

Śrī Brahma-saṁhitā

by Śrī Brahmaji

About Śrī Brahma-saṁhitā

From

Śrī Caitanya-caritāmṛta

TEXT 33

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca |
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi ||33||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) who has no equal (advaitam), who is infallible in protecting his devotees (acyutam), who is the source of all others (anādim) but expands into infinite forms (ananta-rūpam), who is topmost (ādyam), who exists before all others (purāṇa-puruṣam) but is eternally youthful (nava-yauvanam ca), and who is rarely attained (durlabham) by those studying the Vedas (vedeṣu) but attained easily (adurlabham) by his devotee (ātma-bhaktau).

This and the next two verses confirm the extraordinary powers of Govinda.

Advaitam means that Govinda has no equal in the world, just as a king is incomparable to others.

In the Third Canto, Uddhava says *vismāpanam svasya ca*: his actions are amazing. (SB 3.2.12) (Following that it is said: All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the Rājasūya sacrifice performed by Mahārāja Yudhisthira. After seeing the beautiful bodily features of Lord Kṛṣṇa, they all contemplated that He was the ultimate dexterous creation of Brahmā, the creator of human beings. SB 3.2.13)

Kaśi-khāṇḍa explains the word *acyutam*:

na cyavante hi yad bhaktāḥ mahatyām pralayāpadi |
ato 'cyuto 'khile loke sa ekaḥ sarvago 'vyayaḥ ||

He is called Acyuta (sah ekaḥ acyutaḥ), all-pervading (sarvagah), indestructible and supreme (avyayaḥ) in all the worlds (akhile loke) because by his mercy his devotees (yad bhaktāḥ) do not fall (na cyavante) from their exalted positions (mahatyām) even at the time of destruction of the universe (pralaya āpadi).

(Such mercy is illustrated in the following verses):

kaṁso batādyākṛta me 'ty-anugrahaṁ
drakṣye 'ṅhri-padmaṁ prahito 'munā hareḥ
kṛtāvatārasya duratyayaṁ tamaḥ
pūrve 'taran yan-nakha-maṇḍala-tviṣā

Indeed (bata), today (adya) King Kaṁsa (amunā kaṁṣah) has shown me (ākṛta me) extreme mercy (aty-anugrahaṁ) by sending me (prahitaḥ) to see the lotus feet of Lord Hari (drakṣye hareḥ aṅhri-padmaṁ), who has now appeared in this world (kṛta avatārasya). Simply by the effulgence of his toenails (yad-nakha-maṇḍala-tviṣā), many souls in the past (pūrve) have transcended (ataran) the insurmountable darkness of material existence and achieved liberation (duratyayaṁ tamaḥ). SB 10.38.7

Akrūra says:

yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvataiḥ
go-cāraṇāyānucaraiś carad vane
yad gopikānāṁ kuca-kuṅkumāṅkitam

Those lotus feet are worshiped (yad arcitaṁ) by Brahmā, Śiva and all the other demigods (brahma-bhava ādibhiḥ suraiḥ), by the goddess of fortune (śriyā ca devyā), and also by the great sages and Vaiṣṇavas (munibhiḥ sa-sātvataiḥ). Upon those lotus feet (yad) the Lord walks about the forest (carad vane) while herding the cows (go-cāraṇāyā) with his companions (anucaraiḥ), and those feet are smeared with (aṅkitam) the *kuṅkuma* from the *gopīs*' breasts (gopikānāṁ kuca-kuṅkuma). SB 10.38.8

Uddhava says:

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam

The goddess of fortune herself (śriyā vai), along with Lord Brahmā and all the other demigods (ajādibhir), who are masters of yogic perfection (āpta-kāmair yogeśvarair api), can worship the lotus feet of Kṛṣṇa (yad arcitam) only within her mind (ātmani). But during the *rāsa* dance (rāsa-goṣṭhyām) Lord Kṛṣṇa (kṛṣṇasya) placed (nyastam) his feet (tad bhagavataḥ caraṇāravindam) upon these *gopīs*' breasts (yā staneṣu), and by embracing those feet (parirabhya) the *gopīs* gave up all distress (vijahuḥ tāpam). SB 10.47.62

Śukadeva describes the amazement of the inhabitants of Vraja on seeing merciful Kṛṣṇa:

iti sañcintya bhagavān mahā-kāruṇiko hariḥ
darśayām āsa lokam svam gopānām tamaś param

Thus deeply considering the situation (iti sañcintya), the all-merciful (mahā-kāruṇikah) Supreme Personality of Godhead Hari (bhagavān hariḥ) revealed (darśayāmāsa) to the cowherd men (gopānām) his own abode (lokam svam), which is beyond material darkness (tamaś param). SB 10.28.14

nandādayas tu taṁ dr̥ṣṭvā paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ stūyamānaṁ su-vismitāḥ

Nanda Mahārāja and the other cowherd men (nanda ādayah) felt the greatest happiness (paramānanda-nivṛtāḥ) when they saw that transcendental abode (taṁ dr̥ṣṭvā). They were especially amazed (su-vismitāḥ) to see Kṛṣṇa himself there (kṛṣṇaṁ ca tatra), surrounded by the personified Vedas (cchandobhiḥ), who were offering him prayers (stūyamānaṁ). SB 10.28.17

The word *anādim*, *ananta-rūpam* and *ādyam* are illustrated in the
Eleventh Canto concerning a discussion on Sāṅkhya philosophy,
where the Lord teaches that Brahman remains after the total
destruction of the universes.

ātma-sth

kālo māyā-maye jīve jīva ātmani mayy aje
ātmā kevala ātma-stho vikalpāpāya-lakṣaṇaḥ

Time merges into the jīva covered by māyā (kālo māyā-maye jīve).
The jīva is embraced by me, Paramātmā, the unborn (jīva ātmani mayy aje), who remains alone, without covering (ātmā kevala ātma-stho), from whom creation and annihilation are manifested (vikalpāpāya-lakṣaṇaḥ). SB 11.24.27

eṣa sāṅkhya-vidhiḥ proktaḥ saṁśaya-granthi-bhedanaḥ
pratilomānulomābhyām parāvara-dṛśa mayā

Thus I (mayā), the perfect seer of everything material and spiritual (parāvara-dṛśaḥ), have spoken this knowledge of Sāṅkhya (eṣa sāṅkhya-vidhiḥ proktaḥ), which destroys the illusion of doubt (saṁśaya-granthi-bhedanaḥ) by analysis of creation and annihilation (pratiloma anulomābhyām). SB 11.24.29

Brahmā explains how the Lord is *purāṇa-puruṣa*:

PURĀṆA-PURUṢA

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayam-jyotir ananta ādyaḥ
nityo 'kṣaro 'jasra-sukho nirañjanah
pūrṇādvayo mukta upādhito 'mṛtaḥ

You (tvam) are the one (ekaḥ) Supreme Soul (ātmā), the primeval Supreme Personality (purāṇaḥ puruṣaḥ), the Absolute Truth (satyaḥ)—self-manifested (svayam-jyotiḥ), endless (anantaḥ) and beginningless (ādyaḥ). You are eternal (nityaḥ) and infallible (akṣaraḥ), perfect and complete (pūrṇa), without any rival (advayaḥ) and free from all material designations (upādhitaḥ mukta). Your happiness can never be obstructed (ajasra-sukhaḥ), nor have You any connection with material contamination (nirañjanaḥ). Indeed, You are the indestructible nectar of immortality (amṛtaḥ). SB 10.14.23

Also the inhabitants of Mathurā describe the purāṇa-puruṣa:

purāṇa-puruṣa

punyaḥ bata vraja-bhuvo yad ayam nṛ-linga
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca venum
vikrīḍayāñcati giritra-ramārcitāṅghriḥ

“How pious (punyaḥ bata) are the tracts of land in Vraja (vraja-bhuvaḥ), for there (yat) the primeval Personality of Godhead (ayam purāṇa-puruṣaḥ), disguising (gūḍhaḥ) Himself with human (nṛ) traits (linga), wanders about (āñcati), enacting His many pastimes (vikrīḍayā)! Adorned with wonderfully variegated (citra) forest (vana) garlands (mālyah), Lord Kṛṣṇa, whose feet (aṅghriḥ) are worshiped (arcita) by Lord Śiva (giritra) and the goddess Ramā (ramā), vibrates (kvaṇayan) His flute (venum) as He tends (pālayan) the cows (gāḥ) in the company (saha) of Balarāma (balaḥ).” SB 10.44.13

The derivation of the word *purāṇa* is “though existing previously (*purā*), it remains fresh (*nava*).

Thus *purāṇa* and *nava-yauvana* are words that can exist together without contradiction.

Naṅa-guṇa

gopyas tapah kim acaran yad amuṣya rūpaṁ
lāvanya-sāram asamordhvam ananya-siddham
dr̥gbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya

“What (**kim**) austerities (**tapah**) must the gopīs (**gopyaḥ**) have performed (**acaran**)! With their eyes (**dr̥gbhiḥ**) they always drink (**pibanti**) the nectar of Lord Kṛṣṇa’s form (**amuṣya rūpaṁ**), which is the essence of loveliness (**yad lāvanya-sāram**) and is not to be equaled or surpassed (**asama-urdhvam**). That loveliness is the only abode (**ekānta-dhāma**) of beauty (**śrīyah**), fame (**yaśasaḥ**), and opulence (**aiśvarasya**). It is self-perfect (**ananya-siddham**), ever fresh (**anusava-abhinavaṁ**), and extremely rare (**durāpam**). SB 10.44.14

नार्यो नारस च मुदिताह कूपिता निमेश च

yasyānanam makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagam savilāsa-hāsam
nityotsavam na tatr̥pur dr̥śibhiḥ pibantyo
nāryo narās ca muditāḥ kupitā nimeś ca

The joyful gopīs and priya-narma-sakhas (muditāḥ nāryo narās ca) drank with their eyes (dr̥śibhiḥ pibantyo) Kṛṣṇa's face (yasyānanam), a continual festival of delight (nityotsavam), with its playful smile (savilāsa-hāsam), attractive with beautiful cheeks (bhrājat-kapola-subhagam) and ears shining from his makaras earrings (makara-kuṇḍala-cāru-karṇa). But they could not be fully satisfied (na tatr̥pur), and became angry with the creator who made their eyes blink (kupitā nimeś ca). SB 9.24.65

In listing the qualities of Kṛṣṇa starting with *satyam śaucam*
Parīkṣit says:

ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit

These and many other transcendental qualities are eternally present in
him and are never separated from him. SB 1.16.29

The Gopāla-tāpanī Upaniṣad, in describing the form suitable for meditation says:

gopa-veśam abhrābham taruṇam kalpa-drumāśritam

He is eternally beautiful (taruṇam), the color of a rain cloud (abhrābham), wearing the dress of a cowherd (gopa-veśam), and sitting under a desire tree (kalpa-druma āśritam).

The word taruṇa (literally “young”) in the verse actually means that he has beauty which is always fresh (nava-yauvana).

This form is rarely attained by studying the Vedas:

Vedēṣu durāpācā:

āsām aho carana-reṇu-juṣām aham syām
vrndāvane kim api gulma-latausadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm (śrutibhir vimṛgyām)

“The gopīs of Vṛndāvana (āsām) have given up (hitvā) the association of their husbands, sons, and other family members (sva-janam), who are very difficult to give up (yā dustyajam), and have forsaken the path of chastity (ārya-patham ca hitvā), to take shelter of the lotus feet of Mukunda, Kṛṣṇa (bhejur mukunda-padavīm), which one should search for by Vedic knowledge (śrutibhir vimṛgyām). Oh (aho), let me be fortunate enough (aham syām) to be one of the bushes, creepers, or herbs in Vṛndāvana (vrndāvane kim api gulma-latauṣadhīnām), because the gopīs trample them and bless them with the dust of their lotus feet (carana-reṇu-juṣām).” SB 10.47.61

Vedāḥ śrīmadān

tad bhūri-bhāgyam iha janma kim apy atavyām
yad gokule 'pi katamāṅghri-rajo-'bhisekam
yaj-jīvitam tu nikhilam bhagavān 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 api janma) in this (iha) forest (atavyām) of Gokula (gokule) and have my head bathed (abhisekam) by the dust (rajah) falling from the lotus feet (aṅghri) of any of its residents (katama). Their entire life and soul (yaj-jīvitam tu nikhilam) is the Supreme Personality of Godhead, Mukunda (bhagavān mukundaḥ), the dust of whose lotus feet (yat-pada-rajah) is still (adya api), being searched for (mṛgyam eva) in the Vedic mantras (śruti). SB

10.14.34

The Lord is easily attained by his devotees:

अहमग्रह्यं एतन्महादेव

bhaktyāham ekayā grāhyah śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt

Only by practicing unalloyed devotional service (bhaktyā ekayā) with full faith in me (śraddhayā) can one obtain me (aham grāhyah), the Supreme Personality of Godhead (ātmā). I am naturally dear to my devotees (priyaḥ satām), who take me as the only goal of their loving service (man-niṣṭhā). By engaging in such pure devotional service (bhaktiḥ), even the dog-eaters (śva-pākān api) can purify themselves (punāti) from the contamination of their low birth (sambhavāt). SB

11.14.21

अद्वैतमार्ग-एतद्-बल्लितम्

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatim parām

O almighty Lord (**bhūman**), in the past (**purā**) ~~many yogis~~ (**bahavo 'pi yoginah**) in this world (**iha**) achieved (**labdhayā**) the platform of devotional service by offering all their endeavors unto You (**tvad-arpita ihā**) and faithfully carrying out their prescribed duties (**nija-karma**). Through such devotional service (**bhaktyā eva**), perfected by the processes of hearing and chanting about You (**katha-upanītayā**), they came to understand You (**vibudhya**), O infallible one (**acyuta**), and could easily (**añjah**) surrender to You and achieve (**prapedire**) Your (**te**) supreme (**parām**) abode (**gatim**). SB 10.14.5

(The following is found in the Haridās edition)

In what aspect is the Lord actually *advaita* or incomparable, taking the literal meaning?

Kṛṣṇa is incomparable in giving his own body to his devotees. (Thus the devotee is superior to the Lord.)

“How can we say that he alone remains and is thus called *acyuta*? (Viṣṇu alone remains after *pralaya*.)”

No, the actually meaning should be that he suffers no degradation by giving himself to his devotees.

That is why he is called *acyuta*.

He does not ever fail to take pleasure in his devotees.

“Are you praising Nārāyaṇa then, for he has the quality of *acyuta* and *anādi*?”

No, *anādi* means without beginning.

It refers to he who is the final cause of all other things and is without cause, being self-revealing. (Nārāyaṇa's source is Kṛṣṇa.)

“How can one person protect all beings?”

Thus it is said that he has unlimited forms.

Or *ananta-rūpa* can mean he enters the material world unlimitedly to help the *jīvas*.

Or *ananta-rūpa* can mean that he has a spiritual form which is unlimited by material standards, from a portion of which arises all qualities such as unlimitedness.

To show the perfection of all qualities like *ananta* in Kṛṣṇa over Nārāyaṇa, the word *ādyam* is used.

This means that Kṛṣṇa has an expanded form called Nārāyaṇa.

“Then Kṛṣṇa should also be designated as the *puruṣa*.”

No, he is rather called the *purāṇa-puruṣa*, the person who appears before the *puruṣa*, Mahā-viṣṇu. Mahā-viṣṇu is just his expansion form.

“Then he should be very old.” No, he is very young, of *kaiśora* age: *nava-yauvana*.

The word *ca* indicates that simultaneously he has always existed in this manner.

He is not new.

Inconceivably he remains eternally young.

“But Nārāyaṇa alone is praised in the Vedas.”

If one knows the real meaning of the Vedas, then Kṛṣṇa can be attained by studying them.

But actually, only by *bhakti* is Kṛṣṇa to be known.

Thus he is easily attained by his devotee (*adurlabham ātma-bhaktau*).

TEXT 34

panthās tu koṭi śata vatsara sampragamyō
vāyor athāpi manaso muni puṅgavānām |
so 'py asti yat prapada sīmny avicintya tattve
govindam ādi-puruṣam tam aham bhajāmi ||34||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam), whose toes alone (yat prapada sīmny), possessing ~~inconceivable powers~~ (avicintya tattve), are attained only (sah apy asti) after a billion years (panthās tu koṭi śata vatsara sampragamyah) by multitudes of sages (muni puṅgavānām) who discipline the mind and breath (vāyor athāpi manaso).

Prapada sīmny means the tips of his two lotus feet. Many scriptures testify to his inconceivable powers (āvicitntya-tattve).

Nārada says:

citram bataitad ekena vapuṣā yugapat prthak
grheṣu dvy-aṣṭa-sāhasram striya eka udāvahat

It is quite amazing (citram bata etad) that in a single body (ekena vapuṣā) Lord Kṛṣṇa simultaneously married (yugapat udāvahat) sixteen thousand women (dvy-aṣṭa-sāhasram striyah), each (ekah) in a separate palace (prthak grheṣu). SB 10.69.2

Gopala-tāpanī says:

eko vaśī sarvagah kṛṣṇa īdya
eko 'pi san bahudhā yo'vabhāti |

Though remaining in one place (eko vaśī), worshippingable Kṛṣṇa (kṛṣṇa īdya) pervades all places (sarvagah). Though he is one (eko 'pi san), he reveals many forms (bahudhā yah avabhāti).

The truth of the matter is that he is avicintya-tattva: inconceivable. This is confirmed in the Third Canto:

sa eva viśvasya bhavān vidhatte guṇa-pravāheṇa vibhakta-vīryaḥ
sargādy anīho 'vitathābhisandhir ātmeśvaro (tarkya-sahasra-śaktiḥ)

You distribute (**bhavān vidhatte**) your powers of creation, maintenance and destruction (**viśvasya sargādy vīryaḥ**) by dividing them up according to the *guṇas* (**guṇa-pravāheṇa vibhakta**). You are without material activities (**anīhaḥ**). Your desires are never unfulfilled (**avitatha abhisandhiḥ**). You are the lord of all the *jīvas* (**ātmeśvaraḥ**). You are the possessor of unlimited, inconceivable energies (**atarkya-sahasra-śaktiḥ**). In this way you carry out your activities (**implied**). SB 3.33.3

Skanda Purāṇa and Mahābhārata say:

acintyāḥ khalu ye bhāvā na tāms tarkena yojayet |
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam ||

Inconceivable states (acintyāḥ khalu ye bhāvā) are not subject to
material logic (na tāms tarkena yojayet). The nature of the
inconceivable (tad acintyasya lakṣaṇam) is that it is beyond material
objects (prakṛtibhyaḥ param yac ca).

Brahma-sūtra says:

śrutes tu śabda-mūlatvāt

Contradictory states can exist in the Lord because the scriptures state this, and scriptures are the root of knowledge. *Vedānta-sūtra* 2.1.27

~~Acintya means that something which has power like jewels or special medicines, which, when applied to the head, affect other parts of the body, inconceivably.~~

This power is suitable for the Lord.