

## Brahma-saṁhitā 5.29–38

—  
December 18, 1970, Surat  
[Hindi translated into English]

701218BS-SURAT [23:40 Minutes]

Audio

**Prabhupāda:** ...*ādi-puruṣaṁ; tam ahaṁ; bhajāmi.*

**Audience:** *ādi-puruṣaṁ; tam ahaṁ; bhajāmi.*

**Hansadutta:** The following lecture was recorded in [indistinct] in December 18, 1970 by his Divine Grace A. C. Bhaktivedanta Swami Mahārāja Prabhupāda.

**Prabhupāda:** Very good. *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

**Audience:** *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.*

**Prabhupāda:**

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam  
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi  
[Bs 5.29]*

[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.]

**Audience:** *Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

**Prabhupāda:** Chant everyone, *govindam ādi-ṣuruṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-ṣuruṣam tam aham bhajāmi*

**Prabhupāda:**

*veṇuṁ kvaṇantam aravinda-dalāyatākṣam-  
barhāvataṁsam asitāmbuda-sundarāṅgam  
kandarṣa-koṭi-kamanīya-viṣeṣa-śobham  
govindam ādi-ṣuruṣam tam aham bhajāmi*

[Bs 5.30]

[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.]

**Audience:** *Govindam ādi-ṣuruṣam tam aham bhajāmi*

**Prabhupāda:** *Govindam ādi-ṣuruṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-ṣuruṣam tam aham bhajāmi*

**Prabhupāda:**

*ālola-candraka-lasad-vanamālya-vaṁśī-  
ratnāṅgadam praṇaya-keli-kalā-vilāsam  
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśam  
govindam ādi-ṣuruṣam tam aham bhajāmi*

[Bs 5.31]

[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.]

**Audience:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Prabhupāda:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Audience:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Prabhupāda:**

*aṅgāni yasya sakalendriya-vṛtti-manti  
paśyanti pānti kalayanti ciraṁ jaganti  
ānanda-cinmaya-sad-ujjala-vigrahasya  
govindam ādi-puruṣam tam ahaṁ bhajāmi  
[Bs 5.32]*

[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.]

**Audience:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Prabhupāda:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Audience:** *Govindam ādi-puruṣam tam ahaṁ bhajāmi*

**Prabhupāda:**

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

[Bs 5.33]

[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 *ṣuṣa*; yet He is a person possessing the beauty of blooming youth.]

**Audience:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Prabhupāda:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Prabhupāda:**

*ṣanthās tu koṭi-śata-vatsara-samṣragamyo  
vāyor athāpi manaso muni-ṣuṅgavānām  
so 'ṣy asti yat-ṣrapada-sīmny avicintya-tattve  
govindam ādi-ṣuṣam tam aham bhajāmi*

[Bs 5.34]

[I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the *yogīs* who aspire alter the transcendental and betake themselves to *ṣrāṇāyāma* 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.]

**Audience:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Prabhupāda:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-ṣuṣam tam aham bhajāmi*

**Prabhupāda:**

*he kṛṣṇa karuṇā-sindho dīna-bandho jagat-ṭate  
gopeśa gopikā-kānta rādhā-kānta namo 'stu te  
[Śrī Kṛṣṇa Praṇāma]*

[O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the gopīs, especially Rādhārāṇī. I offer my respectful obeisances unto You.]

*taṭpa-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari  
vṛṣabhānu-sute devi praṇamāmi hari-priye  
[Śrī Rādhā Praṇāma]*

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.]

*vāñchā-kalpa-tarubhyaś ca kṛpā-sinḍhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ  
[Vaiṣṇava Praṇāma]*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.]

*śrī kṛṣṇa caitanya prabhu nityānanda  
śrī advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*

[I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.]

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare  
hare rāma hare rāma rāma rāma hare hare*

[My dear Lord, and the spiritual energy of the Lord, kindly engage me in Your

service. I am now embarrassed with this material service. Please engage me in Your service.]

*ki ānanda, kṛṣṇa-bhakti-rasa-bhāvitā matiḥ saṅga [Padyāvalī ?]  
antara rāṣṭriyaḥ [?] kṛṣṇa-bhakti-rasa-bhāvitā matiḥ saṅga.*

International Society for Kṛṣṇa Consciousness. Our worshipable person is Govindam, *ādi-puruṣam*, original person, Bhagavān Śrī Kṛṣṇa. Just like the Lord says in *Bhagavad-gītā* [Bg 10.2]: *aham ādir hi devānām*, among all demigods, only material demigods, Brahmājī, origin of *brahma-rūpa*. No material demigods, Nārāyaṇa, Saṅkarṣaṇa, Aniruddha, Vāsudeva etc., who are *viṣṇu-tattva* are Para-brahman, and their origin is also Bhagavān Śrī Kṛṣṇa. Therefore, it is said in an aphorism of *Vedānta*, “who is the nondual *bhagavān-tattva*?” Let’s continue *kīrtana*. Chant again: *govindam ādi-puruṣam tam aham bhajāmi*.

**Audience:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Prabhupāda:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Prabhupāda:**

*eko 'py asau racayitum jagad-aṅḍa-koṭim  
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ  
aṅḍāntara-stha-paramāṇu-cayāntara-stham-  
govindam ādi-puruṣam tam aham bhajāmi  
[Bs 5.35]*

[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.]

**Audience:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Prabhupāda:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Audience:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Prabhupāda:**

*ānanda-cinmaya-rasa-ṣratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi  
[Bs 5.37]*

[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.]

**Audience:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Prabhupāda:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Audience:** *Govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

**Prabhupāda:**

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁśyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi  
[Bs 5.38]*

[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.]

**Audience:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Prabhupāda:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Audience:** *Govindam ādi-puruṣam tam aham bhajāmi*

**Prabhupāda:** This prayer [stotra] which you have sung it is *Brahmā-saṁhitā*. Brahmā, Brahmājī. This prayer was composed by Brahmājī at the time of creation with the help of Bhagavān. It is Brahmā, *Brahmā-saṁhitā*. Herein, he gives an introduction of God:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhipālayantam*

[Bs 5.29]

[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.]

Bhagavān Govinda, Śrī Kṛṣṇa, his abode is *cintāmaṇi*. It is a spiritual abode, not the material abode. You might have heard, *cintāmaṇi*, you may not have seen it, *cintāmaṇi* is a gem which when touches an iron, the iron becomes gold. It is called a touchstone. And it is said that the abode of God and the buildings there are not made of stones, they are made of *cintāmaṇi*. This *cintāmaṇi* stone, *cintāmaṇi* stone is not a material thing. Therefore it is called *cintāmaṇi*. There everything—name of the God, abode of the God, form of the God, glories of God and God’s paraphernalia—are *cinmaya*, not material. Everything is *cinmaya*, *sac-cid-ānanda-vigrahaḥ*:



*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*  
[Bs 5.1]

[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.]

Just like God’s body is full of bliss, truth, knowledge and eternal, similarly everything pertaining to God—name of God and God are non-different. A name of God has the same potency as the potency of God. Caitanya Mahāprabhu says:

*nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
nāmnām akāri bahudhā nija-sarva-śaktis  
tatrārpitā niyamitaḥ smaraṇe na kālaḥ  
etādṛṣī tava kṛpā bhagavan mamāpi  
durdaivam īdṛśam ihājani nānurāgaḥ*  
[Cc Antya 20.16]

[My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as “Kṛṣṇa” and “Govinda,” by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.]

Śrī Caitanya Mahāprabhu is praying for us, “O God, just like You are all powerful, kindly invest all power in Your holy name”. Just like God is all powerful, His holy name is also all powerful. And, God has many names. For instance, *viṣṇu-sahasranāma*. God’s potency has been invested in all His holy names: *nāmnām akāri bahudhā nija-sarva-śaktis*. And to chant His holy name there are no rules, and no time bound. “God’s name has to be chanted in this time period”. No—*niyamitaḥ smaraṇe na kālaḥ*. For chanting God’s holy name there is no concept of *kālaḥ* [time]. While in other processes of worshiping [*arcanā*] there involves consideration of time. For instance, *maṅgala-ārati* is to be performed in the morning, *bhoga-ārati* in the noon, *sandhya-ārati* in evening. A method of worshiping God [*arcanā-vidhi*] has to be followed according to time. However, there is no time factor involved in chanting the holy name of God. You can chant as per your convenience. While walking on a road, you have no difficulty in chanting:

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

There is no cost either, nor is there any loss. Just see these young Europeans, Americans—all that is there is in front of you. All the time they are chanting. They are not ashamed, thinking “We are Europeans, why should we chant Kṛṣṇa, people may laugh”. No. When there arose love of God in a person, he is free from this external knowledge that all these people will laugh on us, or will make fun of us. He is free from such thoughts. This is the symptom of love of God. A devotee immersed in love of God becomes mad. He is free from external things. So this is the power of God. Therefore Caitanya Mahāprabhu says: *nāmnām akāri bahudhā nija-sarva-śaktis tatrārpitā*. All the energies of God have been invested in His holy name. So if you chant with purity, you are protected by all energies of God. You will not be afraid of *māyā*. God Himself says in *Bhagavad-gītā*:

*mām eva ye prapadyante  
māyām etāṁ taranti te  
[Bg 7.14]*

[This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.]

If you want to save yourselves from the hands of *māyā*, chant all the time:

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

At last Caitanya Mahāprabhu says: *etādṛṣī tava kṛpā bhagavan mamāpi*. God is so merciful that for the people of this age of Kali, who are fallen, there is only one remedy prescribed:

*harer nāma harer nāma harer nāmaiva kevalam  
kalau nāsty eva nāsty eva nāsty eva gatir anyathā  
[Cc Ādi 17.21]*

[In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.]

So this is the mercy of God that through His holy name He is dancing all the times on our tongues. So: *etādṛṣī tava kṛpā*. Caitanya Mahāprabhu is lamenting on behalf of us that, “Oh my Lord, You are so merciful, but we are so unfortunate that we have no attraction for your holy name”. Therefore a learned scholar says:

*aho bata śva-ṭaco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam*

[SB 3.33.7]

[Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.]

Such a person who utters the holy name of God is worshipable. *Śva-ṭpaco*, even if born in the family of dog-eaters, such a person is *garīyān*, worshipable. The meaning of *garīyān* is worship, worshipable. So this *kṛṣṇa-bhakti-rasa-bhāvitā matiḥ saṅga*, International society for Kṛṣṇa Consciousness is preaching holy name all over the world. And we also want you to cooperate with it: *prāṇair arthair dhiyā vācā*. [SB 10.22.35]

[It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.]

For preaching the glories of God: *etāvaj janma-sāphalyam dehinām*. This is the only duty in human life *prāṇair arthair dhiyā vācāśreya-ācaraṇam sadā*— to serve God with one’s life, wealth, intelligence and words. So I request all of you. All these devotees, who have come from America by spending four lakhs rupees for tickets, have come here. Why? They want you too to cooperate with this *saṅkīrtana-yajña*, and give up this our designated identity that “I am American, I am Indian, I am Japanese, I am Hindu, I am Muslim”. By giving up this designated identity, everyone should think that “I am servant of God”: *jīvera 'svarūpa' haya—nitya-kṛṣṇa-dāsa* [Cc Madhya 20.108].

[It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle

of sunshine or fire. Kṛṣṇa has three varieties of energy.]

If we constantly think that we are servant of God, then we are the liberated persons. *Mukti* [liberation] is nothing but to attain one's constitutional position [*svarūpa*]. This *svarūpa* can be attained in *saṅkīrtana*. Therefore Caitanya Mahāprabhu says: *ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam* [Cc Antya 20.12].

[Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.]

The quarrels, riots the world confronts—all these can be mitigated only through *saṅkīrtana*. Kindly cooperate with it. Thank you very much. Hare Kṛṣṇa.

**Hansadutta:**

*Hare Kṛṣṇa; Hare Kṛṣṇa; Kṛṣṇa Kṛṣṇa; Hare Hare;  
Hare Rāma; Hare Rāma; Rāma Rāma; Hare Hare.*

**Hansadutta:** [indistinct] You know Indore? Anyone know Indore? So Śrīla Prabhupāda and his disciples [indistinct] [End]