

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Nine

Mother Yaśodā Binds Lord Kṛṣṇa

Section – I

**Mother Yasodā personally
churning the Yogurt of Kṛṣṇa**

(1-5)

|| 10.9.1-2 ||

śrī-śuka uvāca

ekadā grha-dāsīṣu yaśodā nanda-gehinī

karmāntara-niyuktāsu nirmamantha svayaṁ dadhi

yāni yāniha gītāni tad-bāla-caritāni ca

dadhi-nirmanthane kale smarantī tāny agāyata

Śukadeva Gosvāmī continued: One day (ekadā) when mother Yaśodā (yaśodā nanda-gehinī) saw that all the maidservants (grha-dāsīṣu) were engaged in other household affairs (karma antara-niyuktāsu), she personally began to churn the yogurt (nirmamantha svayaṁ dadhi). While churning (dadhi-nirmanthane kale), she remembered (smarantī) the childish activities of Kṛṣṇa (tad-bāla-caritāni), and in her own way she composed songs (yāni yāniha gītāni) and enjoyed singing to herself about all those activities (tāny agāyata).

One day Y.M
Saw that all the
other servants were engaged
in other affairs → & she
started to churn the yogurt herself
During that time
she remembered the
childish activities & started
to sing herself.

This chapter describes how Kṛṣṇa stopped Yasoda from churning yogurt in order to drink her breastmilk, and how Yasoda put Kṛṣṇa down to go elsewhere.

Verse 1:

Kṛṣṇa became angry because He was not finished drinking, so He broke the churning pot, stole butter, and was bound up by mother Yasoda.

“You bind up the people who are engulfed in theft, anger and other low qualities and make them cry.

Now You, who have become implicated in theft, overwhelmed with anger and bound up by Yasoda, are crying!”

The most astonishing and uncommon parental love (vatsalya-prema) wherein Kṛṣṇa became the object (viṣaya) and Nanda and Yasoda were the shelter (āśrayā) must have been the result of a most extraordinary and unparalleled form of sadhana.

Pariksit had asked the question to Sukadeva, but the story of Drona and Dhara did not reveal such extraordinary sadhana.

Seeing that Pariksit was not too pleased, Sukadeva told him about Kṛṣṇa's damodara-lila to give the real answer to Pariksit's question: "What past auspicious activities did Yasoda and Nanda Maharaja perform to achieve the perfection of getting Kṛṣṇa as their son?" (SB 10.8.46)

On the Dipavali Day (festival day of lighting ghee lamps),
Yasoda began churning yogurt for Kṛṣṇa's pleasure.

She became absorbed in thought how from among her
husband's countless cows, there were seven or eight, who were
as rare as a horse with one black ear; who ate the most fragrant
grass; and who gave the tastiest, fragrant milk for the
satisfaction of her son.

Yasoda personally churned because she wanted to make special butter for her son.

How could her servants who often burn the milk do this properly?

Driven by a stubbornness arising from vatsalya-prema, Yasoda concluded that others could not do the job properly.

From that day forward, Yasoda resolved that she would
prepare all Kṛṣṇa's butter, milk and other eatables.

They would be so tasty that Kṛṣṇa would no longer go to
others' houses to steal.

Yasoda was churning the best yogurt from among countless
samples that she had prepared the day before with her own
hands.

Verse 2:

The ladies of Vraja poeticized all of Kṛṣṇa's childhood activities.

Having collected all these songs, mother Yasoda began to sing these songs in order to pacify her longing to see Kṛṣṇa, who was sleeping in another room.

a dress in
saree → sari
laboring (exhausting)
& her whole body
was shaking.
she was carrying
& the milk
flowers were falling from her hair.

kṣaumaṁ vāsaḥ pr̥thu-kaṭi-taṭe bibhratī sūtra-naddham
putra-sneha-snuta-kuca-yugam jāta-kampaṁ ca subhrūḥ
rajjv-ākarsa-śrama-bhuja-calat-kaṅkaṇau kundale ca
svinnam vaktram kabara-vigalan-mālatī nirmamantha

Dressed in a saffron-yellow sari (kṣaumaṁ vāsaḥ), with a belt tied (bibhratī sūtra-naddham) about her full hips (pr̥thu-kaṭi-taṭe), mother Yaśodā pulled on the churning rope (rajjv-ākarsa nirmamantha), laboring considerably (śrama-bhuja), her bangles and earrings moving and vibrating (calat-kaṅkaṇau kundale ca) and her whole body shaking (jāta-kampaṁ). Because of her intense love for her child, her breasts were wet with milk (putra-sneha-snuta-kuca-yugam). Her face (vaktram), with its very beautiful eyebrows (subhrūḥ), was wet with perspiration (svinnam), and mālatī flowers were falling from her hair (kabara-vigalan-mālatī).

This verse presents the ideal of motherly affection for Kṛṣṇa.

↑ Instruction for those
yāgenusā bhakti
Qualities for
in the mood of vatsalya.

Anyone interested in cultivating vatsalya-bhava, parental love,
should meditate upon the bodily form, qualities, features and
affection of mother Yasoda described here.

Yasoda's yellow sari (kṣaumam) was very fine, being made
from fibers of the atasi tree.

According to the Krama Dipika, Yasoda's complexion was blackish.

She wore a belt around her full hips while churning the butter.

The beauty of all of Yasoda's limbs is indicated just by mentioning her wide hips, moving eyebrows and tinkling bangles..

Her arms, tired from churning, and her sweating face both
shone.

Malati flowers fell like drops of rain from Yasoda's beautiful
hair, which was blacker than a rain cloud.

|| 10.9.4 ||

tām stanya-kāma āsādyā
mathnantīm janānīm hariḥ
grhītvā dadhi-manthānam
nyāṣedhat prītim āvahan

While she was
churning
to drink her milk - desiring
to increase her pleasure & in order
to hold of the churning rod.

While mother Yaśodā was churning butter (mathnantīm janānīm), Lord Kṛṣṇa, desiring to drink the milk of her breast (stanya-kāma hariḥ), appeared before her (tām āsādyā), and in order to increase her transcendental pleasure (prītim āvahan), He caught hold of the churning rod (grhītvā dadhi-manthānam) and began to prevent her from churning (nyāṣedhat).

Kṛṣṇa started crying from hunger upon waking in the morning.

Leaving His room, Kṛṣṇa approached Yasoda and held the churning rod to indicate she should stop churning and attend to Him.

Yasoda's bliss increased unlimitedly upon perceiving Kṛṣṇa's cleverness.

॥ 10.9.5 ॥

tam aṅkam ārūḍham apāyayat stanam

sneha-snutam sa-smitam īkṣatī mukham

atrptam utsrjya javena sā yayāv

utsicyamāne payasi tv adhiśrite

(Mother Yaśodā then embraced Kṛṣṇa), allowed Him to sit down on her lap (tam aṅkam ārūḍham), and began to look upon the face of the Lord with great love and affection (sa-smitam īkṣatī mukham). Because of her intense affection, milk was flowing from her breast (sneha-snutam (apāyayat stanam)). But when she saw that the milk pan on the oven was boiling over (utsicyamāne payasi tv adhiśrite), she immediately left her son to take care of the overflowing milk (utsrjya javena sā yayāv), although the child was not yet fully satisfied with drinking the milk of His mother's breast (atrptam).

YM took
On her lap
Hic → but when she
Saw that the milk was
boiling → the left way
Yes to take care of Him
even though
not satisfied with

“Oh how intelligent this child is!”

Saying this, Yasoda stopped churning and put Kṛṣṇa on her lap to feed Him her breast-milk.

But why did mother Yasoda suddenly get up and leave?

She got up to attend to the milk boiling over on the stove.

But how could Yasoda show so much interest in the boiling milk that she left Kṛṣṇa unsatisfied and hungry?

Yasoda was so concerned for what Kṛṣṇa would eat and drink that she could temporarily ignore Kṛṣṇa.

Only those under the sway of prema can understand or talk about the remarkable actions of one impelled by pure love for Kṛṣṇa.

No one else can understand these matters.

Section – II

**Kṛṣṇa breaks the pot – Flees
in fear of Mother Yasodā (6-9)**

|| 10.9.6 ||

Being angry,
broke the pot of yogurt
& entered a room & began to
eat fresh butter.

sañjāta-kopaḥ sphuritāruṇādharam
sandaśya dadbhir dadhi-mantha-bhājanam
bhittvā mṛṣāśrur dṛṣad-aśmanā raho
jaghāsa haiyaṅgavam antaram gataḥ

Being very angry (sañjāta-kopaḥ) and biting His reddish lips with His teeth (sandaśya dadbhir sphurita aruṇa adharam), Kṛṣṇa, with false tears in His eyes (mṛṣā aśruh), broke the container of yogurt (dadhi-mantha-bhājanam bhittvā) with a piece of stone (dṛṣad-aśmanā). Then He entered a room (antaram gataḥ) and began to eat the freshly churned butter (jaghāsa haiyaṅgavam) in a solitary place (rahaḥ).

Though it was useless (mr̥ṣāśrur), Kṛṣṇa shed tears as this is
the nature of a small child.

Kṛṣṇa used a stone (dṛṣad-aśmanā) to make a hole in the pot
without making any sound.

Then He went into another room and ate the butter made
from the previous day's milk (haiyaṅgavam).

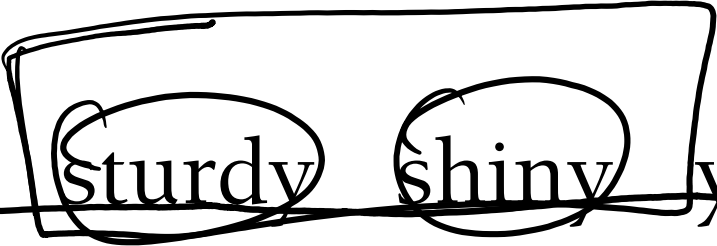
|| 10.9.7 ||

uttārya gopī suśṛtaṁ payahaḥ punaḥ
praviśya saṁdṛśya ca dadhy-amatrakam
bhagnam vilokya sva-sutasya karma taj
jahāsa taṁ cāpi na tatra paśyati

Mother Yaśodā (gopī), after taking down the hot milk from the oven (suśṛtaṁ payahaḥ uttārya), returned to the churning spot (punaḥ praviśya), and when she saw that the container of yogurt was broken (bhagnam dadhy-amatrakam vilokya) and that Kṛṣṇa was not present (taṁ cāpi na tatra paśyati), she concluded (saṁdṛśya) that the breaking of the pot was the work of Kṛṣṇa (tad sva-sutasya karma), and she smiled at it (jahāsa).

YM
down took
from the oven
Gone back to spot &
text broke pot & saw the
she understood that the
pot was broken & noticed
K's work & smiled
she smiled at it was

After removing the hot milk (suśṛtaṁ payaḥ) from the stove,
Yasoda returned to the churning spot.

There she saw the  yogurt pot (dadhy
amatrakam) lying broken on the floor.

The suffix ka is added to amatrakam out of sympathy for its
sorry state.

Yasoda concluded that this was definitely the work of her son.

Touching her forefinger to her nose, she started laughing.

|| 10.9.8 ||

ulūkhalānghrer upari vyavasthitam
markāya kāmam dadatam śici sthitam
haiyaṅgavam caurya-viśaṅkitekṣaṇam
nirīkṣya paścāt sutam āgamac chanaiḥ

Ⓚ @ that
on an upside down sitting
& distributing down mortar
to the monkeys butter & yogurt
He was looking around
anxiety of being caught.

YH → cautiously approached Him from behind.

Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices (ulūkhalānghrer upari vyavasthitam) and was distributing (dadatam) milk preparations such as yogurt and butter (śici sthitam haiyaṅgavam) to the monkeys (markāya) as He liked (kāmam). Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother (caurya viśaṅkita iṅkṣaṇam). Mother Yaśodā, upon seeing Him (sutam nirīkṣya), very cautiously approached Him (śanaiḥ āgamat) from behind (paścāt).

Yasoda found Kṛṣṇa by following His butter-smear-
ed footprints, and hearing the jingling sound of His waist bells,
and the noises in the other room.

Surmising that Kṛṣṇa was eating butter, Yasoda's face broke
into a smile.

A few seconds later, she decided to go into the room.

But by that time Kṛṣṇa had gone out the back door and into the yard.

There Kṛṣṇa sat cross-legged on top of an upside-down wooden mortar for grinding spices due to fear of crows and other animals.

The verse describes this.

After stealing the butter pot hanging from the ceiling of the storeroom, Kṛṣṇa brought it there.

He was afraid of being beaten by His mother for having stolen the butter, so He was anxiously looking hither and thither (caurya viśaṅkitekṣaṇaṇ nirīkṣya) and looking for a path of escape.

Seeing Kṛṣṇa from inside the house by craning her neck, Yasoda then very cautiously and silently approached Him from behind so that Kṛṣṇa could not see her and that she could catch Him in her hands.

|| 10.9.9 ||

tām ātta-yaṣṭim prasamīkṣya satvaras
tato 'varuhyāpasasāra bhītavat
gopy anvadhāvan na yam āpa yoginām
kṣamaṁ praveṣṭum tapaseritaṁ manah

When (Q) saw
YM with stick in
hand, he began to flee
↓
That (Q) capture the yogis try to
follow through to
→ YM try to follow
HR King of HR
to be her son.

When Lord Śrī Kṛṣṇa saw His mother, stick in hand tām ātta-yaṣṭim prasamīkṣya, He very quickly got down from the top of the mortar (tato satvaras avaruhyā) and began to flee as if very much afraid (apasasāra bhītavat). That Krishna (yam), whom the yogīs (yoginām) only try to capture as Paramātmā by meditation (manah), desiring to enter into the effulgence of the Lord (kṣamaṁ praveṣṭum) with great austerities and penances (tapasā īritam), but fail to reach (na āpa), mother Yaśodā, thinking Him to be her son, began following Him to catch Him (gopy anvadhāvan).

Yasoda held a stick in her hand to instill fear in Kṛṣṇa.

He is described as ^(१६) very much afraid (bhīta^(va)), because He understood the great affection of His mother, although internally Kṛṣṇa had no fear.

Or it can mean that Kṛṣṇa stood up and fled in a fearful manner.

Queen Kunti said in Srimad Bhagavatam (1.8.31):

gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktraṁ ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti

“O Kṛṣṇa, Yaśodā took up a rope to bind You when You
committed an offense, and Your perturbed eyes overflowed
with tears, which washed the mascara from Your eyes. You
were afraid, though fear personified is afraid of You. This
sight is bewildering to me.”

Yasoda (gopy) chased her son who can never be attained (na yam āpa) even by great mystics and yogis (yoginām) who perform austerities, penances (tapaseritaṁ) and meditation (manaḥ) to enter (praveṣṭuṁ) Brahman.

This point is made clear in verse 21:

nāyaṁ sukḥāpo bhagavan

“Bhagavan Sri Kṛṣṇa is not easily attainable.”

Section – III

**Mother Yasodā captures Kṛṣṇa
and tries to bind Him (10-14)**

Write following @
→ Y M thin with → Javabruke
by heavy breasts → reduced her
speed. ↓
Bcs & verify following @
→ her hair became loose
& flowers started to fall down.
→ & ~~her~~ she captured @.

anvañcamānā jananiḥ br̥hac-calac-
chronī-bharākrānta-gatiḥ sumadhyamā
javena visrañsita-keśa-bandhana-
cyuta-prasūnānugatiḥ parāmṛśat

While following Kṛṣṇa (anvañcamānā), mother Yaśodā (janani), her thin waist (sumadhyamā) overburdened by her heavy breasts, naturally had to reduce her speed (br̥hac-calac-chronī-bharākrānta-gatiḥ). Because of following Kṛṣṇa very swiftly (javena), her hair became loose (visrañsita-keśa-bandhana), and the flowers in her hair were falling after her (cyuta-prasūna-anugatiḥ). Yet she did not fail to capture her son Kṛṣṇa (parāmṛśat).

One should not think that just as the yogis cannot catch
Kṛṣṇa, neither could mother Yasoda.

This verse explains that Yasoda's hair came undone, and the
flowers in her hair fell behind her as if they were following
her (cyuta-prasūna anugatiḥ).

Yasoda caught (amṛśat) Kṛṣṇa from behind (parā).

|| 10.9.11 ||

When he was caught
afraid & he spoke
crying & he was
on his eye rubbing his hands
Kṛṣṇa's eye over sleeping his hands
then got up his
hand she
started to mildly chastise him.

kṛtāgasam tam prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā
udvikṣamānam bhaya-vihvalekṣaṇam
haste grhītvā bhiṣayanty avāgurat

When caught by mother Yaśodā, Kṛṣṇa became more and more afraid (bhaya-vihvalekṣaṇam) and admitted to being an offender (kṛtāgasam). As she looked upon Him (udvikṣamānam), she saw that He was crying (tam prarudantam), His tears mixing with the black ointment around His eyes (añjan-maṣiṇī), and as He rubbed His eyes with His hands (akṣiṇī sva-pāṇinā kaṣantam), He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him (haste grhītvā bhiṣayanty avāgurat).

Not only did Yasoda catch Kṛṣṇa who cannot be realized by the best of yogis, but she also scolded that Supreme Person, who is constantly praised by Lord Brahma, Siva and other exalted demigods.

With a stick in her hand Yasoda instilled fear in Kṛṣṇa, who instills fear in time and death personified.

The verse is spoken with this intention.

Kṛṣṇa was rubbing (kaṣantam) His eyes (akṣiṇī), which were smeared with black ointment (añjan-maṣiṇī), with the back of His left hand (sva pāṇinā).

Mother Yasoda held Kṛṣṇa's right hand and threatened Him (bhiṣayanty) with a stick.

Yasoda mildly chastised Kṛṣṇa: "You have such a restless nature! O friend of the monkeys, the pot breaker!"

Where will You get butter today?

Now I shall bind You so that You cannot steal butter and eat it with Your friends.

Are You afraid that I will beat You with this stick?"

While rebuking Kṛṣṇa, Yasoda lifted the stick as if to beat Him, though she would never do such a thing.

by being overwhelmed
→ intense love for
she did not know His going
seeing her son excessively afraid →
she threw the stick
to bind Him & desired

|| 10.9.12 ||

tyaktvā yaṣṭim sutam bhītam
vijñāyārbhaka-vatsalā
iyeṣa kila taṁ baddhum
dāmnātaḍ-vīrya-kovidā

Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa (arbhaka-vatsalā), not knowing who Kṛṣṇa was or how powerful He was (atad-vīrya-kovidā). Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid (sutam bhītam vijñāya), she threw the stick away (tyaktvā yaṣṭim) and desired to bind Him so that He would not commit any further naughty activities (taṁ baddhum kila iyeṣa).

Kṛṣṇa pleaded, “Don’t beat Me!”

Yasoda: “If You don’t like getting beaten, why did You break
the yogurt pot today?”

Kṛṣṇa: “I won’t do that anymore! But throw down the stick.”

Mother Yasoda began to worry: “Maybe my son will run away to the forest out of fear, anger or distress.”

To prevent this Yasoda threw away the stick and decided to tie up Kṛṣṇa.

Due to being completely absorbed in Kṛṣṇa’s sweetness, Yasoda had no knowledge how powerful He was (ātad vīrya kovidā).

|| 10.9.13-14 ||

na cāntar na bahir yasya na pūrvam nāpi cāparam
pūrvāparam bahiś cāntar jagato yo jagat ca yaḥ

taṁ matvātmajam avyaktam martya-lingam adhoksajam
gopikolūkhale dāmnā babandha prakṛtam yathā

The Supreme Personality of Godhead has no beginning and no end (na cāntar na bahir yasya), no exterior and no interior, no front and no rear (na pūrvam nāpi cāparam). In other words, He is all-pervading (implied). Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times (pūrvāparam). Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything (bahiś cāntar jagato yo jagat ca yaḥ). That unmanifested person (avyaktam), who is beyond the perception of the senses (adhoksajam), had now appeared as a human child (martya-lingam), and mother Yaśodā (gopikā), considering Him her own ordinary child (taṁ matvā prakṛtam ātmajam yathā), bound Him to the wooden mortar with a rope (ulūkhale dāmnā babandha).

The SPH who is
→ no beginning & end
→ who is present, past & future
→ now appeared as a human child
& YM sound Hṛī
considering Hṛī to
be like an ordinary
child.

With the ropes of her intense prema, Yasoda tied up Kṛṣṇa,
the all-pervading Lord who binds up everyone from Brahma to
the blade of grass with the modes of material nature.

The verse is spoken with this intention.

Limited objects can be bound by surrounding them on the
outside.

But where can one tie the rope on He who is greater than the greatest, and who has no inside or outside?

The verse establishes that Kṛṣṇa pervades all space and time as well.

Kṛṣṇa cannot be limited by past, present and future.

The unlimited can bind the limited, but in this case it was the opposite.

The entire universe, which is created by His power, cannot bind Kṛṣṇa, then what to speak of an insignificant rope within that universe.

One cannot say that a little boy cannot bind up the universe, because Yasoda saw the entire cosmic manifestation within His mouth.

How then could Yasoda bind Him?

The answer is given:

Kṛṣṇa was bound by the uncommon motherly love of Yasoda who thought of Him as her son (matvā ātmajam).

Though Kṛṣṇa is all powerful, by His inconceivable energy He allows Himself to be controlled by love and bound by His beloveds.

Kṛṣṇa is called avyaktam (unmanifested) because under the control of love He conceals His powers and appears like a human being (martya liṅgam), even though He is beyond material sense perception (adhokṣajam).

The power of Yasoda's love bound up the Lord, who is the aggregate of all consciousness, just as one binds an ordinary child (prākṛtam).

Section – IV

**Kṛṣṇa's opulence – Cannot be
bound by anyone (15-17)**

to when she tried
to bind @ → she found
that the rope was 2 fingers
too short. → Then, she tried
to get another rope to join to it.

|| 10.9.15 ||

tad dāma badhyamānasya

svārbhakasya kṛtāgasah

dvy-aṅgulonam abhūt tena

sandadhe 'nyac ca gopikā

When mother Yaśodā was trying to bind (gopikā badhyamānasya)
the offending child (kṛtāgasah sva arbhakasya), she saw that the
binding rope was short by a distance the width of two fingers (tad
dāma dvy-aṅgula ūnam abhūt). Thus she brought another rope to
join to it (tena anyat ca sandadhe).

Though Yasoda could bind her child by love, and though the size of her lap was small, still the small form of the boy was all-powerful.

This is shown in three verses.

Kṛṣṇa was thinking, “I cannot be bound up because I must do My daily duties of stealing yogurt and playing with My friends.”

Kṛṣṇa's vibhuti-sakti (the power to show or reveal His
opulence) inspired by His satya sankalpa-sakti (the power to
fulfill each and every desire of the Lord) suddenly entered
into His body at that time.

Thus, the rope remained two fingers too short no matter how
many ropes Yasoda tied together.

Then she completed
another rope & that was
9/10 2 fingers too short.
Then she joined
everything with 2 fingers too
short.

|| 10.9.16 ||

yadāsīt tad api nyūnam
tenānyad api sandadhe
tad api dvy-aṅgulaṁ nyūnam
yad yad ādatta bandhanam

This new rope also was short by a measurement of two fingers (yadā āsīt tad api nyūnam), and when another rope was joined to it (tena anyad api sandadhe), it was still two fingers too short (tad api dvy-aṅgulaṁ nyūnam). As many ropes as she joined, all of them failed; their shortness could not be overcome (yad yad ādatta bandhanam).

Bandhanam means the rope for binding Krsna.

Whatever ropes Yasoda joined were two fingers short.

9/11 Y/M used up
household ropes to let
the goats but she failed.
& they were struck with wonder.

|| 10.9.17 ||

evam sva-geha-dāmāni
yaśodā sandadhaty api
gopīnām susmayantīnām
smayantī vismitābhavat

Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa (evam sva-geha-dāmāni yaśodā sandadhaty api). Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun (gopīnām susmayantīnām). Similarly, mother Yaśodā, although laboring in that way, was also smiling (smayantī). All of them were struck with wonder (vismitābhavat).

All the elderly gopis in the neighborhood were laughing
(gopīnām susmayantīnām).

In her astonishment (vismitā), Yasoda thought: “A rope of one hundred hastas (150 feet) does not fit around my son’s waist
which measures only one fist.”

His small waist is not getting any bigger, and the rope is
certainly not getting any shorter.

But still the rope does not reach around Him.

This is the first amazing thing.

Furthermore, when I tie the ropes together, each time it is two
fingers short, not three or four fingers.

That is the second amazing thing.”

Section – V

Kṛṣṇa's Bhrtya-vasyata and
glorious position of Mother

Yaśodā (18-21)

|| 10.9.18 ||

labor → she started to perspire
& the flowers & comb falling down
seeing his mother's fatigue
mercifully decided to become bound

sva-mātuḥ svinna-gātrāyā

visrasta-kabara-srajaḥ

dr̥ṣṭvā pariśramaṁ kṛṣṇaḥ

kṛpayāsīt sva-bandhane

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration (sva-mātuḥ svinna-gātrāyā), and the flowers and comb were falling from her hair (visrasta-kabara-srajaḥ). When child Kṛṣṇa saw His mother thus fatigued (dr̥ṣṭvā pariśramaṁ kṛṣṇaḥ), He became merciful to her and agreed to be bound (kṛpayāsīt sva-bandhane).

“As you cannot bind Kṛṣṇa even with all the ropes in the house, then it must be concluded that it is His good fortune that it should not be.

Listen Yasoda, give up this attempt!”

Though the village women advised in this way, Yasoda was determined: “Even if evening comes and I tie together all the ropes in the whole village, I must find out just once the extent of my son’s waist.”

Yasoda wanted to teach a lesson to her son.

In her persistence, she would not give up her attempt to bind the Lord.

~~XXXXXXXXXX~~
In the competition between Kṛṣṇa and His devotee, the devotee's determination always prevails.

Thus, seeing His mother's fatigue, Lord Kṛṣṇa gave up His own persistence, became merciful and allowed Himself to be tied.

Kṛṣṇa's mercy, which reigns as the king of all His potencies and illuminates all others, melts the heart of the Lord and turns it into butter.

*Kaṣṭhā Śakti
dīṅ not allow the rope to bind*

Case of His not wanting to be bound.

The appearance of Kṛṣṇa's mercy made His satya sankalpa and vibhuti saktis immediately disappear.

The distance of two fingers was filled by the devotee's effort and hard work (pariśramaṁ) and the Lord's causeless mercy (kṛṣṇa kṛpā).

The bhakta-niṣṭhā (firm faith of the devotee) seen in his tireless endeavors to serve and worship the Lord, and the sva-niṣṭhā (the steady quality in the Lord), which brings forth His mercy upon seeing the devotee's effort and fatigue caused Kṛṣṇa to be bound.

In the absence of these two, the rope will remain two fingers
too short.

But when bhakta-niṣṭhā and sva-niṣṭhā are present the Lord
can be bound.

In this pastime, Kṛṣṇa showed Yasoda and the whole world
that only love can bind the Supreme Lord.

|| 10.9.19 ||

evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedaṁ seśvaram vaśe

The whole universe
along with its controllers
are under His control.
Yet He comes under the control
of His devotees love.
This is shown by His
episode.

O Mahārāja Parīkṣit (aṅga), this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead (yasya idaṁ sa īśvaram vaśe). Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees (sva-vaśenāpi bhṛtya-vaśyatā). This was now exhibited by Kṛṣṇa in this pastime (kṛṣṇena evaṁ sandarśitā).

Though Kṛṣṇa possesses all possible powers, He is bound and controlled by prema.

This bondage, however, being the most astonishing attribute of the Lord, is not a fault but a beautiful transcendental ornament in Kṛṣṇa's personality.

By His very nature Kṛṣṇa is self-satisfied (ātma rāma), yet He suffers from hunger.

He is āpta-kāma (automatically fulfills all of His desires), yet
He is dissatisfied and desirous of prema.

Though Kṛṣṇa is the personification of peace and pure
goodness, He becomes angry.

Kṛṣṇa is the master of the goddess of fortune, yet He steals
butter like a beggar.

Though Kṛṣṇa instills fear in all through time and death, He flees in fear of Yasoda's stick.

Though Kṛṣṇa travels at the speed of mind, He is easily caught by the firm grip of His mother.

Though Kṛṣṇa is condensed bliss (sāndrānanda), He cries in sorrow.

Though Kṛṣṇa is unlimited and all-pervading, He is limited by being tied up.

In all these incidents, Kṛṣṇa was directly revealing to Yasoda His innate quality of being controlled by His devotee.

All of this cannot be explained as simply an act or imitation performed by Kṛṣṇa.

Such explanations arise from ignorance, and have no proof to support them.

Realizing this quality of the Lord, Brahma, Siva and Sanat-kumara became truly astonished.

The Srimad Bhagavatam (10.11.9) states:

darśayaṁs tad-vidāṁ loka
ātmano bhr̥tya-vaśyatām
vrajasyovāha vai harṣaṁ
bhagavān bāla-ceṣṭitaiḥ

“To pure devotees throughout the world who could
understand His activities, the Supreme Personality of
Godhead, Kṛṣṇa, exhibited how much He can be subdued by
His devotees, His servants. In this way He increased the
pleasure of the Vrajavāsīs by His childhood activities.”

sva vaśēna: within the control only of His own self;

Though Kṛṣṇa is independent (sva vaśēna), where do we see His control?

Kṛṣṇa controls the entire universe along with millions of powerful demigods (yasyedaṁ seśvaram vaśē).

Although Kṛṣṇa is the fully independent, supreme controller,
He becomes controlled by the prema of His devotees.

This prema, the essence of Kṛṣṇa's cit-sakti, gives rise to the
Lord's highest bliss.

That has been explained previously.

Or neither Lord (B), (S)
even Lakṣmī obtains
the end of misery that
YM obtains.

|| 10.9.20 ||

nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt

Lord Brahmā, nor Lord Śiva (na viriñco na bhavo), nor even
Neither the goddess of fortune (na śrīr apy), who is always the
better half of the Supreme Lord (aṅga-saṁśrayā), can obtain
(lebhire) from the Supreme Personality of Godhead, the deliverer
from this material world (vimuktidāt), such mercy (imam
prasādam) as received by mother Yaśodā (yat tat prāpa gopī).

This verse is spoken on seeing the exceptional devotion of the queen of Vraja, who among all the devotees brought Kṛṣṇa under her control.

vimukti: here means viśeṣa-mukti, specialized liberation or prema.

Vimuktidāt means Kṛṣṇa, the giver of prema.

virīco: Lord Brahma;

The inconceivable mercy that Yasoda obtained from Kṛṣṇa, the giver of prema, was never received by Brahma, Siva (bhavo), or even Laksmi-devi (śrīr).

This verse contains three negative pronouncements; nemaṁ, na bhavo and na śrīr.

Three repetitions emphasize the exceeding absence of mercy offered to these personalities.

However, with the word “indeed” (apy) the sentence can mean that even though they received mercy, it was not to the extent of Yasoda.

Lord Brahma is the son of Bhagavan Sri Kṛṣṇa and the adi-guru of the devotees, sa ādi-devo jagatām paro guru (Bhag. 2.9.5).

As the topmost Vaisnava (vaiṣṇavānām yathā śambhuḥ), Siva is considered superior to Brahma.

The goddess of fortune, Laksmi, who resides on the chest of Visnu, is superior to even Siva and Brahma, the shelters of sakhya and dasya rasa.

Nevertheless, mother Yasoda is in the supermost exalted position because she alone obtained such extraordinary mercy from the Lord.

It is wrong to think that Yasoda is a sadhana siddha, who got a boon from Brahma in her previous lifetime as Dhara.

The prema of Yasoda cannot be attained as a result of Brahma's boon,
for Brahma himself prays to become a blade of grass in Vraja.

Indeed, Brahma is counted in a much, much lower class.

Sukadeva says, “O Pariksit! Although you know about the Nanda and
Yasoda who are famous in the scriptures as nitya-siddhas, in answer to
your casual question (10.8.46) about their austerities in previous lives
I told the story of Drona and Dhara, who are very small expansions of
Nanda and Yasoda.”

|| 10.9.21 ||

nāyam sukḥāpo bhagavān

dehinām gopikā-sutaḥ

jñāninām cātma-bhūtānām

yathā bhaktimatām iha

The Supreme Personality of Godhead, Kṛṣṇa (ayam bhagavān), the son of mother Yaśodā (gopikā-sutaḥ), is accessible (sukha āpah) to devotees engaged in spontaneous loving service (bhaktimatām), but He is not as easily accessible (na yathā) to mental speculators (jñāninām), to those striving for self-realization by severe austerities and penances (ātma-bhūtānām), or to those who consider the body the same as the self (dehinām).

of 17 - the Sa
attained by easily
But not by devotees.
R by those identifying with the body.
Identifying, austerities

The Bhagavatam propounds kṛṣṇa-prema as the highest goal of all human endeavors.

Prema is permanently situated in Kṛṣṇa's eternally liberated associates, nitya-siddha parikaras.

Among nitya-siddhas, the Vrajavasis (residents of Gokula), Yasoda and Nanda Maharaja are the best because they control Kṛṣṇa by their vatsalya-prema, parental love.

One who follows in the footsteps of nitya-siddhas like mother Yasoda can easily obtain kṛṣṇa-prema.

Kṛṣṇa is not available to others.

With this intent the verse is spoken.

dehinām gopikā sutaḥ: The son of the gopi, Kṛṣṇa, is not easily attainable by devotees who still identify with the body (dehinām), nor by the self-satisfied who no longer identify with the body (jñāninām).

Although they may sometimes be called śānta-bhaktas, or devotees of sorts, they never get the opportunity to serve Kṛṣṇa in Vrndavana.

They can attain the qualification to serve Kṛṣṇa only by practicing sadhana-bhakti under the guidance of the inhabitants of Vraja.

ātma bhū tānām: Brahma, Siya and Laksmi, mentioned in the previous verse, are ātma bhūtā (related with the Lord).

Brahma and Siva are avataras of Kṛṣṇa, and Laksmi is His svarupa-sakti.

Yet even these three cannot easily attain Kṛṣṇa, the son of a gopi.

bhaktimatām iha: devotees in this world;

This indicates that those who are devoted to Yasoda or other residents of Vrndavana, who are fixed in sakhya, vatsalya or madhurya rasa, will easily attain Vraja Kṛṣṇa.

The svarupa of bhakti has been defined in the Srimad Bhagavatam (10.87.23):

striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo

“How can we, the śrutis, get bodies like the gopis, who hold Kṛṣṇa’s lotus feet on their breasts and are embraced by His serpentine arms?”

The śrutis and munis attained Kṛṣṇa in Vraja by serving Him in allegiance to the Vraja-gopis.

Brahma, Siva and Laksmi could not become subservient to the Vraja-gopis due to identifying with their positions on their own planets.

people of this world → devotees.

Others do not surrender and follow the Vrajavasis because of insufficient guidance or a lack of taste.

↓ ✘ ↓ ✘

Section – VI

Kṛṣṇa looks at Yamala-arjuna

Trees (22-23)

While YM became
busy, @ observes the
yamala trees → who
were the sons of Kuvera

|| 10.9.22 ||

kr̥ṣṇas tu gr̥ha-kr̥tyeṣu
vyagrāyām mātari prabhuḥ
adrākṣīd arjunau pūrvam
guhyakau dhanadātmajau

While mother Yaśodā was very busy (mātari vyagrāyām) with household affairs (gr̥ha-kr̥tyeṣu), the Supreme Lord, Kṛṣṇa (kr̥ṣṇah prabhuḥ), observed twin trees known as yamala-arjuna (adrākṣīd arjunau), which in a former millennium (pūrvam) had been the demigod sons of Kuvera (guhyakau dhanadātmajau).

Though bound by His devotee, Kṛṣṇa is still able to liberate others as will be seen in Chapter Ten.

|| 10.9.23 ||

purā nārada-śāpena

vṛkṣatām prāpitau madāt

nalakūvara-maṇigrīvāv

iti khyātau śriyānvitau

In their former birth (purā), these two sons, known as Nalakūvara and Maṇigrīva (nalakūvara-maṇigrīvāu iti), were extremely opulent and fortunate (khyātau śriyānvitau). But because of pride and false prestige (madāt), they did not care about anyone (implied), and thus Nārada Muni cursed them to become trees (nārada-śāpena vṛkṣatām prāpitau).

In a former birth
→ they were N.K. & M.G.
→ they were
& blessed of wife
cursed by NM → they were
before tree.

“Out of debt to My mother, I ~~have been bound by her.~~ What
can I do to clear this debt?”

Thinking in this way, Kṛṣṇa liberated the two trees situated in
the yard.