worship Govinda, the primeval Lord, who is Syamasundara, 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.

12) I worship Govinda, the primeval Lord, who manifested Himself personally as Krishna and the different avatars in the world in the forms of Rama, Nrisimha, Vamana, etc., as His subjective portions.

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

14) 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.

15) 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.

16) Lowest of all is located Devi-dhama [mundane world], next above it is Mahesa-dhama [abode of Mahesa]; above Mahesa-dhama is placed Hari-dhama [abode of Hari] and above them all is located 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.

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

18) 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 Sambhu is a transformation for the performance of the work of destruction.

19) 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.

20) I adore the primeval Lord Govinda who assuming His own great subjective form, who bears the name of Sesha, 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-nidra].

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

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

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

24) 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.

25) 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.

26) 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 jivas, from Brahma to the meanest insect.

27) 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.

28) 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.

29) I worship that transcendental seat, known as Svetadvipa where as loving consorts the Laksmis in their unalloyed spiritual 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 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.