

head Himself, can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here this light is specifically mentioned as *vidyāt*, which is an order by the Lord to Brahmā. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord face to face. Not only Brahmā but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.”

Śrīla Śrīdhara Svāmī has commented that this verse describes darkness, the Lord’s power of illusion.

Bhāgavatam 2.9.35, *Catuḥ-śloki* Seed Verse Three

*yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham*

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

This verse, which hints at *prema-bhakti*, indirectly describes the *rahasyam*, the *Bhāgavatam*’s great secret. In *Bhāgavatam* 11.21.35, Śrī Kṛṣṇa tells Uddhava that the *Vedas* reveal truth in an esoteric, indirect fashion, and that He Himself is pleased by this mode of description. Thus Kṛṣṇa has also spoken to Brahmā the highest truth, but He has spoken it indirectly.

In *Bhāgavat-sandarbha*, *anuccheda* 95, Śrīla Jīva Gosvāmī describes how this verse speaks of *prema-bhakti*: Without pure love, one cannot actually give up *māyā*. Kṛṣṇa then explains the confidentiality of that pure love: “The universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.” As the principal elements of creation simultaneously remain outside created beings and still appear to have entered and are present

in them, so also I, even though I have not entered this universe, being situated in *Vaikuṅṭha*, appear to have entered and am present in the hearts of surrendered persons. Here the confidential essence is hinted at: pure loving devotion, which brings the Supreme Soul under control and causes Him to enter (and be active in) a soul's heart. So, the Lord says, I am manifest to My devotees inside (in the activity of their minds) and outside (in the activity of their senses) due to their possessing the *rahasya*. This confidential essence (*rahasya*) is self-luminating *prema-bhakti*, which is composed of pure ecstasy. Because of their possessing this, My devotees perform no other activity. Thus Śrī Brahmā has said, “O Nārada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.”

There might be contention against this explanation according to some other interpretation of the four-verse *Bhāgavatam*, Śrī Jīva says, but the actual purport of the verses is only found in this explanation.

Śrīla Prabhupāda quotes *Brahma-saṁhitā* (37)⁵ in his purport to show that Kṛṣṇa stays in the spiritual world: “I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies His ecstatic potency (*hlāḍini*). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.” He then quotes *Brahma-saṁhitā* (38) to explain how Kṛṣṇa enters the devotees' hearts: “I worship the primeval Lord, Govinda, who is always seen by the devotees whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotees.” These two verses form the purport to *Bhāgavatam* 2.9.35.

Śrīla Jīva Gosvāmi continues his discussion of this text in the same *anuccheda*: What is called *rahasya*, the greatest secret and most confidential essence—*prema-bhakti*—is the most rare thing. Ordinary matters of this world are meant to cover and divert the eyes of evil and uninterested people from this. It is like a *cintāmaṇi* gem hidden in a

⁵ Although Śrīla Prabhupāda uses a different translation of all the *Brahma-saṁhitā* verses quoted in this purport, I have chosen to use the translations as they appear in his purports to the *Caitanya-caritāmṛta*, because these alternate translations better illustrate the points being made here.