

All glories to Sri Guru and Sri Gauranga

**Brahma-gayatri –
The Ultimate Presentation**

by

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That worshipable plane of transcendental existence is known as *bhargo*. *Bhargo* means the supersubjective area, the area of the Supersoul. This is mentioned in the first verse of *Srimad Bhagavatam*: *dhamna svena sad nirasta-kuhakam satyam param dhimahi*. Srila Vyasadeva says that here he is going to deal with another world whose pristine glory is so great that by its own ray, all misconceptions are brushed aside. The subject is the soul, and its object is all these worlds of experience. And the super-subject is the venerable area which is superior to the subject, the soul, that is the supersubjective area. The word *bhargo* means "more subtle than the soul" and "holding a more important position than the soul". So this means the Supersoul, the Paramatma. In general, of course, the word *bhargo* ordinarily means light. Just as an x-ray can show us what the ordinary eye cannot see, *bhargo* is *svarup-sakti*—higher, more powerful light that can reveal the soul. And that energy—*bhargo*—belongs to whom? It belongs to *deva*. What is the meaning of the word *deva*? *Deva* means, "who is beautiful and playful," that is, Sri Krishna :reality the beautiful. He is not a non-differentiated substance, but is full of lila, pastimes. *Deva* means pastimes and beauty combined, and this means Krishna.

His domain is *bhargo*, brilliant, and it is *varenyam*, to be venerated by the jiva soul. What is the nature of that *svarup-sakti*? That is the *vaibhava*, the extension of Srimati Radharani. She holds the full service responsibility and the energy to serve Krishna. *Bhargo* is no less than the *vaibhava*, the extended body of Srimati Radharani which contains everything for the service of Krishna. *Bhargo* represents Mahabhava, the predominated moiety, and *Deva*, Krishna, is Rasaraja, the predominating moiety.

In the *gayatri-mantra*, we are requested, *bhargo devasya dhimahi*: "Come meditate." What sort of meditation is possible in that plane of dedication? Not abstract meditation, but service cultivation, *krsnanusilanam*. *Dhimahi* means to participate in the spontaneous flow, the current of devotion in Vrndavana. And what will be the result? (*dhiyo yo nah pracodayt*). The capacity of our cultivation will be increased. As we serve, a greater capacity and willingness to serve will be given to us in remuneration just as interest is added to capital in the bank. (*'dasa kari' vetana more deha prema-dhana*). In this way, our dedicating principle will be increased again and again. *Dhimahi* means *aradhana*, worship. It cannot but be explained in terms of *aradhana*, *puja*, *seva*—worship, adoration, loving service. "*Dhi*" is derived from the word *buddhi*, which generally means that which we cultivate with the help of our intelligence. But here, "*dhi*" is a reference to that venerable intelligence which descends into this plane to help

us cultivate service. So, *dhimahi* does not mean abstract meditation, but devotional service. This is the underlying meaning of the *gayatri-mantra*.

Gayatri, the song for deliverance, also means *sankirtana*. Kirtana is also sung, and it also improves us towards the highest goal. The *sankirtana* of Sri Chaitanya Mahaprabhu also reinstates us in our highest serving position. So *brahma-gayatri* in connection with Mahaprabhu comes to mean *krsna-kirtana*. Then it reaches Vrndavan and the flute-*kirtana*. And when we enter Vrndavan, we shall find that the sweet sound of Krishna's flute helps to engage all the Lord's servants in their respective duties. When the flute is sounded, the *gopis* and others are adjusted in their respective duties. At night, the *gopis*, hearing the sound of the flute, will run to the Yamuna thinking, "Oh, Krishna is there."

And when Yasoda hears the song of Krishna's flute, she thinks, "My son is there. He is coming home soon." In this way, the sound of the flute engages all the servants of the Lord in their respective positions and inspires them to be mindful of their service.

In my commentary on the *gayatri-mantra*, I have written, *dhir-aradhanam eva nanyad-iti-tad radha-padam dhimahi*: All other services are represented fully in Radhika. Like branches they are all part of Her. *Madhurya rasa* is the chief or *mukhya rasa*, the combination of all *rasas*. Srimati Radharani is Mahabhava—She represents the entire serving attitude.

The flute-song of Sri Krishna, expressed as the *gayatri-mantra*, is reminding us and engaging us in our service. And what is our service? Our service must be to surrender ourselves in the service of Srimati Radharani—to accept the suggestion of Radharani. The *gayatri-mantra* will excite us to be mindful about Srimati Radharani's lotus feet, to obey Her order. She is mainly representing the whole serving area. So to try to engage ourselves in Her service, under Her order—to accept Her direction and to obey Her—that is the service of Sri Radha. In this way, the meaning of the *gayatri-mantra* has been drawn to *radha-dasyam*, self-determination (*sva-rupena vyavasthitih*).

In the meantime, the partial representations in *vatsalya* and *sakhya rasa* are also part and parcel of the original mellow of conjugal love, *madhurya rasa*. The *vatsalya rasa* devotee will serve Nanda and Yasoda, the *sakhya rasa* devotee will serve Sridama and Sudhama, but ultimately, the whole system in one conception is included in Radharani.

Radha-dasyam, the service of Srimati Radharani is the ultimate meaning to be extracted from the *gayatri-mantra*. That is the supreme end of our life. It cannot but be so. *Srimad Bhagavatam* is the ultimate, or full-fledged, theism to be extracted from the Vedas, Upanishads, and so many other scriptures. All the revealed truth rises to its acme, to its highest position, in the conception given by *Srimad Bhagavatam*. And *Srimad Bhagavatam* teaches us that that highest realization, self-determination, is to be found in the service of Srimati Radharani, that under Her guidance we may serve Sri Krishna. We must directly put all our energy at Her disposal and devote ourselves to Her service. She actually knows how to serve Krishna. We aspire for a direct connection with Her service.

What is the meaning of the purport of *bhargo*? *Bhargo vai vrsabhanuja-atma-vibhava-ekaradhana-sri-puram*. *Bhanu* means the sun, or "who shows us by light." Radharani is the daughter of Vrsa "Bhanu". So I selected the word "*bhanu*". To represent Her personal extended self, I have given the word "*vaivbhava*". *Vaibhava* means "what comes out as resourcefulness" or "extended self". *Prabhava* is the central representation, and *vaibhava* is the outer extension. The very gist of *svarupa-sakti* is Srimati Radharani and the whole *svarup-*

sakti is Her extended self. The town of Her beautiful service, that is, the country, abode of Her beautiful service—the whole *svarup-sakti*. Just as rays of light extend from the sun, the whole internal potency is an extension of Mahabhava, Sri Radhika. She has developed Herself into such a beautiful area of brilliance, of internal energy, and thereby She serves Her Lord. All these necessary things have sprung from Her. To help Her in serving Her Lord, they all come out. When the entire internal energy is condensed in a concise form, it is Mahabhava, Radharani. And when Radharani wants to serve, She extends Herself in limitless different ways. And with some contribution from Baladeva and Yogamaya, the whole spiritual world, including Vrndavana, Mathura, and Vaikuntha, evolves to assist Srimati Radharani in the service of Sri Krishna.

In this way, I have drawn out *radha-dasyam* as the meaning of the *gayatri-mantra* and have tried to represent it in Sanskrit verse.