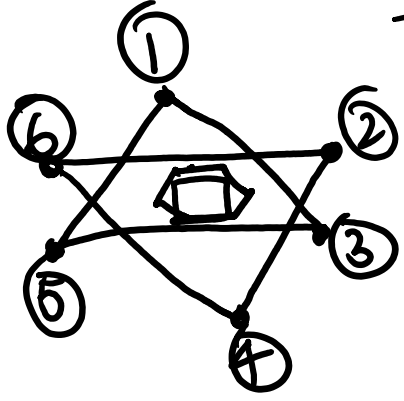


Śrī Brahma-saṁhitā

by Śrī Brahmaji

Description of the  
Gokula Yantra

### TEXT 3



karnikāraṁ mahad yantram ṣaṭ-konaṁ vajra-kīlakam |  
ṣaḍ-aṅga-ṣaṭ-padī-sthānaṁ prakṛtyā puruṣeṇa ca ||  
premānanda-mahānanda-rasenāvasthitam hi yat |  
jyotī-rūpeṇa manunā kāma-bījena saṅgatam ||3||

Gokula

The pericarp of the lotus (karnikāraṁ) is also a great yantra (mahad yantram) with six points (ṣaṭ-konaṁ) and a diamond centerpiece (vajra-kīlakam). The six parts of the mantra (ṣaḍ-aṅga) are placed on the six points of the yantra (ṣaṭ-padī-sthānaṁ). The yantra is accompanied by prakṛti (deity of the yantra) and puruṣa (deity of the mantra) (prakṛtyā puruṣeṇa ca). This yantra (yat) produces (avasthitam) a variety of rasas of great bliss arising from prema (premānanda-mahānanda-rasena). The yantra is also endowed with the kāma-bīja (kāma-bījena saṅgatam), a self-revealing (jyotī-rūpeṇa), non-material mantra (manunā).

Two verses now speak of the pericarp or the center of the lotus.

This pīṭha, or sacred abode, is the chief abode, the abode of the king of mantras—the eighteen-syllable Kṛṣṇa mantra.

<sup>Gokula</sup>  
This pīṭha is worshipped by all persons. A yantra is a diagram embodying a particular mantra for purposes of worship.

The yantra is described in this verse.

Within it, there is a form with six points (*ṣaḍ-koṇam*).

In the center is the *bīja* of the *mantra* shining like a diamond (*vajra-kīlakam*).

The syllable *ca* in the verse indicates other elements that are in this *yantra*.

One should understand that the *kīlaka* or central pivot is composed of four letters (*klīm*) and the other words are in the dative case.

The purpose of the six points is explained.

The six points are the abodes of the six parts of the eighteen-syllable  
*mantra*.

*Prakṛti* refers to the dwelling place of the *mantra*, which is directly  
Kṛṣṇa, since he is its final cause (*kāraṇa*).

Moreover when reciting the r̥ṣi, meter, the presiding deity and other factors concerning the mantra, prakṛti is mentioned as Kṛṣṇa (Before reciting a mantra it is customary to utter the name of the sage who revealed the mantra (in this case Nārada), the meter (gāyatrī), the form of the Lord who is the subject of the mantra (Kṛṣṇa), the bīja of the mantra (klīm), the śakti of the mantra (svāhā), the prakṛti of the mantra (Kṛṣṇa), the adhiṣṭhātr-devatā (puruṣa, Kṛṣṇa) and the purpose of uttering the mantra. See Hari-bhakti-vilāsa 5.146).

The word *puruṣa* refers to the presiding deity of the *mantra*.

The *yantra* is established with these two—*prakṛti* and *puruṣa* (*prakṛtyā puruṣena ca avasthitam*).

Ⓚ called in the *mantra* in 4 ways

Kṛṣṇa appears in the *mantra* in four ways: as final cause (*kāraṇa*), as the presiding deity (*adhishṭhātr-devatā*), as the letters of the *mantra* (*varṇa*) and as the object of worship (*ārādhyā*).

Here the kāraṇa and adhiṣṭhātr-devatā forms are mentioned (as prakṛti and puruṣa).

The ārādhya form was mentioned previously with īśvarah paramah kṛṣṇah.

The letters of the mantra (varṇa) will be revealed later with kāmah kṛṣṇāya (verse 24).



As Hayaśīrṣa-pañcarātra says:

vācyatvaṃ vācakatvaṃ devatā-mantrayor iha |  
abhedenocyate brahma tattva-vidbhir vicārataḥ ||

The wise (**tattva-vidbhiḥ**) conclude (**vicārataḥ ucyate**) that the deity expressed in the mantra and the mantra itself (**vācyatvaṃ vācakatvaṃ devatā-mantrayor iha**) are non-different (**abhedena**), O Brahmā (**brahma**).

The Gopāla-tāpanī Upaniṣad says:

vāyur yathaiko bhuvanam praviṣṭo  
janye janye pañca-rūpo babhūva |  
kṛṣṇas tathaiko 'pi jagad-dhitārtham  
śabdenāsau pañca-pado vibhāti ||

Just as one air (yathā ekah vāyuh) entered the universe (bhuvanam praviṣṭah) and became five forms (janye janye pañca-rūpo babhūva), Kṛṣṇa (tathā asau kṛṣṇah), though having one form (ekah api), exists as five syllables (pañca-pado vibhāti) in sound (śabdena) for the benefit of the world (jagad-hita artham).

Sometimes Durgā is considered the adhiṣṭhātr-devatā by considering the non-difference between the śakti and possessor of śakti.  
*Gautamīya-tantra* says:

rādhā durgā śivā durgā lakṣmī durgā prakīrtitā |  
gopāla-viṣṇu-pūjāyām ādy-antā na tu madhyamā ||

Durgā is a name for Rādhā, Parvatī and Lakṣmī, in the worship of Gopāla, Śiva and Viṣṇu.

yaḥ kṛṣṇaḥ saiva durgā syād yā durgā kṛṣṇa eva saḥ |  
anayor antarādarśī saṁsārān no vimucyate ||

Kṛṣṇa is non-different from Rādhā (Durgā) (yaḥ kṛṣṇaḥ saiva durgā syād). Rādhā is non-different from Kṛṣṇa (yā durgā kṛṣṇa eva saḥ). He who sees difference between them cannot (anayor antarā darśī) become liberated from this world (saṁsārāt na vimucyate).

Thus Kṛṣṇa is the Lord and Durgā is his svarūpa śakti, not the Durgā associated with the material world.

The derivation of the word *durga* is: with great difficulty (*dur*) in worship, she is understood (*ga*).

*Nārada-pañcarātra* says in the conversation of Śrutividya:

jānāty ekā parā-kāntā saiva durgā tad-ātmikā |  
yā parā paramā śaktir mahā-viṣṇu-svarūpinī ||  
yasyā vijñāna-mātreṇa parāṇām paramātmanah |  
muhūrtād eva devasya prāptir bhavati nānyathā ||  
ekeyam prema-sarvasva-svabhāvā śrī-kuleśvarī |  
anayā sulabho jñeya ādi devo 'khileśvaraḥ ||  
bhaktir bhajana-sampattir bhajate prakṛtiḥ priyam |  
jñāyate 'tyanta duḥkhena seyam prakṛtir ātmanah ||  
durgeti gīyate sadbhir akhaṇḍa-rasa-vallabhā |  
asyā āvarikā śaktir mahā-māyākhileśvarī |  
yayā mugdham jagat sarvam sarva-dehābhimānataḥ ||

The supreme lover of Viṣṇu (ekā parā-kāntā), called Durgā (sā eva durgā), knows (jānāty). She is (yā) the supreme, transcendental śakti (parā paramā śaktih), the counterpart of Mahā-viṣṇu (mahā-viṣṇu-svarūpiṇī). By realizing her (yasyā vijñāna-mātreṇa), one immediately (muhūrtād eva) attains (prāptir bhavati) the Supreme Lord, the Supreme Soul among all souls (parāṇām paramātmanah). There is no other way of realizing the Lord (na anyathā). She alone (ekā iyaṁ) has the nature of complete *prema* (prema-sarvasva-svabhāvā). She alone is the goddess of all beauty (śrī-kula īśvarī). By her (anayā) one can easily realize (sulabho jñeyah) the Supreme Lord (ādi devo akhileśvarah). She is devotion (bhaktih), a wealth of worship (bhajana-sampattir). She, called *prakṛti* (prakṛtiḥ), worships her lover (bhajate priyam). Because this *prakṛti* (sā iyaṁ prakṛtiḥ) is known (jñāyate) only with great difficulty (atyanta duḥkhena) by the *ātmā* (ātmanah), she is called (gīyate) Durgā, hard to understand (durgā iti), by the saints (sadbhir). She is the Lord's consort full of complete *rasa* (akhaṇḍa-rasa-vallabhā). Her secondary śakti (asyā āvarikā śaktih) is the goddess in charge of *mahā-māya*, the material realm (mahā-māyā akhila īśvarī). By this expansion (yayā) the universe is bewildered (mugdham jagat sarvam), because she makes the *jīvas* think in terms of their bodies (sarva-deha abhimānataḥ).

In the Sammohana-tantra, Durgā says to Jayā:

yan nāmnā nāmnī durgāham guṇair guṇavatī hy aham |  
yad-vaibhavā mahā-lakṣmī rādhā nityā parādvayā ||

It is I who am (yad aham) designated (nāmnā) by the name Durgā (durgā nāmnī). I am full of all qualities (guṇair guṇavatī hy aham). But my source (yad-vaibhavā) is the supreme (parā), eternal (nityā) Mahā-lakṣmī (mahā-lakṣmī), Rādhā (rādhā), who is non-different from me (advayā).



In this dhāma or yantra there is bliss in the form of prema (premānanda), which becomes a variety of mature rasas filled with even greater bliss (mahānanda).

This assumes another form as the self-revealing or spiritual (jyotī-rūpeṇa) mantra (manunā) of the kāma-bīja.

Though kāma-bīja is part of the mantra, it is mentioned separately as a mantra since it is sometimes used independently.

## TEXT 4

tat-kiñjalkam tad-amśānām tat-patrāṇi śriyām api ||4||

Around the pericarp is a wall with spires like stamens (**tat-kiñjalkam**). In the place are also various divisions and bowers (**tad-amśānām**) for the gopīs (**śriyām api**), which are like petals (**tat-patrāṇi**).

After the *dhāma* of Kṛṣṇa has been described, the surrounding areas or coverings are described in one line.

*Kiñjalka* means filaments, but in this case refers to the surrounding wall covered with turrets or spires.

*Aṁśānām* refers to other areas within the *dhāma* where great devotees, who have similar emotions, reside.

They will have emotions suitable for the place already mentioned, Gokula.

Śukadeva has described the favorable emotions as follows:

evam kukudminam hatvā stūyamānaḥ dvijātibhiḥ  
viveśa goṣṭham sa-balo gopīnām nayanotsavaḥ

Having thus killed (**evam hatvā**) the bull demon Ariṣṭa (**kukudminam**), he who is a festival for the gopīs' eyes (**gopīnām nayanotsavaḥ**) entered (**viveśa**) the cowherd village (**goṣṭham**) with Balarāma (**sa-balah**). SB 10.36.15

After the killing of Kamsa, Kṛṣṇa himself says to Nanda:

yāta yūyaṁ vrajaṁ tāta vayaṁ ca sneha-duḥkhitān  
jñātīn vo draṣṭum eṣyāmo vidhāya suhrdām sukham

Now you should all return to Vraja (**yāta yūyaṁ vrajaṁ**), dear Father (**tāta**). We shall come to see you (**vah draṣṭum eṣyāmo**), our dear relatives (**jñātīn**) who suffer in separation from us (**vayaṁ ca sneha-duḥkhitān**), as soon as we have given (**vidhāya**) some happiness (**sukham**) to your well-wishing friends (**suhrdām**). SB 10.45.23

The petals of the lotus (*patrāṇi*) or the special groves and bowers belong to the dearest *gopīs* such as Rādhā.

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The women mentioned (*śriyām*) refer only to the *gopīs* since they are specifically mentioned in the eighteen-syllable *mantra*.

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Rādhā and others are described as follows in the *Gautamīya-tantra*:

---

devī kṛṣṇamayī proktā rādhikā para-devatā |  
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā ||

Dear Rādhā (rādhikā), filled with thoughts of Kṛṣṇa (kṛṣṇamayī devī),  
is the supreme goddess (para-devatā). She is the embodiment of all  
women (sarva-lakṣmī-mayī), possesses all beauty (sarva-kāntiḥ), and  
is the supreme bewilderer (sammohinī parā).

*Matsya Purāṇa* says:

vārāṇasyām viśālākṣī vimalā puruṣottame |  
rukmiṇī dvāravyām tu rādhā vṛndāvane vane ||

In Varaṇāśi Viśālākṣī presides (vārāṇasyām viśālākṣī). In Puri Vimalā presides (vimalā puruṣottame). In Dvārakā Rukmiṇī presides (rukmiṇī dvāravyām) and in Vṛndāvana Rādhā presides (tu rādhā vṛndāvane vane).



Rk-pariśiṣṭa says:

rādhayā mādhavo devo mādhavenaiva rādhikā | vibhrājante janeṣvā

Mādhava (**mādhavaḥ devaḥ**) is revealed to the people (**vibhrājante janeṣvā**) through Rādhā (**rādhayā**) and Rādhā is revealed (**rādhikā**) through Mādhava (**mādhavena eva**).

If one has more specific questions one can see the *Kṛṣṇārcana-*  
*dīpikā*.

Besides the groves of the *gopīs*, one should understand that there are  
roads at the joining of the profuse petals (groves) and cowsheds at the  
ends of the roads.

Because this lotus is actually Gokula, it includes cowsheds and other  
things related to the cows.

---

In another place there is this description:

sahasrāram padmam dala-tatiṣu devībhir abhitah  
parīto go-saṅkhair api nikhila-kiñjalka-militaiḥ |  
kavāṭaiḥ yasyāsti svayam akhila-śaktyā prakāṭita-  
prabhāvaḥ satyaḥ śrī-parama-puruṣas taṁ kila bhaje ||

At the edges (dala-tatiṣu) of the thousand-petalled lotus (sahasrāram padmam) are scattered (abhitah) gopīs (devībhiḥ) and groups of cowherd men (parīto go-saṅkhair). There are doors at the edges (kavāṭaiḥ) which are all covered with flower pollen (nikhila-kiñjalka-militaiḥ). There the supreme person (śrī-parama-puruṣah), the embodiment of truth (satyaḥ), whose powers (prabhavaḥ) are revealed (prakāṭita) through his own śaktis (svayam akhila-śaktyā), resides (yasyāsti). I worship that person (taṁ kila bhaje).

This refers to cowherd men.

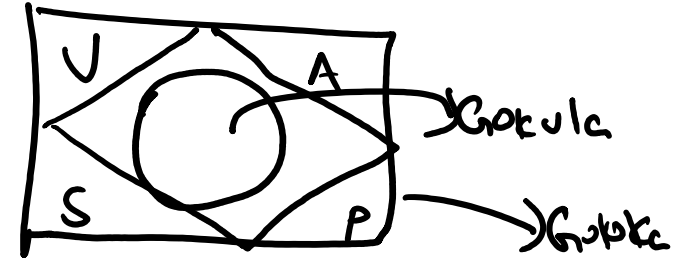
The *Amara-koṣa* dictionary says the following words are synonyms:  
*gope gopāla-gosaṅkhya-godhug-ābhira-vallabhā.*

The *parama-puruṣa* is Kṛṣṇa, whose powers are revealed through his  
manifold energies (*akhila-śaktyā prakāṣita-prabhāvaḥ*).

The word *kavātaiḥ* indicates that there are doors or gates to all  
entrances to the pericarp of the lotus.

Definition  
of Gokula  
Gokula

## TEXT 5



catur-asram tat-paritaḥ śvetadvīpākhyam adbhutam |  
catur-asram catur-mūrteś catur-dhāma catus-kṛtam ||  
caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam |  
sūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api ||  
aṣṭabhir nidhibhir juṣṭam aṣṭabhiḥ siddhibhis tathā  
manu-rūpaiś ca daśabhir dik-pālaiḥ parito vṛtam ||  
śyāmair gauraiś ca raktaiś ca śuklaiś ca pārṣadarṣabhaiḥ  
śobhitam śaktibhis tābhir adbhutābhiḥ samantataḥ ||5||

This Gokula is surrounded (tat-paritaḥ) by an astonishing square area (adbhutam catur-asram) called Śvetadvīpa or Goloka (śvetadvīpa ākhyam). This (catur-asram) is divided into four parts (catuṣ-kṛtam) which are the abodes of four Viṣṇu forms—Vāsudeva, Saṅkarsana, Aniruddha and Pradyumna (catur-mūrteś catur-dhāma). Goloka is endowed with (vṛtam) the four goals of human endeavor (caturbhiḥ puruṣārthaiś ca) and with the methods to attain them (caturbhir hetubhir). It is guarded by obstructions (ānaddham) in the form of ten spears (śūlair daśabhir) in the ten directions (including up and down) (ūrdhva adho dig-vidikṣv api). It is endowed with the eight treasures (aṣṭabhir nidhibhir juṣṭam) and eight siddhis (aṣṭabhiḥ siddhibhis tathā). It is surrounded by (parito vṛtam) the ten protectors of the directions (daśabhir dik-pālaiḥ pārsada rṣabhah) in the form of their mantras (manu-rūpaiś ca), as well as the four Vedas (śyāmair gauraiś ca raktaiś ca śuklaiś ca). It is resplendent (śobhitam samantataḥ) with astonishing śaktis (tābhir adbhutābhiḥ śaktibhiḥ).

Four verses describe the enclosure around Gokula. Around the outer portion of Gokula is a square area called Śvetadvīpa.

This is another name for Goloka (*The distinction between Gokula and Goloka is also made in Laghu-bhāgavatamṛta. Though the form of Kṛṣṇa is the same in Goloka, there is a mixture of reverence in the relationships. Viśvanātha Cakravartī explains in his commentary on Bhakti-rasāmṛta-sindhu 1.2.303 that those who worship Rādhā and Kṛṣṇa with vaidhibhakti attain Goloka, whereas those who worship Rādhā and Kṛṣṇa with rāgānuga-bhakti attain Gokula.*

Though it may be said that Gokula partakes of the nature of Śvetadvīpa, it is acknowledged as a different place, since in this verse the different name designates a different area.

But it should be understood that the place called Vṛndāvana (Gokula) exists within the square area.

The Svāyambhuva Āgama, after stating dhyāyet tatra-viśuddhātmā idaṁ sarvaṁ krameṇa ca: the pure soul should meditate on all this step by step, says, tan-madhye vṛndāvanam kusumitam nānā-vṛkṣa-vihaṅgamam saṁsmaret: in the center one should meditate on Vṛndāvana full of flowers, trees and birds.



In the *Bṛhad Vāmana Purāṇa*, before the prayers of the śrutis there are the following verses:

ānanda-mātram iti yad vadanti hi purāvidaḥ |  
tad-rūpe darśayāsmākaṁ yadi deyo varo hi naḥ ||  
śrutvaitad darśayāmāsa svaṁ lokaṁ prakṛteḥ param |  
kevalānubhavānanda-mātram akṣaram avyayam ||  
yatra vṛndāvanaṁ nāma vanaṁ kāma-dughair drumaiḥ |  
manorama-nikuñjādhyam sarvartu-sukha-samyutam ||

If you are going to give us a boon (yadi deyo varo hi naḥ), show us that form (tad-rūpe darśaya asmākaṁ) which the ancient sages say (yad vadanti hi purāvidaḥ) is completely bliss (ānanda-mātram iti). Having heard this (etad śrutvā), he showed them (darśayāmāsa) his own planet (svaṁ lokam) beyond matter (prakṛteḥ param), undecaying (akṣaram) and unchanging (avyayam), composed only of bliss (kevala anubhava ānanda-mātram). In this place (yatra) there was a forest called Vṛndāvana (vṛndāvanam nāma vanam) furnished with desire trees (kāma-dughair drumaiḥ), attractive groves (manorama-nikuñja ādhyam) and the happiness of all seasons (sarva rtu-sukha-samyutam).

There are four expansion forms starting with Vāsudeva, situated in four dhāmas by dividing that square area into four parts (catuṣkṛtam).

These forms are situated in celestial chariots for performance of eternal pastimes in Śvetadvīpa (Goloka) (*The word deva-līlā is used. This refers to the eternal pastimes which take place in the spiritual realm. The pastimes of Śvetadvīpa or Goloka are aprakāṣa, and do not appear on earth. The nara-līlā of Kṛṣṇa appears on earth in Vrndāvana and in the spiritual world in Gokula, within Goloka*).

This area is endowed with the four goals of human endeavor (puruṣārthaiḥ) (The normal puruṣārthas are dharma, artha, kāma and mokṣa. However in the pītha-pūja mentioned in Hari-bhakti-vilāsa 6.18 commentary as well as other texts, dharma, jñāna, vairāgya and aiśvarya are worshipped. Perhaps Brahma-saṁhita is referring to these items. In any case how would these things exist in the spiritual world? The personalities who bestow semblances to these things in the spiritual world for pastimes reside there) and the means of accomplishing them (hetubhiḥ).

It is also surrounded by the ten protectors of the directions beginning with Indra, in the form of their mantras (manu-rūpaiḥ).

The colors black, yellow, red and white (śyāmais gauraiś ca raktaiś ca śuklaiś ca ) refer to the four Vedas.

Similarly, the Tenth Canto describes the presence of the Vedas in Goloka: kr̥ṣṇam ca tatra chandobhiḥ stūyamānam suvismitāh: they were especially amazed to see Kṛṣṇa himself there, surrounded by the personified Vedas, who were offering him prayers. (SB 10.28.17)

Śakti (śaktibhiḥ) refers to Vimalā and others (The śaktis are mentioned in Hari-bhakti-vilāsa 6.19 commentary in relation to pīṭha-pūja: Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā).