

### Narada's curse

- ॐ Once, these two demigods, desiring to enjoy, entered the garden of Lord Śiva in the province of Kailāsa on the bank of the Mandākinī Ganges.
- ॐ In Nandana forest
- ॐ There they drank much Varuni and engaged in hearing the sweet singing of beautiful women who accompanied them in that garden of fragrant flowers.
- ॐ In an intoxicated condition, they both entered the water of the Ganges, which was full with lotus flowers, and there they began to enjoy the company of the young girls exactly as the male elephant enjoys the female elephants within the water.
- ॐ While they were thus enjoying themselves in the water, all of a sudden Nārada (SB)/ Devala (GS) happened to pass that way.
- ॐ He could understand that the demigods Nalakūvara and Maṇigrīva were too much intoxicated and could not even see that he was passing.
- ॐ The young girls, however, were not so much intoxicated as the demigods, and they at once became ashamed at being naked before the great sage Nārada. They began to cover themselves with all haste.
- ॐ The two demigod sons of Kuvera were so much intoxicated that they could not appreciate the presence of the sage Nārada and therefore did not cover their bodies.
- ॐ On seeing the two demigods so degraded by intoxication, Nārada desired their welfare, and therefore he exhibited his causeless mercy upon them by cursing them.
- ॐ Because the great sage was compassionate upon them, he wanted them to see Lord Kṛṣṇa face to face.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 19)

### Narada's speech to the brothers

- ॐ Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.
- ॐ Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.
- ॐ While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

- ॐ While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? 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.
- ॐ This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.
- ॐ 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.
- ॐ By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.
- ॐ A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.
- ॐ Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.
- ॐ Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.
- ॐ If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.
- ॐ Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

- ॐ Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.
- ॐ These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. 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. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

### **Narada leaves and they become trees**

#### **Prayers of N & M**

- ॐ By seeing you we are free from a brahmana's punishment
- ॐ We should not have offended your devotee
- ॐ Ob to you who is the pleasure of cows, land and the senses (Govinda)
- ॐ The L whose belly is bound with ropes (Damodara)
- ॐ Dear Lord Kṛṣṇa, You are the original Personality of Godhead, master of all mystic powers. Learned brāhmaṇas know very well that this cosmic manifestation is an expansion of Your potencies, which are sometimes manifest and sometimes unmanifest.
- ॐ You are the original provider of the life, body and senses of all living entities. You are the eternal God, Lord Viṣṇu, who is all-pervading, the imperishable controller of everything, and You are eternal time.
- ॐ You are the original source of the cosmic manifestation, which is acting under the spell of the three modes of material nature—goodness, passion and ignorance.
- ॐ You are living as the Supersoul in all the multiforms of living entities, and You know very well what is going on within their bodies and minds.
- ॐ Therefore You are the supreme director of all activities of all living entities. But although You are in the midst of everything which is under the spell of the material modes of nature, You are not affected by such contaminated qualities.
- ॐ No one under the jurisdiction of the material modes can understand Your transcendental qualities, which existed before the creation; therefore You are called the Supreme Transcendence. Let us offer our respectful obeisances unto the lotus feet of You, Lord Vāsudeva, the Supreme Brahman, who are always glorified by Your personal internal potencies.
- ॐ In this material world You make Yourself known only by Your different incarnations. Although You assume different types of bodies, these bodies are not part of the

material creation. They are always full of the transcendental potencies of unlimited opulence, strength, beauty, fame, wisdom and renunciation. In the material existence there is a difference between the body and the owner of the body, but because You appear in Your original spiritual body, there is no such difference for You.

- ॐ When You appear, Your uncommon activities indicate that You are the Supreme Personality of Godhead. Such uncommon activities are not possible for anyone in material existence. You, the Supreme Personality of Godhead, cause the birth and death as well as the liberation of the living entities, and You are full with all Your plenary expansions.
- ॐ You can bestow on everyone all kinds of benedictions. O Lord! O source of all auspiciousness and goodness, we offer our respectful obeisances unto You. You are the all-pervading Supreme Personality of Godhead, the supreme source of peace and the supreme personality in the dynasty of King Yadu.
- ॐ O Lord, our father, known as Kuvera, the demigod, is Your servant. Similarly, the great sage Nārada is also Your servitor, and only by their grace have we been able to see You personally.
- ॐ We therefore pray that we may always be engaged in Your transcendental loving service by speaking only about Your glories and hearing about Your transcendental activities. May our hands and other limbs be engaged in Your service and our minds always be concentrated at Your lotus feet and our heads always bowed down before the all-pervading universal form of Your Lordship.

#### **K's response**

- ॐ It was already known to me about the curse
- ॐ Narada has made you very fortunate
- ॐ If someone is able, by chance, to see face to face a great saintly person like Nārada, who is always serene and merciful to everyone, then immediately that conditioned soul becomes liberated. This is exactly like being situated in the full light of the sun: there cannot be any visionary impediment.
- ॐ Therefore, O Nalakūvara and Maṇigrīva, your lives have now become successful because you have developed ecstatic love for Me.
- ॐ This is your last birth within material existence. Now you can go back to your father's residence in the heavenly planets, and by remaining in the attitude of devotional service, you will be liberated in this very life.

#### **M & N circumambulate K**

- ॐ
- ॐ Bow down and head north