

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).

Vigrahaḥ 7

Even those who claim that the roots *krs* and *na* in the word Kṛṣṇa simply mean “supreme bliss”, and do not indicate a person, must give regard to the fact that he has inherent powers, made apparent by the descriptive words such as *īśvara* in the verse.

It would be inappropriate to attribute these qualities to some other object or person, since Kṛṣṇa is described as supreme in power (*īśvara*) and supreme as a cause (*sarva-kāraṇa-kāraṇam*).

But there is an objection.

The śruti also says:

ānando brahma iti | ko hy evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando
na syāt | ānandād īmāni bhūtāni jāyante |

Brahman is bliss (ānando brahma iti). Who could breathe without this
Brahman (kaḥ hy eva anyāt kaḥ prāṇyād), if this blissful Brahman
(yad eṣa ākāśa ānandah) were not present (na syāt)? From bliss
(ānandād) all entities (īmāni bhūtāni) are born (jāyante). *Taittirīya*
Upaniṣad 2.7.1,5

na tasya kāryam karaṇam ca vidyate
na tat-samaś cābhyadhikaś ca drśyate |
parāsyā śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca ||

He has no body and no senses (na tasya kāryam karaṇam ca vidyate).
No one is equal to him or higher (na tat-samaś cābhyadhikaś ca
drśyate). His supreme power is manifold (parā asya śaktir vividhaiva
śrūyate). His actions (kriyā) are naturally revealed (svābhāvikī) with
knowledge and strength (jñāna-bala). *Śvetāsvatara Upaniṣad*

An opponent may thus say, “Though you say that according to the etymology Kṛṣṇa means ‘He who attracts all, he who is the greatest and he who is bliss,’ from that definition itself he should actually be considered formless, for bliss cannot have a form, in view of the above quotations.”

That may be true, but the Lord, by being endowed with supreme śaktis (parama), possesses an extraordinary form full of eternal bliss.

Thus the verse states sac-cid-ānanda-vigraha. He is bliss, but also has a form which is eternity, knowledge and bliss.

In the Tenth Canto of Śrīmad-Bhāgavatam, Brahmā says:

tasmād idam jagad aśeṣam asat-svarūpaṁ
svapnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti

Therefore (tasmāt) this (idam) entire (aśeṣam) universe (jagat), which like a dream (svapna-ābham) is by nature unreal (asat-svarūpaṁ), nevertheless appears real, and thus it covers one's consciousness (asta-dhiṣaṇam) and assails one with repeated miseries (puru-duḥkha-duḥkham). This universe (api yat) appears (iva avabhāti) real (sat) because it is manifested by the potency of illusion (māyātaḥ) emanating (udyat) from You (tvayi eva), whose unlimited (anante) transcendental forms (tanau) are full of eternal (nitya) happiness (sukha) and knowledge (bodha). SB 10.14.22

Also the Gopāla-tāpanī and Hayaśīrṣa Upaniṣadas say sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kārmaṇe: I offer my respects unto Kṛṣṇa, with a form of eternity, knowledge and bliss, unafflicted by suffering.

Also, the one hundred and eight names of Kṛṣṇa mentioned in the Brahmāṇḍa Purāṇa describe Kṛṣṇa as nanda-vraja-janānandī sac-cid-ānanda-vigrahaḥ. He has a form of eternity, knowledge and bliss which gives joy to the people of Vraja.

Sad-vigrahah ⑧

Sac-cid-ānanda-vigraha means the following.

Sat-vigraha means that his form does not change.

In the Tenth Canto of Śrīmad-Bhāgavatam the devatās, headed by Brahmā, pray (using the word satya) repeatedly):

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam ṛta-satya-netram
satyātmakam tvām śaraṇam prapannāḥ

The demigods prayed: O Lord, You never deviate from Your vow (**satya-vratam**), which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone (**satya-param**). Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation (**tri-satyam**)—You are the Supreme Truth (**satyasya yonim**). Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites (**nihitam ca satye**). You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force (**satyasya satyam**). You are equal to everyone, and Your instructions apply for everyone, for all time (**ṛta-satya-netram**). You are the beginning of all truth (**satyātmakam**). Therefore, offering our obeisances, we surrender unto You. Kindly give us protection (**tvām śaraṇam prapannāḥ**). SB 10.2.26

Devakī says:

naṣṭe loke dvi-parārdhāvasāne mahā-bhūteṣv ādi-bhūtaṁ gateṣu
vyakte 'vyaktaṁ kāla-vegena yāte bhavān ekaḥ śiṣyate 'śeṣa-samjñah

After millions of years (**dvi-parārdhāvasāne**), at the time of cosmic annihilation (**naṣṭe loke**), when everything, manifested and unmanifested (**vyakte avyaktaṁ**), is annihilated by the force of time (**kāla-vegena yāte**), the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance (**mahā-bhūteṣv ādi-bhūtaṁ gateṣu**). At that time, You alone remain (**bhavān ekaḥ śiṣyate**), and You are known as Ananta Śeṣa-nāga (**aśeṣa-samjñah**). SB 10.3.25

martyo mṛtyu-vyāla-bhītaḥ palāyan
lokān sarvān nirbhayaṁ nādhyagacchat
tvat pādābjaṁ prāpya yadṛcchayādya
susthaḥ śete mṛtyur asmād apaiti

No one in this material world has become free from the four principles birth, death, old age and disease (mṛtyu-vyāla-bhītaḥ martyah nirbhayaṁ nādhyagacchat), even by fleeing to various planets (lokān sarvān palāyan). But now that You have appeared, My Lord, death is fleeing in fear of You (mṛtyur asmād apaiti), and the living entities, having obtained shelter at Your lotus feet by Your mercy (tvat pādābjaṁ prāpya adya yadṛcchayā), are sleeping in full mental peace (susthaḥ śete). SB 10.3.27

Brahmā also prays:

adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmadvayam śiṣyate

Have You not shown (**kim tvad na ādarśitam**) me (**mama**) today (**adya eva**) that both You Yourself and everything within this creation are manifestations of Your inconceivable potency (**te māyātvam**)? First (**prathamam**) You appeared alone (**ekah asi**), and then (**tataḥ**) You manifested Yourself as all (**samastāḥ**) of Vrndāvana's calves (**vatsāḥ**) and cowherd boys, Your friends (**vraja-suhṛt**). Next You appeared as an equal number of four-handed Viṣṇu forms (**tāvantaḥ catuḥ-bhujāḥ asi**), who were worshiped (**upāsītāḥ**) by all living beings (**tat akhilaiḥ**), including me (**sākam mayā**), and after that You appeared (**abhūḥ**) as an equal number (**tāvanti eva**) of complete universes (**jaganti**). Finally, You have now returned (**śiṣyate**) to Your unlimited form (**tat amitam**) as the Supreme Absolute Truth (**brahma**), one without a second (**advayam**). SB 10.14.18

As well, Gītā says brahmano hi pratiṣṭhāham: I am the basis of Brahman (which is eternal). (BG 14.27) and as well:

yasmāt kṣaram atīto 'ham akṣarād api cottamaḥ |
ato 'smi loke vede ca prathitaḥ puruṣottamaḥ ||

Because I am superior to the conditioned (yasmāt kṣaram atītaḥ aham) and liberated jīvas (akṣarād api ca uttamaḥ), I am celebrated (ataḥ prathitaḥ asmi) in the Vedas and the smṛtis (loke vede ca), as the Supreme Person (puruṣottamaḥ). BG 15.18

Gopāla-tāpanī says:

janma-jarābhyām bhinnah sthānur ayam acchedyo 'yam yo 'sau
saurye tiṣṭhati | yo 'sau goṣu tiṣṭhati, yo 'sau gāḥ pālayati, yo 'sau
gopeṣu tiṣṭhati govindān mṛtyur bibheti ||

He is unchanging (ayam sthānuh), free from birth and old age (janma-jarābhyām bhinnah). He who stays in Vṛndāvana (ayam yah asau saurye tiṣṭhati) is indivisible (acchedyah). Death fears Govinda (govindāt mṛtyur bibheti) who stays with the cows (yo 'sau goṣu tiṣṭhati), who protects the cows (yo 'sau gāḥ pālayati) and who resides with the cowherd people (yo 'sau gopeṣu tiṣṭhati).

Saurya comes from saurī, the Yamunā. The neighboring area,
Vṛndāvana, is called saurya.

Cid-vigraha ⑨

The statement: “Having a body of knowledge (cid-vigraha)”, means
that the form has the power to reveal itself to others, because it is self-
revealing (Self-revelation is the quality of knowledge).

~~It is not dependent on another object to reveal it.~~

Brahmā has stated the same in the Tenth Canto of *Śrīmad-Bhāgavatam*.

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayaṁ-jyotir ananta ādyaḥ
nityo 'kṣaro 'jasra-sukho nirañjanaḥ
pūrṇādvayo mukta upādhito 'mṛtaḥ

You (**tvam**) are the one (**ekah**) Supreme Soul (**ātmā**), the primeval (**purāṇaḥ**) Supreme Personality (**puruṣaḥ**), the Absolute Truth (**satyaḥ**)—self-manifested (**svayaṁ-jyotiḥ**), endless (**anantaḥ**) and beginningless (**ādyaḥ**). You are eternal (**nityaḥ**) and infallible (**akṣaraḥ**), perfect and complete (**pūrṇa**), without any rival (**advayaḥ**) and free (**mukta**) from all material designations (**upādhitaḥ**). Your happiness can never be obstructed (**ajasra-sukhaḥ**), nor have You any connection with material contamination (**nirañjanaḥ**). Indeed, You are the indestructible nectar of immortality (**amṛtaḥ**). SB 10.14.23

Gopāla-tāpanī (1.26) says:

yo brahmāṇam vidadhāti pūrvam
yo vidyāstasmai gopāyati sma kṛṣṇah |
taṁ ha daivamātmabuddhiprakāśam
mumukṣurvai śaraṇamanuvrajeta ||

Those desiring liberation (**mumukṣuh**) should take shelter (**śaraṇam anuvrajeta**) of Kṛṣṇa (**kṛṣṇah**), who reveals himself to others' perception (**taṁ ha daivam ātma buddhi prakāśam**), and who previously (**yah pūrvam**) created Brahmā (**brahmāṇam vidadhāti**) and protected (**yah gopāyati sma**) spiritual knowledge (**vidyā**) for him (**tasmai**).

na cakṣuṣā paśyati rūpam asya

One cannot see his form with the material eye. Śvetāsvatara Upaniṣad

yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vṛṇute tanuṁ svām ||

The Lord reveals his form to whomsoever he chooses. Muṇḍaka
Upaniṣad 3.2.4