

# Laghu - Bhāgavatāmṛta

## Part-1

## The Sweetness of Kṛṣṇa

### Chapter-5

Discussion of the Parāvasthā forms

Devaki's Praise  
further establishes  
this understanding

## Text-145

kim ca tatraiva devakyā kṛte stotre nirūpitam

This is moreover (kim ca) described (nirūpitam) in the praises made by Devakī (devakyā kṛte stotre) in the Tenth Canto as well (tatraiva).

## Text-146

yathā –

yasyāṁśāṁśā-bhāgena

viśvotpatti-layodayāḥ |

bhavanti kila viśvātmaṁs

taṁ tv ādyāhaṁ gatiṁ gatā

O Soul of all that be (viśvātman), the creation, maintenance and destruction of the universe (viśva-utpatti-laya-udayāḥ) are all carried out (kila bhavanti) by a fraction of an expansion of an expansion of Your expansion (yasya aṁśa aṁśa aṁśa-bhāgena). Today (adyā) I have come to take shelter of You (ahaṁ tvāṁ gatiṁ gatā), the Supreme Lord (taṁ). SB (10.85.31)

Yasya (of whom) refers to Kṛṣṇa, Devakī's son.

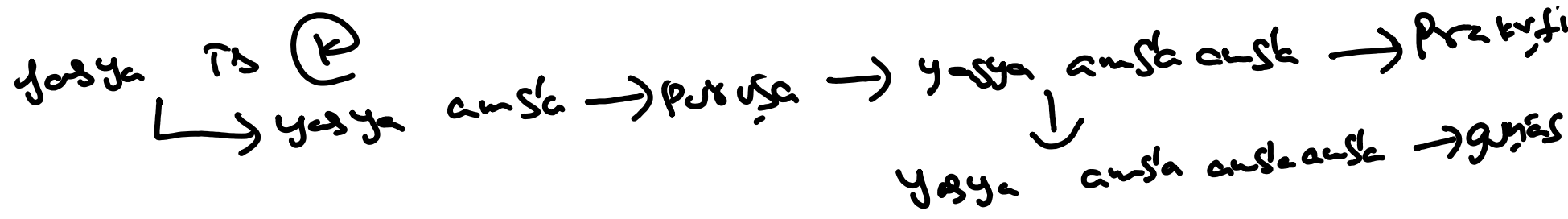
Explanation of  
'यस्या अंसा अंसा अंसा अंसा'

### atra kārīkā –

yasyāṁśaḥ puruṣasya syād aṁśaḥ prakṛtis tu sā |  
tasyā aṁśā guṇās teṣāṁ bhāgenāsyodbhavādayaḥ

An explanation of the above verse (**atra kārīkā**):

Creation, maintenance and destruction are carried out  
(**asya udbhava ādayaḥ**) by a portion of the guṇas (**teṣāṁ bhāgena**) which are a portion of prakṛti (**tasyā aṁśā guṇaḥ**) which is a portion of the puruṣa (**puruṣasya aṁśaḥ prakṛtiḥ syād**) who is a portion of Kṛṣṇa (**yasya aṁśaḥ**).



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- The puruṣa is an aṁśa of Kṛṣṇa since he does not display all the qualities present in Kṛṣṇa.
- Prakṛti is called an aṁśa of the puruṣa since it is a small portion of the puruṣa who is in possession of prakṛti, or it is subordinate to the puruṣa.

PROOF FOR  
not being the  
cause of ~~existence~~  
for the prayer ?

kim ca tatraiva

nārāyaṇas tvam na hi sarva-dehinām

ātmāsy adhīśākhila-loka-sākṣī |

nārāyaṇo 'ṅgam nara-bhū-jalāyanāt

tac cāpi satyaṁ na tavaiva māyā

Also in the Tenth Canto it is said:

You are not Garbhodakaśāyī (tvam na hi nārāyaṇaḥ), O supreme controller (adhīśa), since You are the Soul of every embodied being (sarva-dehinām ātmā asy) and the eternal witness of all realms (akhila-loka-sākṣī). Indeed, Lord Nārāyaṇa (nārāyaṇo), called so because He is the generating source of the primeval water of the universe (nara-bhū-jalāyanāt), is Your expansion (aṅgam). He is real (tac cāpi satyaṁ), not a product of Your illusory Māyā (na tavaiva māyā). SB 10.14.14

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- Brahmā describes Kāraṇodakaśāyī and Garbhodakaśāyī as  
aṁśas of Kṛṣṇa.
- The verse previous to the one quoted in the text is as follows:

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jagat-trayāntodadhi-samplavode  
nārāyaṇasyodara-nābhi-nālāt  
vinirgato 'jas tv iti vān na vai mṛṣā  
kintv īśvara tvan na vinirgato 'smi

My dear Lord (īśvara), it is said that when the three planetary systems (jagat-traya) are merged (antah) into the water at the time of dissolution (udadhi-samplava ude), Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel (nārāyaṇasya udara-nābhi-nālāt), and Brahmā takes birth upon that lotus flower (vinirgato ajah). Certainly, these words are not false (iti vāk na vai mṛṣā). Thus am I not born from You (kintu tvad na vinirgato 'smi)? SB 10.14.13

This verse is  
quoted to explain  
why the first part  
is mentioned in SB  
is taken to be SB  
10.14.13



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- The In saying this, Brahmā implies, “O Lord! You Nārāyana are my father. You should forgive the offenses of your son.”  

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- Having said that Kṛṣṇa is the puruṣa Nārāyaṇa, and after considering the unlimited powers of Kṛṣṇa, Brahmā then became afraid and withdrew his statement with the verse presented now.  

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- “You are not my father, Garbhodakaśāyī Viṣṇu.”

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- He gives the reason in calling out to the Lord “O primal Lord (adhīśvara), you are superior to all those who act as my father, the indwelling souls of the universes (Garbhodakaśāyī)!”
- This is because you are the soul of all living entities, of those situated in Vaikuṅṭha as well, such as Garuḍa and Viśvaksena.
- You are the soul of all the eternally liberated souls.
- You reveal and inspire all souls through those Viṣṇu forms.

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- You are the witness of all worlds.
- This means that you are Mahā-nārāyana, greater than all others, since Nārāyana, in the form of first and second puruṣas, so called because of being the shelter of waters which arose from the puruṣa, is your svāmśa.
- These puruṣa forms of yours are spiritual reality (satyam), not false or temporary (māyā).
- Therefore, you should forgive my offense, since I am your son by succession (the son of Garbhodakaśāyī who is an aṁśa of Mahāviṣṇu who is an aṁśa of you).