

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 – V

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

|| 10.10.34-35 ||

yasyāvatārā jñāyante śarīreṣv aśarīriṇaḥ

tais tair atulyātiśayair vīryair dehiṣv asaṅgataih

sa bhavān sarva-lokasya bhavāya vibhavāya ca

avatīrṇo 'mśa-bhāgena sāmprataṁ patir āśiṣām

→ for the benefit of all JIVAS-

Appearing in bodies like those of an ordinary fish, tortoise and hog (yasya avatārā), You exhibit activities impossible for such creatures to perform (tais 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 (sāmprataṁ avatīrṇaḥ), with full potency (amśa-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 those
animals to perform. for those
Bos U form 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 ||

namaḥ parama-kalyāṇa

namaḥ parama-maṅgala

vāsudevāya śāntāya

yadūnām pataye namaḥ

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

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-kīṅkarau

darśanam nau bhagavata

ṛṣer āsīd anugrahāt

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.

O supreme form (bhūman), we are always servants of Your servants, especially of Nārada Muni (nau) (tava anucara) (kīṅkarau). 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 (kīṅkarau) of Your most confidential devotee Narada.”

|| 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,
(P), 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 sādānam
sañjāto mayi bhāvo vām
īpsitaḥ paramo 'bhavaḥ

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

O Nalakūvara and Maṇigrīva (nalakūvara), now you may both return home (tad sādānam 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.