

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).

6

Sarva-kāraṇa-kāraṇam

ādi

Because of his status as first, he is called sarva-kāraṇa-kāraṇam, the cause of all causes.

He is the cause of even the creator of the material realm, the puruṣāvatāra.

Devakī says to Kṛṣṇa in the Tenth Canto of Śrīmad-Bhāgavatam.

yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ |
bhavanti kila viśvātmaṁs
taṁ tvādyāhaṁ gatim gatā ||

O Soul of all that be (viśva ātman), the creation, maintenance and destruction of the universe (viśva utpatti-laya-udayāḥ) are all carried out (bhavanti kila) by a fraction of an expansion of an expansion of your expansion, the puruṣāvatāra (yasya aṁśa aṁśa aṁśa-bhāgena). Today (adya) I have come to take shelter of you (tvāṁ ahaṁ gatim gatāḥ), the Supreme Lord (taṁ). SB 10.85.31

The commentary on this statement is as follows.

The expansion of Kṛṣṇa, the puruṣāvatāra, has an expansion in the form of māyā.

Māyā has an expansion in the form of the guṇas.

This is an explanation of the phrase (yasyaṁśṁśāṁśa)

Handwritten annotations in red ink:
- A circled 'P' is written above the first 'y' in the phrase.
- An arrow points from the word 'Puruṣāvatāra' to the first 'ś' in the phrase.
- An arrow points from the word '3 GUṆAS' to the second 'ś' in the phrase.
- An arrow points from the word 'māyā' to the third 'ś' in the phrase.

By one very small portion of the *guṇas* (*bhāgena*), the creation, maintenance and destruction of the universe take place.

Therefore “I surrender unto you (*tvā*).”

Similarly Brahmā in his prayers says:

nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākḥila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

Are You not (tvam na hi) the original Nārāyaṇa (nārāyaṇaḥ), O supreme controller (adhīśa), since You are the Soul (ātmā asi) of every embodied being (sarva-dehinām) and the eternal witness (sākṣī) of all created realms (akḥila-loka)? Indeed, Lord Nārāyaṇa (nārāyaṇaḥ) is Your expansion (aṅgam), and He is called Nārāyaṇa because He is the generating source (ayanāt) of the primeval water of the universe (nara-bhū-jala). He is real (satyaṁ), not a product (na eva) of Your (tava) illusory Māyā (māyā). SB 10.14.14

To explain the derivation of the word Nārāyaṇa, it is said:

narāj jātāni tattvāni
nārāṇīti vidur budhāḥ |
tasya tāny ayanam pūrvam
tena nārāyaṇaḥ smṛtaḥ ||

The elements of creation (tattvāni) that arise from the Lord (*nara*) (narād jātāni) are known (viduh) by wise (budhāḥ) as *nāra* (nārāṇīti). The shelter of these elements (tasya) which exists previous to them (tāny pūrvam) is called *ayana* (ayanam). Thus the puruṣa is known as Nārāyaṇa (tena nārāyaṇaḥ smṛtaḥ).

Thus Brahmā states that Nārāyaṇa is an expansion, and Kṛṣṇa is the source.

The *Gītā* also says *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat:*
“By one of my expansions, the *purusa*, I am firmly established in the universe.” (BG 10.42)

In this way, the etymological meaning of Kṛṣṇa has again been show to be true, since he is also the basis of Nārāyaṇa.