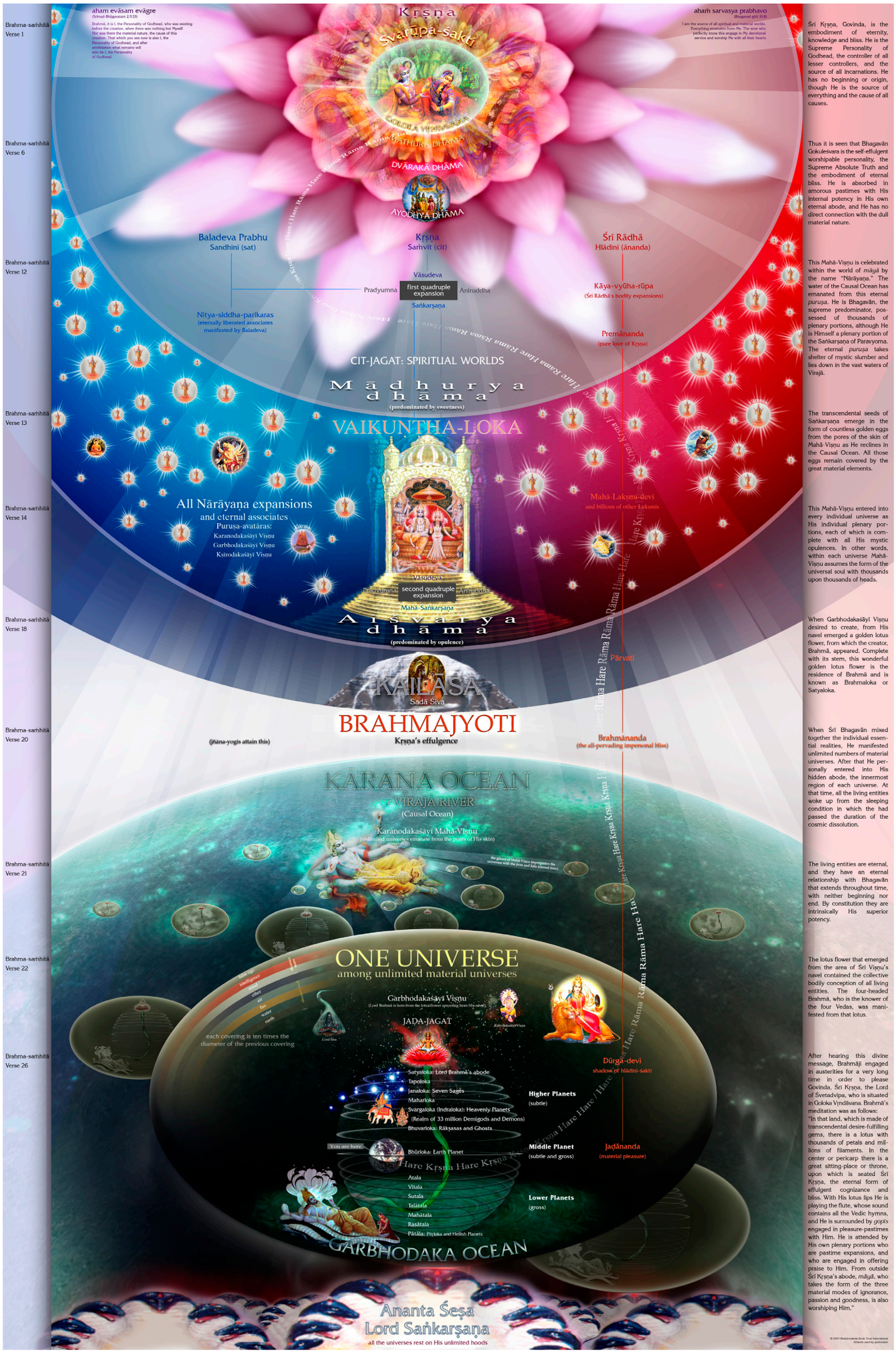

Brahma-saṁhitā Verse 1

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is the Supreme Personality of Godhead, the controller of all lesser controllers, and the source of all incarnations. He has no beginning or origin, though He is the source of everything and the cause of all causes.

Brahma-saṁhitā Verse 6

Thus it is seen that Bhagavān Gokuleśvara is the self-effulgent worshipable personality, the Supreme Absolute Truth and the embodiment of eternal bliss. He is absorbed in amorous pastimes with His internal potency in His own eternal abode, and He has no direct connection with the dull material nature.

Brahma-saṁhitā Verse 12

This Mahā-Viṣṇu is celebrated within the world of *māyā* by the name "Nārāyaṇa." The water of the Causal Ocean has emanated from this eternal *puruṣa*. He is Bhagavān, the supreme predominator, possessed of thousands of plenary portions, although He is Himself a plenary portion of the Saṅkarṣaṇa of Paravyoma. The eternal *puruṣa* takes shelter of mystic slumber and lies down in the vast waters of Virajā.

Brahma-saṁhitā Verse 13

The transcendental seeds of Saṅkarṣaṇa emerge in the form of countless golden eggs from the pores of the skin of Mahā-Viṣṇu as He reclines in the Causal Ocean. All those eggs remain covered by the great material elements.

Brahma-saṁhitā Verse 14

This Mahā-Viṣṇu entered into every individual universe as His individual plenary portions, each of which is complete with all His mystic opulences. In other words, within each universe Mahā-Viṣṇu assumes the form of the universal soul with thousands upon thousands of heads.

Brahma-saṁhitā Verse 18

When Garbhodakaśāyī Viṣṇu desired to create, from His navel emerged a golden lotus flower, from which the creator, Brahmā, appeared. Complete with its stem, this wonderful golden lotus flower is the residence of Brahmā and is known as Brahmaloka or Satyaloka.

Brahma-saṁhitā Verse 20

When Śrī Bhagavān mixed together the individual essential realities, He manifested unlimited numbers of material universes. After that He personally entered into His hidden abode, the innermost region of each universe. At that time, all the living entities woke up from the sleeping condition in which the had passed the duration of the cosmic dissolution.

Brahma-saṁhitā Verse 21

The living entities are eternal, and they have an eternal relationship with Bhagavān that extends throughout time, with neither beginning nor end. By constitution they are intrinsically His superior potency.

Brahma-saṁhitā Verse 22

The lotus flower that emerged from the area of Śrī Viṣṇu's navel contained the collective bodily conception of all living entities. The four-headed Brahmā, who is the knower of the four Vedas, was manifested from that lotus.

Brahma-saṁhitā Verse 26

After hearing this divine message, Brahmājī engaged in austerities for a very long time in order to please Govinda, Śrī Kṛṣṇa, the Lord of Śvetadvīpa, who is situated in Goloka Vṛndāvana. Brahmā's meditation was as follows:
"In that land, which is made of transcendental desire-fulfilling gems, there is a lotus with thousands of petals and millions of filaments. In the center or pericarp there is a great sitting-place or throne, upon which is seated Śrī Kṛṣṇa, the eternal form of effulgent cognizance and bliss. With His lotus lips He is playing the flute, whose sound contains all the Vedic hymns, and He is surrounded by gopīs engaged in pleasure-pastimes with Him. He is attended by His own plenary portions who are pastime expansions, and who are engaged in offering praise to Him. From outside Śrī Kṛṣṇa's abode, *māyā*, who takes the form of the three material modes of ignorance, passion and goodness, is also worshiping Him."

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