

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

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# 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 Shiv 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 rudrasyānucarau 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 śīghram  
vivastrau naiva guhyakau

Upon seeing NM  
the naked girls  
their 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 śīghram). 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 - NY,  
with a desire to show them  
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-bhramśo 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-bhramśaḥ) 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  
Tama, Stuta & Strī.  
But why?  
Even though wealth is  
of + 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.

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ābhijāti: birth in a high family generates excessive pride.

ādir: knowledge also gives rise to pride.

rajo-gunah: 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.

|| 10.10.9||

hanyante paśavo yatra  
nirdayair ajitātmabhiḥ  
manyamānair imam deham  
ajarāmṛtyu naśvaram

Unable to control  
their senses, these  
rich men cruelly try to  
maintain their bodies by  
killing other animals.

Unable to control their senses (ajitātmabhiḥ), rascals who are falsely proud of their riches or their birth in aristocratic families (implied) are so cruel (nirdayair) that to maintain their perishable bodies (naśvaram imam deham), which they think will never grow old or die (ajarāmṛtyu manyamānair), they kill poor animals without mercy (hanyante paśavo yatra). Sometimes they kill animals merely to enjoy an excursion.

Although one sees old age and death before his eyes, he continues to think he will never die.

However great-  
One may be after  
death his body is fit  
to become krmi-vid - suffer  
Still, to suffer this body they  
kill animals not knowing that  
they have to suffer in hell

deva-samjñitam apy ante  
krmi-vid-bhasma-samjñitam  
bhūta-dhruk tat-kṛte svārtham  
kim veda nirayo yataḥ

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod (deva-samjñitam apy), but whatever one may be, after death (ante) this body will turn either into worms, into stool or into ashes (krmi-vid-bhasma-samjñitam). If one kills poor animals (bhūta-dhruk) to satisfy the temporary whims of this body (svārtham), one does not know (kim veda) that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions (tat-kṛte nirayo yataḥ).

A man may be a king (deva-samjñitam), but after death he is eaten by dogs and other creatures.

If his sons do not burn him, he is eaten by worms and transformed into worm stool.

If he is burned he becomes ashes.

One who whimsically kills poor animals does not know he will be punished for that killing and sent to hell.

While alive  
Whom does this  
body belong to?  
a) employer (or) self of father  
b) mother (or) self of father  
Not ascertaining this, just to  
maintain the body by  
sinful means is not  
good.

|| 10.10.11 ||

dehaḥ kim anna-dātuḥ svam  
niṣektur mātur eva ca  
mātuḥ pitur vā balinah  
kretur agneḥ śuno 'pi vā

While alive, does this body belong to its employer (dehaḥ kim anna-dātuḥ), to the self (svam), to the father, the mother (niṣektur mātur eva ca), or the mother's father (mātuḥ pitur vā)? Does it belong to the person who takes it away by force (balinah), to the slave master who purchases it (kretur), or to the sons who burn it in the fire (agneḥ)? Or, if the body is not burned, does it belong to the dogs that eat it (śuno 'pi vā)? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

This verse shows that many contradictions arise from not understanding the rightful owner of the body.

Niṣekṭur refers to the father, who discharges semen to create the child.

Is this body the wealth (svam) of the father, the mother, or father of the mother?

The body is produced from nature & merges into it later. ∴ it is the common property of everyone. ∴ only a rascal could claim it to be one's own & cause violence.

|| 10.10.12 ||

evam sādharmaṇam deham  
avyakta-prabhavāpyayam  
ko vidvān ātmasāt kṛtvā  
hanti jantūn ṛte 'sataḥ

Pradhāna

This body, after all (deham), is produced by the unmanifested nature (avyakta-prabhavā) and again annihilated and merged in the natural elements (apyayam). Therefore, it is the common property of everyone (evam sādharmaṇam). Under the circumstances, who but a rascal (kaḥ vidvān ṛte asataḥ) claims this property as his own (ātmasāt kṛtvā) and while maintaining it commits such sinful activities as killing animals just to satisfy his whims (hanti jantūn)? Unless one is a rascal, one cannot commit such sinful activities.

This body arises from and merges into the pradhana, the material cause of the universe.

Who but an ignorant person (asataḥ) will accept such a body as one's own (ātmasāt kṛtva) and commit violence to animals?

|| 10.10.13 ||

asataḥ śrī-madāndhasya  
dāridryaṁ param añjanam  
ātmaupamyena bhūtāni  
daridraḥ param iksate

For materialistic  
people whose eye blinded  
by pride of wealth, poverty  
is the best eye ointment.  
By poverty, they can at least see that  
even in others.

Atheistic fools and rascals (asataḥ) who are very much proud of wealth (śrī-madāndhasya) fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are (dāridryaṁ param añjanam). At least a poverty-stricken man can realize how painful poverty is (daridraḥ param iksate), and therefore he will not want others to be in a painful condition like his own (ātmaupamyena bhūtāni).

This verse gives the remedy for the sickness of pride in wealth.

Param here means only.

Poverty is the only medicine (param aṣṭjanam) to relieve a person from the blindness arising from pride in wealth.

Atheistic fools and rascals who are very much proud of wealth  
fail to see things as they are.

Therefore, returning them to poverty is the proper ointment  
for their eyes so they may see things as they are.

At least a poverty-stricken man can realize how painful  
poverty is, and therefore he will not want others to be in a  
painful condition like his own.

|| 10.10.14 ||

yathā kaṇṭaka-viddhāngo

jantor necchati tām vyathām

jīva-sāmyam gato liṅgair

na tathāviddha-kaṇṭakah

By seeing their faces (liṅgaih), one whose body has been pricked by pins can understand the pain of others who are pinpricked (yathā kaṇṭaka-viddha aṅgah). Realizing that this pain is the same for everyone (jīva-sāmyam gatah), he does not want others to suffer in this way (jantor tām vyathām na icchati). But one who has never been pricked by pins cannot understand this pain (na tathā aviddha-kaṇṭakah).

One who has  
been pricked by  
a thorn can relate to  
others  
to undergo it.

By seeing the symptoms (lingaiḥ) of one in pain, such as withering of the face, or by having experienced it oneself, one understands the nature of pain and thereby sympathizes with anyone experiencing pain.

One who has not experienced being pierced by a thorn (āviddha kaṇṭakaḥ) cannot understand the pain of others who are pinpricked.

The poor man  
is devoid of arrogance  
& when he experiences the  
pain of poverty → his pride  
gets destroyed.

|| 10.10.15 ||

daridro niraham-stambho  
muktaḥ sarva-madair iha  
kṛcchram yadrcchayāpnoti  
tad dhi tasya param tapah

The poor man (daridrah) is devoid of arrogance arising from pride in wealth (niraham-stambhah). He is freed from agitation of the heart arising from all things related to wealth (muktaḥ sarva-madair iha). He experiences suffering such as lack of food (kṛcchram āpnoti) by the nature of poverty (yadrcchayā). That suffering (tad dhi) is the best austerity because it destroys his pride (tasya param tapah).

Hell → violence → Pride → ~~Riches~~ Wealth → ∴. Solution is poverty.

A poor man automatically practices detachment which is necessary to attain liberation from material existence.

This is expressed in three verses.

The poor person is devoid of the false prestige that comes from possessing wealth (nir-aham-stambha), and free from pride in family and education.

Always hungry,  
the 2000 man becomes  
weaker & automatically  
the senses become calm.  
∴ Such a person will not waste  
any life.

|| 10.10.16 ||

nityam kṣut-kṣāma-dehasya  
daridrasyānna-kāṅkṣiṇaḥ  
indriyāṅy anuśuṣyanti  
himsāpi vinivartate

Always hungry (nityam kṣut), longing for sufficient food (anna-kāṅkṣiṇaḥ), a poverty-stricken man (daridrasya) gradually becomes weaker and weaker (kṣut-kṣāma-dehasya). Having no extra potency, his senses are automatically pacified (indriyāṅy anuśuṣyanti). A poverty-stricken man, therefore, is unable to perform harmful, envious activities (himsāpi vinivartate). In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

Saintly people  
or freely associate  
with poor & not rich.  
& by such association  
the material desires are easily  
cleansed.

|| 10.10.17 ||

daridrasyaiva yujyante  
sādhavaḥ sama-darśinaḥ  
sadbhiḥ kṣiṇoti taṁ tarṣaṁ  
tata ārād viśuddhyati

Saintly persons (sādhavaḥ sama-darśinaḥ) may freely associate (yujyante) with those who are poverty-stricken, but not with those who are rich (daridrasya eva). Saintly persons, through their association (sadbhiḥ), destroys their material desires (kṣiṇoti taṁ tarṣaṁ), and the dirty things within the core of his heart are cleansed away (tata ārād viśuddhyati).

One should not think that if the poor man has only one desire, that is enough to cause his downfall.

He has some relief.

Being merciful by nature, Kṛṣṇa's devotees are equal to the rich and poor, and therefore visit both.

By associating with the devotee, the poor man gets the opportunity to hear about and worship the Supreme Lord.

Thus he becomes fortunate and advances in Kṛṣṇa consciousness.

However, a man intoxicated with his wealth derives no benefit from associating with the Lord's devotees.

By the power of the devotee's association (sadbhik), the poor man tastes the nectar of devotion and thus loses his desire for material enjoyment.

Verse fifteen said that the poor man suffers due to fate (yadrcchaya).

But the devotee does not get suffering or bhakti by karma, for the devotee has no karma.

|| 10.10.18 ||

sādhūnām sama-cittānām

mukunda-carāṇaiṣiṇām

upekṣyaiḥ kiṁ dhana-stambhair

asadbhir asad-āśrayaiḥ

Saintly persons  
think of Kṛ 24 hrs/day.  
Why should I neglect  
→ such association & try to  
associate with ~~the~~ asetics who  
Proud & rich?

Saintly persons [sādhūs] (sādhūnām), who are equal to everyone (sama-cittānām), think of Kṛṣṇa twenty-four hours a day, and have no other interest (mukunda-carāṇa eṣiṇām). Why should people neglect the association of such exalted spiritual personalities (kiṁ upekṣyaiḥ) and try to associate with materialists, taking shelter of nondevotees (asadbhir asad-āśrayaiḥ), most of whom are proud and rich (dhana-stambhair)?

The devotee never develops a relationship with the wealthy man attached to his riches.

Devotees give up (upekṣyaiḥ) the association of nondevotees (asadbhīḥ), who are afflicted by pride due to wealth (dhana stambhaiḥ), and who associate with and serve other nondevotees (asad asrayaiḥ).

However, the devotees do associate with wealthy persons who are devoid of pride and serve the Vaisnavas.

That four, I  
shall relieve these  
two men, intoxicated both of  
with liquor & wealth,  
their pride.

|| 10.10.19 ||

tad aham mattayor mādhyā  
vāruṇyā śrī-madāndhayoḥ  
tamo-madam hariṣyāmi  
straiṇayor ajitātmanoḥ

Therefore (tad), since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī (mādhyā vāruṇyā mattayor), and unable to control their senses (ajitātmanoḥ), have been blinded by the pride of celestial opulence (śrī-mada andhayoḥ) and have become attached to women (straiṇayor), I shall relieve them (aham hariṣyāmi) of their false prestige (tamo-madam).

What then is the cure for their disease of pride?

After considering, Narada decided on the cure and presented it in four verses.

Madhvyā means sweet. Tamo means ignorance.

Narada thought, “I will remove the ignorance of these two demigods intoxicated with sweet wine, blinded by pride in wealth and overly attached to women.”

NM thought  
 These two should  
 have trees if they are  
 thinking & acting like trees.  
 But, by my mercy they will  
 remember their past & will  
 be able to see the  
 face to face after  
 100 celestial years.

yad imau loka-pālasya putrau bhūtvā tamaḥ-plutau  
na vivāsasam ātmānaṁ vijānītaḥ sudurmadau

ato 'rhataḥ sthāvaratām syātām naivam yathā punaḥ  
smṛtiḥ syān mat-prasādena tatrāpi mad-anugrahāt

vāsudevasya sānnidhyam labdhvā divya-śarac-chate  
vṛtte svarlokatām bhūyo labdha-bhaktī bhaviṣyataḥ

① They will attain preme ② They will regain their DG bodies.

These two young men, Nalakūvara and Maṇigrīva (yad imau), are by fortune the sons of the great demigod Kuvera (loka-pālasya putrau bhūtvā), but because of false prestige and madness after drinking liquor (sudurmadau tamaḥ-plutau), they are so fallen that they are naked but cannot understand that they are (ātmānaṁ na vivāsasam). Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees (ato sthāvaratām syātām). This will be proper punishment (arhataḥ). Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities (yathā punaḥ smṛtiḥ syat). Moreover, by my special favor (tatrāpi mat-prasādena mad-anugrahāt), after the expiry of one hundred years by the measurement of the demigods (divya-śarac-śate-vṛtte), they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face (vāsudevasya sānnidhyam labdhvā), and thus revive their real position as devotees (svaṛlokatām bhūyo labdha-bhaktī bhaviṣyataḥ).

Narada thought, “These two demigods deserve to be placed in bodies that cannot move (sthāvaratām), such as trees because they are manifesting the qualities of trees: standing naked, not performing any proper action because they do not move, and not speaking.”

But by my mercy even in the bodies of trees they will retain their memory.

After standing as trees for one hundred celestial years (divya śaracchate), they will receive darsana of Kṛṣṇa, develop prema-bhakti, and attain their original bodies as demigods.”

After speaking  
in this way NM  
returned to his estate.  
& the two became the Yamalārjuna  
trees.

|| 10.10.23 ||

śrī-śuka uvāca

evam uktvā sa devarṣir

gato nārāyaṇāśramam

nalakūvara-maṇigrīvāv

āsatur yamalārjunau

Śukadeva Gosvāmī continued: Having thus spoken (evam uktvā), the great saint Devarṣi Nārada (sah devarṣih) returned to his āśrama, known as Nārāyaṇa-āśrama (gato nārāyaṇa āśramam), and Nalakūvara and Maṇigrīva (nalakūvara-maṇigrīvāv) became twin arjuna trees (yamalārjunau āsatuh).

# Section – IV

Lord Kṛṣṇa delivers the twin  
sons of Kuverā (24-28)

Ⓟ, to fulfill  
the words of Nṛ  
→ gradually went to  
where the 2 trees stood.

|| 10.10.24 ||

r̥ṣer bhāgavata-mukhyasya  
s̥atyam̐ kartum̐ vaco hariḥ  
jagāma śanakais tatra  
yatrāstām yamalārjunau

The Supreme Personality of Godhead, Śrī Kṛṣṇa (hariḥ), to fulfill the truthfulness of the words of the greatest devotee, Nārada (bhāgavata-mukhyasya r̥ṣer vaco s̥atyam̐ kartum̐), slowly went (śanakaih jagāma) to that spot (tatra) where the twin arjuna trees were standing (yatra āstām yamalārjunau).

The preparations for fulfilling the curse are related in this verse.

|| 10.10.25 ||

devarṣir me priyatamo

yad imau dhanadātmajau

tat tathā sādhayiṣyāmi

yad gītaṁ tan mahātmanā

⑩ things  
Everything I have these  
nothing to do with wife  
two → but do wife  
a dog devotee dog NY is for  
whatever he has → I will do  
whatever.

"Although these two young men are the sons of the very rich Kuvera (yad imau dhanadātmajau) and I have nothing to do with them (**implied**), Devarṣi Nārada is My very dear and affectionate devotee (devarṣir me priyatamah), and therefore because he wanted Me to come face to face with them (yad gītaṁ tad mahātmanā), I must do so for their deliverance (tat tathā sādhayiṣyāmi).".

Kṛṣṇa thought,

“Because (yat) Narada is My dear devotee, I will fulfill his words by giving these two demigods whatever (yad) was promised by that (tad) great soul (mahātmanā).”

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The 2 trees  
were horizontal & got  
stuck b/w the trees.

|| 10.10.26 ||

ity antareṇārjunayoḥ

kṛṣṇas tu yamayor yayau

ātma-nirveśa-mātreṇa

tiryag-gatam ulūkhalam

Having thus spoken (ity), Kṛṣṇa soon entered (kṛṣṇas tu yayau) between the two arjuna trees (yamayor arjunayoḥ antareṇa), and as soon as He entered between the two trees (ātma-nirveśa-mātreṇa), the big mortar to which He was bound turned crosswise and stuck between them (tiryag-gatam ulūkhalam).

Thinking in this way, Kṛṣṇa went between the two arjuna trees so that the mortar turned crosswise and got stuck.

|| 10.10.27 ||

bālena niṣkarsayatānvag ulūkhalam tad  
dāmodareṇa tarasotkalitānghri-bandhau  
niṣpetatuḥ parama-vikramitātivepa-  
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau

By dragging  
with great force  
& they got  
a loud sound  
with

By dragging (bālena niṣkarsayatā) behind Him (anvak) with great force (tarasā) the wooden mortar tied to His belly (dāmodareṇa tad ulūkhalam), the boy Kṛṣṇa uprooted the two trees (utkalita anghri-bandhau). By the great strength of the Supreme Person (parama-vikramita), the two trees, with their trunks, leaves and branches, trembled severely (ativepa skandha-pravāla-viṭapau) and fell to the ground (niṣpetatuḥ) with a great crash (kṛta-caṇḍa-śabdau).

Damodara uprooted the two trees by very forcefully pulling  
the mortar which dragged behind Him.

By the tremendous power (parama vikramita) of Kṛṣṇa the  
two trees, with their trunks, leaves and branches trembled  
severely (ativepa) and fell to the ground.

According to Hari-vaṁśa, Kṛṣṇa is called Damodara because of being bound up:

sa ca tenaiṣa nāmnā tu  
kṛṣṇo vai dāma-bandhanāt  
goṣṭhe dāmodara iti  
gopībhiḥ parigīyat

|| 10.10.28 ||

tatra śriyā paramayā kakubhaḥ sphurantau  
siddhāv upetya kujayor iva jāta-vedāḥ  
kṛṣṇam praṇamya śirasākhila-loka-nātham  
baddhāñjalī virajasāv idam ūcatuḥ sma

Eye trees  
Eye at  
very effulgent  
The bowels down to  
& with folded  
hands  
offer  
Prayer

Thereafter, in that very place where the two arjuna trees had fallen (tatra), two great, perfect personalities (virajasāu siddhāu), who appeared like fire personified (jāta-vedāḥ iva), came out of the two trees (kujayor upetya). The effulgence of their beauty (śriyā paramayā) illuminating all directions (kakubhaḥ sphurantau), with bowed heads they offered obeisances to Kṛṣṇa (śirasā akhila-loka-nātham kṛṣṇam praṇamya), and with hands folded (baddhāñjalī) they spoke the following words (idam ūcatuḥ sma).

The two persons emerging from the trees (kujayoh) lit up the four directions (kakubhah) with the beautiful effulgence of their bodies which mixed together like fire personified (jāta-vedāḥ).

# Section – V

Prayers offered by the sons of  
Kuverā (29-38)

|| 10.10.29 ||

Oh Kṛṣṇa →  
yogin  
why? →  
Blessed person →  
Adv. Puruṣa of the  
UNIVERSE & the  
form of the  
SFM → U & back up?

kṛṣṇa kṛṣṇa mahā-yogin  
tvam ādyaḥ puruṣaḥ paraḥ  
vyaktāvyaktam idaṁ viśvaṁ  
rūpaṁ te brāhmaṇā viduḥ

O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable (kṛṣṇa kṛṣṇa mahā-yogin). You are the supreme, original person (tvam ādyaḥ puruṣaḥ), the cause of all causes, immediate and remote (vyaktāvyaktam), and You are beyond this material creation (idaṁ viśvaṁ paraḥ). Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khālv idaṁ brahma] (brāhmaṇā viduḥ) that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form (te rūpaṁ).

At this time Kṛṣṇa could have asked them,

“Why are you two demigods paying respects to Me, a mere cowherd boy tied to a mortar?”

They answer with this verse.

The word Kṛṣṇa is repeated twice to indicate that the demigods spoke together.

Nalakuvara and Manigriva prayed,

“You are the Supreme Person (parah purusah), Bhagavan.  
Although appearing as a cowherd boy, You are the original  
Svayam Bhagavan (ādyah).”

O master of mysticism (mahāyogiṃs), it is inconceivable how  
You have become bound.

Since You can liberate us, how is it possible for You, who are the very form of the universe, to be bound up?”

With this intention they speak this verse.

U of the Lord  
of the body, ego, senses of  
everyone.  
U of the imperishable  
U of both the material & the  
Gupte eg. Prakṛti & Kṣk.  
U of the the cause of material  
U of the S/S of material  
heart. U of everyone.

|| 10.10.30-31 ||

tvam ekaḥ sarva-bhūtānām  
dehāsv-ātmendriyeśvaraḥ  
tvam eva kālo bhagavān  
viṣṇur avyaya īśvaraḥ  
tvam mahān prakṛtiḥ sūkṣmā  
rajaḥ-sattva-tamomayī  
tvam eva puruṣo 'dhyakṣaḥ  
sarva-kṣetra-vikāra-vit

You are the Supreme Personality of Godhead, the controller of everything (tvam ekaḥ īśvaraḥ). The body, life, ego and senses (deha-asuh-ātmā-indriya) of every living entity are Your own self (sarva-bhūtānām). You are the Supreme Person (tvam eva bhagavān), Viṣṇu, the imperishable controller (viṣṇur avyaya īśvaraḥ). You are the time factor (kālah), the immediate cause, and You are material nature (tvam mahān prakṛtiḥ sūkṣmā), consisting of the three modes passion, goodness and ignorance (rajaḥ-sattva-tamomayī). You are the original cause of this material manifestation (tvam eva puruṣo adhyakṣaḥ). You are the Supersoul, and therefore You know everything within the core of the heart of every living entity (sarva-kṣetra-vikāra-vit).

Nalakuvara and Manigriva continue praying:

“No one except You is the cause of bondage.

You are the Lord of all because everything is within You.

You are thus the Lord of the body, the life force and the ego of every living entity.

You are time and the cause of all action.

You are material nature.

You are also the Supersoul and know everything within the  
minds of every living entity.

Therefore You are the one and only Bhagavan, the controller  
of everything.”

|| 10.10.32 ||

gr̥hyamāṇais tvam agrāhyo  
vikāraiḥ prākṛtair guṇaiḥ  
ko nv ihārhati vijñātum  
prāk siddham guṇa-samvṛtaḥ

O Lord, You exist before the creation (prāk siddham). You are not grasped (tvam agrāhyah) by the transformations of the intelligence (prākṛtair vikāraiḥ) or senses (guṇaiḥ). Therefore, who (kaḥ nu), trapped by a body of material qualities (guṇa-samvṛtaḥ) in this material world (iha), can understand You (vijñātum arhati)?

You exist before the creation.  
↳ not grasped by the transformations of the intelligence  
↳ which person trapped by the material body can understand U?

“You can be seen only by Your mercy.

Practically, You are invisible.

You are not perceivable by the intelligence and senses because  
they arise from the modes of nature.

Since You are transcendental, no one within this world can  
know You.

You are the cause of the living entity, but he is covered by the modes of material nature.

However, Your devotee, who transcends the modes of nature by practicing bhakti, can realize something of Your unlimited qualities."

up offer  
respects to U →  
whose glory is covered  
by U's own material energy.

|| 10.10.33 ||

tasmai tubhyam bhagavate

vāsudevāya vedhase

ātma-dyota-guṇaiś channa-

mahimne brahmaṇe namaḥ

O Lord, whose glories are covered by Your own energy (ātma-dyota-guṇaiś channa-mahimne), You are the Supreme Personality of Godhead (bhagavate). You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha (vasudevāya vedhase). Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You (tasmai tubhyam brahmaṇe namaḥ).

“Since You are difficult to know, we simply offer our respects to You.”

That is the intention of this verse.

“We offer respects to You, the creator of the universe (vedhase).”

Because of the covering of the three modes of nature it is very  
difficult to know You.

As the sun is covered by clouds, which are created by the sun,  
similarly, Your glory is covered by Your own energy which is  
created by You (atma dyota)."

|| 10.10.34-35 ||

yasyāvatārā jñāyante śarīreṣv aśarīriṇaḥ

tair atulyātiśayair vīryair dehiṣv asaṅgataih

sa bhavān sarva-lokasya bhavāya vibhavāya ca

avatīrṇo 'mśa-bhāgena sāmpratam patir āśiṣām

→ for the benefit of all JIVES-

Appearing in bodies like those of an ordinary fish, tortoise and hog (yasya avatārā), You exhibit activities impossible for such creatures to perform (tair dehiṣv asaṅgataih)—extraordinary, incomparable, transcendental activities of unlimited power and strength (atulyātiśayair vīryair). These bodies of Yours (śarīreṣv), therefore, are not made of material elements (aśarīriṇaḥ), but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, the master of all auspiciousness (sah bhavān āśiṣām patih) who have now appeared (sāmpratam avatīrṇaḥ), with full potency ('mśa-bhāgena), for the benefit of all living entities within this material world (sarvā-lokasya bhavāya vibhavāya ca).

Exp. through  
U allow in body  
of animals → U perform  
activities possible for these  
animals to perform.  
Exp. U perform is transcendental.  
U have now appeared  
in U full form  
of animal.

Kṛṣṇa replies to the two demigods, “Yes, I am the Supreme Lord, but by what characteristics do you discern Me as the supreme?”

Their answer is given in this verse.

Nalakuvara and Manigriva continue, “Though You have no material body, You can be known through the remarkable exploits (viryaiah) You exhibit in various forms like a fish and turtle.

You (sa bhavan) are the avatari, the source of all avataras, because while playing as a baby with just a small drop of Your strength You uprooted two trees as strong as Arjuna, which a thousand hands could not uproot.

You also gave supernatural strength to the rope and the mortar.

You, the fulfiller of all desires (asisam patih), have appeared with all Your potencies and different parts and parcels (amsa bhagena) such as Siva and Brahma for the elevation and liberation (bhavaya vibhavaya) of everyone.”

|| 10.10.36 ||

We offer our  
obeisances to U → who are:  
a) parama kalyāṇa  
b) parama maṅgala  
c) Vasudeva  
d) śāntāya  
e) Yadu pati

namaḥ parama-kalyāṇa

namaḥ parama-maṅgala

vāsudevāya śāntāya

yadūnām pataye namaḥ

O supremely auspicious, we offer our respectful obeisances unto You (namaḥ parama-kalyāṇa), who are the supreme good (namaḥ parama-maṅgala). O most famous descendant and controller of the Yadu dynasty (yadūnām pataye), O son of Vasudeva, O most peaceful (vāsudevāya śāntāya), let us offer our obeisances unto Your lotus feet (nāmaḥ).

“We offer our respectful obeisances unto You, who give the supreme auspiciousness (parama kalyana) of prema-bhakti to the living entities.”

Actually everything You do brings the topmost good to all (parama mangala).”

|| 10.10.37 ||

anujānīhi nau bhūmaṁs

tavānucara-kinkarau

darśanam nau bhagavata

ṛṣer āsīd anugrahāt

O supreme form (**bhūman**), we are always servants of Your servants, especially of Nārada Muni (**nau**) (**tava anucara**) (**kinkarau**). Now give us permission to leave for our home (**anujānīhi**). It is by the grace and mercy of Nārada Muni (**ṛṣer anugrahāt**) that we have been able to see You face to face (**nau bhagavata darśanam āsīd**).

“We are Your followers (anucara) and the servants (kinkarau) of Your most confidential devotee Narada.”

O Lord we are  
servants of NM.  
Now, pls ↓  
to leave  
↓  
It is by NM's grace  
we are able to see  
face to face.

|| 10.10.38 ||

May our words  
describe u  
the Vaisnavas, eyes see  
ur glories, ears hear  
the form of ur mind  
of ur lotus feet  
always

vāṇī guṇānukathane śravaṇau kathāyām  
hastau ca karmasu manas tava pādayor naḥ  
smṛtyām śiras tava nivāsa-jagat-praṇāme  
dr̥ṣṭiḥ satām darśane 'stu bhavat-tanūnām

Henceforward, may all our words describe Your pastimes (vāṇī guṇa anukathane), may our ears engage in aural reception of Your glories (śravaṇau kathāyām), may our hands, legs and other senses engage in actions pleasing to You (hastau ca karmasu), and may our minds always think of Your lotus feet (naḥ manas tava pādayor smṛtyām). May our heads offer our obeisances to everything within this world (śiras tava nivāsa-jagat-praṇāme), because all things are also Your different forms (**implied**), and may our eyes see the forms of Vaisnavas (dr̥ṣṭiḥ satām darśane astu), who are nondifferent from You (bhavat-tanūnām).

“Since we are Your followers and Narada’s servants, You should be very merciful to us.

We now pray for something rarely given to others.

May our words (vani) always be engaged in describing Your qualities (guna kathane) and nothing else.

May our minds always remember Your beautiful lotus feet.

“May our heads pay respects to everything within this world and especially to devotees such as Narada.”

Taking the phrase nivasa jagat as vocative, it can mean “O abode of the universe (jagat nivasa), may our eyes be engaged in seeing Your forms (bhavat tanuman) and those of your devotees (satam) such as Narada.”

# Section – VI

Lod Kṛṣṇa replies the sons of  
Kuverā (39-43)

① Thus being praised,  
, bound to the wooden  
mortar & spoke to the...

|| 10.10.39 ||

śrī-śuka uvāca

ittham saṅkīrtitas tābhyām

bhagavān gokuleśvaraḥ

dāmnā colūkhale baddhaḥ

prahasann āha guhyakau

Śukadeva Gosvāmī continued: Thus being praised and glorified by the two young demigods (ittham saṅkīrtitas tābhyām), Kṛṣṇa, the master of Gokula (bhagavān gokuleśvaraḥ), who was bound to the wooden mortar by the ropes of the gopīs (dāmnā ca ulūkhale baddhaḥ), smiling widely (prahasann), spoke to the sons of Kuvera the following words (guhyakau āha).

Sankirtitah means completely glorified.

Damna ca hints at being bound not only by ropes but by prema too.

Prahasan means that Kṛṣṇa smiled very sweetly, while thinking that these two minor demigods had become bound up by His maya.

Kṛṣṇa thought,

“They are praising Me for freeing them from bondage.

But mother Yasoda binds Me up and scolds Me instead of praising Me.

Still out of love I stay in Gokula.

The chastisements of the Vrajavasis please Me much more than the  
praises I am receiving from these sons of Kuvera.”

|| 10.10.40 ||

śrī-bhagavān uvāca

jñātaṁ mama purāivaitad

ṛṣiṇā karuṇātmanā

yac chrī-madāndhayor vāgbhir

vibhramśo 'nugrahaḥ kṛtaḥ

NY → by  
making u fall from  
svarga → material life  
curse → by  
his greatest showed  
favor to  
I knew this from the  
very beginning.

The Supreme Personality of Godhead said: The great merciful saint Nārada Muni (karuṇātmanā ṛṣiṇā), by making you fall down from svarga by his curse (vāgbhir vibhramśaḥ), has showed the greatest favor to both of you (anugrahaḥ kṛtaḥ), who were mad after material opulence and who had thus become blind (yat śrī-madāndhayor). I knew of all these incidents from the very beginning (etaḍ purā eva mama jñātaṁ).

Narada gave mercy to Nalakuvara and Manigriva by destroying their opulence through his instructions starting with verse eight.

Just as when one is face to face with the sun, there is no longer darkness for one's eyes (yathā savituh puṁso akṣṇoḥ), similarly, when one is face to face with a sādhu, a devotee (darśanān sādḥūnām sama-cittānām), who is fully determined and surrendered to the Supreme Personality of Godhead (sutarām mat-kṛtātmanām), one will no longer be subject to material bondage (no bhaved bandhaḥ).

|| 10.10.41 ||

sādḥūnām sama-cittānām  
sutarām mat-kṛtātmanām  
darśanān no bhaved bandhaḥ  
puṁso 'kṣṇoḥ savitur yathā

Just as when one is face to face with the sun, there is no longer darkness for one's eyes (yathā savituh puṁso akṣṇoḥ), similarly, when one is face to face with a sādhu, a devotee (darśanān sādḥūnām sama-cittānām), who is fully determined and surrendered to the Supreme Personality of Godhead (sutarām mat-kṛtātmanām), one will no longer be subject to material bondage (no bhaved bandhaḥ).

How is it possible that Narada bestowed mercy upon these two rogues?

This verse answers the question.

“One is released from material bondage by seeing those whose minds are not disturbed by respect or disrespect (**sama-cittānām**), and those who have offered their minds completely to Me (**sutarām mat-kṛtātmanām**).”

Instead of darsanan no, there is another reading: darsan antah.

In that case it means that one's bondage will continue until he sees (darsana) a devotee.

Just as the sun destroys the darkness just by rising, one's bondage is destroyed immediately upon seeing a pure devotee.

However, it should be understood from this example that even though the sun rises, the darkness will not be dissipated if a person is blind.

Similarly, if one commits nama-aparadha, as in the case of the demons, he will not be released from bondage even if he sees Narada Muni.

|| 10.10.42 ||

tad gacchataṁ mat-paramau  
nalakūvara śādanam  
sañjāto mayi bhāvo vām  
īpsitaḥ paramo 'bhavaḥ

Now u both  
may return home.  
Since u desire to be  
absorbed in My D-S → that  
u will be fulfilled &  
u will never fall  
from that platform.

O Nalakūvara and Maṇigrīva (nalakūvara), now you may both return home (tad śādanam gacchataṁ). Since you desire (vām īpsitaḥ) to be always absorbed in My devotional service (mayi bhāvo sañjātaḥ), your desire to develop love and affection for Me will be fulfilled (implied), and now you will never fall from that platform (paramo abhavaḥ).

Though two brothers were present, Kṛṣṇa spoke to the chief one:

“O Nalakuvara! You may now return to your home.

But since you desire to serve Me, your domestic life will no longer entangle you in maya.”

Then after  
circumambulating &  
offering obeisances → they  
went home.

|| 10.10.43 ||

śrī-śuka uvāca

ity uktau tau parikramya

praṇamya ca punaḥ punaḥ

baddholūkhalam āmantrya

jagmatur diśam uttarām

Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way (ity uktau tau), they circumambulated (parikramya) the Lord, who was bound to the wooden mortar (baddha ulūkhalam), and offered obeisances to Him (praṇamya ca punaḥ punaḥ). After taking the permission of Lord Kṛṣṇa (āmantrya), they returned to their respective homes (jagmatur diśam uttarām).

**Baddholukhalam:** He who is bound to the mortar.