

# Lord Kṛṣṇa Shows the Universal Form Within His Mouth



STUDY NOTES OF H.G. GAURĀNGA DĀS

*varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā  
na cānyaṁ vṛṇe 'haṁ vareṣād apīha  
idaṁ te vapur nātha gopāla-bālaṁ  
sadā me manasy āvirāstāṁ kim anyaiḥ*

"O Lord Dāmodara, although You are able to give all kinds of benedictions, I do not pray to You for the boon of impersonal liberation, nor for the highest liberation of eternal life in Vaikuṅṭha, nor for any other, similar boon. O Lord, I simply wish that this form of Yours as baby Gopāla in Vṛndāvana may ever be manifest in my heart, for what is the use to me of any other boon besides this?" (Dāmodarāṣṭaka 4)

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CANTO 10, CHAPTER 8

LORD KṚṢṆA SHOWS THE UNIVERSAL FORM WITHIN HIS MOUTH

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**NANDA MAHĀRĀJA CONVINCES GARGAMUNI (VERSES 1-11)**

1. INSPIRATION (VERSE 1)

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

“Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.” (VERSE 1)

NOTES (VERSE 1):

Vasudev although in prison in Mathurā was constantly thinking about Kṛṣṇa and His welfare. He inspires Gargamuni to go to Gokul.

1. Service can be done in any situation of personal pain
2. Bhakti means selflessness
3. One can serve without any position, power, if one has the concern for Lord mission.

2. VISION (VERSE 2)

“When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.” (VERSE 2)

### 3. RECEPTION (VERSE 3)

“When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?” (VERSE 3)

### 4. GLORIFICATION, QUALIFICATION (VERSES 4-6)

#### 4.1 Selflessness (VERSE 4)

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

“O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.” (VERSE 4)

- ✚ (paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām (BG 4.8)) This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes this mission of para-upakāra, performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ (BG 18.69))
- ✚ Nanda Mahārāja could understand that Gargamuni had come for this purpose and that his own duty now was to act according to Gargamuni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder.
- ✚ Since everyone in this material world is searching for sense gratification, gṛhasthas are required to be trained as mahat, great mahātmās. Therefore Nanda Mahārāja specifically used the word mahad-vicalanam. Gargamuni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a gṛhastha, was always perfectly ready to receive instructions from a mahātmā to gain the real benefit in life. Thus he was ready to execute Gargamuni's order.

NOTES (VERSE 4):

1. Kṛṣṇa and Vaisnava mission- Para-upakāra
2. Householder's attitude-Training
3. Result of training-Free from sense gratification

4.2 Knowledge (VERSE 5)

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

“O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.” (VERSE 5)

- ✚ The word "destiny" is now defined. Unintelligent persons who do not understand the meaning of life are just like animals.
- ✚ The simple truth is that although life is eternal, in this material world one changes from one body to another.
- ✚ Those in this material world for material enjoyment should know that because their present position will cease to exist, they must be careful in how they act.
- ✚ Whether one has a short life or a long life, one must suffer the threefold miseries of material life. Therefore any gentleman, dhīra, must be interested in jyotiṣa, astrology.

NOTES (VERSE 5):

- ✚ Gargamuni's qualification

4.3 Authority (VERSE 6)

*tvaṁ hi brahma-vidāṁ śreṣṭhaḥ  
saṁskārān kartum arhasi  
bālayor anayor nṛṇām  
janmanā brāhmaṇo guruḥ*

”My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.” (VERSE 6)

- ✚ The Kṛṣṇa consciousness movement is therefore very much eager to reintroduce the varṇāśrama system into human society so that those who are bewildered or less intelligent will be able to take guidance from qualified brāhmaṇas.
- ✚ Thus the Kṛṣṇa consciousness movement affords an opportunity to develop the right destiny for human society. Nanda Mahārāja took advantage of the opportunity of Gargamuni's presence by requesting him to perform the necessary reformatory activities for his sons to guide Them toward the destination of life.

#### 5. RAMIFICATION (VERSES 7-9)

*yadūnām aham ācāryaḥ  
khyātaś ca bhūvi sarvadā  
sutaṁ mayā saṁskṛtaṁ te  
manyate devakī-sutaṁ*

“Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kāṁsa will consider Them the sons of Devakī.” (VERSE 7)

- ✚ Gargamuni indirectly disclosed that Kṛṣṇa was the son of Devakī, not of Yaśodā. Since Kāṁsa was already searching for Kṛṣṇa, if the purificatory process were undertaken by Gargamuni, Kāṁsa might be informed, and that would create a catastrophe.
- ✚ Nanda Mahārāja, however, was not acting as a kṣatriya. Therefore Gargamuni said, "If I act as your priest, this will confirm that Kṛṣṇa is the son of Devakī."

“Kāṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kāṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.” (VERSE 8-9)

- ✚ Gargamuni argued very soberly that his taking part in performing the reformatory process for Kṛṣṇa would give rise to many doubts, so that Kamsa might take very severe steps to kill the child.
- ✚ If Gargamuni were to perform the purificatory process, Kamsa's suspicions would be fully confirmed, and he would take very severe steps. Gargamuni gave this warning to Nanda Mahārāja.

## 6. PURIFICATION (VERSE 10)

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

“Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kamsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.”  
(VERSE 10)

- ✚ Nanda Mahārāja did not like the idea of avoiding the purificatory process. Despite the many obstacles, he wanted to take advantage of Gargamuni's presence and do what was needed.
- ✚ Formerly, such institutional activities were compulsory. Without these activities of purification, the society would be considered a society of animals. To take advantage of Gargamuni's presence, Nanda Mahārāja wanted to perform the nāma-karaṇa ceremonies, even secretly, without any gorgeous arrangements. Therefore, the opportunity for purification should be regarded as the essential duty of human society.
- ✚ Previously, a father was eager to give all kinds of help to elevate his children, but at present, because of being misguided, people are prepared even to kill to avoid the responsibility of raising children.

## 7. VERIFICATION (VERSE 11)

*śrī-śuka uvāca  
evam samprārthito vipraḥ*



*sva-cikīrṣitam eva tat  
cakāra nāma-karaṇam  
gūḍho rahasi bālayoḥ*

“Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.” (VERSE 11)

**INITIATION (VERSES 12-20)**

**1. RĀMA, BALA & SAṄKARṢAṆA (VERSE 12)**

“Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families—Vasudeva's family and the family of Nanda Mahārāja—He will be known as Saṅkarṣaṇa.” (VERSE 12)

**2. BLACK COLOR – KRISHNA (VERSE 13)**

“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot.] All such incarnations have now assembled in Kṛṣṇa.]”

**3. VĀSUDEVA (VERSE 14)**

*prāg ayam vasudevasya  
kvacij jātas tavātmajaḥ  
vāsudeva iti śrīmān  
abhijñāḥ sampracakṣate*

“For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.”

**4. MANY NAMES/ FORMS (VERSE 15)**

*bahūni santi nāmāni  
rūpāṇi ca sutasya te*



GARGAMUNI PERFORMING THE REFORMATORY ACTIVITIES FOR KRISHNA AND BALA RĀMA

*guṇa-karmānurūpāṇi  
tāny ahaṁ veda no janāḥ*

“For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.”

✚ Unfortunately, because of the living entity's little independence, the living entity wants to "deprogram" the program of Kṛṣṇa. This is the material disease.

#### 5. APPEARANCE – WHY? – ENJOYMENT & PROTECTION – VRAJAVĀSIS & COWS (VERSE 16)

*eṣa vaḥ śreya ādhāsyad  
gopa-gokula-nandanah  
anena sarva-durgāṇi  
yūyam aṅjas tarīsyatha*

“To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.” (VERSE 16)

✚ His first business is to give all comfort to the cows and the brāhmaṇas. In fact, comfort for the brāhmaṇas is secondary, and comfort for the cows is His first concern. Because of His presence, all people would overcome all difficulties and always be situated in transcendental bliss.

#### 6. WHEN – INDRA DISTURB (VERSE 17)

“O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.”

#### 7. POWER – UNCONQUERABLE (VERSE 18)

*ya etasmin mahā-bhāgāḥ  
pṛītiṁ kurvanti mānavāḥ  
nārāyo 'bhibhavanty etān  
viṣṇu-pakṣān ivāsurāḥ*

“Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side.

Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kamsa [or by the internal enemies, the senses].” (VERSE 18)

#### 8. WHO – NĀRĀYAṆA (VERSE 19)

*tasmān nandātmaḥ 'yaṁ te  
nārāyaṇa-samo guṇaiḥ  
śrīyā kīrtyānubhāvena  
gopāyasva samāhitāḥ*

“In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.” (VERSE 19)

✚ Gargamuni wanted to impress upon the mind of Nanda Mahārāja, "Your worshipable Deity, Nārāyaṇa, is so pleased with you that He has sent you a son almost equal to Him in qualifications. Therefore you may designate your son with a similar name, such as Mukunda or Madhusūdana. But you must always remember that whenever you want to do something very good, there will be many hindrances. Therefore you should raise and protect this child with great care. If you can protect this child very cautiously, as Nārāyaṇa always protects you, the child will be as good as Nārāyaṇa." Gargamuni also indicated that although the child was exaltedly qualified like Nārāyaṇa, He would enjoy more than Nārāyaṇa as rāsa-vihārī, the central enjoyer of the rāsa dance.

#### NOTES (VERSE 19):

1. Although Nārāyaṇa, still you protect him- Vātsalya Bhāva
2. Nārāyaṇa-samo
  - a. Name-Like Nārāyaṇa may be.
  - b. Protection-Like Nārāyaṇa protects you, child will be as good.
  - c. Enjoyment-Like Nārāyaṇa with Lakṣmī -but enjoys more than Nārāyaṇa as Rāsa-vihārī

#### 9. DEPARTURE (VERSE 20)

“Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja

about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.” (VERSE 20)

CHILDISH NAUGHTY PRANKS - RECREATION (VERSES 21-31)

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

“After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.” (VERSE 21)

✚ One brāhmaṇa devotee says:

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ  
aham iha nandaṁ vande yasyālinde param brahma*

"Let others, fearing material existence, worship the Vedas, the Vedic supplementary purāṇas and the Mahābhārata, but I shall worship Nanda Mahārāja, in whose courtyard the Supreme Brahman is crawling."

✚ As long as one is absorbed in thoughts of kṛṣṇa-līlā, especially Kṛṣṇa's childhood pastimes, as Parīkṣit Mahārāja desired to be, one is always merged in actual kaivalya.

*tāv aṅghri-yugmam anukṛṣya sarīṣpantau  
ghoṣa-praghoṣa-ruciraṁ vraja-kardameṣu  
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam  
mugdha-prabhītavad upeyatur anti mātroh*

“When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.” (VERSE 22)

*tan-mātarau nija-sutau ghrṇayā snuvantya  
paṅkāṅga-rāga-rucirāv upagrhya dorbhyām  
dattvā stanam prapibatoḥ sma mukham nirīksya  
mugdha-smitālpā-daśanam yayatuḥ pramodam*



KRISHNA DRAGGED HERE AND THERE BY THE CALVE'S TAIL

“Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.” (VERSE 23)

✚ When the mothers saw small teeth coming in, they would count them and be happy, and when the babies saw Their mothers allowing Them to drink their breast milk, the babies also felt transcendental pleasure.

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

“Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.” (VERSE 24)

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

“When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. 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.” (VERSE 25)

✚ In the spiritual world there is anxiety, there is crying, and there are other feelings similar to those of the material world, but because the reality of these feelings is in the transcendental world, of which this world is only an imitation, mother Yaśodā and Rohiṇī enjoyed them transcendently.

NOTES (VERSE 25)

✚ Transcendental anxiety gives ecstasy



KRISHNA AND BALA RĀMA STEALING BUTTER



“O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.” (VERSE 26)

“Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.” (VERSE 27)

“Observing the very attractive childish restlessness of Kṛṣṇa, all the gopīs in the neighborhood, to hear about Kṛṣṇa's activities again and again, would approach mother Yaśodā and speak to her as follows.” (VERSE 28)

"Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.” (VERSE 29)

"When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.” (VERSE 30)



KRISHNA GIVING BUTTER TO MONKEYS

**NOTES (VERSE 30):**

List of mischief:

1. Release calves.
2. Steals butter, milk.
3. Divides with monkeys
4. Breaks pots.
5. Angry at householder... Agitate small children by pinching them
6. Cry-go away
7. Pick holes in pots
8. Brighten with jewels

"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.' Sometimes, being angry, Kṛṣṇa passes urine and stool in a neat, clean place in our houses. But now, our dear friend Yaśodā, this expert thief is sitting before you like a very good boy." Sometimes all the gopīs would look at Kṛṣṇa sitting there, His eyes fearful so that His mother would not chastise Him, 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, and she would not want to chastise her blessed transcendental child. (VERSE 31)

**MRDA- BHAKṢANA LILĀ (VERSES 32-45)**

**I. CONFUSION (VERSES 32-39)**

"One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth." (VERSE 32)

"Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise

Him. Her eyes fearful, she spoke to her son as follows.” (VERSE 33)

“Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?” (VERSE 34)

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

“Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.” (VERSE 35)

✚ The Supreme Personality of Godhead was playing as a liar and accusing all the other devotees of being liars. As stated in Śrīmad-Bhāgavatam (10.12.11), kṛta-puṇya-puñjāḥ: a devotee may attain such an ecstatic position after many, many births of devotional service. Persons who have amassed the results of a vast amount of pious activities can attain the stage of associating with Kṛṣṇa and playing with Him like ordinary playmates. One should not consider these transactions of transcendental service to be untruthful accusations.

“Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. 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.” (VERSE 36)

✚ When a person is given varieties of food, there may be a hundred and one varieties, but if one likes ordinary śāka, spinach, he prefers to eat that.

“When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of

ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.” (VERSES 37-39)

## 2. REALIZATION (VERSES 40-45)

“[Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?” (VERSE 40)

✚ When mother Yaśodā saw this wonderful manifestation within the mouth of her child, she began to argue within herself about whether it was a dream.

### NOTES (VERSE 40):

1. Sleeping
2. Dreaming
3. Devamāyā
4. Illhealth-brain derange

*atho yathāvan na vitarka-gocaram  
ceto-manaḥ-karma-vacobhir aṅjasā  
yad-āśrayam yena yataḥ pratīyate  
sudurvibhāvyaṁ praṇatāsmi tat-padam*

“Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, 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. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.” (VERSE 41)

✚ One simply has to realize the greatness of the Supreme Personality of Godhead. One should not try to understand Him by any material means, subtle or gross. Mother Yaśodā,

being a simple woman, could not find out the real cause of the vision; therefore, out of maternal affection, she simply offered obeisances unto the Supreme Lord to protect her child. She could do nothing but offer obeisances to the Lord.

✚ It is said, *acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet* (Mahābhārata, Bhīṣma parva 5.22). One should not try to understand the supreme cause by argument or reasoning. When we are beset by some problem for which we can find no reason, there is no alternative than to surrender to the Supreme Lord and offer Him our respectful obeisances. Then our position will be secure. This was the means adopted in this instance also by mother Yaśodā. Whatever happens, the original cause is the Supreme Personality of Godhead (*sarva-kāraṇa-kāraṇam* (BS 5.1)). When the immediate cause cannot be ascertained, let us simply offer our obeisances at the lotus feet of the Lord.

✚ Therefore when a devotee cannot ascertain the cause of suffering, he concludes:

*tat te 'nukampām susamīkṣamāṇo  
bhuñjāna evātma-kṛtaṁ vipākam  
hṛd-vāg-vapurbbhir vidadhan namas te  
jīveta yo mukti-pade sa dāya-bhāk*

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.” (SMB 10.14.8)

**NOTES (VERSE 41):**

1. When problem comes:

1. Donts

- a. Don't try to understand him by material means - subtle or gross
- b. Not by argument or reasoning.

2. Does

- a. Realise His greatness.
- b. Offer obeisances.
- c. Surrender
- d. Original cause - Krsna
- e. Own misdeeds – Tat te 'nukampām...

NOTES (VERSE 41):

Conclusion:

1. When immediate cause can not be ascertained, let us simply offer obeisances to the lotus feet of Lord.
2. Supreme Personality of Godhead beyond contemplation, speculation, meditation
  - a. Understand
  - b. Respect.
  - c. Tolerate
  - d. Perform

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

“It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.” (VERSE 42)

✚ Following in the footsteps of mother Yaśodā, everyone should follow this mentality of renunciation.

*bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā mām śāntim ṛcchati*

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries." (BG 5.29)

- ✚ We should not be proud of our possessions.
- ✚ One should give up thinking of "My possessions, my son and my husband" (janasya moho'yam ahaṁ mameti (SMB 5.5.8)).
- ✚ Mother Yaśodā completely surrendered unto the Supreme Lord. For the moment, she was rather disappointed, thinking, "My endeavors to protect my son by charity and other

auspicious activities are useless. The Supreme Lord has given me many things, but unless He takes charge of everything, there is no assurance of protection. I must therefore ultimately seek shelter of the Supreme Personality of Godhead."

*bālasya neha śaraṇam pitarau nṛsimha*

"A father and mother cannot ultimately take care of their children." (SMB 7.9.19)

*Ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam aham mameti*

"One's land, home, wealth and all of one's possessions belong to the Supreme Personality of Godhead, although we wrongly think, "I am this" and "These things are mine." (SMB 5.5.8)

**NOTES (VERSE 42):**

Possessions– Position -> Pride -> Surrender Possession -> Protection

"Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son." (VERSE 43)

*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, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child." (VERSE 44)

*trayyā copaniṣadbhiś ca  
sāṅkhya-yogaiś ca sātvataiḥ  
upagīyamāna-māhātmyam  
harim sāmanyatātmajam*

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child." (VERSE 45)



✚ She has come to the platform of loving Kṛṣṇa as her beloved child, and therefore she is accepted to be on the highest stage of spiritual realization. The Absolute Truth is realized in three features (brahmeti paramātmēti bhagavān iti śabdyate (SMB 1.2.11)), but she is in such ecstasy that she does not care to understand what is Brahman, what is Paramātmā or what is Bhagavān. Bhagavān has personally descended to become her beloved child. Therefore there is no comparison to mother Yaśodā's good fortune, as declared by Śrī Caitanya Mahāprabhu (ramyā kācid upāsanā vrajavadhū-vargeṇa yā kalpitā).

**GLORIES OF NANDA & YAŚODĀ - POSITION (VERSES 46-52)**

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

“Having heard of the great fortune of mother Yaśodā, Parikṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?” (VERSE 46)



*catur-vidhā bhajante mām  
janāḥ sukṛtino 'rjuna  
ārto jijñāsur arthārthī  
jñānī ca bharatarṣabha*

“O best among the Bhāratas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.” (BG 7.16) Here we see that Nanda Mahārāja and Yaśodā surpassed all of them.

✚ Of course, Nanda Mahārāja and Yaśodā are accepted as the father and mother of Kṛṣṇa, yet mother Yaśodā was more fortunate than Nanda Mahārāja, Kṛṣṇa's father, because Nanda Mahārāja was sometimes separated from Kṛṣṇa whereas Yaśodā, Kṛṣṇa's mother, was not separated from Kṛṣṇa at any moment. From Kṛṣṇa's babyhood to His childhood and from His childhood to His youth, mother Yaśodā was always in association with Kṛṣṇa.

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

“Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.” (VERSE 47)

“Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.” (VERSE 48)

- ✚ This means that whenever Kṛṣṇa descends, Nanda and Yaśodā, as well as Vasudeva and Devakī, also descend as the Lord's father and mother. Their personalities are expansions of Kṛṣṇa's personal body; they are not ordinary living beings. Mahārāja Parīkṣit knew this, but he was curious to know from Śukadeva Gosvāmī whether it is possible for an ordinary human being to come to this stage by sādhana-siddhi.
- ✚ A nitya-siddha is one who is eternally Kṛṣṇa's associate, an expansion of Kṛṣṇa's personal body, whereas a sādhana-siddha is an ordinary human being who, by executing pious activities and following regulative principles of devotional service, also comes to that stage.

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

“Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.” (VERSE 49)

- ✚ Droṇa and Dharā are the eternal father and mother of Kṛṣṇa. Whenever there is a necessity of Kṛṣṇa's appearance, Droṇa and Dharā appear first, and then Kṛṣṇa appears. Kṛṣṇa says in Bhagavad-gītā that His birth is not ordinary

*ajo 'pi sann avyayātmā  
bhūtānām īśvaro 'pi san  
prakṛtiṁ svām adhiṣṭhāya  
sambhavāmy ātma-māyayā*

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form." (BG 4.6)

- ✚ It is not possible for a sādhana-siddha living being to become the father or mother of Kṛṣṇa, for Kṛṣṇa's father and mother are already designated.
- ✚ But by following the principles exhibited by Nanda Mahārāja and Yaśodā and their associates, the inhabitants of Vṛndāvana, ordinary living beings may attain such affection as exhibited by Nanda and Yaśodā.
- ✚ When Droṇa and Dharā were requested to beget children, they chose to come to this world to have the Supreme Personality of Godhead as their son, Kṛṣṇa.
- ✚ Krishna appears as Caitanya Mahāprabhu for the same purpose because unless one comes to devotional service, one cannot be delivered from the miseries of the material world (duḥkhālayam aśāsvatam (BG 8.15)), where the living beings struggle for existence.

*mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ śaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati*

"The living entities in this conditioned world are My eternal, fragmental parts. Because of conditioned life, they are struggling very hard with the six senses, which include the mind." (BG 15.7) The living entities are struggling to become happy, but unless they take to the bhakti cult, their happiness is not possible. Kṛṣṇa clearly says:

*aśraddadhānāḥ puruṣā  
dharmasyāsya parantapa  
aprāpya mām nivartante  
mṛtyu-saṁsāra-vartmani*

"Those who are not faithful on the path of devotional service cannot attain Me, O conqueror of foes, but return to birth and death in this material world." (BG 9.3)

- ✚ The Kṛṣṇa consciousness movement, therefore, has been started so that by practicing Kṛṣṇa consciousness one can avoid the risky life of this material existence. There is no question of accepting or not accepting Kṛṣṇa consciousness. It is not optional; it is

compulsory. If we do not take to Kṛṣṇa consciousness, our life is very risky.

- ✚ Therefore, to learn how to become free from the miserable condition of material existence, Bhagavad-gītā As It Is is the preliminary study. Then, if one understands Bhagavad-gītā, one can proceed to Śrīmad-Bhāgavatam, and if one advances further, one may study Caitanya-caritāmṛta.
- ✚ We are therefore presenting these invaluable books to the whole world so that people may study them and be happy, being delivered from miserable conditional life.

**NOTES (VERSE 49):**

1. Associate Vs Affection
2. Appearance -> Acceptance -> Avoidance

“When Brahmā said, "Yes, let it be so," the most fortune Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.” (VERSE 50)

- ✚ Because whenever Kṛṣṇa appears on this earth He superficially needs a father and mother, Droṇa and Dharā, His eternal father and mother, appeared on earth before Kṛṣṇa as Nanda Mahārāja and Yaśodā. In contrast to Sutapā and Pṛṣnigarbha, they did not undergo severe penances and austerities to become the father and mother of Kṛṣṇa. This is the difference between nitya-siddha and sādhana-siddha.

**NOTES (VERSE 50):**

1. Exchange – Troublesome pastimes, exchange of affections.
2. Enhance – More exchange of feelings, more devotional services increased
3. Enjoy – Suffering – Transcendental enjoyment.
4. Enter – Follow Vrajvāsis – Advance.

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

“Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of

Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.” (VERSE 51)

- ✚ Although when the Supreme Personality of Godhead stole the butter, curd and milk of the neighboring gopas and gopīs this teasing superficially seemed troublesome, in fact it was an exchange of affection in the ecstasy of devotional service. The more the gopas and gopīs exchanged feelings with the Lord, the more their devotional service increased.
- ✚ Sometimes we may superficially see that a devotee is in difficulty because of being engaged in devotional service, but the fact is different. When a devotee suffers for Kṛṣṇa, that suffering is transcendental enjoyment. Unless one becomes a devotee, this cannot be understood.
- ✚ When Kṛṣṇa exhibited His childhood pastimes, not only did Nanda Mahārāja and Yaśodā increase their devotional affection, but those in their association also increased in devotional service. In other words, persons who follow the activities of Vṛndāvana will also develop devotional service in the highest perfection.

NOTES (VERSE 51):

- ✚ Managers can always be bewildered
- ✚ Ingratitude / Confusion / Indecision
- ✚ You tell someone to do something and later forget and start thinking why is he doing it? And try to correct, complain etc.
- ✚ Brahma was the one to order Kṛṣṇa to appear and he forgets this and gets bewildered

*kṛṣṇo brahmaṇa ādeśam  
satyam kartum vraje vibhuḥ  
saha-rāmo vasaś cakre  
teṣāṃ prītim sva-līlayā*

“Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.” (VERSE 52)