

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ दशमोऽध्यायः - १० ॥

DHESAMOADDHYAAYAH (CHAPTER TEN)

**Poorvvardhddhe – NaaradhaSaapam [NalakoobaraMoksham -
YekshaSthuthi] (Naaradhaa’s Curse {to Nalakoobara and Manigreeva}
[Attainment of Salvation by Nalakoobara {and Manigreeva} – Worship
of Yekshaas {Krishna or Vishnu Bhagawaan by Nalakoobara and
Manigreeva}]**

[In this chapter we can read story of attainment of salvation by Nalakoobara and Manigreeva, the sons of Kubera. They were very proud and egoistic due to their position as the Associates of Mahaadheva and also because of their immense wealth and riches. They were always after sensual enjoyments. One day Brahmarsi Naaradha noticed that they were enjoying water sports, fully naked, with young and beautiful Apsaraas in the holy waters of Ganga. Seeing Naaradha, the Apsaraas immediately put on their costumes. Nalakoobara and Manigreeva did not care about Naaradha and remained in the water fully naked. In order to bless them by making them staunch devotees of Vishnu Bhagawaan, he cursed them to be two herbal trees. When Krishna was bound on the mortar by His mother, He noticed the two trees. As His mother was engaged her household work, Little Krishna pulled the mortar and walked in between the trees. When he was in between the trees, the mortar stuck in the middle, and He just forced to cross and pass. The trees were uprooted, crashed and fell on the ground due to the force. From the fallen trees two forms, Nalakoobara and Manigreeva, of divine effulgence appeared. They both ceaselessly worshipped and offered prayers and obeisance unto Little Krishna, The Incarnation of Maha Vishnu and prostrated Him at His Lotus Feet. They were granted Aathmasaakshaathkaaram by Krishna and with His permission they returned to their heavenly abode. Please continue to read for more details...]

राजोवाच

RaajOvaacha (Pareekshith Mahaaraaja Said):

कथ्यतां भगवन्नेतत्तयोः शापस्य कारणम् ।
यत्तद्विगर्हितं कर्म येन वा देवर्षेस्तमः ॥ १ ॥

1

Katthyathaam Bhagawannethaththayoh saapasya kaaranam
Yeththadhvigerhitham kamma yena vaa dhevarshesthamah.

Oh, Maharshi Sreshtta! Please explain the cause or the reason why Nalakoobara and Manigreeva were inflicted or casted by such a curse by Naaradha Muni. What did they do so abominable or despicable that even Naaradha, a very peaceful and well poised great Dhevarshi, to become angry at them? Please explain all those details to us.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

रुद्रस्यानुचरौ भूत्वा सुदृप्तौ धनदात्मजौ ।
कैलासोपवने रम्ये मन्दाकिन्यां मदोत्कटौ ॥ २॥

2

Rudhrasyaanucharau bhoothvaa sudhripthau Ddhanadhaathmajau
Kailaasopavane remye Mandhaakinyaam madhothkatau

वारुणीं मदिरां पीत्वा मदाघूर्णितलोचनौ ।
स्त्रीजनैरनुगायद्भिश्चैरतुः पुष्पिते वने ॥ ३॥

3

Vaaruneem madhiraam peethvaa madhaaghoornnithalochanau
Sthreejenairanugaayadbhischerathuh pushpithe vane.

Nalakoobara and Manigreeva were the sons of Ddhanadha or Kubera who is the King of Yekshaas and the Lord and Controller of all the wealth and treasures of the whole universe. These Yeksha Princes were staunch devotees and followers of Rudhra Bhagawaan or Mahaadheva. Being elevated to the esteemed position as the close Associates of Rudhra Bhagawaan, they were overly proud and were allowed to wander in the garden, on the banks of Mandhaakini River, attached to Mount Kailaasa, the abode of Lord Siva or Mahaadheva. Taking advantage of their position, they used to drink intoxicating liquor called Vaaruni and Accompanied by beautiful women singing and dancing after them, they would wander in the garden and play in the water pools, their eyes always rolling in intoxication.

अन्तः प्रविश्य गङ्गायामम्भोजवनराजिनि ।
चिक्रीडतुर्युवतिभिर्गजाविव करेणुभिः ॥ ४॥

4

Anthah previsya GangaayaamamBhojavanaraajini
Chikreedathuryuvathibhirggejaaviva karenubhih.

Once, fully intoxicated, they were enjoying water-plays and sports in the holy river of Ganga along with many beautiful young Yeksha and Apsara beauties just like how two rutting male elephants enjoying in the water with many female companion elephants.

यदृच्छया च देवर्षिर्भगवांस्तत्र कौरव ।
अपश्यन्नारदो देवौ क्षीबाणौ समबुध्यत ॥ ५॥

5

Yedhrichcchayaa cha DhevarshirBhagawaamsthathra Kaurava!
ApasyanNaaradho Dhevau ksheebaanau samabuddhyathah.

Hey, Kaurava Sreshtta! One such time, being an opportunity for the two young Yekshaas, Dhevarshi Naaradha, by chance, happened to pass by that way and realized that these two Yeksha Dhevaas are showing all these inauspicious activities in holy waters of Ganga due to intoxication and egoistic pride.

तं दृष्ट्वा व्रीडिता देव्यो विवस्त्राः शापशङ्किताः ।
वासांसि पर्यधुः शीघ्रं विवस्त्रौ नैव गुह्यकौ ॥ ६॥

6

Tham dhrishtvaa vreedithaa Dhevyo vivasthraah saapasankithaah
Vaasaamsi paryaddhuh seeghram, vivasthrau naiva guhyakau.

Upon seeing the most revered Dhevarshi Naaradha, the Apsara beauties were very much ashamed. Afraid of being cursed, they immediately covered their bodies with their garments. But, the two young Yekshaas, instead, not caring for Dhevarshi Naaradha, remained naked in the water as they were fully intoxicated.

तौ दृष्ट्वा मदिरामत्तौ श्रीमदान्धौ सुरात्मजौ ।
तयोरनुग्रहार्थाय शापं दास्यन्निदं जगौ ॥ ७॥

Thau dhrishtvaa madhiraamaththau sreemadhaanddhau suraathmajau
Thayoranugrehaarththaya saapam dhaasyannidham jegau.

The sons of Kubera were intoxicated by drinking and by pride. They were proud that they were elevated Dhevaas being the Associates of Siva. They were intoxicated ego and pride as the Lords of wealth and treasure. Dheva Maha Muni Naaradha with the intention of showering auspiciousness to them and for their own benefit and welfare spoke the following blissful curse words to them:

नारद उवाच

Naaradha Uvaacha (Dhevarshi Naaradha Said):

न ह्यन्यो जुषतो जोष्यान् बुद्धिभ्रंशो रजोगुणः ।
श्रीमदादाभिजात्यादिर्यत्र स्त्रीद्यूतमासवः ॥ ८॥

Na hyanyo jushatho joshyaan budhddhibhremso Rejogunah
Sreemadhaadhaabhijaathyaadhiryethra sthree dhyoothamaasavah.

Among all the attractions of material enjoyments, the attraction of riches or wealth bewilders One's intelligence more than having beautiful bodily features, taking birth in aristocratic family, and being learned. But, when One is uneducated and falsely puffed up by wealth, the result is that One engages his wealth in enjoying women, wine and gambling.

हन्यन्ते पशवो यत्र निर्दयैरजितात्मभिः ।
मन्यमानैरिमं देहमजरामृत्यु नश्वरम् ॥ ९॥

Hanyanthe pasavo yethra nirdhdheyairajithaathmabhih
Manyamaanairimam dhehamajaraamrithyu nasvaram.

This body is perishable. One who believes that this perishable body will never grow old or die and perish ever is a fool or a rascal. They are kindless, uncompassionate, cruel, having no control of their senses, and they are the Ones who mercilessly kill animals for maintenance of their own perishable body.

देवसंज्ञितमप्यन्ते कृमिविड्भस्मसञ्ज्ञितम् ।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥ १०॥

10

Dhevasamjnithamapyanthe krimividbhasmasamjnitham
Bhoothaddhruk thathkrithe svaarththam kim Vedha nirayo yethah.

While alive One may be proud of being a very big man, very rich with large material possessions, a Minister, a King, or a Dheva, whatever One may be after death the body will be turned into some worms, or into stool or into ashes. If One kills poor animals to satisfy temporary whims of the body, he does not know that he will suffer in the next birth for such sinful and cruel activities he will fall into hell and suffer the results of his actions.

देहः किमन्नदातुः स्वं निषेक्तुर्मातुरेव च ।
मातुः पितुर्वा बलिनः क्रेतुरग्नेः शूनोऽपि वा ॥ ११॥

11

Dheahah kimannadhaathuh svam nishekthurmmaathureva cha
Maathuh pithurvaa belinah krethuragneh sunoapi vaa.

Actually, who is the owner of your material body? Does it belong to you, the self? Does it belong to the One or Many those who feed and develop the body? Does it belong to the mother, father and or mother's father? Or does it belong to the person who takes it away by force, or the slave Master who purchases it, or to the son who burns it in the fire after death? Or if the body is not burned then does it belong to the dog or the eagle who eats it? Among the many claimants, who is the rightful claimant? As it is difficult to ascertain the ownership of your body, what is the purpose and benefit of maintaining such a perishable body with sinful activities?

एवं साधारणं देहमव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात्कृत्वा हन्ति जन्तून् ऋतेऽसतः ॥ १२॥

12

Evam saaddhaaranam dhehamavyekthaprebhavaapyayam
Ko vidhvaanaathmasaathkrithvaa hanthi jenthunritheasathah.

Thus, when we think or even by common sense, it is difficult to determine the ownership and the purpose or benefit of maintaining this body. In that case, who else other than a fool or rascal will kill poor animals for maintenance of the body which nobody knows, who does it really belong to?

असतः श्रीमदान्धस्य दारिद्र्य परमञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥ १३॥

13

Asathah sreemadhaanddhasya dhaaridhryam paramanjjanam
Aathmaupamyena bhoothaani dheridhrah parameekshathe.

Atheistic fools and rascals, who are very much proud of wealth and opulence and intoxicated of its influences, fail to see things as they are. For such fools Aathmajnjaanam or Transcendental Knowledge will be unavailable, and they will be paupers in that field. Whereas those who are in poverty of material wealth and opulence will see others also as equal to them and will be merciful and compassionate with other entities also.

यथा कण्टकविद्धाङ्गो जन्तोर्नेच्छति तां व्यथाम् ।
जीवसाम्यं गतो लिङ्गैर्न तथाऽऽविद्धकण्टकः ॥ १४॥

14

Yetthaa kandakavidhddhaanggo jenthornnechcchathi thaam vyetthaam
Jeevasaamyam getho linggairna thatthaavidhddhakandakah.

One who was pricked by a sharp pin or thorn in his own body and knows the pain of it would never prick and inflict others with a sharp thorn. One who realizes that the pain is same for everyone, may never want to suffer the pain in the same way by anyone else also. But One who has never experienced the pricking by pin can and will never understand the pain of pricking by a pin.

दरिद्रो निरहंस्तम्भो मुक्तः सर्वमदैरिह ।
कृच्छ्रं यदृच्छयाऽऽप्नोति तद्धि तस्य परं तपः ॥ १५॥

15

Dheridhro nirahamsthambho mukthah sarvvamadhairiha
Krichcchram yedhrichcchayaaaapnothi thadhddhi thasya paranthapah.

A poverty-stricken person will not be proud or egoistic as he does not have wealth to have or to acquire any material possessions. Therefore, he will automatically undergo austerities and penance. Thus, his false prestige will be vanquished. As a poverty-stricken person may always need food, shelter and clothing, he must be satisfied with what is obtained by mercy of Providence. Undergoing such austerities and penance is good for him as it purifies him and completely frees him from false ego.

नित्यं क्षुत्क्षामदेहस्य दरिद्रस्यान्नकाङ्क्षणः ।
इन्द्रियाण्यनुशुष्यन्ति हिंसापि विनिवर्तते ॥ १६॥

16

Nithyam kshuthkshaamdhehasya dheridhrasyaannakaangkshinah
Indhriyaanyanusushyanthi himsaapi vinivarththathe.

Due to hunger his body will become thinner and thinner or skeletonized daily and will be desirous of eating some food due to unbearable hunger. Similarly, his senses also will be weaker and will have no intention of hurting or killing animals or other creatures and will be devoid of desire for violence.

दरिद्रस्यैव युज्यन्ते साधवः समदर्शिनः ।
सद्भिः क्षिणोति तं तर्षं तत आराद्विशुद्ध्यति ॥ १७॥

Dheridhrasyaiva yujyanthe saaddhavah samadhersinah
Sadbhiah kshinothi tham tharsham thatha aaraadhvisudhddhyathi.

The equipoised saintly personalities who see everyone as equal, will always associate with poverty-stricken people as they are compassionate and merciful to them. And due to association with saintly personalities, the poverty-stricken people will not have any interest or desire in material possessions and their minds and intelligence also will be pure.

साधूनां समचित्तानां मुकुन्दचरणैषिणाम् ।
उपेक्ष्यैः किं धनस्तम्भैरसद्भिरसदाश्रयैः ॥ १८॥

Saaddhoonaam samachiththaanaam Mukundhacharanaishinaam
Upekshyaih kim ddhanasthambharasadhbhirasadhaasrayayaih.

The Saintly Personalities think of the glories of Mukundha Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan all Twenty-Four hours of the day. They seek shelter at the lotus feet of Mukundha Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Whose feet are inapproachable for sinful or evil or bad people. Those evil and sinful non-devotees, of Mukundha Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, are intoxicated with possession of material wealth and false pride and ego. There is no use of their riches and wealth.

तदहं मत्तयोर्माध्व्या वारुण्या श्रीमदान्धयोः ।
तमो मदं हरिष्यामि स्त्रैणयोरजितात्मनोः ॥ १९॥

Thadhaham maththayormmaaddhvyaa vaarunyaa sreemahdaanddhayoh

Thamomadham harishyaami sthrainayorajithaathmanoh.

Therefore, Brahmarshi Naaradha, the son of Brahmadheva, determined to destroy the false pride and ego of Nalakoobara and Manigreeva, the sons of Kubera, who were intoxicated by drinking strong liquor called Vaaruni and were blinded by Thamo Guna due to excessive material possession of wealth and riches and who were slaves of senses and sensual desires and who were shamelessly satisfying their sensual desires without having any fear or devotion to Mukundha Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

यदिमौ लोकपालस्य पुत्रौ भूत्वा तमःप्लुतौ ।
न विवाससमात्मानं विजानीतः सुदुर्मदौ ॥ २०॥

20

Yedhimau Lokapaalasya puthrau bhoothvaa thamapluthau
Na vivaasasamaathmaanam vijaaneethah sudhurmmadhau.

They, Nalakoobara and Manigreeva, are the sons of Lokapaala, the protector of the direction of the universe, Kubera. Due to excessive possession of material wealth and riches and being dominant of Thamo Guna they are ignorant of Transcendental Knowledge. Under the influence of intoxication, they are sensually enjoying themselves naked, but without knowing that they are naked, in the holy waters of Ganga. Therefore, they should become immovable and without having the power of senses or as senseless. If only they become immovable without senses, they will learn the lesson and in future they will not be involved in such sinful and evil activities.

अतोऽर्हतः स्थावरतां स्यातां नैवं यथा पुनः ।
स्मृतिः स्यान्मत्प्रसादेन तत्रापि मदनुग्रहात् ॥ २१॥

21

Athoarthah stthaavarathaam syaathaam naivam yetthaa punah
Smrithih syaanmath presadhena thathraapi madhanugrehaath.

With my graceful benediction and favor, let them remain as immovable trees, fully naked, so that they will not be involved in any such despicable and sinful activities, but at the same time they will remember what happened to them as how and why they became trees. [See the logic because they were cursed to be trees.]

वासुदेवस्य सान्निध्यं लब्ध्वा दिव्यशरच्छते ।
वृत्ते स्वर्लोकतां भूयो लब्धभक्ती भविष्यतः ॥ २२ ॥

22

Vaasudhevasya saannidhddhyam lebddhvaa dhivyasarachcchathe
Vriththe svarllokathaam bhooyo lebddhabhakthee bhavishyathah.

Let them remain as trees for One Hundred Dheva Varshaas or divine years. After One Hundred divine years due to the presence and association of Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan they will regain their old form of Yekshaas and return to their heavenly abode as pure staunch devotees of Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan without having any pride or ego and interest in sensual enjoyments. Let it happen.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवमुक्त्वा स देवर्षिर्गतो नारायणाश्रमम् ।
नलकूवरमणिग्रीवावासतुर्यमलार्जुनौ ॥ २३ ॥

23

Evamukthvaa sa Dhevarshirggetho Naaraayanaasramam
NalakoobaraManigreevaavaasathuryAmalaarjjunau.

Having thus spoken, Dhevarshi Naaradha returned to his Aasrama called Naaraayanaasrama. And Nalakoobara and Manigreeva became two Arjjuna or Yemalaarjjuna herbal trees and remained like that.

ऋषेर्भागवतमुख्यस्य सत्यं कर्तुं वचो हरिः ।
जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥ २४॥

24

RisherBhaagawathamukhyasya sathyam karththum vacho Harih
Jegaama sanakaisthathra yethraasthaam yemalaarjjunau.

Uththama Purusha Hari Bhagawaan, The Supreme Primary Personality, Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan slowly went to the spot where the two Yemalaarjjuna Trees were standing in order to fulfill the truthfulness of the words of His staunchest devotee, Brahmarshi Naaradha.

देवर्षिर्मे प्रियतमो यदिमौ धनदात्मजौ ।
तत्तथा साधयिष्यामि यद्गीतं तन्महात्मना ॥ २५॥

25

“Dhevarshirmme priyathamo yedhimau Ddhanadhaathmajau
Thaththatthaa saaddhayishyaami yedhgeetham thanmahaathmanaa.”

“Naaradha Muni is My most affectionate and favorite devotee. Nalakoobara and Manigreeva are the dearest sons of Ddhanadha or Kubera. Therefore, I will ensure that the divine words are true and because Naaradha wanted Me to come face to face with them, I must do so for their deliverance or release of the curse.”

इत्यन्तरेणार्जुनयोः कृष्णस्तु यमयोर्ययौ ।
आत्मनिर्वेशमात्रेण तिर्यग्गतमुलूखलम् ॥ २६॥

26

IthyantharenaArjjunayoj Krishnasthu Yemayoryeyau
Aathmanirvvesamaathrena thiryaggethamulookhalam.

Thinking like that, Little Krishna Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan or Bhagawaan Maddhusoodhana Who is Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who was bounded to an wooden mortar entered between the two Yemalaarjuna Trees and thus the big Mortar to which He was bound turned crosswise and struck and blocked between them.

बालेन निष्कर्षयतान्वगुलूखलं त-
द्वामोदरेण तरसोत्कलिताङ्घ्रिबन्धौ
निष्पेततुः परमविक्रमितातिवेप-
स्कन्धप्रवालविटपौ कृतचण्डशब्दौ ॥ २७॥

27

Baalena nishkarshayathanvagulookhalamtha-
DhDhaamodharena tharasothe kalithaangghribenddhau
Nishpethathuh paramavikramithaathivepa-
Skanddhaprevaalavitapau krithachandasabdhou.

When it was blocked in between the two Trees, the Boy, Little Krishna Bhagawaan, Who was bound to the Mortar, pulled with force and uprooted both the Trees. By the Eternal Strength and Power of Little Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, the two trees with its trunks, leaves and branches trembled severely and fell to the ground with a great crash creating huge thunderous sound.

तत्र श्रिया परमया ककुभः स्फुरन्तौ
सिद्धावुपेत्य कुजयोरिव जात वेदाः
कृष्णं प्रणम्य शिरसाखिललोकनाथं
द्वाञ्जली विरजसाविदमूचतुः स्म ॥ २८॥

28

Thathra sriyaa paramayaa kakubhah sphuranthau
Sidhdhaavupethya kujayoriva jaathavedhaah
Krishnam prenamya sirasaaakhilalokanaattham
Bedhdhaanjjalee virajasaavidhamoochathuh sma.

Thereafter, in the same place where the two herbal trees fell, two great perfect Personalities with the effulgence of Fire came out of those two trees. They spread the bright light of Supreme Effulgence in all directions. They both were devoid of any false pride and ego and the feeling of “I-ness”. They bowed their heads down and with folded hands offered obeisance to Little Krishna Bhagawaan, knowing that He is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and spoke the following words:

कृष्ण कृष्ण महायोगिंस्त्वमाद्यः पुरुषः परः ।
व्यक्ताव्यक्तमिदं विश्वं रूपं ते ब्राह्मणा विदुः ॥ २९॥

29

“Krishna Krishna! Mahaayogimasthvamaadhyah Purushah Parah
VyekthaVyekthamidham Visvam Roopam the Braahmanaa vidhuh.”

“Hey, Krishna! Hey, Bhagawaan Krishna! You are the Most Exalted Supreme Yogi. You are an Original Personality. You are a Primary Personality. You are the Prime Personality. You are the First Personality. You are the Cause of all Causes. You are immediate and at the same time remote. You are beyond the material creations. You are in Gross Form and at the same time You are in Subtle Form. The learned Braahmanaas know that You are everything and this Cosmic Manifestation, in its subtle and gross aspects, is Your Form. We worship and prostrate at Your Lotus Feet.”

त्वमेकः सर्वभूतानां देहास्वात्मेन्द्रियेश्वरः ।
त्वमेव कालो भगवान् विष्णुरव्यय ईश्वरः ॥ ३०॥

30

“Thvamekah sarvvabhoothaanaam dhehaasvaathmendhriyEswarah
Thvameva Kaalo Bhagawaan Vishnuravyeya Eeswarah.”

“You are the Soul of all moving and non-moving and living and non-living entities and elements of the Universe. You are the Controller and Lord and Creator and Maintainer of Aathma or Soul or Life, all body parts, all senses

and ego. Everything is Your Own Self. You are the Supreme Person. You are Vishnu. You are the Imperishable Controller of everyone and everything. You are Supreme Eternal Effulgence. We worship and prostrate at Your Lotus Feet.”

त्वं महान् प्रकृतिः सूक्ष्मा रजःसत्त्वतमोमयी ।
त्वमेव पुरुषोऽध्यक्षः सर्वक्षेत्रविकारवित् ॥ ३१ ॥

31

“Thvam Mahaan prekrithih sookshmaa RejahSaththvaThamomayee
Thvameva Purushoaddhyakshah sarvvakshethravikaaravith.”

“Oh, Vishnu Bhagawaan! You are the Time. You are the immediate and ultimate cause of everything. You are material nature consisting of all three modes of nature like Saththva = Virtue, Rejas = Passion and Thamas = Ignorance. You are the original cause of this material manifestation. You are the Presiding Personality of the Universe. You are the Super Soul and the Supreme Soul and therefore You know everything in the core of the heart of every living entity. You are everything and You are everywhere, being Omnipotent and Omnipresent.”

गृह्यमाणैस्त्वमग्राह्यो विकारैः प्राकृतैर्गुणैः ।
को न्विहार्हति विज्ञातुं प्राक्सिद्धं गुणसंवृतः ॥ ३२ ॥

32

“Grihyamaanaisthvamagraahyo vikaaraih praakrithairggunaih
Ko nviharhathi vijnjaathum praaksidhddham gunasamvrithah.”

“Oh, Maha Vishnu Bhagawan! You exist before the origin of creation. Therefore, how is it possible for anyone who is trapped by a body of material qualities and material modes of nature in the material world can understand or recognize or even to speculate about You? It is impossible.”

तस्मै तुभ्यं भगवते वासुदेवाय वेधसे ।
आत्मद्योतगुणैश्छन्नमहिम्ने ब्रह्मणे नमः ॥ ३३ ॥

33

“Thasmai thubhyam Bhagawathe Vaasudhevaaya Veddhase
Aathmadhyothagunaih cchannamahimne Brahmane Namah.”

“Oh, Sree Maha Vishnu Bhagawan! Your glories are covered by Your own Energy. You are the Supreme Personality. You are Sankarshana. You are the origin of creation. You are Vaasudheva. You are the One Who Pervades and Sports. All material modes of nature are manifested from You. You are the Creator. You are Parabrahma. Now, You have appeared to us as the son of Vasudhevar, as Little Krishna Bhagawaan, [bound to a wooden mortar with a rope.] We, wholeheartedly worship, offer obeisance and prostrate at Your Lotus Feet.”

यस्यावतारा ज्ञायन्ते शरीरेष्वशरीरिणः ।
तैस्तैरतुल्यातिशयैर्वीर्यैर्देहिष्वसङ्गतैः ॥ ३४॥

34

“Yesyaavathaaraa jnjaayanthe sareereshvasareerinah
Thaisthairathulyaathisayairvveeryairdhdhehishvasanggathaih.”

“Oh, Vishnu Bhagawan! For You everyone is equal. For You there is no One superior to another One or inferior to another One. You have no attachment to anyone or anything. You are Formless. You are extraordinary, incomparable and transcendental with unlimited power and strength. But when You incarnate in any Form with valorous and heroic activities with Mystic Power and Energy to protect and provide shelter and support to Your devotees, Your devotees will certainly understand and recognize that it is Your Incarnation.”

स भवान् सर्वलोकस्य भवाय विभवाय च ।
अवतीर्णोऽशभागेन साम्प्रतं पतिराशिषाम् ॥ ३५॥

35

“Sa Bhawaan sarvvalokasya bhavaaya vibhavaaya cha
Avatheernnoamsabhaagena saampritham pathiraasishaam.”

“You are the Lord, Controller and Unlimited Resource for all Prosperities and Auspiciousness. You are the Creator and Destroyer of everything including the Universe. You are the cause of all prosperities and at the same time the cause of all failures and miseries. You have now taken the Incarnation in this World with Your Perfect Plenary Form. We unconditionally worship, offer devotional obeisance and prostrate at Your Lotus Feet.”

नमः परमकल्याण नमः परममङ्गल ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥ ३६॥

36

“Namah Paramakalyaana Namah Paramamanggala
Vaasudhevaaya Saanthaaya Yedhoonaam Pathaye Namah.”

“Oh, Sree Krishna Bhagawan! You are the Embodiment of Blissful Happiness. Oh, Paramaanandha Roopa! We unconditionally worship, offer devotional obeisance and prostrate at Your Lotus Feet. You are the Reservoir and Soul of Supreme Auspiciousness and Prosperity. Oh, Parama Manggalaathman! We unconditionally worship, offer devotional obeisance and prostrate at Your Lotus Feet. Your Lotus Feet are being worshiped and prostrated by Parameswara, Brahmadheva and all other Dhevaas and Rishees. We unconditionally worship, offer devotional obeisance unto You and prostrate at Your Lotus Feet. You are the Form of Saantha or Peacefulness and Quietude. You are Saantha-Swaroopaa. You are now incarnated as the Lord and Supreme Leader of Yedhoos or Yaadhavaas. Therefore, You are Yedhu-Pathi. You are now incarnated as the son of Vasudhevar. Therefore, You are Vasudhevaja or Vaasudheva. Oh, Saantha-Swaroopaa! Oh, Vaasudheva! We unconditionally worship, offer devotional obeisance unto You and prostrate at Your Lotus Feet.”

अनुजानीहि नौ भूमंस्तवानुचरकिङ्करौ ।
दर्शनं नौ भगवत ऋषेरासीदनुग्रहात् ॥ ३७॥

37

“Anujaaneehi nau bhoomamsthavaanucharakinkarau
Dhersanam nau Bhagawatha Risheraaseedhanugrehaath.”

“Oh, Sree Krishna Bhagawan! You are The Master of our Masters, or We are the servants of Your servants. We unconditionally worship, offer devotional obeisance unto You and prostrate at Your Lotus Feet. Please allow us and give permission to return to our home. Because of the grace and blessings of Dhevarshi Naaradha, Who is Your staunchest devotee, we got the opportunity to see You face to face.”

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥ ३८॥

38

“Vaanee gunaanukatthane, srevanau katthaayaam,
Hasthau cha karmmasu, manasthava paadhayornah
Smrithyaam, sirasthava nivaasajegath prename,
Dhrishtih sathaam dhersaneasthu Bhavaththanoonam.”

“Oh, Bhagawan Vaasudheva Sree Krishna Bhagawan! We unconditionally worship and offer prayers and obeisance unto You and prostrate at Your Lotus Feet. Please let our tongue be always used for singing Your glorious Keerththans and explaining the stories of Your various Incarnations. Please let our ears be always used to hear and listen Your stories and glories. Please let our hands be always used to offer Poojaas and Archchanaas or Adorations and Offer other virtuous ceremonial Rites to You. Please let our minds be always engaged in thinking and remembering Your Lotus Feet. Please let our heads be always used for adoring and saluting You. Please let our eyes be always used to see Your Forms.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्थं सङ्कीर्तितस्ताभ्यां भगवान् गोकुलेश्वरः ।
दाम्ना चोलूखले बद्धः प्रहसन्नाह गुह्यकौ ॥ ३९॥

Ithttam sankeerththithasthaabhyaam Bhagawaan Gokuleswarah
Dhaamnaa cholookhale bedhddhah prehasannaaha Guhyakau.

Thus, being worshiped by Nalakoobara and Manigreeva, the Yekshaas, Vaasudheva Sree Krishna Bhagawaan, Who was bound on the wooden mortar by a rope and Who was the Lord and Leader of Yedhoos and all the inhabitants of Gokula as well as the whole Universe, and Who was now acting as the son of Nandhagopar and hence called Nandha-Nandha spoke to the Yekshaas with a smiling face:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan or Little Sree Krishna Bhagawaan Said):

ज्ञातं मम पुरैवैतदृषिणा करुणात्मना ।
यच्छ्रीमदान्धयोर्वाग्भिर्विभ्रंशोऽनुग्रहः कृतः ॥ ४० ॥

Jnjaatham Mama puraivaithadhrishinaa karunaathmana
Yechcchreemadhaanddhayorvvaagbhirvibhremsoanugrehah krithah.

The great Dhevarshi Naaradha is very compassionate and merciful. He showed a great favor to you both by cursing you. You were mad after material opulence and were blinded with the ignorance of Thamoguna and were involved in sinful activities and were after sensual pleasures all the time. Although you fell from Svargga-Loka and became trees because of his curse, you were most favored by him. I am aware of all these things from the very beginning.

साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् ।
दर्शनान्नो भवेद्वन्धः पुंसोऽक्ष्णोः सवितुर्यथा ॥ ४१ ॥

Saaddhoonaam samachiththaanaam sutharaam mathkrithaathmanaam

Dhersanaanno bhavedhbenddhah pumsoakshenoh savithuryetthaa.

Those who are disciplined in observing their duties according to Varnnaasrama Ddharmma, and equipoised and seeing every creature of the universe as equal with the same soul, and those meditatively concentrate their mind, intelligence and conscience on Me are called Saaddhoos. Such Saaddhoos will be detached and liberated from all material attachments by seeing Me, just like how darkness in the eyes will be removed by Sunlight.

तद्गच्छतं मत्परमौ नलकूबर सादनम् ।
सञ्जातो मयि भावो वामीप्सितः परमोऽभवः ॥ ४२॥

42

Thadhgehcchatham Mathparamau Nalakoobarasaadhanam
Sanjjaatho mayi bhaavo vaameepsithah paramoabhavah.

Oh, Nalakoobara and Manigreeva! Now, you both can return home. You have already become attached to Me and you both are now My devotees. You have merged within Me. Therefore, in future you both will not have any attachment in material life and you both are liberated from material life forever and hence will not have any future deaths and births, meaning you have attained transcendental realization.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः ।
बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥ ४३॥

43

Ithyukthau thau parikremya prenamya cha punah punah
Bedhddholookhalamaamanthrya jegmathurdhisamuththaraam.

After listening to the words spoken by The Little Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu

Bhagawaan Who was bound to the wooden mortar by rope, Nalakoobara and Manigreeva were blissfully happy. They both circumambulated and worshiped and offered unconditional prayers and obeisance unto The Little Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan again and again and prostrated at His Lotus Feet again and again and proceeded to their abode in the northern direction.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे नारदशापो नाम दशमोऽध्यायः ॥ १०॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhdde – NaaradhaSaapo Naama
[NalakoobaraMoksham - YekshaSthuthi] DhesamoAddhyaayah

Thus, we conclude the Tenth Chapter - In the First Half – Named as Naaradhaa's Curse {to Nalakoobara and Manigreeva} [Attainment of Salvation by Nalakoobara {and Manigreeva} – Worship of Yekshaas {Krishna or Vishnu Bhagawaan by Nalakoobara and Manigreeva}] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!