

Śrī Brahma-saṁhitā

by Śrī Brahmaji

TEXT 30

veṇuṃ kvaṇantam aravinda-dalāyata ākṣam
barhāvataṃsam asitāmbuda-sundarāṅgam |
kandarpa-koṭi-kamaṇīya-viśeṣa-śobham
govindam ādi-puruṣam tam aham bhajāmi ||30||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam)
Govinda (govindam) who plays a flute (veṇuṃ kvaṇantam), whose
eyes are like lotus petals (aravinda-dala āyata akṣam), who wears a
peacock feather on his head (barhāvataṃsam), whose bodily hue is
attractive (sundara aṅgam) like a dark cloud (asita ambuda), and
whose beauty is more spectacular (kamaṇīya-viśeṣa-śobham) than that
of millions of Cupid (kandarpa-koṭi).

~~Brahmā has described the (svārasikī) pastimes (such as dancing for walking and songs for speaking) in the extraordinary abode called Gokula (within Goloka) which is filled with houses and walls made of touch stone.~~

Now here a single pastime within a second abode, which is realized through a type of meditation on Kṛṣṇa, is described but this pastime is devoid of variegated activities and places where speaking is singing and walking is dancing (*Realizing the unmanifest pastimes of Kṛṣṇa has two forms. By meditating on certain mantras such as the Brhad-dhyāna mentioned in the Krama-dīpikā or the present mantra, one can attain realization of one particular pastime in one place. This is called a mantropāsana-dhyāna-mayī pastime. A variety of pastimes occurring in various places is called svārasikī līlā.*). This is a realization of only one pastime taking place in one particular place.

This is described two verses. The meaning of the verse is clear.

TEXT 31

Candrika → moon
→ peacock feather
→ type of jasmine

ālola-candraka-lasad-vanamālya-vamśī-
ratnāṅgaḍam praṇaya-keli-kalā-vilāsam |
śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśam
govindam ādi-puruṣam tam aham bhajāmi ||31||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam), who always revels (vilāsam) in pastimes of love (praṇaya-keli-kalā), eternally manifesting (niyata-prakāśam) his dark form (śyāmaṁ) curved in three places (tri-bhaṅga-lalitaṁ), and decorated with jewelled arm bands (ratna aṅgaḍam), a flute (vamśī), and a swinging flower garland (ālola-vanamālya) shining (lasad) like the moon (candraka) (*Candraka can also mean the eye of the peacock feather. Thus, Govinda would have a shining garland and a swinging peacock feather. Candraka can also refer to a type of jasmine. Thus Govinda would have a shining garland of jasmine swaying in the breeze*).

~~Govinda performs pastimes which are artful (kalā), full of playfulness (keli) and affection (praṇaya).~~

Amara-kosa says: drava-keli-parihāsāh: keli means sporting or joking.

62-35
PS
inconceivable
energies.

TEXT 32

aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti |
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣam tam ahaṁ bhajāmi ||32||

I worship (ahaṁ bhajāmi) the Supreme Lord (tam ādi-puruṣam)
Govinda (govindam) whose individual limbs (yasya aṅgāni),
possessing the functions of all the senses (sakala indriya-vṛttimanti),
are forever (ciraṁ) creating (by seeing), maintaining and annihilating
(paśyanti pānti kalayanti) the worlds (jaganti), because those
attractive limbs (ujjala-vigrahasya) are made of eternity, knowledge
and bliss (ānanda-cinmaya-sad).

Having described two types of pastimes (*These are svārasiki and mantropāsana-dhyāna-mayī pastimes mentioned in the previous three verses*), in this verse Brahmā speaks of the excellent powers produced by Govinda's most inconceivable energy.

Four verses describe this.

In these verses, the powers of his form are described.

His hand can see and his eye can protect, and similarly other limbs have the power to accomplish the actions of other limbs.

Thus it is said sarvataḥ pāṇi-pādam tat sarvato 'kṣi-śiro-mukham:
everywhere are his hands and feet and everywhere are his eyes, head
and mouth. (Śvetāśvatara Upaniṣad 3.16)

The verse describes how he can use his limbs interchangeably in
seeing (creating), protecting and creating universes.

However, he can also use his limbs spontaneously in the multitude of
his pastimes.

The cause of this particular quality of his form is explained: his form is filled with bliss and knowledge.