# Śrīmad-Bhāgavatam

#### Canto Ten: The Summum Bonum

### With the Sārārtha-darśinī commentary

### by Śrīla Viśvanātha Cakravartī Țhākura

#### Canto Ten – Chapter Ten

## Deliverance of the Yamala - Arjuna Trees

### Section – III

# Response of Nārada Muni

(7-23)

|| 10.10.20-22 ||

yad imau loka-pālasya putrau bhūtvā tamah-plutau na vivāsasam ātmanam vijānītah sudurmadau

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

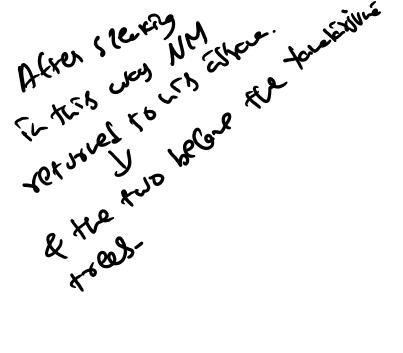
vāsudevasya sānnidhyam labdhvā divya-śarac-chate vrtte svarlokatām bhūyo labdha-bhaktī bhavişyatah

will for the the seats vasu. Oter These two young men, Nalakūvara and Maņigrīva (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 tamah-plutau), they are so fallen that they are naked but cannot understand that they are (atmanam na vivasasam). 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 (arhatah). Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities (yathā punah smrtih syat). Moreover, by my special favor (tatrāpi mat-prasādena madanugrahat), after the expiry of one hundred years by the measurement of the demigods (divya-saratsate-vrtte), they will be able to see the Supreme Personality of Godhead, Vasudeva, face to face (vāsudevasya sānnidhyam labdhvā), and thus revive their real position as devotees (svarlokatān bhūyo labdha-bhaktī bhavişyatah).

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."



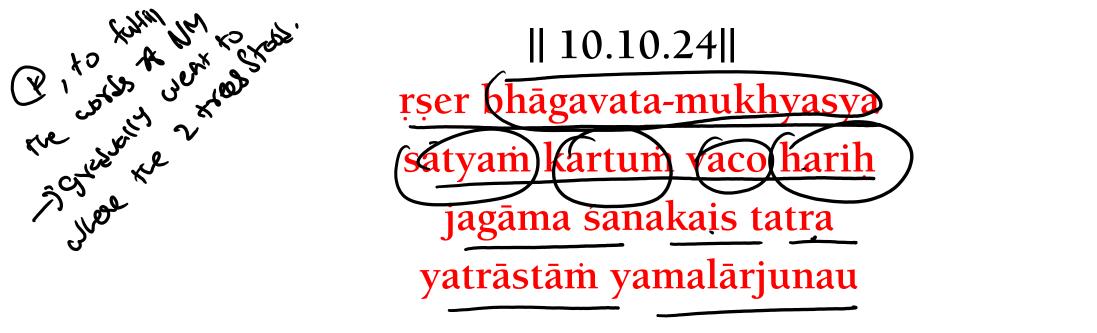
|| 10.10.23|| śrī-śuka uvāca evam uktvā sa devarsir gato nārāyaņāśramam nalakūvara-maņigrīvāv āsatur yamalārjunau

Śukadeva Gosvāmī continued: Having thus spoken (<u>evam</u> uktvā), the great saint Devarsi Nārada (sah devarsih) 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

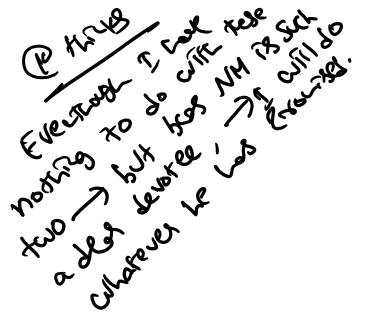
## Lord Kṛṣṇa delivers the twin

sons of Kuverā (24-28)



The Supreme Personality of Godhead, Śrī Kṛṣṇa (hariḥ), to fulfill the truthfulness of the words of the greatest devotee, Nārada (bhāgavatamukhyasya ṛṣer vacah satyam kartum), 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.

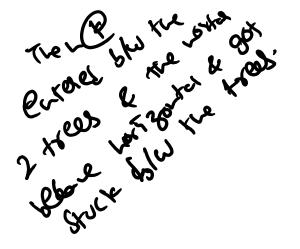


|| 10.10.25|| devarșir me priyatamo yad imau dhanadātmajau tat tathā sādhayiṣyāmi yad gītaṁ tan mahātmanā

"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), Devārsi Nārada is My very dear and affectionate devotee (devarsir me priyatamah), and therefore because he wanted Me to come face to face with them (yad gītam 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)."



|| 10.10.26|| ity antareņārjunayoh\_ kṛṣṇas tu yamayor yayau ātma-nirveśa-mātreṇa

tiryag-gatam ulūkhalam

Having thus spoken (ity), Krsna soon entered (krsnas tu yayau) between the two arjuna trees (yamayor arjunayoh antarena), and as soon as He entered between the two trees (ātma-nirveśa-mātrena), the big mortar to which He was bound turned crosswise and stuck between them (tiryaggatam 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 niskarsayatānvag ulūkhalam tad

white we have government dāmodarena tarasotkalitānghri-bandhau

nișpetatul parama-vikramitātivepa-

skandha-pravāla-vițapau krta-canda-śabdau

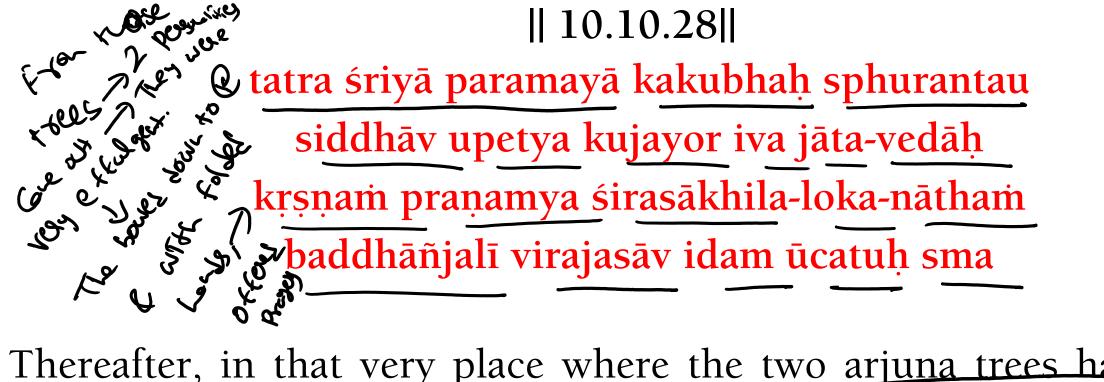
By dragging (balena niskarsayata) behind Him (anvak) with great force (tarasā) the wooden mortar tied to His belly (dāmodareņa tad ulūkhalam), the boy Krsna uprooted the two trees (utkalita anghribandhau). By the great strength of the Supreme Person (paramavikramita), the two trees, with their trunks, leaves and branches, trembled severely (ativepa skandba-pravala-vitapau) and fell to the ground (nispetatuh) with a great crash (krta-canda-sabdau).

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-vamsá, Kṛṣṇa is called Damodara because of being bound up:

sa ca tenaiva nāmnā tu k**ŗṣṇ**o vai dāma-bandhanāt go**ṣṭ**he dāmodara iti gopībhiḥ parigīyat



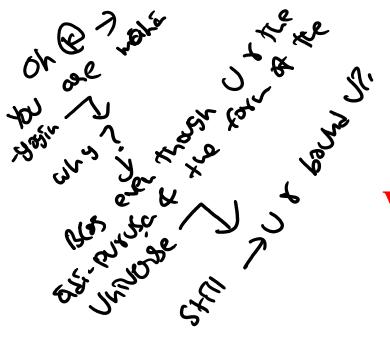
Thereafter, in that very place where the two arjuna trees had fallen (tatra), two great, perfect personalities (virajasāu (siddhāu)), who appeared like fire personified (jāta-vedāh iya), came out of the two trees (kujayor upetya). The effulgence of their beauty (śriyā paramayā) illuminating all directions (kakubhah sphurantau), with bowed heads they offered obeisances to Krsna (sirasā akhila-lokanātham krsnam pranamya), and with hands folded (baddhānjalī) they spoke the following words (idam <u>ucatuh sma</u>).

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|| <u>kṛṣṇa kṛṣṇa mahā-yogiṁs</u> <u>tvam ādyaḥ puruṣaḥ paraḥ</u> <u>vyaktāvyaktam idaṁ viśvaṁ</u> <u>rūpaṁ te brāhmaṇā viduḥ</u>

O Lord Krsna, Lord Krsna, Your opulent mysticism is inconceivable (kṛṣṇa kṛṣṇa mahā-yogin). You are the supreme, original person (tvam ādyah puruṣah), the cause of all causes, immediate and remote (vyaktāvyaktam), and You are beyond this material creation (idam viśvam parah). Learned brāhmaņas know [on the basis of the Vedic statement sarvam khalv idam brahma] (brahmana viduh) that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form (te rupam).

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

They answer with this verse.

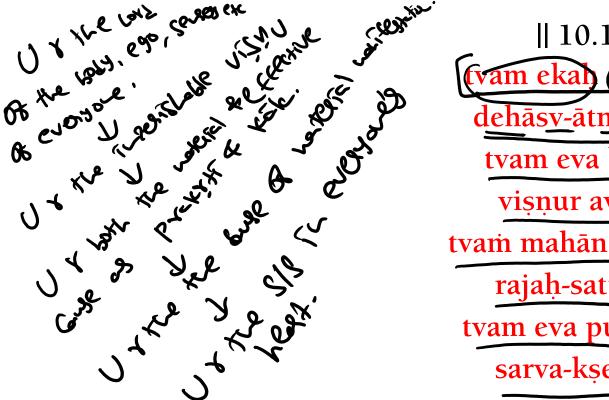
The word Kṛṣṇa is repeated twice to indicate that the demigods spoke together.

Nalakuvara and Manigriva prayed,

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

O<u>master of mysticism (mahāyogims), it is inconceivable ho</u>w 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.



|| 10.10.30-31|| sarva-bhūtānām ehāsv-ātmendriy**e**śvarah tvam eva kālo bhagavān vișņur avyaya īśvarah tvam mahān prakrtiķ sūksmā rajah-sattva-tamomayī tvam eva purușo 'dhyakșah sarva-kșetra-vikāra-vit

You are the Supreme Personality of Godhead, the controller of everything (tvam ekah īśvarah). 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.

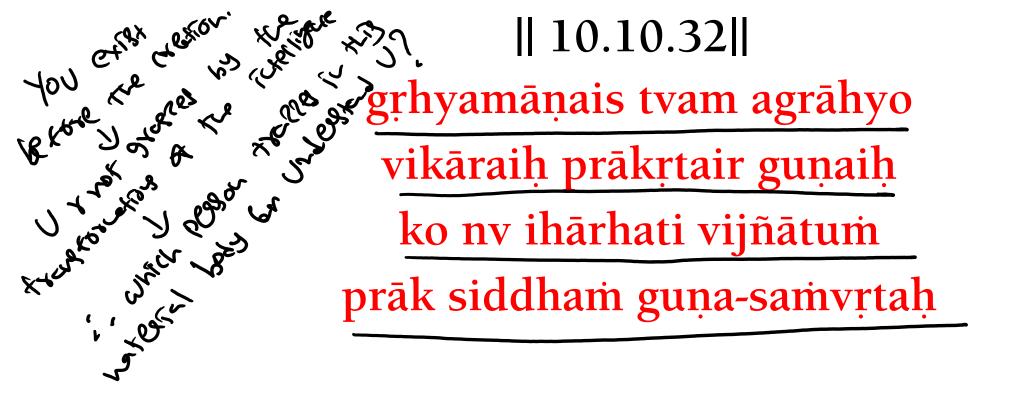
You are thus the Lord of the body, the life force and the ego of every living entity.

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."



O Lord, You exist before the creation (prāk siddham). You are not grasped (tvam agrāhyah) by the transformations of the intelligence (prākrtair vikāraiḥ) or senses (guṇaiḥ). Therefore, who (kah nu), trapped by a body of material qualities (guṇa-samvṛtaḥ) in this material world (iha), can understand You (vijnātum arhati)? "You can be seen only by Your mercy.

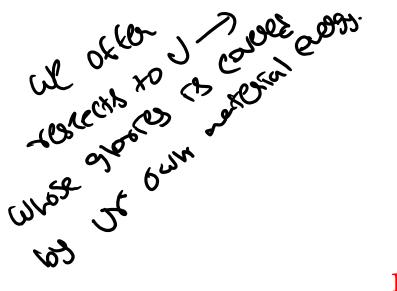
Practically, You are invisible.

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 comething of Your unlimited qualities."



|| 10.10.33|| tasmai tubhyaṁ bhagavate vāsudevāya vedhase ātma-dyota-guṇaiś channamahimne brahmaņe namaḥ

O Lord, whose glories are covered by Your own energy (<u>ātma-dyota-guņaiś channa-mahimne</u>), You are the Supreme Personality of Godhead (<u>bhagavate</u>). You are Sankarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyuha (<u>vasudevāya vedhase</u>). Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You (tasmai tubhyam brahmaņe 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)."