

**Nama Karana**

- ॐ One day Vasudeva sends Garga Muni, the family priest, to NM's home
- ॐ GM comes and NM receives,
- ॐ stands up
- ॐ offers obeisance
- ॐ offers sitting place
- ॐ worships
- ॐ washes feet
- ॐ offers many auspicious items
- ॐ circumambulates
- ॐ Offers dandavats again
- ॐ
- ॐ NM: My dear *brahmana*, your appearance in a householder's place is only to enlighten.
- ॐ Today, the pious forefathers, demigods and fire-gods are pleased with us
- ॐ Our home is now purified by the dust from your feet
- ॐ We are always engaged in household duties and are forgetting our real duty of self-realization.
- ॐ Your coming to our house is to give us some enlightenment about spiritual life.
- ॐ You have no other purpose to visit householders.
- ॐ
- ॐ Garga Muni: Vasudeva has sent me to see to the reformatory performances of these boys, especially Kṛṣṇa.
- ॐ I am their family priest, and incidentally, it appears to me that Kṛṣṇa is the son of Devaki.
- ॐ By his astrological calculation, Garga Muni could understand that Kṛṣṇa was the son of Devaki but that He was being kept under the care of Nanda Maharaja, which Nanda did not know.
- ॐ Indirectly he said that Kṛṣṇa, as well as Balarama, were both sons of Vasudeva.
- ॐ Garga Muni indirectly disclosed the fact that Kṛṣṇa was the son of Devaki.
- ॐ Garga Muni also warned Nanda Maharaja that if he would perform the reformatory ceremony, then Kamsa, who was naturally very sinful, would understand that Kṛṣṇa was the son of Devaki and Vasudeva.
- ॐ According to astrological calculation, Devaki could not have a female child, although everyone thought that the eighth child of Devaki was female.
- ॐ

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 15)

ॐ NM: Please perform the nama karana ceremony

ॐ

ॐ Garga Muni: If I give your child a name and if He fulfills the prophecy of the female child to Kamsa, then it may be that the sinful demon will come and kill this child also after the name-giving ceremony.

ॐ But I do not want to become responsible for all these future calamities.

ॐ

ॐ Nanda Maharaja: If there is such danger, then it is better not to plan any gorgeous name-giving ceremony.

ॐ It would be better for you to simply chant the Vedic hymns and perform the purificatory process.

ॐ We belong to the twice-born caste, and I am taking this opportunity of your presence. So please perform the name-giving ceremony without external pomp.

ॐ Nanda Maharaja wanted to keep the name-giving ceremony a secret and yet take advantage of Garga Muni's performing the ceremony.

ॐ

ॐ GM: I will gladly perform this ceremony

ॐ Let us go to a secluded place

ॐ GM, NM, and MY take K & B to a secluded place in a cowshed

ॐ

ॐ GM performed nama karana there

ॐ After worshipping all the Deities headed by Gaṇeśa, and appeasing the deities of the planets, GM spoke to NM

Because it was done for K & B and the same time, it suggests that maybe K & B weren't so far apart in age after all)

### **Naming of Balarāma**

ॐ GM: Please hear the explanation of Rohiṇī's son's name

ॐ Yogīs find their happiness in him (ramante)

ॐ He is the greatest enjoyer (ramati)

ॐ With his beautiful transcendental qualities he delights (rāmayanti) the devotees

ॐ For these reasons sages know him as Rāma.

ॐ Because he was pulled (saṅkarṣana) from the womb he will be known as Saṅkarṣana

ॐ Because your family and the family of the Yadus are so intimately connected and attracted, therefore His name will also be Sankarsana.

ॐ Because when the universe is annihilated he alone remains (aveśeṣa) sages know him as Śeṣa

ॐ Because he is extremely strong he will be known as Bala

ॐ But he carefully did not disclose the fact that Balarama also appeared in the womb of Devaki and was subsequently transferred to the womb of Rohini. Kṛṣṇa and Balarama are real brothers, being originally sons of Devaki.

### Naming of Kṛṣṇa

ॐ O NM, now hear the names of your son

ॐ His names are the auspiciousness of all universes

ॐ K stands for Kamalā-kānta (the husband of the goddess of fortune)

ॐ R stands for Rāma (the supreme enjoyer)

ॐ Ṣ stands for Ṣaḍ-guṇa-pati (the master of six opulences) or Śvetadvīpa-nivāsa-kṛt (The Lord who resides in Śvetadvīpa)

ॐ N stands for Lord Nṛsimha

ॐ A stands for Akṣara (the immortal) or Agni-bhuk (the Lord who enjoys the offerings of agni-hotra yajñas)

ॐ The letter H stands for Nara-Nārāyaṇa Rṣi (the two dots (:) stand for Nara and Nārāyaṇa)

ॐ In this way these six letters combine to become the name of the pure Supreme Person

ॐ In this way the SPG is known as Kṛṣṇaḥ

ॐ He appears in different bodily complexions in different *yugas*

ॐ First of all He assumed the color white, then He assumed the color red, then the color yellow and now He has assumed the color black.

ॐ Besides that, He was formerly the son of Vasudeva; therefore His name should be Vasudeva as well as Kṛṣṇa.

ॐ Some people will call Him Kṛṣṇa, and some will call Him Vāsudeva.

ॐ Vasu means senses

ॐ Deva means heart

ॐ Because he acts in the hearts and senses of all living entities he is known as Vāsudeva

ॐ He is the pati (husband) of Rādhā, therefore he is known as Rādhā-pati

ॐ He is the original SPG

ॐ He is now your child

ॐ He has come to kill the demons headed by Kāṁsa

ॐ And to protect the devotees

ॐ

ॐ But one thing you must know: This son has had many, many other names and activities due to His different pastimes.

ॐ Garga Muni gave Nanda Maharaja a further hint that his son will also be called Giridhari because of His uncommon pastimes of lifting Govardhana Hill.

- ॐ I know everything about His activities and name, but others do not know.
- ॐ He will have names without end
- ॐ Names that are secret, even from the Vedas
- ॐ This child will be very pleasing to all the cowherd men and cows.
- ॐ Being very popular in Vrndavana, He will be the cause of all good fortune for you.
- ॐ Because of His presence, you will overcome all kinds of material calamities, despite opposing elements.
- ॐ My dear King of Vraja, in His previous births, this child many times protected righteous persons from the hands of rogues and thieves whenever there was political disruption.
- ॐ Your child is so powerful that anyone who will become a devotee of your boy will never be troubled by enemies.
- ॐ Just as demigods are always protected by Lord Visnu, so the devotees of your child will always be protected by Narayana, the Supreme Personality of Godhead.
- ॐ This child will grow in power, beauty, opulence--in everything--on the level of Narayana, the Supreme Personality of Godhead.
- ॐ Therefore I would advise that you protect Him very carefully so that He may grow without disturbance
- ॐ Your son will be disturbed by so many demons, so be careful and protect Him.
- ॐ How fortunate you are
- ॐ The SPG now stays in your home
- ॐ After giving this information, Garga Muni leaves.
- ॐ NM and MY ponder their good fortune

### GM visits Vṛṣabhānu

- ॐ GM then goes to Vṛṣabhānu's palace on the Yamuna's shore
- ॐ Vṛṣa greets with respect
- ॐ Bows
- ॐ Greets with folded hands (svagata)
- ॐ Seats on throne (asana)
- ॐ Washes feet (padya)
- ॐ Presents many offerings
- ॐ Circumambulates
- ॐ Worships according to scripture
- ॐ
- ॐ Vṛsa: this peaceful wandering of saints is meant to bring peace to householders
- ॐ It is a saint, not the sun that removes darkness
- ॐ O lord, by seeing you we gopas have gone on pilgrimage

Description is found  
in Garga Samhita  
(Canto 1, chapters  
15-16)

- ॐ Saints like you sanctify sacred palces in the world  
ॐ O sage, my daughter is named Rādhika  
ॐ She is an abode of auspiciousness  
ॐ To whom should I give her in marriage  
ॐ Please tell me your opinion  
ॐ Like the sun, your goodness can travel everywhere with the three worlds  
ॐ I wish to give my daughter to someone who will be her equal  
ॐ  
ॐ GM leads Vrsa to sacred place on Yamuna's shore  
ॐ GM: don't tell this secret  
ॐ K, the SPG, has taken brith in NM's home  
ॐ  
ॐ Vrsa: how fortunate!  
ॐ What fortune NM has  
ॐ Please tell me why K has descended  
ॐ  
ॐ GM: to remove the earth's burden and kill the demons headed by Kāmsa on Brahmā's request K has come  
ॐ Rādhika is K's chief consort in Goloka  
ॐ She has taken birth in your home  
ॐ You don't understand her position  
ॐ  
ॐ Vrsa calls Kirtida (Kalāvati)  
ॐ Vrsa cries tears of ecstasy  
ॐ  
ॐ Vrsa: O brahmana, I will give my lotus eyed daughter to K  
ॐ You have revealed this path  
ॐ You should perform the wedding  
ॐ  
ॐ GM: I will not perform the wedding  
ॐ It will be in Bhāṇḍīravana on the Yamuna's shore  
ॐ Brahma will come and perform in sacred palace near Vrn forest  
ॐ B/c of this, please know that R is half the SPG's body  
ॐ In palace of Goloka she is queen  
ॐ You gopas have come from Goloka

- ॐ By R's wish the cows and gopis have come  
ॐ She whom even the demigods cannot see  
ॐ She whom others perform sacrifices for many births cannot see  
ॐ Is now hiding the courtyard of your palace by many gopas and gopis  
ॐ  
ॐ Vṛsa and Kīrti: O sage, please explain the meaning of the name Rādhā  
ॐ Other than you, no one can destroy our doubts  
ॐ GM: I hear this from the mouth of Nārāyaṇa Ṛṣi, my guru, on Mt. Gandhamādana.  
ॐ He was explaining the Sāma Veda  
ॐ  
ॐ R stands for Ramā (the goddess of fortune)  
ॐ Ā for Ādika-gopikā (first of the gopis)  
ॐ Dh for Dharā (the Earth)  
ॐ Ā for Virajā-nadī (Virajā River)  
ॐ The potency of K, the SPG, became his 4 wives: Līlā, Bhū, Śrī, and Virajā  
ॐ Because these goddesses have now entered the form of Rādhā, the wise say that R is the original supreme goddess of fortune  
ॐ O Gopa, they who again and again chant names of R & K attain K directly  
ॐ What are the four goals of life to them?  
ॐ  
ॐ GM then departs for his home

**NM offers K to Rādhā**

- ॐ One day NM takes K in his arms and heads cows  
ॐ Goes to Bhāṇḍīravana  
ॐ By K's wish sky filled with dark clouds  
ॐ Strong winds knock down small Tamal and Kadamba trees  
ॐ K scared and cries  
ॐ NM afraid  
ॐ Holds K tight to chest  
ॐ Then effulgence greater than millions of suns converged on NM  
ॐ NM sees Vṛsa's daughter R  
ॐ More splendid than millions of moons  
ॐ Dressed in blue garments  
ॐ Decorated with anklets and ankle bells

- ॐ Tiking bracelets and belt  
ॐ Peral nosering  
ॐ  
ॐ Overwhelmed by R's effulgence NM bows down  
ॐ With folded hands prays  
ॐ NM: He is the original Supreme Personality of Godhead, and You, O Rādhā, are His first beloved.  
ॐ I know this secret from the mouth of Garga Muni.  
ॐ O Rādhā, please take Your Lord from my arms.  
ॐ Now that the clouds have frightened Him, please take Him home.  
ॐ As if I were a person controlled by the modes of material nature, I say this (that He is frightened).  
ॐ I offer my respectful obeisances to You.  
ॐ Please protect me in this world.  
ॐ You are Kṛṣṇa's dearmost.  
ॐ You are beyond the modes of material nature.  
ॐ  
ॐ R: O noble-hearted one, ask for a benediction, for anything you wish,  
ॐ For anything impossible for anyone to attain.  
ॐ I am pleased by your sincere devotion.  
ॐ O Nanda it is very difficult for anyone to see Me.  
ॐ  
ॐ NM: If You are pleased then let me have firm devotion for the lotus feet of You both, and let me have devotion for Your devotees, and let me have their company.  
ॐ Let me have this millennium after millennium.  
ॐ  
ॐ R takes K from NM  
ॐ NM leaves

### **Radhika's wedding**

- ॐ R takes K to Bhāṇḍīravana  
ॐ There spiritual ground from Goloka manifests  
ॐ Everything was golden and studded with rubies and many jewels  
ॐ Desire trees  
ॐ Yamuna's shores had jeweled steps and golden palaces

- ॐ GH was made of jewels & had glistening golden peaks everywhere, madden bees and caves with beautiful swiftly flowing streams
- ॐ Forest grove assumed real form with many assembly houses, courtyards, pavilions, bumblebees, peacocks, pārāvātas and cuckoos
- ॐ Filled with sweetness of spring
- ॐ Fill with gold and jewel and fluttering flags
- ॐ Anointed with beautiful blossoming lakes
- ॐ Growing lotuses licked by swarms of black bees
- ॐ
- ॐ K becomes a teenager
- ॐ Splendid as darks cloud
- ॐ Dressed in yellow
- ॐ Holding flute
- ॐ
- ॐ Smiling K takes R to wedding pavilion
- ॐ Decorated with Mekhalās, kuśa grass, water pots
- ॐ R & K embrace
- ॐ Talk while sitting on a beautiful throne
- ॐ Shone like lightning flash (R) and dark cloud (K) in sky
- ॐ
- ॐ Brahma comes from sky
- ॐ Bow
- ॐ Speaks to R& K
- ॐ Br: I take shelter of You, the original Supreme Personality of Godhead, Śrī Kṛṣṇacandra,
- ॐ Who is without beginning,
- ॐ Who is the beginning of everything,
- ॐ You are affectionate to Your devotees,
- ॐ You are the master of countless universes,
- ॐ greater than the greatest,
- ॐ The husband of Rādhā.
- ॐ You are the playful king of Goloka and She is Your playful companion.
- ॐ When You are the king of Vaikuṅṭha,
- ॐ She, the daughter of Vṛṣabhānu, is Goddess Lakṣmī.
- ॐ When in this world You are Rāmacandra, She is Janaka's daughter Sītā.



- ॐ When You are Lord Hari, She is Kamalā.
- ॐ When You are Yajña-avatāra, She is Śrī Dakṣiṇā, the best of wives.
- ॐ When You are Nṛsimha, She is Ramā.
- ॐ When You are Nara's friend Nārāyaṇa Ṛṣi, She becomes Goddess Śānti and follows You like a shadow.
- ॐ When You are Brahman, She is Prakṛti.
- ॐ When You are Time, the wise know She is Pradhāna.
- ॐ When You are the Mahat-tattva, from which the universes have sprouted, Rādhā is the potency Māyā, filled with the three modes.
- ॐ When You become the four things in the heart (the heart, mind, intelligence, and false-ego), She becomes the power of understanding something from a hint.
- ॐ When You become the universal form, which includes everything, She becomes the earth.
- ॐ I take shelter of You, who are the Supreme Personality of Godhead, greater than the greatest, the master of Goloka-dhāma, and who now appear as a fair and a dark splendor
- ॐ A person who regularly recites these prayers describing the divine couple will go to the transcendental abode of Goloka.
- ॐ Even in this world he will be endowed with handsomeness, opulence, and many perfections.
- ॐ Greater than the greatest and perfect for each other, You are already a loving husband and wife.
- ॐ Still, following the ways of this world, I will now perform Your wedding-ceremony.
- ॐ
- ॐ Br rises
- ॐ Ignites fire
- ॐ Performs vivaha yajna
- ॐ R & K circumambulate sacred fire
- ॐ Bow to fire
- ॐ Br recites 7 verses
- ॐ Br places R's hand on K's chest
- ॐ R garlands K (with a garland filled humming of bees)
- ॐ K garlands R
- ॐ Bow again to fire
- ॐ Br places R&K on two thrones
- ॐ Br recites five mantras
- ॐ As father gives away daughter, Br gave away R

- ॐ Demigods shower flowers  
ॐ Demigoddesses dances with Vidyadharīs  
ॐ Gandhārvas, Vidyādhāras, Cāraṇas & Kinnaras sang auspicious songs glorifying K  
ॐ Demigods sound many mṛdaṅgas, vīnās, murus, yaṣṭis, enus, śaṅkhas, anakas and tālakas  
ॐ  
ॐ K: Br, ask whatever you want as dakṣiṇā  
ॐ Br: Please give me devotion to your lotus feet  
ॐ K: So be it  
ॐ Br places hear at feet of R&K  
ॐ Then leaves

**R&K celebrate & play**

- ॐ R offer K four kinds of foods add some betel nuts  
ॐ K honors  
ॐ K&R walk hand in hand in forest grove  
ॐ K laughs and disappears in grove of beautiful flower vines  
ॐ Seeing K hid behind a tree R come up and grabs his clothes  
ॐ Fleeing from K, R disappears in a forest by the Yamuna  
ॐ But K catches her and pulls her back  
ॐ K&R look like a tamal tree in a grove of flowers  
ॐ Or a dark cloud with a flash of lightning  
ॐ R&K enjoy rasa dance in rasa sthali  
ॐ R&K dance in caves of GH  
ॐ By lakes with swift, strong rapids and waterfalls  
ॐ Among flowering vines with intoxicated bumble bees  
ॐ  
ॐ When R&K get to Yamuna, K performs fun lila  
ॐ K takes 1,000 petaled lotus from R and jumps in Yamuna  
ॐ Laughing R takes K's flute, stick and yellow cloth  
ॐ K: give me back my flute  
ॐ R: You give back my lotus  
ॐ Both give back  
ॐ  
ॐ K decorates R with

- ॐ flowers,
- ॐ jewels,
- ॐ pictures drawn in red yāvaka, black kajjala and many other colors
- ॐ As R goes to decorate K suddenly he transforms into an infant again
- ॐ Crawls on ground and cries
- ॐ R: O, K, why do you show me this illusion?
- ॐ As R weeps, voice from sky: O r don't lament, in time your desire will be fulfilled
- ॐ Hearing this R quickly takes K to MY's home
- ॐ Giving K to MY, R says: NM gave him to me on the path
- ॐ MY: O R, daughter of Vrsa, you are fortunate
- ॐ When sky was covered with clouds my child became frightened in the forest and you protected him
- ॐ R takes permission to leave and returns home

#### **K & B learn to crawl**

- ॐ A short time after this incident, both Balarama and Kṛṣṇa began to crawl on Their hands and knees.
- ॐ When They were crawling like that, They pleased Their mothers.
- ॐ The bells tied to Their waist and ankles sounded fascinating, and They would move around very pleasingly.
- ॐ Made sweet sounds
- ॐ Sometimes, just like ordinary children, They would be frightened by others and would immediately hurry to Their mothers for protection.
- ॐ Sometimes They would fall into the clay and mud of Vrndavana and would approach Their mothers smeared with clay and saffron
- ॐ They were actually smeared with saffron and sandalwood pulp by Their mothers, but due to crawling over muddy clay, They would simultaneously smear Their bodies with clay.
- ॐ MY would bath with great care
- ॐ As soon as They would come crawling to Their mothers, Yasoda and Rohini would take Them on their laps and, covering the lower portion of their saris, allow Them to suck their breasts.
- ॐ When the babies were sucking their breasts, the mothers would see small teeth coming in.
- ॐ Thus their joy would be intensified to see their children grow.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

- ॐ Sometimes the naughty babies would crawl up to the cowshed, catch the tail of a calf and stand up. The calves, being disturbed, would immediately begin running here and there, and the children would be dragged over clay and cow dung.
- ॐ To see this fun, Yasoda and Rohini would call all their neighboring friends, the *gopis*.
- ॐ Upon seeing these childhood pastimes of Lord Kṛṣṇa, the *gopis* would be merged in transcendental bliss. In their enjoyment they would laugh very loudly.
- ॐ All *gopis* like to play with K
- ॐ When K saw statue of lion at entrance to NM's house became scared
- ॐ *Gopis* took K inside and spoke compassionately to MY
- ॐ *Gopis* to MY: don't let K out of the courtyard
- ॐ His two front teeth have appeared
- ॐ His maternal uncle should perform a ceremony to ward off inauspiciousness
- ॐ But he has no maternal uncle
- ॐ Therefore to destroy obstacles you should give in charity, chant Vedic prayers, worship cows, brahmanas, demigods and sadhus
- ॐ Then Roh and MY regularly gave garments, jewels and new grains in ceremony

#### An alternate version of Rādhā's appearance

ॐ NOTE: I placed this pastime here because K had already learned to crawl but could not yet stand up on his own

- ॐ Born in Raval
- ॐ One day Vṛṣa goes to Yamuna and sees golden lotus that is bright like the sun
- ॐ Within that lotus is a beautiful girl
- ॐ Vṛṣa tries to reach lotus but mysteriously can't
- ॐ Brahma arrives
- ॐ Br explains that Vṛṣa and Kirtida had performed austerities in previous life to get K's consort as their daughter
- ॐ This girl, R, is the source of Lakṣmi
- ॐ Br gives R to Vṛṣa
- ॐ V brings R home to Kirt
- ॐ Baby was beautiful
- ॐ Yet didn't cry
- ॐ Appeared deaf, dumb and blind
- ॐ
- ॐ Narada knew K's *hladini sakti* had taken birth somewhere
- ॐ So knocks on Vṛṣa's door

Description is found in Garga Samhita (purport)

- ॐ Vrsa is overjoyed to see Narada  
ॐ Welcomes Narada in  
ॐ Narada: Vrsa, do you have any children?  
ॐ Vrsa: I have only one son  
ॐ Narada doesn't believe  
ॐ Vrsa reluctantly admits he has a daughter  
ॐ Hesitancy was because she was blind  
ॐ When Narada sees R he is overwhelmed with love  
ॐ Begins to offer her praise  
ॐ Narada (to Vrsa): hear the nature of this girl  
ॐ Even the demigods can't cure her  
ॐ However, Laksmi will always reside in her home  
ॐ Keep her like the supreme goddess  
ॐ Despite her blindness perform all auspicious ceremonies  
ॐ To cure this blindness hold an elaborate feast and invite NM and MY  
ॐ  
ॐ Immediately K & V begin preparing  
ॐ NM and MY come  
ॐ MY & Kir sit down together  
ॐ While holding K, MY congrats Kir on birth of daughter  
ॐ Kir: I am happy because of her birth, but I am sad because she's blind  
ॐ  
ॐ While the ladies were talking, K crawls over to crib to look in  
ॐ K pulls himself to feet  
ॐ R smells K and knows he's there  
ॐ R opens her eyes for first time and sees K

### **K & B learn to walk**

- ॐ **NOTE: That K and B are both learning to walk and crawl at the same time it suggests that they were born one week apart, not one year**
- ॐ Both Kṛṣṇa and Balarama were so restless that Their mothers Yasoda and Rohini would try to protect Them from cows, bulls, monkeys, water, fire and birds while they were executing their household duties.
- ॐ In a very short time, both Kṛṣṇa and Balarama began to stand up and slightly move on Their legs.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 17)

- ॐ When Kṛṣṇa and Balarama began to walk, other friends of the same age joined Them,
- ॐ They began to give the highest transcendental pleasure to the *gopis*, specifically to mother Yasoda and Rohini.
- ॐ K&B would play on Yamuna's shore with friends headed by Sudama and Subala
- ॐ K&B walked in the Yamuna's forests, which were very opulent, filled with kadamba groves and sturdy black tamal trees

### Naughty K & B

- ॐ In order to enjoy further transcendental bliss, they [the *gopi* friends of Yasoda and Rohini] all assembled and went to mother Yasoda to lodge complaints against the restless boys.
- ॐ When Kṛṣṇa was sitting before mother Yasoda, all the elderly *gopis* began to lodge complaints against Him so that Kṛṣṇa could hear.
- ॐ They said, "Dear Yasoda, why don't you restrict your naughty Kṛṣṇa?"
- ॐ He comes to our houses along with Balarama every morning and evening, and before the milking of the cows They let loose the calves, and the calves drink all the milk of the cows.
- ॐ So when we go to milk the cows, we find no milk, and we have to return with empty pots.
- ॐ If we warn Kṛṣṇa and Balarama about doing this, They simply smile charmingly.
- ॐ We cannot do anything.
- ॐ Also, your Kṛṣṇa and Balarama find great pleasure in stealing our stock of yogurt and butter from wherever we keep it.
- ॐ When Kṛṣṇa and Balarama are caught stealing the yogurt and butter, They say, 'Why do you charge Us with stealing?'
- ॐ Do you think that butter and yogurt are in scarcity in Our house?'
- ॐ Sometimes They steal butter, yogurt and milk and distribute them to the monkeys.
- ॐ When the monkeys are well fed and do not take any more, then your boys chide, 'This milk and butter and yogurt are useless--even the monkeys won't take it.'
- ॐ And They break the pots and throw them hither and thither.
- ॐ If we keep our stock of yogurt, butter and milk in a solitary dark place, your Kṛṣṇa and Balarama find it in the darkness by the glaring effulgence of the ornaments and jewels on Their bodies.
- ॐ If by chance They cannot find the hidden butter and yogurt, They go to our little babies and pinch their bodies so that they cry, and then They go away.
- ॐ If we keep our stock of butter and yogurt high on the ceiling, hanging on a swing, although it is beyond Their reach, They arrange to reach it by piling all kinds of wooden crates over the grinding machine.
- ॐ And if They cannot reach, They make a hole in the pot.

- ॐ We think therefore that you better take all the jeweled ornaments from the bodies of your children.
- ॐ
- ॐ On hearing this, Yasoda would say, "All right, I will take all the jewels from Kṛṣṇa so that He can not see the butter hidden in the darkness."
- ॐ Then the *gopīs* would say, "No, no, don't do this. What good will you do by taking away the jewels?"
- ॐ We do not know what kind of boys these are, but even without ornaments They spread some kind of effulgence so that even in darkness They can see everything."
- ॐ Then mother Yasoda would inform them, "All right, keep your butter and yogurt carefully so that They may not reach it."
- ॐ The *gopīs* said, "Yes, actually we do so, but because we are sometimes engaged in our household duties, these naughty boys enter our house somehow or other and spoil everything.
- ॐ Sometimes being unable to steal our butter and yogurt, out of anger They pass urine on the clean floor and sometimes spit on it.
- ॐ Just see your boy now--He is hearing this complaint.
- ॐ All day They simply makes arrangements to steal our butter and yogurt, and now They are sitting just like very silent good boys. Just see His face."
- ॐ When mother Yasoda thought to chastise her boy after hearing all the complaints, she saw His pitiable face, and smiling, she did not chastise Him.

### **K tricks Prabhāvatī**

- ॐ One day Prabhāvatī-gopī (Upananda's wife; therefore K's aunt) came to speak with MY
- ॐ Prab: O Yaśodā, for the two of us there is no separate property in butter, ghee, milk, yogurt, and buttermilk.
- ॐ By your kindness yours is also mine.
- ॐ I don't say you taught Him to steal.
- ॐ You didn't teach Him.
- ॐ Your son steals butter on His own.
- ॐ When I try to give Him good instruction, Your arrogant son gives me bad words and runs from my courtyard.
- ॐ He is the son of Vraja's king.
- ॐ He should not steal.
- ॐ O Yaśodā, there are some other things also that, out of respect for you, I have not told.
- ॐ
- ॐ MY chastises K and speaks with Prab.

Description is found  
in Garga Samhita  
(Canto 1, chapter 17)

- ॐ MY: I have 10 million cows
- ॐ These is so much yogurt in the house I can't move
- ॐ I don't know why K doesn't drink yogurt here
- ॐ Bring this yogurt thief t me
- ॐ There is no differenb between your son and mine
- ॐ You bring him here w/ butter in his mouth and I will teach him a lesson.
- ॐ I will scold him and tie him up
- ॐ Prab. was happy and went home
- ॐ
- ॐ One day K goes to Prab's hopuse to steal yogurt
- ॐ K & friends climbed courtyard wall
- ॐ Seeing yogurt in jar haning on ropes beyond reach, boys used a footstool & mortar to reach
- ॐ Still too high
- ॐ Sridama and Subala hit with sticks
- ॐ Yogurt flowed to ground
- ॐ K and friends ate (along with some monkeys)
- ॐ Prab hears jar breaking and comes to investigate
- ॐ Boys run
- ॐ Prab grabs K's hand
- ॐ Seeing frightened look on K's face, she brings him to NM's palace
- ॐ On seeing NM, Prab covers K's face with his clothes
- ॐ K thinks: Mata will hit me with a stick
- ॐ Therefore transforms into Prabha's son
- ॐ MY comes
- ॐ Prab: He broke a jug and stole all the yogurt in it.
- ॐ MY seeing Prab's son smiled and spoke
- ॐ MY: Take the covering off his face nad tell me of his mischief
- ॐ When it is my son who has done as you have said you can complain.
- ॐ But this theft was done by your son
- ॐ Ashamed Prab removes the veil
- ॐ Prab: How did you get here without walking?
- ॐ I was holding the treasure of Vraja in my hand
- ॐ Prab takes son and leaves



- ॐ MY, Roh, NM, B and gopas and gopis laughed saying: Today we saw a great injustice in Vraja
- ॐ On path outside K resumes own form
- ॐ K to Prab: Next time I will become your husband, don't doubt it
- ॐ From then on all gopas and gopis were afraid to catch K
- ॐ Wandering from one to another of the gopīs' homes and stealing the hearts of the cowherd people, that charming, handsome, blossoming-lotus-eyed dark butter-thief, like a rising full moon, brought great beauty to Vraja.
- ॐ Taking Nanda's restless ball-playing son into their homes, protecting Him, feeding Him, singing His glories, and so happy they did not remember anything else in the world, the nine Nanda-gopas were completely enchanted.

### **The Upanandas and Vṛṣabhānus**

- ॐ Bahulaśva: who were the 9 Upanandas?
- ॐ What were the auspicious deeds of the six Vṛṣabhānus?
- ॐ
- ॐ Nārada: Gāya, Vimala, Śrīśa, Śrīdhara, Maṅgalāyana, Maṅgala, Raṅgavallīśa, Raṅgoji, and Devanāyaka were the nine Nandas in Gokula Vraja.
- ॐ Vītihotra, Agnibhuk, Sāmba, Śrīkara, Gopati, Śruta, Vrajeśa, Pāvana, and Śānta were called the Upanandas.
- ॐ Nītivin, Mārgada, Śukla, Pataṅga, Divyavāhana, and Gopeṣṭa were the six Vṛṣabhānus in Vraja, O king.
- ॐ The 9 nandas have dark complexions and hold sticks in their hands
- ॐ They reside in 2 forest groves in Goloka
- ॐ 9 Upanandas are wealth in flutes and peacock feathers
- ॐ Devoted to gorakṣya
- ॐ The Vrsasa protect the 6 gates to the fortress of the forest grove holding sticks and nooses
- ॐ Came from Goloka to Earth by K's wish
- ॐ Not even Br can describe their glories

### **Vision of the universal form**

- ॐ Another day, when Kṛṣṇa and Balarama were playing with Their friends, all the boys joined Balarama and told mother Yasoda that Kṛṣṇa had eaten clay.
- ॐ On hearing this, mother Yasoda caught hold of Kṛṣṇa's hand and said, "My dear Kṛṣṇa, why have You eaten earth in a solitary place? Just see, all

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 18)

Your friends including Balarama are complaining about You."

ॐ Being afraid of His mother, Kṛṣṇa replied, My dear mother, all these boys, including My elder brother Balarama, are speaking lies against Me.

ॐ MY: But even B says you ate clay

ॐ K: I have never eaten clay.

ॐ My elder brother Balarama, while playing with Me today, became angry, and therefore He has joined with the other boys to complain against Me.

ॐ They have all combined together to complain so you will be angry and chastise Me.

ॐ If you think they are truthful, then you can look within My mouth to see whether I have taken clay or not.

ॐ

ॐ MY: All right, if You have actually not taken any clay, then just open Your mouth. I shall see.

ॐ When the Supreme Personality of Godhead Kṛṣṇa was so ordered by His mother, He immediately opened His mouth just like an ordinary boy.

ॐ Then mother Yasoda saw within that mouth the complete opulence of creation.

ॐ She saw the entire outer space in all directions, mountains, islands, oceans, seas, planets, air, fire, moon and stars.

ॐ Along with the moon and the stars she also saw the entire elements, water, sky, the extensive ethereal existence along with the total ego and the products of the senses and the controller of the senses, all the demigods, the objects of the senses like sound, smell, etc., and the three qualities of material nature.

ॐ She also could perceive that within His mouth were all living entities, eternal time, material nature, spiritual nature, activity, consciousness and different forms of the whole creation.

ॐ Yasoda could find within the mouth of her child everything necessary for cosmic manifestation.

ॐ She also saw, within His mouth, herself taking Kṛṣṇa on her lap and having Him sucking her breast.

ॐ Upon seeing all this, she became struck with awe and began to wonder whether she were dreaming or actually seeing something extraordinary.

ॐ She concluded that she was either dreaming or seeing the play of the illusory energy of the Supreme Personality of Godhead.

ॐ She thought that she had become mad, mentally deranged, to see all those wonderful things.

ॐ

ॐ MY thought, It may be cosmic mystic power attained by my child, and therefore I am perplexed by such visions within His mouth.

ॐ Let me offer my respectful obeisance unto the Supreme Personality of Godhead under whose energy bodily self and bodily possessions are conceived.

ॐ

ॐ MY then said, "Let me offer my respectful obeisance unto Him, under whose illusory energy I am thinking that Nanda Maharaja is my husband and Kṛṣṇa is my son, that all the properties of Nanda Maharaja belong to me and that all the cowherd men and women are my subjects.

ॐ All this misconception is due to the illusory energy of the Supreme Lord. So let me pray to Him that He may protect me always.

ॐ

ॐ While mother Yasoda was thinking in this high philosophical way, Lord Kṛṣṇa again expanded His internal energy just to bewilder her with maternal affection.

ॐ Immediately mother Yasoda forgot all philosophical speculation and accepted Kṛṣṇa as her own child.

ॐ She took Him on her lap and became overwhelmed with maternal affection.

ॐ MY thus began to think, "Kṛṣṇa is not understandable to the masses through the gross process of knowledge, but He can be received through the *Upanisads* and the Vedānta or mystic Yoga system and Sāṅkhya philosophy."

ॐ Then she began to think of the Supreme Personality of Godhead as her own begotten child.