

Śrī Brahma-saṁhitā

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About Śrī Brahma-saṁhitā

From

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The word *sat* means the supreme cause of all things in existence.

Why?

This is proved by the statement *sad eva saumyedam agra asit*: what is called *sat* existed before everything. (*Chāndogya Upaniṣad* 6.2.1)

Also, if the two words *sattā* and *ānanda* had the same meaning, then one of the words would be redundant.

It would be like describing an object by repeating two words with the same meaning (like defining a *kadamba* tree as a *vṛkṣa* and *taru*).

In addition, that definition does not produce a relationship of an object being defined and its descriptive modifier.

It simply says “Brahman is Brahman (*sat*)” Therefore, arguing that the syllables *kṛṣ* and *ṇa*, which indicate existence and bliss, simply indicate the Supreme Brahman, is defeated.

The verse (kṛṣi-śabdaś ca sattārtho) naś cānanda-svarūpakah) sukha-
rūpo bhaved ātmā) bhāvānanda-mayatvataḥ can be further explained.

The first line indicates that Kṛṣṇa is full of bliss and endowed with the
power to attract or rule over all beings.

The second line means that since he is a blissful form attracting and
ruling all, the jīvas experience happiness (sukha-rūpo bhaved ātmā),
because of the bliss (ānanda-mayatvataḥ) arising from prema (bhāva).

Thus, it should be understood that the word *Kṛṣṇa* means “he who is greatest by form and qualities, since he is the personification of bliss and is the ruler and attractor of all beings.”

~~Etymological meaning of ॐ~~

He is conventionally known as the son of Devakī.



Explanation of how the conventional meaning of the etymological meaning is the same.

The ability of the son of Vasudeva to give bliss to all is seen in the *Vāsudevopaniṣad*: *devaké-nandano nikhilam ānandayat*: “The son of Devakī gives bliss to all.”

The author of *Nāma-kaumudī* defines Kṛṣṇa as param brahma: kṛṣṇa-śabdasya tamāla-śyāmāla-tviṣi śrī-yaśodā-stanandhaye para-brahmaṇi rūḍhiḥ:

“Kṛṣṇa indicates the Supreme Brahman, para-brahman, with the complexion of a dark tamāla tree who drank milk from the breast of Yaśodā.”

Thus Kṛṣṇa indicates he who is composed solely of bliss, who is unchanging and eternally perfect, and who is the son of Devakī.

The word should not be given another meaning (such as Kṛṣṇa means black). Bhaṭṭa says:

labdhātmikā satī rūḍhir bhaved yogāpahāriṇī |
kalpanīyā tu labhante nātmānam yoga-bādhataḥ ||

The conventional meaning of words overrides the etymological meaning. When the context indicates a contradiction to the etymological meaning, the etymological meaning cannot be applied.

Kṛṣṇa is para-brahman

Kṛṣṇa is also defined as *para-brahman* in the *Śrīmad-bhāgavatam*:

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sākṣād
gūḍhaṁ (param brahma manuṣya-liṅgam

You Pāṇḍavas (yūyam) are most fortunate in this world (nṛ-loke bata bhūri-bhāgā). Sages who purify the planets (lokaṁ punānā munayah) come and visit your houses (abhiyanti) because the Supreme Brahman (sākṣāt param brahma) personally resides in your houses (yeṣāṁ gṛhān āvasati) in a human form (gūḍhaṁ manuṣya-liṅgam). SB 7.10.48

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
(pūrṇam brahma sanātanam)

“How greatly fortunate (**aho bhāgyam aho bhāgyam**) are Nanda Mahārāja (**nanda**), the cowherd men (**gopa**), and all the other inhabitants of Vraja-bhūmi (**vraja-okasām**)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (**parama-ānandam**), the eternal (**sanātanam**) Supreme Brahman (**pūrṇam brahma**), has become their (**yat**) friend (**mitram**). SB

10.14.32

Similarly *Viṣṇu Purāṇa* says:

yatrāvātīrṇam kṛṣṇākhyam param brahma (narākṛti)

The Para Brahman in human form is called Kṛṣṇa. *Viṣṇu Purāṇa* 4.11.2

Gītā says:

brahmano hi pratiṣṭhāham

I am the basis of Brahman. BG 14.27

Gopala-tāpanī Upaniṣad says:

yo 'sau param brahma gopālah

The Supreme Brahman is the cowherd boy Kṛṣṇa.

The word *īśvara*

~~Now let us return the original text.~~

Since the word *īśvara* refers to Kṛṣṇa who has just been described,
īśvara here means “the ultimate controller of all things.”

This is included in the meaning of the word *kṛṣṇa* when we consider
another meaning of the word *kṛṣṇa* as given in *Gautamīya-tantra*:

athavā karṣayet sarvaṁ jagat sthāvara-jaṅgamam |
kāla-rūpeṇa bhagavān tenāyaṁ kṛṣṇa ucyate ||

The Lord (ayaṁ bhagavān) is called Kṛṣṇa (kṛṣṇa ucyate) because he overpowers (athavā karṣayet) all moving and non-moving entities (sarvaṁ sthāvara-jaṅgamam) in the universe (jagat) in his form of time (kāla-rūpeṇa).

Even the word for *kāla* (time) means “to control.”

In the Third Canto of *Śrīmad-Bhāgavatam* there is a complete description of this controlling aspect of Kṛṣṇa given by Uddhava.

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ |
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ ||

No one is equal to him or superior to him (asāmya atiśayah). He is master of the three energies and three Viṣṇus (svayaṁ tryadhīśaḥ). All his desires (samasta-kāmaḥ) are fulfilled (āpta) by Laksmī (lakṣmi) and his rulership over his devotees, pastimes and qualities (svārājya). His feet are praised (eḍita-pāda-pīṭhaḥ) by the sound by ten million crowns (kirīṭa-koṭi) of the devatās (cira-loka-pālaiḥ) offering respects while presenting gifts (balim haradbhiḥ). SB 3.2.21

The *Gītā* also says *idaṁ kṛtsnam ekāṁśena sthito jagat:*

“By one fragment of my power I am situated in this whole universe”
(BG 10.42) and *Gopāla-tāpanī Upaniṣad* says *eko vaśī sarvagaḥ kṛṣṇa*
īdyaḥ:

“The one Lord Kṛṣṇa, who controls all and pervades all, should be
worshipped.” (*Gopāla-tāpanī Upaniṣad* 1.19)