

# DĀMODARA-LĪLĀ



STUDY NOTES OF H.G. GAURĀNGA DĀS

*gopy ādade tvayi kṛtāgasi dāma tāvad  
yā te daśāśru-kalilāñjana-sambhramākṣam  
vaktraṁ ninīya bhaya-bhāvanayā sthitasya  
sā mām vimohayati bhīr api yad bibheti*

“My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.”  
(SMB 1.8.31)

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## CANTO 10, CHAPTER 9

## MOTHER YAŚODĀ BINDS LORD KṚṢṆA

## MOTHER YAŚODĀ CHURNING YOGURT FOR KṚṢṆA (VERSES 1-2)

*śrī-śuka uvāca  
 ekadā gṛha-dāsīṣu  
 yaśodā nanda-gehinī  
 karmāntara-niyuktāsu  
 nirmamantha svayaṁ dadhi*

*yāni yāniha gītāni  
 tad-bāla-caritāni ca  
 dadhi-nirmanthane kāle  
 smarantī tāny agāyata*

“Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.” (VERSES 1-2)

✚ Śrīla Viśvanātha Cakravartī Ṭhākura, quoting from the Vaiṣṇava-toṣaṇī of Śrīla Sanātana Gosvāmī, says that the incident of Kṛṣṇa's breaking the pot of yogurt and being bound by mother Yaśodā took place on the Dipāvalī Day, or Dīpa-mālikā.

✚ It is to be understood that among all the cows of Nanda Mahārāja, several of mother Yaśodā's cows ate only grasses so flavorful that the grasses would automatically flavor the milk. Mother Yaśodā wanted to collect the milk from these cows, make it into yogurt and churn it into butter personally, since she thought that this child Kṛṣṇa was going to the houses of neighborhood gopas and gopīs to steal butter because He did not like the milk and yogurt ordinarily prepared.

## NOTES (VERSES 1-2)

1. How to remain Krishna Conscious?

✚ Always remember Krishna.

✚ Mother Yaśodā did not want to forget Kṛṣṇa's activities at any time.

2. How to stay in Krishna Consciousness?

✚ Mother Yaśodā poeticized all of Kṛṣṇa's childhood activities, such as the killing of Pūtanā, Aghāsura, Śakaṭāsura and Tṛṇāvarta, and while churning the butter, she sang about these activities in poetical form. This should be the practice of persons eager to remain Kṛṣṇa conscious twenty-four hours a day.

✚ Hence one should follow such persons to stay in Krishna Consciousness.

3. 3 fold engagements while doing any activity in Krishna Consciousness.

✚ One must engage his mind, words and body in the service of Krishna.

1. **Body:** One should work very hard. Mother Yaśodā was laboring considerably to churn the butter for Krishna
2. **Mind:** The mind should be absorbed in trying to please Krishna. Mother Yaśodā remembering the childish activities of Lord Krishna.
3. **Words:** One should glorify Lord Krishna. Mother Yaśodā composed songs and enjoyed singing to herself about all those activities of Krishna.

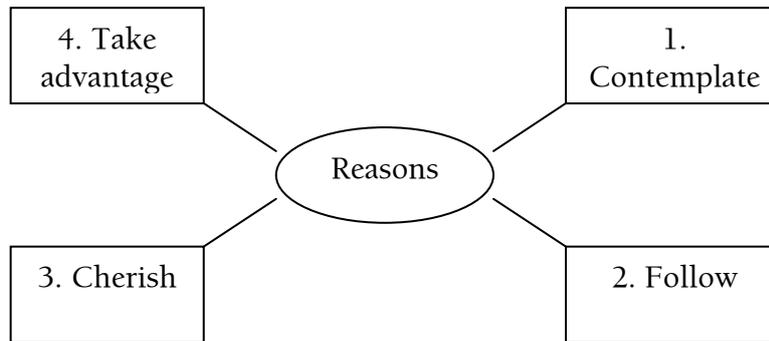
### BODILY FEATURES OF MOTHER YAŚODĀ (VERSE 3)

*kṣaumaṁ vāsaḥ pṛthu-kaṭi-taṭe bibhratī sūtra-naddhaṁ  
putra-sneha-snuta-kuca-yugaṁ jāta-kampaṁ ca subhrūḥ  
rajiv-ākaraṣa-śrama-bhuja-calat-kaṅkaṇau kuṇḍale ca  
svinnaṁ vaktraṁ kabara-vigalan-mālatī nirmamantha*

“Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.” (VERSE 3)

## NOTES (VERSE 3)

1) Why description of mother Yaśodā's form is given here?



1. **Contemplate:** Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yaśodā.
  2. **Follow:** We must follow in the footsteps of the inhabitants of Vṛndāvana, not try to become like them. Therefore this description is provided here.
  3. **Cherish:** Advanced devotees must cherish this description, always thinking of mother Yaśodā's features—how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on.
  4. **Take advantage:** One should take advantage of the full description provided here by thinking of mother Yaśodā in maternal affection for Kṛṣṇa.
- 2) The bangles on mother Yaśodā were vibrating and making sweet sounds celebrating their great fortune to be in contact with such an exalted devotee as mother Yaśoda and assisting her. Its not that they were thinking of becoming mother Yaśodā.
- ✚ Similarly one should feel himself very fortunate if he gets an opportunity to be in close contact with a pure devotee of the Lord, assists and not try to be like him.
  - ✚ We don't want to be great, we want to be grateful. We don't want to be great, we want to serve the great.

## NOTES (VERSE 3)

3) The mālatī flowers on realizing the extremely exalted position of mother Yaśodā fell down from her head on to her lotus feet.

- ✚ Similarly, if we realize the exalted position of another devotee then we should become subservient to him and assist him in his service, even though the other devotee might have come later in Krishna Consciousness.

## HUNGRY KṚṢṆA (VERSE 4)

*tām stanya-kāma āsādyā  
mathnantīm jananīm hariḥ  
grhītvā dadhi-manthānam  
nyāṣedhat prītim āvahan*

“While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.” (VERSE 4)

## MOTHER YAŚODĀ LEAVES KṚṢṆA (VERSE 5)

*tam aṅkam ārūḍham apāyayat stanam  
sneha-snutam sa-smitam ikṣatī mukham  
atrptam utsṛjya javena sā yayāv  
utsicyamāne payasi tv adhiśrite*

“Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.” (VERSE 5)



KRISHNA DEMANDING MOTHER YAŚODĀ TO FEED HIM MILK

- ✚ Sometimes one must take care of more than one item of important business for the same purpose.
- ✚ On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later. The proper intuition by which to do this is given by Kṛṣṇa:

*teṣāṁ satata-yuktānām  
bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ  
yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” (BG 10.10)

- ✚ In Kṛṣṇa consciousness, everything is dynamic. Kṛṣṇa guides the devotee in what to do first and what to do next on the platform of absolute truth.

#### NOTES (VERSE 5)

##### 1. Krishna Conscious household life

- ✚ Everything in the household affairs of mother Yaśodā was meant for Kṛṣṇa.

##### 2. Multiple Activities

- ✚ Sometimes one must take care of more than one item of important business for the same purpose. Therefore mother Yaśodā was not unjust when she left her son to take care of the overflowing milk.
- ✚ On the platform of love and affection, it is the duty of the devotee to do one thing first and other things later.

##### 3. Prioritize Activities

- ✚ The proper intuition by which to do is given by Kṛṣṇa.

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## ANGRY KṚṢṆA (VERSES 6-7)

*sañjāta-kopaḥ sphuritāruṇādharam  
sandaśya dadbhir dadhi-mantha-bhājanam  
bhittvā mṛṣāsrur dṛṣad-aśmanā raho  
jaghāsa haiyaṅgavam antaram gataḥ*

“Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.” (VERSE 6)

- ✚ When a child becomes angry he can begin crying with false tears in his eyes.

*uttārya gopī suśṛtam payaḥ punaḥ  
praviśya samdṛśya ca dadhy-amatrakam  
bhagnaṁ vilokya sva-sutasya karma taj  
jahāsa taṁ cāpi na tatra paśyati*

“Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.” (VERSE 7)

## MOTHER YAŚODĀ FOLLOWING KṚṢṆA TO BIND HIM (VERSES 8-18)

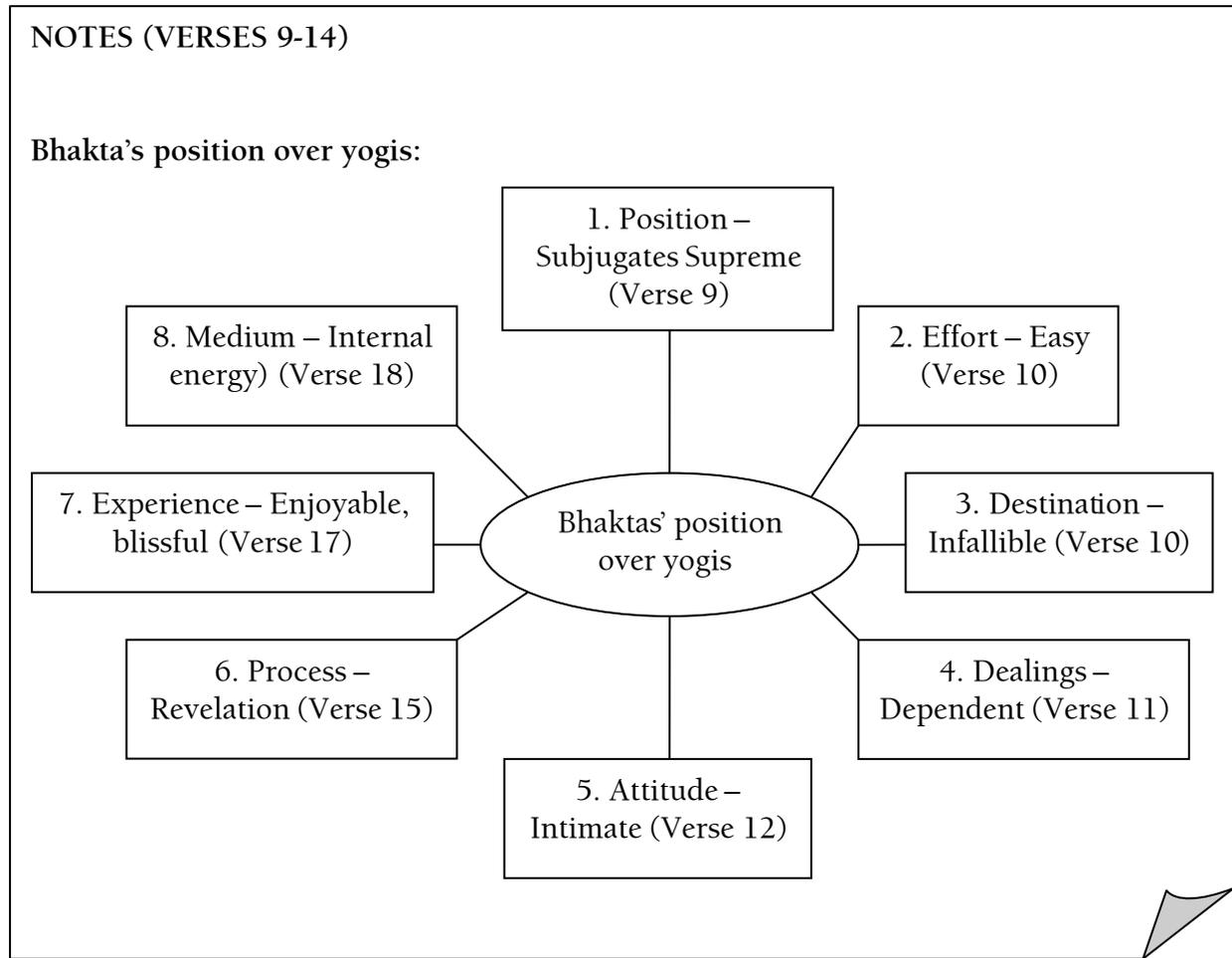
*ulūkhalāṅghrer upari vyavasthitam  
markāya kāmam dadatam śici sthitam  
haiyaṅgavam caurya-viśaṅkitekṣaṇam  
nirīkṣya paścāt sutam āgamac chanaiḥ*

“Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He



MOTHER YAŚODĀ COMING FROM BEHIND TO CATCH KṚṢṆA

might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.” (VERSE 8)



*tām ātta-yaṣṭīm prasamīkṣya satvaras  
tato 'varuhyāpasasāra bhītavat  
gopy anvadhāvan na yam āpa yoginām  
kṣamam praveṣṭum tapaseritam manaḥ*

“When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.” (VERSE 9)

✚ Yogīs try to reach Kṛṣṇa by jñāna-yoga and other yogas, but fail. Yet although mother Yaśodā was a woman, Kṛṣṇa was afraid of her, as clearly described in this verse.

## NOTES (VERSE 9)

## 1. Position – Subjugates Krishna

- ✚ Yogīs cannot reach Kṛṣṇa, but for pure devotees like mother Yaśodā, Kṛṣṇa is already caught.
- ✚ Kṛṣṇa is afraid of mother Yaśodā, and yogīs are afraid of Kṛṣṇa.

“While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.” (VERSE 10)

## NOTES (VERSE 10)

## 2. Effort - Easy

- ✚ Yogīs cannot capture Krishna by severe penances and austerities but mother Yaśodā, despite all obstacles, was finally able to catch Kṛṣṇa without difficulty. Kṛṣṇa therefore confirms that if one wants to capture Him, one must undertake devotional service. (BG 18.55)

*bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram*

## 3. Destination - Infallible

- ✚ Bhaktas enter even the planet of Kṛṣṇa very easily.
- ✚ But the less intelligent yogīs and jñānīs, by their meditation, 1. Remain running after Kṛṣṇa. 2. They cannot enter even the effulgence of Kṛṣṇa. 3. Even if they enter Kṛṣṇa's effulgence, they fall down.



MOTHER YAŚODĀ CATCHING KRISHNA

*kṛtāgasam taṁ prarudantam akṣiṇī  
kaṣantam aṅjan-maṣiṇī sva-pāṇinā  
udvikṣamāṇam bhaya-vihvalekṣaṇam  
haste grhītvā bhiṣayanty avāgurat*

“When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.” (VERSE 11)

- ✚ From these dealings between mother Yaśodā and Kṛṣṇa, we can understand the exalted position of a pure devotee in loving service to the Lord.
- ✚ This shows the position of a pure devotee, in contrast with others, like jñānīs, yogīs and the followers of Vedic ritualistic ceremonies, in regarding the transcendental nature of the Absolute Truth.

#### NOTES (VERSE 11)

##### 4. Dealings – Dependent

- ✚ Yogīs, jñānīs, karmīs and Vedāntists cannot even approach Kṛṣṇa; they must remain very, very far away from Him and try to enter His bodily effulgence, although this also they are unable to do.
- ✚ Great demigods like Lord Brahmā and Lord Śiva always worship the Lord by meditation and by service.
- ✚ Even the most powerful Yamarāja fears Kṛṣṇa and Kṛṣṇa's devotees.
- ✚ Yet this Kṛṣṇa became so dependent on mother Yaśodā that when she simply showed Kṛṣṇa the stick in her hand, Kṛṣṇa admitted to being an offender and began to cry like an ordinary child
- ✚ Mother Yaśodā immediately threw her stick away and simply rebuked Kṛṣṇa, saying, "Now I shall bind You so that You cannot commit any further offensive activities. Nor for the time being can You play with Your playmates."



MOTHER YAŚODĀ TRYING TO BIND KṚṢṆA

*tyaktvā yaṣṭim sutam bhītam  
vijñāyārbhaka-vatsalā  
īyeṣa kila tam baddhum  
dāmnātad-vīrya-kovidā*

“Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.” (VERSE 12)

NOTES (VERSE 12)

5. Attitude – Intimacy

- 🌈 **Mother Yaśodā's logic:** Krishna might leave the house in fear -Therefore, because of full affection - To stop Kṛṣṇa from leaving the house - She wanted to bind Him with rope
- 🌈 Mother Yaśodā did not care to understand who Kṛṣṇa was and how His power spreads everywhere. This is an example of pure love for Kṛṣṇa.

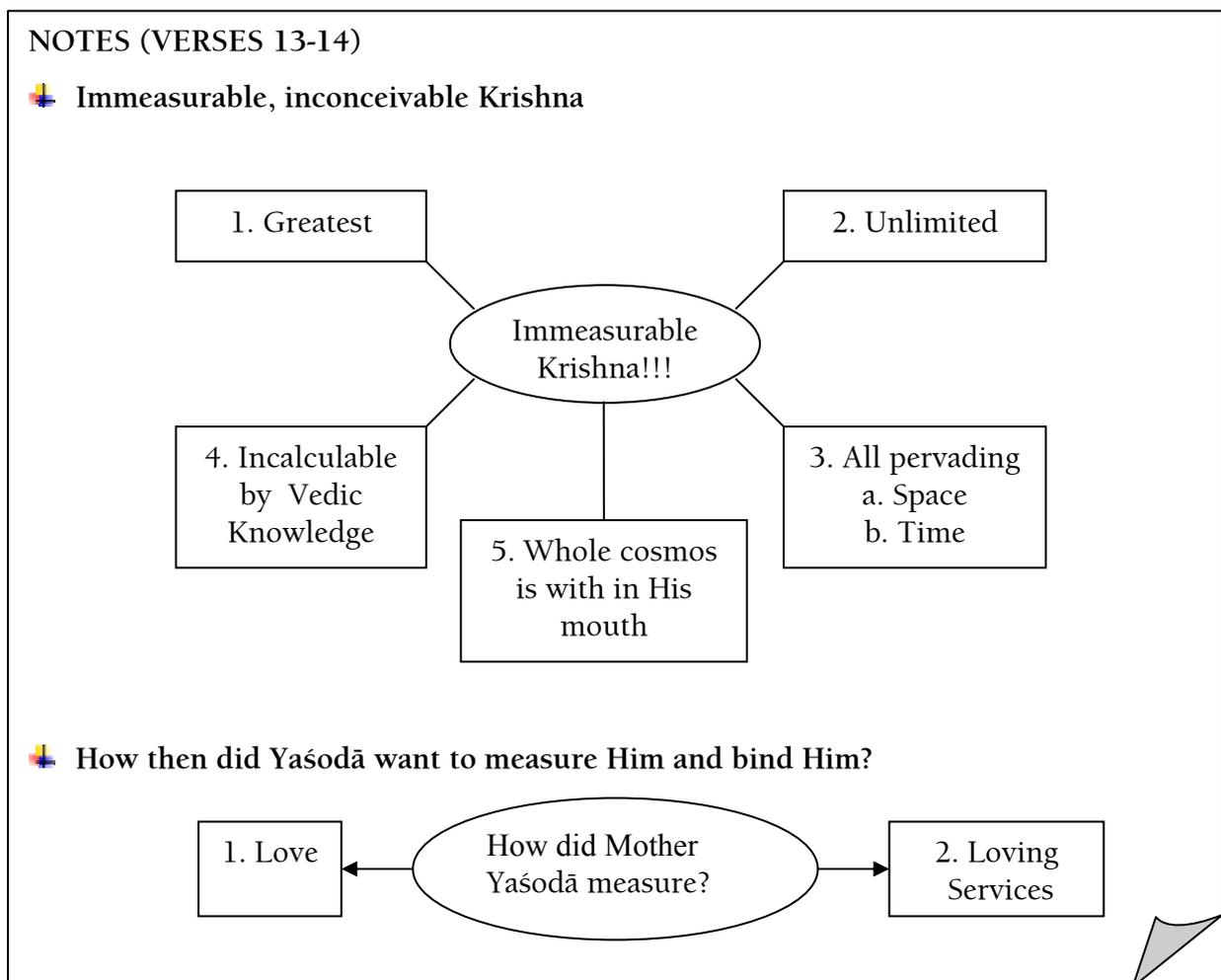
*na cāntar na bahir yasya  
na pūrvam nāpi cāparam  
pūrvāparam bahiś cāntar  
jagato yo jagac ca yaḥ*

*taṁ matvātmajam avyaktam  
martya-liṅgam adhokṣajam  
gopikolūkhale dāmnā  
babandha prākṛtam yathā*

“The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary

child, bound Him to the wooden mortar with a rope.” (VERSES 13-14)

✚ Everything is one because Kṛṣṇa is the supreme cause of everything. Kṛṣṇa cannot be measured or calculated by Vedic knowledge (vedeṣu durlabham). He is available only to devotees (adurlabham ātma-bhaktau). Devotees can handle Him because they act on the basis of loving service (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ) (BG 18.55). Thus mother Yaśodā wanted to bind Him.



*tad dāma badhyamānasya  
svārbhakasya kṛtāgasah  
dvy-aṅgulonam abhūt tena  
sandadhe 'nyac ca gopikā*

“When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.” (VERSE 15)

## NOTES (VERSE 15)

## ✚ Process: Revelation (“Mystery of rope being too short”)

Kṛṣṇa is exhibiting another vibhūti, after showing His unlimited potency by killing Pūtanā, Śakaṭāsura and Tṛṇāvarta.

## 1. Autocracy:

✚ "Unless I agree," Kṛṣṇa desired to show, "you cannot bind Me." Thus mother Yaśodā, in her attempt to bind Kṛṣṇa, was a failure. When Kṛṣṇa agreed, however, she was successful.

✚ In other words, one must be in transcendental love with Kṛṣṇa, but that does not mean that one can control Kṛṣṇa.

## 2. Automatically reciprocate:

✚ When Kṛṣṇa is satisfied with one's devotional service, He does everything Himself. He reveals more and more to the devotee as the devotee advances in service.

*ataḥ śrī-kṛṣṇa-nāmādi  
na bhaved grāhyam indriyaiḥ  
sevonmukhe hi jihvādau  
svayam eva sphuraty adaḥ*

“Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.” (Cc. Madhya 17.136)

*yadāsīt tad api nyūnam  
tenānyad api sandadhe  
tad api dvy-aṅgulam nyūnam  
yad yad ādatta bandhanam*

“This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed;

their shortness could not be overcome.” (VERSE 16)

*evam sva-geha-dāmāni  
yaśodā sandadhaty api  
gopīnām susmayantīnām  
smayantī vismitābhavat*

“Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.” (VERSE 17)

✚ If the shortness of all the ropes were added together, it must have amounted to the width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Kṛṣṇa's inconceivable potency to His mother and His mother's friends.

#### NOTES (VERSES 17)

✚ **Experience: Enjoyable, blissful**

Seeing this funny affair, all of them were smiling.

*sva-mātuḥ svinna-gātrāyā  
visrasta-kabara-srajaḥ  
dṛṣṭvā pariśramam kṛṣṇaḥ  
kṛpayāsīt sva-bandhane*

“Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.” (VERSE 18)

✚ When mother Yaśodā and the other ladies finally saw that Kṛṣṇa, although decorated with many bangles and other jeweled ornaments, could not be bound with all the ropes available in the house, they decided that Kṛṣṇa was so fortunate that He could not be bound by any material condition. Thus they gave up the idea of binding Him. But in competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, yogamāyā, was brought to work, and Kṛṣṇa agreed to be bound by mother Yaśodā.

## NOTES (VERSES 18)

1. Krishna bound by bangles and ornaments but not by ropes
2. Kṛṣṇa was so fortunate that He could not be bound by any material condition.
3. Gave up the idea of binding Him.

## 8. Medium: Yogamāyā

In competition between Kṛṣṇa and His devotee, Kṛṣṇa sometimes agrees to be defeated. Thus Kṛṣṇa's internal energy, yogamāyā, was brought to work.

## GREATNESS OF MOTHER YAŚODĀ (VERSES 19-21)

*evam sandarśitā hy aṅga  
hariṇā bhṛtya-vaśyatā  
sva-vaśenāpi kṛṣṇena  
yasyedaṁ seśvaram vaśe*

“O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.” (VERSE 19)

✚ This pastime of Kṛṣṇa's is very difficult to understand, but devotees can understand it. darśayāms tad-vidāṁ loka ātmano bhakta-vaśyatām (SB 10.11.9)

✚ And therefore one may argue that Kṛṣṇa also is not independent. But this is one's ajñāna, ignorance. Kṛṣṇa is always fully independent; when He becomes subordinate to His devotees, this is a display of ānanda-cinmaya-rasa, the humor of transcendental qualities that increases His transcendental pleasure. Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

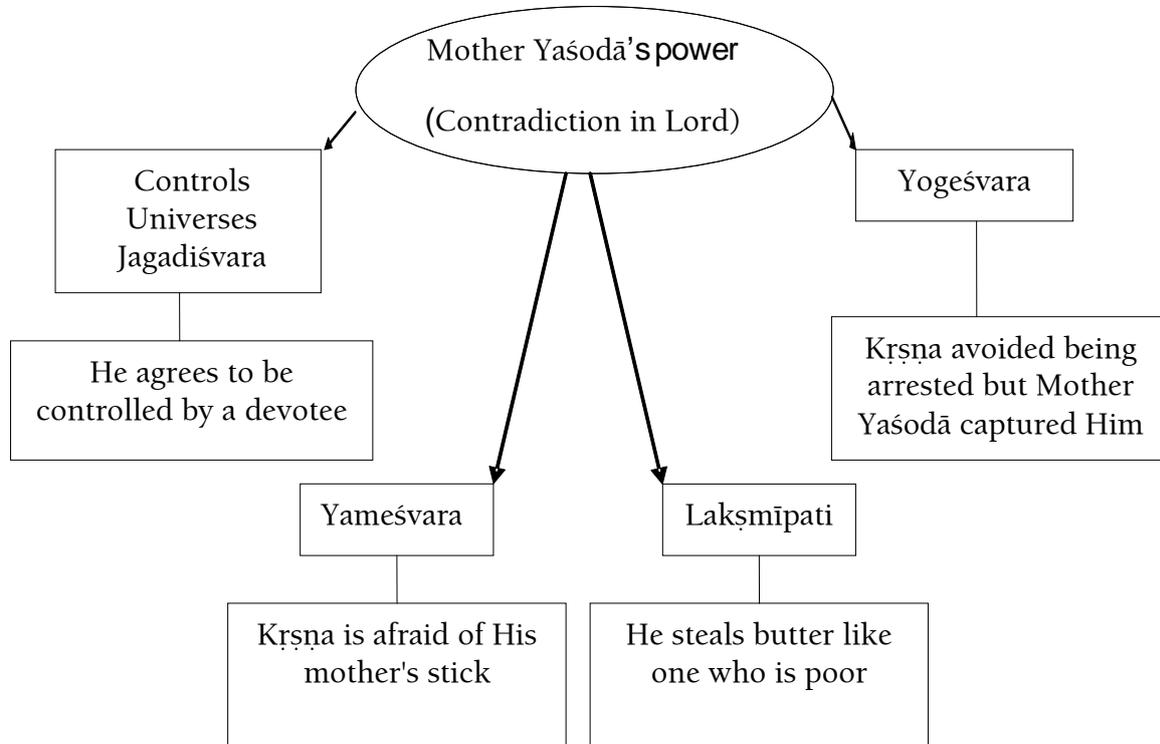
## NOTES (VERSE 19):

## 1. Krishna's power to control:

*eko 'py asau racayitum jagad-aṅḍa-koṭīm  
yac-chaktir asti jagad-aṅḍa-cayā yad-antaḥ  
aṅḍāntara-stha-paramāṇu-cayāntara-stham  
govindam ādi-puruṣam tam aham bhajāmi*

By His one plenary portion as Paramātmā, the Lord controls innumerable universes, with all their demigods.

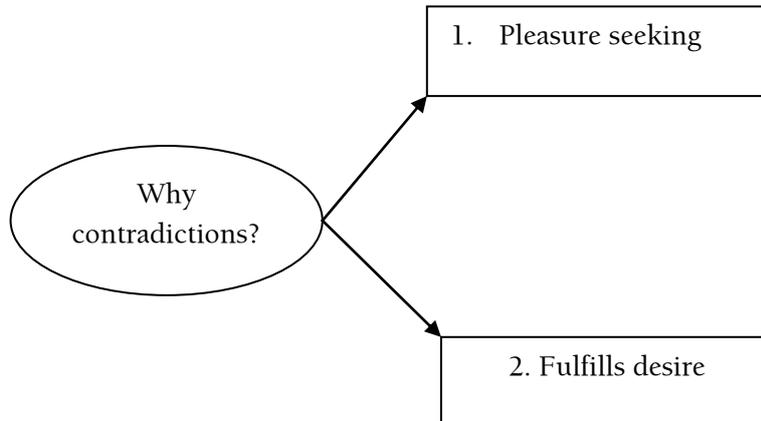
## 2. Devotee's power to control:



## 3. How to understand these contradictions?

- ✚ These contradictions cannot be understood by non-devotees.
- ✚ Devotee can understand that unalloyed devotional service to Kṛṣṇa is so powerful that Kṛṣṇa can be controlled by an unalloyed devotee.
- ✚ Bhṛtya-vaśyatā does not mean that He is under the control of the servant; rather, He is under the control of the servant's pure love.

## NOTES (VERSE 19):

4. Why contradictions? (*senayor ubhayor madhye ratham sthāpaya me 'cyuta*)

- a. **Pleasure seeking:** when Krishna becomes subordinate to His devotees, this is a display of ānanda-cinmaya-rasa, the humor of transcendental qualities that increases His transcendental pleasure.
- b. **Fulfills desire:** Everyone worships Kṛṣṇa as the Supreme Personality of Godhead, and therefore He sometimes desires to be controlled by someone else. Such a controller can be no one else but a pure devotee.

*nemaṁ viriṅco na bhavo  
na śrīr apy aṅga-saṁśrayā  
prasādaṁ lebhire gopī  
yat tat prāpa vimuktidāt*

“Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.” (VERSE 20)

✚ ekale īśvara kṛṣṇa, āra saba bhṛtya: the only supreme master is Kṛṣṇa, and all others are His servants. Kṛṣṇa has the transcendental quality of bhṛtya-vaśyatā, becoming subordinate to His bhṛtya, or servant. Now, although everyone is bhṛtya and although Kṛṣṇa has the quality of becoming subordinate to His bhṛtya, the position of mother Yaśodā is the greatest.

✚ In this verse there are three negative pronouncements-na, na, na. When anything is uttered three times—"do it, do it, do it"—one should understand that this is meant to indicate great stress on a fact. In this verse, we find na lebhire, na lebhire, na lebhire. Yet

mother Yaśodā is in the supermost exalted position, and thus Kṛṣṇa has become completely subordinate to her.

- ✚ When after liberation one is situated on the platform of prema-bhakti, one is said to have achieved vimukti, "special mukti."

NOTES (VERSE 20):

#### COMPARATIVE STUDY BETWEEN YAŚODĀ MAI AND OTHER DEVOTEES

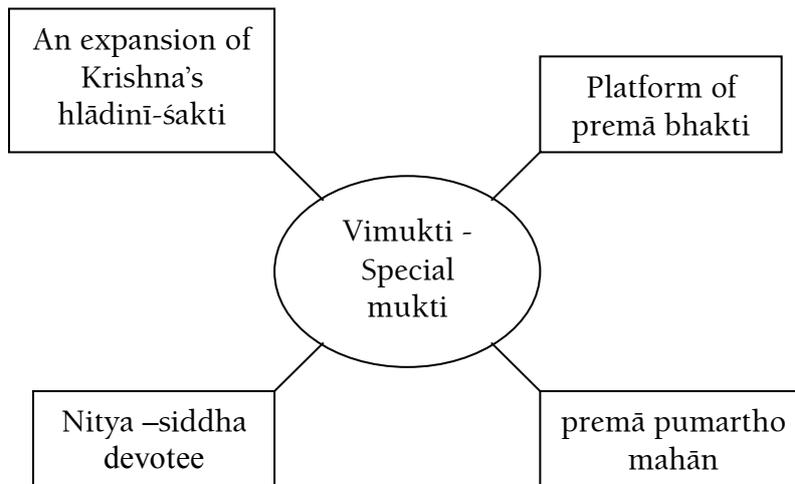
**1. Positive Concomitance:** Among bhṛtyas, servants, mother Yaśodā is highest

- i. Brahmā – Ādi-kavi
- ii. Śiva – Vaiṣṇavānām yathā śambhuḥ
- iii. Lakṣmī – vakṣā sthal

- ✚ Thus Mahārāja Parīkṣit wondering, “What did mother Yaśodā and Nanda Mahārāja do in their previous lives by which they got such a great opportunity, the opportunity to be the affectionate father and mother of Kṛṣṇa?”

**2. Negative Concomitance:** Three negative pronouncements-‘na lebhire’- Indicates great stress on a fact - Mother Yaśodā’s exalted position and Krishna being subordinate to her.

**3. Position – Special mukti:**



*nāyaṁ sukhāpo bhagavān  
dehinām gopikā-sutaḥ  
jñāninām cātma-bhūtānām  
yathā bhaktimatām iha*

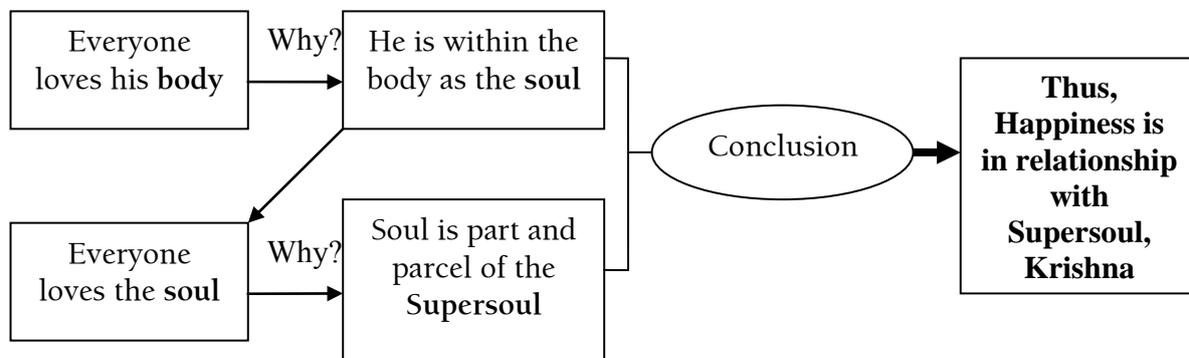
“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.” (VERSE 21)

- ✚ Although tapasvīs, yogīs, jñānīs may sometimes be called śānta-bhaktas, real bhakti begins with dāsya-rasa.
- ✚ Everyone is seeking Kṛṣṇa, for He is the Supersoul of all individual souls. Everyone loves his body and wants to protect it because he is within the body as the soul, and everyone loves the soul because the soul is part and parcel of the Supersoul. Therefore, everyone is actually seeking to achieve happiness by reviving his relationship with the Supersoul. As the Lord says in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyaḥ: "By all the Vedas, it is I who am to be known." Therefore, the karmīs, jñānīs, yogīs and saintly persons are all seeking Kṛṣṇa. But by following in the footsteps of devotees who are in a direct relationship with Kṛṣṇa, especially the inhabitants of Vṛndāvana, one can reach the supreme position of associating with Kṛṣṇa. As it is said, vṛndāvanam parityajya padam ekaṁ na gacchati: Kṛṣṇa does not leave Vṛndāvana even for a moment. The vṛndāvana-vāsīs—mother Yaśodā, Kṛṣṇa's friends and Kṛṣṇa's conjugal lovers, the younger gopīs with whom He dances—have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available. Although the nitya-siddha expansions of Kṛṣṇa always remain with Kṛṣṇa, if those engaged in sādhana-siddhi follow in the footsteps of Kṛṣṇa's nitya-siddha associates, such sādhana-siddhas also can easily attain Kṛṣṇa without difficulty.

## NOTES (VERSE 21):

## 1. Everyone seeks Kṛṣṇa:

✚ Krishna is Supersoul of all the souls



✚ Karmis, Jnanis, Yogis are also seeking Krishna.

vedaiś ca sarvair aham eva vedyaḥ (BG 15.15)

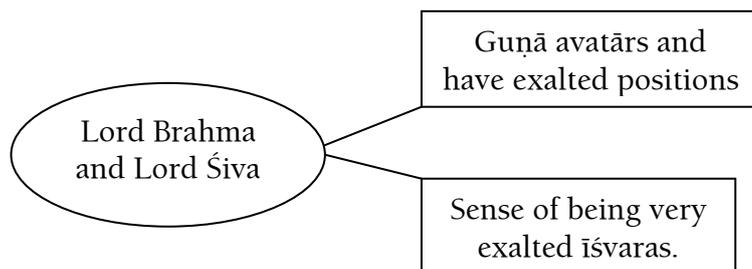
## 2. Only Vṛndāvana-Vāsīs can help us reach the supreme position of associating with Kṛṣṇa. Why?

- vṛndāvanam parityajya padam ekam na gacchati: Kṛṣṇa does not leave Vṛndāvana even for a moment.
- The vṛndāvana-vāsīs have very intimate relationships with Kṛṣṇa, and if one follows in the footsteps of these devotees, Kṛṣṇa is available

✚ Although the nitya-siddha always remain with Kṛṣṇa, if those engaged in sādhana-siddhi follow in their footsteps, such sādhana-siddhas also can easily attain Kṛṣṇa without difficulty.

## 3. Why Vṛndāvana-Vāsīs superior to other devotees?

✚ Other exalted devotees have some sense of being like Krishna.



## NOTES (VERSE 21):

- ✚ Vṛndāvana-vāsīs, on the other hand,
- Do not possess any bodily conception.
  - Fully dedicated to the service of the Lord in sublime affection, premā.
  - Mother Yaśodā appears to be the topmost of devotees who have attained this perfection.

## KṚṢṆA OBSERVES THE YAMALA-ARJUNATREES (VERSES 22-23)

*kṛṣṇas tu gr̥ha-kṛtyeṣu  
vyagr̥yām mātari prabhuḥ  
adrākṣīd arjunau pūrvam  
guhyakau dhanadātmajau*

“While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.” (VERSE 22)

“In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.” (VERSE 23)

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## CANTO 10, CHAPTER 10

## DELIVERANCE OF THE YAMALA-ARJUNA TREES

## FALL OF NALAKŪVARA &amp; MAṆIGRĪVA (VERSES 1-4)

“King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.” (VERSE 1)

“Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.” (VERSES 2-3)

## NOTES (VERSES 2-3):

## 1. Cause of their fall down:

- a. Pride b. Intoxication c. Sex

## 2. Obtaining favorable conditions is not sufficient to advance in spiritual life.

- ✚ We have favorable conditions due to Śrīlā Prabhupāda's mercy in ISKCON, association of devotees and lot of opportunities for service. Just like Nalakūvara and Maṇigrīva were associates of Lord Śiva staying in Kailash, bathing in Ganges.

## 3. Association of opposite sex very attractive in the beginning but at the end brings misery and snatches our attention from the ultimate goal of life (ramaṇī-jana-saṅga-sukhaṁ ca sakhe carame bhayadaṁ puruṣārtha-haram).

## NOTES (VERSE 2-3):

4. Demigod worship provides material advantages. However, this is criticized in Bhagavad Gita.

✚ *kāmais tais tair hr̥ta jñānāḥ prapadyante 'nya-devatāḥ.*

✚ Nondevotees have a taste for women, wine and so forth, and therefore they have been described as *hr̥ta jñāna*, bereft of sense.

✚

*na mām duṣkṛtino mūḍhāḥ  
prapadyante narādhamāḥ  
māyayāpahṛta-jñānā  
āsuram bhāvaṁ āśritāḥ*

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (BG 7.15)

✚ There is no difficulty in finding out who is a third-class or fourth-class man, for one's position can be understood simply by this crucial test: is he or is he not a devotee of Kṛṣṇa?

5. Why are devotees of the demigods greater in number than the Vaiṣṇavas?

- a. **Not interested:** Vaiṣṇavas are not interested in such fourth-class pleasures as wine and women
- b. **Not allowed:** Krishna does not allow such facilities

Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants." (VERSE 4)

## NOTES (VERSE 4):

1. Misconception that by variation in sense enjoyment we can enjoy more
  - a. Nalakūvara and Maṇigrīva got tired of sense enjoyment on land, so they entered into water thinking they will enjoy more. But actually, the base rasā does not change.
  - b. Similarly, different advertisements are like addition of sugar in brinjal. The ultimate taste will be the same.
2. Everything, spiritual and material, depends on one's mental condition.
  - ✚ People generally go to the Ganges to be purified of sinful reactions, but here is an ex. of how foolish persons enter the Ganges to become involved in sinful life.
  - ✚ It is not that everyone becomes purified by entering the Ganges.

## NĀRADA MUNI'S ENTRY (VERSES 5-7)

“O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.” (VERSE 5)

## NOTES (VERSE 5):

1. Wherever Nārada Muni goes, any moment at which he appears is understood to be extremely auspicious. (Cc. Madhya 22.54)

*'sādhu-saṅga,' 'sādhu-saṅga'—sarva-śāstre kaya  
lava-mātra sādhu-saṅge sarva-siddhi haya*

2. Nārada appeared in the garden to give the two sons of Kuvera the seed of devotional service, even though they were intoxicated. Sainly persons know how to bestow mercy upon the fallen souls. (Cc. Madhya 19.151)

*brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*

“Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.” (VERSE 6)

NOTES (VERSE 6):

1. In great devotee’s heart only different waves of bestowing mercy keeps on flowing.

- ✚ When Nārada muni was disrespected by the two sons of Kuvera, he didn’t feel offended but was only thinking of bestowing his mercy. Infact he gave them residence in Gokula dhāma

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

“Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special mercy, desired to give them a special curse. Thus he spoke as follows.” (VERSE 7)

NOTES (VERSE 7)

1. Devotee’s curse and blessing – ultimately auspicious and brilliant

- ✚ When a father finds his child deeply asleep but the child has to take some medicine to cure some disease, the father pinches the child so that the child will get up and take the medicine. In a similar way, Nārada Muni cursed Nalakūvara and Maṇigrīva in order to cure their disease of material blindness.

2. We sometimes need accidents to come to the right path

- ✚ Nārada Muni in previous life was a gandharva and was also affected by woman association. While trying to impress them, sages cursed him. That curse brought him into association of devotees

## NOTES (VERSE 7):

## 3. Consciousness require to face such accidents

- a. If we do any mistake or any accident takes place, we should understand that it's the plan of Lord to help us and also so that we get realizations and help others.
- b. We never become object of anger of the Lord. We are always object of mercy of the Lord although mercy may come in various forms.
- c. Nārada Muni had full realization of importance of satsaṅga, hence he would keep traveling to give satsaṅga to others.

## 4. Mood of a preacher

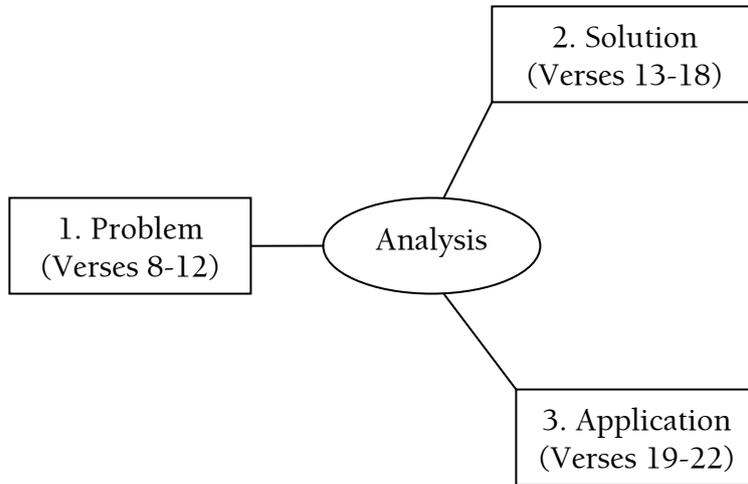
- a. **He never thinks himself controller:** A preacher can only inspire others.  
**Analogy:** Traffic policemen trying to stop the crowd. Some will stop. So we cannot think it's because of me they stopped. There may be many others who will keep going. Everyone is acting as per his mind and senses.  
**Analogy:** Gardener can only water the seed, cut a few weeds and leaves here and there but how much the tree grows depends on the seed.
- b. **A preacher should preach with nirapekṣa bhāva:** Whoever comes, he gives message. Nārada muni preached to both kings and ādivāsīs.  
**Analogy:** Gardener may like some flowers more then others but the tree may not be able to give every flower which gardener may like.

## 5. We should learn from character of great souls how to think. Nārada muni is thinking about Nalakūvara and Maṇigrīva

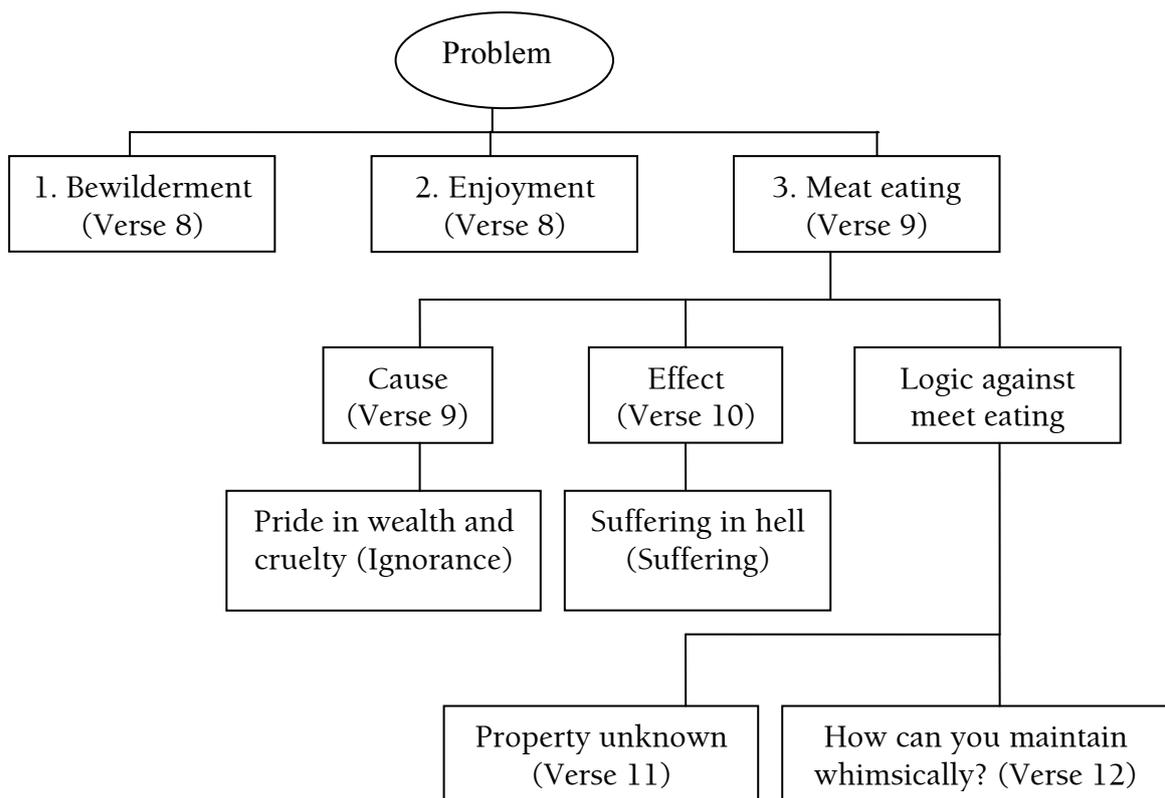
## 6. Unless there is compassion we should not curse others. Nārada muni had compassion hence he cursed. Similarly Srīlā Prabhupāda used to chastise out of compassion

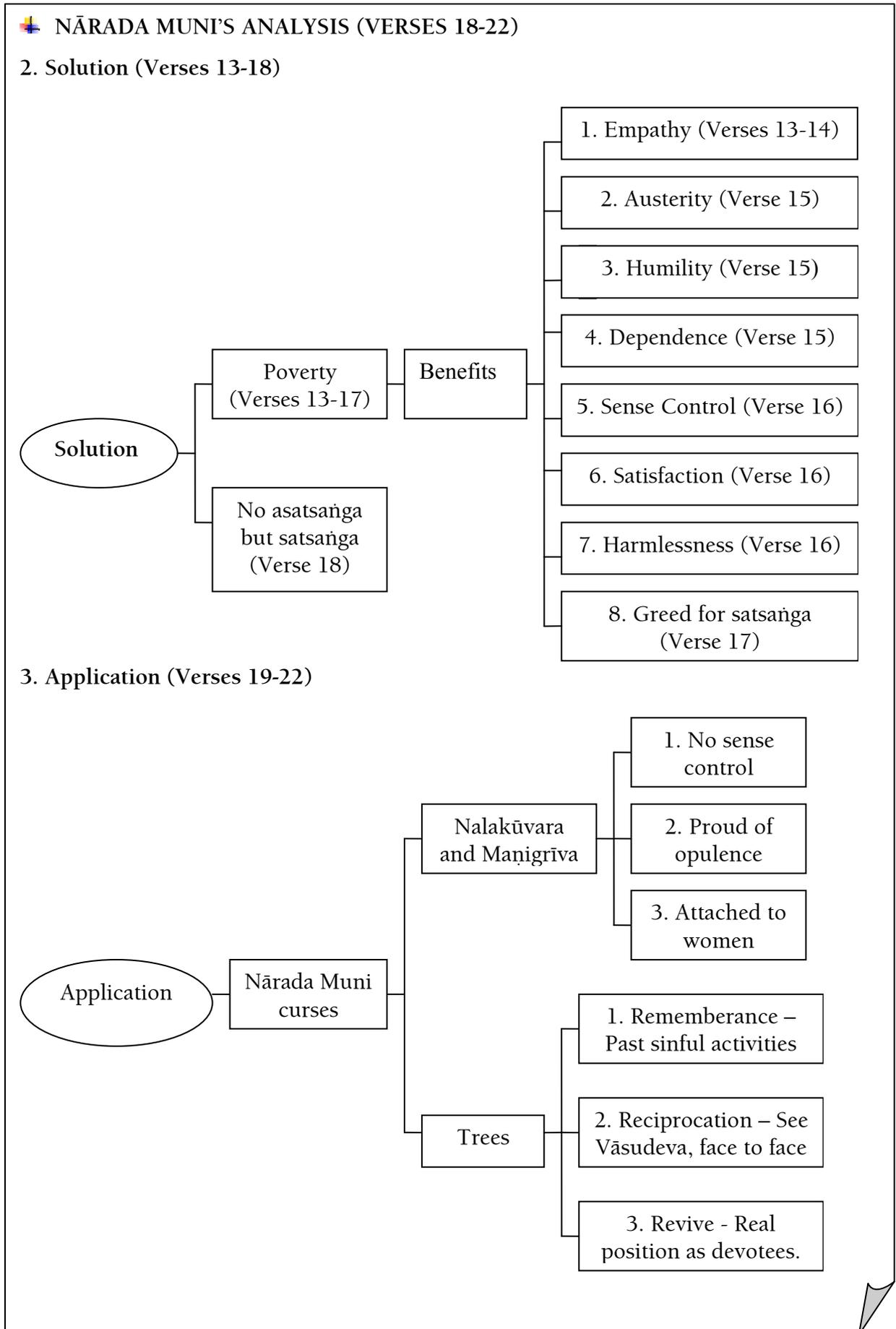
**NĀRADA MUNI'S CURSES AFTER ANALYSIS (VERSES 8-22)**

**✚ NĀRADA MUNI'S ANALYSIS (VERSES 8-22)**



**1. Problem (Verses 8-12) – Symptoms and effects of wealth**





## 1. PROBLEM (VERSES 8-12)

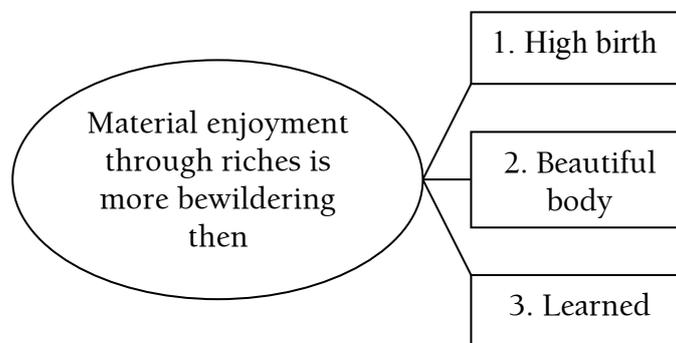
## 1.1 BEWILDERMENT &amp; 1.2 ENJOYMENT (VERSE 8)

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

“Nārada Muni said: 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.”  
 (VERSE 8)

## NOTES (VERSE 8):

## 1. Bewilderment:



✚ *Mode of passion causes bewilderment*

## 2. Enjoyment: Wine, woman and wealth

✚ *More prominent*

✚ *More involved in material existence conducted by mode of passion.*

✚ *Human life is meant for subduing the modes of passion and ignorance and advancing in the mode of goodness.*

## NOTES (VERSE 8):

*tadā rajas-tamo-bhāvāḥ  
kāma-lobhādayaś ca ye  
ceta etair anāviddham  
sthitaṁ sattve prasīdati*

- ✚ This is culture: one must subdue the modes of passion and ignorance.
- ✚ In the mode of passion, when one is falsely proud of wealth, one engages his wealth only for three things, namely wine, women and gambling.

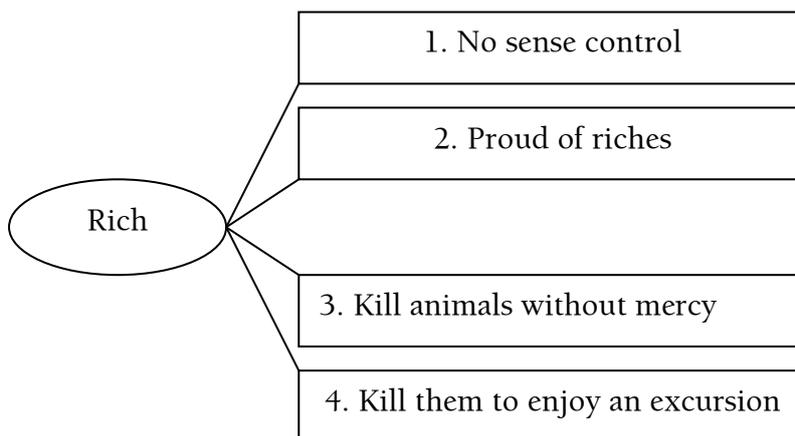
## 1.3 MEAT EATING (VERSES 9-12)

## 1.3.1 CAUSE – PRIDE IN WEALTH AND CRUELTY (VERSE 9)

“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.” (VERSE 9)

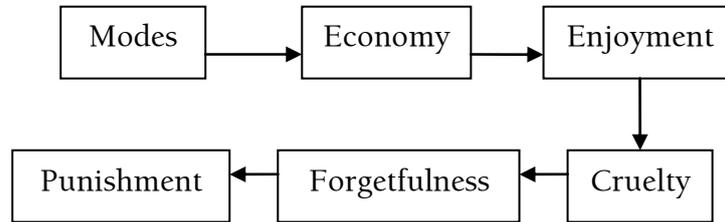
## NOTES (VERSE 9):

## 1. Understanding the verse



## NOTES (VERSE 9):

## 2. Understanding the purport



- a) **Modes:** Increase in modes of passion and ignorance leads to
- b) **Economy:** Increased economic development results in
- c) **Enjoyment:** Increased enjoyment in the form of wine, woman and gambling.
- d) **Cruelty:** Then being mad, maintain slaughter houses or kill animals just for fun.
- e) **Forgetfulness:** These people forget,
  - ✚ Body is subjected to birth, death, old age and disease irrespective of how one may try to maintain it
  - ✚ I am not the controller
  - ✚ Krishna is the controller
  - ✚ He witnesses and rewards or punishes by giving a suitable body
- f) **Punishment:** Sinful persons automatically receive punishment in different types of bodies. (na sādhu manye yata ātmano 'yam asann api kleśada āsa dehaḥ (SMB 5.5.4)). Root case of this punishment are,
  - ✚ Unnecessary accumulation of wealth that leads to
  - ✚ Degradation
  - ✚ Ignorance that wealth will be finished with his next birth

## 3. “But we have to eat some living entity to survive and that will involve sin. Then why can’t we eat animals?”

- ✚ Yes, that is accepted. Every living being, of course, has to eat something (jīvo jīvasya jīvanam).
- ✚ But one should be taught what kind of food one should take. tena tyaktena bhuñjīthāḥ: one should eat whatever is allotted for human beings [Īśo mantra 1]

- ✚ Krishna defines that in Bhagavad Gita,

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (BG 9.26)

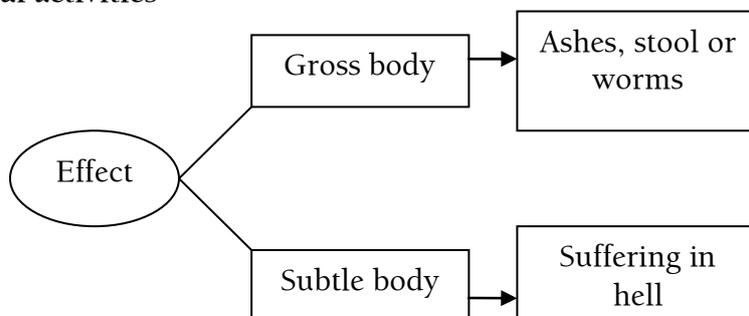
- ✚ Animal food is never recommended for human beings; instead, a human being is recommended to take prasāda, remnants of food left by Kṛṣṇa. Yajña-śiṣṭāśinaḥ santo (BG 3.13)
- ✚ If one practices eating prasāda, even if there is some little sinful activity involved, one becomes free from the results of sinful acts (mucyante sarva-kilbiṣaiḥ) (BG 3.13)

### 1.3.2 EFFECT – SUFFERING IN HELL (VERSE 10)

“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.” (VERSE 10)

#### NOTES (VERSE 10):

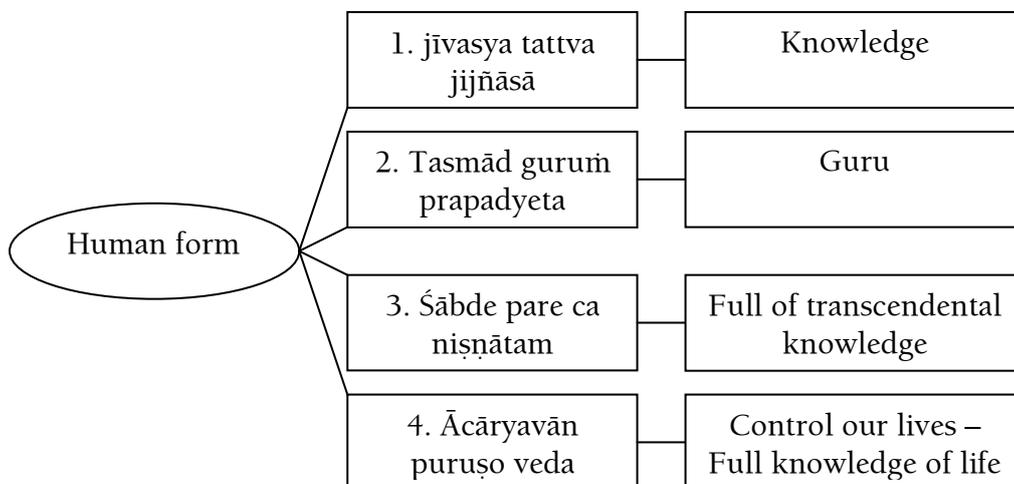
##### 1. Effect of sinful activities



- ✚ Although the body will be turned into worms, stool or ashes, foolish persons, just to maintain it, commit many sinful activities.

## NOTES (VERSE 10):

## 2. What is real purpose of human form? How to achieve and what is the benefit?

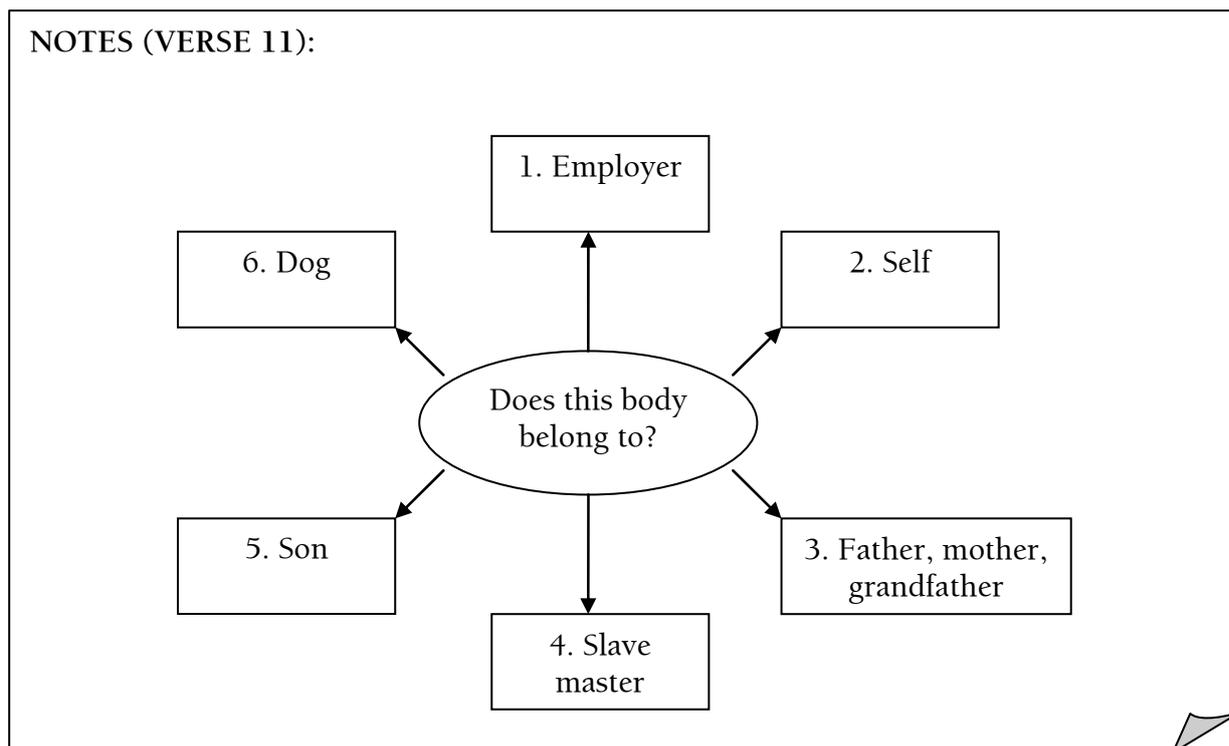


1. **jīvasya tattva jijñāsā:** Purpose of human form - Enlightenment in spiritual knowledge
2. **Tasmād gurum prapadyeta:** Means to achieve that purpose - guru
3. **Śābde pare ca niṣṇātam:** Who is a guru? Full of transcendental knowledge
4. **Ācāryavān puruṣo veda:** Benefit of approaching a spiritual master - one has full knowledge about life when one is ācāryavān, controlled by the ācārya
5. **mṛtyu-saṁsāra-vartmani:** *But when one is conducted by rajo-guṇa and tamog-ṇa, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life*

## 1.3.3 LOGIC AGAINST MEET EATING

## 1.3.3.1 Unknown proprietor

“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.” (VERSE 11)



### 1.3.3.2 Everyone proprietor

“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.” (VERSE 12)

- ✚ The body is a manifestation of a combination of matter.
- ✚ In the beginning it was nothing, and in the end it will be nothing. Why then should one commit sinful activities when it is manifested?

## 2. SOLUTIONS (VERSES 13-18)

### 2.1 POVERTY (VERSES 13-17)

#### 2.1.1 Advantages of poverty – Empathy (Verses 13-14)

“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.” (VERSE 13)

“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.” (VERSE 14)

NOTES (VERSE 13):

✚ Opulence – blinding

✚ Poverty

1. Ointment to see
2. Painful, not want others to live in pain.

✚ Former -> Poverty stricken -> Money -> Philanthropy

Analogy: punar mūṣhika bhava

- ✚ Similar thing is going on all over the universe. One is going up and down –  
Mouse and tiger
- ✚ The living entities are promoted and degraded by the laws of nature - Very, very fortunate - Satsaṅga- Gets the seed of bhakti - Life becomes successful.
- ✚ Nārada Muni wanted to bring Nalakūvara and Maṇigrīva to the platform of devotional service through poverty, and thus he cursed them.
- ✚ Mercy of a Vaiṣṇava - Unless one is brought to the Vaiṣṇava platform, one cannot be a good man. Harāv abhaktasya kuto mahad-guṇāḥ

NOTES (VERSE 14)

- ✚ Pin prick experience - "The happiness of wealth is enjoyable by a person who has tasted the distress of poverty."

### 2.1.2-2.1.5 Advantages of poverty – Austerity, dependence, humility and satisfaction (VERSE 15)

“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.” (VERSE 15)

#### NOTES (VERSE15)

##### 1. Understanding the verse

- ✚ No wealth to possess – thus false ego is vanquished
- ✚ Always in need of food, shelter and clothing - must be satisfied with what is obtained by the mercy of providence

##### 2. Understanding the purport

- ✚ *Saintly person voluntarily accepts a state of poverty just to become free from material false prestige.*
- ✚ Not voluntary – force – austerity - frees one from material conditions
- ✚ If one is very much proud of his material position, putting him into poverty is the best way to rectify his foolishness. (Dāridrya-doṣo guṇa-rāśi-nāśi)

### 2.1.6 – 2.1.7 Advantages of poverty – Sense control, harmlessness

“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.” (VERSE 16)

## NOTES (VERSE 16):

✚ Diabetes – Overeating and Tuberculosis - Under eating

✚ Yāvad artha-prayojanam. We should eat frugally and keep the body fit for advancing in Kṛṣṇa consciousness.

*kāmasya nendriya-prītir  
lābho jīveta yāvatā  
jīvasya tattva-jijñāsā  
nārtho yaś ceha karmabhiḥ*

The real business of human life is to keep oneself fit for advancement in spiritual realization. (SMB 1.2.10)

## 2.1.8 Advantages of poverty - Greed for satsaṅga, Access for sādhu saṅga

“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.” (VERSE 17)

## NOTES (VERSE 17):

## Understanding the verse

✚ Saintly persons may freely associate with poor and not rich

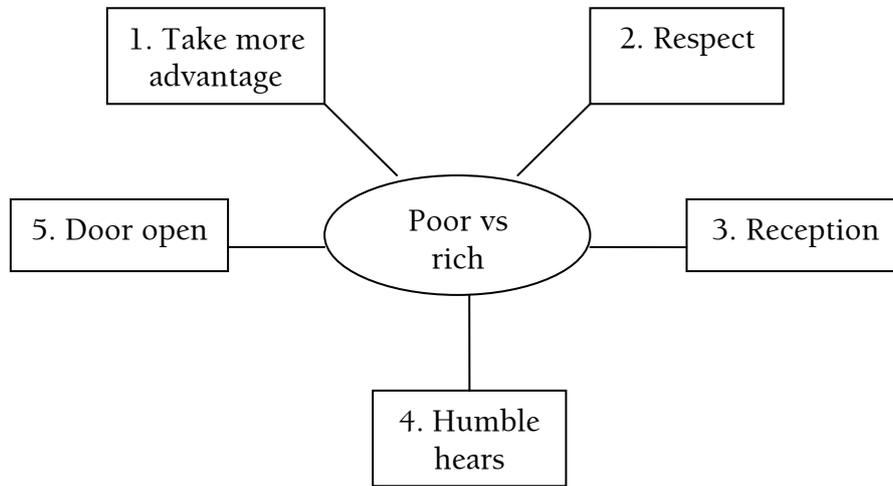
✚ (Poverty-stricken man + association with saintly persons) is equal to

1. Uninterested in material desires
2. Dirty things within the core of his heart are cleansed away.

NOTES (VERSE 17):

Understanding the purport:

1. Poor vs. rich



2. Nārada Muni, in his previous life, was the poverty-stricken son of a maidservant, he got the association of saintly persons and later became the exalted Nārada Muni.

3. This was his actual experience. Therefore, he is now comparing the position of a poor man with that of a rich man.

4. If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.

*satām prasāṅgān mama vīrya-saṁvido  
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ  
taj-joṣaṇād āśv apavarga-vartmani  
śraddhā ratir bhaktir anukramiṣyati*

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.” (SMB 3.25.25)

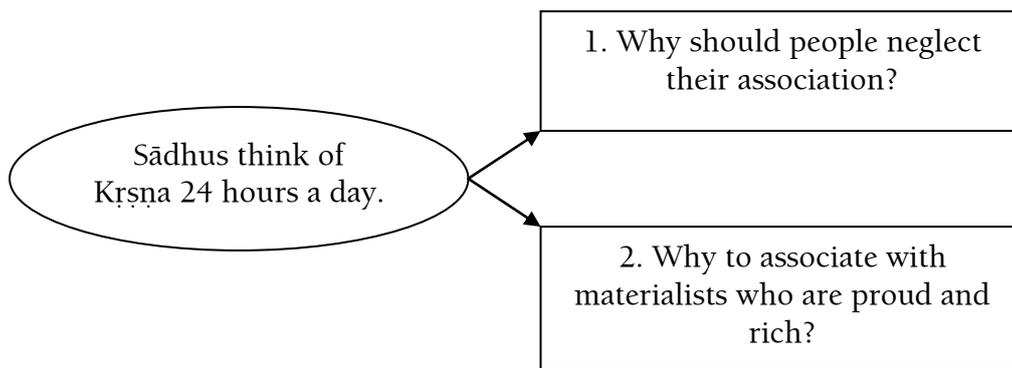
*kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare  
nikaṭa-stha māyā tāre jāpatiyā dhare*

## 2.2 NO ASATSANĠA BUT SATSANĠA (VERSE 18)

“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?” (VERSE 18)

## NOTES (VERSE 18):

## 1. Understanding the verse:



## 2. Understanding the purport

Who is a Sādhu?

A.

*titikṣavaḥ kārūṇikāḥ  
suhṛdaḥ sarva-dehinām  
ajāta-śatravaḥ śāntāḥ  
sādhavaḥ sādhu-bhūṣaṇāḥ*

"The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime." (SMB 3.25.21)

B. Sādhu is one who is engaged in devotional service to the Lord without deviation (bhajate mām ananya-bhāk).

Why then should the rich, instead of associating with sādhus, waste their valuable time in association with other rich men who are averse to spiritual life?

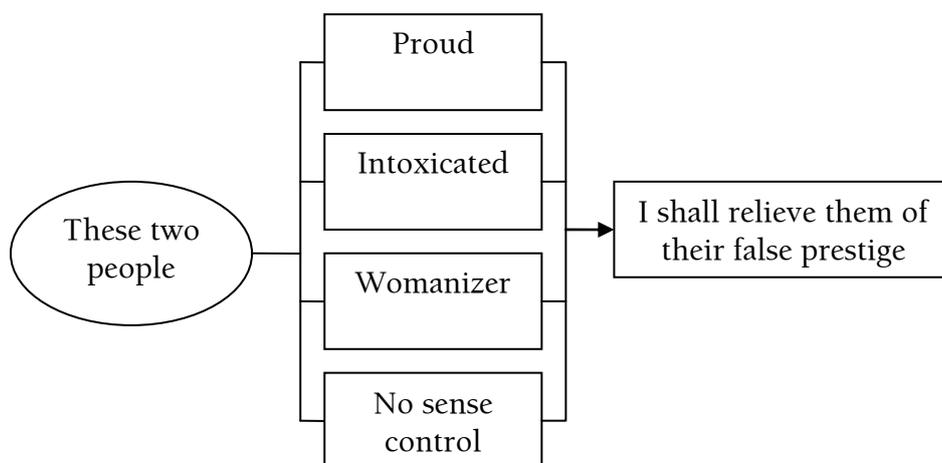
Seek the association of Vaiṣṇavas and avoid avaiṣṇavas

## 3. APPLICATION - DEVARṢI NĀRADA'S CURSE (VERSES 19-23)

“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.” (VERSE 19)

## NOTES (VERSE 19):

## Understanding the verse:



## Understanding the purport:

- ✚ When a sādhu chastises or punishes someone, he does not do so for revenge.
- ✚ Answer to why Nārada Muni was subject to such a spirit of revenge (tamaḥ).
- ✚ How a sādhu's curse is absolute?

**Ans:** Vaiṣṇavas are good physicians. Their curse is antiseptic. 5 features of a sādhu:

1. **Knowledgeable:** They know how to protect a person from material disease.
2. **Transcendental platform:** Never in tamo-guṇa. (Sa guṇān samatītyaitān brahma-bhūyāya kalpate)
3. **Perfect:** Not subject to mistakes
4. **Beneficial:** Whatever they do, it is meant to lead everyone back to Godhead.
5. **Thoughtful:** After full consideration

These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of great demigod

Kuvera, but because of false prestige & 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, 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 past sinful activities. Moreover, by my special favor, after the expiry of 100 years by the measurement of the demigods, they will be able to see the Supreme Lord, Vāsudeva, face to face, and thus revive their real position as devotees. (VERSES 20-22)

#### NOTES (VERSES 20-22):

##### Understanding the verse:

##### 1. Past fortune:

✚ Sons of demigods

##### 2. Present Misfortune:

- a. Proud: false prestige
- b. Mad: After drinking liquor
- c. Forgetful

##### 3. Future fortune:

- a. Remembrance: of past sinful activities
- b. Reciprocation: See Vasudeva face to face
- c. Revival: Real position as devotees

##### Understanding the purport:

✚ *The distinction between a pure devotee and a karma-miśra devotee is this: a pure devotee does not desire anything for material enjoyment, whereas a mixed devotee becomes a devotee to become a first-class enjoyer of this material world.*

✚ One who is in direct touch with the Supreme Lord in devotional service remains:

1. Pure & 2. Uncontaminated by material desires

✚ *Karma-miśra-bhakti: One is elevated to the celestial kingdom*

✚ *Jñāna-miśra-bhakti: One is able to merge in the Brahman effulgence*

✚ *Yoga-miśra-bhakti: One is able to realize the omnipotency of the Supreme Lord*

✚ *Pure bhakti: Does not depend on karma, jñāna or yoga, for it simply consists of loving affairs.*

**NĀRADA MUNI'S CURSE CONVERTS THEM INTO TREES (VERSE 23)**

“Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.” (VERSES 23)

**NOTES (VERSE 23):**

✚ Skin -> cardiologists -> heart trouble

Even though they are trees, they are disturbed when skinned for medical science.

**DĀMODARA CONSIDERS DELIVERING THEM (VERSES 24-28)**

“The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.” (VERSE 24)

"Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance." (VERSE 25)

**NOTES (VERSE 25):**

1. *Janmaīśvarya-śruta-śrī cannot help see Krishna face to face. This is impossible.*
2. *Devotee's desire is the only way*
3. *If one seeks the favor of a devotee instead of directly asking favors from the Supreme Personality of Godhead, one is very easily successful.*
4. *One should desire to become like a dog in strictly following a devotee. Kṛṣṇa is in the hand of a devotee. (vaiṣṇava ṭhākura tomāra kukkura bhuliyā jānaha more, kṛṣṇa se tomāra kṛṣṇa dite pāra.)*

✚ chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā

✚ ādau gurv-āśrayaḥ

**DĀMODARA CREASHES TREES (VERSES 26-28)**

“Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.” (VERSE 26)

“By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.” (VERSE 27)

“Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.” (VERSE 28)

**PRAYERS OF NALAKŪVARA AND MAṆIGRĪVA (VERSES 29-38)**

“O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idam brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.” (VERSE 29)

“You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.” (VERSES 30-31)

“O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?” (VERSE 32)

“O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of



NALAKŪVARA AND MAṅGRĪVA OFFERING PRAYERS TO LORD DĀMODARA

offer our respectful obeisances unto You.” (VERSE 33)

“Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform—extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.” (VERSE 34-35)

“O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.” (VERSE 36)

“O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.” (VERSE 37)

NOTES (VERSE 37):

- ✚ We should distribute what we have received
- After seeing Krishna, Nalakūvara and Maṇigrīva’s service didn’t stopped. They didn’t sat in Vraja but went to a city like devaloka to preach.

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

“Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.” (VERSE 38)

**LORD KRṢṂA’S REPLY TO THEIR PRAYERS (VERSES 39-43)**

“Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.” (VERSE 39)

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

“The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.” (VERSE 40)

**NOTES (VERSE 40):**

- ✚ Krishna is not taking any credit for delivering Nalakūvara and Maṇigrīva  
Krishna is surprised and saying, “I Myself bound with ropes, how can I liberate both of you.”
- ✚ Only humility can conquer Krishna  
The all attractive Krishna, who is full in all 6 opulences, simply graze cows and is filled with all humility and hence only humility can conquer Krishna.

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

“When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to

the Supreme Personality of Godhead, one will no longer be subject to material bondage.”  
(VERSE 41)

**NOTES (VERSE 41):**

Just like sun, sādhu’s heart is heated with bhakti always, he is always compassionate and without bias. Just like sun doesn’t expect anything in return although so much heat and light, similarly sādhu doesn’t expect anything in return

“O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.” (VERSE 42)

“Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.” (VERSE 43)

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