

DASAMA SKANDAM

CHAPTER 10

SHRI KRISHNA BHAGWAN MAKING THE ARJUNA TREES FALL; THE DELIVERANCE OF NALAKUBARA AND MANIGRIVA FROM THEIR CURSE; THEIR PRAISE ABOUT THE LORD

PREFACE

Here is a beautiful story of two arjuna trees are blessed by Shri Krishna and they got the deliverance from their curse and assumed their normal human form once again. The story is known to many and hence does not require explanation about the story as such in detail.

However, the background of the story is very important. Out of 43 stanzas in this chapter, the first 22 stanzas deal with this background. Nalakubara and Manigriva, two sons of Kubera, got their mind corrupted because of their false ego and pride due to their money power. The dirty deeds are explained in detail in the opening portion of the chapter itself. The more important is the very high level of analysis by Saint Narada about the consequences of such head weight and pride of such arrogant people, who do not see any reason, and they think that they can do anything and at any place and get away with it.

He takes pity on them and in fact blesses them by his curse so that they realize the importance of humility and devotion to the Supreme Almighty.

Stanzas 25 to 38 are the prayers by the sons of Kubera after they assume their original form by the grace of Shri Krishna.

Stanza 1

śrī-rājovāca
kathyatām bhagavann etat
tayoḥ śāpasya kāraṇam
yat tad vigarhitam karma
yena vā devarṣes tamaḥ

(śrī-rājovāca) King Parikshit said to Shri Sukha :

(bhagavan) Hey the knowledgeable one ! (kathyatām) Please explain to me:

(1) (yat yat) what all were (vigarhitam) the dirty (karma) deeds (tayoh) of Nalakubara and Manigriva (śāpasya kāraṇam) which resulted into the cause of curse upon them, (etat) and also

(2) (yena vā) for what reason (devarṣeḥ) even the greatest saint (Deva Rishi Narada) (tamaḥ) had to get into extreme anger.

Stanza 2

śrī-śuka uvāca
rudrasyānucarau bhūtvā
sudṛpta dhanadātmajau
kailāsopavane ramye
mandākinyām madotkaṭau

Stanza 3

vāruṇīm madirām pītvā
madāghūrṇita-locanau
strī-janair anugāyadbhiś
ceratuḥ puspīte vane

(śrī-śuka uvāca) Shri Sukha said to King Parikshit :

(anucarau bhūtvā) Despite being the servants (rudrasya) of Lord Siva, (dhanada-ātmajau) these two sons of Kubera, (mada-utkatau) who were highly inebriated (su-drpta) and extremely proud of themselves, (madirām pītvā) after having consumed the intoxicated drink (vāruṇīm) known as Varuni, (mada-āghūrṇita-locanau) with their reddish eyes whirling around with the effect of intoxication, (ceratuh) were moving around (strī-janaiḥ) with women (anugāyadbhiḥ) who were singing together, (ramye) in the beautiful (upavane) flower garden (mandākinyām) along the shore of the Ganges (kailāsa) on the mountain of Kailash, (vane puspīte) during the season when the entire forest area were showering with flowers.

Stanza 4

*antaḥ praviśya gaṅgāyām
ambhoja-vana-rājini
cikrīḍatur yuvatibhir
gajāv iva kareṇubhiḥ*

(antaḥ praviśya) After entering into the waters of (gaṅgāyām) the Ganges (ambhoja vana-rājini) shining with the beautiful flowers of lotus, (cikrīḍatur) they were enjoying (yuvatibhiḥ) with the women (iva) just like (gajau) the male elephants enjoy in water (kareṇubhiḥ) with the female elephants.

Stanza 5

*yadṛcchayā ca devarṣir
bhagavāṁs tatra kaurava
apaśyan nārado devau
kṣībāṇau samabudhyata*

(kaurava) Hey King Parikshit ! (bhagavān) The knowledgeable (deva-rṣiḥ) and the divinely saint, (nāradaḥ) Shri Narada, (tatra) who happened to reach there (yadṛcchayā) without any particular purpose, (apaśyat) could see (devau) these two sons of Kubera, who were supposed to be the safe keepers of the wealth of Kubera, (samabudhyata ca) and could realize (kṣībāṇau) that they were highly inebriated.

Stanza 6

*taṁ dr̥ṣṭvā vr̥ḍitā devyo
vivastrāḥ śāpa-śaṅkitāḥ
vāsāṁsi paryadhuḥ śīghraṁ
vivastrau naiva guhyakau*

(devyah) Those women apsaras, (vivastrāḥ) who were not wearing any clothes, (vr̥ḍitāḥ) became shy (taṁ dr̥ṣṭvā) upon seeing the saint, (śāpa-śaṅkitāḥ) and due to the fear of being cursed by him, (śīghraṁ) immediately (vāsāṁsi paryadhuḥ) picked up their clothes and covered themselves. (guhyakau) However, the two demiGods, (vivastrau) who were not wearing their clothes, (na eva) did not do so.

Stanza 7

*tau dr̥ṣṭvā madirā-mattau
śrī-madāndhau surātmajau
tayor anugrahārthāya
śāpaṁ dāsyann idaṁ jagau*

(tau dr̥ṣṭvā) Upon seeing those two (Nalakubara and Manigriva) (sura-ātmajau) sons of the demiGod Kubera, (śrī-mada-andhau) who were blinded with their wealth (madirā-mattau) and inebriated with intoxication, (anugraha-arthāya) saint Narada prepared himself to bestow good (tayoh) in them (śāpam dāsyann) by giving suitable curse to them. (idaṁ jagau) He said to them in this manner.

Stanza 8

*śrī-nārada uvāca
na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavah*

(śrī-nārada uvāca) Saint Narada said:

(juṣataḥ) A person who enjoys (joṣyān) the material comforts very satisfactorily (na hi) cannot lose (buddhi-bhraṁśaḥ) his sense of balance to such an extent (as in the case of those two) (śrī-madāt) as to outweigh the pride of his wealth, (ābhijātya-ādih) good family antecedent, (anyah) and some other (rajah-guṇah) characteristics of Rajas in him. (yatra) When the pride of wealth intoxicates him and goes beyond certain proportion, (strī) the unrighteous deeds like the association with women, (dyūtam) gambling (āsavaḥ) and alcoholic drinks do take place.

Stanza 9

*hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imam deham
ajarāmṛtyu naśvaram*

(yatra) When this pride of wealth afflicts (manyamānaiḥ) those people they think that (imam) this (naśvaram) destroyable (deham) human body (ajara amṛtyu) is ever permanent and indestructible, (nirdayaiḥ) and thereafter they become merciless (ajita-ātmabhiḥ) and very undisciplined (paśavaḥ hanyante) because of whose conduct the other living beings are tortured.

Stanza 10

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

(deva-samjñitam api) Whomsoever he may be, whether he is the prime person of all the humans or is the ruler of the world, (ante) in the end (kṛmi viḍ bhasma-samjñitam) his human body acquires the name connected with that of the worms, the dirt, and ashes. (tat-kṛte) In order to sustain and nourish this human body (sva-artham kim veda) the person does not understand what he is actually supposed to do for himself (bhūta-dhruk) and

rather he indulges in torturing other living beings. (yataḥ) In fact due to his troubling other living beings (nirayaḥ) he is in fact experiencing the miseries of hell.

Stanza 11

*dehaḥ kim anna-dātuh svam
niṣektur mātur eva ca
mātuḥ pitur vā balinaḥ
kretur agneḥ śuno 'pi vā*

(dehaḥ) Is this body (svam kim) the property of (anna-dātuh) the one who is nourishing it by eating food? (niṣektuh) Or else, does it belong to the father? (mātuh eva ca) Or even further does it belong to the mother? (mātuḥ pituh vā) Going further, can it be that it belongs to the grand father? (balinaḥ) Or, is it the property of the King? (kretuh) Or is it the property of the master who has engaged that body as his servant by paying for it? (agneḥ api) Ultimately it can be that it might belong to the fire in the cremation ground which consumes that body. (śunaḥ va) It can also be the property of the dog which eats it.

Stanza 12

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

(evam) As explained above in this manner, (deham) this body (sādharmaṇam) which is the common property (avyakta prabhava apyayam) originated from the very source of Nature and assimilating with the same Nature ultimately, (ātmasāt kṛtvā) can be considered as one's own (asataḥ rte) only by ignorant people, (kaḥ vidvān) and how can those people who know about this principle (hanti) venture to kill (jantūn) the animals?

Stanza 13

asataḥ śrī-madāndhasya

*dāridryam param añjanam
ātmaupamyena bhūtāni
daridraḥ param īkṣate*

(asataḥ) For an idiot (śrī-mada-andhasya) who has lost his vision of good sense because of his pride in having too much wealth, (param añjanam) the best medicine to make him open his eyes and see the reality is only through (dāridryam) poverty. (daridraḥ param) Only those who do not have wealth (īkṣate) could see (bhūtāni) all other life forms (ātma-aupamyena) as equal to them.

Stanza 14

*yathā kaṇṭaka-viddhāṅgo
jantor necchati tām vyathām
jīva-sāmyam gato liṅgair
na tathā'viddha-kaṇṭakah*

(kaṇṭaka-viddha-aṅgaḥ) When a person had already undergone the pain from a thorn on his body, (na icchati) he would not like to see (jantoh) another life form (tām vyathām) getting the similar agony. (jīva-sāmyam gataḥ) He also is compassionate to other life forms (liṅgaiḥ) when he sees the marks of agony on them.

(aviddha-kaṇṭakah) However, the one who had not undergone such agony of pain from the thorn (na) shall not realize it (tathā) in the same way (yathā) as the one who had undergone such pain.

Stanza 15

*daridro niraham-stambho
muktaḥ sarva-madair iha
kṛcchram yadṛcchayā'pnoti
tad dhi tasya param tapah*

(iha) In this world (daridraḥ) the poor man without wealth (muktaḥ) is free from (sarva madaiḥ) all sorts of false ego (nir-aham-stambhaḥ) and devoid of any pride (āpnoti) and is experiencing (kṛcchram) very many difficulties (yadṛcchayā) as

he does his activities of life as a rigid routine. (tat hi) This itself (tasya) is his (param) greatest (tapaḥ) penance.

Stanza 16

*nityam kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣiṇaḥ
indriyāṇy anuśuṣyanti
himsāpi vinivartate*

(nityam) Always (kṣut kṣāma dehasya) feeling weakness in his body because of hunger, (anna-kāṅkṣiṇaḥ) and continuously thinking of his meals to quell his hunger, (indriyāṇi) the sense organs (daridrasya) of the poor man (anuśuṣyanti) gradually diminish their potencies. (himsā api) Because of that the intention to indulge in creating disturbance for others (vinivartate) also go away.

Stanza 17

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

(sādhavaḥ) Those well meaning saintly persons (sama-darśinaḥ) who have the equilibrium of mind (yujyante) can have association (daridrasya eva) only with the poor people. (sadbhiḥ) Because of the poor man's association with these saintly persons (kṣiṇoti) he removes from his thinking (taṁ tarṣaṁ) even the greediness to get food. (tataḥ) Due to this factor (viśuddhyati) he becomes pure (ārāt) very fast.

Stanza 18

*sādhūnām sama-cittānām
mukunda-caraṇaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asadbhir asad-āśrayaiḥ*

(sādḥūnām) What those saintly persons, (sama-cittānām) who are well balanced in their thinking, (mukunda-carāṇa-eṣiṇām) who only worship the pious feet of the bestower of deliverance Shri Bhagavan, (kim) have to achieve (asadbhiḥ) from the wicked persons, (dhana-stambhaiḥ) who are endowed with their pride and false ego of their wealth, (asat-āsrayaiḥ) who resort to dependence on unworthy matters, (upekṣyaiḥ) and in fact who are supposed to be kept away from any association?

Stanza 19

*tad ahaṁ mattayor mādḥvyā
vāruṇyā śrī-madāndhayoḥ
tamo-madam hariṣyāmi
straiṇayor ajitātmanoḥ*

(tat aham) Therefore, I (hariṣyāmi) am going to destroy (tamah-madam) the pride originated from the IGNORANCE of these two persons, (śrī-mada-andhayoḥ) who are blinded due to the false ego and pride of their wealth, (mattayoh) who are highly inebriated (vāruṇyā mādḥvyā) because of their intake of the intoxicant known as Varuni, (straiṇayoh) who are attached to women by their thoughts, (ajita-ātmanoḥ) and who are totally indisciplined.

Stanza 20

*yad imau loka-pālasya
putrau bhūtvā tamah-plutau
na vivāśasam ātmānam
vijānītaḥ sudurmadau*

Stanza 21

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

Stanza 22

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

(imau) These two persons,

*(bhūtvā) despite having born (putrau) as sons (loka-pālasya) to a
person like Kubera,*

*(yat) due to the reason that (plutau) they are totally immersed
(tamaḥ) in ignorance,*

*(su-durmadau) possessing the worst pride because of their
wealth,*

*(na vijānītaḥ) did not even know (ātmānam vivāśasam) that they
are without their clothes,*

*(ataḥ) and, therefore, (arhataḥ) they deserve to be (sthāvaratām)
in the form of trees.*

*(yathā) While remaining (tatra api) even in the form of trees,
(evam) in order that the situation in which they are now placed
(na syātām) does not get repeated itself (punaḥ) later,
(mat-prasādena) and for that purpose, due to my blessings,
(smṛtiḥ syāt) they shall continue to remember all the past
incidences.*

*Let it be that, (divya-śarat-śate vr̥tte) after the lapse of one hundred
divine years, (mat-anugrahāt) due to my blessings, (labdhvā) they
shall get the benefit (sānnidhyam) of the presence (vāsudevasya) of
Shri Vasudeva, and thereafter, (bhūyaḥ) they shall again
(svarlokatām) attain the same position as the residents of the
Swarga Loka (labdha-bhaktī bhaviṣyataḥ) and they shall be
endowed with total devotion towards Shri Bhagavan
thereafter.*

Stanza 23

śrī-śuka uvāca
evam uktvā sa devarṣir
gato nārāyaṇāśramam
nalakūbara-manigrīvāv
āsatur yamalārjunau

(śrī-śuka uvāca) Shri Sukha said to King Parikshit :

(saḥ devarṣiḥ) That Deva Rishi (Saint Narada) (evam uktvā)
having said this much (gataḥ) went thereafter to (nārāyaṇa-
āśramam) Narayana Ashram. (nalakūbara maṇigrīvau)
Nalakubara and Manigriva (āsatuḥ) became (yamala-arjunau)
two Arjuna trees.

Stanza 24

rṣer bhāgavata-mukhyasya
satyaṁ kartuṁ vaco hariḥ
jagāma śanakais tatra
yatrāstāṁ yamalārjunau

(kartum) In order to ensure that (vacaḥ) the words
(bhāgavata-mukhyasya) of the greatest devotee of all the devotees,
(rṣeḥ) Shri Narada Saint, (satyam) come true, (hariḥ) Shri
Krishna (jagāma) moved (śanakaiḥ) slowly towards (yatra) the
place where (yamala-arjunau) the two arjuna trees (āstām) were.

Stanza 25

devarṣir me priyatamo
yad imau dhanadātmajau
tat tathā sādhaiṣyāmi
yad gītaṁ tan mahātmanā

“ (devarṣiḥ) Deva Rishi Narada (me priya-tamaḥ) is very much
dear to Me. (imau) As far as these two are concerned,
(dhanada-ātmajau) they are the sons of Kubera. (yat) Therefore,
(sādhaiṣyāmi) let me make that happen (yat gītam tat) whatever
was said (tat mahātmanā) by that great soul (Saint Narada)
(tathā) in the exact manner in which it was intended.”

Stanza 26

*ity antareṅārjunayoḥ
kr̥ṣṇas tu yamayor yayau
ātma-nirveśa-mātreṇa
tiryag-gatam ulūkhalam*

(iti) Thinking in this manner, (kr̥ṣṇaḥ tu) Shri Krishna Bhagavan (yayau) entered (antareṇa) through the gap between (amayoḥ) the standing twin (arjunayoḥ) arjuna trees. (ātma-nirveśa-mātreṇa) As he crossed them (ulūkhalam) the mortar on which he was tied (tiryak gatam) stuck there between the trees.

Stanza 27

*bālena niṣkarṣayatānvag ulūkhalam tad
dāmodareṇa tarasotkalitāṅghri-bandhau
niṣpetatuḥ parama-vikramitātivepa-
skandha-pravāla-viṭapau kṛta-caṇḍa-śabdau*

(tarasā) Due to the impact of the force (bālena) with which Shri Krishna (niṣkarṣayatā) pulled (tat ulūkhalam) that mortar, (anvak) which was just behind him (dāma-udareṇa) on which he was tied with a rope by his abdomen, (niṣpetatuḥ) both the trees fell down tumbling down (kṛta caṇḍa-śabdau) making thunderous sound (utkalita aṅghri-bandhau) uprooting them from the clusters of roots from underneath the earth, (parama-vikramita ati-vepa skandha pravāla viṭapau) and because of the immense powers of Bhagavan, the trees broke into various parts from their trunks, along with their branches and leaves.

Stanza 28

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

(*siddhau*) Those two demiGods, (*tatra kujayoḥ*) who appeared from those two arjuna trees (*jāta-vedāḥ iva*) just like the fire, (*sphurantau*) spreading the radiation of (*paramayā śriyā*) their brightness (*kakubhaḥ*) over all the directions, (*virajasau*) and devoid of any pride and false ego, (*upetya*) approached (*akhila-loka-nātham*) the Supreme Controller of all the worlds (*kṛṣṇam*) Shri Krishna, (*śirasā praṇamya*) and prostrated before Him. (*baddha-añjalī*) Thereafter, they stood up with folded hands in devotion (*ūcatuḥ sma*) and said (*idam*) in the following manner.

Stanza 29

*kṛṣṇa kṛṣṇa mahā-yogiṃs
tvam ādyaḥ puruṣaḥ paraḥ
vyaktāvyaktam idaṃ viśvaṃ
rūpaṃ te brāhmaṇā viduḥ*

“ (*kṛṣṇa kṛṣṇa*) Hey Krishna ! Krishna ! (*mahā-yogin*) Hey the Master of all the Yogas ! (*tvam*) You are (*paraḥ puruṣaḥ*) the Purusha (the Very Source) (*ādyaḥ*) ever existing and as the very first even when nothing was there. (*brāhmaṇāḥ*) The knowledgeable people (*viduḥ*) know that (*idam viśvam*) this universe (*vyakta-avyaktam*) in its smallest of the smallest and the largest of the largest form (*rūpaṃ*) is the manifestation of (*te*) You only.

Stanza 30

*tvam ekaḥ sarva-bhūtānām
dehāsv-ātmendriyeśvaraḥ
tvam eva kālo bhagavān
viṣṇur avyaya īśvaraḥ*

“ (*ekaḥ tvam*) You are the exclusive One Who is (*deha asu ātma indriya īśvaraḥ*) the controller of the body, the source of life, Ahamkara characteristic, and the sense organs (*sarva-bhūtānām*) of all the life forms. (*tvam eva*) Again You are the only One Who is (*kālaḥ*) the form of the eternal flow of time (Kaala Swarupa), (*bhagavān*) the reservoir of all the prosperities, (*viṣṇuḥ*) spreading out in each and everything and

at all places, (*avyayaḥ*) ever permanent (*īśvaraḥ*) and the controller of the Universe.

Stanza 31

*tvam mahān prakṛtiḥ sūkṣmā
rajaḥ-sattva-tamomayī
tvam eva puruṣo 'dhyakṣaḥ
sarva-kṣetra-vikāra-vit*

“ (*tvam*) You alone are (*sūkṣmā prakṛtiḥ*) the subtle Nature (*rajaḥ-sattva-tamaḥ-mayī*) consisting of the characteristics of Sattva, Rajas and Tamas, (*mahān*) and also the cause factor of these characteristics known as the Mahat principle. (*tvam eva*) Again You are the One who, (*puruṣaḥ*) as the Purusha, make the Nature work, (*adhyakṣaḥ*) and the ever witness of knowing (*sarva-kṣetra vikāra-vit*) the desires of all types of all the living beings.

Stanza 32

*grhyamāṇais tvam agrāhyo
vikāraiḥ prakṛtair guṇaiḥ
ko nv ihārhati vijñātum
prāk siddham guṇa-saṁvṛtaḥ*

“ (*tvam*) Though You are the One Who (*grhyamāṇaiḥ*) can be understood/perceived, (*agrāhyaḥ*) but at the same time cannot be understood/perceived (*vikāraiḥ*) merely through one's intellect and sense organs (*guṇaiḥ*) which is subject to the influences of the characteristics of Sattva, Rajas and Tamas (*prakṛtaiḥ*) relating to the Nature. (*iha*) In this world (*kaḥ nu*) who is ever (*guṇa-saṁvṛtaḥ*) (whose bodies in fact are covered with their senses) (*arhati*) qualified (*vijñātum*) to perceive You in an appropriate manner, (*prāk siddham*) Who was (is and also shall be) present even before the life form was generated in this universe (meaning thereby even before the creation came into being) ? (There is no one qualified to perceive Him in a perfect manner).

Stanza 33

*tasmai tubhyam bhagavate
vāsudevāya vedhase
ātma-dyota-guṇaiś channa-
mahimne brahmaṇe namaḥ*

“ (channa-mahimne) You are the One Who stand hidden behind (ātma-dyota-guṇaiḥ) the powers of your own immense energy potentials, (brahmaṇe) You are the Supreme Consciousness, (vedhase) and You are the creator. (bhagavate) You are the reservoir of all the prosperities totally and completely (tasmai tubhyam) and unto You, (vāsudevāya) Who is now being the son of Vasudeva, (namaḥ) we submit our obeisances.

Stanza 34

*yasyāvatārāḥ jñāyante
śarīreṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ*

“ (yasya) Your (taiḥ taiḥ) each and every (avatārāḥ) manifestation (vīryaiḥ) is such that by Your own energy potentials You, (aśarīriṇaḥ) being the One without any structured body, (śarīreṣu) have assumed the suitable bodies, (jñāyante) which are very well known,

(atulya ati-śayaiḥ) which cannot be compared or equated with anything or in anyone, and which contain such deeds and actions generating in the devotees extreme wonder and happiness,

(dehiṣu) and that all such manifestations are too unique that the bodies through which the specific action or deeds were executed through such manifested bodies, cannot be done through the bodies of the ordinary human beings (asaṅgataiḥ) and such manifestations even cannot even suit such ordinary bodies at all.

Stanza 35

*sa bhavān sarva-lokasya
bhavāya vibhavāya ca
avatīrṇo 'mśa-bhāgena
sāmpratam patir āśiṣām*

“ (patih) You are the Master (āśiṣām) of all the four objects of human excellence (or the very aims of existence of the humans) (Purusharth) (sāmpratam) and now (saḥ bhavān) You have (avatīrṇaḥ) manifested here (amśa-bhāgena) with complete and full potency of Yours (sarva-lokasya) for the benefit of all the people (bhavāya) to make them conduct righteous deeds thereby elevating them to higher levels (vibhavāya) and show the way for their deliverance.

Stanza 36

*namaḥ parama-kalyāṇa
namaḥ parama-maṅgala
vāsudevāya śāntāya
yadūnām pataye namaḥ*

“ (parama-kalyāṇa) Hey the form of Complete Bliss ! (namaḥ) Our obeisances to you. (parama-maṅgala) Hey the form of Complete Auspiciousness ! (namaḥ) We once again pray to You (śāntāya) Who is very peaceful, (pataye) the head (yadūnām) of the Yadavas, (vāsudevāya) and the son of Vasudeva. (namaḥ) Our obeisances to you again.

Stanza 37

*anujānīhi nau bhūmaṁs
tavānucara-kiṅkarau
darśanam nau bhagavata
ṛṣer āsīt anugrahāt*

“ (bhūman) Hey the One Who is spread out everywhere ! Please permit us, (kiṅkarau) who are the attendants (tava) of your (anucara) ardent follower Lord Siva, (nau anujānīhi) to take leave from You. (nau) We have (āsīt) got the great opportunity (darśanam) of seeing (bhagavataḥ) You here in person (anugrahāt) because of the blessings (ṛṣeḥ) of Saint Narada.

Stanza 38

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

“ (naḥ vāṇī) Let our words (guṇa-anukathane) get engaged in always singing the glories and pastimes (tava) of Yours ;

(śravaṇau) Let our ears get engaged (kathāyām) in always listening to the auspicious stories of Yours;

(hastau) Let our hands get engaged (karmasu) in always undertaking the service activities for You;

(manah) Let our mind (pādayoḥ smṛtyām) get the constant remembrance of paying obeisances at your lotus feet;

(śiraḥ) Let our head (nivāsa-jagat-praṇāme) always prostrate this world which is the habitation of (tava) Your Being;

(dr̥ṣṭiḥ) Let our eyes (astu) get engaged (darśane ca) in always seeing and be in the company of (satām) your devotees (bhavat-tanūnām) who are none other the different aspects of Your own forms and shapes. ”

Stanza 39

*śrī-śuka uvāca
ittham saṅkīrtitas tābhyām
bhagavān gokuleśvaraḥ
dāmnā colūkhale baddhaḥ
prahasann āha guhyakau*

(śrī-śuka uvāca) Shri Sukha said to King Parikshit :

(gokula-īśvaraḥ) The Lord of the Gokulam, (bhagavān) Shri Krishna, (saṅkīrtitaḥ) Who was praised (ittham) thus (tābhyām) by those two demiGods, (baddhaḥ ca) remaining as such duly

**tied (*ulūkhale*) to the mortar (*dāmnā*) with the rope, (*āha*)
replied to (*guh yakau*) the demiGods (*prahasana*) smiling.**

Stanza 40

*śrī-bhagavān uvāca
jñātaṁ mama purāivaitad
ṛṣiṇā karuṇātmanā
yac chrī-madāndhayor vāgbhir
vibhramśo 'nugrahaḥ kṛtaḥ*

**(*śrī-bhagavān uvāca*) Lord Krishna said to Nalakubara and
Manigriva :**

**(*mama*) I (*jñātam*) knew (*purā eva*) even before (*yat etat*) that
(*karuṇā-ātmanā*) the most kind hearted (*ṛṣiṇā*) Saint Narada
(*kṛtaḥ*) had, (*vāgbhiḥ*) through his words (*vibhramśaḥ*) of curse,
(*anugrahaḥ*) blessed both of you (*śrī-mada-andhayoḥ*) because
you were blinded with the arrogance of the power of wealth.**

Stanza 41

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

**(*yathā*) Just like (*akṣṇoḥ*) the eyes (*no bhavet*) do not face any
darkness (*savituh*) when the sun obliges his presence, (*bandhaḥ*)
the attachment to desires get vanished for the (*puṁsaḥ*)
humans (*darśanāt*) when they are in the company of (*sama-
cittānām*) well balanced and right thinking (*sādhūnām*) saintly
personalities
(*sutarām*) who have totally (*mat-kṛta-ātmanām*) surrendered
themselves unto Me.**

Stanza 42

*tad gacchataṁ mat-paramau
nalakūbara sādhanam
sañjāto mayi bhāvo vām*

īpsitaḥ paramo 'bhavaḥ

(tat) Therefore, (nalakūbara) Hey Nalakubara ! (gacchatam) Both of you can go (sādānam) to your own place (mat-paramau) keeping your devotion towards Me in tact within you. (vām) Both of you (sañjātaḥ) have now acquired the necessary (bhāvaḥ) devotion (mayi) towards Me (īpsitaḥ) which was the one you desired, (paramaḥ) and which is very endearing to you, (abhavaḥ) and through which you are able to mitigate the miseries of the world.

Stanza 43

*śrī-śuka uvāca
ity uktau tau parikramya
praṇamya ca punaḥ punaḥ
baddholūkhalam āmantrya
jagmatur diśam uttarām*

(śrī-śuka uvāca) Shri Sukha said to King Parikshit :

(tau) Those two (iti uktau) who were blessed by the words of Shri Krishna in this manner, (punaḥ punaḥ) repeatedly (parikramya) circumambulated (baddha-ulūkhalam) Shri Bhagavan, Who was tied to the mortar, (praṇamya) after prostrating before Him (āmantrya ca) and taking leave from Him, (jagmatuḥ) went towards (uttarām diśam) the north direction.

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This completes the tenth chapter of Dasama Skandam (the 10th Volume)

Hari Om