

Śrī Brahma-saṁhitā

by Śrī Brahmaji

TEXT 41

māyā hi yasya jagad-anda-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā |
sattvāvalambi-para-sattvaṁ viśuddha-sattvaṁ
govindam ādi-puruṣam tam ahaṁ bhajāmi ||41||

I worship (ahaṁ bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) whose material energy māyā (yasya hi māyā), consisting of the three guṇas (traiguṇya-tad-viṣaya) described elaborately in the Vedas (veda-vitāyamānā), produces (sūte) hundreds of universes (jagad-anda-śatāni), while he himself is pure sattva (viśuddha-sattva - existence) (viśuddha-sattvaṁ) --- which is the cause of the material sattva (sattvāvalambi) --- which manifests his blissful form (para-sattvaṁ).

Having shown the glories of Govinda's form, Brahmā now shows Govinda's glory in relation to the universe in this verse and the next.

This verse shows that the external energy māyā creates inconceivable effects within the universe and then explains that the Lord is not affected by this energy of māyā.

Sattva → Para Sattva → Viśuddha Sattva
(sandhinī-śakti) (CF + Śakti)
(Sattva + Sandhinī + Śakti)

Beyond the sattva which is mixed with rajas and tamas is śuddha-sattva or para-sattva (This is equated with sandhini-śakti: sandhinīra sāra amśa — 'śuddha-sattva' nāma (CC Ādi 4.64)).

But purer than that is viśuddha-sattvam, functioning by the Lord's cit-
śakti (The cit-śakti is a combination of sandhinī, samvit and hlādinī, and
manifests as the form of bhāgavan).

This is explained in the Viṣṇu Purāṇa:

sattvādayo na santiṣe yatra ca prākṛtā guṇāḥ |
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu ||
hlādinī sandhinī saṁvit tvayy ekā guṇa-saṁśraye |
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite |

The material guṇas (prākṛtā guṇāḥ) of sattva, rajas and tamas (sattva ādayah) do not exist in the Lord (na santi iṣe). May that person (sah pumān), the source of all (ādyaḥ), purer than the purest (sarva-śuddhebhyaḥ śuddhaḥ), be pleased with me (prasīdatu). In you (tvayy) who are the shelter of all spiritual qualities (ekā guṇa-saṁśraye) exist the energies of hlādinī, sandhinī and saṁvit (hlādinī sandhinī saṁvit). In you (tvayi) who are devoid of material qualities (guṇa-varjite), the mixture of happiness and distress found in the material world (hlāda-tāpa-karī miśrā) does not exist (na). *Viṣṇu Purāṇa* 1.9.44-45

Further details are given in the *Bhagavat-sandarbha*.

TEXT 42

(ānanda)(cinmaya)(rasātmatayā)(manahsu)
(yah)(prāṇinām)(pratiphalan)smaratām upetya |
līlāyitena bhuvanāni jayaty ajasram
govindam ādi-puruṣam tam aham bhajāmi ||42||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) who (yah), by appearing (pratiphalan) in the minds (manahsu) of the living beings (prāṇinām) to a small degree and embracing them (ātmatayā) with *madhura-rasa* (ānanda-cinmaya-rasa), causes them to remember him (smaratām upetya), and in this way perpetually conquers (jayaty ajasram) the worlds (bhuvanāni) by his attractive pastimes (līlāyitena).

This verse describes the complete bewilderment of this world caused by the Lord's attractive form.

Ananda-cinmaya-rasa refers to the madhura-rasa.

Govinda appears to some degree in the minds of the living entities of this world by embracing them (ātmatayā) with his madhura-rasa.

He is described as being reflected (pratiphalan), since the Lord appears within the tiny jīva as a second form (Paramātmā) endowed with part of his all-enchanting nature.

This form causes remembrance (*smaratām upetya*).

In this way he conquers all persons in the worlds.

The five chapters on *rāsa* in the *Bhāgavatam* explain his attractive nature.

tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujah
pītāmbara-dharah sragvī sākṣān manmatha-manmathah

Then Lord Kṛṣṇa (śauriḥ), a smile on his lotus face (smayamāna-mukhāmbujah), appeared before the gopīs (tāsām āvirabhūt). Wearing a garland (sragvī) and a yellow garment (pītāmbara-dharah), he directly appeared (sākṣāt) as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people (manmatha-manmathah). SB 10.32.2

The meaning of *manmatha-manmathaḥ* is similar to the phrase in the *Kena Upaniṣad* - *caḡṡuṡaś caḡṡuḥ*: he inspires the eye to see. (*Kena Upaniṣad* 1.2)

Thus *manmatha-manmathaḥ* can mean that he is the source of whatever bewilderment Cupid can cause by love.

Though the Lord acts as the cause of Cupid's powers of bewilderment through material love, material Cupid's actions are contaminated, being overcome by material influence.

TEXT 43

goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu |
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi ||43||

I worship (aham bhajāmi) the Supreme Lord (tam ādi-puruṣam) Govinda (govindam) by whom (yena) respective powers (te te prabhāva-nicayā) are given (vihitāh) to the abodes of Durgā, Śiva and Viṣṇu (devī-maheśa-hari-dhāmasu teṣu teṣu), which are situated below (tale ca) his own planet (tasya nija-dhāmni) of Goloka (goloka-nāmni).

Having spoken of the Lord's glory within the material world, Brahmā speaks of Govinda's glory in his spiritual abode.

The listing devi-dhāma^{1/2}, maheśa-dhāma^{1/2} and then hari-dhāma shows progressive superiority. Each succeeding place is superior, because each place has half the powers of the one following.

It is established in this verse that Goloka is higher than all other abodes and is inclusive of all other abodes.

It has already been shown that this Goloka is also non-different from
Vṛndāvana which appears on earth.

sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā |
dhṛto dhṛtimatā vīra nighantopadravān gavām ||

That planet (sa tu lokah), protected by you (tvayā kṛṣṇa sīdamānaḥ),
O hero (vīra), and which destroys (nighanta) the suffering
(upadravān) of the cows and other inhabitants (gavām), is the
residence of the determined (dhṛtimatā) and disciplined devotees
(kṛtātmanā dhṛtah). Hari-vaṁśa 62.33

This abode of Goloka should be considered his only abode (*goloka eva nivasati*), because even when appearing in Vṛndāvana on earth, the Lord should be considered to be performing pastimes there eternally.

Thus the scriptures describe Vṛndāvana as follows.

vṛndāvanam dvādaśamam vṛndayā parirakṣitam |
hariṇādhiṣṭhitam tac ca brahma-rudrādi-sevitam ||

The twelfth forest called Vṛndāvana (vṛndāvanam dvādaśamam) is protected by Vṛndā (vṛndayā parirakṣitam), controlled by Kṛṣṇa (tad hariṇa adhiṣṭhitam), and served by Brahmā, Śiva and others (brahma-rudrādi-sevitam). *Ādi-varāha Purāṇa*

kṛṣṇa-kṛīḍā-setu-bandham mahāpātaka-nāśanam |
valabhīm tatra kṛīḍārtham kṛtvā devo gadādharaḥ ||
gopakaiḥ sahitas tatra kṣaṇam ekam dine dine |
tatraiva ramaṇārtham hi nitya-kālam sa gacchati ||

The bridge built (setu-bandham) for Kṛṣṇa's pastimes (kṛṣṇa-kṛīḍā) destroys the greatest of sins (mahāpātaka-nāśanam). Having constructed (kṛtvā) a lookout pavilion (valabhīm) there (tatra) for playing (kṛīḍā artham), the Lord (devah), holder of the club (gadādharaḥ), goes there (tatraiva gacchati) in a moment's time (kṣaṇam ekam) every day (dine dine), enjoying (ramaṇārtham) with his cowherd friends (gopakaiḥ sahitah), eternally (nitya-kālam). *Ādi-varāha Purāṇa*

In *Gautamīya-tantra*, Nārada speaks:

kim idam dvādaśābhikhyam vṛndāraṇyam viśāmpate |
śrotum icchamī bhagavan yadi yogo 'smi me vada ||

śrī-kṛṣṇa uvāca --

idam vṛndāvanam ramyam mama dhāmaiva kevalam |

atra ye paśavaḥ pakṣi-vṛkṣā kīṭā narāmarāḥ |

ye vasanti mamādhisnye mrtā yānti mamālayam ||

atra yā gopa-kanyāś ca nivasanti mamālaye |

yoginyas tā mayā nityam mama sevā-parāyanāḥ ||

pañca-yojanam evāsti vanam me deha-rūpakam |

kāḷindīyam suṣumnākhyā paramāmṛta-vāhinī ||

atra devāś ca bhūtāni vartante sūkṣma-rūpataḥ |

sarva-deva-mayaś cāham na tyajāmi vanam kvacit ||

āvīrbhāvas tirobhāvo bhaven me 'tra yuge yuge |

tejo-mayam idam ramyam adṛśyam carma-cakṣuṣā ||

O master of the people I desire to hear about the twelve forests of Vṛndāvana. If I am qualified please tell me. Kṛṣṇa then spoke. This pleasant Vṛndāvana is my only abode. There, all cows, animals, birds, insects and humans are without death. Those who live under my mercy come to my abode on dying. The daughters of the cowherd men live in my abode. Completely giving up all connections, they serve me continually. This place, measuring five *yojanas*, is non-different from my body. The Yamunā, flowing with the sweetest nectar, is the *sūsumnā* (central nerve) of that body. All the *devas* and the elements exist there in a spiritual form. I, the embodiment of all *devas*, do not leave that forest for a moment, though I appear and disappear in this world age after age. But this radiant forest full of pleasure is invisible to the material eye.

Similarly, eternal *kadamba* trees and other items are described in the *Varāha Purāṇa* and other scriptures.

It should be understood that Goloka which we cannot see is similar to the *Vṛndāvana* that we can see.

When Kṛṣṇa appears with his associates in a visible manifestation, it is called his *avatāra*.

At that time, for increasing the excellence of *rasa*, there are various pastimes of separation and meeting and dealing with others' wives.

What is presented here and in other places in the *tantras*, *yāmālas*, *saṁhitā* and *pañcarātra* scriptures (concerning separation and dealing with others' wives) should be understood to be a few of the unique pastimes when Kṛṣṇa is present on earth.

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

“Lord Śrī Kṛṣṇa, the ultimate resort of all living entities (jana-nivāsaḥ), is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā (devakī-janma-vādaḥ). He is the guide of the Yadu dynasty (yadu-vara-pariṣat), and with His mighty arms (svair dorbhiḥ) He kills everything inauspicious (asyann), and every man who is impious (adharmam). By His presence He destroys all misfortune (vṛjina-ghnaḥ) for all living entities, moving and inert (sthira-cara). His blissful smiling face (su-smita śrī-mukhena) always increases (vardhayan) the lusty desires (kāma-devam) of the gopīs of Vṛndāvana (vraja-pura-vanitānām). May He be all glorious and happy (jayati)!” SB 10.90.48

Vyāsa says in the *Nirvāṇa-khaṇḍa* of the *Padma Purāṇa*:

paśya tvam darśayiṣyāmi svarūpaṁ veda-gopitam |
tato 'paśyam ahaṁ bhūpa bālaṁ kālāmbuda-prabham ||
gopa-kanyāvṛtaṁ gopaṁ hasantaṁ gopa-bālakaiḥ ||

“See (paśya)! I will show you (tvam darśayiṣyāmi) my form (sva-rūpaṁ) which is hidden in the Vedas (veda-gopitam).” I then saw (tato apaśyam ahaṁ) a cowherd boy (bhūpa bālaṁ) with the complexion of a black cloud (kālāmbuda-prabham), surrounded by young *gopīs* (gopa-kanyāvṛtaṁ). He was joking (hasantaṁ) with other cowherd boys (gopa-bālakaiḥ).

The phrase *gopa-kanyā* (young cowherd girls) indicates that the girls were at an age prior to following the rules of *dharma* suitable for mature women (*Jīva Gosvāmī* says here that *kanyā* does not mean the girls are not married).

Other meanings should be rejected.

In the meditation on Vṛndāvana in the fourth chapter of *Gautamīya-tantra* it is said:

svargād iva paribhraṣṭa kanyakā-śata-maṇḍitam |
gopa-vatsa-gaṇākīrṇam vṛkṣa-śaṇḍaiś ca maṇḍitam ||
gopa-kanyā-sahasrais tu padma-patrāyatekṣaṇaiḥ |
arcitam bhāva-kusumais trailokyaika-gurum param ||

~~Vṛndāvana is the guru for the three worlds~~ (trailokyaika-gurum param). It is decorated (maṇḍitam) with hundreds of maidens (kanyakā-śata) as beautiful as women coming from heaven (svargād iva paribhraṣṭa), and ornamented with groves of trees (vṛkṣa-śaṇḍaiś ca maṇḍitam). It is filled with calves and cowherds (gopa-vatsa-gaṇa ākīrṇam) and worshipped (arcitam) by thousands of young gopīs (gopa-kanyā-sahasraiḥ tu) with lotus eyes (padma-patra āyata īkṣaṇaiḥ) with flowers of love (bhāva-kusumaiḥ).

The qualification for seeing Kṛṣṇa is also mentioned in the section on proper conduct:

ahar-niśam japen mantram mantrī niyata-mānasah |
sa paśyati na sandeho gopa-veśa-dharam harim ||

With controlled mind (**niyata-mānasah**), the chanter of the *mantra* (**mantrī**) should utter the *mantra* (**japen mantram**) day and night continually (**ahar-niśam**). He sees (**sah paśyati**) without doubt (**na sandehah**) the Lord (**harim**) wearing the dress of a cowherd (**gopa-veśa-dharam**).

Gopāla-tāpanī Upaniṣad says:

tad u hovāca brahmaṇo 'sāv anavarataṁ me dhyātaḥ stutaḥ |
parārdhānte so 'budhyata | gopaveśo me puruṣaḥ purastād
āvirbabhūva ||

I (me), Brahmā (brahmaṇah), meditate on and praise him (asāv dhyātaḥ stutaḥ) continually (anavarataṁ). After half my life (parārdhānte) I realized him (sah abudhyata). He appeared (āvirbabhūva) in front of me (me purastād) as a male (puruṣah) in the dress of a cowherd (gopa veśah).

~~Some people speak of Kṛṣṇa as an *avatāra* of Kṣirodakaśayī~~
Viṣṇu, but actually that Viṣṇu form is only an *aṁśa* of Kṛṣṇa.

Those who want to study the topic in great detail should consult the
Kṛṣṇa-sandarbhā as the topic is too extensive to be discussed here.

Now we return to the main subject.