

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)

॥ 10.9.5 ॥

tam aṅkam ārūḍham apāyayat stanam

sneha-snutam sa-smitam īksatī 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 īksatī 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).

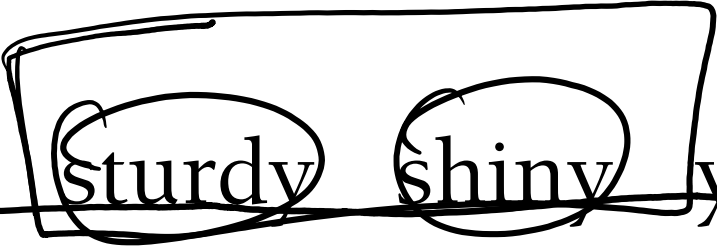
|| 10.9.7 ||

uttārya gopī suśṛtaṁ payahaḥ punah
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 (punah 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 took down the hot milk from the stove & broke pot & saw the hot milk. She understood that it was Kṛṣṇa's work & she smiled.

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 ||

ulūkhālānghrer 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 (ulūkhālānghrer 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 īkṣaṇam). 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 manaḥ

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
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 (manaḥ), 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^(१)vat), 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-kalilāṣjana-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 sukhāpo 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 getting his
hand she
started to mildly chastise him.

kṛtāgasam tam prarudantam akṣiṇī
kaṣantam añjan-maṣiṇī sva-pāṇinā
udvīkṣamānam 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 (udvīkṣamānam), 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 name
Seeing her son excessively afraid →
she threw the stick
to bind Him.

|| 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 came to
another rope & that was
9/10 2 fingers too short.
Then she joined
everything together
→ everything was 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.”