

Śrī Brahma-saṁhitā

by Śrī Brahmaji

About Śrī Brahma-saṁhitā

From

Śrī Caitanya-caritāmṛta

TEXT 8

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2 estive

niyatih sā ramā devi tat-priyā tad-vaśam tadā
tal-liṅgam bhagavān śambhur jyoti-rūpaḥ sanātanah |
yā yonih sāparā śaktih kāmo bījam mahad dhareh ||8||

Ramā (sā ramā), under the control of the Lord (niyatih), is self-manifesting (devi) and dear to the Lord (tat-priyā). The Lord's eternal form (sanātanah) called Śambhu (bhagavān śambhuh), whose body is consciousness (jyoti-rūpaḥ), is represented figuratively by the liṅgam (tal-liṅgam), and the inferior energy (a portion of Ramā) (yā aparā śaktih) is represented by the yonih. Śambhu develops the desire to see māyā (sā kāmah) for creating the universes (hareh) and mahat-tattva (the transformation of prakṛti after being injected with the jīvas) (mahad) then appears as the seed of creation (tadā bījam).

Who is Ramā?

This verse answers with the first line.

She who is controlled by (*niyatih*) the Lord is called Ramā.

She is the Lord's *śakti* arising from his *svarūpa*, and is thus self-
manifesting or shining—non-material (*devi*).

The Twelfth Canto says:

anapāyiniḥ bhagavatī śrīḥ sāksād ātmano hareḥ

The goddess of fortune, Śrī (śrīḥ), who never leaves the Lord's side (bhagavatī anapāyiniḥ), appears with him in this world as the representation of his internal potency (sāksād ātmano hareḥ). SB 12.11.20

The commentary of Śrīdhara Svāmī gives the following explanation.

Anapāyinī hareh śaktih means that the energy of the Lord is inseparable from him (anapāyinī) because it is directly his part (sākṣād ātmanah).

Because it is a spiritual form belonging the Lord's svarūpa, it is considered non-different from him.

The word sākṣāt (directly, in person) is used to distinguish this energy from the inferior māyā which is described as follows:

vilajjamānaya yasya sthātum iksā-pathe 'muyā |
vimohitā vikatthante mamāham iti durdhiyaḥ ||

The ignorant jīvas (durdhiyaḥ), bewildered by māyā (yasya vimohitā) who is ashamed to stand in sight of the Lord (amuyā iksā-pathe sthātum vilajjamānaya), boast about “I” and “mine (vikatthante mama aham iti).” SB 2.5.13

The inseparability of Ramā from the Lord is also described in the *Viṣṇu Purāṇa*:

nityaiva sā jagan mātā viṣṇoḥ śrīr anapāyini
yathā sarvagato viṣṇus tathāiveyaṁ dvijottama

She (sā śrīr), the mother of the universe (jagan mātā), is inseparable from the Lord (viṣṇoḥ anapāyini) eternally (nitya eva). Just as Viṣṇu is all-pervading (yathā sarvagato viṣṇuh), she is all-pervading (tathā eva iyaṁ). *Viṣṇu Purāṇa* 1.8.17

yathā jagat svāmī devadevo janārdanah
avatāram karoty eṣa tathā śrīs tat-sahāyini

Just as the Lord of the universe (yathā jagat svāmī) Janārdana (devadevo janārdanah) incarnates in this world (avatāram karoty eṣa), his consort also incarnates with him (tathā śrīs tat-sahāyini).
Viṣṇu Purāṇa 1.9.142

“But in some places Śiva and Śakti (Durgā) are considered the cause of the world.”

Sometimes in the scriptures, they are described as such in a figurative way, in which they are the particular limbs of the *puruṣa*, similar to Lord being described as the figurative universal form.

This verse describes *Viṣṇu* in this way. *Viṣṇu Purāṇa* says:

yasyāyutāyutāmśamse viśva-śaktir iyaṁ sthitā

The power involved in creating the universe (*iyaṁ viśva-śaktih*) is situated (*sthitā*) as a hundred-millionth portion of a portion of the Lord (*yasya ayuta ayuta amśa amse*).

Thus, according to this statement of the *Viṣṇu Purāna*, the portion for producing the material world is called Śambhu (another name of Viṣṇu).

He is an *amśa*, or *linga*, a representative of the soul of the universe (the *puruṣa*), who has become indistinct, being covered by his bodily effulgence, and who in turn is an *amśa* of Govinda.

It should be understood that this form is different from the Śiva described in verse 45: *kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt saijāyate na hi tataù pāthag asti hetor*. The way of making his appearance is completely different.

That place in which the jīvas, figuratively called semen (vīrya), are placed is a portion of māyā or prakṛti, which is also indistinct.

This portion is figuratively called the yoni.

Womb → Prakṛti
Semen → Jīvas
Ka Viṣṇu → Puruṣa → Śambhu

She is called the aparā śakti, the inferior energy known as pradhāna, the substance constituting the material realm.

Desire (kāmaḥ) arises in the Lord's portion (hareḥ stands for a portion of the puruṣa known as Śambhu).

Śambhu desires to see Śakti in order that the creation takes place.

This combination of Śambhu and Śakti then gives rise to the *mahat-tattva* (*mahat*)--*prakṛti* implanted with the *jīvas*.

This *mahat-tattva* is conceived from the interaction of Śambhu (a portion of Viṣṇu) and *prakṛti* and becomes the origin (*bījam*) of the universes.

The śruti describes this process with *so 'kāmayata*: he desired to create the universe. (*Bṛhad-āraṇyaka Upaniṣad* 1.2.4)

The Third Canto describes this process also:

prakṛti (womb)
kāla-vṛttyā tu māyāyām guṇa-mayyām adhokṣajah |
puruṣeṇātma-bhūtena vīryam ādhatta vīryavān ||
↓ JIVAS ↓ JIVAS ↓ PLACE ↓ Kāṇ

JIVAS
Bhagavān, lord of Mahā-vaikuṅṭha (adhokṣajah), in his svāmśa
expansion as the puruṣa (ātma-bhūtena puruṣeṇa), full of potency
(vīryavān), at a certain moment of time (kāla-vṛttyā), placed the jīvas
into māyā (vīryam ādhatta māyāyām) which became agitated by the
guṇas (guṇa-mayyām). SB 3.5.26
↓ JIVAS

TEXT 9

liṅga-yony-ātmikā jātā imā māheśvarī-prajāḥ ||9||

Thus the living entities (bodies) make their appearance (imā jātā) by the portion of Viṣṇu impregnating prakṛti (liṅga-yony-ātmikā) and are known as her offspring (māheśvarī-prajāḥ).

X. Clarify
who is this
Sambhu? TEXT 10

śaktimān puruṣaḥ sa 'yaṁ liṅga-rūpī maheśvaraḥ |
tasminn āvirabhūl liṅge mahā-viṣṇuḥ jagat-patiḥ ||10||

This powerful puruṣa (sah ayaṁ śaktimān puruṣaḥ) who assumes an indistinct form (liṅga-rūpī) is actually the Supreme Lord (maheśvaraḥ). Having appeared with an indistinct form (tasminn liṅge), Maha-viṣṇu (mahā-viṣṇuḥ) then appeared (āvirabhūl) with a distinct form as the master of all living entities in the universe (jagat-patiḥ).

The scriptures dedicated to Śiva describe this operation as independent of Viṣṇu out of ignorance of the full details.

The present verse continues the previous description with the understanding that only Viṣṇu performs this task.

Māheśvarī-prajāḥ means the offspring of the great consort.

The first line replies to those with misconceptions, and after that, the second line again makes a distinction between the distinctly manifested form of Mahā-*viṣṇu* and his indistinct form called Śambhu.

Therefore he who produces the material realm (*liṅga-rūpī*), and who is but an *aṁśa* of Mahā-*viṣṇu*, is still called the powerful *puruṣa* (*śaktimān puruṣa*), the great Lord (*maheśvaraḥ*).

Having assumed a subtle form (*tasmin liṅge*), Śambhu, then appeared with a distinct form (*āvirabhūt*), because he alone is distinct as the master of all exalted and degraded *jivas* of this universe (*jagat-patiḥ*).

TEXT 11

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt |
sahasra-bāhur viśvātmā
sahasrāmśaḥ sahasra-sūḥ ||11||

This form of Mahā-viṣṇu, the soul of the universe (viśvātmā), creates countless universes (sahasra-sūḥ). Because he has countless avatāra forms within the universes (sahasrāmśaḥ), he is said to have countless heads (sahasra-śīrṣā puruṣaḥ), countless eyes (sahasrākṣaḥ), countless feet (sahasra-pāt) and countless arms (sahasra-bāhuh).

This verse further describes the form of Mahā-*viṣṇu*. His form is described as having thousands of heads and eyes, since this form gives rise to countless *avatāra* forms.

Sahasrāmśaḥ means that he has thousands of *avatāra* expansions (*āmśa*).

Sahasra-sūḥ means that he creates thousands of universes.

The word “thousand” means that he has countless expansions everywhere, not just a thousand.

The Second Canto describes this form:

ādyo vatārah puruṣaḥ parasya
kālah svabhāvaḥ sad-asan-manaś ca |
dravyam vikāro guṇa indriyāṇi
virāt svarāt sthāsnu carīṣṇu bhūmnaḥ ||

Mahā-viṣṇu, an expansion of the Lord of Vaikuṅṭha (ādyo puruṣaḥ parasya avatārah), is time (kālah), svabhāva (svabhāvaḥ), effect and cause (sad-asad), mahat-tattvā (manah), the five gross elements (dravyam), false ego (vikārah), the three guṇas (guṇa), the senses (indriyāṇi), the universal form (virāt), the totality of jīvas (svarāt), the individual jīvas as non-moving and moving beings (sthāsnu carīṣṇu). All of these are related to the Supreme Lord (bhūmnaḥ). SB 2.6.42

The commentary of Śrīdhara Svāmī says that the first *puruṣāvatāra* of the Supreme Lord (*ādyo 'vatārah*) for putting *prakṛti* in motion, a form for carrying out pastimes, is the person who is described in the scriptures as having a thousand heads.