Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Țhākura

Canto Ten – Chapter Nine

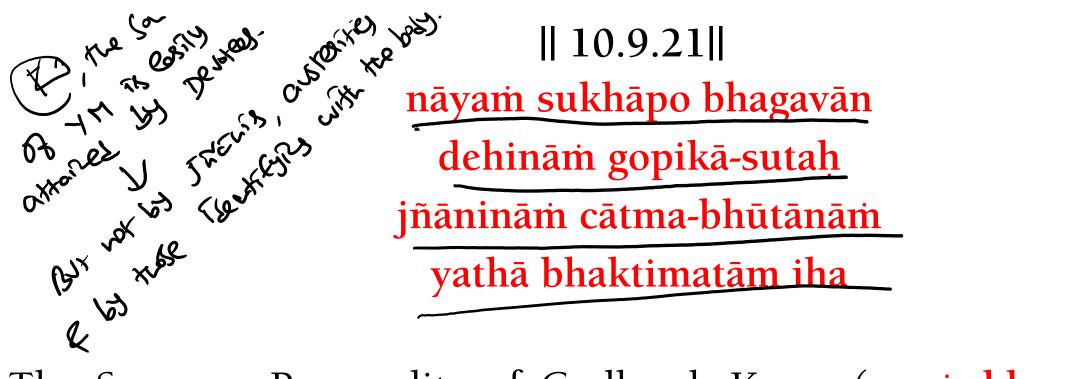
Mother Yaśodā Binds Lord Krsna

Section – V

Kṛṣṇa's Bhrtya-vasyata and

glorious position of Mother

Yaśodā (18-21)



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 (dehīnām). The Bhagavatam propounds kṛṣṇa-prema as the highest goal of all human endeavors.

Prema is permanently situated in Krsna's eternally liberated associates, nitya-siddha parikaras.

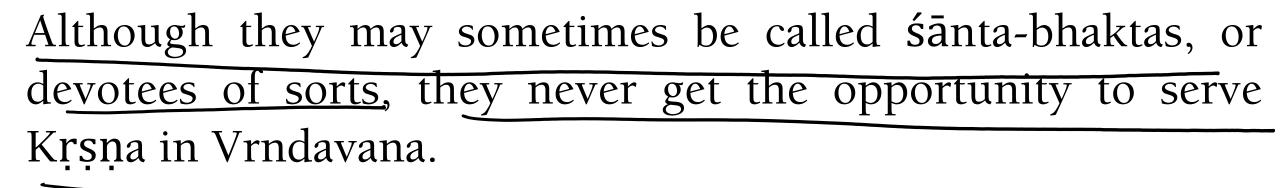
A<u>mong</u> nitya-siddhas, the Vrajavasis (residents of Gokula), Yasoda and Nanda Maharaja are the best because they control Kṛṣṇa by their vatsalya-prema, parental love. One who follows in the footsteps of nitya-siddhas like mother Yasoda

can easily obtain krsna-prema.

Kṛṣṇa is not available to others.

With this intent the verse is spoken.

dehinām gopikā sutah: 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).



They can attain the qualification to serve Kṛṣṇa only by practicing sadhana-bhakti under the guidance of the inhabitants of Vraja.

ātma bhū tānāṁ: Brahma, Siva 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-danda-vişakta-dhiyo

"How can we, the <u>śrutis</u>, <u>get bodies like the gopis</u>, wh<u>o hold</u> K<u>rsna's lotus feet on their breasts and are embraced by His</u> serpentine arms?" The śrutis and munis attained Kṛṣṇa in Vraja by serving Him in allegiance to the Vraja-gopis.

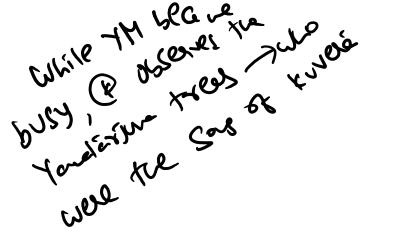
Brahma, Siva and Laksmi could not become subservient to the Vraja-gopis due to identifying with their positions on their own planets.

peorle of this wold -> devotees. thers do not surrender and follow the (Vrajavasis because) of sufficient/guidance or a lack of taste.

Section – VI

Kṛṣṇa looks at Yamala-arjuna

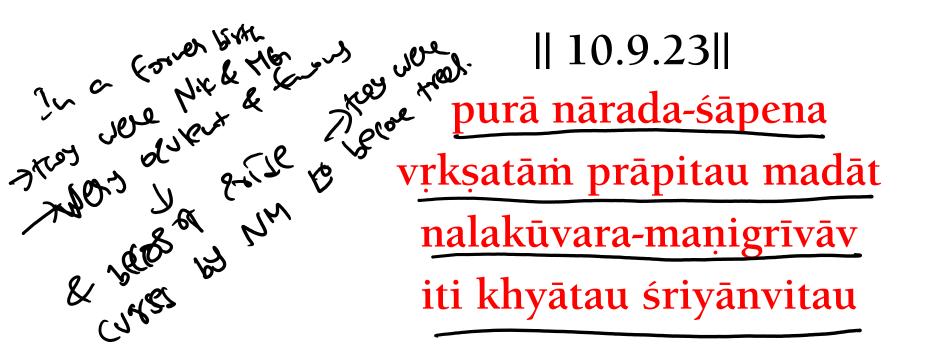
Trees (22-23)



|| 10.9.22|| kṛṣṇas tu gṛha-kṛtyeṣu vyagrāyām mātari prabhuḥ adrākṣīd arjunau pūrvaṃ guhyakau dhanadātmajau

While mother Yaśodā was very busy (mātari vyagrāyām) with household affairs (grha-krtyesu), the Supreme Lord, Kṛṣṇa (kṛṣṇah 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, Krsna is still able to liberate others as will be seen in Chapter Ten.



In their former birth (purā), these two sons, known as Nalakūvara and Maņigrīva (nalakūvara-maņigrīvāu iti), were extremely opulent and fortunate (khyātau śr<u>iyānvitau</u>). 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-šapena vṛkṣatām prāpitau). "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.

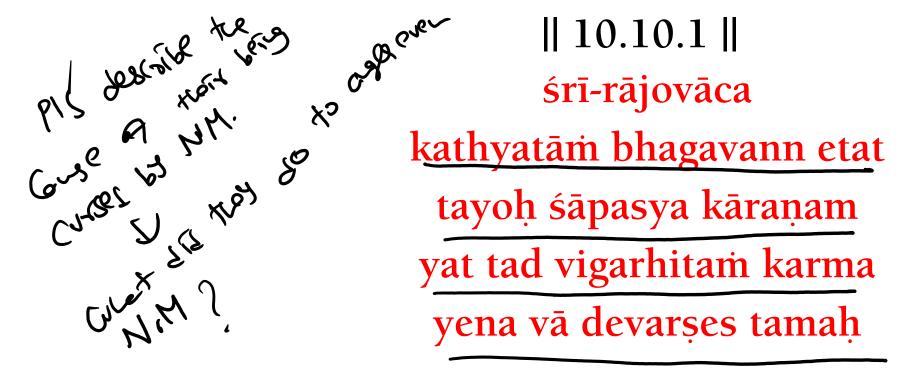
Canto Ten – Chapter Ten

Deliverance of the Yamala - Arjuna Trees

Section – I

Condition of the sons of

Kuvera (1-4)

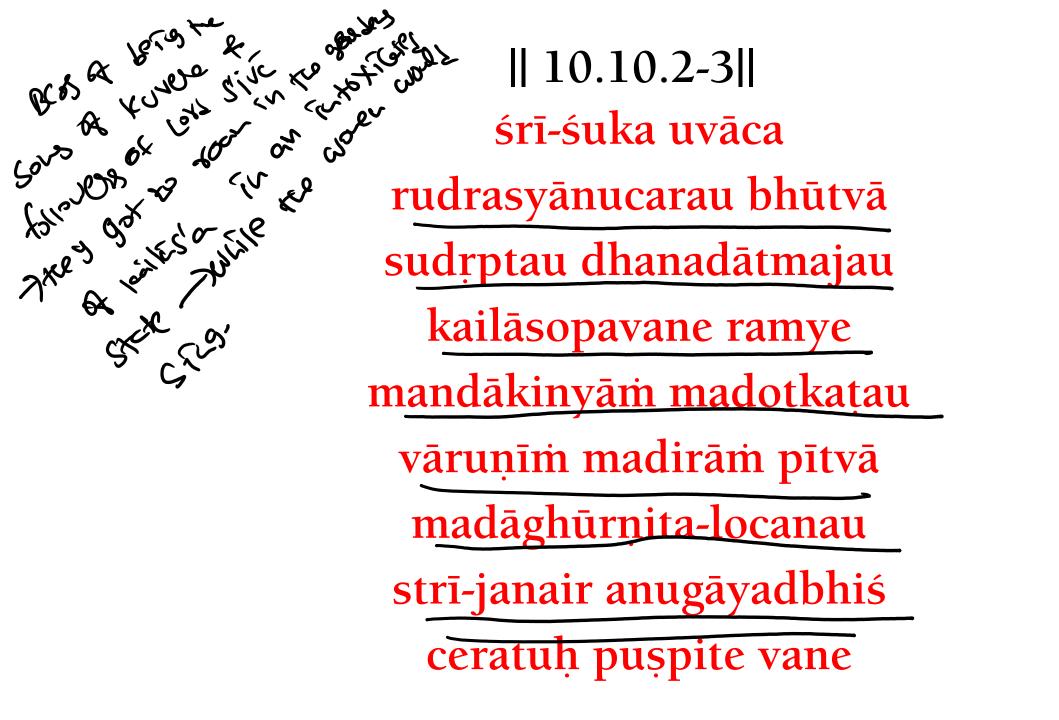


King Parīkșit inquired from Śukadeva Gosvāmī: O great and powerful saint (bhagavann), Please describe (kathyatām) the cause of Nalakūvara's and Maņigrīva's having been cursed by Nārada Muni (tayoḥ etat śāpasya kāranam). What did they do that was so abominable (yat tad vigarhitam karma) that even Nārada, 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.

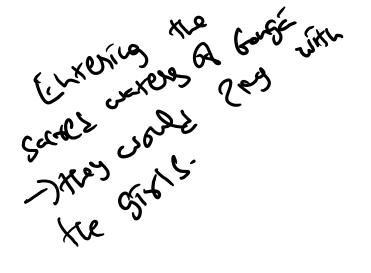
Aft<u>erwards, the two sons, Nalakuvara and Manigriva glorified Kṛṣṇa</u> for granting them a special liberation, namely kṛṣṇa-prema.

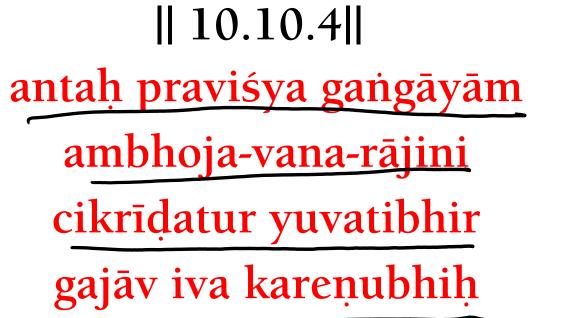
The word "tamah" in this verse means anger.

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

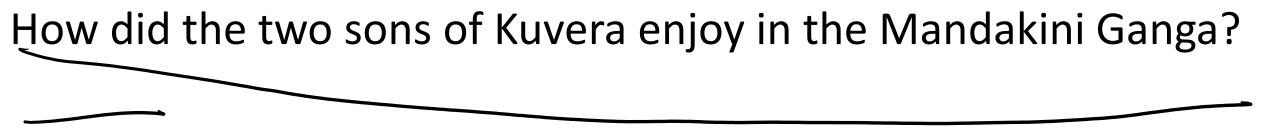


Sukadeva Gosvāmī said: O King Parīksit, because the two sons of Kuvera had been elevated to the association of Lord Śiva (dhanadātmajau rudrasyānucarau bhūtvā), of which they were very much proud (sudrptau), they were allowed to wander (ceratuh) in a garden attached to Kailāsa Hill (kailāsopavane ramye), on the bank of the Mandākinī River (mandākinyām). Taking advantage of this, they used to drink a kind of liquor called Vāruņī (vāruņīm madirām pītvā madotkatau). Accompanied by women singing after them (strī-janair anugāyadbhiś), they would wander in that garden of flowers (ceratuh puspite vane), their eyes always rolling in intoxication (madāghūrņita-locanau).





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



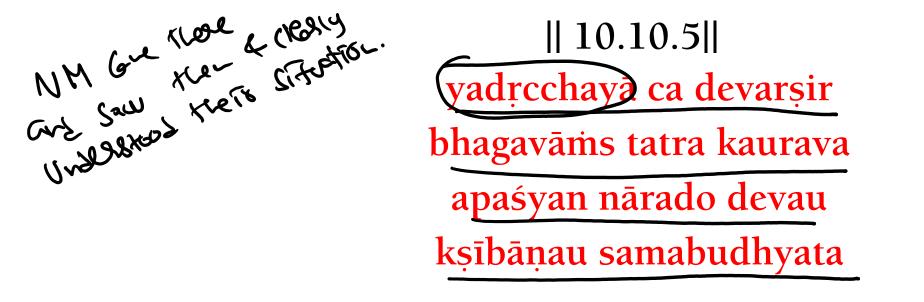
They entered the Ganga, which was adorned with clumps of lotuses, and began to play with young girls, just as an intoxicated elephant sports with his she elephants.

Section – II

Appearance of Nārada Muni –

Response of the sons of

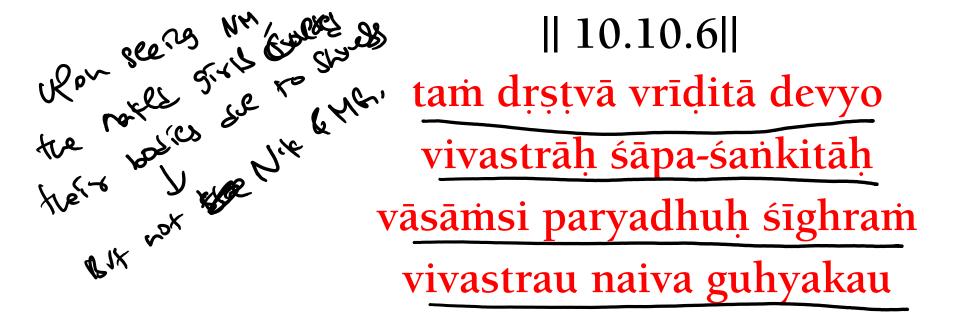
Kuvera (5-6)



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

Seeing them, Devarsi Narada could understand that they were intoxicated

(ksivanau).

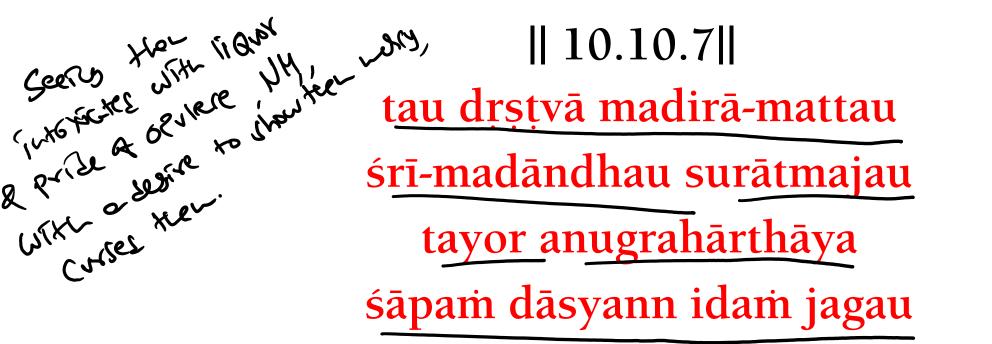


Upon seeing Nārada (tam dṛṣṭvā), the naked young girls of the demigods (vivastrāḥ devyah) were very much ashamed (vrīditā). Afraid of being cursed (śāpa-śaṅkitāḥ), they covered their bodies with their garments (vāsāṁsi paryadhuḥ śīghraṁ). But the two sons of Kuvera did not do so (na eva guhyakau); instead,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

Section – III

Response of Nārada Muni

(7-23)

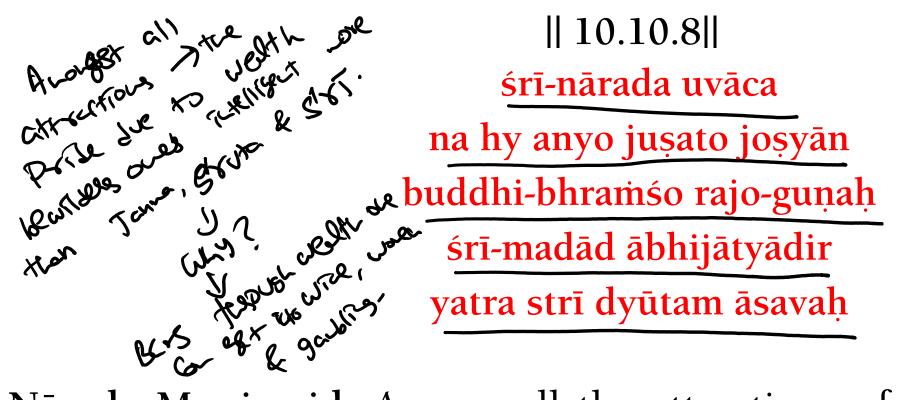


Seeing (dṛṣṭvā) the two sons of the demigods (tau surātmajau) naked and intoxicated by opulence and false prestige (madirā-mattau śrī-madāndhau), Devarṣi Nārada, in order to show them special mercy (tayor anugraha arthāya), desired to give them a special curse (śāpam dāsyann). Thus he spoke as follows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



Nārada Muni said: Among all the attractions of material enjoyment (anyah josyān), the attraction of riches (rajo-guṇaḥ śrī-madād) bewilders one's intelligence (juṣatah buddhi-bhramśah) 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). For the man absorbed in enjoying (juşato) the attractive objects (joşyān) 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 guna 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.