

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 – V

Kṛṣṇa's Bhrtya-vasyata and
glorious position of Mother

Yaśodā (18-21)

|| 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. & M.
→ they were
& blessed of
curse 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.

Canto Ten – Chapter Ten

Deliverance of the Yamala - Arjuna Trees

Section – I

Condition of the sons of
Kuvera (1-4)

Pls describe the
cause of their being
cursed by N.M.
What did they do to anger
N.M.?

|| 10.10.1 ||

śrī-rājovāca

kathyatām bhagavann etat
tayoḥ śāpasya kāraṇam
yat tad vigarhitam karma
yena vā devarṣes tamaḥ

King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint (bhagavann), Please describe (kathyatām) the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni (tayoḥ etat śāpasya kāraṇam). What did they do that was so abominable (yat tad vigarhitam karma) that even Nārada, the great sage, became angry at them (yena vā devarṣes tamaḥ)?

This chapter tells the ancient story of Narada's cursing the sons of Kuvera.

Afterwards, the two sons, Nalakuvara and Manigriva glorified Kṛṣṇa for granting them a special liberation, namely kṛṣṇa-prema.

The word "tamah" in this verse means anger.

What degraded activity did Nalakuvara and Manigriva do to incur the wrath of Narada and get cursed?

Boys of bring to
Songs of Kuber to
follow of Lok Siva to
they got to soon in the
of lakes in on in to
step - while the were
S.P.G.

|| 10.10.2-3 ||

śrī-śuka uvāca

rudrasyānucarau bhūtvā

sudrptaū dhanadātmaḥ

kailāsoḥ pavane ramye

mandākinīyām madotkataū

vāruṇīm madirām pītvā

madāghūrṇita-locanaū

strī-jaṇair anugāyadbhiḥ

ceratuḥ puṣpita vane

Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva (dhanadātmajau rudrasyānuocarau bhūtvā), of which they were very much proud (sudṛpta), they were allowed to wander (ceratuḥ) in a garden attached to Kailāsa Hill (kailāsopavane ramye), on the bank of the Mandākinī River (mandākinīyām). Taking advantage of this, they used to drink a kind of liquor called Vāruṇī (vāruṇīm madirām pītvā madotkatau). Accompanied by women singing after them (strī-janair anugāyadbhiś), they would wander in that garden of flowers (ceratuḥ puṣpīte vane), their eyes always rolling in intoxication (madāghūrṇita-locanau).

|| 10.10.4 ||

antah praviśya gaṅgāyām

ambhoja-vana-rājini

cikrīḍatur yuvatibhir

gajāv iva kareṇubhiḥ

Entering into the waters of the Mandākinī Ganges (antah praviśya gaṅgāyām), which were crowded with gardens of lotus flowers (ambhoja-vana-rājini), the two sons of Kuvera would enjoy young girls (cikrīḍatur yuvatibhir), just like two male elephants enjoying in the water with female elephants (gajāv iva kareṇubhiḥ).

Entering the
secret waters of Gaṅgā with
the girls.

How did the two sons of Kuvera enjoy in the Mandakini Ganga?

They entered the Ganga, which was adorned with clumps of lotuses, and began to play with young girls, just as an intoxicated elephant sports with his she elephants.

Section – II

Appearance of Nārada Muni –

Response of the sons of

Kuvera (5-6)

NM Give these
and saw them & clearly
understood their situation.

|| 10.10.5 ||

yadrcchayā ca devarṣir
bhagavāms tatra kaurava
apaśyan nārado devau
kṣībāṇau samabudhyata

O Mahārāja Parīkṣit (kaurava), by some auspicious opportunity for the two boys (yadrcchayā), the great saint Devarṣi Nārada (bhagavān devarṣih nāradah) saw them intoxicated (apaśyan devau), with rolling eyes (kṣībāṇau), and could understand their situation (samabudhyata).

Seeing them, Devarṣi Narada could understand that they were intoxicated (ksivanau).

|| 10.10.6 ||

taṁ dr̥ṣṭvā vr̥ḍitā devyo
vivastrāḥ śāpa-śaṅkitāḥ
vāsāṁsi paryadhuh śīghraṁ
vivastrau naiva guhyakau

Upon seeing NM
the naked girls
they bodies due to shyness
But not ~~the~~ Nik & MR.

Upon seeing Nārada (taṁ dr̥ṣṭvā), the naked young girls of the demigods (vivastrāḥ devyah) were very much ashamed (vr̥ḍitā). Afraid of being cursed (śāpa-śaṅkitāḥ), they covered their bodies with their garments (vāsāṁsi paryadhuh śīghraṁ). But the two sons of Kuvera did not do so (na eva guhyakau); instead, not caring about Nārada, they remained naked (vivastrau).

Section – III

Response of Nārada Muni

(7-23)

Seems how
intoxicated with liquor
& pride & opulence
with a desire to show
curse them.

|| 10.10.7 ||

tau dr̥ṣṭvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugrahārthāya
śāpaṁ dāsyann idam jagau

Seeing (dr̥ṣṭvā) the two sons of the demigods (tau surātmajau) naked and intoxicated by opulence and false prestige (madirā-mattau śrī-madāndhau), Devarṣi Nārada, in order to show them special mercy (tayor anugraha arthāya), desired to give them a special curse (śāpaṁ dāsyann). Thus he spoke as follows (idam jagau).

Narada desired to curse Manigriva and Nalakuvara, so that they could meet the Lord directly and thereby get special mercy (anugraha-arthaya).

When an affectionate mother wants to feed some kheer to her son, but finds him deeply sleeping, she will wake him by pinching him.

Narada spoke in a loud voice (jagau), so that others would also benefit.

|| 10.10.8 ||

śrī-nārada uvāca

na hy anyo juṣato joṣyān

buddhi-bhraṁśo rajo-guṇaḥ

śrī-madād ābhijātyādir

yatra strī dyūtam āsavaḥ

Nārada Muni said: Among all the attractions of material enjoyment (anyah joṣyān), the attraction of riches (rajo-guṇaḥ śrī-madād) bewilders one's intelligence (juṣataḥ buddhi-bhraṁśaḥ) more than having beautiful bodily features, taking birth in an aristocratic family, and being learned (ābhijātyādir). When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling (yatra strī dyūtam āsavaḥ).

Amongst all
attractions → the
Pride due to wealth
bewilders ones intelligence more
than
Tame, sports & stt.
But why?
Even though wealth is
st + to wine, women
& gambling.

For the man absorbed in enjoying (juṣato) the attractive objects (joṣyān) of the material world, pride in taking birth in an aristocratic family and being learned do not destroy the intelligence as much as being intoxicated with wealth.

In other words, the attraction of riches completely destroys one's intelligence.

ābhijāti: birth in a high family generates excessive pride.

ādir: knowledge also gives rise to pride.

rajo-gunaḥ: Since pride in wealth arises from the mode of passion, raja guṇa is mentioned in this verse.

Pride in wealth induces one to commit many more sins than pride in family or knowledge.

The various sins are mentioned in the following four verses: enjoying wine, women and gambling.