Śrī Brahma-samhitā

by Śrī Brahmaji

About Śrī Brahma-samhitā

From

Śrī Caitanya-caritāmṛta

TEXT 22 evam sarvātma-sambandham nābhyām padmam harer abhūt | tatra brahmābhavad bhūyaś catur-vedi catur-mukhah ||22||

A lotus (padmam) appeared (abhūt) in the navel of the Lord (harer nābhyāt) for the mass of *jīvas* (sarva ātma-sambandham). In that lotus (tatra) Hiranyagarbha Brahmā appeared (brahma abhavad) and then (bhūyah) the Brahmā with four mouths (catur-mukhaḥ) and the four Vedas (catur-vedi).

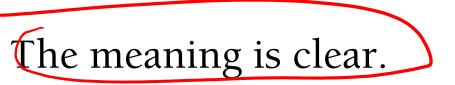
This verse describes the creation of a residence for the mass of all *jīvas* from the *puruṣa* after he entered the universe.

H<u>iranyagarbha</u> Brahmā who identifies himself as the body composed of the mass of *jīvas* arose for enjoyment.

That is described in the second line.

sa jāto bhagavac-chaktyā tat-kālam kila coditah | sisrksāyām matim cakre pūrva-samskāra-samskrtah | dadarśa kevalam dhvāntam nānyat kim api sarvatah ||23||

At that time (tat-kālam), Brahmā (sah), after appearing (jātah), inspired by the energy of the Lord (bhagavat-śaktyā coditaḥ), developed the desire (matim cakre) to create the worlds (sisrkṣāyām) under the influence of his previous impressions (pūrva-samskārasamskrtah). But he saw only darkness (dadarśa kevalam dhvāntam) and nothing else (na anyat kim api) in all directions (sarvataḥ). Three lines describe the activity of the four-headed Brahmā.



uvāca puratas tasmai tasya divya sarasvatī | kāmaḥ kṛṣṇāya govinda he gopī-jana ity api | vallabhāya priyā vahner mantram te dāsyati priyam ||24||

A divine voice (divya sarasvatī) then spoke to him directly (uvāca puratah) and gave him (te dāsyati) the dear mantra (priyam mantram) composed of the kāma-bīja (kāmah), the words kṛṣṇāya, govinda, gopī-jana-vallabhāya (kṛṣṇāya govinda he gopī-jana vallabhāya iti) and the syllable dear to fire (svāhā) (vahneh priyā) (This is not the gāyatrī mantra but the Kṛṣṇa mantra. Sarasvatī can mean the goddess of learning or the wife of Viṣṇu, or a divine voice). This verse describes the mercy given to Brahmā by the Lord because he had attained the good fortune of previous worship of the Lord.

The meaning is clear.

tapas tvam tapa etena tava siddhir bhaviṣyati |||

"You are an expert in meditation (tvam tapah). You should meditate (tapa) using this *mantra* (etena). You will attain your desires (tava siddhir bhaviṣyati)."

The sixteenth and twenty-first consonants are described according to the Third Canto.

They form the word *tapa* (austerity or meditation).

The meaning is clear.

atha tepe sa suciram prīnan govindam <u>avvavam</u> śvetadvīpa-patim krsnam goloka-stham parāt param || prakrtyā gu<u>na-rūpinyā rūpinyā paryupāsitam</u> sahasra-dala-sampanne koți-kiñjalka-brmhite || bhūmiś cintāmanis tatra karnikāre mahāsane samāsīnam cid-ānandam jyoti-rūp<u>am sanātanam</u> śabda-brahma-mayam venum vādayantam mukhāmbuje vilāsinī-gaņa-vrtam svaih svair <u>amśair abhistutam</u> [26]

Brahmā underwent meditation (atha sah tepe) for a long time (suciram) and pleased (prinan) the highest form of God (parat param), the indestructible Govinda (govindam avyayam), Krsna, Lord of Śvetadvīpa (śvetadvīpa-patim krsnam), situated in Goloka (goloka-stham), whose land is made of *cintāmaņi* (bhūmih cintāmaņih tatra). Govinda is worshipped (govindam paryupāsitam) by prakrti (prakrtyā) in the form of its gunas from a distance (guna-rūpiņyā). He has an eternal form of knowledge and bliss which is self-revealing (cid-ānandam jyoti-rupam sanātanam). He is seated (samāsīnam) on a large throne (mahāsane) in the pericarp of a lotus (karnikāre) with millions of stamens (koți-kiñjalkabrmhite) and thousands of petals (sahasra-dala-sampanne), playing a flute (sabda-brahma-mayam venum vādayantam) with his lotus mouth (mukhāmbuje), and is surrounded by the gopīs (vilāsinī-gaņa-vṛtam) and praised by other associates (svaih svair amśair abhistutam).

Four couplets describe how Brahmā, using this *mantra* in order to attain his particular desire, became endowed with powers for creation of the universe, and then worshipped Govinda in his abode called Goloka using the verses of praise which will follow.

The phrase prakrtyā guņa-rūpiņyā rūpiņyā paryupāsitam means that the Lord is worshipped by prakrti embodied (rūpiņyā) in the form of the three guņas of sattva, rajas and tamas.

Pari of paryupāsitam stands for paritas meaning "around."

The gunas are situated outside of Goloka and worship Govinda through meditation and other processes (but not directly since they do not have access to the *dhāma*.)

Bhāgavatam says māyā paraity abhimukhe ca vilajjamānā: māyā, ashamed, runs away from the presence of the Lord (SB 2.7.47) and tava balim udvahanti samadanty ajayānimiṣāḥ: the demigods and material nature herself offer you tribute. (SB 10.87.28)

The word *amśai*^h refers to the Lord's associates situated around him in protective layers (*āvaraņa*).

atha veņu-ninādasya trayī-mūrti-mayī gatiḥ sphurantī praviveśāśu mukhābjāni svayambhuvaḥ || gāyatrīṁ gāyatas tasmād adhigatya sarojajaḥ | saṁskṛtaś cādi-guruṇā dvijatām agamat tataḥ ||27||

Then (atha) the embodiment of the Vedas, the gāyatrī-mantra (trayī-mūrtimayī) emanating from the sound of Kṛṣṇa's flute (veṇu-ninādasya gatiḥ) (after entering his ears (āśu praviveśa)) appeared (sphurantī) in the four mouths of Brahmā (svayambhuvaḥ mukhābjāni). Uttering the gāyatrīmantra (gāyatrīm gāyatas tasmād), Brahmā (saroja jah), being purified (tataḥ samskṛtah adhigatya), attained second birth (dvijatām agamat) from the original guru Kṛṣṇa (ādi-guruṇā). After receiving the gāyatrī-mantra from the presiding deity of the mantra (Kṛṣṇa), whom Brahmā had worshipped (*This is the kāma-gāyatrī since the commentary says that this gāyatrī's deity was Kṛṣṇa, whom Brahmā had worshipped*), Brahmā attained the status of being twice-born, This is described in two couplets.

Trayī-mūrti refers to the *gayatrī-mantra*, since it is the embodiment of the three Vedas.

This becomes clear in the second couplet.

The sequence of syllables (gatih) making up the gāyatrī-mantra entered his mouths (he uttered the mantra) after first entering his eight ears.

The original guru was Kṛṣṇa.

t<u>rayyā prabuddho 'tha vidhir vījñāt-tattva-sāgarah</u> | tustāva veda-sāreņa stotreņānena keśavam ||28||

Becoming enlightened by this gāyatrī (trayyā prabuddhah), Brahmā (atha vidhih) became thoroughly knowledgeable of the highest truth (vījñāt-tattva-sāgaraḥ). He satisfied Keśava (tuṣṭāva stotreṇānena keśavam) by the following verses of praise (anena stotreṇa) following the statements of the Vedas (veda-sāreṇa).

Having attained the *mantra* from him, Brahmā then praised the Lord with the following verses.

The rest of the verse is clear.

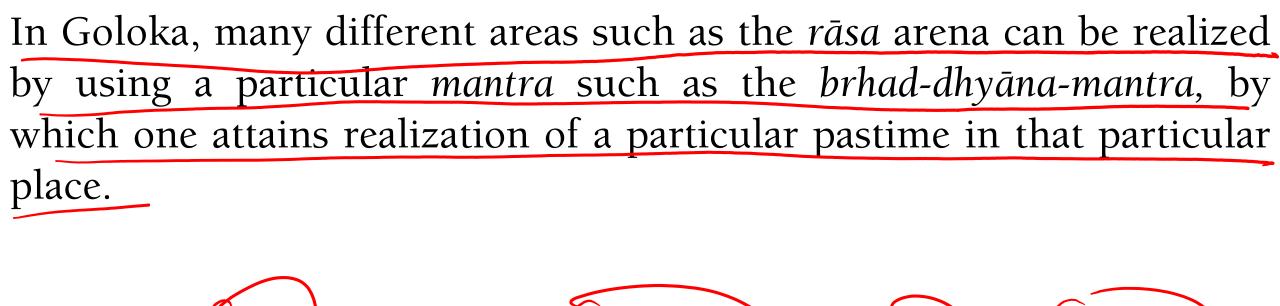
cintāmani-prakara-sadmasu kalpa-vrksa-

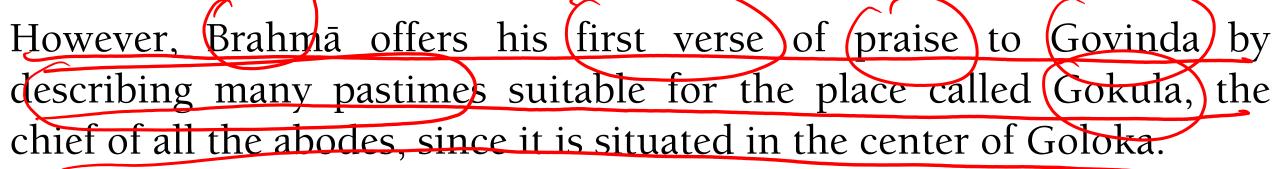
lakṣāvṛteṣu surabhīr abhipālayantam

lakșmī-sahasra-śata-sambhrama-sevyamānam

govindam ādi-puruṣam tam aham bhajāmi ||29||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣaḿ) Govinda (govindam) who affectionately tends (abhi)pālayantam) the cows in stables (surabhīh) whose walls are made of cintāmani (cintāmaņi-prakara-sadmasu), surrounded by desire trees (kalpavṛkṣa-lakṣa āvrtesu). He is eagerly served (sambhrama-sevyamānaḿ) by countless gopīs (lakṣmī-saħasra-sata).





With great absorption, with the deepest love (abhi), Govinda protects the cows by tending them and leading them to the forest or the cow pens.

Sometimes in private however there are most extraordinary events the countless *gop*īs serving Govinda with the greatest love.

Lakṣmī here means the beautiful young gopīs (In this verse there is no trace of Kṛṣṇa as God. This differentiates Gokula from Goloka. This distinction is also made in Kṛṣṇa-sandarbha and Laghu-bhāgavatāmṛta. In addition the verse describes a variety of pastimes, not a single pastime, in various places. This is called svārasikī lilā).