

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Ten

Deliverance of the Yamala - Arjuna Trees

Section – III

Response of Nārada Muni

(7-23)

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 seeing
in this way NM
returned to his estate.
& the two became the Yamalārjunau
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

Ⓟ things
Everything I have these
nothing to do with these
two → but do with
a deep devotee has → I will do
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).”

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

By dragging
with
→ the trees
& they got
a lot of
down
with

By dragging (bālena niṣkarṣayatā) 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
UNI-VERSE & the
STILL → 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 everything.

|| 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 ur 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)."