

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ अष्टमोऽध्यायः - ८ ॥

ASHTAMOADDHYAAYAH (CHAPTER EIGHT)

**Poorvvardhdhe – ViswaroopaDhersanam [Naamakaranam,
BaalaLeela, NandhaYesodhaaPoorvaKattha] (The Display of
Viswaroopa or Cosmic Form in the Mouth of Little Sree Krishna
Bhagawaan [The Naming Ceremony, The Childhood Plays of Little
Sree Krishna Bhagawaan, The Story of Nandhagopar and
Yesodhaadhevi of Their Previous Birth/s])**

[In this chapter we can read some of the pastime stories of Little Krishna. As encouraged and requested by Vasudhevar, the most popular and well learned Scholar of Astrology and Astronomy, Gergga Muni, visited Vraja. Nandhagopar duly welcomed and received him with respect and humility. Nandha requested Gergga Muni to perform the rituals of Naming and other Ceremonies of childhood for Little Krishna and Belaraama. Gergga, being the Dynastic Preceptor of Yaadhava and Vaishnava Kulaas, advised Nandha that if Kamsa comes to know that he performed the rituals for the children, naturally he may become suspicious that they belong to Yaadhava Kula as predicted by Yoga Maaya. Therefore, secretly Gergga Muni performed all rituals duly and named the son of Nandha and Yesodha as Krishna and various other names also and the son of Rohini was named as Raama or Belaraama and many other names. Gergga indirectly indicated to Nandha that Krishna and Belaraama have special divine powers and they will bring fame and name to Gopaas, Yaadhavaas, Vaishnavaas, etc. We can read the interesting childhood lives of Krishna and Belaraama in detail as how they started crawling, walking and playing with cows and calves, etc. How they used to release the calves of the neighborhood before the mother cows are milked and how He used to steal milk and butter from the neighborhood homes and feed the cats and monkeys. We can read and enjoy the naughty and mischievous but very charming and heart-stealing playful activities of Little Krishna. In the previous chapter we read that Yesodha saw the Viswa Roopa or the Cosmic Form in the mouth of Little Krishna one day when yawning after drinking her breast milk. This time, one day His playmates including Belaraama complained to Yesodhaadhevi that Little Krishna ate sand or earth. Little Krishna denied this by telling that His friends are telling lies. Yesodhaadhevi demanded Him to open the mouth so that she can verify the truth. When Little Krishna opened His mouth, Moher Yesodhaadhevi was able to see the entire Universe with all its entities and elements with all the fourteen worlds within the mouth of her son, Little Krishna. She saw herself along with Little Krishna and the entire Vraja along with all its inhabitants within His mouth. She was really mesmerized and illusioned. She could not believe her eyes. She was in a totally different world of Transcendentalism. Then, within a few seconds with the power of Yoga Maaya or Mystic Power, she came back to this world of Maaya Prepanjcha and she was transformed as an affectionate and loving mother and took her son, Little Krishna, in lap and breast fed Him with natural motherly love and affection. We can also read that Nandha and Yesodha were Dhrona

and his wife Ddhara, respectively, in their previous lives. Please continue to read for more stories and more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

गर्गः पुरोहितो राजन् यदूनां सुमहातपाः ।
व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥ १ ॥

1

Gerggah purohitho, Raajan, Yedhonaam sumahaathapaah
Vrajam jegaama Nandhasya Vasudhevaprechodhithah.

Oh, Mahaaraajan! Gergga, the most renowned and well learned Priest of Yedhu Dynasty, with long austerity and penance visited Vraja or Gokula as requested and encouraged by Vasudhevar.

तं दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः ।
आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् ॥ २ ॥

2

Tham dhrishtvaa paramapreethah prethyuthththaaya krithaanjjalih
Aanarchcchaaddhokshajaddhiyaa prenipaathapurassaram.

When Nandhagopar saw Mahaamuni Gergga present at his home, he was very pleased and gratified and stood up and received the great Thaapasa with respect, reverence and devotion with folded hands. Then, he prostrated at the feet of Gergga Muni considering him like Sreejaani or The Consort of Lakshmeedhevi or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Thereafter, he worshiped and offered Pooja or adoration and obeisance according to Vedhic Rites.

सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् ।
नन्दयित्वाब्रवीद्ब्रह्मन् पूर्णस्य करवाम किम् ॥ ३ ॥

3

Soopavishtam krithaathitthyam giraa soonrithayaa Munim
Nandhayithvaaabrevedh, “Brahman poornnasya karavaam kim?”

When Gergga Muni was properly welcomed and received as a guest, he was offered the most honorable seat and comfortably seated and then Nandhagopa submitted to him with very gentle and submissive words: “Oh, Brahman! You are a Braahmana with Aathmasaakshaathkaaram. You are a Scholar like an Aachaarya or Master. You are a Master of Vedhaas. You are devotee of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. You are full of everything. You do not need anything. Yet, as a host it is my dutiful responsibility to serve you. Kindly order me. What can I do for you?”

महद्विचलनं नृणां गृहिणां दीनचेतसाम् ।
निःश्रेयसाय भगवन् कल्पते नान्यथा क्वचित् ॥ ४॥

4

“Mahadhvichalanam nrinaam griheenaam dheenachethasaam
Nihshreyasaaya, Bhagawan, kalpathe naanythaa kvachith.”

“Oh, Bhagawan! Great saintly personalities like you move from places to places and visit people, not for your own benefit but for the benefit and welfare of the general public and especially the Grihastthaasramees like us, those who are distressed and ramble in the miseries of the material ocean. The purpose of your visit is for our prosperity, betterment and auspiciousness. It can never be otherwise around.”

ज्योतिषामयनं साक्षाद्यत्तज्ज्ञानमतीन्द्रियम् ।
प्रणीतं भवता येन पुमान् वेद परावरम् ॥ ५॥

5

“Jyothishaamayanam saakshaadhyeththajjnjanamatheendhriyam
Preneetham bhavathaa yena pumaan Vedha paraavaram.”

“You are a great scholar in Jyothisaasthra or the Science of Astronomy and Astrology and a renowned Astrologer. The Jyothisaasthra is beyond the

grasp of senses and hence the knowledge of Jyothisaasthra is beyond the material senses. You are the founder, creator and establisher of the science of Astronomy. Is it not the science by which One can predict the past, present and future of everyone and accurately read what is going to happen in the future of One's life? Factually, everyone knows what are and what would happen in One's life by the science of Astronomy and Astrology."

त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि ।
बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः ॥ ६॥

6

"Thvam hi Brahavidhaam sreshttah samskaaraan karththumarhasi
Baalayoranayornnrinaam jenmanaa Braahmano Guruh."

"You are the most exalted Brahmajnja, One who knows what is Brahma or God? You are the leader among those who know about Brahma or of all Brahmajnjaas. You are especially the Master of Jyothisaasthra. Braahmanaas are naturally the Masters of human beings. Therefore, you are the most deserving and most appropriate Guru to perform the reformatory rituals like Naming Ceremony and predict and write the Horoscope for these newborn children. Therefore, Oh, the best of all Brahmajnjaas, please perform the Rituals for our children."

गर्ग उवाच

Gergga Uvaacha (Gergga Muni Said):

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः ।
सुतं मया संस्कृतं ते मन्यते देवकीसुतम् ॥ ७॥

7

YedhoonamahamAachaaryah khyaathascha bhuvi sarvvathah
Sutham mayaa samskritham the manyathe Dhevakeesutham.

Oh, Nandhagopar! It is well-known in this entire universe that I am the Kulaguru or Dynastic Priest of Yaadhavaas or Yedhoos. Therefore, if I

perform the Purificatory or Reformatory Performances for your sons, then the universe, especially, Kamsa will think and understand that they are the sons of Dhevakeedhevi and Vasudhevar.

कंसः पापमतिः सख्यं तव चानकदुन्दुभेः ।
देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति ॥ ८॥

8

Kamsah paapamathih sakhyam thava chAanakadhundhubheh
Dhevakyaa ashtamo gerbho na sthree bhavithumarhathi.

इति सञ्चिन्तयञ्छ्रुत्वा देवक्या दारिकावचः ।
अपि हन्ताऽऽगताशङ्कस्तर्हि तन्नोऽनयो भवेत् ॥ ९॥

9

Ithi sanjchinthayan sruthvaa Dhevakyaa Dhaarikaavachah
Api hanthaaaagethaasankastharhi thannoanayo bhaveth.

Everybody knows the intimate and strong relationship between Vasudhevar and you and that there is no chance for Dhevakeedhevi's eight child to become a girl is well-known to the world and the words of Yogamaayaadhevi: "Your killer has already born on this earth" and when anybody debates and analyze all these together, One can easily understand that we should never commit any follies to give some clues and directions for Kamsa Raakshasa to doubt that these are children of Dhevakeedhevi. If I openly perform these rituals, and if that gives some clues for Kamsa and out of anger and wrath if he comes and harms or kills the children then we cannot say that it was not because of our foolishness and ignorance. If anything like that happens, then could we argue or establish that it was not because of our folly? No, therefore we should be very careful.

नन्द उवाच

Nandha Uvaacha (Nandhagopar Said):

अलक्षितोऽस्मिन् रहसि मामकैरपि गोत्रजे ।

कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् ॥ १० ॥

10

Aleksithoasmin rehasi maamakairapi govraje
Kuru dhvijaathisamskaaram svasthivaachanapoorvvakam.

Oh, Bhagawan, Muni Sreshtta! If you think that you are performing this process would make Kamsa suspicious, then please secretly chant the Vedhic Manthraas and conduct the Purificatory Performances at an isolated location where even Gopaas of Vraja are not there and without the knowledge of anyone else. We will not invite or notify even our closest relatives. But these Braahmanical rituals are essential, and it is my request to you to conduct it secretly.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं सम्प्रार्थितो विप्रः स्वचिकीर्षितमेव तत् ।
चकार नामकरणं गूढो रहसि बालयोः ॥ ११ ॥

11

Evam sampraarththitho Viprah svachikeershithameva thath
Chakaara Naamakaranam gooddo rehasi baalayoh.

Thus, with the humble request of Nandhagopar, Gergga Muni secretly performed the Naming Ceremony of both the children.

गर्ग उवाच

Gergga Uvaacha (Gergga Muni Said):

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः ।
आख्यास्यते राम इति बलाधिक्याद्वलं विदुः ।
यदूनामपृथग्भावात्सङ्कर्षणमुशन्त्युत ॥ १२ ॥

Ayam hi Rohineeputhro Remayan suhridho gunaih
Aakhyaasyathe Raama ithi belaaddhikyaadhBelam vidhuh
Yedhoonaamapritthagbhaavaath Sankarshanamusanthiyutha.

This child, the son of Rohineedhevi, will provide happiness and entertainment to His friends and relatives and will deal with all very playfully. Therefore, I put him the name of Raama, meaning the One who provides entertainment. Because of His might, strength and power, I put him the name of Bela or Beladheva or Belabhadhra. And moreover, as unites two families, the family of Vasudhevar and the family of Nandhagopar, I call him Sankarshana. Because of His supreme transcendental qualities, He will also be known by other innumerable other names.

आसन् वर्णाश्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥ १३ ॥

Aasan varnnaashrayo hyasya grihnathoanuyugam thanooh
Suklo rekthasthatthaa peetha idhaaneem Krishnathaam gethah.

Your, this Son will assume various Incarnations in every Yuga in different colors like white, red and yellow in different forms and with different bodies and different species. At this time, He opted to have a blackish color. Therefore, I will put, and we can call Him Krishna, meaning One who is black in color. [It can be interpreted in other ways also.]

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥ १४ ॥

Praagayam Vasudhevasya kvachijjaathasthavaathmajah
Vaasudheva ithi Sreemaanabhijnjaah samprechakshathe.

Your son, Krishna, once in the past had been born as the son of Vasudhevar. Therefore, Learned Sages call Him continuously as Sree Vaasudheva, meaning the son of Vasudhevar. Hey, Nandhagopar, please remember that also.

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥ १५॥

15

Behooni santhi naamaani roopaani cha suthasya the
Gunakarmmaanuroopaani thaanyaham Vedha no jenaah.

For this son of yours there are innumerable other forms and names according to His Transcendental Qualities. I am aware of that but people in general do not know.

एष वः श्रेय आधास्यद्गोपगोकुलनन्दनः ।
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥ १६॥

16

Esha vah sreya aaddhaasyadh GopaGokulanandhanah
Aneena sarvvadhurggaani yooyamanjjastharishyattha.

He is provider of happiness, joy and prosperity to all the Gopaas and Gos or Cows of Gokula. He will establish and ensure Eternal Fame and Exaltedness to the Entire Gopaas, the Cowherd Communities, forever. Because of this son of yours, Gopaas would be able to resolve all their difficulties and distresses very easily and remove all the obstacles and deficiencies without any difficulty.

पुरानेन व्रजपते साधवो दस्युपीडिताः ।
अराजके रक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥ १७॥

17

Puraanena Vrajapathe saaddhavo dhesyupeedithaah

Araajake rekshyamaano jigyurdhdhesyoon sameddhithaah.

Hey, Gokulanaattha, Leader and Lord of Gopaas and Gokulam! As recorded in history, when there was irregular and incapable government, and the Saaddhoos and General Public have been disturbed and harassed by Thieves and Rogues, this Child had appeared at appropriate Time in appropriate Form and protected and enabled them to flourish the Saaddhoos and General Public after conquering or eliminating all the Thieves and Rogues of Aasuric nature and qualities.

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः ।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥ १८॥

18

Ya ethasmin Maahaabhaagaa preethim kurvvanthi maanavaah
Naarayoabhibhavanthyethaan Vishnupakshaanivaasuraah.

Any Person or any Creature who are attached and affined to this son of yours would always be most fortunate and they would never be inflicted with any types of harm from their enemies. It is just like how the Dhevaas who are always attached to Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan are not affected by the inflictions imposed by the Dhaanavaas or Asuraas. [Dhevaas are friends of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and Asuraas are considered to be enemies of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.]

तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः ।
श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥ १९॥

19

ThasmaanNandhaajoayam the Naaraayanasamo gunaih
Sriyaa keerththyaanubhaavena Gopaayasva samaahithah.

Oh, My dear Nandhagopar! Therefore, this son of yours, by qualities of Eternal Prosperity, Fortune, Fame, Positive Qualities, Exaltedness, etc. is equal to Sree Naaraayana Bhagawaan or The Supreme Soul Lord Sree

Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, you should all raise this Child, Him, very carefully and cautiously.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmaarshi Said):

इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते ।
नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम् ॥ २० ॥

20

Ithyaathmanam samaadhisya Gergge cha svagreham gethe
Nandhah premudhitho mene aathmaanam poornnamaasishaam.

Thus, Mahaamuni Gergga indirectly indicated the secret of Sree Krishna Bhagawaan now in the form of Little Krishna as the son of Nandhagopar and Yesodhaadhevi. Little Krishna or Vaasudheva Sree Krishna Bhagawaan is the Soul of all souls and is the embodiment of Transcendentalism and the Plenary Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. After that Gergga, who was fully gratified to perform all the Vedhic Rituals for Little Krishna or Vaasudheva Sree Krishna Bhagawaan, went back to his home. Nandhagopar was also well pleased and fully satisfied that with all the fortunes and all auspiciousness, he has been elevated to the most sublime level, because of birth of Little Krishna as his son.

कालेन व्रजताल्पेन गोकुले रामकेशवौ ।
जानुभ्यां सह पाणिभ्यां रिङ्गमानौ विजह्नुतुः ॥ २१ ॥

21

Kaalena vrajathaalpena Gokule RaamaKesavau
Jaanubhyaam saha paanibhyaam ringgamaanau vijagrathuh.

A few months, after the departure of Gergga Muni, Belaraama and Kesava or Little Krishna began to crawl on the grounds of Vraja with the strength of Their knees and hands and thus enjoyed Their childhood play and very

jubilantly entertained all the Gopaas and Gopikaas of Gokula as their crawlings were so charming and attractive to watch.

तावङ्घ्रियुग्ममनुकृष्य सरीसृपन्तौ
घोषप्रघोषरुचिरं व्रजकर्दमेषु ।
तन्नादहृष्टमनसावनुसृत्य लोकं
मुग्धप्रभीतवदुपेयतुरन्ति मात्रोः ॥ २२॥

22

Thaavaangghriyugmamanukrishya sareesripanthau
Ghoshpreghosharuchiram Vrajakardhdhameshu
Thannadhahrishtamanasaavanusrithya lokam
Mugdhddhaprebheethavadhupeyathuranthi maathroh.

When Krishna and Raama, with the strength of Their both knees and hands, crawled in the muddy places created in Vraja by the cow dung and cow urine, the zig zag crawling of Them resembled that of serpents, and the sound coming from their ankle bells were very charming and attractive. Sometimes they will follow some other Gopikaas and finding that they are not Their mothers They would become afraid and quickly crawl back and approach Their mothers, Yesodhaadhevi and Rohineedhevi.

तन्मातरौ निजसुतौ घृणया स्रुवन्त्यौ
पङ्काङ्गरागरुचिरावुपगुह्य दोर्भ्याम् ।
दत्त्वा स्तनं प्रपिबतोः स्म मुखं निरीक्ष्य
मुग्धस्मिताल्पदशनं ययतुः प्रमोदम् ॥ २३॥

23

Thanmaatharau nijasuthau ghrinayaa snuvanthyau
Pankaanggaraagaruchiraavupaguhya dhorbhyaam
Dheththvaa sthanam prepibathoh sma mukham nireekshya
Mugdhddhasmithaalpadhasanam yeyathuh premodham.

Covered with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yesodha and Rohini picked them up with great love and affection and embraced

Them and allowed Them to suck the flowing milk from their breasts. While sucking the breasts, the babies smiled as they enjoyed the sucking of breasts, at that time Their small teeth just coming out were visible. Their mothers, upon seeing the beautiful small teeth, enjoyed transcendental bliss as if they had attained Vaikuntta Padham, the abode of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

यर्ह्यङ्गना दर्शनीयकुमारलीला-
वन्तर्ब्रजेतदबलाः प्रगृहीतपुच्छैः ।
वत्सैरितस्तत उभावनुकृष्यमाणौ
प्रेक्षन्त्य उज्झितगृहा जहृषुर्हसन्त्यः ॥ २४॥

24

Yerhyangganaadhersaneeyakumaaraleelaa-
VAntharVraje thadhabelaah pregriheethapuchcchaih
Vathsairithasthatha ubhaavanukrishyamaanau
Prekshanthya ujthsithagrihaa jehrishurhasanthyah.

When Belaraama and Krishna grew up a little bit more and their body parts became stronger due to nourishment and started walking, they would go and catch the end of tails of calves and the calves would drag them here and there. The Gopikaas of Vraja were fully involved in enjoying such funny pastimes of Krishna and Raama and totally forgetting their household activities. They used to enjoy blissful happiness daily.

शृङ्गयन्निदंष्ट्रयसिजलद्विजकण्टकेभ्यः
क्रीडापरावतिचलौ स्वसुतौ निषेद्धुम् ।
गृह्याणि कर्तुमपि यत्र न तज्जनन्यौ
शेकात आपतुरलं मनसोऽनवस्थाम् ॥ २५॥

25

Sringgyagnidhamshtyasijeladhvijakantakebhyah
Kreedaaparaaavathichalau svasuthau nishedhddhum
Grihyaani karththumapi yethra na thajjenanyau
Sekaatha aapathuralam manasoanavastthaam.

They never used to stay idle at one place at any time. They were always involved in pastimes of playful activities. Mother Yesodhaadhevi and Rohineedhevi found it very hard or rather impossible to protect babies from calamities threatened by horned animals, here mainly 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, and they were always in anxiety and were unable to engage in their household activities and were always disturbed. At that time, they were fully equipoised in the ecstasy of transcendental bliss known as the distress of material affection, because this was aroused within their mind and heart. [See it is our material obligation to take care of our physical body at the same time that to engage in household activities. Here, the distress they have from their material affection to Little Krishna and Belaraama is considered to be transcendental bliss.]

कालेनाल्पेन राजर्षे रामः कृष्णश्च गोकुले ।
अघृष्टजानुभिः पद्धिर्विचक्रमतुरञ्जसा ॥ २६॥

26

Kaalenaalpena, Raajarshe, Raamah Krishnascha Gokule
Aghrishtajaanubhih padhbhirvichakramathuranjjasaa.

Oh, Pareekshith Mahaaraajan! Thereafter, within a very short time both Raama and Krishna started to walk very easily in Gokulam with Their own legs, by Their own strength without the need to crawl.

ततस्तु भगवान् कृष्णो वयस्यैर्ब्रजबालकैः ।
सह रामो ब्रजस्त्रीणां चिक्रीडे जनयन् मुदम् ॥ २७॥

27

Thathasthu Bhagawaan Krishno vayasyairvrajabaalakaih
Saha Raamo Vrajasthrinaam chikreede jenayan mudham.

Thereafter, Bhagawaan Vaasudheva Sree Krishna Bhagawaan along with Belaraama and other children of Gopaalaas or Cowherd men of Gokula

began to play as His pastimes awakening the transcendental bliss to the Gopika girls of Gokula.

कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् ।
शृण्वन्त्याः किल तन्मातुरिति होचुः समागताः ॥ २८॥

28

Krishnasya Gopyo ruchiram veekshya kaumaarachaapalam
Srinvathyaah kila thanmaathurithi hochuh samaagethaah.

Observing the very attractive childish fickle restlessness of Adolescent Krishna or the boyhood of Bhagawaan Vaasudheva Sree Krishna Bhagawaan, all the Gopika girls of neighborhood to hear about the pastime activities of Adolescent Krishna or the boyhood of Bhagawaan Vaasudheva Sree Krishna Bhagawaan, again and again, would approach Mother Yesodhaadhevi and speak to her as follows:

वत्सान् मुञ्चन् क्वचिदसमये क्रोशसञ्जातहासः
स्तेयं स्वाद्वत्त्यथ दधि पयः कल्पितैः स्तेययोगैः ।
मर्कान् भोक्ष्यन् विभजति स चेन्नात्ति भाण्डं भिन्नत्ति
द्रव्यालाभे स गृहकुपितो यात्युपक्रोश्य तोकान् ॥ २९॥

29

“Vathsaan munjchan kvachidhasamaye krosasamjaathahaasah
Stheyam svaadhvaththyettha dheddi payah kalpithaih stheyayogaih
Markkaan bhoshyan vibhajathi sa chennaaththi bhaandam bhinaththi
Dhrevyaalaabhe sa grihakupitho yaathyupakrosya thokaan.”

“Oh, the Crest Jewel of all Gopika Women! Your son sometimes comes to our houses at inappropriate times like before milking the cows and releasing the calves, when the Master of the house, our husbands or fathers, become angry, your Son merely smiles. Your Son is also an expert and cunning thief, sometimes He devises some smart process by which he steals palatable curd, buttermilk etc., which He then eats and drinks and sometimes He gives them to His pet cats and dogs. When the monkeys assemble, He divides it with them also and when the monkeys have their bellies full and cannot take any more, He breaks the pots.

Sometimes if He does not get the 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 of the house by pinching them. And then, when the children began crying, Little Sree Krishna Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan will go away.”

हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यैः
छिद्रं ह्यन्तर्निहितवयुनः शिष्यभाण्डेषु तद्वित् ।
ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥ ३० ॥

30

“Hasthaagraahye rechayathi viddhim peettakolookhalaadhyai-
Chcchidhram hyantharnnihithavayunnah sikyabhaandeshu thadhvith
Ddhvaanthaagaare ddhrithamanigenam svaangamarthtthapredheepam
Kaale Gopyo yerhi grihakrithyeshu suvyegrachiththaah.”

“When the Gopika housewives are busily engaged in their routine household activities, this Little Krishna, your son, will enter home very quietly and stealthily and take the milk and curd kept in pots high up on swings hanging up on the ceiling, and if Krishna and Belaraama cannot reach them, they will arrange to reach them by piling many planks or pulling the mortar for grinding spices upside down or pulling tall stools below them, and still if They cannot reach them, then they will poke holes on the pot and drink the milk and pour off all what they cannot drink. Oh, Mother Yesodhaadhevi and Rohineedhevi, they do not have any problems even to steal from the dark storage rooms. They steal anything they want from anywhere like expert thieves.”

एवं धाष्ट्यान्नुशति कुरुते मेहनादीनि वास्तौ
स्तेयोपायैर्विरचितकृतिः सुप्रतीको यथाऽऽस्ते ।
इत्थं स्त्रीभिः सभयनयनश्रीमुखालोकिनीभिः
व्याख्यातार्था प्रहसितमुखी न ह्युपालब्धुमैच्छत् ॥ ३१ ॥

31

“Evam ddhaarshytyaanusathi kuruthe mehanaadheeni vaasthau
Stheyopaayairvirachithakrithih supretheeko yetthaaaasthe”
lthttham sthreebhih sabhayanayananasreemukhaalokineebhir-
Vyaakhyaatharthtthaa prehasathamukhee na
hyupaalebddhumaichcchath.

“If Krishna is caught in His naughty activities and scold him or tell Him that: “You are a thief.” He will rebuke very impudently and call us thieves. Also, He will pass and spread urine and stool all over the cleansed and neatly kept floors. After doing all these naughty and nasty things, see how He is acting now as if He is a very good Boy.” When the Gopees of the neighborhood complained to Mother Yesodhaadhevi and Rohineedhevi like these, they both stood there shivering as if they were very much afraid with moving eyes. After looking at that fearful face of Little Krishna, Yesodhaadhevi just smiled at Him and could not say even a single rude word or scold Him because He looked so innocent.

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः ।
कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥ ३२ ॥

32

Ekadhaa kreedamaanaasthe Raamaadhyaa Gopadhaarakaah
Krishno mridham bhakshithavaanithi maathre nyavedhayan.

One day after that while Krishna was playing with Belaraama and other playmates of cow-herd boys or sons of Gopaas, all His playmates including Belaraama went and complained to Mother Yesodhaadhevi, that Krishna had eaten Earth or Sand.

सा गृहीत्वा करे कृष्णमुपालभ्य हितैषिणी ।
यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥ ३३ ॥

33

Saa griheethvaa kare Krishnamupaaalebhya hithaishinee
Yesodhaa bhayasambhraanthaprekshanaakshamabhaashathah

Upon hearing this from the playmate Gopaas, Mother Yesodhaadhevi who was always anxious over her Son Krishna's welfare, picked Krishna up and held both His hands together and questioned, scolded and chastised Him. Her eyes fearful, she spoke to her Son as follows:

कस्मान्मृदमदान्तात्मन् भवान् भक्षितवान् रहः ।
वदन्ति तावका ह्येते कुमारास्तेऽग्रजोऽप्ययम् ॥ ३४॥

34

“Kasmaanmridhamadhaanthaathman, Bhavaan bhakshithavaan rehah
Vadhanthi thaavakaa hyethe kumaaraastheagrajoapyayam.”

“My dear son, Krishna! Why are you so restless that You have eaten dirt or sand in a solitary place? So was complained by all Your playmates including Your elder brother, Belaraama. How is this and why did You do so?”

श्रीकृष्ण उवाच

**SreeKrishna Uvaacha (Sree Krishna Bhagawaan or Young
Unnikkannan Said):**

नाहं भक्षितवानम्ब सर्वे मिथ्याभिशंसिनः ।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥ ३५॥

35

“Naaham bhakshithavaanAmba, sarvve mitthyaabhisamsinah
Yedhi sathyagirastharhi samaksham pasya me mukham.”

Little Krishna Bhagawaan spoke fearfully: “My dear Mother! I did not eat any sand or dirt. All these playmates are unnecessarily telling lies. My playmates are liars. They are telling lies to get me beatings from you. If you do not believe what I tell you, then you can open My mouth and look at it and convince yourselves.”

यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः ।
व्यादत्ताव्याहृतैश्वर्यः क्रीडामनुजबालकः ॥ ३६॥

“Yedhyevam tharhi vyaadhehee”thyukthah sa Bhagawaan Harih
Vyaadhaththaavyaahathaisvaryaah kreedaamanujabaalakah.

Mother Yesodhaadhevi spoke: “Okay, if so, You open Your mouth and let me look.” When Mother Yesodhaadhevi spoke like that, Bhagawaan Hari or Bhagawaan Sree Vaasudheva Sree Krishna Bhagawaan Who is the Embodiment of all Prosperities and Auspiciousness Who has Incarnated as Maayaa Maanusha or Who took the false form of a Human child with His own Illusory Power Who is Vaasudheva Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, without any fear and hesitation opened His mouth widely and shown to His mother, Mother Yesodhaadhevi.

सा तत्र ददृशे विश्वं जगत्स्थासु च खं दिशः ।
साद्रिद्वीपाब्धिभूगोलं स वाय्वग्नीन्दुतारकम् ॥ ३७॥

Saa thathra dhedhrise visvam jegath stthaasnu cha kham dhisah
Saadhridhveepaabddhibhoogolam savaayvagneEndhuThaarakam.

When Little Krishna Who is Bhagawaan Hari or Bhagawaan Sree Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan opened His mouth, His mother, Mother Yesodhaadhevi, saw the entire planet of Earth along with all the moving and non-moving entities and elements and the islands and mountains within it, the whole Sky, all ten Directions, the Air, the Fire, the Moon, all the Stars, all the Planets, all Fourteen Worlds and all other Worlds.

ज्योतिश्चक्रं जलं तेजो नभस्वान् वियदेव च ।
वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥ ३८॥

Jyothischakram Jelam Thejo Nabhasvaan viyadheva cha

VaikaarikaanIndhriyaani Mano Maathraa gunaasthreyah.

She saw the Heavenly Planet with all its Luminaries along with elements like Air, Fire, Sky, etc. She also saw in the mouth of her son, Little Krishna, the Mind and all the Senses like Sound, Smell, Taste, etc. and the Sense Perceptions and also the three Qualities like Saththva, Rejas and Thamas.

एतद्विचित्रं सह जीवकाल-
स्वभावकर्माशयलिङ्गभेदम् ।
सूनोस्तनौ वीक्ष्य विदारितास्ये
व्रजं सहात्मानमवाप शङ्काम् ॥ ३९॥

39

Ethadvichithram saha jeevakaala-
Svabhaavakarmmaasayalinggabhedham
Soonosthanau veekshya vidhaarithaasye
Vrajam sahaathmaanamavaapa sankam.

Mother Yesodhaadhevi saw the whole Cosmic Manifestation which is so amazing and difficult even for the most learned Rishees to visualize. She saw the time allotted for the living and nonliving entities and elements of the universe, she saw the natural instincts and the actions and reactions of Karmma, she saw the desires of different varieties of bodies like living and nonliving. Seeing all these aspects of Cosmic Manifestation, along with herself and Gokula or Vrindhaavan and the very same Little Krishna, her son, in the mouth of Little Krishna, Yesodhaadhevi became confused, doubtful and fearful of the true nature of her Son.

किं स्वप्न एतदुत देवमाया
किं वा मदीयो बत बुद्धिमोहः ।
अथो अमुष्यैव ममार्भकस्य
यः कश्चनौत्पत्तिक आत्मयोगः ॥ ४०॥

40

“Kim svapna ethadhootha Dhevamaayaa
Kim vaa madheeyo betha budhddhimohah

Attho amushyaiva mamarbhakasya
Yah kaschanauthpaththika aathmayogah.

Yesodhaadhevi thought in her mind doubtfully: “Is it a dream? Am I seeing all these things due to the Illusory Power of God? Or am I under illusion? Or is it an illusory creation by external energy? Or am I under some sort of mental hallucination? But when I think about it, it is simply amazing and wonderful. Would it be a creation of my own intelligence? Or would it be that my son, Little Krishna, was born with some Mystic Power? Or my son, Little Krishna, has some inborn auspicious mystic power.”

अथो यथावन्न वितर्कगोचरं
चेतो मनःकर्मवचोभिरञ्जसा ।
यदाश्रयं येन यतः प्रतीयते
सुदुर्विभाव्यं प्रणतास्मि तत्पदम् ॥ ४१ ॥

41

“Attho yetthaavanna vitharkkagocharam
Chethomanahkarmmavachobhiranjjasaa
Yedhaasrayam yena yethah pretheeyathe
Sudhurvibhaavyam prenathaasmi thathpadham.”

“The Form I saw was beyond the reach of Mind, Intelligence, Words, Pictures, or Any other kind of Actions or Expressions. It was beyond imaginations, visualizations or speculations. This Universe depends on Whose Eternal Power and Energy? This universe and all its entities and elements are supported by Whom? Who created this Universe? On Whose Power the existence of this Universe is depending upon? On Whose Divine Power is extended like this? By Whom this Universe is maintained like this? Within Whom this Universe will be merged at the time of final dissolution? I simply offer my Prayers, worship and obeisance to that Dhaamodhara Bhagawaan Who is This Little Krishna, my son, Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and prostrate at His lotus feet.”

अहं ममासौ पतिरेष मे सुतो
ब्रजेश्वरस्याखिलवित्तपा सती ।
गोप्यश्च गोपाः सह गोधनाश्च मे

“Aham mamaasau pathiresha me sutho
Vrajeswarasyaakhilaviththapaa Sathee
Gopyascha Gopaah sahaagoddhanaascha me
Yenmaayayeththam kumathih sa me gethah.”

“I am mistakenly thinking that I am Yesodhaadhevi, and I am the chaste wife of Nandha Mahaaraaja, and this Little Krishna is my son, being the queen of Nandha Mahaaraaja, all these possessions of cows and calves and all other properties of Vrindhaavan belong to me, and Nandha Mahaaraaja being the King, Lord and Leader of Gopaas and Gopees, they are all our subjects, and it is my responsibility to maintain all of them and the Vrindhaavan properly. These are all my false perceptions by the influence of the Illusory Power of Bhagawaan Hari Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, I unconditionally seek shelter at the Lotus Feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and prostrate at His Lotus Feet.”

इत्थं विदितत्त्वायां गोपिकायां स ईश्वरः ।
वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः ॥ ४३ ॥

Itththam vidhithathaththvaayaam Gopikaayaam sa Eeswarah
Vaishnaveem vyethanonmaayaam puthrasnehamayeem Vibhuh.

Thus, Mother Yesodhaadhevi could realize the True Principles of her son, Little Krishna, that He is None Other than The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, by the Grace and Blessings of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. But, then again the Supreme Master, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, by the influence of Yoga Maaya or Internal Potency inspired her to become absorbed in intense maternal affection and love for her son, Little Krishna, meaning she forgot

about the Cosmic Form she saw in the mouth of her son and forced her to believe that the child is her most affectionate son, Little Krishna, is the one who is standing in front of her with wide open mouth.

सद्योनष्टस्मृतिर्गोपी साऽऽरोप्यारोहमात्मजम् ।
प्रवृद्धस्नेहकलिलहृदयाऽऽसीद्यथा पुरा ॥ ४४॥

44

SadhyonashtasmrithirGopee saaaropyaarooamaathajam
Previdhddhasnehakalilahridhayaaaaseedhyetthaa puraa.

But immediately with the influence of Yoga Maaya or the Power of Illusion, Yesodhaadhevi forgot that she had just seen the Cosmic Form and its entire entities and elements within the mouth of her son, Little Krishna. She very affectionately took her son, Little Krishna, on her lap as before, feeling increased affection in her heart and mind for her divine transcendental child, Little Krishna Bhagawaan.

त्रय्या चोपनिषद्भिश्च साङ्ख्ययोगैश्च सात्वतैः ।
उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥ ४५॥

45

Threyyiyaa chOpanishadhbbhischa Saamkhyayogaischa Saathvathaih
Upageeyamaanamaahaathmyam Harim saamaanyathaathmajam.

Thus, Mother Yesodhaadhevi considered Little Krishna Who is Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana or Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is beyond the explanations of all the Upanishaths, all the Vedhaas, Saamkhya Yoga, all other Yoga Saasthraas or by any other Saasthraas or Ithihaasaas or Puraanaas and Whose glories cannot be sung by any Pandits, Scholars, Rishies, Dhevaas, Genddharvaas, Kinnaraas, or even by Siva or Brahmadheva, as her ordinary loving son by the influence and power of Yoga Maaya.

राजोवाच

RaajOvaacha (Pareekshith Mahaaraaja Said):

नन्दः किमकरोद्ब्रह्मन् श्रेय एवं महोदयम् ।
यशोदा च महाभागा पपौ यस्याः स्तनं हरिः ॥ ४६॥

46

Nandhah kimakarodh, Brahman, sreya evam mahodhayam
Yesodhaa cha Mahaabhaagaa papau yesyaah sthanam Harih.

Oh, the most learned and the best of all Brahmarshees, Sree Suka Mahaanubhaava! Mother Yesodhaadhevi was the most fortunate of all the women in the world. Mother Yesodhaadhevi's breast milk was sucked by Little Krishna Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. What past auspicious and devotional activity or activities did Mother Yesodhaadhevi and Nandhagopa Mahaaraaja perform to achieve such perfection in divine and blissful ecstatic love?

पितरौ नान्वविन्देतां कृष्णोदारार्भकेहितम् ।
गायन्त्यद्यापि कवयो यल्लोकशमलापहम् ॥ ४७॥

47

Pitharau naanvavindhethaam Krishnodhaaraarbakehitham
Gaayanthyedhyaapi kavayo yellokasamalaapaham.

The noblest of the noblest devotees and the greatest of greatest Vedhic Scholars are gloriously singing the Keerththans about the pastimes plays of Little Krishna Who is Bhagawaan Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the destroyer and eliminator of all the sinful activities and the reactions and the effective results of the sinful activities. And how fortunate and what great auspicious activities had been performed by Mother Yesodhaadhevi and Nandhagopa Mahaaraaja to be so lucky to watch and enjoy the pastime plays of Little Krishna every day and throughout the day? And why or how come that the real father and mother of Little Krishna Bhagawaan, Vasudhevar and Dhevakeedhevi, did not get the opportunity to watch and witness the pastime plays of their son, Little Krishna. What disastrous and horrible sinful activities had been committed by them to lose

that auspicious opportunity for them? Oh, the best and noblest of the Munees, Muneeswara, Sree Suka Brahmarshi! Please explain those details also to us. The great Vedhic Scholars are still devotionally singing those glorifying Keerththans daily in their homes and public discourses.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

द्रोणो वसूनां प्रवरो धरया सह भार्यया ।
करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह ॥ ४८॥

48

Dhrono Vasoonam prevaro ddharayaa saha bhaaryayaa
Karishyamaana aadhesaan Brahmanasthamuvaacha ha.

When Brahmadheva along with Mahaadheva, all other Dhevaas led by Indhra, Rishies and Bhoomedhevi worshiped the Lord of Vaikuntta, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, to eliminate the overburden of Bhoomi with the evil and sinful activities of Asuraas and Raakshasaas, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, the Consort of Lakshmedhevi, blessed them and spoke to them that He will incarnate in appropriate Form on Earth and destroy the Asuraas and Raakshasaas and reduce or eliminate the overburden of Bhoomedhevi. At that time Brahmadheva requested Dhrona, the best of Vasoos, and his wife, Ddhara, to assume birth with their partial expansion on Earth to offer services to Vishnu Bhagawaan. [Dhrona and Ddhara are the parents of Ashta Vasoos: Ddhara or Ddharan, Ddhruva or Ddhruvan, Soma or Soman, Aapa or Aapan, Anila or Anilan, Anala or Analan, Prethyoosha or Prethyooshan and Prebhaasa or Prebhaasan.] Dhrona, and Ddhara were very happy to accept the orders of Brahmadheva and spoke to him:

जातयोर्नो महादेवे भुवि विश्वेश्वरे हरौ ।
भक्तिः स्यात्परमा लोके ययाञ्जो दुर्गतिं तरेत् ॥ ४९॥

49

“Jaathayornnau Mahaadheve bhuvi Viswesware Harau
Bhakthih syaath paramaa loke yeyaanjjo dhurggethim thareth.”

Dhrona and Ddhara requested: “Oh, Brahmadheva! Please permit us to be born on Planet of Earth with untainted and immeasurable faith and devotion to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the Supreme Personality of God and Who is the Supreme Controller and Master of the Universe and all its Planets, will also appear and spread the devotional services which is the ultimate goal of life, so that those who born in this material world may very easily be delivered from the miserable conditions of the material life by accepting this devotional services to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

अस्त्वित्युक्तः स भगवान् व्रजे द्रोणो महायशः ।
जज्ञे नन्द इति ख्यातो यशोदा सा धराभवत् ॥ ५० ॥

50

“Asthvi”thyukthah sa Bhagawaan Vraje Dhronao Mahaayesaah
Jejnje Nandha ithi khyaatho Yesodhaa saa Ddharaabhavath.

Brahmadheva was very pleased and blessed them: “Let everything be as you wish.” Thereafter, the most well-known Vasu Sreshtta Dhrona took birth on Earth in Ampaati or Vraja as Nandhagopa Mahaaraaja and his wife Ddhara as Yesodhaadhevi.

ततो भक्तिर्भगवति पुत्रीभूते जनार्दने ।
दम्पत्योर्नितरामासीद्गोपगोपीषु भारत ॥ ५१ ॥

51

Thatho bhakthirbhagawathi puthreebhootho Jenaardhdhane
Dhempathyornnitharaamaaseedh GopaGopeeshu Bhaaratha!

Oh, best of Bharatha Dynasty, Pareekshith Mahaaraajan! Therefore, that is the reason why the affinity, love and devotion to Bhagawaan Jenaardhdhana or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who was born as Little Krishna as their son were far

ahead and far superior and far more than to other Gopaas and Gopees who were born in Vraja as partial expansion of other Dhevaas and Apsaraas.

कृष्णो ब्रह्मण आदेशं सत्यं कर्तुं व्रजे विभुः ।
सह रामो वसंश्चक्रे तेषां प्रीतिं स्वलीलया ॥ ५२॥

52

Krishno Brahmana aadhesam sathyam karththum Vraje Vibhuh
SahaRaamo Vasamschakre theshaam preethim svaleelayaa.

Thus, to substantiate the benediction of Brahmadheva to the Dhevaas, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan incarnated in Vraja as Little Krishna or Bhagawaan Vaasudheva Sree Krishna Bhagawaan along with His brother Beladheva entertained all inhabitants of Vraja with His playful pastimes. All Inhabitants of Vraja, the Gopaas, Gopees, Children, Cows, Calves, Bulls, Oxen and all the elements and entities of Vrindhaavan were very pleased by watching and witnessing the pastime plays of Little Krishna and Belaraama.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे विश्वरूपदर्शने अष्टमोऽध्यायः ॥ ८॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhdhe – ViswaroopaDhersane [Naama]
[Naamakaranam, BaalaLeela, NandhaYesodhaaPoorvaKattha]
AshtamoAddhyaayah

Thus, we conclude the Eighth Chapter - In the First Half – [Named as] The Display of Viswaroopa or Cosmic Form in the Mouth of Little Sree Krishna Bhagawaan [The Naming Ceremony, The Childhood Plays of Little Sree Krishna Bhagawaan, The Story of Nandhagopar and Yesodhaadhevi of Their Previous Birth/s] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!