

## DASAMA SKANDAM

### CHAPTER 9

#### YASHODA TYING UP SHRI KRISHNA WITH ROPES AFTER HE SMASHES THE CONTAINER OF CURD

#### PREFACE

*This chapter is again one of the most beautiful expression of compassion by Shri Krishna towards His mother, and in fact applicable towards anyone who really loves Him and worships Him as His devotee. Though Yashoda tries to tie Him with rope, she finds every time the rope falls short of length. How can the One Who is the Controller of everything be contained and bound within certain boundaries? This concept has been beautifully presented in this chapter.*

#### *Stanza 1*

*śrī-śuka uvāca  
ekadā gṛha-dāsīṣu  
yaśodā nanda-gehinī  
karmāntara-niyuktāsu  
nirmamantha svayam dadhi*

*( śrī-śuka uvāca ) Shri Sukha said to King Pareekshit :*

*( ekadā ) Once, ( gṛha-dāsīṣu ) as the attendants at home  
( karma-antara niyuktāsu ) were engaged in the task of doing some  
other activities, ( yaśodā ) Yashoda, ( nanda-gehinī ) the wife of  
Nanda Gopa, ( nirmamantha ) was churning ( dadhi ) the curd  
( svayam ) all by herself.*

#### *Stanza 2*

*yāni yānīha gītāni  
tad-bāla-caritāni ca  
dadhi-nirmanthane kāle  
smaranī tāny agāyata*

**( kāle ca ) Even during the time of ( dadhi-nirmanthane ) churning the curd, Yashoda ( smaranī ) was remembering ( agāyata ) and singing ( tāni ) all those ( tad-bāla-caritāni ) childhood pastimes of the Bhagwan, ( yāni yāni ) which have all been ( gītāni ) praise worthily described ( iha ) here till now.**

### **Stanza 3**

*kṣaumam vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddham  
putra-sneha-snuta-kuca-yugam jāta-kampam ca subhrūḥ  
rajju-ākarṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca  
svinnam vaktram kabara-vigalan-mālatī nirmamantha*

**( su-bhrūḥ ) The most beautiful Yashoda,**

**( kṣaumam vāsaḥ ) with her white silken cloth ( sūtra-naddham ) tightly tied around as a belt ( pṛthu-kaṭi-taṭe ) upon her fatty waist region,**

**( putra-sneha-snuta kuca-yugam ) with both her breasts oozing out milk due to her extreme love and affection towards her son ( jāta-kampam ) and oscillating at times,**

**( rajju-ākarṣa śrama bhuja calat-kaṅkaṇau ) with her bangles on her hands moving here and there due to her efforts in pulling the ropes while churning,**

**( kuṇḍale ) with her dangling ear ornaments,**

*(bibhraṭī) and bearing (vaktram ca) the face (svinnam) smeared in sweat,*

*(nirmamantha) was churning the curd (kabara-vigalat-mālatī) while the fresh jasmine flowers fixed into the cluster of hair tied together on the back of her head were falling all around.*

#### **Stanza 4**

*tām stanya-kāma āsādya  
mathnantīm janantīm hariḥ  
grhītvā dadhi-manthānam  
nyāsedhat prītim āvahan*

*(hariḥ) Bhagavan Shri Krishna, (stanya-kāmaḥ) with the desire to have the breast milk, (āsādya) approaching (mathnantīm tām janantīm) his mother who was churning the curd, (grhītvā) caught hold of (dadhi-manthānam) the churning wood, (nyāsedhat) and stopped the churning work (āvahan) enhancing (prītim) the love and affection of Yashoda towards Him.*

#### **Stanza 5**

*tam aṅkam ārūḍham apāyayat stanam  
sneha-snutam sa-smitam īkṣatī mukham  
atrptam utsrjya javena sā yayāv  
utsicyamāne payasi tv adhiśrite*

*(sā) Yashoda, (īkṣatī) looking at (sa-smitam) the smiling (mukham) face (tam) of the child (aṅkam ārūḍham) who had already by now sat on her lap, (stanam apāyayat) started feeding him her breast milk (sneha-snutam) which was oozing out due to her extreme love towards him.*

*(tu) However, (payasi) when the milk (utsicyamāne) got boiled and spilled over from the vessel (adhiśrite) kept on the kitchen*

**fire for heating, ( javena yayau ) Yashoda hurriedly rushed into the kitchen ( utsrjya ) leaving the child on the floor from her lap in between the feed, ( atrptam ) who was still not contented with his drinking of milk.**

### **Stanza 6**

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

**The child who got extremely angry because of this, ( sandaśya ) tightly biting ( sphurita-aruna-adharam ) his tender shivering lip ( dadbhiḥ ) by his teeth, ( bhittvā ) smashed ( dadhi-mantha-bhājanam ) the container in which the curd was being churned ( drṣat-aśmanā ) with the stone used for pounding which was lying over there, ( antaram gataḥ ) went inside the room, ( mṛṣā-aśruḥ ) shedding false tears, ( rahaḥ ) unnoticed by anyone ( haiyaṅgavam jaghāsa ), picked up the butter stored there and started eating.**

### **Stanza 7**

**uttārya gopī suśṛtam payaḥ punaḥ  
praviśya saṁdrśya ca dadhy-amatrukam  
bhagnam vilokya sva-sutasya karma taj  
jahāsa tam cāpi na tatra paśyatī**

**( gopī ) Yashoda, ( punaḥ praviśya ) returning to the place ( uttārya ) after keeping aside ( su-śṛtam payaḥ ) the vessel of boiled milk in the kitchen, ( saṁdrśya ) could see ( dadhi-amatrukam ) the container in which the curd was being churned ( bhagnam ) in broken condition, ( karma vilokya ca jahāsa ) and smiled knowing full well that this work was executed ( tat sva-sutasya ) by her own son. ( tam ca api na paśyatī ) But, having not been able to spot the child**

**( tatra ) anywhere around there, she started the search operation.**

### **Stanza 8**

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

**( nirīkṣya ) Having seen ( sutam ) her son Krishna  
( upari vyavasthitam ) sitting on top of ( ulūkhala-aṅhreh ) the  
wooden mortar (Uluka) kept upside down (this wooden  
apparatus is used to remove husk from the paddy pooled in the  
centre pit/or to pound rice and other items into powder and  
repeatedly hit by a wooden log with metallic end known as  
Pestle or Pounder),**

**( dadatam ) who was feeding ( markāya ) the monkeys ( kāmam ) in  
plenty ( haiyaṅgavam ) with the butter ( śici sthitam ) stored in the  
stacked pots,**

**( caurya-viśaṅkita īkṣaṇam ) who was looking at his mother with  
deceptive eyes because of his earlier act of breaking the curd  
container,**

**( śanaiḥ ) Yashoda, without making any noise while walking,  
very slowly ( paścāt āgamat ) approached him from behind.**



## The image of the Mortar and the Pestle.

### Stanza 9

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

( *tām prasamīkṣya* ) Upon seeing his mother coming towards him  
( *ātta-yaṣṭim* ) holding a stick in her hand, ( *tataḥ avaruhya* ) he  
descended from the mortar ( *satvaraḥ* ) very fast ( *apasasāra* ) and  
ran away as ( *bhīta-vat* ) if he was terribly afraid.

( *īritam* ) The One Who can be attained ( *tapasū* ) only by extreme  
penance, ( *kṣamaṁ* ) and The One Who is the most worthy of  
( *praveṣṭum* ) entering into one's heart, ( *na* ) is found to be very  
difficult ( *yoginām* ) even for the the Yogis ( *āpa* ) to attain Him  
( *manaḥ* ) in their hearts, ( *yam* ) that form of The Supreme  
Consciousness ( *gopī* ) was chased by Gopī Yashoda ( *anvadhāvat* )  
with the intention to contain and control Him.

### Stanza 10

*anvañcamānā jananī br̥hac-calac-  
chroṇī-bharākrānta-gatiḥ sumadhyamā  
javena visraṁsita-keśa-bandhana-  
cyuta-prasūnānugatiḥ parāmr̥ṣat*

( *jananī* ) That mother Yashoda, ( *su-madhyamā* ) who had a slim  
waist, ( *br̥hat-calat-śroṇī-bhara-ākrānta-gatiḥ* ) was facing hurdles in  
her movement because of the heaviness of her chest region  
putting pressure on her waist while running,  
( *visraṁsita-keśa-bandhan cyuta-prasūna-anugatiḥ* ) and was followed  
up all the way by the flower petals dropping down from her  
loosened hair over her head ( *javena* ) because of her running,

**( anvañcamānā ) ultimately ran behind Krishna ( parāmr̥śat ) and caught hold of Him.**

### **Stanza 11**

***kṛtāgasam tam prarudantam akṣiṇī  
kaṣantam añjan-maṣiṇī sva-pāṇinā  
udvīkṣamāṇam bhaya-vihvalekṣaṇam  
haste gr̥hītvā bhiṣayanty avāgurat***

**( kṛta-āgasam ) He, who had done the mischievous deed, ( sva-pāṇinā kaṣantam ) who was standing there smearing with his fists the applied ink ( akṣiṇī ) on his eyes ( añjat-maṣiṇī ) resulting in the ink spreading all over around his eyes, ( prarudantam ) who was crying with his mouth wide open, ( bhaya-vihvala-īkṣaṇam ) who was looking with fearful eyes, ( udvīkṣamāṇam tam ) and who was looking at the face of his mother lifting his head up, ( haste gr̥hītvā ) was held by his hand by Yashoda ( avāgurat ) who scolded him ( bhiṣayantī ) in fear generating tone.**

### **Stanza 12**

***tyaktvā yaṣṭim sutam bhītam  
vijñāyārbhaka-vatsalā  
iyeṣa kila tam baddhum  
dāmnātat-vīrya-kovidā***

**( arbhaka-vatsalā ) Yashoda, who was so much affectionate to her son ( a-tat-vīrya-kovidā ) and who had no perception about His powers, ( sutam bhītam vijñāya ) finding that her son is in a fearful state of mind, ( yaṣṭim tyaktvā ) threw away the stick she was carrying, ( iyeṣa kila ) and indeed decided ( baddhum ) to tie ( tam ) Him up ( dāmnā ) with a rope.**

### **Stanza 13**



*na cāntar na bahir yasya  
na pūrvam nāpi cāparam  
pūrvāparam bahiḥ cāntar  
jagato yo jagac ca yaḥ*

#### **Stanza 14**

*taṁ matvātmajam avyaktam  
martya-liṅgam adhokṣajam  
gopikolūkhale dāmnā  
babandha prākṛtaṁ yathā*

**( yasya ) The One Who ( antaḥ na ) does not have what is commonly known as either inside ( bahiḥ ca na ) or outside,**

**( pūrvam api na ) The One Who does not have what is known as either the past ( aparam ca na ) or the beyond,**

**( yaḥ ) The One Who initiates ( jagataḥ ) this universe ( pūrva-aparam ) as the front, the back, (meaning thereby He alone was there before initiating this Universe and He alone shall be thereafter the Universe gets withdrawn unto Him)**

**( antaḥ bahiḥ ca ) the inside and the outside (meaning thereby He alone is the inner content of this Universe and He alone is what is seen from outside),**

**( yaḥ ) The One Who ( jagat ) Himself is the Universe,**

**( adhokṣajam ) The One Who is beyond the perception of the sense organs,**

**( avyaktam ) The One Who is beyond any comprehension,**

**( martya-liṅgam ) The One Who has assumed the form and shape of a human being,**

**( tam ) That Supreme Conscious Being ( ātmajam matvā ) was considered by Yashoda as her own son and therefore, ( gopikā ) ( babandha ) she tried to tie him ( ulūkhale ) to a mortar ( dāmnā ) with a rope ( prākṛtam yathā ) as if he was an ordinary child.**

### **Stanza 15**

*tad dāma badhyamānasya  
svārbhakasya kṛtāgasah  
dvy-aṅgulonam abhūt tena  
sandadhe 'nyac ca gopikā*

**( badhyamānasya ) As she was trying to tie ( kṛta-āgasah sva-arbhakasya ) her own guilty son with the rope, Yashoda found ( tat dāma ) that the rope ( dvi-aṅgula ūnam ) was short by two finger length. ( tena gopikā ) Therefore, Yashoda ( sandadhe ) extended the length by joining ( anyat ca ) one more rope.**

### **Stanza 16**

*yadā'sīt tad api nyūnam  
tenānyad api sandadhe  
tad api dvy-aṅgulaṁ nyūnam  
yad yad ādatta bandhanam*

**( yadā ) When ( tat api ) even that ( nyūnam āsīt ) was not sufficient in length, ( sandadhe ) she added ( anyat api ) one more rope ( tena ) along with it to make it long enough to cover Krishna. ( tat api ) That also ( dvi-aṅgulaṁ nyūnam ) fell short by two finger length. ( yat yat ) Whichever rope she took further, ( ādatta bandhanam ) all of them fell short by two finger length.**

### **Stanza 17**

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

**( evam ) In this manner, ( sandadhati api ) when she tried to add up without any success ( sva-geha-dāmāni ) all the ropes available at home, ( yaśodā ) Yashoda, ( gopīnām ) in the midst of other onlooking Gopa women ( su-smayantīnām ) laughing at what she was doing, ( smayantī ) she also had a good laugh ( abhavat ) and stood there ( vismitā ) with wonder.**

### **Stanza 18**

*sva-mātuh svinna-gātrāyā  
visrasta-kabara-srajaḥ  
dr̥ṣṭvā pariśramam kṛṣṇaḥ  
kr̥payā'āsīt sva-bandhane*

**( pariśramam dr̥ṣṭvā ) Upon seeing the pitiable situation ( sva-mātuh ) of his own mother ( svinna-gātrāyāḥ ) who was perspiring and fully sweating all over her body, ( visrasta kabara srajaḥ ) and was in the condition of her flower garlands loosening and the petals falling down from the cluster of hair over her head, ( kṛṣṇaḥ ) Bhagavan Krishna ( kr̥payā ) very compassionately ( sva-bandhane āsīt ) allowed himself to be tied down by her.**

### **Stanza 19**

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

**( aṅga ) Hey King Pareekshit ! ( sa-īśvaram idam ) Though this entire universe together with Lord Brahma and all the**

***demiGods ( yasya vaśe ) is under His control, ( sva-vaśena api ) and is completely independent on His own, ( evam hi ) this type of ( bhr̥tya-vaśyatā ) control over Him by his own devotees ( sandarśitā ) was exhibited ( kṛṣṇena ) by Shri Krishna Himself, ( hariṇā ) Who is ever ready to mitigate the miseries of his devotees.***

### **Stanza 20**

***nemaṁ viriṅco na bhavo  
na śrīr apy aṅga-saṁśrayā  
prasādaṁ lebhire gopī  
yat tat prāpa vimuktidāt***

***( yat ) This great blessing ( prāpa ) obtained by ( gopī ) the Gopa woman Yashoda from Shri Hari, ( vimukti-dāt ) Who is the bestower of deliverance (Moksha), ( tat ) such ( imam prasādam ) of the blessings ( viriṅcaḥ na ) have not been received even by Lord Brahma, ( bhavaḥ na ) not even Lord Shiva, ( śrīḥ api ) and not only that even by Lakshmi Bhagavati ( aṅga-saṁśrayā ) who has positioned Herself on her chest ( na lebhire ) has not received such blessings.***

### **Stanza 21**

***nāyaṁ sukhāpo bhagavān  
dehināṁ gopikā-sutaḥ  
jñānināṁ cātma-bhūtānāṁ  
yathā bhaktimatām iha***

***( yathā ) The extent upto which ( ayam bhagavān ) This Krishna Bhagwan, ( gopikā-sutaḥ ) the son of Gopika, ( sukha-āpaḥ ) can be acquired easily ( bhakti-matām ) by his devotees ( iha ) in this world so easily, ( na ) cannot be acquired so easily ( dehinām ) even by the persons who undertake great penance by giving lot of stress to their physical bodies, ( jñāninām ca ) or even by the***

**Yogis ( ātma-bhūtānām ) who claim to have achieved the great mental balance.**

**Stanza 22**

*kr̥ṣṇas tu gṛha-kṛtyeṣu  
vyagrāyām mātari prabhuḥ  
adrākṣīt arjunau pūrvam  
guhyakau dhanadātmajau*

**( mātari ) As Yashoda ( vyagrāyām ) was concentrating ( gṛha-kṛtyeṣu ) on her household work, ( prabhuḥ ) The Supreme Almighty**

**( kr̥ṣṇaḥ tu ) Shri Krishna ( adrākṣīt ) saw ( arjunau ) two Arjuna trees, ( pūrvam guhyakau ) who were in fact Yakshas earlier ( dhanada-ātmajau ) and sons of Vaisravana.**

**Stanza 23**

*purā nārada-śāpena  
vr̥kṣatām prāpitau madāt  
nalakūvara-maṇigrīvāv  
iti khyātau śriyānvitau*

**These two, ( khyātau ) who were famously ( nalakūvara maṇigrīvau iti ) known as Nalakuvara and Manigriva, ( śriyā anvitau ) were highly rich and living very happily. ( madāt ) However, due to their pride they were cursed ( purā ) once ( nārada-śāpena ) by Saint Narada ( vr̥kṣatām prāpitau ) because of which they turned into trees.**

---000---

**This concludes the ninth Chapter of Dasama Skandam )Volume**

*Hari Om*