

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-5

Discussion of the Parāvasthā forms

Text-182

śrī-daśame caivam evoktam –
asyāpi deva-vapuṣo mad-anugrahāya
svecchāmayasya na tu bhūtamayasya (ko 'pi)
(neśe)mahi tv (avasitum) manasā'ntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteh

In the Tenth Canto it is also said (śrī-daśame ca evam eva uktam):
My dear Lord (deva), neither I nor anyone else can estimate (kaḥ api na tv
avasitum iśe) the potency (mahi) of this transcendental body of Yours
(asyāpi vapuṣah), which has shown such mercy to me (mad-anugrahasya)
and which appears just to fulfill the desires of Your pure devotees (sva icchā-
mayasya). Although my mind (manasā antareṇa) is completely withdrawn
from material affairs (na tu bhūta-mayasya), I cannot understand Your
personal form (na iśe sākṣāt tavaiva). How, then, could I possibly
understand the happiness You experience within Yourself (kim uta ātma-
sukha anubhūteh)? SB 10.14.2

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- This verse gives another proof of Kṛṣṇa's superiority over Vāsudeva.
- Even though I am Brahmā (ko 'pi) I cannot know (na iṣe) with concentrated mind (manasā antareṇa) the glories (mahi) of you, svayam bhagavān, son of the cowherd leader (asya), who have become visible to me (sākṣāt tava).
- Your glories are greater than those of Vāsudeva (deva-vapuṣaḥ).
- You have shown great mercy to me.

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- According to the Gopāla-tāpanī Upaniṣad, Kṛṣṇa was merciful to Brahmā by giving him the eighteen-syllable mantra so that he could perform works of creation.
- Or Kṛṣṇa is merciful because he has revealed his most astonishing form.
- Your desires follow the desires of the devotee (svecchāmayasya).
- You do not deal with the jīvas of the material world.

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- You are pure knowledge.
- I cannot speak of your greatness which is so much greater than the Brahman which is a particular manifestation without form, qualities of pastimes, composed of pervasive self-revealing bliss (ātma-sukhānubhūteh).
- What more can be said?
- How much inferior is the Brahman!

① Deva-vapuh
to the body of Vāsudeva
Text: 183-184

② kim uta ātma-sukha
-anubhūteh

ātmārāmatayā atra kārīkāḥ –
devaḥ sva-nāmni deveti khyātaṁ yasya vapuḥ sa hi |
vyūhānām ādimō vāsudevo deva-vapur mataḥ ||
tato 'pi mahi mähātmyam sākṣād evātra te sataḥ
ko vidhātāpy avasitum jñātum neśe 'smi na kṣamaḥ |
kim utāho ātma-sukhānubhūter brahma-rūpataḥ ||183||
evam artho 'sya padyasya kaimutya-nyāya-samsthitah ||184||

③ kah aPi
na iśe
mahī

→ Deva vapuḥ

{ Deva-vapu means (deva-vapur mataḥ) “he (sah hi) whose form (yasya vapuḥ) is called deva (devaḥ iti khyātaṁ)” and this refers to Vāsudeva, the first member of the catur-vyūha (vyūhānām ādimah vāsudevah). } I, Brahmā (kah vidhātā apy) am unable (na iśe) to know (avasitum jñātum) your glory (te sākṣād mahi mähātmyam) which is greater than Vāsudeva’s, what to speak of (kim uta aho) being greater than the impersonal Brahman (brahma-rūpataḥ ātma-sukhānubhūteh). The meaning of the verse (evam asya padyasya arthah) can be obtained by comparison with inferior objects (kaimutya-nyāya-samsthitah).

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- The author in this verse explains the meaning of the Bhāgavatam verse.
- The word deva indicates Vāsudeva.
- Thus deva-vapuṣaḥ means “of Vāsudeva” or “than Vāsudeva.”
- In this abbreviated manner the poet Bhatrhari is called Hari.

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- The greatness of Kṛṣṇa exceeds that of Vāsudeva.
- Brahmā is unable to understand that greatness.
- How can he understand?
- The greatness of Kṛṣṇa can be understood by comparing it to lesser things.