

**Śrī Brahma-saṁhitā**

**by Śrī Brahmaji**

*About Śrī Brahma-saṁhitā*

**From**

*Śrī Caitanya-caritāmṛta*

## TEXT 1

īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam ||1||

Kṛṣṇa (kṛṣṇaḥ) is the supreme controller (īśvaraḥ). He is the enjoyer of innumerable consorts (paramaḥ), and the possessor of an eternal (sat) form (vigrahaḥ) of knowledge (cit) and bliss (ānanda). Though, he is without origin (anādiḥ), he is the source of all other forms of God (ādiḥ), and is the cause of all causes (sarva-kāraṇa-kāraṇam). He is Govinda, the boy who cares for the cows (govindaḥ).

## The word *parama*

Because Kṛṣṇa is the controller of all, he is designated as *paramaḥ*.

Para → most excellent  
ma → Lakṣmī

→ Para → the Lord who possesses  
the most excellent śaktis  
in the form of Lakṣmīs.

The word *parama* means “the Lord who possesses the most excellent (*para*) śaktis in the form of Lakṣmīs (mā).” These śaktis are described  
in the *Bhāgavatam*:

gr̥heṣu tāsām anapāyy atarka-kṛn  
nirasta-sāmyātiśayeṣv avasthitaḥ  
reme ramābhir nija-kāma-sampluto  
yathetaro gār̥haka-medhikānś caran

The Lord, performer of the inconceivable (atarka-kṛt), constantly remained (anapāyy avasthitaḥ) in each of his queens' palaces (tāsām gr̥heṣu), which were unequaled and unexcelled by any other residence (nirasta-sāmya atiśayeṣu). There, although fully satisfied within himself (nija-kāma-samplutaḥ), he enjoyed (reme) with his pleasing wives (ramābhir), and like an ordinary husband (yathā itarah) he carried (caran) out his household duties (gār̥haka-medhikān). SB 10.59.43

nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ  
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ  
rāsotsave 'sya bhujā-danda-grhīta-kaṇṭha-  
labdhāśiṣām ya udagād vraja-vallabhīnām

“When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā (rāsotsave), the gopīs were embraced by the arms of the Lord (bhujā-danda-grhīta-kaṇṭha). This transcendental favor (ayam prasādaḥ) was never bestowed upon the goddess of fortune or other consorts in the spiritual world (na śriyah). Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets (na svar-yoṣitām), whose bodily luster and aroma resemble those of the lotus (nalina-gandha-rucām). And what to speak of worldly women who are very beautiful by mundane estimation (kuto anyāḥ)?” SB 10.47.60

tābhir vidhūta-śokābhir  
bhagavān acyuto vṛtaḥ  
vyarocatādhikam tāta  
puruṣaḥ śaktibhir yathā

Encircled (vṛtaḥ) by the gopīs (tābhir), who were now relieved of all distress (vidhūta-śokābhir), Lord Acyuta, the Supreme personality of Godhead (bhagavān acyutaḥ), shone forth splendidly (vyarocata adhikam). My dear King (tāta), Kṛṣṇa thus appeared like the Supersoul encircled by his spiritual potencies (puruṣaḥ śaktibhir yathā). SB 10.32.10

The *Brahma-saṁhitā* will also say later:

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ

In Goloka reside the beautiful young women (śriyaḥ kāntāḥ) and their lover (kāntaḥ), the supreme male (parama-puruṣaḥ).”



Gopāla-tāpanī Upaniṣad says:

kr̥ṣṇo vai paramam daivatam

Kṛṣṇa is the Lord endowed with many energies in the form of gopīs.”

④

The word ādi

Since Kṛṣṇa alone is paramam, endowed with such energies, he is called  
ādi (first). Bhāgavatam uses the word ādyah to describe Kṛṣṇa:

śrutvājitaṃ jarāsandhaṃ nr̥pater dhyāyato hariḥ |  
āhopāyaṃ taṃ evādyā uddhavo yaṃ uvāca ha ||

When King Yudhiṣṭhira (nr̥pateh) heard that (śrutvā) Jarāsandha remained undefeated (jarāsandhaṃ ajitaṃ), he set to pondering (dhyāyatah), and then the primeval Lord (ādyah), Hari (hariḥ), told him (āha taṃ) the means (upāyaṃ) Uddhava had described for defeating Jarāsandha (yaṃ uddhavaḥ uvāca ha). SB 10.72.15

Śrīdhara Svāmī explains in his commentary that the word ādyah  
hariḥ refers to Kṛṣṇa. In the Eleventh Canto also the quality of  
excellence (r̥ṣabhaṃ) is mentioned along with being first (ādya).

bhava-bhayam apahantum jñāna-vijñāna-sāram  
nigama-kṛd upajahre bhr̥ṅga-vad veda-sāram  
amṛtam udadhitaś cāpāyayad bhr̥tya-vargān  
puruṣam ṛṣabham ādyam kṛṣṇa-samjñam nato 'smi

Since he is the author of the Vedas (nigama-kṛd), like a bee (bhr̥ṅga-vad), the Lord has extracted (upajahre) the essence from the Vedas (veda-sāram) in order to destroy (apahantum) fear of material existence (bhava-bhayam). This essence of all knowledge and self-realization (jñāna-vijñāna-sāram) is nectar (amṛtam) extracted from the milk ocean (udadhitaś). He has made his devotees drink that nectar (āpāyayad bhr̥tya-vargān) and cheated the demons (ca). I offer my obeisances (nato 'smi) to that Supreme Lord (puruṣam), the original (ādyam) and greatest of all beings (ṛṣabham), Śrī Kṛṣṇa (kṛṣṇa-samjñam). SB 11.29.49

One should not think that being first or *ādi* means that Kṛṣṇa is simply a form that appears in the material world.

To make this clear the word *anādiḥ* is also used.

This indicates that a form appearing in the material world as Kṛṣṇa is an eternal form existing in the spiritual world.

After stating eko vaśī sarvagah kṛṣṇa īdyah, Gopāla-tāpanī Upaniṣad  
thus says nityo nityānām cetanas cetanānām:

“He is the chief eternal being and the chief conscious being.”