

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

**Śrīla Viśvanātha Cakravartī Ṭhākura**

# Canto Ten – Chapter Nine

**Mother Yaśodā Binds Lord Kṛṣṇa**

# Section – V

Kṛṣṇa's Bhrtya-vasyata and  
glorious position of Mother

Yaśodā (18-21)

|| 10.9.18 ||

BOB OF her body  
labor → she started to perspire  
& the flowers in her hair  
started 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.

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

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

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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 Sakti  
dīṅ not allow the rope to bind*

*Cause 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.

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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  
prasādaṁ 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 (imaṁ  
prasādaṁ) 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.”