

Śrī Brahma-saṁhitā

by Śrī Brahmaji

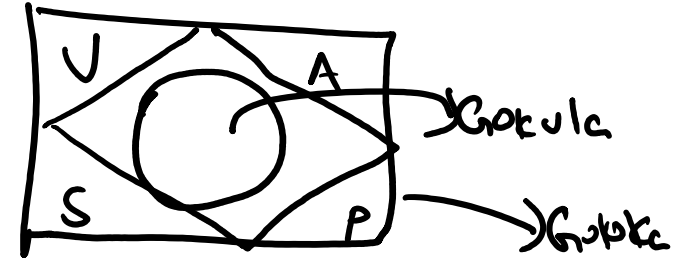
*About Śrī Brahma-saṁhitā*

**From**

*Śrī Caitanya-caritāmṛta*

Definition  
of Gokula Subahing  
Gokula

## TEXT 5



catur-asram tat-paritah svetadvipākhyam adbhutam |  
catur-asram catur-mūrteś catur-dhāma catus-kṛtam ||  
caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam |  
sūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api ||  
aṣṭabhir nidhibhir juṣṭam aṣṭabhiḥ siddhibhis tathā  
manu-rūpaiś ca daśabhir dik-pālaiḥ parito vṛtam ||  
śyāmair gauraiś ca raktaiś ca śuklaiś ca pārṣadarṣabhaiḥ  
śobhitam śaktibhis tābhir adbhutābhiḥ samantataḥ ||5||

The Second Canto also equates Brahma-loka with the spiritual world:  
*müirdhabhiù satya-lokas tu brahma-lokaù sanätanaù:* Satya-loka, the  
topmost planetary system, is situated on the head of the form; the  
spiritual planet Brahma-loka, however, is eternal. (SB 2.5.39)

The commentary also says that this Brahma-loka is eternal Vaikuntha,  
and is neither created nor within the material realm.

Śruti says *eṣa brahman-lokah eṣa ātma-lokah:* Brahma-loka is the planet  
of the Supreme Soul.

This Brahma-loka is served by the *brahmarṣis* and others.

However, Brahma here means the Vedas, who are Brahman incarnate.  
*Rṣis* refers to those sages such as Nārada.

*Gaṇa* refers to Garuḍa, Viśvakṣena and other servants of the Lord.

This Brahma-loka is served by the Vedas, the sages such as Nārada and  
devotees like Garuḍa.

Since they take shelter of that place, they can go there.

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*Soma* means *sā umā*, he who resides with Umā or Parvati.

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In other words *soma* means Śiva.

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*Soma-gatiḥ* means that *vaikuṅṭha (tatra)* is the goal of Śiva.

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sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān  
viriñcatām eti tataḥ param hi mām |  
avyākṛtam bhāgavato 'tha vaiṣṇavam  
padam yathāham vibudhāḥ kalātyaye ||

A person fixed in dharma (sva-dharma-niṣṭhaḥ pumān) attains the post of Brahmā (viriñcatām eti) after a hundred births (śata-janmabhiḥ), and by more pious acts than that a person attains me, Śiva (tataḥ param hi mām). But the devotee (bhāgavataḥ) attains the abode of Vaikuṅṭha (vaiṣṇavam padam) beyond the material world (avyākṛtam) after leaving the body (kalātyaye). Similarly I in another form reside there (yathā aham), and the devatās who are qualified go there (vibudhāḥ) after destroying their subtle bodies (kalātyaye). SB 4.24.29

Though *soma* should be inflexed in the genitive as are the words following (*jyotisām and mahātmanām*) for metrical reasons, *soma* is simply compounded with *gati* without inflexion.

The word *gati* should be supplied for the words following as well (*jyotiṣām and mahātmanām*).

*Jyoti* refers to Brahman and thus *jyotiṣām* refers to persons merged in Brahman -- the liberated souls. However all souls are not of this type.



The great souls who worship the Lord with interest even after liberation such as the Kumāras are called mahātmanām.

muktānām api siddhānām nārāyaṇa-parāyaṇaḥ  
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune ||

O great sage (mahā-mune)! Greater than those who are jīvanmukta and greater than those who attain liberation (muktānām api siddhānām) is the devotee of Lord Nārāyaṇa (nārāyaṇa-parāyaṇaḥ). Such a devotee, who is in śānta or other rasas (praśāntātmā), is very rare (su-durlabhaḥ), even among ten million people (koṭiṣv api). SB 6.14.5

yoginām api sarveṣām madgatenāntarātmanā |  
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ||

But I consider (**me mataḥ**) he who worships Me with faith (**yah śraddhāvān mām bhajate**), with mind attached to Me (**mad-gatena antar-ātmanā**), to be greater than all types of yogīs (**yoginām api sarveṣām yukta tamah**). BG 6.47

Among the liberated souls the devotees are considered to be the best.

Thus Vaikuṅṭha is the goal of Śiva, the liberated souls and the devotees.

Above this (*tasya upari*) is the planet of the cows or Goloka.

Eternal associates of the Lord, who are fully accomplished (*sādhyāḥ*) and who are the ideal forms of the *devatās* and basis for the *devatās* of the material world, and who take the role of protectors, protect Goloka.

The *R̥g Veda* uses the words *sādhyā* in the same way:

te ha nākaṁ mahimānaḥ sacantaḥ yatra pūrve sādhyāḥ santi devāḥ

These great souls, eternally accomplished beings, reside in the spiritual realm.

Padma Purāṇa, Uttara-khaṇḍa says:

perfectes devotees

tatra pūrve ye ca sādhyā viśve devāḥ sanātanāḥ |  
te ha nākaṁ mahimānaḥ sacantaḥ śubha-darśanāḥ ||

Those who are accomplished from the past (pūrve ye ca sādhyā), the  
eternal associates (viśve devāḥ sanātanāḥ), with glorious appearance  
(śubha-darśanāḥ), reside in that abode (tatra nākaṁ sacantaḥ).

Or the meaning can be as follows.

Brahmā prays: tad bhūri-bhāgya iha janma kim apy atavyām yad  
gokule 'pi: my greatest possible good fortune would be to take any birth  
whatever in this forest of Gokula. SB 10.14.34

Thus when the greatest devotees achieve perfection, they attain  
bodies of gopīs and gopas. In these perfected forms (sādhyā) they  
maintain Goloka.

Goloka has been established as the highest place by some  
descriptive terms.

That place (sa) is all-pervading.

Like Nārāyaṇa, that place spreads itself into all objects of the material and spiritual worlds.

Some who follow the process of *krama-mukti* (*This refers to the process of gradual liberation achieved by practitioners of yoga-miśra-bhakti. They go to Dhruva-loka and Brahma-loka and then get liberated*) attain that realization of the all-pervading *dhāma*.

It is like the vision of Vaikuṅṭha seen by Brahmā while sitting on his lotus in the material world which is described in the Second Canto.

It was also seen by the inhabitants of Vraja (as described above after they were submerged in Akrūra-tīrtha.)

This Goloka is described as mahān or great, because it is non-different from the form of the Lord, for the śruti equates the word mahān with the Lord. Mahāntam vibhum ātmānam: the Lord, the soul, is great. (Kaṭha Upaniṣad 2.22)



It is great because the Lord is great. Mahākāśa refers to the Brahman as well, since this is shown logically in the Vedānta-sūtra: ākāśas tal-liṅgād: the word ākāśa denotes Brahman, because of indications in the text. (Vedānta-sūtra 1.1.22)

This place is attained after realizing the form of Brahman (mahākāśa-gataḥ), just as Ajāmila attained Vaikuṅṭha after realizing ātmā or Brahman.

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However, higher than Goloka is your place (*tava gatiḥ*).

This refers to the place where Govinda plays.

This place is not ordinary but *tapomayī*.

In this context *tapa* means unimpeded power.

In the *Sahasra-nāma-bhāṣya* it is also said *paramam yo mahat tapah*:  
the Lord is supreme, great and full of power (*tapa*).

Śruti says: sa tapo 'tapyata: the Lord being heat, gives off heat. (*Bṛhad-āraṇyaka Upaniṣad 2.6*)

Thus *tapa* refers to the Lord according to the śruti. It means that he reveals great power, and thus his abode reveals great power.

Next it is stated the even persons like Brahmā cannot understand this place: *yām na vidmo vayam* (which I do not understand).

Next he explains that the place called Gokula is the essence of all things.

One can attain Svarga by sense control and one can attain <sup>Vaikunṭha</sup> Brahma-loka or Vaikuṅṭha of the *prema-bhaktas* having ~~controlled minds~~ (*yuktānām*) by concentrating the mind on Viṣṇu (*tapasi*) with the intention of attaining Brahma-loka (*brāhmye*).

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Brahma-loka refers again to Vaikuṅṭha and *tapa* refers to using the mind for the śruti says *jñāna-mayaṁ tapah: tapah* is filled with knowledge. (*Muṇḍaka Upaniṣad* 1.1.9)

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This Brahma-loka is beyond *prakṛti* (*parā*).

Bhāgavatam explains that Kṛṣṇa frees the cows and all beings from the heat of the day: mocayan vraja-gavām dina-tāpam (SB 10.35.25)

Thus nighnatopadravān gavām (this place destroys all harm to the cows) means that the place by its very nature destroys all problems for all the inhabitants of Vraja, because it is controlled by the actions of persons dedicated to serving there with suitable mood.

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This place is difficult to attain because of the rarity of this type of mood.

Having described Goloka, the verse then describes that Gokula is  
different from Goloka.

This place, Gokula is protected by you (*tvayā dhṛtaḥ*).

For example you lifted up Govardhana to protect it.

This place is also described in the Vedas.

tām vām vāstūny uśmasi gamadhyai yatra gāvo bhūri-śṛṅgā ayāsaḥ |  
atrāha tad urugāyasya vṛṣṇaḥ paramam padam avabhāti bhūri ||

We desire to attain the places where Kṛṣṇa and Balarāma perform  
pastimes. In that place the cows, endowed with great qualities, have  
large horns. In that place it is said that the supreme house of the Lord  
shines brilliantly. R̥g Veda 1.154.6

We desire to attain (*gamadhyai uśmasi*) the places of pastimes (*vāstūni*) of Kṛṣṇa and Balarāma (*vām*).

What is the nature of these places?

In these places (*yatra*) there are cows with large horns (*bhūri-śṛṅgā*), and with many magnificent qualities (*ayāsaḥ*).

*Bhūri* in the *Upaniṣads* means “great” rather than “many” or it can mean “having many auspicious qualities.”



Amara-koṣa says ayah śubhavaḥo vidhiḥ: ayah means having auspiciousness or fate.

As in the word devāsa, ayāsa is a combination of aya (good fortune) and the suffix asa.

In that place (atra), famous as Goloka, they say that the supreme abode (paramam padam) of the Lord (urugāyasya) who fulfills all desires (vṛṣṇaḥ) shines profusely (bhūri).

In the *Mādhyandinī* branch of the *Yajur Veda* it is said *dāmāni uśmasi*: we desire the Lord's abodes.

Another version has *viṣṇoḥ* instead of *vṛṣṇaḥ*.

Further definition  
of Goloka

→ glorification or

both Goloka & Govinda (its controller)

TEXT 6

↓  
Why?

↓  
BOS of its non-difference.

evam jyotir-mayo devah sad-ānandaṁ parāt parah |  
ātmārāmasya tasyāsti prakṛtyā na samāgamaḥ ||6||

Goloka (evam devah) is self-revealing (jyotir-mayah), full of eternity  
and bliss (sad-ānandaṁ), and superior to anything else (parāt parah).  
It is the place for those who have no material interests (ātmārāmasya),  
and it has no contact (tasya na samāgamaḥ asti) with the material  
world (prakṛtyā).

Now we return to explaining the main text.

Just as one *puruṣa* is glorified as the Lord and universe in the *Puruṣa-sūkta* and other verses, with the conception that the universe and the Paramātmā dwelling within are non-different, so the Lord and Goloka are simultaneously glorified as one by seeing Goloka and its controller as non-different.

The word *deva* refers both to Goloka as well as its controller Govinda.

*Sadānandam* is the *svarūpa* or essence of Goloka.

Thus, this place is full of eternity and bliss, like Govinda.

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It is in the neuter gender to conform with the śruti statement vijñānam ānandam brahma: Brahman is knowledge and bliss. (Bṛhad-āraṇyaka Upaniṣad 3.9.28)

It is the place for those who are indifferent to all things except Govinda (ātmārāmasya).

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It has no contact with the material world (prakṛtyā na samāgamah).

pravartate yatra rajas tamas tayoh  
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ

In Vaikunṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvaṁ ca tayoh miśraṁ**). There is no influence of time (**na ca kāla-vikramaḥ**). There is no influence of māyā at all (**na yatra māyā**), what to speak of its products such as material elements (**kim uta apare**). In Vaikunṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshippable by the devas, asuras and devotees (**sura asura arcitāḥ**). SB 2.9.10

## TEXT 7

The Lord is never  
separated from His IE  
AS Puruṣa → He enjoys with  
His IE ↓  
& the universes ↓ He desires to create  
He releases the

māyayā ramamāṇasya

na viyogah tayā saha |

ātmanā ramayā reme

tyakta-kālam sisṛkṣayā ||7||

The Lord as enjoyer (ramamāṇasya) is never separated (na viyogah) from his internal energy (māyayā). As the puruṣa, he enjoys (ātmanā reme) with his internal energy (tayā ramayā saha) and when desiring to create the universes he releases his energy of time (tyakta-kālam) to carry out the creation (sisṛkṣayā).

*puruṣāvatāra*  
This verse shows that the Lord in his *purusa* portion as the soul of the material universe does not share the material world's qualities, for even after final dissolution of the material universes, this *puruṣa* remains.

That the *puruṣa* involved in creation is an expansion of Kṛṣṇa is stated in *Bhāgavatam*:





If so, then he cannot be considered the Lord.

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The next line answers.

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He attains enjoyment only with his *svarūpa-śakti*, *Ramā*, his internal potency (*ātmanā ramayā*).

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Only the *jīvas* under the influence of the material world are involved with *māyā*.

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The internal potency is described by Brahmā in the Third Canto:

eṣa prapanna-varado ramayātma-śaktyā  
yad yat kariṣyati grhīta-guṇāvatārah  
tasmin sva-vikramam idaṁ sṛjato 'pi ceto  
yuñjīta karma-śamalaṁ ca yathā vijahyām

When I create this universe (**idaṁ sṛjatah**) endowed with his power (**sva-vikramam**), may the Lord, who benedicts the surrendered souls (**prapanna-varadah**) and manifests attractive qualities (**ramayā**) when he appears in this world (**grhīta-guṇāvatārah**) by his internal energy (**ātma-śaktyā**), engage my mind (**cetaḥ yuñjīta**) in his pastimes (**tasmin**) which he performs (**yad yat kariṣyati**), so that (**yathā**) I can avoid (**vijahyām**) the sins involved in creating (**karma-śamalaṁ**). SB 3.9.23

Arjuna also describes the Lord's spiritual energy:

Satya  
Sankalpa

tvam ādyaḥ puruṣaḥ sāksād īśvaraḥ prakṛteḥ paraḥ |  
māyām vyudasya cit-chaktyā kaivalye sthita ātmani ||

You are the original Lord (tvam ādyaḥ puruṣaḥ sāksād), the controller (īśvaraḥ), beyond material energy (prakṛteḥ paraḥ). You are situated in your spiritual form (ātmani sthitaḥ), being one with your spiritual energy (cit-śaktyā kaivalye), and separate from the material energy (māyām vyudasya). SB 1.7.23

But how can the creation of the material universe take place without the influence of the Lord?

It takes place simply by the Lord's desire to create (*sisṛkṣayā*).

And thus, the Lord discharges time in order to create the universe (*tyakta-kālam*).

Due to the Lord manifesting this desire and the subsequent discharge of time, the universe is created, but he remains enjoying with *Ramā*

Tyakta-kālah (a phrase modifying the Lord) can be substituted for tyakta-kālam (an adverbial phrase modifier) for easier grammatical understanding.

The meaning would be “The Lord, with a desire to create the universes, having discharged his time energy, enjoys with this internal energy.”

Thus the material world makes its appearance only by the influence of the Lord’s time energy, as illustrated in the following verses.

prabhāvaṁ pauruṣaṁ prāhuḥ  
kālam eke yato bhayam  
ahaṅkāra-vimūḍhasya  
kartuḥ prakṛtim īyusaḥ ||

Time is said to be the Lord's power (kālam prāhuḥ pauruṣaṁ prabhāvaṁ), by which fear arises in the jīva (yato bhayam kartuḥ), having contacted prakṛti (prakṛtim īyusaḥ) and being bewildered by ego (ahaṅkāra-vimūḍhasya). SB 3.26.16

kāla-vṛtṭyā tu māyāyām  
guṇa-mayyām adhokṣajah  
puruṣeṇātma-bhūtena  
vīryam ādhatta vīryavān ||

Bhagavān, lord of Mahā-vaikuṅṭha (**adhokṣajah**), in his svāmīśa expansion as the puruṣa (**ātma-bhūtena puruṣeṇa**), full of potency (**vīryavān**), at a certain moment of time (**kāla-vṛtṭyā**), placed the jīvas into māyā (**vīryam ādhatta māyāyām**) which became agitated by the guṇas (**guṇa-mayyām**). SB-5.26