

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Eight

Lord Kṛṣṇa Shows the Universal
Form Within His Mouth

Section – I

Nanda Mahārāja receives
Gargamuni and requests him
to name his sons (1-6)

The Priest of
the Yadus of
inspired by - Garga,
see NY. (V) Go to

|| 10.8.1 ||

śrī-śuka uvāca

gargaḥ purohito rājan

yadūnām sumahā-tapāḥ

vrajaṁ jagāma nandasya

vasudeva-pracoditaḥ

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit (rājan), the priest of the Yadu dynasty (yadūnām purohitaḥ), namely Gargamuni (gargaḥ), who was highly elevated in austerity and penance (sumahā-tapāḥ), was then inspired by Vasudeva (vasudeva-pracoditaḥ) to go see Nanda Mahārāja at his home (nandasya vrajaṁ jagāma).

This chapter describes Kṛṣṇa's name-giving ceremony, His crawling and stealing butter, His eating dirt and displaying the universal form.

After telling how Kṛṣṇa killed a series of demons up to Trnavarta, Sukadeva remembered Kṛṣṇa's name-giving ceremony, which took place before the killing of Trnavarta, and then narrated the story.

॥ 10.8.2 ॥

taṁ dr̥ṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjaliḥ
ānarcādhokṣaja-dhiyā
praṇipāta-puraḥsaram

After NM saw G
he stood up, revering him
with great reverence → considering
him as a great person who
cannot be seen by material vision.
He the offered obseques.

When Nanda Mahārāja saw Gargamuni present at his home (taṁ dr̥ṣṭvā), Nanda was so pleased (parama-prītaḥ) that he stood up to receive him with folded hands (pratyutthāya kṛtāñjaliḥ). Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja (adhokṣaja-dhiyā); that is, he was not an ordinary person seen by material senses (adhokṣaja-dhiyā). He worshipped him (ānarca) and fell down before him and offered obeisances (praṇipāta-puraḥsaram).

after receiving
hr. Gargamuni, NM
spoke the words
.. oh self-satisfied person,
ما شاء الله ما شاء الله
Or we do to these U?

|| 10.8.3 ||

sūpaviṣṭam kṛtātithyam
girā sūnṛtayā munim
nandayitvābravīd brahman
pūrṇasya karavāma kim

When Gargamuni (munim) had been properly received as a guest (kṛta atithyam) and was very comfortably seated (su-upaviṣṭam), Nanda Mahārāja submitted with gentle and submissive words (sūnṛtayā girā nandayitvā): Dear sir (brahman), because you are a devotee, you are full in everything (pūrṇasya). Yet my duty is to serve you. Kindly order me. What can I do for you (karavāma kim)?

Nanda Maharaja said,

“Since you are complete and fully satisfied within yourself, what service can we possibly render to you? We can do nothing.”

Or taking the word kim as a question, the sentence can mean,

“Do you want something, though you are perfect within yourself? Please tell us and we will try to do that.”

If we take the first meaning, then Gargamuni would answer,
“Coming to your house is pointless.”

If we take the second sentence, then Gargamuni would reply,
“Since I am perfect, what can you do for me.”

But one should not think in this way.

In both cases coming to Nanda's house is not pointless, for
welcoming a saintly person in a house is very valuable.

One can see in the scriptures how Sanat-kumara came to
Prthu's house, and Vamana came to Bali's house to bestow
their mercy.

In this mood Nanda speaks verse three.

|| 10.8.4 ||

mahad-vicalanam nṛṇām
gr̥hiṇām dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit

Great devotee
like us self → travel
to the houses of poor-hearted
householders like us → R.D.
for our welfare.

O my lord, O great devotee (bhagavan), persons like you move from one place to another (mahad-vicalanam) not for their own interests but for the sake of poor-hearted gr̥hasthas [householders] (dīna-cetasām gr̥hiṇām nṛṇām niḥśreyasāya). Otherwise they have no interest in going from one place to another (na anyathā kalpate kvacit).

When great saints leave their asramas and travel outside they bring the highest fortune to the householders.

Such mercy is beneficial and necessary for the grhasthas on earth but not for the brahmacaris or the demigods.

Grhasthas who are humble and think themselves lower than the grass (dīna-cetasām) can receive mercy from the wandering mendicants.

But proud, hard-hearted grhasthas with crooked mentalities can never receive mercy from the saints.

|| 10.8.5 ||

You have compiled the astrological knowledge by which one can understand the past & future using the past & present. By this one can understand what he has done in past & how it affects his present.

jyotiṣām ayanam sāksād
 yat taj jñānam atīndriyam
 praṇītam bhavatā yena
 pumān veda parāvaram

O great saintly person, you have compiled (bhavatā praṇītam) the astrological knowledge (jyotiṣām ayanam) by which one can understand past and present unseen things (yat taj jñānam atīndriyam). By the strength of this knowledge (yena), any human being can understand (pumān veda) what he has done in his past life and how it affects his present life (parāvaram). This is known to you.

In this verse Nanda Maharaja begins to intimate his desire to Gargamuni about the nama karana (name-giving ceremony) of his son.

Nanda Maharaja said,

“Not only do you know the treatise (ayanam) about the planets (jyotisam) from which (yat) one can get knowledge beyond gross sense perception, but you have compiled (pranita) it as well.”

By astrology one can know the past (avara) and future (para) of any human being.

By examining the charts of this son born to me in my old age, and seeing the lines on His hands and feet please tell all the auspicious and inauspicious events of the child's future.”

॥ 10.8.6 ॥

tvam hi brahma-vidām śreṣṭhaḥ
saṃskārān kartum arhasi
bālayor anayor nṛṇām
janmanā brāhmaṇo guru

You are
the best of
the Brahmanas
the astrological
science
You are ↓ our guru
pls do the kṛtyas
for my 2 sons.

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science (tvam hi brahma-vidām śreṣṭhaḥ). Therefore you are naturally the spiritual master of every human being (nṛṇām janmanā brāhmaṇo guru). This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons (anayor bālayor saṃskārān kartum arhasi).

Nanda Maharaja continued,

“Such a great personality coming to my house is just for my benefit.

The benefit is twofold: for the present life and the future life.

Of the two, I am now requesting you to deliver the auspiciousness of this present life.”

Thus Nanda Maharaja begins to speak:

“You are not only the best among astrologers, but you are
also the best among those who know God.

You are most qualified to perform the necessary samskaras
(purificatory rites) because you are expert in telling the
future and in chanting mantras.”

Gargamuni says, “But these functions should be done by the guru.”

Nanda Maharaja replies, “Just by their birth the brahmanas are the spiritual masters for all human beings.”

Section – II

Garga muni's concern and
Nanda Mahārāja's acceptance
(7-10)

|| 10.8.7 ||

śrī-garga uvāca

yadūnām aham ācāryaḥ

khyātaś ca bhuvī sarvadā

sutaṁ mayā saṁskṛtaṁ te

manyate devakī-sutaṁ

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty (yadūnām aham ācāryaḥ). This is known everywhere (khyātaś ca bhuvī sarvadā). Therefore, if I perform the purificatory process for your sons (mayā te sutaṁ saṁskṛtaṁ), Kamsa will consider ~~Them the sons of Devakī~~ (manyate devakī-sutaṁ).

↑ on the
Prest of Yudh. This
is well known.
∴ if I perform the
purificatory process for
their sons, they are
Devakī's sons.

Garga speaks to advise that the samskara must be done secretly
because of danger to himself and Nanda from Kamsa:

“Nanda Maharaja, you are actually a member of the Yadu dynasty,
but you are not known as a Yadu because you are not a ksatriya.”

However, I am well known as the priest of the Yadus.

Therefore, if I don't do this ceremony secretly there will be a lot of
doubts.”

kāmsaḥ pāpa-matiḥ sakhyam tava cānakadundubheh

devakyā aṣṭamo garbho na strī bhavitum arhati

iti sañcintayañ chrutvā devakyā dārikā-vacaḥ

api hantā gatāśaṅkas tarhi tan no 'nayo bhavet

Sinful Kamsa
having heard from
Y.M. that his killer
& has been born else where
& having understood
your friendship with
① → it he sees that
② → he will conclude that ② is the son of ① & ② → & this will be
transcription
both →

Kāmsa is both a great diplomat and a very sinful man (kāmsaḥ pāpa-matiḥ). Therefore, having heard from Yogamāyā, the daughter of Devakī (śrutvā devakyā dārikā-vacaḥ), that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī (devakyā aṣṭamo garbho) could not bring forth a female child (na strī bhavitum arhati), and having understood your friendship with Vasudeva (tava ca ānakadundubheh sakhyam), Kāmsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points (iti sañcintayañ) and suspect that Kṛṣṇa is the son of Devakī and Vasudeva (hantā gatāśaṅkas). Then he might take steps to kill Kṛṣṇa. That would be a catastrophe (tad na anayo bhavet).

Gargamuni continued, “Everyone everywhere will think this. Especially Kamsa will pursue this matter.”

Nanda Maharaja replied, “But will Kamsa, being a brahmavadi, actually kill you?”

Garga: “Yes, because Kamsa is a sinful person (papamatih) he will kill people like us.”

He will certainly do it.

Because he has already committed violence against your
friend (sakhyam) Vasudeva, he will do the same to you.

His demoniac intelligence will begin to act.

“When Kamsa heard the words of Devaki’s daughter, he thought:

‘It is not possible that the eighth child of Devaki is a girl.

My enemy Visnu has certainly been born to Devaki, but by the arrangement of Vasudeva, He was taken to the house of his friend Nanda.

My worshipable deity Durga, who has taken the role of Devaki's daughter, said that He who will kill me has already taken birth somewhere.

Having ambiguously stated that Visnu was not born to Devaki, but somewhere else, Durga has hinted to me that I should search everywhere and quickly kill Him.'

“While thinking in this way and engrossed in looking for his enemy, Kamsa, upon hearing about my performance of the nama karana, may conclude that Vasudeva’s son is in Nanda’s house, and he will come here to kill the child.”

This will then be a great fault on my part.”

श्रीमन्महादेवः
Then secretly do
the service in my house.
Even my relatives shall not know.

|| 10.8.10 ||

śrī-nanda uvāca

alakṣito 'smin rahasi

māmakair api go-vraje

kuru dvijāti-saṁskāram

svasti-vācana-pūrvakam

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kāṁsa suspicious (implied), then secretly chant the Vedic hymns (rahasi svasti-vācana-pūrvakam) and perform the purifying process of second birth (kuru dvijāti-saṁskāram) here in the cow shed of my house (asmin go-vraje), without the knowledge of anyone else, even my relatives (māmakair api alakṣito), for this process of purification is essential (implied).

“By good fortune you have come to my house.

When will I again receive such an acarya as you?

Today we will do only what is minimally required by the
sastras, and have all the other festivities with music done on
another day.”

Thinking in this way, Nanda speaks this verse.

māmakair: indicates that not even Nanda's brothers should know.

go vraja: the cow pen is a pure place, and therefore it does not need cleaning.

rahasi: means that they will not allow entrance for the workers who usually come into the sheds to take the cows for pasturing.

dvijāti: indicates that Balarama was a ksatriya and Kṛṣṇa a vaisya, so both were eligible for the nama karana samskaras.

svasti vacana: means that the punyayaha, svasti and riddhi mantras should be recited three times.

They must be recited before all auspicious rituals.

Section – III

Garga muni performed name
giving ceremony for Kṛṣṇa and
Balarāma (11-20)

They being
requested & also
desire to do his own
N.K. (5) performed the
ceremony in a solitary

|| 10.8.11 ||

śrī-śuka uvāca

evaṁ samprārthito vipraḥ

sva-cikīrṣitam eva tat

cakāra nāma-karaṇam

gūḍho rahasi bālayoḥ

Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja (**evaṁ samprārthitaḥ**) to do that which he already desired to do (**sva-cikīrṣitam eva tat**), Gargamuni (**vipraḥ**) performed the name-giving ceremony for Kṛṣṇa and Balarāma (**cakāra nāma-karaṇam bālayoḥ**) in a solitary place (**gūḍho rahasi**).

१) The son of Rohini
२) Should be called Rama
३) He will be known by His
transcendental qualities
४) He will be known as Bala
because of His extraordinary
bodily strength
५) He will unite the 2 Yadu families.

॥ 10.8.12 ॥

śrī-garga uvāca

ayaṁ hi rohiṇī-putro

ramayan suhr̥do guṇaiḥ

ākhyāsyate rāma iti

balādhikyād balaṁ viduḥ

yadūnām apr̥thag-bhāvāt

saṅkarṣaṇam uśanty api

Gargamuni said: This child, the son of Rohiṇī (**ayaṁ hi rohiṇī-putrah**), will give all happiness to His relatives and friends by His transcendental qualities (**ramayan suhr̥do guṇaiḥ**). Therefore He will be known as Rāma (**ākhyāsyate rāma iti**). And because He will manifest extraordinary bodily strength, He will also be known as Bala (**balādhikyād balaṁ viduḥ**). Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja (**yadūnām apr̥thag-bhāvāt**)—He will be known as Saṅkarṣaṇa (**saṅkarṣaṇam uśanty api**).

Gargamuni speaks, “O Nanda, because your lineage and Vasudeva’s are the same, and because Balarama will unite your two families, He will be called Sankarsana.”

The Hari-vaṁśa says, “Amongst all the Yadus, you [Nanda Maharaja] are most dear to me.”

Garga did not reveal here that Balarama was transferred (akarsana) from the womb of Devaki to Rohini, and thus given the name Sankarsana for that reason.

This boy has
3 other colors white,
red & yellow — as He
different ages.
Now He has appeared black

|| 10.8.13 ||

āsan varṇās trayo hy asya
grhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

“This boy [Kṛṣṇa] (asya) has three other colors—white, red and yellow (śuklo raktas tathā pīta varṇās trayo āsan)—as He appears in different ages (anu-yugaṁ tanūḥ grhṇataḥ). Now He has appeared in a transcendental blackish color (idānīm kṛṣṇatām gataḥ).”

In this verse Garga tells Nanda that his son is a mahapurusa,
great personality.

1st expectation.

“Your son appears in every yuga and has assumed three
different colors: red, white and yellow.”

Gr̥h̥ṇato: indicates that Kṛṣṇa accepts by His own will.

“Now (idānīm) at the end of Dvapara-yuga, He has taken the
form of Kṛṣṇa.”

That is what Garga wants to convey to Nanda.

The actual meaning however is hidden.

2nd EXPLANATION.

Pointing his finger at Nanda's son, Gargamuni indicates that
the white, red and yellow color forms are Kṛṣṇa's parts or
amsas, and now He has appeared in His full form as the
avatari, the source of all avataras (kṛṣṇatam gatah).

Or the sentence can mean:

3rd explanation.

“The white, red and yellow forms, indicating all the manvantara-avatars, lila-avatars and purusa-avatars, are all included in Kṛṣṇa (kṛṣṇatam gatah).”

The original form of the Lord has now appeared with all the amsas within Himself.”

The Eleventh Canto of Srimad Bhagavatam states that the Lord comes in Satya-yuga in a white color, a red color in Treta-yuga, a blackish color in Dvapara-yuga, and a black color in Kali-yuga.

Specific colors and names are linked to specific yugas.

Taking that statement into account, then does the yellow color mentioned in this verse belong to an avatara or not?.

Starting from here → How U should not misinterpret 10 & 13 & 11.5 41-42

One should not say that because the word āsan means past tense for three avataras, that yellow can refer to a fourth avatara appearing in Dvapara-yuga.

सुखो जक्च तद्धे पित्वा → तद्धे + पित्वा → yellow
तद्धे + अपित्वा → not yellow
↓
स्याम्

We could claim that the word syama in the Eleventh Canto should read pita, or that pita (yellow) in the present verse should mean syama by taking the word apita (not yellow) from the sandhi of tatha and apita (not yellow or pale), with the meaning of syama in the present verse.

But then there is still the problem of the three colored forms,
white, red and black.

The word tanuh is in plural, not singular or dual.

Kṛṣṇa appears in three successive yugas.

He also appears in Dvapara-yuga out of order, because according
to the Eleventh Canto, Kṛṣṇa should be in Kali-yuga.

To have the three colors of avataras appearing in each of the previous two yugas, and Kṛṣṇa appearing in Dvapara-yuga, is also not an acceptable proposal.

Nor can one claim that idanim should mean the first part of Kali-yuga, and that Kṛṣṇa appears in Kali-yuga (in agreement with Canto Eleven).

It is well known that Kṛṣṇa appeared at the end of Dvapara-yuga.

According to the Bhagavatam (1.18.6), Kali-yuga began the very day and moment Sri Kṛṣṇa left the earth planet.

~~Till here~~ *Possible Misinterpretations → description ends here.*

The explanation of the verse above (10.8.13) is as follows:

The two words yatha and tatha occur as a pair. Whether they both appear or only one appears, the other must be understood.

In this case, the sentence should read:

Right understanding

From here → Exclamation
of CM's appearance is
described.

Just as (yatha) now (idanim) in Dvapara-yuga the source of all
the avataras appears, and attracts all living entities with His
beautiful blackish color (kṛṣṇanata), in Kali-yuga (tatha) as well,
during the first part, all the avataras appear within Him when He
takes a yellow form.

Idanim, now, is taken in a slightly broad span, from the end of
Dvapara to the first part of Kali-yuga to apply to the appearance
of both avataris, namely Sri Kṛṣṇa and Sri Caitanya Mahaprabhu.

That may be so but did the person with a black color, who is now receiving His nama karana, appear in a black form before?

Does the word idanim now indicate something new and temporary?

The black avatara is not a temporary phenomenon because He existed before, and now He is making another appearance.

Not only the black avatara, however, all the avataras existed before.

But they are making their appearance now.

Therefore the past tense is used (asa).

Just as the three colors appeared previously in the yugas, now they manifest.

Pointing with his finger, Gargamuni says, “This son of yours (asya) is anuyugam tanu, He who accepts all the avatara forms yuga after yuga.”

Suta Gosvami has stated that the avataras are countless (avatara hy asankheya).

In the Srimad Bhagavatam (10.14.21), Lord Brahma says:

kva vā kathaṁ vā kati vā

“O Lord, how do You accept these unlimited forms?”

As this is so, in the twenty-eighth yuga cycle during Dvapara and Kali-yuga, the avatari appears in black and yellow forms.

At this time, the syama and kṛṣṇa yuga avataras appear within the forms of the avataris.

The Lord's yellow form is mentioned in the Viṣṇu-sahasra-nāma, which appears in Chapter 189 of the Dāna-dharma-parva of Mahābhārata:

suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī

“In His early pastimes, the Supreme Lord appears as a
householder with a golden complexion. His limbs are
beautiful, and His body, smeared with the pulp of
sandalwood, seems like molten gold.”

It further states:

sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ

“In His later pastimes, the Supreme Lord accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees.”

Though this is mentioned in Mahabharata, it is not stated clearly in other places in the sastra.

The reason is that this is a secret matter.

~~Prahlada Maharaja states this in an indirect way in the Srimad Bhagavatam (7.9.38):~~

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

“Because the Lord appears in a hidden way in Kali-yuga, He is addressed as Triyuga.”

The Lord is hidden because He covers His color and mood with other colors and moods so that contemporary people cannot recognize Him.

The reason for this invisibility is that Kṛṣṇa desired to know the sweetness of Radhika's prema by assuming Radha's body, and taking up Her emotions and color.

Although Srimati Radhika is the most hidden and secret of all, the Gaudiya Vaisnavas know this very well.

It is stated in the Srimad Bhagavatam (11.5.31-32):

nānā-tantra-vidhānena
kalāv api tathā śṛṇu...
kṛṣṇa-varṇam tviṣākṛṣṇam

“Now listen to the sastric rules for worshiping the Lord in Kali-yuga.
Although His complexion is not blackish, He is Kṛṣṇa Himself.
Intelligent people worship the Lord by loudly chanting His holy
names.”

The hidden meaning of this pramana (evidence) which appears in the
discussion of yugāvatāras is proved as previously in an esoteric way.

There are two meanings to this verse (11.5.31):

kalāv api ^{1st meaning} can mean in all Kali-yugas.

Or it can mean the particular Kali-yuga during the twenty-eighth cycle in Brahma's day.

King Pariksit was already attentive, but nevertheless Sukadeva further attracts his attention by saying tathā śṛṇu, "just hear me."

Because Sukadeva is going to explain the secret meaning of the avatara described in the scriptures, he tells King Parkisit to pay close attention.

In Kali-yuga, the tantras (supplementary Vedic scriptures) are the predominant proof, therefore, Sukadeva refers to them, **nānā-tantra-vidhānena.**

Considering the Bhagavatam verse (11.5.32), **kr̥ṣṇa-varṇam̐ tviṣākṛṣṇam̐,**

it is seen that whenever the Lord appears in Kali-yuga (once in the day of Brahma), He appears with a dark (śyāma) complexion.

But His transcendental body is not black like a member of the lower class (śūdra).

Rather Kṛṣṇa's transcendental body radiates a superbly beautiful effulgence (tviṣā) which is ākṛṣṇam, brighter than a mound of blue sapphires.

A second meaning of the above verse:

2nd meaning

In the Kali-yuga appearing in the twenty-eighth yuga cycle,
the Supreme Lord is of the category (varna) of Kṛṣṇa but His
effulgence is akṛṣṇa or pīta (yellow).

Why yellow?

Because in the description of the yugavataras, the colors white,
red and blackish were previously mentioned.

The only color left is pīta, yellow.

Therefore kṛṣṇa and pīta combine in one body; inside kṛṣṇa varna (the category of Kṛṣṇa) and externally pīta varna. Or kṛṣṇa varna can mean one who described (varṇana) the pastimes of Kṛṣṇa.

The meaning of the rest of the verse (11.5.32) **sāṅgopāṅgāstra-pārṣadam**...is clear and the same covered nature described there applies to both interpretations.

|| 10.8.14 ||

prāg ayam vasudevasya
kvacij jātas tavātmajah
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate

This son of
yours has sometimes
previously appeared
as the son of Vasudeva.
∴ Learned people call
him Vasudeva.

For many reasons, this beautiful son of yours (ayam tava śrīmān ātmajah) sometimes appeared previously (prāg kvacij jātaḥ) as the son of Vasudeva (vasudevasya). Therefore, those who are learned (abhijñāḥ) sometimes call this child Vāsudeva (vāsudeva iti sampracakṣate).

Garga informed Nanda that in a previous life (prāg) his son was born in a solitary place from Vasudeva and was called Vāsudeva.

Not only Garga, but knowledgeable persons also say this.

In this way he discloses the fact.

He has very
focus & loves
to His Qualities & activities.
These are known to me but
cannot ppl don't understand.

|| 10.8.15 ||

bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ

For this son of yours (te sutasya) there are many forms and names (bahūni santi nāmāni rūpāṇi ca) according to His transcendental qualities and activities (guṇa-karma anurūpāṇi). These are known to me (tāny ahaṁ veda), but people in general do not understand them (na janāḥ).

“These names Kṛṣṇa and Vāsudeva stated by me are not
Your son’s only names.”

The white and other colored forms spoken by me are not His
only forms.”

He has other names such as Bhakta-vatsala, Sarvajña and
Govardhana-dhari according to the qualities and activities
He manifests.

In the name Kṛṣṇa, kṛṣ means sattārtha, or “existence,” and na means ānanda, or “bliss.”

According to Kesavacarya and others, He is called Kṛṣṇa because His body, which is composed of mantras, attracts (kṛṣ) the devotees and its color is black (kṛṣṇa).

He is called Govinda because He herds the cows.

“If I, an astrologer, do not know this, what then can be said of the common man?”

From Gargamuni’s words Nanda could understand that his son was a mahapurusa, who had undergone many births with many names.

Gargamuni knew this because he was omniscient.

To increase
the bliss of transcendental
→ He will act as Gopas & Gokula
By His grace only - you all
will overcome all difficulties

|| 10.8.16 ||

eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanah
anena sarva-durgāṇi
yūyam añjas tarīṣyatha

To increase the transcendental bliss of the cowherd men of Gokula (gopa-gokula-nandanah), this child will always act auspiciously for you (eṣa vaḥ śreya ādhāsyad). And by His grace only (anena), you will surpass all difficulties (sarva-durgāṇi yūyam añjah tarīṣyatha).

Gargamuni continued, “Your son will produce (ādhāsyad) benefit, and give joy (nandana) to the cowherd men and the herds of cows (gokula).”

Or gopa-gokula-nandana can refer to Kṛṣṇa’s becoming the son (nandana) of all the cowherds and cows by His expansions during the Brahma Vimohana pastime.

Or the word gopa can be taken as a vocative address to Nanda Maharaja, ‘O cowherd.’

“By your son’s mercy you will very easily and happily cross over all obstacles.

Whenever difficulties arise, your son, who is invested with the powers of Narayana, will deliver you.

You should therefore take shelter of Him.”

|| 10.8.17 ||

purānena vraja-pate
sādhavo dasyu-pīḍitāḥ
arājake rakṣyamānā
jigyur dasyūn samedhitāḥ

O Nanda Mahārāja (vraja-pate), as recorded in history (purā), when there was an irregular, incapable government, Indra having been dethroned (arājake), and people were being harassed and disturbed by thieves (sādhavo dasyu-pīḍitāḥ), this child appeared in order to protect the people (anena rakṣyamānā) and enable them to flourish (samedhitāḥ), and He curbed the rogues and thieves (dasyūn jigyur).

Previously
when the govt
was terrible &
people were harassed by
thieves. ↓
He appeared to help the
& the ruler to help the
thieves to prosper the
kingdom &

In another birth (purā) the demigods (sādhavo), who were
harassed by the demons (dasyu) and bereft of their king
(ārajake) Indra, were protected and made strong by your son.

Just as demons
 Gurus take the devotees
 who have taken shelter of Viṣṇu
 → ill by those who take shelter of
 your son are very fortunate.
 They will not be defeated by
 enemies, external or internal.

ya etasmin mahā-bhāgāḥ
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ

Just as demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side (asurāḥ viṣṇu-pakṣān iva), any person or group attached to Kṛṣṇa (ye mānavāḥ etasmin prītiṁ kurvanti) is extremely fortunate (mahā-bhāgāḥ). Because such persons are very much affectionate toward Kṛṣṇa (implied), they cannot be defeated by demons like the associates of Kāmsa [or by the internal enemies, the senses] (etān nārayo abhibhavanty).

∴ O Nanda!
This son of yours is
equal to ② in
Opulence, name, fame & influence.
∴ take care of the child

|| 10.8.19 ||

tasmān nandātmajo 'yam te
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
gopāyasva samāhitaḥ

In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence (**guṇaiḥ śriyā kīrtyānubhāvena**), He is exactly like Nārāyaṇa (**nārāyaṇa-samah**). You should all raise this child very carefully and cautiously (**gopāyasva samāhitaḥ**).

“Because your iṣṭadeva has been pleased he has given you a son like Narayana.”

This is the intent of this verse.

“It is prescribed that you should chant the names Mukunda, Madhusudana and Narayana.

In all good things there are obstacles, so therefore at every moment protect (gopāyasva) your son carefully.

This son whom you protect will in turn protect you from all disturbances just like Narayana.”

Taking the meaning of **nārāyaṇa-samo** to mean “to whom Narayana is equal,” there is an inference of the inferiority of Narayana.

The meaning would then be, “You have a son to whom Narayana is equal in qualities, but actually Kṛṣṇa is much more attractive than Narayana in other major qualities, such as granting liberation to the demons, giving mahābhava to His devotees, and displaying the rasa-lila which is unattainable by Laksmi.”

There is an alternative reading to the phrase gopāyasva samāhitah.

It can mean the same as gopāyasva: to protect carefully; or it can also be taken as gopa āya: gain of the gopas, cowherd men.

With susamāhitah it would mean, “Kṛṣṇa intently desires gain or good fortune for the cowherds.”

|| 10.8.20 ||

śrī-śuka uvāca

ity ātmānam samādiśya

garge ca sva-gr̥ham gate

nandaḥ pramudito mene

ātmānam pūrṇam āśiṣām

After speaking to
this way N.M. went home.
NM was very pleased & considered
himself very fortunate.

Śrīla Śukadeva Gosvāmī continued: After Gargamuni (garge), having instructed Nanda Mahārāja about Kṛṣṇa (ity ātmānam samādiśya), departed for his own home (sva-gr̥ham gate), Nanda Mahārāja was very pleased (nandaḥ pramuditaḥ) and considered himself full of all good fortune (mene ātmānam pūrṇam āśiṣām).

He who attracted the life of Putana and Sakatasura also
attracted the mind of the highly qualified Garga.

Garga returned home after withdrawing his mind from Kṛṣṇa
and directing it back to himself (ātmānaṁ samādiśya).

Section – IV

Crawling pastimes of Kṛṣṇa
and Balarāma (21-25)

After a short time
begun to crawl
in Vrjje & enjoy

|| 10.8.21 ||

kālena vrajatālpēna
gokule rāma-keśavau
jānubhyām saha pāṇibhyām
riṅgamāṇau vijahratuḥ

After a short time passed (alpena kālena vrajatā), both brothers, Rāma and Kṛṣṇa (rāma-keśavau), began to crawl (riṅgamāṇau) on the ground of Vraja (gokule) with the strength of Their hands and knees (jānubhyām saha pāṇibhyām) and thus enjoy Their childhood play (vijahratuḥ).

Kṛṣṇa's pastimes mixed with aiśvarya (grandeur), such as
killing Putana, and His śuddha-madhurya-lila, pure sweet
pastimes, are both presented.

Both are worthy of remembrance by Kṛṣṇa's devotees.

Q & A
 They were very pleased by the sound of the ankle bells & would follow them to be their mothers

tāv anghri-yugmam anukṛṣya sarīṣṛpantau
ghoṣa-praghoṣa-ruciram vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavad upeyatur anti mātroh

→ But when they saw other people, they were afraid & would run back to their mothers.

When Kṛṣṇa and Balarāma (tāv), with the strength of Their legs (anḡhri-yugmam), crawled (anukṛṣya) in the muddy places created in Vraja by cow dung and cow urine (vraja-kardameṣu), Their crawling resembled the crawling of serpents (sarīṣṛpantau), and the ~~sound of Their ankle bells was very charming~~ (ghoṣa-praghoṣa-ruciram). Very much pleased by the sound of other people's ankle bells (tan-nāda-hṛṣṭa-manasāv), They used to follow these people (anusṛtya lokam) as if going to Their mothers, but when They saw that these were other people, They became afraid (mugdha prabhītavad) and returned to Their real mothers, Yaśodā and Rohiṇī (upeyatur anti matroh).

~~Kṛṣṇa and Balarama crawled about the courtyard on Their hands and knees, and in a crooked way They moved through the dirt which was mixed with cow milk and urine.~~

~~Their ankle bells tinkled pleasantly like the sound of karatalas or the voices of the gopis and gopas (ghosa praghosa).~~

~~The cowherd men became blissful upon hearing Their jingling ankle bells.~~

Sridhara Swami says ghosa means bells.

When strangers came in the yard, the two boys, thinking they were Their mothers, would joyfully crawl after them.

When They realized Their mistake, the two brothers would suddenly become fearful and scamper back to Their mothers.

mugdha bhītavad: enchanted and afraid;

The suffix vad is used to indicate that Kṛṣṇa and Balarama were playing the part of ordinary children who make mistakes and experience fear.

But in reality They were not ordinary children.

*Dressed in
mud with cow
dung & urine
babies looked very beautiful
YM & Rohini picked them up
& feed them & suck
& seeing their teeth
small they would be very happy.*

tan-mātarau nija-sutau ghr̥ṇayā snuvantyau

pañkāṅga-rāga-rucirāv upagr̥hya dorbhyām

dattvā stanam prapibatoḥ sma mukham nirīksya

mugdha-smitālpadaśanam yayatuḥ pramodam

Dressed with muddy earth mixed with cow dung and cow urine (pañkāṅga-rāga), the babies looked very beautiful (rucirāv), and when They went to Their mothers (tan-mātarau), both Yaśodā and Rohiṇī picked Them up (nija-sutau upagr̥hya dorbhyām) with great affection (ghr̥ṇayā), embraced Them and allowed Them to suck the milk flowing from their breasts (snuvantyau). While sucking the breast (dattvā stanam prapibatoḥ), the babies smiled, and Their small teeth were visible (implied). Their mothers, upon seeing those beautiful teeth (mukham mugdha-smitālpadaśanam nirīksya), enjoyed great transcendental bliss (yayatuḥ pramodam).

Mother Yasoda and Rohini felt tremendous joy upon lifting the two children in their arms.

The two mothers took both children as their own, and the two children took both mothers as Their own.

Due to motherly affection (ghṛṇayā), milk flowed freely (snuvantyau) from the breasts of Yasoda and Rohini.

The dust on the bodies of Kṛṣṇa and Balarama enhanced Their beauty and attraction just like cosmetics.

This is established by using the metaphor of sundare kim na sundaram: an ornament looks more beautiful on a beautiful person.

Mouth (mukham) is in the singular because each mother concentrated on the mouth of one child.

The mothers derived great pleasure from seeing one or two small teeth (āpa daśanam mukham) in their innocent, smiling mouths (mugdha smita).

In NMS house
the Gopis would enjoy
watching @ (B) Gopis
hold of calves' tails & being
dragged around.
They would stop all their
household duties &
would enjoy these things

yarhy aṅganā-darśanīya-kumāra-līlāv

antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ

vatsair itas tata ubhāv anukṛṣyamāṇau

preksantya ujjhita-grhā jahṛṣur hasantyaḥ

Within the house of Nanda Mahārāja (antar-vraje), the cowherd ladies (tad abalāḥ) would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa (aṅganā-darśanīya-kumāra-līlāv). The babies would catch the ends of the calves' tails (vatsair pragṛhīta-pucchaiḥ), and the calves would drag them here and there (itas tata ubhāv anukṛṣyamāṇau). When the ladies saw these pastimes (preksantya), they certainly stopped their household activities (ujjhita-grhā) and laughed and enjoyed the incidents (jahṛṣur hasantyaḥ).

As Kṛṣṇa and Balarama grew in size and beauty, and performed
Their childhood pastimes (kumāra-līlā), They became very
attractive to all the ladies (aṅganā-darśanīya).

The women of Vraja (abalāḥ) became blissful (jahṛṣur) upon seeing
the boys' enjoying Their pastimes.

What pranks did the divine brothers perform?

Sometimes Kṛṣṇa and Balarama would grab the tails of the calves
lying on the ground.

Startled, the calves would jump up and run away while dragging the boys along the ground behind them.

Instead of letting go, the boys would clutch their tails even more tightly out of fear and begin crying.

The gopis would laugh and say to the boys, “You are weaker than these small calves still taking milk from the udder.”

Then they would free Their hands from the calves’ tails.

Y.M & R
 always in
 anxiety to protect
 their helpless boys from
 horned cows, fire, monkeys,
 knives etc.
 Their household engagements
 were disturbed.

śṛṅgy-agni-damṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ
krīḍā-parāv aticalau sva-sutau niṣeddhum
gr̥hyāṇi kartum api yatra na taj-jananyau
śekāta āpatur alam manaso 'navasthām

When mother Yaśodā and Rohiṇī (yatra taj-jananyau) were unable to protect (na śekāta āpatur alam) the babies (krīḍā-parāv aticalau sva-sutau) from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats (śṛṅgy-agni-damṣṭry), and by thorns, swords and other weapons on the ground (asi-jala-dvija-kaṇṭakebhyaḥ), they were always in anxiety (manaso 'navasthām), and their household engagements were disturbed (na gr̥hyāṇi api kartum). (At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.)

Kṛṣṇa and Balarama were very naughty (aticalau).

Because They wanted to play with the horned creatures (srngi) like
bulls, creatures with sharp teeth (damstri) like dogs, fire, knives and
birds (dvija), the mothers could not properly perform their
household duties.

Thus their minds became disturbed (anavasatha).

This is a sancari bhava that nourished the vatsalya rasa, motherly
love of the elderly gopis.

Section – V

Naughty pranks of Kṛṣṇa and
Balarāma – The complaints of
Gopīs (26-31)

After a short
while both of them
began to walk.

|| 10.8.26 ||

kālenālpēna rājarse

rāmaḥ kṛṣṇaś ca gokule

aghrṣṭa-jānubhiḥ padbhir

vicakramatur añjasā

O King Parīkṣit (rājarse), within a very short time (alpena kālena) both Rāma and Kṛṣṇa (rāmaḥ kṛṣṇaś ca) began to walk very easily (vicakramatur añjasā) in Gokula (gokule) on Their legs, by Their own strength, without the need to crawl (aghrṣṭa-jānubhiḥ padbhir).

Without scraping Their knees on the ground (aghrsta janubhih), Kṛṣṇa and Balarama effortlessly (aśjasā) began walking about Gokula.

The word aśjasā is sometimes substituted with the word ojasā, which means boldly.

In other words, Kṛṣṇa and Balarama stopped crawling and started walking boldly around Gokula.

Thereafter
began to play with other
children & thus the
boys became blissful.

|| 10.8.27 ||

tatas tu bhagavān kṛṣṇo
vayasyair vraja-bālakaiḥ
saha-rāmo vraja-strīṇām
cikrīḍe janayan mudam

Thereafter (tata), Lord Kṛṣṇa (bhagavān kṛṣṇo), along with Balarāma (saha-rāmo), began to play (cikrīḍe) with the other children of the cowherd men (vayasyair vraja-bālakaiḥ), thus awakening the transcendental bliss of the cowherd women (vraja-strīṇām janayan mudam).

In the pastimes of stealing butter, Kṛṣṇa was the predominant figure.

Therefore, in this verse Kṛṣṇa is described as saha-rāmo, along with Balarama.

Observing @'s
attractive, restless, childish
to her → wife - desire
the gopīs would approach Y.M. &
speak as follows

|| 10.8.28 ||

kr̥ṣṇasya gopyo ruciram

vīkṣya kaumāra-cāpalam

śṛṇvantyāḥ kila tan-mātur

iti hocuḥ samāgatāḥ

Observing (vīkṣya) the very attractive childish restlessness of Kṛṣṇa (kr̥ṣṇasya ruciram kaumāra-cāpalam), all the gopīs in the neighborhood (gopyaḥ), to hear about Kṛṣṇa's activities again and again (śṛṇvantyāḥ kila), would approach mother Yaśodā (tan-mātur samāgatāḥ) and speak to her as follows (iti hocuḥ).

Seeing the naughty pastimes of Kṛṣṇa and enjoying (ruciram) them very much, the gopis in the neighborhood would approach Yasoda and tell her what they saw.

When they would gather in Yasoda's house, Yasoda would stop her many household chores and listen to the activities of her child.

On the pretext of reprimanding her for not controlling her restless son, the gopis would give great joy to mother Yasoda.

|| 10.8.29 ||

Oh Y.M!
He gives before the milking
time → & when the owner
becomes angry → He smiles.

And when there is
no opportunity to
steal → He tricks
the children &
runs away.

vatsān muñcan kvacid asamaye krośa-sañjāta-hāsaḥ
steyam svādv atty atha dadhi-payah kalpitaiḥ steya-yogaiḥ
markān bhokṣyan vibhajati sa cen nātti bhāṇḍam bhinnatti
dravyālābhe sagra-kupito yāty upakrośya tokān

↳ He steals butter, curd etc → eats → distributes to monkeys → breaks the pots ↑

"Our dear friend Yaśodā, your son sometimes comes to our houses (**kvacid**) before the milking of the cows (**asamaye**) and releases the calves (**vatsān muñcan**), and when the master of the house becomes angry, your son merely smiles (**krośa-sañjāta-hāsaḥ**). Sometimes He devises some process (**kalpitaiḥ steya-yogaiḥ**) by which He steals palatable curd, butter and milk (**steyam svādv dadhi-payah**), which He then eats and drinks (**attya**). When the monkeys assemble, He divides it with them (**markān bhokṣyan vibhajati**), and when the monkeys have their bellies so full that they won't take more, He breaks the pots (**sa cen nātti bhāṇḍam bhinnatti**). Sometimes, if He gets no opportunity to steal butter or milk from a house (**dravyālābhe**), He will be angry at the householders (**sagra-kupito**), and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away (**yāty upakrośya tokān**).

The gopis said,

“Mother Yasoda, just hear about your son’s mischievous deeds!

Just before dawn, Your restless son walks around the neighborhood looking for an opportunity to steal some yogurt.

Before the milking time (asamaye) He releases the calves, and they proceed to drink all their mothers’ milk.

When everyone runs hither and thither to catch the calves, Kṛṣṇa
stealthily enters their houses, steals yogurt and runs away.

One day when that yogurt-thief came, we shouted ‘Beat Him! Tie
Him up!’

But He smiled ever so sweetly.

Smitten by His intoxicating smile, we forgot everything.

Stunned, we just watched Him do His dirty work without responding.

Sitting calmly He ate our milk and butter without even running away, while we stood by totally bewildered.”

Yasoda replied, “In that case why didn't you just let Him eat till his belly was full?”

Gopis: "He is always being fed by you so He has no hunger.

It is not a question of hunger.

He has a taste for stealing.

He likes to steal milk and yogurt.

He does not like it if we give it to Him.

Being skillful at releasing the calves and at smiling, Krsna
steals in two ways: beyond our sight and before our eyes.

“Using His intelligence He finds different ways to steal.

One day even before eating the yogurt Himself, He
distributed it to the monkeys.

When all the monkeys had taken their fill and could eat no more, Kṛṣṇa thought, “Without you what is the use of My eating? So I will not eat.”

Then in anger He broke the yogurt pots.

“When He enters a house and does not find any yogurt, He becomes angry at the occupants (sagrha) and says, ‘Stay here.

I will come back tomorrow morning with a flaming torch in
My hand.

If you don't give Me some yogurt, I will burn down your
house along with your relatives and children.'

After saying that Kṛṣṇa makes the small children cry by
scratching them with His nails."

When pots
the age long
world (st
& drink the contents.
→ they
& mortar & mts
& poke holes &

hastāgrāhye racayati vidhim pīṭhakolūkhalādyaiś
chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit
dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ
kāle gopyo yarhi gr̥ha-kṛtyeṣu suvyagra-cittāḥ

↳ steal the contents.

→ if pots were kept in dark rooms, they would brighten the rooms with their jewels

"When the milk and curd are kept high on a swing hanging from the ceiling (śikya-bhāṇḍeṣu) and Kṛṣṇa and Balarāma cannot reach it (hastāgrāhye), They arrange to reach it (racayati vidhim) by piling up various planks and turning upside down the mortar for grinding spices (pīṭhaka ulūkhala ādyaiḥ). Being quite aware of the contents of a pot (antar-nihita-vayunaḥ), They pick holes in it (chidraṁ hy tad-vit). While the elderly gopīs go about their household affairs (yarhi gopyaḥ gr̥ha-kṛtyeṣu kāle suvyagra-cittāḥ), Kṛṣṇa and Balarāma sometimes go into a dark room (dhvāntāgāre), brightening the place with the valuable jewels and ornaments on Their bodies (dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ) and taking advantage of this light by stealing (implied).

The gopis continue,

“Another day He entered a house where the yogurt pot was beyond reach, so He devised a method to get it (vidhim racayati).

Sometimes He piles up chairs, climbs atop a grinding mortar, or the shoulders of a friend.

Just by seeing the exterior of a pot hanging from the ceiling on a string (sikabhandesu), He knows (vayunah) its contents.

If He cannot loot the pot, He makes a hole in it with a pole having a sharp iron point.

He is very learned in all this work (tadvit): how to put a hole in the pot, how to make the yogurt pour out, and how to open the mouths of the boys so they can take their fill.

Even a dark storeroom is no obstacle for Kṛṣṇa and His friends.

The brilliant jewels on their bodies (svangam) act as lamps
to brighten the room.

He knows all the tricks of the trade.”

Yasoda replies, “Why aren’t you more careful?”

Gopis: “Your son only comes when everyone is busily
engaged in household affairs.

Though Kṛṣṇa has already stolen our hearts with the bewitching power of His gentle smile, His baby talk, His sweet movements and His beautiful body, still He likes to steal our yogurt on the sly.

Before stealing, Kṛṣṇa sends some boys as spies to find out who's there in the gopis' homes."

evam dhārṣṭyāny uśati kurute mehanādīni vāstau
steyopāyair viracita-kṛtiḥ supratīko yathāste
ittham strībhiḥ sa-bhaya-nayana-śrī-mukhālokinībhir
vyākhyātārthā prahasita-mukhī na hy upālabdhum aicchat

neither the G's way
 Y. would want
 to chastise Him.

Sometimes, when
 (P) is caught &
 the master chastises him
 he would chastise the master
 back. ↓
 sometimes he would assume
 a good boy's role.

→ But see! Now he is sitting like a good boy → just looking @ His beautiful face

"When Kṛṣṇa is caught in His naughty activities, the master of the house will say to Him, 'Oh, You are a thief,' and artificially express anger at Kṛṣṇa. Kṛṣṇa will then reply, 'I am not a thief. You are a thief (evam dhārṣṭyāny). ' Sometimes, being angry, Kṛṣṇa passes urine and stool (kurute mehanādīni) in a neat, clean place in our houses (uśati vāstau). But now, our dear friend Yaśodā, this expert thief (steyopāyair viracita-kṛtiḥ) is sitting before you like a very good boy (yathā supratīkah āste)." Sometimes all the gopīs (ittham strībhiḥ) would look at Kṛṣṇa sitting there (śrī-mukha ālokinībhir), His eyes fearful so that His mother would not chastise Him (sa-bhaya-nayana), and when they saw Kṛṣṇa's beautiful face, instead of chastising Him they would simply look upon His face and enjoy transcendental bliss. Mother Yaśodā would mildly smile at all this fun (vyākhyāta arthā prahasita-mukhī), and she would not want to chastise her blessed transcendental child (na hy upālabdhum aicchat).

The gopis continue,

“O Yasoda, O famous one, you appear very blissful on hearing the pastimes of your son.”

It is not only that He steals, He also passes stool and urine (mehanadini) in the room set aside for worship (vastau) and thus contaminates it.

He also pulls the ladies' braids and saris, kicks them and proposes marriage to them.

In the future this son will bring you lots of wealth.

Now He is stealing yogurt, but when He grows up He will
steal others' money and wives.

But now He looks very innocent in front of you (supratikah).”

Now the result of the gopis' loving criticism is stated.

Thinking Yasoda might beat Him, Kṛṣṇa showed fear in His eyes and His beautiful face trembled.

The gopis could not help but look at Kṛṣṇa's charming face.

Everything was told to Yasoda (vyakhyata artha), who had become blissful on seeing Kṛṣṇa's face, which was illuminated with different emotions, and by hearing about His wonderful pranks.

Yasoda simply beamed a wide smile (prahasita mukha), but she
harbored no desire to scold her son.

Yasoda thought, “Let the gopis drown in bliss by my son’s mischief-
making.”

And when such incidents are reported to me, let these stories drown
me in bliss too.”

Though not explicitly stated here, this mood should be understood.

Section – VI

The pastime of eating earth

(32-45)

One day
the Gopas & their
& reported to Y.M that
the Gopas
eaten
earth.

|| 10.8.32 ||

ekadā krīḍamānās te
rāmādyā gopa-dārakāḥ
kṛṣṇo mṛdaṁ bhakṣitavān
iti mātṛe nyavedayan

One day (ekadā) while Kṛṣṇa was playing (krīḍamānā) with His small playmates, including Balarāma and other sons of the gopas (rāmādyā gopa-dārakāḥ), all His friends came together and lodged a complaint to mother Yaśodā (mātṛe nyavedayan). "Mother," they submitted, "Kṛṣṇa has eaten earth (kṛṣṇo mṛdaṁ bhakṣitavān iti)."

The taste of maternal affection (vatsalya rasa) by the gopis finding fault in Kṛṣṇa has been completed.

This verse presents the taste of vismaya rasa (astonishment) by the criticisms of Kṛṣṇa's friends.

Kṛṣṇa was not scolded for stealing yogurt, but He was scolded for eating dirt.

Both were incited by love.

|| 10.8.33 ||

She became
anxious for His
welfare & she caught
hold of His hands to look
His mouth.
↓
She spoke to Him as follows

sā gr̥hītvā kare kṛṣṇam

upālabhya hitaiṣiṇī

yaśodā bhaya-sambhrānta-

prekṣaṇākṣam abhāṣata

Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā (sā yaśodā), who was always full of anxiety over Kṛṣṇa's welfare (hitaiṣiṇī), picked Kṛṣṇa up with her hands (gr̥hītvā kare kṛṣṇam) to look into His mouth and chastise Him (upālabhya). Her eyes fearful (bhaya-sambhrānta-prekṣaṇa-akṣam), she spoke to her son as follows (abhāṣata).

Yasoda held Kṛṣṇa by the hand for fear that He would run away.

Though Yasoda scolded him, her intention was to benefit (hitaisini) Him.

In this case scolding and beating nourish the prema; they are not faults.

This is the usual habit of a mother towards her son, so it is not unjust.

Kṛṣṇa's eyes were filled with fear.

But this fear is an ornament of the Lord caused by prema.

It is not a fault.

**Mother Yasodā chastises
Kṛṣṇa to open His mouth
(34-36)**

|| 10.8.34 ||

kasmān mṛdam adāntātman
bhavān bhakṣitavān rahah
vadanti tāvakā hy ete
kumārās te 'grajo 'py ayam

Why are u so restless?
Exp - dirt? that u have
u own friends including
Love reporter etc

Dear Kṛṣṇa, why are You so restless (kasmān bhavān adāntātman) that You have eaten dirt in a solitary place (mṛdam bhakṣitavān rahah)? This complaint (ayam) has been lodged against You by all Your playmates (vadanti tāvakā hy ete kumārāh), including Your elder brother, Balarāma (te agrajāh apy). How is this?

Yasoda said,

“O one with restless body and mind!

Did You eat dirt?

Did You not get sweets in my house?

Not in my presence, but stealthily (rahah) You have done it.

Your friends are saying this, so it cannot be false.

You cannot say that they are speaking against You because they want me to beat You, because even Baladeva is saying this.

He is standing right here saying this.

There is no doubt about it.”

I didn't eat
dirt. → All of them
are starting lies.
Just look into my mouth
& see for yourself.

|| 10.8.35 ||

nāham bhakṣitavān amba
sarve mithyābhiśamsinah
yadi satya-giras tarhi
samakṣam paśya me mukham

Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt (na aham bhakṣitavān amba). All My friends complaining against Me are liars (sarve mithyā-abhiśamsinah). If you think they are being truthful (yadi satya-giras), you can directly look into My mouth and examine it (tarhi samakṣam paśya me mukham).

Kṛṣṇa said, “I did not eat dirt.”

To tell a lie for fear of being beaten is natural for a child, and it
nourishes the vatsalya-bhava, parental affection.

Vatsalya and other rasas spring from prema, and prema rests
within a devotee’s heart.

It arises in the devotee because of Kṛṣṇa's inherent affection for His devotees (bhakta vatsala).

The Lord's quality of bhakta vatsalya is greater than any of His other spiritual qualities such as purity, mercy or truthfulness.

As Kṛṣṇa's telling a lie springs from this bhakta vatsalya, it is not a fault. Rather it is the crown jewel of all great qualities.

When challenged
by YM to open His
mouth → He should open His
His mouth. opulences with Him

|| 10.8.36 ||

yady evaṁ tarhi vyādehī-
ty uktaḥ sa bhagavān hariḥ
vyādattāvyāhataiśvaryaḥ
krīḍā-manuja-bālakah

Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide (yady evaṁ tarhi vyādehi ity uktaḥ)." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā (sa bhagavān hariḥ), to exhibit pastimes like a human child (krīḍā-manuja-bālakah), opened His mouth (vyādatta). Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time (avyāhata aiśvaryaḥ).

Being afraid of punishment, Kṛṣṇa told a lie so that Yasoda
could not detect His fault.

However, how could He do this?

If Kṛṣṇa were to open His mouth the evidence would be
found.

The answer is given:

Kṛṣṇa possesses unimpeded, non-contradictory power
(āvyāhataiśvaryaḥ).

~~He whose power is never conquered does not display this~~
power because of the influence of sweetness of love.

But looking for service, it finds some opportunity.

Inspired by the boy's power of satya sankalpa (whose very desire must be fulfilled), this unimpeded aisvarya on its own manifested the universal form, and Yasoda, lost in astonishment, forgot to scold her son.

Was it necessary for Kṛṣṇa to taste the sweetness of prema and thus have to show fear of being beaten?

He could have stood there without fear, taking the help of His
aisvarya sakti, thinking “I am the Lord.”

The answer is found in the words krida pradhana manuja
balakah, which means that Kṛṣṇa specifically took the form of
a human child to perform many playful, sweet pastimes in
Vraja.

**Mother Yasodā saw the
universe within Kṛṣṇa's mouth**

(37-39)

She saw everything
of this world with
his mouth, including Vraja &
herself looking into his mouth.
Seeing this, she became doubtful
& fearful of her guru's return.

|| 10.8.37-39 ||

sā tatra dadṛṣe viśvam
jagat sthāṣnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ
sa-vāyv-agnīndu-tārakam
jyotiś-cakram jalaṁ tejo
nabhasvān viyad eva ca
vaikārikāṅdriyāṇi
mano mātrā gunās trayah
etad vicitraṁ saha-jīva-kāla-
svabhāva-karmāśaya-liṅga-bhedam
sūnos tanau vīkṣya vidāritāsye
vrajaṁ sahātmānam avāpa śaṅkām

When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā (**vidārita āsye**), she saw within His mouth (**sā tatra dadṛṣe**) all moving and nonmoving entities (**viśvam jagat sthānu**), outer space, and all directions (**kham diśaḥ**), along with mountains, islands, oceans (**sādri-dvīpa-abdhi**), the surface of the earth (**bhūgolaṁ**), the blowing wind, fire, the moon and the stars (**sa-vāyv-agnīndu-tārakam**). She saw the planetary systems, water, light (**jyotiś-cakraṁ jalaṁ tejo**), air, sky (**nabhasvān viyad eva ca**), and creation by transformation of ahaṅkāra (**Vaikārikāṇi**). She also saw the senses, the mind, sense perception (**īndriyāṇi mano mātrā**), and the three qualities goodness, passion and ignorance (**guṇās trayāḥ**). She saw the time allotted for the living entities (**etad vicitraṁ saha-jīva-kāla**), she saw natural instinct and the reactions of karma (**svabhāva-karma**), and she saw desires (**āśaya**) and different varieties of bodies, moving and nonmoving (**liṅga-bhedam**). Seeing all these aspects of the cosmic manifestation (**sūnos tanau vīkṣya**), along with herself and Vṛndāvana-dhāma (**vrajaṁ sahātmānam**), she became doubtful and fearful of her son's nature (**avāpa śaṅkāṁ**).

According to the prayers of Lord Brahma, Yasoda did not see the universe in Kṛṣṇa's mouth but in His belly.

Jagat means moving and sthasnu means immobile living entities.

Kham means antariksa or bhuvan loka, the celestial sky.

Sādri refers to the whole earth along with its mountains, islands and oceans.

Savāyuh refers to the blowing wind which moves the planets.

Nabhasvan means outer space. Vaikarikani is the demigod in charge of the senses.

Gunas trayah are the three material qualities: sattva, raja and tamas.

Yasoda could see these formless things by seeing the form of their presiding deities, and in when they assumed gross forms.

At the same time (saha) Yasoda saw the jiva (living entity) and kala (time) which agitates the gunas; svabhava, the cause of transformation; and karma āśaya, the cause of birth and the resultant action and desire for material enjoyment.

Kṛṣṇa showed the variegated universe within which exist all the different forms of bodies.

Tanau means in Kṛṣṇa's body, but specifically in His belly.

Through Kṛṣṇa's wide open mouth, Yasoda saw all these marvelous things in Kṛṣṇa's belly.

She also saw herself along with her son and husband in Vraja.

Brahma's words indicate that this vision was of this particular universe.

The universe was simultaneously inside Kṛṣṇa's belly and outside as well by the inconceivable power of yogamaya.

By showing Himself within the universe and by pervading the universe at the same time, Kṛṣṇa showed His limited and unlimited natures.

The vision of the Lord in the universe and the universe in the Lord, which was meant for the santa-bhaktas (reverential devotees), was shown to Yasoda, whose lotus feet are touched by the heads of the madhurya-bhaktas (intimate confidential devotees).

Upon attaining this amazing vision, Yasoda began to worry about her son.

Response of Mother Yasodā

(40-45)

|| 10.8.40 ||

kim svapna etad uta devamāyā

kim vā mādiyo bata buddhi-mohaḥ

atho amuṣyaiva mamārbhakasya

yaḥ kaścana utpattika ātma-yogaḥ

[Mother Yaśodā began to argue within herself:] Is this a dream (kim svapna etad), or is it an illusory creation by the external energy (uta devamāyā)? Has this been manifested by my own intelligence (kim vā mādiyo bata buddhi-mohaḥ), or is it some mystic power of my child (atho amuṣyaiva mama arbhakasya kaścana utpattika ātma-yogaḥ)?

YM thought
to herself:
↓
Is this a dream (or)
an illusory creation by
my own intelligence?
↓
(or) is it created by
some mystic power?

Yasoda began to argue within herself about the cause of the vision:

“I am not dreaming because my eyes are wide open.

Is this some illusion created by the demigods?

Why should the demigods delude an insignificant person like me?

Is it some mental derangement?

No, because my mind is stable and in good working order.

This vision must be due to some mystic power (atma yoga)
of my son, since Gargamuni said He would have qualities
like Narayana.”

|| 10.8.41 ||

let me
offer my obeisances
to the Supreme Lord.

atho yathāvan na vitarka-gocaram
ceto-manah-karma-vacobhir añjasā
yad-āśrayam yena yataḥ pratiyate
sudurvibhāvyam praṇatāsmi tat-padam

Therefore (athah) let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him (praṇatāsmi tat-padam), who is beyond the conception of human speculation, the mind, activities, words and arguments (ceto-manah-karma-vacobhir añjasā yathāvad na vitarka-gocaram), who is the original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence (yad-āśrayam yena yataḥ pratiyate). Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation (sudurvibhāvyam). He is beyond all of my material activities.

Yasoda rejected the last reason after seeing her son's hunger,
thirst, naughtiness and innocence.

Not finding any real cause of the vision, Yasoda simply offered
respects to the lotus feet of the Supreme Lord, who is the
ultimate cause of all things beyond our comprehension, and
prayed for His protection.

Yasoda prayed, "The Supreme Lord is the shelter of the visible
universe (yad asraya).

He creates the universe (yatah), and is the visible cause of the universe (yena).

But He cannot be understood by persons like me (durvibhavya).

Let me simply offer my respects to His lotus feet (tat padam) with my mind, intelligence, actions and words.

May He please remove all disturbances from my child.”

by it is only
I am his wife that
I am thinking that
I am the Queen of
my husband, he is my
Actually, I am eternally
subordinate to the Lord.

aham mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayettham kumatih sa me gatih

It is by the influence of the Supreme Lord's māyā (yan-māyayā) that I am wrongly thinking (aham ittham kumatih) that Nanda Mahārāja is my husband (asau mama patih), that Kṛṣṇa is my son (eṣa me sutah), and that because I am the queen of Nanda Mahārāja (vrajeśvarasya satī), all the wealth of cows and calves (godhanāḥ) are my possessions (akhila-vittapā) and all the cowherd men and their wives are my subjects (gopyaś ca gopāḥ saha). Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter (sa me gatih).

Yasoda prayed, “The Supreme Lord maintains and protects my son.”

If that is so, then what is the use of my foolishly thinking in terms of I and mine?”

Giving up her false conceptions and surrendering to the Lord,
Yasoda speaks:

“I think that I am the wife of Nanda Maharaja, and the Queen
of all the cowherd men and women of Vraja.”

All the wealth and cows are my possessions.

I think that Kṛṣṇa, who is the life of the residents of Vraja, is
my son and that I am His maintainer.

By daily worship of Visnu, the brahmanas and the demigods,
by meditation and by giving charity, I myself can give
protection to my son.

“This is all misconception.

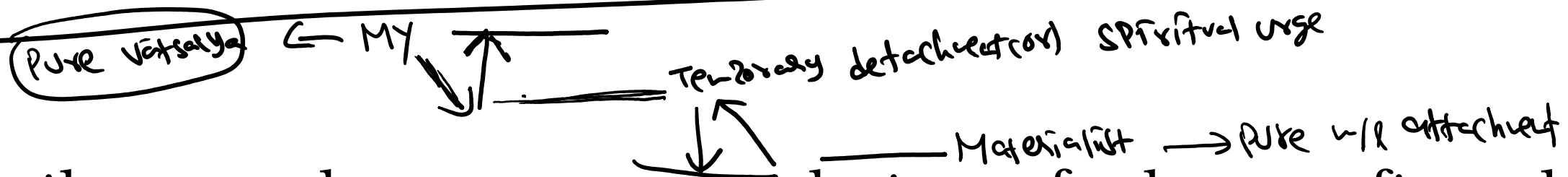
I should not be so proud because actually all of Vraja’s wealth
has come by the mercy of Visnu.

Similarly, it was Visnu’s mercy that my child was protected at
every moment from demons like Putana.

I should not think that I, as just another mother among the common cowherds with earthly sentiments, am His protector."



This type of logic is temporary and not permanent in Yasoda.



It is similar to the temporary desire of the confirmed materialist to give up wife and family because of some temporary spiritual urge.

|| 10.8.43 ||

ittham vidita-tattvāyām

gopikāyām sa īśvaraḥ

vaiṣṇavīm vyatanon māyām

putra-snehamayīm vibhuḥ

Mother Yaśodā, by the grace of the Lord, could understand the real truth (ittham vidita-tattvāyām). But then again, the supreme master (sah īśvaraḥ vibhuḥ), by the influence of the internal potency, yogamāyā (vyatanot vaiṣṇavīm māyām), inspired her to become absorbed in intense maternal affection for her son (gopikāyām putra-snehamayīm).

Ever-tough
Y.M. thought this
way →
she became absorbed by
influence of Y.M. →
affection for her son.

Discerning the truth in this way (ittham vidita tattvayam),
Yasoda desired to give up her sense of possessiveness.

But then the Lord as a small boy thought, “Who will cuddle
and hold Me?”

When Kṛṣṇa thought in this way, Yasoda was overcome by the
very form of affection for her son (putrasneha mayīm).

The word mayīm in this phrase means affection itself, namely prema in the form of parental affection, vatsalya-bhāva.

The word māyām here indicates bewilderment.

In other words, Yasoda became blinded by prema.

|| 10.8.44 ||

Immediately forgetting
the vision of
→ She took her son on her lap as before
G. her lap & expressed
deep affection.

sadyo naṣṭa-smṛtir gopī
sāropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayāsīd yathā purā

Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown
the universal form within His mouth (sadyo naṣṭa-smṛtiḥ),
mother Yaśodā (gopī) took her son on her lap as before (sāropya
āroham ātmajam), feeling increased affection in her heart for her
transcendental child (pravṛddha-sneha-kalila-hṛdaya āsīd yathā
purā).

Just as one quickly forgets a dream, through the influence of maya, Yasoda forgot completely about the universal form.

In the presence of aiśvarya jñāna (knowledge of the Lord's opulence and majesty), intimacy and affection is restricted.

Now being unrestricted, Yasoda's affection increased even more.

Sukadeva describes Yasoda as **pravṛddha sneha kalila hrdaya**: one whose heart was completely covered (kalila) with increased affection.

In this verse, Vyasadeva shows how Yasoda's maternal love was superior to that of Devaki.

Yasoda's love remained unrestricted in spite of seeing Kṛṣṇa's powers and hearing about the Lord's powers from the scriptures such as the three Vedas which glorify Kṛṣṇa as the yajna purusa (Lord Visnu, the personal beneficiary of all sacrifices).

Kṛṣṇa is glorified as the puruṣa (Supreme Lord) in the Sankhya sastras; the Paramātmā in the Yoga-sutras, and as Bhagavan in the Pancaratra writings (Satvata).

Without regard for time or place, mother Yasoda considered the all-powerful Lord, who is glorified directly and indirectly in the scriptures, as an ordinary child.

Yasoda thought, “By the mercy of our powerful family deity Lord Narayana, who has been satisfied with the austerities and worship executed by Nanda and me, and who has been satisfied with the many austerities of Parjanya, I have been given this son, who the karmis glorify as the Absolute Truth propounded in the scriptures.

People accept this because of Gargamuni’s statement that Kṛṣṇa is equal in quality to Narayana, and because of the stories of Kṛṣṇa’s killing gigantic demons like Putana and others.

Therefore, everyone believes my son is Narayana.

But actually He is just my child.

If He does not see me for a moment, He becomes very
disturbed.

I also become disturbed when separated a moment from Him.
Our experience is our proof.”

In this way, mother Yasoda thought about Kṛṣṇa.

As the fruitive workers think of the Lord as the yajna purusa
according to the Vedas, similarly, Yasoda thought of the Lord
as her son due to her vatsalya prema.

Just as Kṛṣṇa gives results to the karmis who worship Him,
He reciprocated with Yasoda's maternal affection.

But Kṛṣṇa could not respond fully to the amount of affection offered by Yasoda.

Remaining a debtor, Kṛṣṇa was content to be dependent on Yasoda's mercy and control and cry for her milk.

This will become clear in later chapters.

One should take this verse as a paribhasa sutra of kṛṣṇa-līlā.

As a lamp sits in one place in a dark room and lights up the whole room, so that statement in the scriptures which can reveal the meaning of all scriptures or regulate the meaning of the scriptures is called a paribhasa-sutra.

This verse stands as a regulator for all of the pastimes related to aisvarya (displays of power and opulence) shown during Kṛṣṇa's kaumara and kaisora (childhood and youthful) ages in Mathura, Kuruksetra and elsewhere.

Section – VII

Pariksit Maharāja enquires
about the glorious position of
Nanda and Yasodā (46-47)

|| 10.8.46 ||

śrī-rājovāca

nandaḥ kim akarod brahman

śreya evaṁ mahodayam

yaśodā ca mahā-bhāgā

papau yasyāḥ stanam hariḥ

What auspicious
activities did NMA
Y.M perform to achieve
Such a perfection?

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brahmaṇa (brahman), what past auspicious activities were performed by Nanda Maharaj (nandaḥ kim śreyah akarod) to have achieved such a perfection (evaṁ mahodayam)? What to speak of the most fortunate mother Yaśodā (yaśodā ca mahā-bhāgā) whose breast milk was sucked by the Supreme Personality of Godhead (papau yasyāḥ stanam hariḥ).

Seeing how Yasoda's love did not diminish in the least even after hearing about and seeing the Lord's powers, and understanding that Yasoda and Nanda's love far surpassed that of the karmis and even the normal devotees, Pariksit became greatly astonished and inquired from Sukadeva Gosvami.

King Pariksit asked, "What pious activities (**śreya mahodayam**) Nanda must have performed to get such great results?"

Pariksit refers to Yasoda as mahābhāga (most fortunate) because her pious activities were even more.

|| 10.8.47 ||

pitarau nānvavindetām
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yad loka-śamalāpaham

Not enjoy the
pastimes of
childhood
So, how is that NM & Y.M
before so fortunate.

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son (implied), they could not enjoy (pitarau nānvavindeta) Kṛṣṇa's magnanimous childhood pastimes (kṛṣṇā udāra ārbhaka īhitam), which are so great that simply chanting about them (gāyanty adyāpi kavayo) vanquishes the contamination of the material world (yad loka-śamala āpaham). Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

Since Kṛṣṇa also drank Devaki's milk, what is the difference between her and Yasoda?

This verse answers by saying that Devaki and Vasudeva (pitarau), who are famous in our family, could not enjoy with their eyes (na avindetam) Kṛṣṇa's joyful (udara: giving happiness) childhood pastimes.

The word udara (magnanimous) also indicates that Rohini,
who took the role of Balarama's mother, and the gopis, who
acted as Kṛṣṇa mothers during the stealing of the calves, were
not excluded from seeing Kṛṣṇa's joyful childhood pastimes
whereas Vasudeva and Devaki were.

Section – VIII

The story of Drona and Dhara

(48-52)

|| 10.8.48 ||

śrī-śuka uvāca

drono vasūnām pravaro

dharayā bhāryayā saha

kariṣyamāṇa ādeśān

brahmaṇas tam uvāca ha

Si G. outway
To follow the orders
of Brahmas → Drona & Dhara
spoke to (B) in this way.

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā (brahmaṇah ādeśān kariṣyamāṇah), Drona, the best of the Vasus (dronah vasūnām pravarah), along with his wife, Dharā (dharayā bhāryayā saha), spoke to Lord Brahmā in this way (tam uvāca ha).

Because Kṛṣṇa's appearance and His childhood pastimes are eternal, Nanda and Yasoda should also be nitya-siddha, eternally liberated associates of the Lord.

A sadhana-siddha is not qualified to attain the same post as Nanda and Yasoda.

Knowing this and that his answer should be suitable to the
devotional nature of the question, Sukadeva replied to King
Pariksit with an indifferent attitude.

Following the order of Brahma means the order to appear as
gopas and gopis in Vrndavan.

PLS permit us
to be born on earth
→ so that after us → there
will be born to spread bhakti

|| 10.8.49 ||

jātayor nau mahādeve
bhuvi viśveśvare harau
bhaktiḥ syāt paramā loke
yayāñjo durgatiṁ taret

Droṇa and Dharā said: Please permit us to be born on the planet earth (jātayor nau bhuvi) so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets (viśveśvare harau), will also appear and spread devotional service (bhaktiḥ syāt), the ultimate goal of life (paramā), so that those born in this material world (loke) may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service (yayā añjah durgatiṁ taret).

This verse refers to their future lives.

Mahādeve means one who has great pastimes.

Drona and Dhara would be born on the earth (bhūvi) where the Lord would appear.

Viśveśvare means the Lord who maintains full power though appearing within the material universe.

According to the statement of Uddhava in the Srimad
Bhagavatam (3.2.15), Kṛṣṇa, the master of Narayana and
Brahma, appeared along with His plenary portions such as
Mahavisnu, Matsya and Kurma.

In other words, Kṛṣṇa is purna or full.

Hari means He who steals the mind.

According to the logic of “seeing the result one can infer the cause” the words paramā bhaktiḥ must mean vatsalya bhakti suitable to a mother and father.

“In the future, others who hear about and glorify the services we rendered to the cowherd boy Kṛṣṇa will easily attain that most difficult to obtain liberation.”

In this way, Drona and Dhara performed pure sadhana-
bhakti and prayed for pure prema bhakti.

It was different from the bhakti of Prsni and Sutapa who
performed bhakti mixed with austerity and yoga.

This was explained previously.

The result of their bhakti was also seen.

|| 10.8.50 ||

astv ity uktaḥ sa bhagavān
vraje droṇo mahā-yaśāḥ
jajñe nanda iti khyāto
yaśodā sā dharābhavat

When "astv ity uktaḥ" → (B) said (D) & (D) NM &
9 letters (V) as
Y.M.

When Brahmā said, "Yes, let it be so, (astv ity uktaḥ)" the most fortunate Droṇa (sah droṇo mahā-yaśāḥ), who was equal to Bhagavān (bhagavān), appeared in Vrajabura, Vṛndāvana (vraje jajñe), as the most famous Nanda Mahārāja (nanda iti khyāto), and his wife, Dharā, appeared as mother Yaśodā (yaśodā sā dharā abhavat).

Drona was born in Vraja as Nanda and Dharā was born as Yasoda.

Actually it should be understood that Drona and Dhara, who were sadhana-siddhas, entered into the nitya-siddha forms of Nanda and Yasoda at that time.

Thereafter
Q before their son
→ they maintained their
fixed bhakti in Vṛndāvana

|| 10.8.51 ||

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āsīd
gopa-gopīṣu bhārata

Thereafter (tatah), O Mahārāja Parīkṣit, best of the Bhāratas (bhārata), when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā (janārdane dampatyor putrī-bhūte), they maintained continuous, unswerving devotional love in parental affection (bhaktir bhagavati nitarām āsīd). And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti (gopa-gopīṣu).

The word janā in janārdane means gopijana.

Ardana means asking and tormenting.

Kṛṣṇa is called Janardana because He tormented the gopis by stealing butter and other mischief, and by asking for their breast milk.

Nanda and Yasoda's (dampatayor) devotion for Janardana
existed from before (asit), and it was superior (nitaram) to
that of all the other gopas and gopis.

It is understood from this that some of the gopas and gopis
had also practiced bhakti like Drona and Dhara in their
previous lives.

|| 10.8.52 ||

krṣṇo brahmaṇa ādeśam
satyaṁ kartuṁ vraje vibhuḥ
saha-rāmo vasaṁś cakre
teṣāṁ prītiṁ sva-līlayā

Ⓚ Just - lives in
re to substantiate
He give pleasure to NM & other
Vraja vests through His baby like

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma (krṣṇaḥ saha-rāmaḥ), lived in Vrajabhūmi, Vṛndāvana (vraje vasaṁś), just to substantiate the benediction of Brahmā (brahmaṇa ādeśam satyaṁ kartuṁ). By exhibiting different pastimes in His childhood (sva-līlayā), He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana (teṣāṁ prītiṁ cakre).

In order to fulfill the benediction of Brahma: “May you attain paramā-bhakti” Kṛṣṇa, along with Balarama, instilled prema in the hearts of Nanda, Yasoda and all the other Vrajavasis (**cakre teṣāṁ prītiṁ**) through His wonderful pastimes in Vraja Gokula.