

DASAMA SKANDAM

CHAPTER 8

PREFACE

THE NAMING CEREMONY OF THE BHAGAVAN, THE DESCRIPTION OF THE PLAYFUL ACTIVITIES; EATING OF THE EARTH PARTICLES BY KRISHNA AND HIS SHOWING VISWAROOPAM (HIS UNIVERSAL FORM) WITHIN HIS MOUTH TO MOTHER YASHODA.

PREFACE

This chapter again is one of the most enchanting, of course, like all other ones. Till stanza 20, there are detailed explanations by Garga Maharishi about the qualities of baby Shri Krishna. The discussions between Nanda Gopa and Garga Maharishi have been eloquently described. The naming ceremony was conducted for Krishna and Balarama at the cowshed of Nanda Gopa's home without the knowledge of any one. The reasons and the relevance have been explained very beautifully.

From stanzas 21 to 31 the entire episodes as to what all Shri Krishna did, right from the crawling stage till the walking stage as a baby, have been explained which fills the hearts of people who understand the childhood pranks of the Lord.

From stanzas 32 to 46 there are marvelous descriptions as to how Yashoda received complaints from Balarama and other friends as to the fact that Krishna had eaten the earth particles. Worried about this development and because of her pure love

towards the child, she rushes towards him and scolds him for his act. Krishna simply says that he had not eaten any earth particles and others are telling lies. Here lies the great truth as everything is within Him and He is in everything, and therefore, there is no question of Krishna having to eat something. What apparently looks like a lie to ordinary people is in fact is the presentation of the Truth by none else than the Supreme Almighty Himself. This statement of Krishna in stanza 35 is really thought provoking. What Yashoda sees in Krishna's mouth makes her wonderstruck. She sees anything and everything in this universe, including her and Krishna within His mouth. Due to the powers of Maya Shakti, Krishna makes Yashoda forget this incidence so that He is treated thereafter only as her son, and not differently. Yashoda showers her utmost love and affection upon Him.

Stanzas 47 to 52 deals with the query by King Pareekshit to Shri Sukha as to what great deeds both Nanda Gopa and Yashoda might have done so as to derive the benefit of having Krishna as their son. These are explained in detail in these stanzas.

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Stanza 1

*śrī-śuka uvāca
gargaḥ purohito rājan
yadūnām sumahā-tapāḥ
vrajaṁ jagāma nandasya
vasudeva-pracoditaḥ*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

**(rājan) Hey King ! (purohitaḥ) The priest (yadūnām) of the
Yadavas**

**(su-mahā-tapāḥ) and the greatest saint who had done lot of
penance, (gargaḥ) Garga Maharishi, (vasudeva-pracoditaḥ) who
was deputed by Vasudeva, (jagāma) reached (nandasya) Nanda
Gopa's (vrajam) Gokulam.**

Stanza 2

**tam dr̥ṣṭvā parama-prītaḥ
pratyutthāya kṛtāñjaliḥ
ānarcādhokṣaja-dhiyā
praṇipāta-puraḥsaram**

**(tam dr̥ṣṭvā) Upon seeing Garga Maharishi at his home,
(parama-prītaḥ) Nanda Gopa became extremely pleased,
(kṛta-añjaliḥ) and with his folded hands (pratyutthāya) got up,
welcomed him (adhokṣaja-dhiyā) imagining that the Bhagavan
Himself had come before him (praṇipāta-puraḥsaram) whereafter
he prostrated before Garga Maharishi (ānarca) as a mark of his
obeisances.**

Stanza 3

**sūpaviṣṭam kṛtātithyam
girā sūnṛtayā munim
nandayitvā'bravīd brahman
pūrṇasya karavāma kim**

**(munim) After Garga Maharishi (su-upaviṣṭam) settled himself
comfortably (kṛta-ātithyam) upon being welcomed as an
honoured guest by Nanda Gopa, (sūnṛtayā) he was asked in an
very endearing and frank manner by Nanda Gopa (nandayitvā)
making him happy (abravīt) by saying (girā) through his words
: “ (brahman) Hey Brahma Rishi ! (karavāma kim) What are we**

supposed to do to a person like you (pūrṇasya) who even otherwise is fully contented.”

Stanza 4

*mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām
niḥśreyasāya bhagavan
kalpate nānyathā kvacit*

**“ (bhagavan) Hey the most knowledgeable saint !
(mahat-vicalanam) The travelling undertaken by the greatest
men (kalpate) bestow (niḥśreyasāya) good things (nṛṇām) to the
people (gṛhiṇām) who are householders (dīna-cetasām) and who
are disturbed in their minds. (anyathā) The purpose of travels
by saints like you cannot be otherwise (kvacit na) under any
circumstances.”**

Stanza 5

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

**(tat jyotiṣām ayanam) The Jyotish Shastra (the knowledge of
astrology), (yat) the proper understanding of which benefits
one (atī-indriyam) to go beyond the spectrum of the five sense
organs (jñānam) in the field of knowledge, (praṇītam) was
created (bhavatā sākṣāt) by you alone. (yena) This knowledge
enables (pumān) the human beings (veda) to perceive
(para-avaram) about the past and the future (the principles of
existence in this world and those powers beyond mere
existence).”**

Stanza 6

*tvaṁ hi brahma-vidāṁ śreṣṭhaḥ
saṁskārān kartum arhasi*

*bālayor anayor nṛpām
janmanā brāhmaṇo guruḥ*

“ (tvam) You (śreṣṭhaḥ) being the greatest (brahma-vidām) among the Brahma Jnanis (the person who knows about the principles of Brahman), (arhasi) I wish (kartum) that you should conduct (saṁskārān) the naming ceremony etc. (anayoḥ) of these two (bālayoḥ) children. (hi) That is because, (janmanā) even by birth (brāhmaṇaḥ) a brahmin (guruḥ) is the teacher of knowledge (nṛpām) to all the human beings. ”

Stanza 7

*śrī-garga uvāca
yadūnām aham ācāryaḥ
khyātaś ca bhuvī sarvadā
sutaṁ mayā saṁskṛtaṁ te
manyate devakī-sutam*

(śrī-garga uvāca) Garga Maharishi said to Nanda Gopa:

(aham) I am (ācāryaḥ) the chief priest (yadūnām) of the Kingdom of the Yadu dynasty. (khyātaḥ ca) I am known (sarvadā) always as such (bhuvī) in the entire world. (mayā) If I conduct (saṁskṛtam) the naming ceremony of your son, (manyate) the people shall consider (te sutam) your son (devakī-sutam) as the son of Devaki.

Stanza 8

*kaṁsaḥ pāpa-matiḥ sakhyaṁ
tava cānakadundubheḥ
devakyā aṣṭamo garbho
na strī bhavitum arhati*

Stanza 9

*iti sañcintayañ chrutvā
devakyā dārikā-vacaḥ*

*api hantā 'gatāśaṅkas
tarhi tan no 'nayo bhavet*

**(śrutvā api) Having heard (dārikā-vacaḥ) from the baby girl child
(devakyāḥ) of Devaki (pāpa-matiḥ) by the corruptly minded
(kaṁsaḥ) Kamsa (devakyāḥ) that Devaki's (aṣṭamaḥ garbhaḥ)
eighth pregnancy (na arhati iti) could not have been that
(strī bhavitum) of a baby girl child,
(sañcintayan) and remembering that conviction very firmly,
(sakhyam ca) and also keeping in mind the very affectionate
relationship (tava) you have (ānaka-dundubheḥ) with Vasudeva,
(hantā tarhi) if Kamsa attempts to kill these two children
(āgata-āśaṅkaḥ) due to his suspicion, (tat) it shall be
(anayaḥ bhavet) a biggest slackness of vigil (naḥ) on our part.**

Stanza 10

*śrī-nanda uvāca
alakṣito 'smin rahasi
māmakair api go-vraje
kuru dvijāti-saṁskāraṁ
svasti-vācana-pūrvakam*

(śrī-nanda uvāca) Shri Nanda Gopa said :

**(kuru) Please conduct (asmin go-vraje) in this cow shed, (rahasi)
without anyone being present there, (alakṣitaḥ) and without
coming to know of (māmakaiḥ api) even my own relatives,
(svasti-vācana-pūrvakam) the auspicious chanting of the Vedic
hymns, (dvijāti-saṁskāram) for the purpose of the ceremony
which are absolutely required to be done as the barest
minimum.**

Stanza 11

*śrī-śuka uvāca
evaṁ samprārthito vipraḥ
sva-cikīrṣitam eva tat
cakāra nāma-karaṇaṁ*

gūḍho rahasi bālayoḥ

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(samprārthitaḥ) Having requested by Nanda Gopa (evam) in this manner,

(vipraḥ) Garga Maharishi (cakāra) conducted (gūḍhaḥ) very secretly (tat nāma-karaṇam) that name giving ceremony (bālayoḥ) of both the children ,

(sva-cikīrṣitam eva) which even otherwise he was very much interested to do it himself,

(rahasi) at a place where none else were present.

Stanza 12

*śrī-garga uvāca
ayam hi rohiṇī-putro
ramayan suḥṛdo guṇaiḥ
ākhyāsyate rāma iti
balādhikyād balaṁ viduḥ
yadūnām apṛthag-bhāvāt
saṅkarṣaṇam uśanty uta*

(śrī-garga uvāca) Garga Maharishi said:

(ayam rohiṇī-putraḥ hi) As far as the son of Rohini is concerned, he shall make (suḥṛdaḥ) all his relatives and friends (ramayan) very happy (guṇaiḥ) with his very good qualities (ākhyāsyate) and shall become very famous (rāmaḥ iti) with his name as Rama.

(bala-ādhikyāt) Because of his immense physical power, (viduḥ) he shall be known (balaṁ) as Balam as well.

(apṛthag-bhāvāt) As he shall be re-establishing unity (yadūnām) among the people of Yadu dynasty, (uśanti) he shall be known (saṅkarṣaṇam uta) as Sankarshana also.

Stanza 13

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

(asya) This son of yours (tanūḥ) who assumes different bodies (gṛhṇataḥ) in various forms and shapes (anuyugam) in each and every yuga (āsan hi) already had earlier (trayaḥ varṇāḥ) three different colours of (śuklaḥ) white, (raktaḥ) red (tathā pītaḥ) as well as yellow. (idānīm) As for it now, (gataḥ) he has acquired (kṛṣṇatām) the colour of black.

Note: the above statement has to be linked to the Stanza 26, Chapter 3, Volume 1, which says, while describing in that chapter about the various manifestations of the Supreme Almighty, as explained by Sutha to Saunaka:

*avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ*

(dvijāḥ) Hey the brahmins ! (yathā syuḥ) Just like the sprouting of (sahasraśaḥ) thousands of (kulyāḥ) small streams (sarasaḥ) from the lake (avidāsinaḥ) which never goes dry, (asaṅkhyeyāḥ) one cannot count and fix (avatārāḥ hi) the number of manifestations (hareḥ) of Shri Hari, (sattva-nidheḥ) Who is the source of all the Sattva qualities.

Garga Maharishi also indicates that since Nanda Gopa's child is blackish in colour his name would become Krishna.

Stanza 14

*prāg ayaṁ vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān*

abhijñāḥ sampracakṣate

(tava) Your (ātmajaḥ) son, (śrīmān ayam) as the great personality, (prāk kvacit) had earlier at one place (jātaḥ) was born as son (vasudevasya) to a person known as Vasudeva. (abhijñāḥ) Those who know about this (sampracakṣate) shall call him (vāsudevaḥ iti) as Vāsudeva.

Stanza 15

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

(te sutasya) Your son (santi) has (bahūni) various (nāmāni) names (rūpāṇi ca) and also forms (guṇa-karma-anu-rūpāṇi) according to the characteristics and the deeds. (ahaṁ no veda) I do not know even myself (tāni) about all of them. (janāḥ) Then what to talk of the knowledge of the ordinary beings ?

Stanza 16

*eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanaḥ
anena sarva-durgāṇi
yūyam añjas tariṣyatha*

(eṣaḥ) He (ādhāsyat) shall make it happen (vaḥ) for all of you (śreyaḥ) prosperity and fame (gopa-gokula-nandanaḥ) while making all the inhabitants of Vraja and also the the group of cattle around here very much happy. (anena) Through him (yūyam) you all (tariṣyatha) shall crossover (añjaḥ) very easily (sarva-durgāṇi) all the difficult situations.

Stanza 17

purānena vraja-pate

*sādhavo dasyu-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ*

(vraja-pate) Hey Nandagopa ! (purā) Once upon a time, (arājake) when there was no rule of law, (sādhaveḥ) many good people (rakṣyamāṇāḥ) were saved (anena) by him (dasyu-pīḍitāḥ) when they were tortured by gangs of thieves. (samedhitāḥ) He made such good people flourish (jigyuḥ) and defeated (dasyūn) all those gangs of thieves.

Note : There was a time when Indra was not available. At that time all the demiGods came under the torture of the demons. The inner meaning is that at that time he saved those demiGods.

Stanza 18

*ya etasmin mahā-bhāgāḥ
prītiṁ kurvanti mānavāḥ
nārāyo 'bhibhavanti etān
viṣṇu-pakṣān ivāsurāḥ*

(ye mānavāḥ) Those human beings (mahā-bhāgāḥ) who are fortunate enough (kurvanti) to show (prītim) love and affection (etasmin) to this child, (etān) shall (na abhibhavanti) never be disturbed (arayaḥ) by the enemies (asurāḥ iva) just as the demons do not disturb those demiGods (viṣṇu-pakṣān) who are on the side of Maha Vishnu (or in whom the realization of Maha Vishnu exists).

Stanza 19

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

(tasmāt) Therefore, (nanda) Hey Nanda Gopa ! (te ātmajaḥ) Your son (nārāyaṇa-samaḥ) is equal to Maha Vishnu as far as (guṇaiḥ)

his qualities, (śriyā) prosperities, (kīrtyā) fame (anubhāvena) and influential powers are concerned. (gopāyasva) Please protect him (samāhitaḥ) with due care and attention.

Stanza 20

*śrī-śuka uvāca
ity ātmānaṁ samādiśya
garge ca sva-gṛhaṁ gate
nandaḥ pramudito mene
ātmānaṁ pūrṇam āśiṣām*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(ātmānam) Having (samādiśya) received the appropriate advice from Garga Maharishi (iti) in this manner, (garge sva-gṛham gate ca) and upon Garga Maharishi's departure to his own home, (nandaḥ) Nanda Gopa (pramuditaḥ) became very happy (mene) and felt that (āśiṣām) he had been bestowed with all prosperities (ātmānam) whereby he felt he was a man (pūrṇam) with fortune to his heart's content.

Stanza 21

*kālena vrajatālpēna
gokule rāma-keśavau
jānubhyām saha pāṇibhyām
riṅgamāṇau vijahratuḥ*

(vrajatā alpena kālena) With the passage of little more time, (rāma-keśavau) Balarama and Krishna, (pāṇibhyām saha) with the help of their palms, (riṅgamāṇau) crawled around (jānubhyām) with their knees fixed on the floor (vijahratuḥ) and started playing (gokule) in the Gokulam.

Stanza 22

tāv aṅghri-yugmam anukṛśya sarīṣpantau

*ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokaṁ
mugdha-prabhītavad upeyatur anti mātroh*

(tau) Those two little children were ---

*(ghoṣa-praghoṣa-ruciram) making very endearing sounds, as they
moved around, from the ornaments on their ankles, which had
little bells in them,*

*(anukṛṣya) dragging and crawling with (aṅghri-yugmam) both
their legs (vraja-kardameṣu) in the courtyards of dusty Gokulam
(sarīṣpantau) making fast rounds over and over at all places,*

*(tat-nāda hṛṣṭa-manasau) playing in that manner and getting
pleased within themselves because of the sounds of bell coming
from their ankle ornaments,*

*(lokam anusṛtya) and, by chance, if some strangers approached
them from behind just to have a look at them,*

*(mugdha prabhīta-vat) pretending to be afraid of such strangers
as innocently as small babies do,*

*(mātroh anti upeyatuḥ) moving away from them fast by
crawling towards their respective mothers.*

Stanza 23

*tan-mātarau nija-sutau ghṛṇayā snuvantya
paṅkāṅga-rāga-rucirāv upaguhya dorbhyām
dattvā stanāṁ prapibatoḥ sma mukhaṁ nirīkṣya
mugdha-smitālpa-daśanaṁ yayatuḥ pramodam*

*(ghṛṇayā) Due to the extreme love and affection on their parts
towards these two little children (snuvantya) resulting thus in
the oozing of milk from their breasts,*

(tat-mātarau) the mothers of these children, (upaguhya) wrapped up (nija-sutau) their respective sons so lovingly (dorbhyām) with both their arms,

(pañka-aṅga-rāga-rucirau) who were looking so beautiful with the decorations of dusts at many places on their bodies because of their crawling all over the dusty court yards,

(stanam dattvā) and started feeding them,

(prapibatoḥ) and as the children were drinking the milk, (pramodam yayatuḥ sma) both the mothers were very happily (mukham nirīkṣya) staring at the faces of these little children (mugdha-smita-alpa-daśanam) who were bearing beaming smiles and showing their few little teeth in between their feed.

Stanza 24

*yarhy aṅganā-darśanīya-kumāra-līlāv
antar-vraje tad abalāḥ pragṛhīta-pucchaiḥ
vatsair itas tata ubhāv anukṣyamāṇau
prekṣantya ujjhita-gṛhā jahṛṣur hasantyaḥ*

(yarhi) When (aṅganā-darśanīya-kumāra-līlau) those two children reached a stage of doing such pranks making other women stand still looking at them, at that time,

(tat abalāḥ) when the Gopa women saw (ubhau) both of them (pragṛhīta-pucchaiḥ) holding very tightly the tail ends (vatsaiḥ) of the calves,

(anukṣyamāṇau) due to which the calves used to drag them (itaḥ tataḥ) this way and that way (antaḥ-vraje) within all the places in the Gokulam,

they could not contain their laughter and they enjoyed the scene (ujjhita gṛhāḥ) just leaving aside whatever they were doing at that particular moment (prekṣantyaḥ hasantyaḥ) and kept on laughing and looking at them.

Stanza 25

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

(yatra) When (tat-jananyau) their mothers (niṣeddhum) failed miserably in their efforts to prevent (sva-sutau) both of their children,

(ati-calau) who never used to sit idle (krīḍā-parau) and who were always interested only in indulging in playful activities,

(śṛṅgy-agni-damṣṭry-asi-jala-dvija-kaṇṭakebhyaḥ) from the dangers which could happen to them from the animals having horns, from fire, from animals of canine nature, from sharp instruments and weapons, from water, from birds, from thorn etc. etc.,

(na śekāte) and because of their preoccupation with these activities, were not able to concentrate (kartum api) and carry out (gṛhyāṇi) their household activities,

(alam āpatuḥ) they experienced the highest stage of (anavasthām) losing their (manasaḥ) mental balance.

Stanza 26

*kālenālpēna rājarṣe
rāmaḥ kṛṣṇaś ca gokule
aghṛṣṭa-jānubhiḥ padbhir
vicakramatur añjasā*

(rājarṣe) Hey King ! (alpena kālena) With the passage of little more time, (rāmaḥ kṛṣṇaś ca) both Rama and Krishna (vicakramatuḥ) started walking (gokule) through the entire Gokulam (padbhiḥ) keeping their steps one by one

**(añjasā) without any difficulty
(aghr̥ṣṭa-jānubhiḥ) instead of crawling through their knees.**

Stanza 27

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

**(tataḥ tu) Thereafter, (bhagavān kṛṣṇaḥ) Shri Krishna Bhagavan,
(vraja-bālakaiḥ) along with the Gopa children (vayasyaiḥ) of equal
age, (saha-rāmaḥ) in the company of Balarama, (cikrīḍe) started
playing around (mudam janayan) giving happiness (vraja-strīṇām)
to the Gopa women.**

Stanza 28

*kṛṣṇasya gopyo ruciraṁ
vīkṣya kaumāra-cāpalam
śṛṅvantyāḥ kila tan-mātur
iti hocuḥ samāgatāḥ*

**(vīkṣya) Upon seeing (ruciram) the endearing (kaumāra-cāpalam)
childhood pranks (kṛṣṇasya) of Shri Krishna, (gopyaḥ) all the
Gopis (samāgatāḥ) together reached (tat-mātuḥ) to the mother
Yashoda (ūcuḥ kila) and reportedly made this statement (iti ha)
very clearly (śṛṅvantyāḥ) as Yashoda was listening.**

Stanza 29

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

**“ (kvacit) Sometimes (muñcan) he lets loose (vatsān) the calves
(asamaye) at times when it should not be done;**

(krośa-sañjāta-hāsaḥ) when people shout at his actions he stands there laughing;

(atha) at some other times, (steyam) he steals (dadhi-payaḥ) the curd and milk (kalpitaiḥ) with his planned (steya-yogaiḥ) tricks, (atti) and eats them (svādu) enjoying their taste;

(bhokṣyan) while eating like this (vibhajati) he shares them (markān) with the monkeys;

(saḥ) if any one monkey (na atti cet) does not eat what he shares, (bhāṇḍam bhinnatti) he breaks the pot containing milk;

(dravya-alābhe) if he does not get what he wants, (saḥ) he (gṛha-kupitaḥ) gets angry with the people in that house (yāti) and leaves that place (tokān upakrośya) after making their children cry.”

Stanza 30

**hastāgrāhye racayati vidhiṁ pīṭhakolūkkhalādyaiś
chidraṁ hy antar-nihita-vayunaḥ śikya-bhāṇḍeṣu tad-vit
dhvāntāgāre dhṛta-maṇi-gaṇaṁ svāṅgam artha-pradīpaṁ
kāle gopyo yarhi gṛha-kṛtyeṣu suvyagra-cittāḥ**

“ (hasta-agrāhye) When it becomes impossible for him to get hold of things into his grip, (pīṭhaka ulūkhala-ādyaiḥ) he picks up the wooden planks, (rectangular or square wooden planks used at home for sitting on the floor) arranges them on the floor and over them upturns the wooden mortar used for removing husks from the paddy (hitting its centre cavity filled with paddy with a long wooden log), (vidhiṁ racayati) and such other devices to reach upto the things climbing over them;

(antaḥ-nihita vayunaḥ) with his clear understanding and perception of what each mud pot contains, (tat-vit chidram hi) he makes holes with correct knowledge as required to its size and at the appropriate places (śikya bhāṇḍeṣu) on each of the pots

**stacked one over the other in the rope swings to get the things
from inside out properly;**

**he uses (*sva-aṅgam*) his own body (*dhṛta-maṇi-gaṇam*) adorned
with the jewels and gems which radiate brightness
(*artha-pradīpam*) as the lamp to see the things kept (*dhvānta-āgāre*)
in the dark rooms,**

**he does all of these pranks (*yarhi kāle*) at a time (*gopyaḥ*) when
the Gopa women (*su-vyagra-cittāḥ*) are extremely busy engaging
themselves (*gṛha-kṛtyeṣu*) in their household activities. ”**

Stanza 31

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

**“ (*evam*) When he is scolded for doing all these mischiefs, (*uśati*)
he replies back (*dhārṣṭyāni*) with words mixed with pride.
(*kurute*) He also does (*mehana-ādīni*) such acts as passing urine
(*vāstau*) in houses which had just been finished with cleaning
work. (*āste*) He is now sitting here, (*su-pratīkaḥ yathā*) as if he is
the most innocent boy, (*viracita-kṛtiḥ*) after doing so much
(*steya-upāyaiḥ*) mischievous intentional deeds. ”**

**Mother Yashoda, (*vyākhyāta-arthā*) who was being briefed about
the deeds of Krishna (*strībhiḥ*) by the Gopa women (*ittham*) in
this manner, (*prahasita-mukhī*) could only smile
(*sa-bhaya-nayana śrī-mukha ālokinībhiḥ*) at looking Krishna’s
beautiful tender face pretending through his eyes as if he is in
fear of being scolded by his mother, (*na aicchat hi*) and hence did
not at all have the heart (*upālabdhum*) to scold him.**

Stanza 32

*ekadā krīḍamānās te
rāmādyā gopa-dārakāḥ*

*kṛṣṇo mṛdam bhakṣitavān
iti māt্রে nyavedayan*

(ekadā) Once, (gopa-dārakāḥ) the Gopa children (krīḍamānāḥ) who were playing (te rāma-ādyāḥ) together with Balarama etc., (nyavedayan) informed (māt্রে) mother Yashoda (kṛṣṇaḥ mṛdam bhakṣitavān iti) about Krishna having eaten the earth particles.

Stanza 33

*sā gṛhītvā kare kṛṣṇam
upālabhya hitaiṣiṇī
yaśodā bhaya-sambhrānta-
prekṣaṇākṣam abhāṣata*

(sā yaśodā) That Yashoda, (hita-eṣiṇī) who always wished good for everyone, (kṛṣṇam) held Krishna (kare gṛhītvā) by his hand (upālabhya) and scolded him. (abhāṣata) She said to Krishna (bhaya-sambhrānta-prekṣaṇa-akṣam) who was looking at her shockingly with fearful eyes.

Stanza 34

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

The following are the words of Yashoda to Krishna:

“ (adānta-ātman) Hey the indisciplined one ! (bhavān kasmāt) Why are you (mṛdam bhakṣitavān) eating the earth particles (rahaḥ) without being seen by anyone ? (ete kumārāḥ) All these boys (tāvakāḥ) who are your friends (ayam te) and also your (agrajaḥ api) elder brother (vadanti hi) say that you are eating them.”

Stanza 35

*nāhaṁ bhakṣitavān amba
sarve mithyābhiśaṁsinaḥ
yadi satya-giraḥ tarhi
samakṣaṁ paśya me mukham*

The following are the words of Krishna to Yashoda:

“ (amba) Hey mother ! (aham na bhakṣitavān) I have not eaten them. (sarve) They are all (mithya-abhiśaṁsinaḥ) telling lies. (yadi satya-giraḥ tarhi) If you feel that their words are true (paśya) (samakṣam) please look (me mukham) at my mouth yourself directly. ”

Stanza 36

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

“ (yadi evam tarhi) If that is so, then (vyādehi) please open your mouth.” (iti uktaḥ) As Krishna was ordered in this manner by his mother Yashoda, (saḥ hariḥ) that Shri Krishna (avyāhata-aiśvaryaḥ) who is the reservoir of all the prosperities, (bhagavān) and complete in all the six qualities, (krīḍā manuja-bālakaḥ) and who has manifested in the human form just as his pastime, (vyādatta) opened his mouth.

Stanza 37

*sā tatra dadṛṣe viśvaṁ
jagat sthāsnu ca khaṁ diśaḥ
sādri-dvīpābdhi-bhūgolaṁ
sa-vāyv-agnīndu-tārakam*

(sā) Yashoda (dadṛṣe) saw (tatra) within that mouth (jagat) the gigantic universe containing within it all the living (sthāsnu)

and the non living beings, (kham) the space, (diśaḥ) all the directions, (sa-adri dvīpa abdhī bhū-golam) the round shaped earth containing with it the mountains, the islands, together with its oceans, (viśvam ca) also the entire universe (sa-vāyu agni indu tārakam) containing with it the air space known as Pravaha, the fire space known as the electricity, the moon, and the planets and stars.

Stanza 38

*jyotiṣ-cakraṁ jalaṁ tejo
nabhasvān viyat eva ca
vaikārikāṅdriyāṅi
mano mātrā guṇās trayāḥ*

(eva ca) She could also see (jyotiḥ-cakram) the world of heaven, (jalam) water, (tejaḥ) fire/light, (nabhasvān) air, (viyat) sky, (vaikārikāṅi) the demiGods who are the cause factors for the transformation of Satva characteristics, (indriyāṅi) the sense organs contributing to the Rajas characteristics, (manaḥ mātrāḥ) the mind and the matters relating to sounds etc. contributing to the Tamas characteristics, (trayāḥ guṇāḥ) and all the three kinds of the qualities of Satva, Rajas and Tamas.

Stanza 39

*etad vicitraṁ saha-jīva-kāla-
svabhāva-karmāśaya-liṅga-bhedam
sūnoḥ tanau vīkṣya vidāritāsyē
vrajaṁ sahātmānam avāpa śaṅkāṁ*

(sūnoḥ tanau) Upon seeing within his son's body, (vidārita-āsye) more especially within his mouth which was wide open,

(jīva-kāla svabhāva karma-āśaya liṅga-bhedam) the various kinds of bodies capable of performing according their own life forms, the time factor, the characteristics, the deeds, and the inclination to do things, etc.,

(etat) within that entire universe (vicitram) of great diversified wonder,

(saha-ātmānam) and also within it Yashoda and Shri Krishna (vrajam) together with Gokulam,

(saha vīkṣya) and all these things together within Shri Krishna's mouth,

(śaṅkām avāpa) Yashoda developed certain doubts.

Stanza 40

*kiṁ svapna etad uta devamāyā
kiṁ vā madīyo bata buddhi-mohaḥ
atho amuṣyaiva mamārbhakasya
yaḥ kaścana utpattika ātma-yogaḥ*

(etat) Is it (kim svapnaḥ) a dream ? (uta deva-māyā) Or else is it the powers of Maya Shakti of the Supreme Almighty ? (vā) Or otherwise, (kim) is it due to (madīyaḥ) my own (buddhi-mohaḥ) false perception ? (atho) Ruling out all these, (yaḥ kaścana) is it somewhat due to (ātma-yogaḥ eva) his own divine benediction (mama amuṣya) for my (arbhakasya) son (utpattikaḥ) right from his birth ? (bata) Oh what a wonder !

Stanza 41

*atho yathāvan na vitarka-gocaraṁ
ceto-manaḥ-karma-vacobhir añjasā
yad-āśrayaṁ yena yataḥ pratīyate
sudurvibhāvyaṁ praṇatāsmi tat-padam*

(atho) Therefore, (praṇatā asmi) I surrender unto and pay my obeisances (tat-padam) to that pious lotus feet (of the Supreme Being) --

(su-durvibhāvyaṁ) which is beyond any human imagination;

(yat-āśrayam) upon which the entire universe rests, (yena) originate from, (pratīyate) and conceived (yataḥ) as such from that very source;

(añjasā na vitarka-gocaram) and which cannot be very easily perceived (yathā-vat) in an appropriate manner (cetaḥ manaḥ karma vacobhiḥ) through consciousness, mind, deeds and words.

Stanza 42

**ahaṁ mamāsau patir eṣa me suto
vrajeśvarasyākhila-vittapā satī
gopyaś ca gopāḥ saha-godhanāś ca me
yan-māyayetthaṁ kumatīḥ sa me gatīḥ**

“ (aham) I am (satī) the wife (vraja-īśvarasya) of the Lord of the Gokulam (Nandagopa) (akhila-vitta-pā) whose entire wealth I take care; (asau) He is (mama patiḥ) my husband; (eṣaḥ) This is (me sutaḥ) my son; (gopyaḥ) All the Gopa women (gopāḥ ca) and Gopa men (saha-godhanāḥ) with all their cattle wealth (me) are mine.” -- (ittham ca) these kind of and similar such (kumatīḥ) wrong thinking that these things are mine etc., generate in one’s intellect (yat-māyayā) only through the powers of His Maya Shakti, (me gatīḥ) and I take shelter unto (saḥ) that very Sarveswara (the Controller of everything).

Stanza 43

**itthaṁ vidita-tattvāyāṁ
gopikāyāṁ sa īśvaraḥ
vaiṣṇavīṁ vyatanon māyāṁ
putra-snehamayīṁ vibhuḥ**

(ittham) In this manner (gopikāyām vidita-tattvāyām) when Yashoda realized the intrinsic principles about the ultimate Truth, (saḥ) Sri Bhagavan, (vibhuḥ) who is spread out incessantly everywhere (īśvaraḥ) and who is all powerful, (vyatanot) unleashed (vaiṣṇavīm māyām) his powers of Vishnu Maya (unto

mother Yashoda) (putra-sneha-mayīm) in the form of the lovable affection towards her progeny.

Stanza 44

*sadyo naṣṭa-smṛtiḥ gopī
sā'ropyāroham ātmajam
pravṛddha-sneha-kalila-
hṛdayā'sīd yathā purā*

(sadyaḥ) Instantly, (sā gopī) that Yashoda (naṣṭa-smṛtiḥ) forgot all about her having seen just a few minutes ago the universe in Krishna's mouth and her subsequent analysis etc., (ātmajam āroham āropya) placed her son on her lap and, (yathāpurā) in the same manner as she was earlier, (āsīt) carried on (pravṛddha sneha kalila hṛdayā) with showing the greatest love and affection to her heart's content towards Krishna.

Stanza 45

*trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvatāiḥ
upagīyamāna-māhātmyaṁ
hariṁ sāmanyatātmajam*

(sā) Mother Yashoda gave so much love and affection to her son (amanyata) and in the ordinary sense considered (harim) the actual Shri Hari (ātmajam) as her son in a simple way.

(In other words Yashoda got herself so much involved mentally, physically and from the core of her heart in showering her love and affection to her son to such an extent with her devotional service that she considered, in the normal course of life, the actual manifestation of Shri Hari only as her son.)

That Shri Hari,

(trayyā ca) who in fact is the personification of Lord Indra and other demiGods represented by the first part of the Veda through Karma Kanda (actions and deeds);

(upaniṣadbhiḥ ca) who in fact is the personification of Brahma through the Upanishidas which are the latter parts of the Vedas;

(sāṅkhya-yogaiḥ) who in fact is the manifestation of Purusha (the Supreme Being) through Sankhya Shastra and is the Supreme Consciousness through the Yoga Shastra;

(sāvataiḥ) who in fact is the personification of Bhagavan through the various Vaishnava methods of worships;

(upagīyamāna-māhātmyam) and who is the only one in fact being praised and worshipped in all these praiseworthy forms and shapes by all the Vedic literatures and its branches like Upanishads etc.

Stanza 46

**śrī-rājovāca
nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ**

(śrī-rājovāca) King Pareekshit said to Shri Sukha :

(brahman) Hey the great brahmin ! (evam) How much (kim śreyaḥ) good deeds were done (akarot) as to derive (mahā-udayam) such great auspicious benefits (nandaḥ) by Nandagopa, (yaśodā ca) as well as Yashoda (yasyāḥ stanam) whose breasts (papau) had been sucked for milk (hariḥ) by none other than that Shri Bhagwan Himself?

Stanza 47

*pitarau nānvavindetām
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham*

(yat) The one (na anvavindetām) which could not be experienced and enjoyed (pitarau) by own mother and father (Devaki and Vasudeva), (adya api) about which even now (kavayaḥ) the great saints (gāyanti) sing in praise, (loka-śamala-apaham) the one which destroys the sins of the people, (kṛṣṇa udāra arbhaka-īhitam) such of those endearing childhood pastimes of Shri Krishna, could be experienced and enjoyed by Nandagopa and Yashoda ! What great good deeds did they do to get these benevolences ?

Stanza 48

*śrī-śuka uvāca
droṇo vasūnām pravaro
dharayā bhāryayā saha
kariṣyamāṇa ādeśān
brahmaṇas tam uvāca ha*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(pravaraḥ) The greatest (vasūnām) among the eight Vasus (a category of demiGods) (droṇaḥ) by name Drona, (bhāryayā saha) together with his wife (dharayā) Dhara, (kariṣyamāṇaḥ) with the intention to execute (ādeśān) the orders (brahmaṇaḥ) of Lord Brahma, (tam uvāca ha) approached Lord Brahma and said.

Stanza 49

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

(yayā) The only one through which (loke) the people of this world (tareṭ) shall overcome (añjaḥ) without any difficulty (durgatim) the miseries of the worldly life, (paramā bhaktiḥ) such greatest devotion (harau) towards Shri Hari, (mahādeva) Who is the head of all the demiGods (viśva-tīśvare) and Who is the controller of the entire universe, (syāt) be bestowed upon (jātayoḥ nau) both of us who are born (bhuvi) in this world.

Stanza 50

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

(iti uktaḥ) Both of them were blessed by Lord Brahma who said: (astu) “Let it be so”; (mahā-yaśāḥ) and accordingly, that greatest and famous (saḥ droṇaḥ) Vasu, Drona, (bhagavān) who was the reservoir of all the prosperities, (jajñe) was born (vraje) in the Gokulam (iti khyātaḥ) with the name and fame of (nandaḥ) Nanda. (sā dharā) Dhara, the wife of Drona, (abhavat) took birth (yaśodā) as Yashoda.

Stanza 51

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

(bhārata) Hey the King of the Bharata dynasty! (tataḥ) Due to the blessings of Lord Brahma who granted them their desired wish, (putrī-bhūte) Lord Krishna manifested as their son (dam-patyoḥ) for this couple (Nanda and Yashoda) and both of them, (gopa-gopīṣu) among all the Gopa men and women, (bhaktiḥ āsīt) had the utmost devotion (nitarām) beyond all measures (janārdane bhagavati) towards Him.

Stanza 52

*kṛṣṇo brahmaṇa ādeśam
satyam kartum vraje vibhuḥ
saha-rāmo vasamś cakre
teṣām prītim sva-līlayā*

(brahmaṇaḥ) In order to ensure that Lord Brahma's (ādeśam) words of blessings (satyam kartum) do get implemented into reality, (vibhuḥ kṛṣṇaḥ) Bhagavan Shri Krishna (saha-rāmaḥ) together with Balarama, (vasaṁ) inhabiting thus (vraje) in Gokulam, (cakre) generated (teṣām) in Nanda Gopa and Yashoda, apart from other residents, (prītim) extreme happiness (sva-līlayā) through his childhood pastimes.

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This concludes the eighth chapter of Dasama Skandam, Volume 10.

Hari Om