

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).

10

Ānanda-vigrahah

Ānanda-vigraha means that Govinda is the abode of the purest, highest prema, complete with all its components.

This is made clear in the Tenth Canto of Śrīmad-Bhāgavatam as well:

brahman parodbhave kṛṣṇe
iyān premā katham bhavet
yo 'bhūta-pūrvas tokeṣu
svodbhaveṣv api kathyatām

O brāhmaṇa (**brahman**), how could (**katham**) the cowherd women have developed (**bhavet**) for Kṛṣṇa (**kṛṣṇe**), someone else's son (**para-udbhave**), such (**iyān**) unprecedented (**abhūta-pūrvah**) pure love (**premā**)-love they never felt even (**api**) for their own children (**yah sva-udbhaveṣu tokeṣu api**)? Please explain this (**kathyatām**). SB

10.14.49

Vasudeva says:

vidito 'si bhavān sāksāt
puruṣaḥ prakṛteḥ para
kevalānubhava-ānanda-
svarūpaḥ sarva-buddhi-dr̥k

My Lord, you are the Supreme Person (**bhavān sāksāt puruṣaḥ**), beyond material existence, and you are the Supersoul (**prakṛteḥ paraḥ**). Your purely blissful form can be perceived by transcendental knowledge (**sarva-buddhi-dr̥k**), by which you can be understood as the Supreme Personality of Godhead (**kevala-anubhava-ānanda-svarūpaḥ**). I now understand your position perfectly (**viditah asi**). SB 10.3.13

Śruti says:

ānandaṃ brahmano rūpaṃ

The form of the Brahman is bliss.

Since the form of eternity, knowledge and bliss of the Lord is perfect and intrinsic, that form is non-different from him.

Thus the words ātmā and vighraha may be used as synonyms.

It has been shown that the Lord, unlike the *jīva*, does not have a material body different from *ātmā* (*dehī*). Śukadeva says:

kr̥ṣṇam enam avehi tvam ātmānam akhilātmanām
jagad-dhitāya so 'py atra dehīvābhāti māyayā

You (**tvam**) should know (**avehi**) Kṛṣṇa (**enam kṛṣṇam**) to be the original Soul (**ātmānam**) of all living entities (**akhila-ātmanām**). For the benefit of the whole universe (**jagat-hitāya**), He has (**saḥ api**), out of His causeless mercy, appeared (**atra ābhāti**) as an ordinary human being (**dehī**). He has done this by the strength of His internal potency (**māyayā**). SB 10.14.55

Māyā in this verse means “mercy.”

The *Viśva-prakāśa* dictionary says *māyā dambhe kṛpāyām ca: māyā*
means pride and mercy.



Govinda

Since Kṛṣṇa eternally possesses the type of form just discussed, for the
purposes of absorbing himself in pastimes he sometimes appears as the
king of the Vṛṣṇis and sometimes as Govinda, the cowherd boy.

In the Twelfth Canto of Śrīmad-Bhāgavatam, Sūta explains:

śrī-kṛṣṇa-kṛṣṇa-sakha-vṛṣṇy-ṛṣabhāvani-dhruḡ-
rājanya-vaṁśa-dahanānapavargya-vīrya |
govinda gopa-vanitā-vraja-bhṛtya-gīta-
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān ||

O Kṛṣṇa (**śrī-kṛṣṇa**)! Of friend of Arjuna (**kṛṣṇa-sakha**)! Best of the Yādavas (**vṛṣṇy-ṛṣabha**)! Destroyer of the kings who harmed the earth (**avani-dhruḡ-rājanya-vaṁśa-dahanā**)! Lord of undiminished strength (**anapavarga-vīrya**)! Lord of all the cows (**govinda**)! O Lord who gives pleasure to the ears (**śravaṇa-maṅgala**) by the fame which purifies the universe (**tīrtha-śravaḥ**), which is sung (**gīta**) by Uddhava, the servant of the *gopīs* of Vraja (**vraja-gopa-vanitā-bhṛtya**)! O Lord, please protect your devotees (**pāhi bhṛtyān**). SB 12.11.25

Though Kṛṣṇa performs two types of pastimes (in Vṛndāvana and Dvārakā), the form as Govinda is the most worthy of worship, because Govinda is endowed with the most affectionate form, pastimes and associates.

Thus the Brahma-saṁhitā mentions the word Govinda to distinguish the Vṛndāvana Kṛṣṇa from the Dvārakā Kṛṣṇa.

This Govinda will later be praised in the verse starting with the words cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa.

Govinda, the Lord of the cows, should not be considered an inferior name, because after Surabhi bathed Kṛṣṇa for his victory over Indra, Indra gave him the name Govinda as an honor. (SB 10.27.23)

In the previous chapter of Śrīmad-Bhāgavatam, Śukadeva prayed *prīyāna indro gavām*: May the Lord of the cows be pleased with us.

If Kṛṣṇa is the shelter of all beings, and then is called the shelter of the cows, it indicates that Kṛṣṇa, as the Lord of the cows, is perfect in status.

Calling Kṛṣṇa Govinda—Lord of the cows—does not indicate a lesser being.

The *Go-sūkta* says:

gobhyo yajñāḥ pravartante gobhyo devāḥ samutthitāḥ |
gobhir vedāḥ samudgīrṇāḥ ṣaḍ-aṅga-padaka-kramāḥ ||

Sacrifices take place because of cows (gobhyo yajñāḥ pravartante).
The devatās appear because of cows (gobhyo devāḥ samutthitāḥ). The Vedas (vedāḥ) with their six aṅgas (ṣaḍ-aṅga-padaka-kramāḥ) appear (samudgīrṇāḥ) because of the cows (gobhih).

These cows have appeared on earth from the supreme planet of Goloka. In the *Gopāla-tāpanī Upaniṣad*, Brahmā himself states that he worships the Lord as Govinda:

govindam sac-cid-ānanda-vigraham vṛndāvana-sura-bhūruha-
talāsīnam satatam samarud-gaṇo 'ham toṣayāmi

I (aham) along with the Maruts (sa marud-gaṇah) satisfy Govinda (govindam toṣayāmi), the form of eternity, knowledge and bliss (sac-cid-ānanda-vigraham), who sits (āsīnam satatam) beneath (tala) a desire tree in Vṛndāvana (vṛndāvana-sura-bhūruha).

As well, in the Tenth Canto of *Śrīmad-Bhāgavatam* Brahmā prays
for attaining association with the Lord's form as the son of Nanda:

tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamānghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

“My greatest possible good fortune (tad bhūri-bhāgyam) would be to take any birth whatever (kim apy janma) in this forest of Gokula (iha gokule aṭavyām) and have my head bathed by the dust falling from the lotus feet of any of its residents (katamah aṅghri-rajo-'bhiṣekam). Their entire life and soul (yaj-jīvitam tu nikhilam) is the Supreme Personality of Godhead, Mukunda (bhagavan mukundah), the dust of whose lotus feet (yat-pada-rajah) is still being searched for in the Vedic mantras (adyāpi śruti-mṛgyam eva).” SB 10.14.34

Brahmā addresses the Lord as the son of the cowherd Nanda
(*paśupāṅgajāya*):

naumīdya te 'bhra-vapuse tadid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-visāna-venu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead (**īdya**), and therefore I offer my humble obeisances and prayers (**naumī**) just to please You (**te**). O son of the king of the cowherds (**paśu-pa-aṅga-jāya**), Your transcendental body (**vapuṣe**) is dark blue like a new cloud (**abhra**), Your garment (**ambarāya**) is brilliant (**lasat**) like lightning (**tadit**), and the beauty of Your face (**mukhāya**) is enhanced by Your guñjā earrings (**guñjā avataṁsa**) and the peacock feather on Your head (**pari-piccha**). Wearing garlands of various forest flowers and leaves (**vanya-sraje**), and equipped with a herding stick (**vetra**), a buffalo horn (**viśāṇa**) and a flute (**venu**), You stand beautifully (**lakṣma-śriye mṛdu-pade**) with a morsel of food in Your hand (**kavala**). SB 10.14.1

Therefore, other meanings for the word *govinda*, indicating various great powers, are not accepted.

The *Gautamīya-tantra*, in the description of the ten-syllable *mantra*, after reiterating that Kṛṣṇa is the Supreme Lord, since he is all-powerful, concludes that he is a cowherd boy also:

gopīti prakṛtiṁ vidyāj janas tattva-samūhakah |
anayor āśrayo vyāptyā kāraṇatvena ceśvarah |
sāndrānandaṁ param jyotir vallabhatvena kathyate ||
athavā gopī prakṛtir janas tad-amśa-maṇḍalam |
anayor vallabhaḥ proktaḥ svāmī kṛṣṇākhyā īśvarah ||
kārya-kāraṇayor īśaḥ śrutibhis tena gīyate ||
aneka-janma-siddhānām gopīnām patir eva vā |
nanda-nandana ity uktas trailokyānanda-varḍhanah ||

Those persons possessing truth know that (**vidyād**) *gopī* means *prakṛti* (**gopī iti prakṛtim**). *Jana* means the assembly of all the material elements (**tattva-samūhakaḥ janah**). The shelter of *prakṛti* and its elements (**anayor āśrayah**) is the Lord (**īśvaraḥ**), since he is the final cause and pervades everything (**vyāptyā kāraṇatvena**). Or, *gopī* can mean the spiritual *prakṛti* (**gopīti prakṛtim vidyād**), and *jana* can mean the assembly of secondary forms of the Lord (**tattva-samūhakaḥ janah**). The Lord (*īśvara*) known as Kṛṣṇa is called *vallabha*, the master of Lakṣmī and the other forms of God. *Vallabha* means the supreme light, condensed bliss. The word *gopī* means *prakṛti* (**athavā gopī prakṛtir**), the energy of the Lord called *māyā* which is the material cause of the universe. The word *jana* means *tattva-samūhaka*, the elements starting with *mahat-tattva* (**janah tattva-samūhakaḥ**). The shelter of both is the Supreme Lord (**anayoh svāmī kṛṣṇākhyā īśvaraḥ**), the Supreme Light composed of condensed bliss (**sāndrānandaṁ param jyotih**). This is the meaning of *Vallabha* (**vallabhatvena kathyate**). The Lord of cause (*prakṛti*) and effect (elements) (**kārya-kāraṇayor īśaḥ**) is thus glorified by the śrutis in this mantra (**śrutibhis tena gīyate**). Another meaning is that (**vā**) Kṛṣṇa is the master of many cowherd women (**gopīnām patir eva**) who achieved perfection after many births (**aneka-janma-siddhānām**). He who is the son of Nanda, Nanda-nandana (**nanda-nandana ity uktah**), increases the bliss of the three worlds (**trailokyānanda-vardhanaḥ**) (*Three meanings of the mantra are given: Kṛṣṇa as impersonal Brahman, as majestic in Goloka, and as intimate in Gokula*)

The reasons for his being called *īśvara*, the possessor of all powers, are two: he pervades everything as effect (*kārya*) and he is the ultimate cause (*kāraṇa*).

②

Prakṛti also refers to the *śakti* of the Lord called Mahā-lakṣmī, who appears in Vaikuṅṭha.

She is beyond *māyā* and arises from the Lord's *svarūpa*.

Aṁśa-maṇḍalam refers to the forms of Saṅkarsaṇa and others. *Aneka-janma-siddhānām* means “after endless births in the material world.”

This does not mean that the *gopīs* are all *sādhana-siddhas*, but that they, like *Kṛṣṇa*, appear countless times to perform pastimes with him in the material world.

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Thus the *Gītā* says *bahūni me vyatītāni janmāni tava cārjuna*: O Arjuna, you and I have passed many births in this world. (BG 4.5)

Though *Kṛṣṇa* is eternal, Garga has also agreed that *Kṛṣṇa* is the son of Nanda.

Though he says the following it can be explained logically that he is actually Nanda's son.

prāg ayam vasudevasya kvacij jātas tavātmajah
vāsudeva iti śrīmān abhijñāḥ sampracakṣate

For many reasons, this beautiful son of yours (ayam tava śrīmān
ātmajah) sometimes appeared previously (prāg kvacij jātaḥ) as the
son of Vasudeva (vasudevasya). Therefore, those who are learned
(abhijñāḥ) sometimes call this child Vāsudeva (vāsudeva iti
sampracakṣate). SB 10.8.14

He appeared to be the son of Vasudeva because he appeared in Vasudeva's mind: *āviveśāṁśa-bhāgena mana ānakadundubheḥ*: he entered the mind of Vasudeva in partial form. (SB 10.2.16)

Dadhāra sarvātmakam ātma-bhūtam kāṣṭhā yathānanda-karam manastau: Devakī became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon. (SB 10.2.18)

But simultaneously he appeared to Nanda in Vraja.

This point is supported by many scriptures.

Though he made an appearance to Vasudeva, he also appears as the son of Nanda (*ātmaja*).

Nanda and Yaśodā's pure, great *prema* for him, filled with parental affection, is most appropriate.

Similarly, though Varāha appeared to take birth from the nostril of Brahmā, simultaneously he appeared on Varāha-loka, though this was not seen by the common people.

Pure *prema* belongs to Nanda, and is obstructed in Vasudeva, because Vasudeva's love is mixed with knowledge that Kṛṣṇa is the Lord.

Thus it is correct when Garga says that Kṛṣṇa, though the son of Nanda (*ātmajah*), is also the son of Vasudeva. Śukadeva has also confirms that Kṛṣṇa is the son of Nanda:

nāyam sukhāpo bhagavān dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha

The Supreme Personality of Godhead, Kṛṣṇa (**ayam bhagavān**), the son of mother Yaśodā (**gopikā-sutaḥ**), is accessible (**sukha āpah**) to devotees engaged in spontaneous loving service (**bhaktimatām**), but He is not as easily accessible (**na yathā**) to mental speculators (**jñāninām**), to those striving for self-realization by severe austerities and penances (**ātma-bhūtānām**), or to those who consider the body the same as the self (**dehinām**).

SB 10.9.21

The knowers of *āgama* confirm this by saying:

sakala-loka-maṅgalo nanda-gopa-tanayo devata

Kṛṣṇa, the son of Nanda, is auspiciousness for the whole world.
Gautamīya-tantra

In describing the ten-syllable mantra, this fact was also acknowledged
(*nanda-nandana ity uktas trailokyānanda-varḍhanaù*).

One should also see the commentary of *Vaiṣṇava-toṣaṇī* on the verse
nandas tv ātmaja utpannah (SB 10.5.1)

TEXT 2

Gokula → sweet Vrindāvana
Gdoka → Aīśvaya Gdoka

sahasra-patra-kamalam
gokulākhyam mahat padam |
tat-karnikāram tad-dhāma
tad-anantāmśa-sambhavam ||2||

The dhāma of Kṛṣṇa (tad-dhāma) called Gokula (gokulākhyam) is the supreme abode (mahat padam). It is the center (pericarp) (tat-karnikāram) of a lotus with a thousand petals (sahasra-patra-kamalam) and it is sustained (sambhavam) by a portion (amśa) of the spiritual energy of Baladeva (tad) called Ananta (ananta).

This verse presents the eternal *dhāma* suitable for the form of Govinda.

There is a lotus with a thousand petals.

This lotus should be understood to be made of *cintāmani*, since it will later be explained that the earth there is made of *cintāmani* (*bhūmiś cintāmaṇi-gaṇamayī*).

It is the most excellent place (*mahat-padam*). *Mahat-padam* can also mean that this is the place of the majestic form of Kṛṣṇa, *Mahā-vaikunṭha*.

However, because of the fear that there are too many meanings, the meaning is made specific by adding the phrase gokulākhyam (it is called Gokula). (Thus mahat padam does not mean Mahā-vaikunṭha.)

By applying the principle that the conventional meaning overrides the literal meaning, the conventional meaning of gokula (literally, “a cowshed”) is, “the spiritual living place of the cowherd people of Vraja.”

In the same sense it is said in the Tenth Canto of Śrīmad-Bhāgavatam, bhāgavān gokuleśvaraḥ: “He is the Lord of Gokula, the cowherd village.”

The word will be used with this sense later in *Brahmā-saṁhitā*.

This *dhāma* is also called *vana-vaikuntha* in the scriptures
(*Kṛṣṇopaniṣad 9*).

This place of Kṛṣṇa may be called “great” (*mahat padam*) because it has
a huge palace (*mahāntaḥpuram*) suitable for living with many others--
with Nanda, Yaśodā and other devotees.

That Kṛṣṇa lives together with them will be shown later.

The nature of this *dhāma* is then explained.

It exists eternally (*sambhavam*) as a purely spiritual, self-effulgent portion of Baladeva called Ananta (*anantāṁśa*).

This is also understood from the Vaiṣṇava scriptures (*tantra*). Or the phrase can mean “it is the dwelling place (*sambhava*) of Baladeva, whose portion is Ananta (*ananto ’ṁśa*).”