

Śrī Brahma-saṁhitā

by Śrī Brahmaji

**About Śrī Brahma-saṁhitā**

**From**

**Śrī Caitanya-caritāmṛta**

## TEXT 35

eko 'py asau racayitum jagad-aṇḍa-koṭim  
yac-chaktir asti jagad-anda-cayā yad-antaḥ |  
aṇḍāntara-stha-paramāṇu-cayāntara-stham  
govindam ādi-puruṣam tam aham bhajāmi ||35||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) who creates (asau racayitum) tens of millions of universes (jagad-aṇḍa-koṭim) by just one of his energies (yad ekah apy śaktih), who holds within himself (yad-antaḥ asti) the multitude of universes (jagad-aṇḍa-cayā) and who is simultaneously situated within (antara-stham) every atom (paramāṇu-caya) within the universe (aṇḍāntara-stha).

This verse elaborates further his inconceivable powers.

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tāvat sarve vatsa-pālāḥ paśyato 'jasya tat-kṣaṇāt  
vyadrśyanta ghana-śyāmāḥ pīta-kaūśeya-vāsasaḥ

Then, while Lord Brahmā (ajasya) looked on (paśyataḥ), all the calves and the boys tending them (tāvat sarve vatsa-pālāḥ) immediately (tat-kṣaṇāt) appeared (vyadrśyanta) to have complexions the color of bluish rainclouds (ghana-śyāmāḥ) and to be dressed in yellow silken garments (pīta-kaūśeya-vāsasaḥ). SB 10.13.46

This Bhāgavatam verse begins the description of Kṛṣṇa's amazing power.

He revealed unlimited *puruṣāvatāras* overseeing unlimited universes from the forms of the cowherd boys who were expansions of himself.

Yaṣodā saw him holding a multitude of universes within himself  
(*jagad-aṇḍa-cayā yad-antah*):

na cāntar na bahir yasya na pūrvam nāpi cāparam  
pūrvāparam bahiś cāntar jagato yo jagat ca yaḥ

The Supreme Personality of Godhead has no beginning and no end (**na cāntar na bahir yasya**), no exterior and no interior, no front and no rear (**na pūrvam nāpi cāparam**). In other words, He is all-pervading (**implied**). Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times (**pūrvāparam**). Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything (**bahiś cāntar jagato yo jagat ca yaḥ**). SB 10.9.13

~~Statements from the śrutis also indicate the extraordinary power of~~  
Kṛṣṇa:

aṅor aṅīyān mahato mahīyān

He is smallest among the small (**aṅor aṅīyān**) and greatest among the  
great (**mahato mahīyān**). Śvetāsvatara Upaniṣad 3.20

yo 'sau sarva-bhūtātmā gopālah

Gopāla (**yah asau gopālah**) is the soul of all beings (**sarva-bhūtātmā**).  
*Gopāla-tāpanī Upaniṣad 2.94*

eko devah sarva-bhūteṣu gūḍhah

He is one person (**eko devah**) but resides within all living entities  
(**sarva-bhūteṣu gūḍhah**). *Gopāla-tāpanī Upaniṣad 2.96*



## TEXT 36

yadbhāvabhāvitadhiyo manujās tathaiva  
samprāpya rūpamahimāsanayānbhūṣāḥ |  
sūktair yam eva nigamaprathitaiḥ stuvanti  
govindam ādi-puruṣam tam aham bhajāmi ||36||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam), whom (yam eva) men (manujāḥ) praise (stuvanti) with Vedic verses (nigama prathitaiḥ sūktaiḥ), after having fixing their minds (bhāvita dhiyah) on him with devotion (yad bhāva) and consequently (tathaiva) having attained (samprāpya) glorious forms (rūpa mahimā), thrones (āsana), vehicles (yāna) and ornaments (bhūṣāḥ) by his mercy (implied).

This verse speaks of the mercy that the Lord shows to various devotees practicing various *sādhana*s.

Though the verse refers to devotees attracted to the Lord's <sup>अस्वयं</sup> grandeur, Brahmā hints that the Lord will award the pure devotee much more.

Just as those who practice meditation on the qualities, character, age, pastimes and clothing of the cowherd boys attain similar forms and destinations, it is fitting that those who constantly recite the Vedas attain goals similar to the contents of their recitation.

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-  
śālvādayo gati-vilāsa-vilokanādyaiḥ  
dhyāyanta ākr̥ta-dhiyaḥ śayanāsanāḍau  
tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim

Inimical kings (nṛpatayaḥ) like Śiśupāla, Pauṇḍraka and Śālva (śiśupāla-pauṇḍra-śālvādayo), while they were lying down, sitting or engaging in other activities (śayana-āsana-āḍau), enviously meditated (vaireṇa dhyāyanta) upon the bodily movements of the Lord (gati), his sporting pastimes (vilāsa), and his loving glances (vilokanādyaiḥ). Being thus always absorbed in Kṛṣṇa (yaṁ ākr̥ta-dhiyaḥ), they achieved positions in the spiritual world (tat-sāmyam āpuḥ). What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood (anurakta-dhiyāṁ punaḥ kim)? SB 11.5.48

## TEXT 37

ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nijarūpatayā kalābhiḥ |  
goloka eva nivasaty akhilātmabhūto  
govindam ādi-puruṣam tam aham bhajāmi ||37||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) who (yah), though regarding all the inhabitants as his very self (akhilātma bhūtaḥ), resides in Goloka (goloka eva nivasaty) exclusively with the young gopīs (tābhir eva), who are embodiments of madhura-rasa (kalābhiḥ). He accepts them as his wives (nijarūpatayā), while they (respond) to his conjugal affection reciprocally (ānanda-cinmaya-rasa-pratibhāvitābhiḥ).

How much more then Govinda will reward his dearest devotees, the gopīs!

This verse describes how he lives exclusively with the dear women in his private place.

~~Though he continuously~~ treats all other inhabitants of Goloka with intense love, regarding them as his very self (*akhila-ātma-bhūtaḥ*), he resides only with the gopīs (*tābhir eva nivasati*).

This shows their exalted position.

The reason is given.

They are personifications of his *hlādinī-śakti* (*kalābhiḥ*).

Further excellence is shown.

Govinda is *rasa* filled with spiritual bliss (*ānanda-cinmaya-rasa*).

This refers to *madhura-rasa*, filled with the highest type of *prema*.

This is also their corresponding nature (*pratibhāvitābhiḥ*).

He is infused (*bhāvita*) with conjugal *rasa* for them, and they in response (*prati*) are also infused with similar feelings to the same degree.

Thus he lives constantly with them.

This meaning should be understood from the word *prati*.

This is similar to the usage of *pratyupakṛta*: responding to someone's favors.

He first of all shows favor to them.

In Goloka, he accepts them as his own wives (*nija-rūpatayā*), though during his pastimes on earth he accepts them as other persons' wives.



Because it is impossible that they are other persons' wives since they are the supreme Laksmis or consorts of the Lord, in order to increase the sense of longing in his pastimes on earth, there is an appearance of their being others' wives by covering the pastime of their actually being his wives alone.

This occurs through his own *māyā*.

During the pastimes on earth he resides with them, while treating them as others' wives, whereas in Goloka, the place of his unmanifest pastimes, he lives with them as his own consorts.

That is the indication of the word *eva* in the phrase *ya eva nija-rūpatayā*

This distinguishes his behavior in Goloka from that during his earthly pastimes.

In explaining the ten-syllable *mantra* of Kṛṣṇa which is used for cultivating meditation on the eternal pastimes, the *Gautamīya-tantra* states the same in the passage *aneka-janma-siddhānām gopīnām* patir eva vā: he is the husband of many *gopīs* who achieved that perfection after many births. (*Gautamīya-tantra* 2.22)

The word *eva* in the phrase *goloka eva* indicates that such pastimes are not found elsewhere at all.

## TEXT 38

premañjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hrdayeṣu vilokayanti |  
yam śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||38||

I worship (ahaṁ bhajāmi) the Supreme Lord (tam ādi-puruṣaṁ) Govinda (govindam) of beautiful dark complexion (śyāmasundaram), filled with inconceivable qualities (acintya-guṇa-svarūpaṁ), whom (yam) the devotees (santaḥ) constantly see (sadaiva vilokayanti) in their mind (hrdayeṣu) during samādhi permeated with prema (premañjana-cchurita-bhakti-vilocanena).

Though Govinda lives in Goloka, he is also available in other places.

The devotees see that form of inconceivable qualities (*acintya-guṇa-svarūpam*) by eyes covered with the ointment of *prema* (*premāñjana-cchurita*) during *samādhi* (*bhakti-vilocanena*).

With such eyes, they see that form in their minds (*hrdayeṣu*) like a reflection whose source is far away,

Gītā says ye bhajanti tu mām bhaktyā mayi te tesu cāpy aham: those  
who worship me with devotion, are attached to me and I am similarly  
attached to them. (BG 9.29)

## TEXT 39

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan  
nānāvātāram akarod bhuvaneṣu kintu |  
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo  
govindam ādi-puruṣam tam ahaṁ bhajāmi ||39||

I worship (ahaṁ bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) who (yah), though appearing (avatāram akarod) in the worlds (bhuvaneṣu) in eternal forms such as Rāma and Nṛsimha (rāmādi-mūrtiṣu) with their characteristic powers (kalā-niyamena), also appears personally (kintu svayaṁ samabhavat) in the supreme form of Kṛṣṇa with the most attractive pastimes (kṛṣṇaḥ paramaḥ pumān).

Sometimes Govinda also appears in the material world through one of his expansions.

That is expressed in this verse.

The supreme person called Kṛṣṇa appears in the worlds by revealing various forms such as Rāma, displaying powers fixed according to the particular form (*kalā-niyamena*).

As well he personally appears in this world (*samabhavat*). I worship that Govinda with his most excellent pastimes.



The *devatās* describe the *avatāras* in the Tenth Canto:

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-  
rājanya-vipra-vibudhesu kṛtāvatārah  
tvam pāsi nas tri-bhuvanam ca yathādhuneśa  
bhāram bhuvo hara yadūttama vandanam te

O supreme controller (īśa), Your Lordship previously accepted incarnations (tvam kṛta avatārah) as a fish, a horse, a tortoise (matsya-aśva-kacchapa), Narasimhadeva, a boar, a swan (nṛsimha-varāha-haṁsa), Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva (rājanya-vipra-vibudhesu), to protect the entire world by Your mercy (tri-bhuvanam). Now please protect us (tvam nah pāsi) again by Your mercy by diminishing the disturbances in this world (yathā adhunā bhuvo bhāram hara). O Kṛṣṇa, best of the Yadus (yadūttama), we respectfully offer our obeisances unto You (vandanam te). SB 10.2.40

## TEXT 40

yasya prabhā prabhavato jagad-āṇḍa-kōṭi-  
kōṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṃ |  
tad brahma niṣkalam anantam aśeṣa-bhūtaṃ  
govindam ādi-puruṣam tam aham bhajāmi ||40||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam), whose powerful form (yasya prabhavatah) radiates an effulgence (prabhā) known as the undifferentiated (tad niṣkalam), unlimited (anantam), all-encompassing (aśeṣa-bhūtaṃ) Brahman (brahma), which is completely distinct (bhinnaṃ) from its powers displayed (vibhūti) in unlimited planets (aśeṣa-vasudhā ādi) throughout billions of universes (jagad-āṇḍa-kōṭi-kōṭisu).

Having stated that Govinda is supreme by being the perfection of all  
avatāras, Brahmā speaks of his supremacy since he has the most  
perfect form.

Though personal and impersonal aspects are actually only one form,  
by a manifestation of the Lord with qualities, the form called Govinda,  
who is the possessor of various attributes (dharmī) appears.

By a manifestation of the Lord devoid of qualities, his form as his  
attribute (dharma) called Brahman appears.

This Brahman is like the halo around the moon.

Viṣṇu Purāṇa declares śubhāśrayaḥ sa-cittasya sarvagasya tathātmanah:  
the beautiful Lord is the shelter of the all-pervading, conscious  
Brahman. (Viṣṇu Purāṇa 6.7.76)

Śrīdhara Svāmī comments that sarvagasya atmanah refers to the  
Brahman, and the Lord is the foundation (āśraya) of that Brahman.

The Lord says in the *Gītā*, *brahmano hi pratiṣṭhāham*: I am the basis of  
the Brahman (BG 14.27)

In the Eleventh Canto the Lord enumerates his powers:

pr̥thivī vāyur ākāśa āpo jyotir aham mahān  
vikārah puruṣo 'vyaktam rajaḥ sattvam tamaḥ param  
aham etat prasaṅkhyānam jñānam tattva-viniścayaḥ

I am (**aham**) form, taste, aroma, touch and sound (**vikārah**); false ego (**aham**); the mahat-tattva (**mahān**); earth, water, fire, air and sky (**pr̥thivī vāyur ākāśa āpo jyotir**); the living entity (**puruṣah**); material nature (**avyaktam**); the modes of goodness, passion and ignorance (**rajaḥ sattvam tamaḥ**); and the impersonal Brahman (*param*) (**param**). All these items (**etat prasaṅkhyānam**), along with knowledge of their individual symptoms (**jñānam**) and the steady conviction that results from this knowledge (**tattva-viniścayaḥ**), represent me (**aham**). SB

11.16.37

The commentary of Śrīdhara Svāmī says that *param* in the above verse means the impersonal Brahman. Matsya as well speaks of the impersonal aspect of the Lord in the Eighth Canto:

*madīyaṁ mahimānaṁ ca param brahmeti śabditam*  
*vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hr̥di*

By my mercy (*me anugṛhītaṁ*), you will realize (*vetsyasy*) my power (*madīyaṁ mahimānaṁ*) known as the impersonal Brahman (*param brahmeti śabditam*), which will be disclosed in your heart (*hr̥di vivṛtaṁ*) through questions and answers (*sampraśnair*). SB 8.24.38

Yāmunācārya says:

yad-aṅḍāntara-gocaram ca yad  
daśottarāṅy āvaraṅāni yāni ca |  
guṇāḥ pradhānam puruṣaḥ param padam  
parātparam brahma ca te vibhūtayah ||

Your manifestations of powers (te vibhūtayah) consist of whatever is visible within the universe (yad-aṅḍāntara-gocaram ca yad), the coverings of the universe, each ten times thicker than the previous layer (daśottarāṅy āvaraṅāni yāni ca), the gunas, pradhāna (guṇāḥ pradhānam), the purusa (puruṣaḥ), the spiritual world (param padam) and the impersonal Brahman (param brahma) (parātparam brahma ca). *Stotra-ratnam* 14



Dhruva states in the Fourth Canto the superiority of the Lord's form  
over his impersonal aspect:

yā nirvṛtis tanu-bhṛtām tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kiṁ tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant (yā nirvṛtis tanu-bhṛtām) that is available from meditating on your lotus feet (tava pāda-padma-dhyānād) or from hearing about your pastimes from the devotees (bhavaj-jana-kathā-śravaṇena vā syāt) is not available (sā api mā bhūt) in your form of greatness (sva-mahimani) known as Brahman (brahmaṇi), what to speak of (kiṁ tv) the happiness for those who fall from the pleasures of Svarga (antakāsi-lulitāt patatām vimānāt). SB 4.9.10

The ātmārāmas (realizers of Brahman) are also attracted to the Lord with qualities:

ātmārāmās ca munayo nirgranthā apy urukrame  
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ

Some sages who are ātmārāmas (ātmārāmās ca munayah), beyond the scriptures, false ego and rules (nirgranthā apy), also practice (kurvanty) unmotivated, pure bhakti (ahaitukīm bhaktim) to the master of pure bhakti (urukrame), Kṛṣṇa (hariḥ), since he possesses qualities attractive to even them (ittham-bhūta-guṇah). SB 1.7.10

Those with particular inquiries can consult the *Bhagavat-sandarbha*.

Enough has been said here.