

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Eight

Lord Kṛṣṇa Shows the Universal
Form Within His Mouth

Section – VII

Pariksit Maharāja enquires
about the glorious position of
Nanda and Yasodā (46-47)

|| 10.8.46 ||

śrī-rājovāca

nandaḥ kim akarod brahman

śreya evaṁ mahodayam

yaśodā ca mahā-bhāgā

papau yasyāḥ stanam hariḥ

What auspicious
activities did NMA
Y.M perform to achieve
Such a perfection?

Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brahmaṇa (brahman), what past auspicious activities were performed by Nanda Maharaj (nandaḥ kim śreyaḥ akarod) to have achieved such a perfection (evaṁ mahodayam)? What to speak of the most fortunate mother Yaśodā (yaśodā ca mahā-bhāgā) whose breast milk was sucked by the Supreme Personality of Godhead (papau yasyāḥ stanam hariḥ).

Seeing how Yasoda's love did not diminish in the least even after hearing about and seeing the Lord's powers, and understanding that Yasoda and Nanda's love far surpassed that of the karmis and even the normal devotees, Pariksit became greatly astonished and inquired from Sukadeva Gosvami.

King Pariksit asked, "What pious activities (**śreya mahodayam**) Nanda must have performed to get such great results?"

Pariksit refers to Yasoda as mahābhāga (most fortunate) because her pious activities were even more.

|| 10.8.47 ||

pitarau nānvavindetām
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yad loka-śamalāpaham

Not enjoy the
pastimes of
childhood
So, how is that
better than NM & Y.M
before so fortunate.

Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son (implied), they could not enjoy (pitarau nānvavindeta) Kṛṣṇa's magnanimous childhood pastimes (kṛṣṇā udāra-
ārbhaka-
hitam), which are so great that simply chanting about them (gāyanty adyāpi kavayo) vanquishes the contamination of the material world (yad loka-śamala āpaham). Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

Since Kṛṣṇa also drank Devaki's milk, what is the difference between her and Yasoda?

This verse answers by saying that Devaki and Vasudeva (pitarau), who are famous in our family, could not enjoy with their eyes (na avindetam) Kṛṣṇa's joyful (udara: giving happiness) childhood pastimes.

The word udara (magnanimous) also indicates that Rohini,
who took the role of Balarama's mother, and the gopis, who
acted as Kṛṣṇa mothers during the stealing of the calves, were
not excluded from seeing Kṛṣṇa's joyful childhood pastimes
whereas Vasudeva and Devaki were.

Section – VIII

The story of Drona and Dhara

(48-52)

|| 10.8.48 ||

śrī-śuka uvāca

drono vasūnām pravaro

dharayā bhāryayā saha

kariṣyamāṇa ādeśān

brahmaṇas tam uvāca ha

Si G. outway
To follow the orders
of Brahman → Drona & Dharā
spoke to (B) in this way.

Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā (brahmaṇah ādeśān kariṣyamāṇah), Drona, the best of the Vasus (dronah vasūnām pravarah), along with his wife, Dharā (dharayā bhāryayā saha), spoke to Lord Brahmā in this way (tam uvāca ha).

Because Kṛṣṇa's appearance and His childhood pastimes are eternal, Nanda and Yasoda should also be nitya-siddha, eternally liberated associates of the Lord.

A sadhana-siddha is not qualified to attain the same post as Nanda and Yasoda.

Knowing this and that his answer should be suitable to the
devotional nature of the question, Sukadeva replied to King
Pariksit with an indifferent attitude.

Following the order of Brahma means the order to appear as
gopas and gopis in Vrndavan.

PLS permit us
to be born on earth
→ so that after us → there
will be born to spread bhakti

|| 10.8.49 ||

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

Droṇa and Dharā said: Please permit us to be born on the planet earth (jātayor nau bhuvi) so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets (viśveśvare harau), will also appear and spread devotional service (bhaktiḥ syāt), the ultimate goal of life (paramā), so that those born in this material world (loke) may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service (yayā añjah durgatiṁ taret).

This verse refers to their future lives.

Mahādeve means one who has great pastimes.

Drona and Dhara would be born on the earth (bhūvi) where the Lord would appear.

Viśveśvare means the Lord who maintains full power though appearing within the material universe.

According to the statement of Uddhava in the Srimad
Bhagavatam (3.2.15), Kṛṣṇa, the master of Narayana and
Brahma, appeared along with His plenary portions such as
Mahavisnu, Matsya and Kurma.

In other words, Kṛṣṇa is purna or full.

Hari means He who steals the mind.

According to the logic of “seeing the result one can infer the cause” the words paramā bhaktiḥ must mean vatsalya bhakti suitable to a mother and father.

“In the future, others who hear about and glorify the services we rendered to the cowherd boy Kṛṣṇa will easily attain that most difficult to obtain liberation.”

In this way, Drona and Dhara performed pure sadhana-
bhakti and prayed for pure prema bhakti.

It was different from the bhakti of Prsni and Sutapa who
performed bhakti mixed with austerity and yoga.

This was explained previously.

The result of their bhakti was also seen.

|| 10.8.50 ||

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

When Brahmā said, "Yes, let it be so, (astv ity uktaḥ)" the most fortunate Droṇa (sah droṇo mahā-yaśāḥ), who was equal to Bhagavān (bhagavān), appeared in Vrajabura, Vṛndāvana (vraje jajñe), as the most famous Nanda Mahārāja (nanda iti khyāto), and his wife, Dharā, appeared as mother Yaśodā (yaśodā sā dharā abhavat).

When "astv ity uktaḥ" → (B) said (D) & (D) NM & Y.M.

Drona was born in Vraja as Nanda and Dharā was born as Yasoda.

Actually it should be understood that Drona and Dhara, who were sadhana-siddhas, entered into the nitya-siddha forms of Nanda and Yasoda at that time.

Thereafter
Q before their son
→ they maintained their
fixed bhakti in Vṛndāvana

|| 10.8.51 ||

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

Thereafter (tatah), O Mahārāja Parīkṣit, best of the Bhāratas (bhārata), when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā (janārdane dampatyor putrī-bhūte), they maintained continuous, unswerving devotional love in parental affection (bhaktir bhagavati nitarām āsīd). And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti (gopa-gopīṣu).

The word janā in janārdane means gopijana.

Ardana means asking and tormenting.

Kṛṣṇa is called Janardana because He tormented the gopis by stealing butter and other mischief, and by asking for their breast milk.

Nanda and Yasoda's (dampatayor) devotion for Janardana
existed from before (asit), and it was superior (nitaram) to
that of all the other gopas and gopis.

It is understood from this that some of the gopas and gopis
had also practiced bhakti like Drona and Dhara in their
previous lives.

|| 10.8.52 ||

krṣṇo brahmaṇa ādeśam
satyaṁ kartuṁ vraje vibhuḥ
saha-rāmo vasaṁś cakre
teṣāṁ prītiṁ sva-līlayā

Ⓚ Just - lives in
re to substantiate
He give pleasure to NM & other
Vraja vests through His baby life

Thus the Supreme Personality, Kṛṣṇa, along with Balarāma (krṣṇaḥ saha-rāmaḥ), lived in Vrajabhūmi, Vṛndāvana (vraje vasaṁś), just to substantiate the benediction of Brahmā (brahmaṇa ādeśam satyaṁ kartuṁ). By exhibiting different pastimes in His childhood (sva-līlayā), He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana (teṣāṁ prītiṁ cakre).

In order to fulfill the benediction of Brahma: “May you attain paramā-bhakti” Kṛṣṇa, along with Balarama, instilled prema in the hearts of Nanda, Yasoda and all the other Vrajavasis (**cakre teṣāṁ prītiṁ**) through His wonderful pastimes in Vraja Gokula.

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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
rajju-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 (rajju-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 qualified for
vāgeśvare bhakti 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
Caught 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.