

Śrī Brahma-saṁhitā

by Śrī Brahmaji

About Śrī Brahma-saṁhitā

From

Śrī Caitanya-caritāmṛta

TEXT 12

nārāyaṇaḥ sa bhagavān āpas tasmāt sanātanāt |
āvīrāsīt kāraṇārṇo nidhiḥ saṅkarsaṇātmakaḥ |
yoga-nidrām gatas tasmin sahasrāmśaḥ svayam mahān ||12||

The Supreme Lord (sah bhagavān) is called Nārāyaṇa (nārāyaṇaḥ) because the waters of the Kāraṇa ocean (kāraṇārṇaḥ āpaḥ) arise (āvīrāsīt) from his eternal form (tasmāt sanātanāt). Nārāyaṇa (nidhiḥ) is non-different from Ṣaṅkarsana (saṅkarsaṇa ātmakaḥ). This Mahā-viṣṇu lies in yoga-nidrā (yoga-nidrām gataḥ) in this ocean (tasmin). Countless avatāras reside in him (sahasrāmśaḥ svayam mahān).

This verse of three lines describes how the Nārāyaṇa form of Mahā-
viṣṇu resides in the Kārana ocean.

The water (*āpaḥ*) known as the ocean of the *kārana* water appeared
from Nārāyaṇa.

This water is non-different from Nārāyaṇa or Saṅkarsana.

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This means that this form lying on the Kārana ocean is a portion or
aṁśa of the Sankarsana of the *caturvyūha* situated as *āvaraṇa*
(protective) deities in Goloka.

His activity is described as yoga-nidrā—being completely absorbed in the bliss derived from his spiritual form (It is called nidrā or sleep because he is indifferent to the material world, and it is called yoga because he is blissfully absorbed in his spiritual pastimes).

The derivation of the word Nārāyaṇa is as follows:

āpo nārā iti proktā āpo vai nara-sūnavah |
tasya tā ayanam pūrvam tena nārāyaṇah smrtah ||

The word āpah and nārā are synonymous for “water” (āpo nārā iti proktā) since the waters are considered the sons of Nara, the primeval male or Mahā-viṣṇu (*Nāra means the offspring of Nara*) (āpo vai nara-sūnavah). Since these waters take shelter (ayana) of Mahā-viṣṇu (tasya tā ayanam) from the ancient past (pūrvam), he is called Nārāyaṇa (tena nārāyaṇah smrtah). *Viṣṇu Purāṇa* 1.4.6

TEXT 13

tad-roma-bila-jāleṣu bījam saṅkarṣaṇasya ca |
haimāny aṇḍāni jātāni mahā-bhūtāvṛtāni tu ||13||

The jīvas in combination with prakṛti (bījam) had been resting within the hair holes of Saṅkarṣaṇa (Mahā-viṣṇu) (saṅkarṣaṇasya tad-roma-bila-jāleṣu). They then take the form of golden eggs, the primitive forms of universes (haimāny aṇḍāni jātāni), covered with the five great elements before they combine (mahā-bhūta āvṛtāni tu) (The golden eggs are shells of universes composed of the elements in an uncombined state. Mahat-tattva alone does not form the eggs. The elements arise in the following manner: mahat-tattva manifests ahaṅkāra in sattva, rajas and tamas. The sattva portion gives rise to mind and sense devatās, the rajas portion gives rise to the senses. The tamas portion gives rise to the sense objects and the five gross elements. The elements in an uncombined state form into coverings of the universe. By the will of Viṣṇu, within the universe, the five gross elements then combine with each other and become functional for making the planets and bodies within the universe. This is described in Brahma-samhitā verse 19).

This verse describes how the universes arise from him.

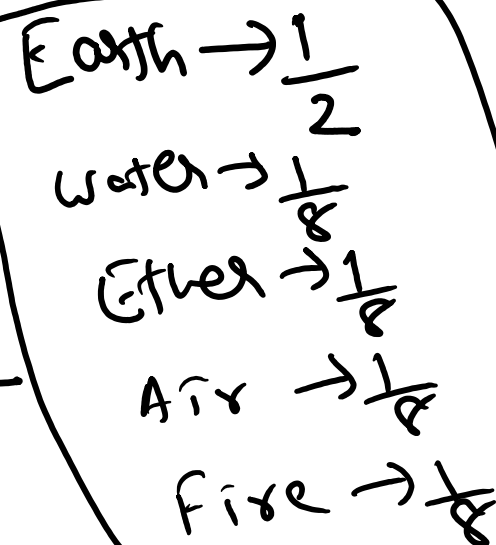
The seed exists within the hair holes of Saṅkaraṣaṇa (Mahā-viṣṇu).

The seed refers to the *jīvas* who will be placed in the womb of *prakṛti*.

First being in a subtle state, this combination of *jīvas* then becomes situated within the hair holes of Saṅkarsana → Kaṇ

Then they take the form of golden eggs covered by the five gross elements in an uncombined (subtle) state (*This refers to the state in which the elements remain separate. Only after each element combines in proportion of half of the main element with one-eighth of each of the other four, does that element become functional for making the planets and bodies within the universe.*).

Brahmā says in the Tenth Canto:



Earth $\rightarrow \frac{1}{2}$
Water $\rightarrow \frac{1}{8}$
Ether $\rightarrow \frac{1}{8}$
Air $\rightarrow \frac{1}{8}$
Fire $\rightarrow \frac{1}{8}$

kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-
samveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyah
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam

What am I (**kva aham**), a small creature measuring seven spans of my own hand (**sapta-vitasti**)? I am enclosed (**samveṣṭita**) in a pot like universe (**aṇḍa-ghaṭa**) composed of material nature (**tamaḥ**), the total material energy (**mahat**), false ego (**aham**), ether (**kha**), air (**cara**), fire (**agni**), water (**vāh**) and earth (**bhū**). And what is Your glory (**kva te mahitvam**)? Unlimited (**avigaṇita**) universes (**īdṛg vidhā aṇḍa**) pass through (**caryā**) the pores of Your body (**vātādhva-roma**) just as particles of dust (**para-aṇu**) pass through the openings of a screened window (**vivarasya**). SB 10.14.11

In the Third Canto the universe is also described:

vikāraiḥ sahito yuktair viśeṣādibhir āvṛtaḥ |
āṇḍakośo bahir ayam pañcāśat-koṭi-viśṛtaḥ ||
daśottarādhikair yatra praviṣṭaḥ paramāṇuvat |
lakṣyate 'ntar-gatāś cānye koṭiśo hy aṇḍa-rāśayaḥ ||

Within the pore hole of Mahāvisnu, the universe composed of sixteen transformations and eight elements (vikāraiḥ sahito yuktair), measuring 500,000,000 yojanas (pañcāśat-koṭi-viśṛtaḥ), covered by seven layers of elements (viśeṣādibhir āvṛtaḥ) which are ten times thicker than the previous layer (daśa uttara adhikaih), appears like a paramāṇu (paramāṇuvat lakṣyate). Millions of other universes also (anya koṭiśo hy aṇḍa-rāśayaḥ), within the Lord's pores (antar-gatāḥ), appear small as well (implied). SB 3.11.40-41

Viśvanātha's commentary mentions that there are seven coverings. These are mentioned elsewhere as mahat-tattva, ahaṅkāra, ether, air, fire, water and earth. This is in agreement with SB 3.29.43. However in the verse recited by Brahmā, SB 10.14.11, eight elements are mentioned. Prakṛti is the eighth covering. An eighth covering is also mentioned in SB 10.89.51 commentary of Viśvanātha, when the cakrā pierces the covers of the universe for Arjuna. This is also described in addition to the seven layers in SB 3.26.52, as being outside the universe. Brhad-bhāgavatāmṛta 2.23.15-18 also describes eight coverings. In the Brahma-saṁhitā verse only the five gross elements are mentioned. Perhaps this is indicative only, standing for the ahaṅkāra and mahat-tattva as well.

TEXT 14

praty-aṇḍam evam ekāṁśād
ekāṁśād viśati svayam |
sahasra-mūrdhā viśvātmā
mahā-viṣṇuḥ sanātanaḥ ||14||

Eternal Mahā-viṣṇu (mahā-visnuḥ sanātanaḥ), the soul of the
universes (viśvātmā), with countless heads (sahasra-mūrdhā), enters
(evam viśati svayam) into each of these universal eggs (praty-aṇḍam)
by means of expanded forms (of Viṣṇu, Brahmā and Śiva) (ekāṁśād
ekāṁśād).

↓
KSU

This verse describes how the Lord enters into each of the universes in separate forms.

He does this by producing separate expansions in each universe (*ekāṁśād ekāṁśād*).

TEXT 15

vāmāṅgād asṛjad viṣṇum dakṣiṅgāt prajāpatim |
 jyotir-līṅga-mayaṁ śambhum kūrca-deśād avāsṛjat ||15||

From his left side Mahā-viṣṇu created Visnu (vāmāṅgād asṛjad viṣṇum) and from his right side Brahmā (dakṣiṅgāt prajāpatim). He created (avāsṛjat) the effulgent form (jyotir-līṅga-mayaṁ) of Śiva (śambhum) from between his eyebrows (kūrca-deśād).

What happens at this stage?

This verse describes how Mahā-viṣṇu enters the universes.

Viṣṇu, Prajāpati Brahmā and Śiva carry out the roles of maintaining, creating and destroying all the universes respectively.



The forms mentioned here (created outside the universe by Mahā-viṣṇu) are the sources of their further expansions situated within each universe.

Just as these forms exist within each universe, they also exist outside,
presiding over the universes as a whole.

Among these forms, Prajāpati mentioned in this verse is the form of
Hiraṇyagarbha, not the four-headed Brahmā which will be described
later.



Hiraṇyagarbha is the creator of various devatās dwelling within the
coverings of the universes.

Viṣṇu is the maintainer of all the universes, and Śiva is the destroyer of all the universes.

Kūrca-deśāt means from between the eyebrows.

These forms should be understood to reside in the water surrounding Mahā-viṣṇu.

TEXT 16

ahaṅkārātmakam viśvam tasmād etad vyajāyata ||16||

Then the universe (etad viśvam) became filled with ahaṅkāra (ahaṅkāra ātmakam vyajāyata) by the agency of Śiva (tasmād).

This verse describes one more activity of Śambhu.

Śiva

The universe then became (vjayāyata) filled with ahaṅkāra
(ahaṅkāratmakam).

This means that the universe became filled with ahaṅkāra from Śiva
(tasmāt) who is the presiding deity of ahaṅkāra.

TEXT 17

atha tais tri-vidhair veśair
līlām udvahataḥ kila |
yoga-nidrā bhagavatī
tasya śrīr iva saṅgatā ||17||

While the Lord carries out pastimes (atha līlām udvahataḥ kila) of
creation, maintenance and destruction within the universe (taiḥ)
through expansions of the three forms previously produced (tri-
vidhair veśaiḥ), he personally enjoys spiritual sleep (yoga-nidrā
bhagavatī), just as he enjoys Lakṣmī in the spiritual realm (tasya śrīr
iva saṅgata).

This verse describes the activities of the three forms of Viṣṇu, Brahmā and Śiva on entering the universe.

The Lord, having entered the universe, carries out actions (*līlām*) of maintenance, creation and destruction within the universes through these three forms (*veśaiḥ*) of Viṣṇu, Brahmā and Śambhu who are similar to the prototypes who first emanated from Mahā-viṣṇu outside the universes.

While they perform these activities, the Lord partakes of *yoga-nidrā*, previously mentioned, personified as his consort.

This form is like Lakṣmī, associated with all spiritual powers, because this sleep is actually a form of spiritual ecstasy arising from the bliss of spiritual form (not material ignorance arising from material form).

Just as (*iva*) Lakṣmī associates with the *puruṣa* expansion, *yoga-nidrā* associates with that expansion, Mahā-viṣṇu, in the Kāraṇa ocean.

TEXT 18

sisṛkṣāyām tato nābhes tasya padmaṁ viniryayau |
tan-nālam hema-nalinam brahmaṇo lokam adbhutam ||18||

When the Lord (Garbhodakaśāyī) desired to create (tatah sisṛkṣāyām), a lotus arose (padmaṁ viniryayau) from his navel (tasya nābheh). This golden lotus with its stalk (tad-nālam hema-nalinam) became the astonishing abode of Brahmā (brahmaṇo lokam adbhutam).

This lotus stalk is known as the planet of Brahmā because it serves as his place of birth and repose (after he makes his appearance in verse 22).

TEXT 19

tattvāni pūrva-rūdhāni kāraṇāni parasparam |
samavāyāprayogāc ca vibhinnāni pṛthak pṛthak ||
cic-chaktyā sajjamāno 'tha bhagavān ādi-puruṣaḥ |
yojayan māyayā devo yoga-nidrām akalpayat ||19||

All the ingredient elements of creation of the universe (kāraṇāni tattvāni), which previously made their appearance (pūrva-rūdhāni), remained separate from each other (vibhinnāni pṛthak pṛthak) because they did not have the potency to combine with each other (parasparam samavāya aprayogāt). The first *puruṣa* Mahā-*viṣṇu* (atha bhagavān ādi-puruṣaḥ) decorated with his spiritual potency (cit-śaktyā sajjamānaḥ) brought them together (yojayan) through his potency of *māyā* (māyayā) and then entered a state of *yoga-nidrā* (yoga-nidrām akalpayat).

Three couplets (19 of two couplets and verse 20 of one couplet)
describe the process of creation according to the Third Canto, during
which Mahā-viṣṇu finally wakes up the mass of *jīvas*.

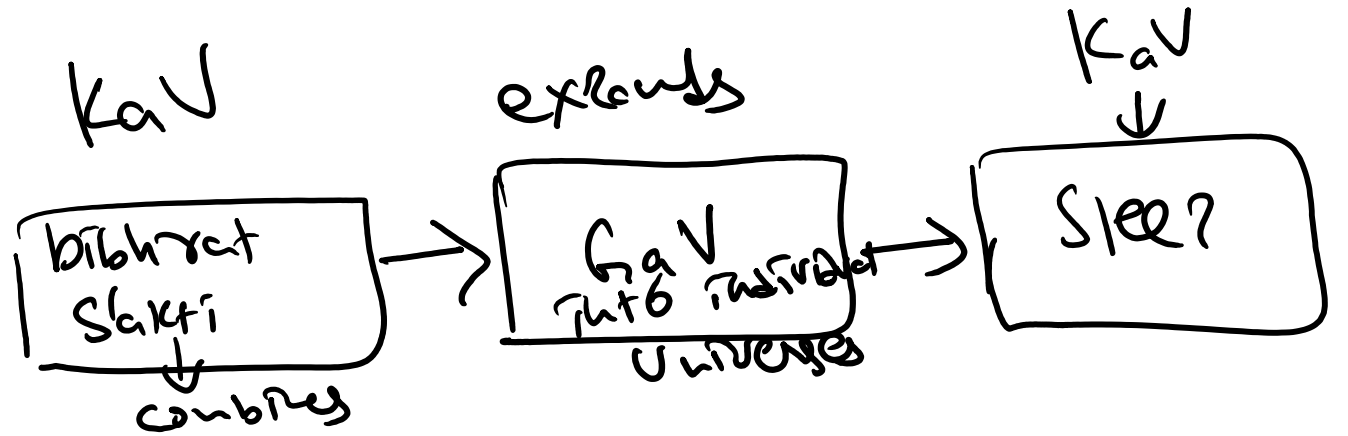
In two verses Brahmā describes how, through the Lord's own energy,
he brings the elements together and after bringing the elements
together he goes to sleep, being indifferent to the process.

TEXT 20

yojayitvā tu tāny eva
praviveśa svayaṁ guhām |
guhām praviṣṭe tasmims tu
jīvātmā pratibudhyate ||20||

Having combined the elements (yojayitvā tu tāny eva) and before sleeping (**implied**), Mahā-viṣṇu entered the universe (as Garbhodakaśāyī) (praviveśa svayaṁ guhām). When he entered the universe (guhām praviṣṭe tasmims tu), the jīvas awoke (jīvātmā pratibudhyate).

This is the third verse.



Yojayitvā means the interval between combining the elements and going into *yoga-nidrā*. *Guhām* refers to the form of the universes (after the elements have been combined).

Prabudhyate means that the *jīvas* woke up from the sleep which started at the last destruction of the universe.

TEXT 21

sa nityo nitya-sambandhah prakṛtiś ca paraiva sā ||21||

The jīva is eternal (sah nityah), with an eternal relationship to the Lord (nitya-sambandhah). The jīva is described as having a superior nature (prakṛtiś ca paraiva sā).

This half couplet describes the nature of the *jīva*.

He is endowed with an eternal relationship with the Lord.

Nitya means extending with no beginning and no end in time.

The relationship is like the ray of light relating to the sun.

Nārada-pañcarātra says:

yat-taṭastham tu cid-rūpaṁ
sva-saṁvedyād vinirgatam |
rañjitaṁ guṇa-rāgeṇa
sa jīva iti kathyate ||

The jīva (sa jīva iti kathyate) is a conscious entity (cid-rūpaṁ)
situated on the border (yat-taṭastham tu), emanating (vinirgatam)
from the Lord's consciousness (sva-saṁvedyād) and colored by the
guṇas (rañjitaṁ guṇa-rāgeṇa).

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ ||

The eternal *jīva* is part of me in this world. BG 15.7

Jīva is called *prakṛti* since it is situated in its natural form, as a conscious witness.

Describing *jīva* as *prakṛti* also indicates that the *jīva* has the capacity to perceive his dependence on the Lord.

It is spoken of as if already accomplished.

The *Gītā* describe the eternal *svarūpa* of the *jīva*: *prakṛtim viddhi me parām jīva-bhūtām*: know the *jīva* to be my superior *prakṛti*. (BG 7.5)

Similarly *śruti* describes the *svarūpa* of the *jīva*: *dvā suparëä sayujä sakhäyä*: two birds are together on a branch of a tree. (*Śvetāśvatara Upaniṣad* 4.6)