

Kaliya Daman Lila

**With the help of the commenataries of
Srila Sridhar Swami, Sri Madhavacharya,
Srila Sanatan Goswami, Srila Jiva Goswami and
SrilaVishvanath Chakravarti Thakura
And Sri Vallabhacharya(Subodhini)**

Mangalacarana

om̐ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

When will Srila Rupa Goswami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Chaitanya, give me shelter under his lotus feet?

vande 'ham̐ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthhānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāṁś ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all vaiṣṇavas, I offer my respectful obeisances unto the lotus feet of Srila Rupa Goswami along with his elder brother Sanatan Goswami, as well as Raghunath Das and Raghunath Bhatta, Gopal Bhatta, and Srila Jiva Goswami. I offer my respectful obeisances to Lord Krishna Chaitanya and Lord Nityananda along with Adwaita Acharya, Gadadhar, Srivas, and other associates. I offer my respectful obeisances to Srimati Radharani and Sri Krishna along with Their associates Sri Lalita and Visakha.

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo'stu te

O my dear Krishna, O ocean of mercy, You are the friend of the

distressed and the source of creation. You are the master of the gopīs and the lover of Radharani. I offer my respectful obeisances unto you.

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye

I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrindavan. You are the daughter of King Vrishabhanu, and you are very dear to Lord Krishna.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ

I offer my respectful obeisances unto all the vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.

namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ

O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Chaitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You. — Cc. madhya 19.53

yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāmśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvam param iha

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead Himself, full with six opulences. He is the absolute truth, and no other truth is greater than or equal to Him. — Cc. ādi 1.3

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinīśaktir asmād
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

The loving affairs of Sri Radha and Krishna are transcendental manifestations of the Lord's internal pleasure giving potency. Although Radha and Krishna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krishna Chaitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krishna Himself. — Cc. ādi 1.5

cirād adattam nija-gupta-vitam
svaprema-nāmāmṛtam atyudāraḥ
āpāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam aham prapadye

The most munificent Supreme Personality of Godhead, known as Gaurakrishna, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him. — Cc. madhya 23.1

gaurah sac-caritāmṛtāmṛta-nidhiḥ gauram sadaiva-stuve
gaureṇa prathitam rahasya-bhajanam gaurāya sarvam dade
gaurādsti kṛpālu-ratra na paro gaurasya bhrityo bhavam
gaure gauravamācarāmi bhagavan gaura-prabho rakṣa mām

I pray to Srīman Gaurāṅga Mahāprabhu whose ecstatic transcendental pastimes are like a river of nectar. Gaura has given the path of confidential devotional service. I will completely surrender to Gaura. Is there anyone more merciful than Gaura? I will become a servant of Gaura. I shall preach the glory of Gaura. May my Lord Gaura protect me. — Gaurāṅga-virudāvalī by Srīla Rāghunandan Goswami

mādhuryyaiḥ-madhubhiḥ sugambhi-bhajana śvarṇambhujānām vanam
kāruṇyāmṛta nirjharai-rupacitah sat-prema hemacālah
bhaktāmbodhara dharaṇī vijayanī niskampa sampāvalī
daivo na kula daivatām vijayatām caitanya-kṛṣṇa-hariḥ

I worship the golden hued Sri Chaitanya Mahāprabhu Who is absorbed

in the enchanting mellows of madhurya rasa. May the transcendental love of Krishna that Mahaprabhu is distributing, pour down on this earth like a waterfall of nectar. All glories to that Sri Krishna Chaitanya Mahaprabhu.

ājānu-lambita-bhujau kanakāva-dātau
saṅkīrtanaika-pitarau kamalāya-tāksau
visvambharau dvijavarau yuga-dharma-pālau
vande jagat priyakarau karuṇāvatārau

I worship Their Lordships Sri Chaitanya Mahaprabhu and Nityananda Prabhu whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost brāhmaṇas, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Krishna. — Caitanya-bhāgavata ādi 1.1

anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah

May that Lord, who is known as the son of Srimati Sacidevi, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service. — Vidagdha-mādhava 1.2

The following three verses are from Prema-bhakti-chandrikā by Srila Narottama Das Thakur section 10, verses 12-14.

śrī-kṛṣṇa-caitanyadeva rati-mati bhava bhaja
prema-kalpa-taru-bara-dātā
śrī-vraja-rāja-nandana rādhikā-jīvana-dhana
aparūpa ei saba kathā

O brother, always worship Sri Krishna Caitanyadeva who is the great philanthropist giving away the treasure of the desire tree of pure love for Krishna. This Lord Chaitanya is actually Lord Krishna, the prince of

Vraja and the life of Srimati Radharani. Descriptions of Him are spiritual sounds. They are not at all material. — verse 12

navadvīpe avatari´ rādhā-bhāva aṅgikari´
 tāñra kānti aṅgera bhūṣaṇa
 tina vāñchā abhilāṣi´ śaci-garbhe parakāṣi´
 saṅge lañā pariṣada-gaṇa

Lord Krishna desired to appear in Nabadwip to understand the intense love Srimati Radharani felt for Him, and accept Her golden complexion as His bodily ornament. In order to fulfill these three desires, the Lord appeared in Sacidevi's womb. When the Lord appeared like this in the material world, all His associates followed Him, and also appeared in the world. — verse 13

gaura-hari avatari ´premera vādara kari´
 sādhilā manera tina kāja
 rādhikāra prāṇa-pati kivā bhāve kānde niti
 ihā bujhe bhakata-samāja

The Lord appeared in the golden form of Lord Chaitanya, and preached the message of pure love for Krishna. In this way He fulfilled the three desires in His mind. Only the devotees are able to understand in what a wonderful way Krishna, who is the Lord of Srimati Radharani's life, continually cried in ecstatic love of God. — verse 14

uttama adhama kichu na bāchila yāciyā dilaka kola
 kahe premānanda emana gaurāṅga hṛdaye dhariyā bola
 bhaja gaurāṅga kaha gaurāṅga laha gaurāṅga nāma (re)
 ye jana gaurāṅga bhaje sei haya āmāra prāṇa (re)

Never discriminating who was a fit candidate, elevated or degraded, the son of mother Sachi magnanimously accepts one and all onto His lap in a loving embrace crying, "Come to My fold, come to My fold!" The poet Premananda Das begs you all to constantly chant the sweet name of Krishna while holding tightly to that son of mother Sachi in the innermost core of your heart.

Worship Gauranga! Speak about Gauranga! Oh please take to gauranāma! Whoever worships Gauranga is my life and soul.

yasyaiva pādāmbuja-bhakti-lābhyaḥ
 premābhidhānaḥ paramaḥ pum-arthāḥ

tasmai jagan-maṅgala-maṅgalāya
caitanya-candrāya namo namas te

O Lord Chaitanyachandra, by devotedly serving Your lotus feet one can attain the pure love for Lord Krishna that is the ultimate goal of all endeavors. O Lord Chaitanyachandra, O great auspiciousness of the world, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You. — Srila Prabhodhananda Saraswati, Śrī Caitanya-candrāmṛta text 9

ānanda-lilāmaya-vigrahāya
hemābha-divya-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanyacandrāya namo namas te

O Lord Chaitanyachandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold, O Lord who gives in charity the nectar of pure love for Lord Krishna. I offer my respectful obeisances unto You. I offer my respectful obeisances unto You. — Śrī Caitanya-candrāmṛta text 11

yan nāptaṁ karma-niṣṭhair na ca samadhi-gataṁ yat tapo dhyāna-
yogair

vairāgyais tyāga-tattva-stutibhir api na yat tarkitaṁ cāpi kaiścit
govinda-prema-bhājām api na ca kalitaṁ yad rahasyaṁ svayaṁ tan
nāmnaiva prādurāsīd avatarati pare yatra taṁ naumi gauram

Not attainable by the faithful performers of pious deeds, not understood by those engaged in austerity, meditation, and yoga, not guessed by those absorbed in detachment, renunciation of the fruits of work, philosophical speculation or recitation of prayers, and unknown even to the devotees full of love for Lord Govinda, the secret of pure devotional service has been revealed by the holy name during Lord Gaura's advent. Let me glorify that Lord Gaura.

— Śrī Caitanya-candrāmṛta text 3

Summary of the previous chapter The Killing of Dhenuka, the Ass Demon

This chapter describes how Lord Balarāma and Lord Kṛṣṇa, while tending Their cows in the pastures of Vṛndāvana, killed Dhenukāśura, enabled the residents of Vṛndāvana to eat the fruits of the tāla trees and saved the young cowherds from Kāliya's poison.

Revealing Their boyhood (paugaṇḍa) phase of pastimes, Rāma and Kṛṣṇa were one day bringing the cows to pasture when They entered an attractive forest decorated with a clear lake. There They began playing forest sports along with Their friends. Pretending to tire, Lord Baladeva laid His head upon the lap of a cowherd boy and rested as Lord Kṛṣṇa helped relieve His elder brother's fatigue by massaging His feet. Then Kṛṣṇa also placed His head on the lap of a cowherd boy to rest, and another cowherd boy massaged His feet. In this way Kṛṣṇa, Balarāma and Their cowherd friends enjoyed various pastimes.

During this play, Śrīdāmā, Subala, Stoka-kṛṣṇa and other cowherd boys described to Rāma and Kṛṣṇa a wicked and irrepressible demon named Dhenuka, who had assumed the form of a jackass and was living in the Tālavana forest near Govardhana Hill. This forest was full of many varieties of sweet fruits. But fearing this demon, no one dared try to relish the taste of those fruits, and thus someone had to kill the demon and all his associates. Lord Rāma and Lord Kṛṣṇa, hearing of the situation, set off for this forest to fulfill the desire of Their companions.

Arriving at the Tālavana, Lord Balarāma shook many fruits out of the palm trees, and as soon as He did so the jackass demon, Dhenuka, ran swiftly to attack Him. But Balarāma grabbed his hind legs with one hand, whirled him around and threw him into the top of a tree, thus slaying him. All of Dhenukāśura's friends, overcome by fury, then rushed to attack, but Rāma and Kṛṣṇa took hold of them one by one, swung them around and killed them, until the disturbance was finally finished. When Kṛṣṇa and Balarāma returned to the cowherd community, Yaśodā and Rohiṇī placed Them on their respective laps. They kissed Their faces, fed Them with finely prepared food and then put Them to bed.

Some days later Lord Kṛṣṇa went with His friends, but without His older brother, to the banks of the Kālindī in order to tend the cows. The cows and cowherd boys became very thirsty and drank some water from the Kālindī. But it had been contaminated with poison, and they all fell unconscious on the riverbank. Kṛṣṇa then brought them back to life by the merciful rain of His glance, and all of them, regaining their consciousness, appreciated His great mercy.

एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित्
ययौ राममृते राजन् कालिन्दीं सखीभिर्वृतः

evam—thus; saḥ—He; bhagavān—the Supreme Personality of Godhead; kṛṣṇaḥ—Kṛṣṇa; vṛndāvana-carah—wandering, and acting, in Vṛndāvana; kvacit—once; yayau—went; rāmam ṛte—without Lord Balarāma; rājan—O King Parīkṣit; kālindīm—to the river Yamunā; sakhibhiḥ—by His friends; vṛtaḥ—surrounded.

O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went without Balarāma to the Yamunā River.

Sanatana Goswami: Thus having described His worldly pastimes, in which He hid His opulences, and having spoken about such pastimes of His manifest opulences in connection with the playing in the Talavana, now in order to describe the subduing of Kaliya, the topic is introduced by the verse beginning evam. Thus, in the manner described above, by the various pastimes of boyhood, such as tending the cows, and presenting different kinds of imitations of the bees and so on. That Personality of Godhead, who was the only life of the people of Vrindavana, directly manifesting His personal opulence. Therefore Kṛṣṇa is the attractor of the hearts of the entire universe.

Or else, the Supreme personality of Godhead, the knower of everything, because Krishna has descended Himself for the benefit of all the worlds; He is the supreme controller, and knowing the evil nature and so on of Kaliya, thus for the sake of protecting the lives of the residents of Vrindavana and for benedicting Kaliya by subduing him, He went to the Yamuna; such is the implication. Engaged in wandering about Vrindavana, once upon a time, at the end of **His sixth year, during the time of the summer season.** "Without Balarama" by such acts as His entering into the lake of Kaliya, the people of Vrindavana would receive unlimited suffering. This matter will be made clearer further on. In this way He is called Rama with the idea that He gives pleasure to the residents of Vrindavana.

Or else, out of fear that He (Balarama), who was supremely affectionate, would check Him from jumping into the midst of the lake of Kaliya, which was indeed His intention. "O King," indicates his own (Sukadeva's) feeling distress at

remembering this pastime, or else, it is spoken of the purpose of making the King keep his composure later on .

Or else, being resplendent because of the full manifestation of all the beauty of His personal limits, since on that particular day He wore few ornaments, as was suitable for such pastimes as entering the water of Kaliya's lake.

Or else, He was resplendent because of the manifestation of special potency for the purpose of the subduing of Kaliya. Surrounded for the sake of everyone's seeing His divine face; and for the sake of His seeing the pure love of all of them, out of the rivalry of their love they all came toward Him on all sides, and particularly because of the queen of Vrindavana, out of affection ordering Him (to travel accompanied?). The name Kalinda means he who immediately destroys the mutual quarreling which is the fault of Kali, the time of the age of Kali, and Kalindi is His daughter; thus is implied the same quality in her. Thus it is appropriate that He travels to her for the purpose of driving away Kaliya.

Vishvanath Chakravarti Thakura: After finishing the description of the Gopāṣṭamī pastimes in Kārttika, the pastimes in summer are told. Balarāma was not present because Rohiṇī kept Him home to take a *sānti* bath on His birthday.

SB 10.15.48

अथ गावश्च गोपाश्च निदाघातपपीडिताः

दुष्टं जलं पपुस्तस्यास्तृष्णार्ता विषदूषितम्

atha—then; gāvaḥ—the cows; ca—and; gopāḥ—the cowherd boys; ca—and; nidāgha—of the summer; ātapa—by the glaring sun; pīḍitāḥ—distressed; duṣṭam—contaminated; jalam—the water; papuḥ—they drank; tasyāḥ—of the river; tṛṣa-ārtāḥ—tormented by thirst; viṣa—by poison; dūṣitam—spoiled.

At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

Vishvanath Chakravarti Thakura: Ignoring Kṛṣṇa, who was walking slowly behind, the cows ran quickly towards the Yamunā to slake their intense thirst. The cowherd boys ran after them.

विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः
 निपेतुर्व्यसवः सर्वे सलिलान्ते कुरूद्वह
 वीक्ष्य तान्वै तथाभूतान्कृष्णो योगेश्वरेश्वरः
 ईक्ष्यामृतवर्षिण्या स्वनाथान्समजीवयत्

viṣa-ambhaḥ—the poisoned water; tat—that; upaspr̥śya—simply touching; daiva—by the mystic potency of the Personality of Godhead; upahata—lost; cetasaḥ—their consciousness; nipetuḥ—they fell down; vyasavaḥ—lifeless; sarve—all of them; salila-ante—at the edge of the water; kuru-udvaha—O hero of the Kuru dynasty; vīkṣya—seeing; tān—them; vai—indeed; tathā-bhūtān—in such a condition; kṛṣṇaḥ—Lord Kṛṣṇa; yoga-īśvara-īśvaraḥ—the master of all masters of yoga; īkṣayā—by His glance; amṛta-varṣiṇyā—which is a shower of nectar; sva-nāthān—those who accepted only Him as their master; samajīvayat—brought back to life.

As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.

Sanatan Goswami: And all of this, the drinking of the water without Krishna by them, their being distressed by the heat of the summer and so on—is the arrangement of the desire of the Supreme Personality of Godhead for the purpose of the driving away of Kaliya as will be clarified further on. Therefore it is stated that by *daiva*, the idea of the Supreme Personality of Godhead, or else because of the destiny of Kaliya, those whose consciousness was taken away. Therefore *upaspr̥śya*, performing a certain *acamana*, or else, touching the water nearby. Thus according to the logic of fortifying what has been already been stated with the purpose of expressing the particulars of it, the phrase beginning *visambhaḥ* is a repetition.

Or else, for the purpose of stating that such alone was the cause of their falling down and so on. All of the cows and the cowherd boys (fell down) next to the water. Or else, the word *anta* is carrying the meaning of "identity," and the

idea is within the water." Because of having drunk the water which was contaminated by poison, they immediately fell down there, and thus, because of their inability to move away, they became unconscious. All of this, and all of the rest of the details which are yet to be described should be assumed to be part of the amazing activities of the Supreme Personality of Godhead, since at the end of this account the phrase will be stated "Whose activities are wonderful." That fact will be elaborated upon therein. O Kurudvaha, O darling of the dynasty of the Kurus; in such a way (Sukadeva) is consoling the lamenting king.

Seeing all of them in such a condition, the failure to specifically mention (what that condition is because it would be improper to again describe in great elaboration that which is inauspicious, or else, because of the rise with Sukadeva of extreme affection. The word *vai* means *eva*. By the word *viksya* is indicated that there was no lapse of time. Because they were *sva-nathan*, because they had no other destination, therefore with His glance, which is a shower of nectar, or in other words, with His glance of Supreme affection. Otherwise (if they were not special devotees), such bringing them back to consciousness could have been accomplished simply by His desire. Completely dispelling their faintness, pain and so on, He immediately brought them back to life, made them well again. This is because Krishna is the only friend of the residents of Vrindavana, or else, because He is disturbed by the pain of others, and this is not at all amazing, as stated: The master of all the masters of yoga, meaning that simply by a trace of a small portion of His potency, all the masters of yoga get their individual potencies. Or else, He perfectly maintains even the masters of yoga, what to speak of those residents of Vrindavan.

Vishvanath Chakravarti Thakura: The word *daiva* means "belonging to deva, the Lord." The cows and cowherd boys, whose intelligence was covered by Kṛṣṇa's *līlā-śakti*, appeared to lose their lives (*daiva upahata cetasaḥ*), though they are eternal. Kṛṣṇa covered them with His *yogamāyā* potency to perfect His pastimes.

SB 10.15.51

ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात्
आसन्सुविस्मिताः सर्वे वीक्षमाणाः परस्परम्

te—they; sampratīta—regaining perfectly; smṛtayaḥ—their memory; samutthāya—rising up; jala-antikāt—from out of the water; āsan—they became;

su-vismitāḥ—very surprised; sarve—all; vīkṣamāṇāḥ—looking; parasparam—at one another.

Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

Sanatana Goswami: Very much surprised, because of them altogether at the same time immediately rising up as if from deep sleep. Looking at one another, because of their feeling extremely surprised, or else because of all of them thinking the same thought.

Vishvanath Chakravarti Thakura: Returning to consciousness, the cowherd boys thought, “We were dead, so how did we come back to life? What medicine or *mantra* was used to remove the poison?” Thus looking at one another with great surprise, they spoke with their eyes, “Friend! Do you know the secret?”

Then one sakhā answered with a glance, “I know how we were saved.” Then he spoke, “Listen! I remember the name giving ceremony of Kṛṣṇa and Balarāma wherein Gargācārya said, ‘This child will very easily save you from all dangers.’ This is the secret.”

Then with complete absorption (sam) all the cowherd boys remembered (smṛtayaḥ) Kṛṣṇa, their most lovable object (pratīta). By this they all became astonished (su-vismitāḥ).

SB 10.15.52

अन्वमंसत तद्राजन्गोविन्दानुग्रहेक्षितम्

पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः

anvamaṁsata—they subsequently thought; tat—that; rājan—O King Parīkṣit; govinda—of Lord Govinda; anugraha-īkṣitam—due to the merciful glance; pītvā—having drunk; viṣam—poison; paretasya—of those who have lost their lives; punaḥ—once again; utthānam—rising up; ātmanaḥ—on their own.

O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

Jiva Goswami: They thought that their rising up again was the merciful glance of Govinda, or in other words, that it was caused by that.

Vishvanath Chakravarti Thakura: The cowherd boys concluded positively that although they had drunk poison and died, they were revived by the merciful glance of Govinda, who was empowered by Lord Nārāyaṇa, the worshipable deity of Nanda Mahārāja.

Kṛṣṇa Chastises the Serpent Kāliya

SB 10.16.1

श्रीशुक उवाच

विलोक्य दूषितां कृष्णां कृष्णः कृष्णाहिना विभुः

तस्या विशुद्धिमन्विच्छन्सर्पं तमुदवासयत्

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; vilokya—seeing; dūṣitām—contaminated; kṛṣṇām—the river Yamunā; kṛṣṇaḥ—Lord Śrī Kṛṣṇa; kṛṣṇa-ahinā—by the black serpent; vibhuḥ—the almighty Lord; tasyāḥ—of the river; viśuddhim—the purification; anvicchan—desiring; sarpaṁ—serpent; tam—that; udavāsayat—sent away.

Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.

Sridhara Svami: In the Sixteenth Chapter is described how Lord Kṛṣṇa subdued Kaliya within the lake of the Yamuna, how after being prayed to by his wives, Lord Kṛṣṇa showed him mercy, and how thus, after the pastimes of killing the demon in the form of jackass and eating the fruits of the palm trees, the Lord felt satisfied, and being as He is the reservoir of all fine arts, engaged Himself in dancing upon the stage of the hoods of Kaliya.

Sanatana Goswami: (The Yamuna) is Kṛṣṇa on account of her color and also by name, and thus she is (the Lord's) dear friend; because of her being contaminated by poison, it is implied, remedial measures were required. By the word “by the black snake” is stated his being very much full of poison. Kṛṣṇa means the Personality of Godhead, who has personally descended with the purpose of benefiting the whole world. This is established by His acting beneficially for her (the Yamuna) by purifying her water , for Vrindavana by assuring that they can thus drink her water, for the whole universe by their being able to take salvation from such a great holy place, and also for even Kaliya by

his being subdued. All of this will be made clear later on. (He acted thus) because (He is) vibhu, or in other words, because He is capable of performing many purposes by one action. Therefore by the word sarpam, meaning “he who slithers”, is also disallowed that he (the snake) was indeed capable of making the endeavor to go elsewhere.

Vishvanath Chakravarti Thakura: This chapter describes Śrī Kṛṣṇa’s pastime of subduing the serpent Kāliya, showing pleasure with the prayers of the *Nāga-patnīs*, and banishing Kāliya from the river Yamunā.

Vallabhacharya: Since Krishna thought I have to purify this Yamuna river now because in future I have to enact my water sports with my cowherd friends and gopis. In this verse *kṛṣṇām* refers to the Yamunā. Seeing how Kāliya was polluting the Yamunā with poison, Kṛṣṇa decided to banish that black snake.

SB 10.16.2

श्रीराजोवाच

कथमन्तर्जलेऽगाधे न्यगृह्णाद्भगवानहिम्

स वै बहुयुगावासं यथासीद्विप्र कथ्यताम्

śrī-rājā uvāca—King Parīkṣit said; katham—how; antaḥ-jale—within the water; agādhe—unfathomable; nyagrṛhṇāt—subdued; bhagavān—the Supreme Personality of Godhead; ahim—the serpent; saḥ—he, Kāliya; vai—indeed; bahu-yuga—for many ages; āvāsam—having residence; yathā—how; āsīt—so became; vipra—O learned brāhmaṇa; kathyatām—please explain.

King Parīkṣit inquired: O learned sage, please explain how the Supreme Personality of Godhead chastised the serpent Kāliya within the unfathomable waters of the Yamunā, and how it was that Kāliya had been living there for so many ages.

Sanatana Goswami: The word *vai* indicates “indeed”. “Residence for many yugas,” is by the statement “contaminated (?). According to the established appellation, Kaliya’s lake, such a designation would not be possible if had resided there only for a short time.

Vishvanath Chakravarti Thakura: O learned sage! Please tell how Kāliya was able to live there for so many *yugas* (*bahu-yugāvāsam*).

SRI SUBODHINI: Perhaps the King Parikshit thought that the serpent Kaliya was caught by our Lord, as anglers usually catch fish (through fish rod etc.)! But this

serpent was of a huge body and usually lived in the lowest depths of this river. How did, then. He seek him out and subjugate him? Through what instrument and in what way?

The King was eager to know as to how our Lord achieved this? If the King had the knowledge of the method of catching such a huge serpent. then he would not have asked this question at all. He has never seen such a big snake being caught!

SB 10.16.3

ब्रह्मन्भगवतस्तस्य भूम्रः स्वच्छन्दवर्तिनः

गोपालोदारचरितं कस्तृप्येतामृतं जुषन्

brahman—O brāhmaṇa; bhagavataḥ—of the Supreme Lord; tasya—of Him; bhūmnaḥ—the unlimited; sva-chanda-vartinaḥ—who acts according to His own desires; gopāla—as a cowherd boy; udāra—magnanimous; caritam—the pastimes; kaḥ—who; tṛpyeta—can be satiated; amṛtam—such nectar; juṣan—partaking of.

O brāhmaṇa, the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?

Sridhara Swami: The magnanimous acts which were performed as a cowherd boy, that is nectar, and therefore please speak about it.

Sanatana Goswami: But, it may be objected, a discussion of the particulars of such would give rise to extreme grief, and therefore I have simply mentioned it in brief.

Vishvanath Chakravarti Thakura: *Gopāla udāra caritam* means the magnanimous (*udāra*) pastimes of Kṛṣṇa, the cowherd boy. However the word “go” can also refer to the senses of the devotees. The word *gopāla* then means one who nourishes the senses of the devotees. The word *udāra* also means giving happiness. Thus the phrase *gopāla udāra caritam* can mean the pastimes of Gopāla Kṛṣṇa bring joy and nourish the senses of the devotees. King Parīkṣit said, “Who could ever be satiated when tasting Kṛṣṇa pastimes, which satisfy the senses of the hearer and bring joy to the heart?”

SRI SUBODHINI: The King had addressed Shri Sukadeva, while asking the question, as "Oh! Brahman!" because of the reason that "You are fully aware of all the Divine Leelas of our Lord. Moreover, you do not feel unhappy at all, at the questions asked by me, nay, you become overjoyed and cheerful. You are giving

replies to my questions, in a cheerful and in a detailed way, that, all my doubts are fully removed and fully answered and I also become cheerful after listening to you".

SB 10.16.4

श्रीशुक उवाच

कालिन्ध्यां कालियस्यासीध्रदः कश्चिद्विषाग्निना

श्रप्यमाणपया यस्मिन्पतन्त्युपरिगाः खगाः

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; kālindyām—within the river Yamunā; kāliyasya—of the serpent Kāliya; āsīt—there was; hradaḥ—lake; kaścit—a certain; viṣa—of his poison; agninā—by the fire; śrapyamāṇa—being heated and boiled; payāḥ—its water; yasmin—into which; patanti—would fall down; upari-gāḥ—traveling above; khagāḥ—the birds.

Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] was a lake inhabited by the serpent Kāliya, whose fiery poison constantly heated and boiled its waters. Indeed, the vapors thus created were so poisonous that birds flying over the contaminated lake would fall down into it.

PURPORT

In this regard the ācāryas explain that the Kāliya lake was situated apart from the main current of the river; otherwise the Yamunā's waters would have been poisonous even in cities like Mathurā and in other places farther away.

Vishvanath Chakravarti Thakura: According to *Śrī Hari-vaiṣṇava*, the Kāliya lake was about one yojana wide [eight miles], and situated in the southern part of the Yamunā, apart from the main current of the river. Otherwise the poisonous waters of the lake, which were boiling hot (*śrapyamāṇa*), would have troubled the residents of Mathurā and other places farther away.

SB 10.16.5

विप्रुष्मता विषदोर्मि मारुतेनाभिमर्शिताः

त्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः

vipruṣṭ-matā—containing droplets of the water; viṣa-da—poisonous; ūrmi—(having touched) the waves; mārutena—by the wind; abhimarśitāḥ—contacted;

mriyante—would die; tīra-gāḥ—present upon the shore; yasya—of which; prāṇinaḥ—all living entities; sthira-jaṅgamāḥ—both nonmoving and moving.

The wind blowing over that deadly lake carried droplets of water to the shore. Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.

Śrīdhara Svāmī: The word sthira, "unmoving creatures," refers to various types of vegetation including trees, and jaṅgama refers to moving creatures such as animals, reptiles, birds and insects. A further description of this lake is given from the Śrī Hari-varṇa (Viṣṇu-parva 11.42, 11.44 and 11.46):

dīrgham yojana-vistāram dustaram tridaśair api
gambhīram akṣobhya-jalam niṣkampam iva sāgaram
duḥkhopasarpaṁ tīreṣu sa-sarpair vipulair bilaiḥ
viśāraṇi-bhavasyāgner dhūmena pariveṣṭitam
tṛṇeṣv api patatsv apsu jvalantam iva tejasā
samantād yojanaṁ sāgram tīreṣv api durāsadam

"The lake was quite wide—eight miles across at some points—and even the demigods could not cross over it. The water in the lake was very deep and, like the immovable depths of the ocean, could not be agitated. Approaching the lake was difficult, for its shores were covered with holes in which serpents lived. All around the lake was a fog generated by the fire of the serpents' poison, and this powerful fire would at once burn up every blade of grass that happened to fall into the water. For a distance of eight miles from the lake, the atmosphere was most unpleasant."

Sanātana Gosvāmī : The mystical science of jala-stambha, making solid items out of water, Kāliya had built his own city within the lake.

Vishvanath Chakravarti Thakura: Moving and non-moving creatures such as trees died just by contacting (*abhimarṣitā*) the poisonous breeze, which carried droplets of water (*vipruṣmatā*) from that deadly lake.

SRI SUBODHINI: The result of the spread of the poisoned fumes on all the sides is explained. The mere touch of a drop of water blown by the wind raised by the waves of this river, was sufficient to kill both animate and inanimate objects, situated on the two banks of this river or anyone who, by chance, came over to this place! There are two types of beings, (1) Inanimate and (2) animate. The "animate" move about, here and there, and animals such as frogs etc. died no

sooner they came to this place. Shri Vallabhacharya explaining about the "coming" of inanimate objects says that no sooner the branches of the trees got raised and began to grow towards this poisonous side and the creepers, no sooner they grew towards this side - both of them got instantly destroyed. In this way, the inanimate objects also got destroyed by "coming" over there!

SB 10.16.6

तं चण्डवेगविषवीर्यमवेक्ष्य तेन

दुष्टां नदीं च खलसंयमनावतारः

कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गम्

आस्फोट्य गाढरशनो न्यपतद्विषोदे

tam—him, Kāliya; caṇḍa-vega—of fearsome power; viṣa—the poison; vīryam—whose strength; avekṣya—seeing; tena—by him; duṣṭām—contaminated; nadīm—the river; ca—and; khala—the envious demons; saṁyamana—for subduing; avatāraḥ—whose descent from the spiritual world; kṛṣṇaḥ—Lord Kṛṣṇa; kadambam—a kadamba tree; adhiruhya—climbing up on; tataḥ—from it; ati-tuṅgam—very high; āsphoṭya—slapping His arms; gāḍha-raśanaḥ—tying His belt firmly; nyapatat—He jumped; viṣa-ude—into the poisoned water.

Lord Kṛṣṇa saw how the Kāliya serpent had polluted the Yamunā River with his terribly powerful poison. Since Kṛṣṇa had descended from the spiritual world specifically to subdue envious demons, the Lord immediately climbed to the top of a very high kadamba tree and prepared Himself for battle. He tightened His belt, slapped His arms and then jumped into the poisonous water.

PURPORT

According to the ācāryas, Lord Kṛṣṇa also tied back the locks of His hair as He prepared to do battle with Kāliya.

Sridhar Swami: Because of the future good fortune of being touched by the feet of Sri Kṛṣṇa, it alone remained not dried out along the shore of the lake, and there is also the account in other Purana which he was engaged in taking away nectar

Sanatana Goswami: Vegah means power or else speed; the word *canda* implies the idea that “because of it being impossible to counteract (this poison), Kaliya must be expelled from this place”. *Adhiruhya* means climbing upon its branch, as is also described in the same section of Hari-Vamsa (Visnu-parva

12.10 (“The clever Kṛṣṇa joyfully climbed up to the top of a kadamba tree”). *Tatah* means from that kadamba, and by the word *gadha-rasanah* is also indicated indirectly the tight binding up of His hair and so on; this is also mentioned in Hari-Vamsa (Visnu-parva 12.1), *baddhva parikaram dhrdham* (“Firmly tying up His clothing”). Thus he threw Himself down face-first. In the alternate reading of n-y-a-p-a-t, the idea is that jumping with great force, he fell into the middle (of the lake). Because he who also has assumed the incarnations of Matsya and so on. This implies that (He leaped into the lake) for the purpose of subduing Kaliya

Vishvanath Chakravarti Thakura: The *Purāṇas* state that only the *kadamba* tree on the shore of the Yamunā remained unaffected by the poison of Kāliya because Garuḍa once sat in the tree drinking some nectar. The *kadamba* tree lived with the hope of being blessed by the touch of Kṛṣṇa’s lotus feet in the future.

SB 10.16.7

सर्पहृदः पुरुषसारनिपातवेग

सङ्क्षोभितोरगविषोच्छ्वसिताम्बुराशिः

पर्यक्लुतो विषकषायविभीषणोर्मिर्

धावन्धनुःशतमनन्तबलस्य किं तत्

sarpa-hradaḥ—the serpent's lake; puruṣa-sāra—of the most exalted Supreme Personality of Godhead; nipāta-vega—by the force of the fall; saṅkṣobhita—completely agitated; uraga—of the snakes; viṣa-ucchvasita—breathed upon with the poison; ambu-rāśiḥ—all of whose water; paryak—on all sides; plutaḥ—flooding; viṣa-kaṣāya—because of the contamination of the poison; bibhīṣaṇa—fearsome; ūrmiḥ—whose waves; dhāvan—flowing; dhanuḥ-śatam—the extent of one hundred bow-lengths; ananta-balasya—for Him whose strength is immeasurable; kim—what; tat—that.

When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred bow-lengths. This is not at all amazing, however, for the Supreme Lord possesses infinite strength.

Sridhara Swami: Then, the serpent's lake, by the weight of the Supreme Personality of Godhead falling into it, had all of its water raised by the poison given off by the snakes who were thus agitated. The waves of which (lake) became fearful, contaminated by the poison, and spreading about on all sides (paryak=paritah) they flooded, spread out, to the measurement of one hundred bow-lengths. But this is not at all wonderful, as expressed by the word anata-balasya.

Sanatana Goswami: The force of His falling down is account of His being the greatest of personalities.

Vishvanath Chakravarti Thakura: The force of Kṛṣṇa jumping from the tree into the Yamunā created huge waves, which were four-hundred hands high and flooding all directions (*paryak*). Those fearful waves were colored reddish-yellow (*kaṣāya*) from the poison of the agitated snakes. The word *kaṣāya* also means a thick potion according Kṣira Swami, a commentator on the *Amara-kośa* dictionary.

SB 10.16.8

तस्य ह्रदे विहरतो भुजदण्डघूर्ण

वाघोषमङ्ग वरवारणविक्रमस्य

आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य

चक्षुःश्रवाः समसरत्तदमृष्यमाणः

tasya—of Him; hrade—in his lake; viharataḥ—who was playing; bhuja-daṇḍa—by His mighty arms; ghūrṇa—swirled about; vāḥ—of the water; ghoṣam—the resounding; aṅga—my dear King; vara-vāraṇa—like a great elephant; vikramasya—whose prowess; āśrutya—hearing; tat—that; sva-sadana—of his own residence; abhibhavam—the trespassing; nirīkṣya—taking note of; cakṣuḥ-śravāḥ—Kāliya; samasarat—came forward; tat—that; amṛṣyamāṇaḥ—being unable to tolerate.

Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant—swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.

PURPORT

According to the ācāryas, Lord Kṛṣṇa was producing wonderful musical sounds within the water simply by splashing His hands and arms.

Sridhar Swami: *Niriksyā* means glancing. (Kaliya is called) *caksuh-sravah* because he hears with his eyes; in this way the idea is that because he engaged his eyes after hearing that sound, he paid no proper regard to the beauty which is forthwith described, because otherwise it would have been impossible for him to have bit the Lord. Or else, who is famous for his eyes, because of his eyes accomplishing the function of hearing, implying that “ today these eyes have been achieved their perfection.”

Vishvanath Chakravarti Thakura: Kṛṣṇa played in the water by swimming, and producing wonderful musical sounds simply by splashing the water with His hands and arms. As Kṛṣṇa churned the water with His mighty arms, a thunder-ous roar arose. Upon hearing these sounds, Kāliya concluded that there must be some trespasser (*abhibhavam*) in his lake. The snake could not bear this (*tad amṛṣyamāṇaḥ*), so he immediately came forward (*samasarat*).

Sri Subhodini : The reasons for his coming and the state of this place, before his coming (i.e. the serpent's) are explained. Firstly the serpent got astonished at our Lord' s jumping into the river. Next, he could not imagine' that someone was playing in a relaxed manner, in these poisoned waters! The serpent heard the sounds made by our Lord once again and he thought that someone was making these huge sounds, through His hands! He was able to listen to this sound, as the Lord made huge sounds like the sound, which a mammoth elephant can do while enjoying a play or game in water!

SB 10.16.9

तं प्रेक्षणीयसुकुमारघनावदातं
श्रीवत्सपीतवसनं स्मितसुन्दरास्यम्
क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं
सन्दश्य मर्मसु रुषा भुजया चछाद

tam—Him; prekṣaṇīya—attractive to look at; su-kumāra—most delicate; ghana—like a cloud; avadātam—glowing white; śrīvatsa—wearing the Śrīvatsa mark; pīta—and yellow; vasanam—garments; smita—smiling; sundara—beautiful; āsyam—whose face; kṛīḍantam—playing; aprati-bhayam—without fear of others; kamala—of a lotus; udara—like the inside; aṅghrim—whose feet; sandaśya—

biting; marmasu—upon the chest; ruṣā—with anger; bhujayā—with his snake coils; cachāda—enveloped.

Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.

Sridhara Swami: (Seeing) Him who was most worthy of been seen, who was very delicate in appearance, and who was brilliant like a cloud. He whose yellow garments was flying upward, and who was decorated with Srivatsa. With his arms, his snake-body, he enveloped Him (cachada=avestayat).

Sanatana Goswami: In actuality, however, his biting the Lord upon the heart should be understood as his heartily kissing the Lord’s limbs, and his covering him with his snake body should be understood as his firmly embracing all of the Lord’s limbs. Therefore “with anger “ means as if with anger, but actually it with pure love. This is because (the Lord was) “ most worthy of been seen; “therefore the Lord is about to show him great mercy.

Vishvanath Chakravarti Thakura: This verse shows that Kṛṣṇa looked very beautiful; His body glowing like a spotless white cloud. But He appeared just the opposite to the enraged Kāliya.

SB 10.16.10

तं नागभोगपरिवीतमदृष्टचेष्टम्
 आलोक्य तत्प्रियसखाः पशुपा भृशार्ताः
 कृष्णेऽर्पितात्मसुहृदर्थकलत्रकामा
 दुःखानुशोकभयमूढधियो निपेतुः

tam—Him; nāga—of the serpent; bhoga—within the coils; parivītam—enveloped; adr̥ṣṭa-ceṣṭam—not exhibiting any movement; ālokya—seeing; tat-priya-sakhāḥ—His dear friends; paśu-pāḥ—the cowherds; bhṛśa-ārtāḥ—greatly disturbed; kṛṣṇe—unto Lord Kṛṣṇa; arpita—offered; ātma—their very selves; suhṛt—their relations; artha—wealth; kalatra—wives; kāmāḥ—and all objects of desire; duḥkha—by pain; anuśoka—remorse; bhaya—and fear; mūḍha—bewildered; dhiyaḥ—their intelligence; nipetuḥ—they fell down.

When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything—their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.

Sanatana Goswami: “His dear friends” expresses their supreme friendship. “The cowherds” shows that by nature their hearts were very affectionately disposed. Those by whom their own (*atmanah*) friends and so on were offered to Kṛṣṇa, or else, whose very selves (*atmanah*), friends and so on were so offered. Thus, *suhrts* are fathers, brothers and other relatives, *artha* means wealth and *kama* means enjoyment of both this world and next, the word “wife” being separately indicated even though it is included within the category of *suhrt* with the idea of expressing special sacrifice. In this way is described how they have no other concern, and thus they were agitated by pain, rendered most unhappy, or else, they were crying out with painful sounds, and by therefore their intelligence became devoid of discrimination (*mudha=viveka-hina*) by their repeated lamentations based on their unhappiness (*anusoka-varam-socanam*), and by their fear of being left without their master and so on. Or else, they became in that way deprived of consciousness. Or else, by the experience of seeing that He did not exhibit any activity, they became bewildered in their intelligence out of unhappiness, lamentation and fear; thus indeed, because of becoming stunned just like trees which have had their roots cut off, they fell down. It is to be understood that simply because of their being bewildered in their intelligence, they failed to enter the lake. The Lord’s not exhibiting any motion was for the purpose of (arranging) the casting out of Kaliya, even though he had taken shelter of Sri Vrindavana, by displaying to the others present the extent of his evilness. The factual idea, however, is that He became stunned by the ecstasy of embracing Him in pure love.

Vishvanath Chakravarti Thakura: Some cowherd men and farmers tending the grains in the fields nearby quickly ran there. They had offered everything for Kṛṣṇa’s pleasure, including their wives and friends.

SB 10.16.11

गावो वृषा वत्सतर्यः क्रन्दमानाः सुदुःखिताः

कृष्णे न्यस्तेक्षणा भीता रुदन्त्य इव तस्थिरे

gāvaḥ—the cows; vṛṣāḥ—the bulls; vatsataryaḥ—the female calves; krandamānāḥ—crying loudly; su-duḥkhitāḥ—very much distressed; kṛṣṇe—upon Lord Kṛṣṇa; nyasta—fixed; ikṣaṇāḥ—their sight; bhītāḥ—fearful; rudantyaḥ—crying; iva—as if; tasthire—they stood still.

The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears.

Sanatana Goswami: “Crying” means making loud sounds of distress, “as if” means in the words of the common people, and “crying” means releasing tears. “They stood up” is on account of the cows and other animals, who were extraordinarily affectionate, being stunned very much by excessive distress, just as sometimes by the striking of some thunderbolt, even a dead creature rises up. The use of the *atmanepada* voice (in the verb tasthire) is poetic license of the sages. The male calves are to be understood to be included among the bulls. Because of their prominence, the cows and so on are explicitly mentioned, yet furthermore are to be understood that all of the animals present in the forest were in this condition. It is, after all, going to be stated later on “the animals”. We can understand that these other animals are not directly mentioned here because of following from behind at some distance from the cows and others.

Vishvanath Chakravarti Thakura: Because the water in their eyes had dried up from fear, the cows, bulls and female calves could not really weep. Thus they are described “as if ready to cry.”

SRI SUBODHINI: The cows, the bulls and the calves became very unhappy and began to call out, out of intense pain. They' did not become unconscious. But, they set their eyes and lives on Krishna. They did not understand or see the antics of the serpent as their entire concentration was on the Lord, whom, they thought was undergoing great distress! They saw our Lord, at such a dangerous place, where they cannot reach Him at all and do something about this! Hence, they were very unhappy at their incapacity and inability to express their feelings to Krishna! They were seen, thus, shedding tears copiously! They were also calling out, loudly. They were weeping and standing there, staring at Krishna, as though they were very intelligent women!

अथ ब्रजे महोत्पातास्त्रिविधा ह्यतिदारुणाः

उत्पेतुर्भुवि दिव्यात्मन्यासन्नभयशंसिनः

atha—then; vraje—in Vṛndāvana; mahā-utpātāḥ—very ominous disturbances; tri-vidhāḥ—of the three varieties; hi—indeed; ati-dāruṇāḥ—most fearsome; utpetuḥ—arose; bhuvi—upon the earth; divi—in the sky; ātmani—in the bodies of living creatures; āsanna—imminent; bhaya—danger; saṁśinaḥ—announcing.

In the Vṛndāvana area there then arose all three types of fearful omens—those on the earth, those in the sky and those in the bodies of living creatures—which announced imminent danger.

Śrīla Śrīdhara Svāmī: The omens were as follows: on the earth there were disturbing tremors, in the sky there were meteors falling, and in the bodies of creatures there was shivering, as well as quivering of the left eye and other parts of the body. These omens announce imminent danger.

Sanatana Goswami: In accordance with the previously stated logic, (these omens were arranged) in order to show Sri Nanda and the other elevated Vaisnavas the extreme wickedness of Kaliya and to cause them to go there.

Vishvanath Chakravarti Thakura: Three inauspicious signs appeared in Vraja: earthquakes on the earth, meteors falling in the sky, and shivering in the bodies of men along with twitching of the left eye. Though there can be nothing inauspicious for the Lord, in order to indicate the lamentation of the inhabitants of Vraja, the demigods in charge of earthquakes and other disturbances did this. Or being attracted to the sweet and intimate *mādhurya* mood of Vraja, the demigods, out of affection for Kṛṣṇa, wanted to cover His *aiśvarya* (majestic opulence), so they produced various omens indicating misfortune for Kṛṣṇa.

Sri Subhodini: These troubles 'Were, indeed, very grave-looking and portending big scale dangers and catastrophes! They all, indicated, that the big deluge was about to occur, as all the troubles began to occur at the same time!

तानालक्ष्य भयोद्विग्ना गोपा नन्दपुरोगमाः

विना रामेण गाः कृष्णं ज्ञात्वा चारयितुं गतम्

तैर्दुर्निमित्तैर्निधनं मत्वा प्राप्तमतद्विदः

तत्राणास्तन्मनस्कास्ते दुःखशोकभयातुराः

आबालवृद्धवनिताः सर्वेऽङ्ग पशुवृत्तयः

निर्जग्मुर्गोकुलादीनाः कृष्णदर्शनलालसाः

tān—these signs; ālakṣya—seeing; bhaya-udvignāḥ—agitated by fear; gopāḥ—the cowherds; nanda-puraḥ-gamāḥ—headed by Nanda Mahārāja; vinā—without; rāmeṇa—Balarāma; gāḥ—the cows; kṛṣṇam—Kṛṣṇa; jñātvā—understanding; cārayitum—to herd; gatam—gone; taiḥ—from those; durnimittaiḥ—bad omens; nidhanam—destruction; matvā—considering; prāptam—attained; atat-vidaḥ—not knowing His opulences; tat-prāṇāḥ—having Him as their very source of life; tat-manaskāḥ—their minds being absorbed in Him; te—they; duḥkha—by pain; śoka—unhappiness; bhaya—and fear; āturāḥ—overwhelmed; ā-bāla—including the children; vṛddha—old persons; vanitāḥ—and ladies; sarve—all; aṅga—my dear King Parīkṣit; paśu-vṛttayaḥ—behaving as an affectionate cow does toward her calf; nirjagmuḥ—they went out; gokulāt—from Gokula; dīnāḥ—feeling wretched; kṛṣṇa-darśana—for the sight of Lord Kṛṣṇa; lālasāḥ—anxious.

Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him.

Sanatana Goswami: “Without Rama” implies that in the presence of Him (Rama), who was most affectionate, there would not be any possibility for misfortune for His younger brother.

They became wretched, and thus, repeatedly stumbling, falling down, (they left) Gokula. Kṛṣṇa means the attractor of the hearts of the people of Vraja; being anxious to see Him, thinking, “What situation is He in and where is He?” Or else, they were always by nature eager to see Kṛṣṇa, by which is demonstrated the fact of their having Him as their only goal.

Vishvanath Chakravarti Thakura: Seeing the inauspicious omens, Nanda Mahārāja and other inhabitants rushed out of the village of Gokula. This is described in three verses.

Observing the omens, the Vrajavāsīs thought Kṛṣṇa had died (*nidhanam matvā*). But how can God die? The word *nidhana* also means a great treasure. Indeed, Kṛṣṇa had obtained the great treasure of a joyful sport in the Yamunā. The Vrajavāsīs were behaving just as an affectionate cow does toward her calf. Overwhelmed with fear and unhappiness, they rushed out of Gokula in great anxiety.

SRI SUBODHINI: On seeing the initial portends of troubles, the people of Vraja understood that "dangerous" events were already occurring. Hence, they got afraid, as they were innocent Gopas. These Gopas believed that all these portends for the dangers to come, were due to their bad actions only. The other Gopas, who had discrimination (VIVEKA), through which they had the firm faith that there will not be any deluge or catastrophe, when Krishna, was present among them and He was their Protector and Savior. Afterwards, they began to think, that Krishna had gone alone, to the forest, without Balarama, whom, they considered as a very strong person, as he had killed the demon Dhenukasura!

As Sri Balarama, was with them, (ie not with the Krishna) they got more worried for Krishna ! Now that these dangers are occurring, they were worried as to what will happen? The omens were also not favourable. Hence, they all concluded that Krishna was in danger. So, all of them came out of Gokulam. Such a bad thought entered their mind only because, they, not fully aware about the greatness and glory about Krishna! Therefore, it was but natural, as they thought in a "worldly" way, that Krishna was in some sort of a danger! The Gopas, now thought, that there will be dangers for them also, as they had offered all their lives and minds at the lotus feet of Krishna. Hence, they were all suffering from fear, sorrow and unhappiness and all of them (both big, small, womenfolk etc.) came out of Gokulam.

"Oh King! (Oh Anga!), denotes the love of Sri Sukadeva to the King. The behaviour and friends of these Gopas and, others had become like that of the cows and other cattle viz. they were not bothered about their "bodies, dresses etc. They were, now, very eager to have the Holy vision of Krishna and could not wait, any more, to see Him.

तांस्तथा कातरान्वीक्ष्य भगवान्माधवो बलः

प्रहस्य किञ्चिन्नोवाच प्रभावज्ञोऽनुजस्य सः

tān-them; tathā-in such a condition; kātarān-distressed; vīkṣya-seeing; bhagavān—the Supreme Personality of Godhead; mādhaveḥ—the master of all mystic knowledge; balaḥ—Lord Balarāma; prahasya—gently smiling; kiñcit—anything at all; na—did not; uvāca—say; prabhāva-jñāḥ-knowing the power; anujasya-of His younger brother; saḥ-He.

The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother.

Sanatana Goswami: Sri Balarama understands the special idea (of Kṛṣṇa), His intention of acting in these different ways for the purpose of expelling Kaliya. The laughter is for the sake of reducing their distress and so on, and His not saying anything is for the purpose of consoling them by hinting that He understands the purpose of the Supreme Personality of Godhead.

Vishvanath Chakravarti Thakura: According to *Hari-vaiṣṇava* the word *mādhava* means master (*dhava*) of intelligence (*ma*). Balarāma is described here as the master of intelligence because He knew the power (*prabhava jñā*) of Kṛṣṇa's *līlā-śakti*. Though Balarāma had the greatest affection for His younger brother, He understood that Kṛṣṇa desired to cover His opulence (*aiśvarya*) with His *līlā-śakti*. Therefore, Balarāma prevented Nanda and others from drowning themselves in the Yamunā out of grief.

Balarāma was laughing (*prahasya*) because He thought, “Kṛṣṇa never cares to play with Me in My form of Śeṣa Nāga, but now He is playing with this common, mundane snake named Kāliya.”

Remembering Kṛṣṇa's pastimes as an ordinary mortal, Balarāma smiled and said nothing though the situation was beyond tolerance. However, when Balarāma smiled the Vrajavāsīs forgot their fear and lamentation and felt that nothing unfortunate would happen. Filled with the joy of Balarāma's smile, they no longer desired to give up their lives.

SRI SUBODHINI: Even when an ordinary person had gone away to an unknown place and at the same time, some dangers also occur, then, one puts efforts to trace and search for him, out of anxiety and fear. Here, Krishna, who is the "husband and Master" of everyone, of the nature of "eternal Divine Bliss" (SADANANDA ROOPA) and it was absolutely important to search for Krishna ! They, all, now followed the same route, which our Lord .had taken earlier. What

was the type of this path? It was a one way, narrow path on which, they saw the footprints of our Lord and it took them straight to the banks of the Yamuna river. Thus, without; going in circles, they all came to the Yamuna river. They did not miss the road, as due to wetness on the path, Krishna's Holy feet and it's insignia viz. the flag, the Vajra (mace), the Ankusa (the weapon) and others were seen, very dearly. That Krishna had not gone alone, and He had taken along with Him, the Gopas and the cows also.

SB 10.16.17

तेऽन्वेषमाणा दयितं कृष्णं सूचितया पदैः

भगवल्लक्षणैर्जग्मुः पदव्या यमुनातटम्

te—they; anveṣamāṇāḥ—searching out; dayitam—their dearmost; kṛṣṇam—Kṛṣṇa; sūcitayā—(along the path) which was marked; padaiḥ—by His footprints; bhagavat-lakṣṇaiḥ—the symbolic markings of the Personality of Godhead; jagmuḥ—they went; padavyā—along the path; yamunā-taṭam—to the bank of the Yamunā.

The residents hurried toward the banks of the Yamunā in search of their dearmost Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.

Vishvanath Chakravarti Thakura: The Vrajavāsīs followed the path marked by Kṛṣṇa's footprints, which bore the unique symbols of the Lord's conch, disc and goad.

SB 10.16.18

ते तत्र तत्राब्जयवाङ्कुशाशनि ध्वजोपपन्नानि पदानि विश्पतेः

मार्गे गवामन्यपदान्तरान्तरे निरीक्षमाणा ययुरङ्ग सत्वराः

te—they; tatra tatra—here and there; abja—with the lotus flower; yava—barleycorn; aṅkuśa—elephant goad; aśani—thunderbolt; dhvaja—and flag; upapannāni—adorned; padāni—the footprints; viṣ-pateḥ—of Lord Kṛṣṇa, the master of the cowherd community; māрге—upon the path; gavām—of the cows; anya-pada—the other footprints; antara-antare—dispersed among; nirīkṣamāṇāḥ—seeing; yuyuḥ—they went; aṅga—my dear King; sa-tvarāḥ—rapidly.

The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag.

My dear King Parikṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.

Śrīla Sanātana Gosvāmī: "Since Lord Kṛṣṇa had passed along the path some time previously, why weren't His footprints, which were surrounded by those of cows, cowherd boys and so on, smudged over and brushed away? Why hadn't His footprints been obliterated by those of the beasts and birds of Vṛndāvana forest? The answer is indicated by the word *viś-pati*, master of the cowherd community. Since Lord Kṛṣṇa is actually the wealth of all living beings, all the inhabitants of the forest of Vraja would carefully preserve His footprints as great treasures, the very ornaments of the earth. Thus no creature within Vṛndāvana would ever walk upon Lord Kṛṣṇa's footprints."

Vishvanath Chakravarti Thakura: This verse describes how the Vrajavāsīs recognized Kṛṣṇa's footprints. *Viś-pateḥ* means of the master of the *vaiśyas*, cowherd community, and refers to Kṛṣṇa. Ignoring the cow's hoof prints, they exclusively followed the footprints of Kṛṣṇa.

This verse hints of the discerning *yogi*, who follows the path of the *Vedas* in pursuance of the highest truth while rejecting all illusory appearances of truth.

Sri Subhodini: The Gopas thought within themselves "Like this earth has become satisfied, we will also become happy. Definitely, Krishna will fulfill the desires of our heart as having the 'Darsan' (vision) of these Holy insignia of the Holy feet of Krishna, indicates that fortunate time and tidings are ahead for us". Having got inspired and enthused, on having this vision of Krishna's Holy feet, they began to walk briskly. On the way, they saw the footprints of others also and this made them happy and relieved, as they saw Krishna's holy feet also, in the middle of the other foot- marks! They knew that Krishna, was not alone and this thought also brought them relief.

SB 10.16.19

अन्तर्हृदे भुजगभोगपरीतमारात्
 कृष्णं निरीहमुपलभ्य जलाशयान्ते
 गोपांश्च मूढधिषणान्परितः पशूंश्च
 सङ्कन्दतः परमकश्मलमापुरार्ताः

antaḥ—within; hrade—the lake; bhujaga—of the serpent; bhoga—within the body; paritam—enveloped; ārāt—from a distance; kṛṣṇam—Lord Kṛṣṇa;

nirīham—not moving; upalabhya—seeing; jala-āśaya—the body of water; ante—within; gopān—the cowherd boys; ca—and; mūḍha-dhiṣaṇān—unconscious; paritaḥ—surrounding; paśūn—the animals; ca—and; saṅkrandataḥ—crying out; parama-kaśmalam—the greatest bewilderment; āpuḥ—they experienced; ārtāḥ—being distressed.

As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.

Vishvanath Chakravarti Thakura: This verse depicts the grief of the *gopas* and *gopīs*. Seeing Kṛṣṇa trapped within the clutches of the serpent, the Vrajavāsīs inquired from the boys, “Tell us what happened. Did Kāliya forcibly drag young Kṛṣṇa from the shore into the water, or did Kṛṣṇa jump from the bank? Was this His idea or someone else’s?” Noticing that the boys were actually unconscious and thus incapable of answering, Nanda and the other Vrajavāsīs entered a state of shock and panic.

SB 10.16.20

गोप्योऽनुरक्तमनसो भगवत्यनन्ते
तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः
ग्रस्तेऽहिना प्रियतमे भृशदुःखतप्ताः
शून्यं प्रियव्यतिहतं ददृशुस्त्रिलोकम्

gopyaḥ—the cowherd girls; anurakta-manasaḥ—their minds very much attached to Him; bhagavati—the Supreme Personality of Godhead; anante—the unlimited one; tat—His; sauhṛda—loving; smita—smiling; viloka—glances; giraḥ—and words; smarantyaḥ—remembering; graste—being seized; ahinā—by the serpent; priya-tame—their most dear; bhṛśa—extremely; duḥkha—by pain; taptāḥ—tormented; śūnyam—empty; priya-vyatihṛtam—deprived of their darling; dadṛśuḥ—they saw; tri-lokam—all the three worlds (the entire universe).

When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.

Sanatana Goswami: Mudha-dhisanam means who had become bewildered; paritah means on the eastern, southern, and western edges of that lake, which extended a little over one yojana. Noticing the animals there who were completely engaged in crying out, since countless animals had situated themselves in various places (around the lake) in order to observe the Lord, who was playing around the entire lake, and these animals were now crying out in their places. By the word “ and “ is indicated that this instance both (cowherd boys and cows) were important. Or else, the mention only (of the cows) is to express a whole collection, by which is to be understood also the birds.

Vishvanath Chakravarti Thakura: This verse describes the anguish of the young damsels of Vraja who were attached to Kṛṣṇa in *mādhurya-bhāva*. The word *bhagavati* here means most beautiful, and *anante* means filled with unlimited qualities. Seeing their most beautiful Kṛṣṇa, who is endowed with infinite attractive qualities, bound in the coils of the serpent, and remembering the love (*tat sauhṛda*) that Kṛṣṇa had for them, His gentle smiles, His furtive glances, and His loving prattles (*giraḥ*) during their amorous affairs (*smara-antyaḥ*), the gopīs saw the three worlds turn empty and meaningless. Due to the fire of separation from Kṛṣṇa, the entire universe burned to ashes.

SB 10.16.21

ताः कृष्णमातरमपत्यमनुप्रविष्टां

तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः

तास्ता व्रजप्रियकथाः कथयन्त्य आसन्

कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः

tāḥ—those ladies; kṛṣṇa-mātaram—the mother of Kṛṣṇa (Yaśodā); apatyam—upon her son; anupraviṣṭām—fixing her vision; tulya—equally; vyathāḥ—pained; samanugṛhya—holding back firmly; śucaḥ—floods of sorrow; sravantyaḥ—spilling forth; tāḥ tāḥ—each of them; vraja-priya—of the darling of Vraja; kathāḥ—topics; kathayantyaḥ—speaking; āsan—they stood; kṛṣṇa-ānane—unto the face of Lord Kṛṣṇa; arpita—offered; dṛśaḥ—their eyes; mṛtaka—corpses; pratikāḥ—resembling.

Although the elder gopīs were feeling just as much distress as she and were pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like

corpses, with their eyes fixed upon His face, these gopīs each took turns recounting the pastimes of the darling of Vraja.

Sanatana Goswami: But, alas, how did she, His mother, react? In reply to this it is described in the verse beginning *tah*. The special condition of all of them, revealing only a little because of (Sukadeva's own) burden of sorrow. The *apatya* is Him because of whom a family does not fall into distress, or in other words, the son who is the object of greatest affection. Therefore casting her glance at Him, and most excessively (pra=prakarsena=sarvato-adikhataya) tormented on account of Him. Even though equally pained as her, they held onto her firmly and constantly (anu=nirantaram), because otherwise she would have suddenly by force entered within the lake. Making flow such, in great currents, all these ladies who were previously mentioned, or who could not be specifically named. The topics of the darling of Vrndavana, or else of Him for whom Vrndavana is very dear. Or else, the pastimes of their darling, Lord Krsna, which occurred in Vrindavana. Or else, the topics which are dear to Vrindavan, the stories of His childhood sports and so on, or else, alternatively, His joking conversations with smiling, loving glances. In this way is described their speaking in extreme and complete sorrow. Or else, relating the stories of the killing of Vatsa, Baka, and so on, (they said) "Who is this petty snake?" The idea is that they spoke thus in order to console His mother. The details of their words spoken in sorrow are given in SrI Visnu Purana (5.7.25-31):

"It is better that all of us, together with Mother Yasoda, enter into this poisonous, mighty lake of king of the serpents rather than return to Vrndavana, which is no longer appropriate for us. After all, what is the use of the day without sun, of the night without moon, of the cow without their bull, or Vrindavana without Krsna? Deprived of Krsna we shall not return to Gokula. This forest is no longer fit to be resided in, just like a lake deprived of its water. It is amazing to us that Krsna's mother still maintains her hankering to reside along with Him in Vrindavana, where that Lord Hari exhibited His complexion like that of the petals of blue lotus. But, O wretched women, how can we remain in the cow pastures without seeing Lord Hari, His eyes as shining as the petals of full-blown lotus? All the wealth of our minds has been stolen away by His most charming talks, and therefore we will not go back to the cowherd even while being enveloped in the coils of the king of the serpents, Krsna is glancing at us with His beautifully smiling face."

Offering their eyes to the face of Krsna. Asah means they stood in the order to look at Him, or else, while discussing, fixing their eyes upon the face of Krsna, they became just like dead corpses in the sense of becoming bewildered. The women being described here are equal in age to the queen of Vrindavana (Yashooda), whereas the previously mentioned ones are for the most part younger, the (gopis who are) most dear the Lord; or at least this is the

interpretation of some authorities. In the same context, the agitation of those who had affection for Him in a parental mood is described: They, the well-known ladies (held back Yashoda who was) looking at her son, and was tormented, beside herself with remorse. In the alternate reading pravistam (instead of anupravistam) , she became merged into her son in as much as she became stunned. “Seizing Yashoda, the mother of Krsna:” “At least the vital force still remains within her body, so let us turn our attention away from this (Krsna, who is already dead),” saying which they held her within their arms and repeatedly washed her face, which had become with mucus of her tears, with cold water, and each of them loudly spoke topics of Krsna, the darling of Vraja, for the sake , as it implied, of bringing her back to consciousness. What condition were they in? Shedding rivers of sorrow (sucah=sokasya), in accordance with the definition of the Amara-kosa(sravanti means flowing away, downward”). In other words, (their tears) by their own waves overflowing even other tears (and washing them away). In the end, however, these ladies became such that their limbs were just like those of dead corpse.

Vishvanath Chakravarti Thakura: This verse describes the distress of those in *vātsalya-bhāva*, parental love. *Tāḥ* refers to the famous ladies of Vraja with children. In some editions of *Bhāgavatam* the word *prataptam* (torn apart) is used instead of *praviṣṭām*. This would mean that Yaśodā was being torn apart upon seeing her son enwrapped in the serpent’s coils. Then Yaśodā entered the same state that her son appeared to be in and almost fainted.

When Yaśodā tried to jump in the Yamunā, the elder *gopīs* forcibly held her back with their arms. Then they affectionately wiped the sweat and tears from Yaśodā’s face. To revive mother Yaśodā, the *gopīs* loudly recited stories about the darling of Vraja (*vraja-priya*). The elderly *gopīs* drowned everyone in the waves from the rivers of their lamentation (*śucaḥ sravantyaḥ*). The *Amara-kośa* dictionary says *sravanti* means river. Thus everyone became paralyzed like corpses (*mṛtaka pratikāḥ*).

SB 10.16.22

कृष्णप्राणान्निर्विशतो नन्दादीन्वीक्ष्य तं ह्रदम्
प्रत्यषेधत्स भगवान्नामः कृष्णानुभाववित्

kṛṣṇa-prāṇān—the men whose very life and soul was Kṛṣṇa; *nirviśataḥ*—entering; *nanda-ādīn*—headed by Nanda Mahārāja; *vīkṣya*—seeing; *tam*—that; *hradam*—

lake; pratyāśedhat—forbade; saḥ—He; bhagavān—the all-powerful Lord; rāmaḥ—Balarāma; kṛṣṇa—of Lord Kṛṣṇa; anubhāva—the power; vit—knowing well.

Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them.

Śrīla Sanātana Gosvāmī: Lord Balarāma checked some of the cowherd men by speaking to them, others by physically holding them and still others by casting upon them His potent smiling glance. Distaught over the situation, they were prepared to give up their lives for Lord Kṛṣṇa by entering the serpent's lake.

Vishvanath Chakravarti Thakura: Balarāma physically held Nanda and others to keep them from jumping in the river, while saying, “Gargācārya said that you will be saved from all obstacles by this son. Keeping this in mind, don't you think Kṛṣṇa will get released from this danger? Just be patient. If you all jump in the river and drown, who will maintain and raise Kṛṣṇa when He comes back? Not only that, you will be neglecting Garga's order to take care of the boy as well.” This was Balarāma's reasoning.

SB 10.16.23

इत्थमस्वगोकुलमनन्यगतिं निरीक्ष्य

सस्त्रीकुमारमतिदुःखितमात्महेतोः

आज्ञाय मर्त्यपदवीमनुवर्तमानः

स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात्

ittham—in this fashion; sva-gokulam—His own community of Gokula; ananya-gatim—having no other goal or shelter (than Him); nirīkṣya—observing; sa-strī—including the women; kumāram—and children; ati-duḥkhitam—extremely distressed; ātma-hetoḥ—on His account; ājñāya—understanding; martya-padavīm—the way of mortals; anuvartamānaḥ—imitating; sthitvā—remaining; muhūrtam—for some time; udatiṣṭhat—He rose up; uraṅga—of the serpent; bandhāt—from the bonds.

The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress

because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.

Vishvanath Chakravarti Thakura: Seeing that the Vrajavāsīs had no other goal or shelter (*ananya-gatim*), and fully understanding (*ājñāya*) their sorrow, Kṛṣṇa spoke to Kāliya after remaining gripped in his coils for one *muhūrta* (forty-eight minutes).

Kṛṣṇa said, “Listen Kāliya, you have shown Me enough of your strength. Now, I will show you a little of My prowess, though I am just a cowherd boy.” Then Kṛṣṇa broke free from the snake (*uraṅga*) and stood up (*udatiṣṭhat*).

SB 10.16.24

तत्प्रथ्यमानवपुषा व्यथितात्मभोगस्
 त्यक्तवोन्नमय्य कुपितः स्वफणान्मुजङ्गः
 तस्थौ श्वसञ्च्वसनरन्ध्रविषाम्बरीष
 स्तब्धेक्षणोल्मुकमुखो हरिमीक्षमाणः

tat—of Him, Lord Kṛṣṇa; prathyamāna—expanding; vapuṣā—by the transcendental body; vyathita—pained; ātma—his own; bhogaḥ—serpent body; tyaktvā—giving Him up; unnamayya—raising high; kupitaḥ—angered; svaphaṇān—his hoods; bhujāṅga—the serpent; tasthau—stood still; śvasan—breathing heavily; śvasana-randhra—his nostrils; viṣa-ambarīṣa—like two vessels for cooking poison; stabdha—fixed; īkṣaṇa—his eyes; ulmuka—like firebrands; mukhaḥ—his face; harim—the Supreme Personality of Godhead; īkṣamāṇaḥ—observing.

His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.

Sridhara Swami: His (Kaliya)own body pained by expanding body of Him, thus the serpent, releasing his encircling grasp, and giving Him up, was angry; expanding upward his hoods and breathing hard, he stood watching. In what state? While breathing through his nostrils, the holes of his nose, having poison, such appearing like a vessel for slow cooking; in that way, whose stunned eyes were blazing, (appearing like) in this way firebrands upon his face.

Sanatana Goswami: The Lord here is called Hari either because of His removing the fault of (Kaliya's) false pride, or else because of His endeavoring to steal away his (the serpent's) residence. The actual idea, however, is that, his own body being undisturbed, because of the Lord's suddenly rising up, he simply stood looking at Him. The heavy breathing and so on are *sattvika* transformations. And in that context, the comparison to a frying pan and so on are simply due to his born nature.

Vishvanath Chakravarti Thakura: This verse describes Kṛṣṇa's freeing Himself from the snake and Kāliya's weakening. Kāliya let go of Kṛṣṇa because he felt pained (*vyathita*) by the expanding body of the Lord (*prathyamāna vapuṣā*), which was previously much smaller. After releasing Kṛṣṇa, Kāliya raised his huge hoods, breathed heavily and stared at Kṛṣṇa. The snake's nostrils were full of poison, and the glaring eyes in his face resembled firebrands.

Sri Subhodhini: In the Mahabharata and other books, it has been said that, when Lord Krishna was en- wrapped by Kaliya, with his body, and Krishna became motionless, then, Sri Balarama made his "stuti" or "praise" of the Lord, with a view to revive Him (awaken Him). This story, perhaps, belongs to another aeon or Kalpa. Some Acharyas say that, Lord Krishna had done all this as a Divine Leela only.

The real situation is that our Lord does make every- thing, as per His desire, at those places, in such a manner and with those people, the Divine Leelas, as per His will and everyone does the same, as per our Lord's direction.

In this event, when the serpent had enwrapped Krishna. Krishna had taken His subtle form and after some time, He became big and heavy, due to which the serpent could not keep our Lord, in his bondage at all ! In fact, because of the huge and heavy body of our Lord, the serpent began to have unbearable pain. Due to this pain, he released the Lord immediately from his grip. He now raised his hoods, with great anger stood before our Lord, with a view to fight with our Lord! He got angry because he wanted to increase the strength of his body as usually "anger" gives more strength and energy to the body.

When the serpent stood up with his raised hoods, all the 5 openings in his face, viz. 2 eyes, 2 nostrils and 1 mouth, were looking fearsome. Through the nostrils, the air was coming out with poisonous fumes. Like red hot metal from, the eyes were still, red hot and it appeared, as though, flames of fire, were leaping out!

SB 10.16.25

तं जिह्वया द्विशिखया परिलेलिहानं

द्वे सूक्वणी ह्यतिकरालविषाग्निदृष्टिम्

क्रीडन्नमुं परिससार यथा खगेन्द्रो

बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः

tam—him, Kāliya; jihvayā—with his tongue; dvi-śikhayā—having two points; parilelihānam—repeatedly licking; dve—his two; sṛkvaṇī—lips; hi—indeed; atikarāla—most terrible; viṣa-agni—full of poisonous fire; dr̥ṣṭim—whose glance; krīḍan—playing; amum—him; parisasāra—moved around; yathā—just as; khaga-indraḥ—the king of birds, Garuḍa; babhrāma—wandered around; saḥ—Kāliya; api—also; avasaram—the opportunity (to strike); prasamīkṣamāṇaḥ—carefully looking for.

Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuḍa would play with a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.

PURPORT

Lord Kṛṣṇa moved around the serpent so skillfully that Kāliya could find no opportunity to bite Him. Thus the snake was defeated by Śrī Kṛṣṇa's transcendental agility.

Vishvanath Chakravarti Thakura: Kāliya repeatedly licked His lips (*dve sṛkvaṇī pari lelihānam*). Kṛṣṇa moved around Kāliya with such agility that Kāliya, though continually searching this way and that for an opportunity, failed in his attempts to bite the Lord. To avoid Kāliya, Kṛṣṇa continually moved in the opposite direction as the serpent.

Sri Subhoni: The serpent was seen swiping his lips with the two-pronged tongue, which he had. He had the eyes exhibiting the most dangerous fires of poison. He had become, through great anger, almost stupified and Krishna, in a playful mood, went around him, like the Garuda bird, without any fear. Like the "fire" is not afraid of the "wood" in which the fire is put. No one "eater" is afraid of "the food to be eaten"! In the same way, the one that is the burning agent is not afraid of the one to be burnt. In this way, Lord Krishna is the destroyer of all the evil minded cruel persons and He is not afraid of them at all! Hence, our Lord was going round this serpent, without any fear. But this serpent, due to his evil nature and ignorance (about the greatness of our Lord), went around our Lord, waiting for an opportunity to attack Him! When going round like this, our Lord caught hold of him and began to dance on him and this is described in the next verse

एवं परिभ्रमहतौजसमुन्नतांसम्
 आनम्य तत्पृथुशिरःस्वधिरूढ आद्यः
 तन्मूर्धरत्ननिकरस्पर्शातिताम्र
 पादाम्बुजोऽखिलकलादिगुरुर्नर्त

evam—in this way; paribhrama—because of the Lord's moving around him; hata—spoiled; ojasam—whose strength; unnata—raised high; amsam—whose shoulders; ānamya—making him bend down; tat—his; pṛthu-śiraḥsu—onto the broad heads; adhirūḍhaḥ—having climbed up; ādyaḥ—the ultimate origin of everything; tat—his; mūrdha—on the heads; ratna-nikara—the numerous jewels; sparśa—because of touching; ati-tāmra—very much reddened; pāda-ambujaḥ—whose lotus feet; akhila-kalā—of all arts; ādi-guruḥ—the original spiritual master; nanarta—began to dance.

Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.

Vishvanath Chakravarti Thakura: *Śrī Hari-vaiṣṇava* confirms that with one hand Kṛṣṇa was able to push down Kāliya's raised head, which had gradually become tired from his relentless circling. Mounting the snake's broad heads, Kṛṣṇa began to dance. Kṛṣṇa's lotus feet became red like copper from touching the numerous jewels upon the heads of Kāliya.

As a dancer sometimes demonstrates his expertise by dancing on different objects such as dishes, Kṛṣṇa showed that He is original *guru* of all fine arts (*kalā ādi guruḥ*) by skillfully dancing on the unsteady, moving surface of the serpent's hoods. In addition, Kṛṣṇa's remarkable display of dancing skill was meant to please the young damsels of Vraja, who at this stage of their relationship were seriously falling in love (*pūrvā-rāga*) with Him.

Sri Subodhini: As this Kaliya serpent was a cruel sinful person, he did not allow our Lord to get upon him and to do His dancing! But he was fast losing his capacity to do anything, due to his going round Lord Krishna for a long time. Hence, he was not able to prevent our Lord from dancing on his head. Although he was tired and bereft of his original strength, he had uplifted shoulders and Lord Krishna jumped on to this by pushing it down. He now placed His two feet,

on both of the shoulders, and through His hands, He pushed the shoulders down and got up, afterwards, on .to the wide head of Kaliya. A serpent is considered as inauspicious and to jump on to it's head is considered as inappropriate. But Lord Krishna, being the Primordial Purusha (the Lord who was there before creation and also originated this creation), is the father of everyone - and due to this Divine stature of Lord Krishna, He is also the father of this serpent. For a father, none of his sons is inauspicious. Moreover Lord Krishna is always seen resting on the Adishesha serpent. Hence He has the practice of very easily getting on to a serpent! Hence, Lord Krishna climbed onto the head of Kaliya.

On getting up, Lord Krishna's lotus feet became exquisitely reddish in colour, by coming into contact with the pre- cious gems on the head of this serpent (NAGARATNAM). Lord Krishna, considered this, as the worship and service of this serpent and He became happy with this serpent and began to dance, joyfully on the head of Kaliya. Kaliya's head was not straight as it was contorted - dangerous. **How did Lord Krishna manage to dance on its head?** Removing this doubt, it is said, that Lord Krishna is the original author of all types of dances, in this universe and He has taught all these dances to everyone. Hence Lord Krishna is considered as the teacher of all types of Fine Arts and He is the First GURU of all the masters. Hence, what is there to wonder that Lord Krishna now danced on these thick and wide hoods! If there is no music or play of instruments, the Rasa in dance does not arise at all. The following verse is given to answer his doubt.

SB 10.16.27

तं नर्तुमुद्यतमवेक्ष्य तदा तदीय
गन्धर्वसिद्धमुनिचारणदेववध्वः
प्रीत्या मृदङ्गपणवानकवाद्यगीत
पुष्पोपहारनुतिभिः सहसोपसेदुः

tam—Him; nartum—in dancing; udyatam—engaged; avekṣya—taking note of; tadā—then; tadīya—His servants; gandharva-siddha—the Gandharvas and Siddhas; muni-cāraṇa—the sages and the Cāraṇas; deva-vadhvaḥ—the wives of the demigods; prītyā—with great pleasure; mṛdaṅga-pañava-ānaka—of various kinds of drums; vādya—with musical accompaniment; gīta—song; puṣpa—

flowers; upahāra—other presentations; nutibhiḥ—and prayers; sahasā—immediately; upaseduḥ—arrived.

Seeing the Lord dancing, His servants in the heavenly planets—the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods—immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as mṛdaṅgas, paṇavas and ānakas. They also made offerings of songs, flowers and prayers.

Sanatana Goswami: The paraphernalia offered for the purpose of facilitating His dancing is described in the verse beginning tam. Then , at that very moment, tadiya, His personal associates such as Sri Garuda and the inhabitants of heaven such as Gandharvas. Or else, those Gandharvas and others who are tadiya, residents of Vaikuntha. Thus, the Caranas approached, rendered service, by playing mrdangas and so forth, the Gandharvas by is singing, and the wives of the demigods, the Apsaras, by offering flowers, it being unfitting for them to engage in dancing in consideration of the Supreme Personality of Godhead Himself dancing.

Else, All of the other goddesses also danced, although this is not expressly stated, and there were also many other unmentioned paraphernalia of worship, such as various scents, fragrant ointments and so on; (the presentations were) accomplished by all these means. And by the word “with offering of prayers” thus sages are also to be deduced as present. The transgression of exact proper order is out of affection, all these different offerings being mixed up because of these different demigods arriving suddenly, all together. Or else, these things were not carefully sorted out by Sri Badarayani because of the burden of his ecstasy. Or else, because of such affection, it is to be understood that all of these offerings began simultaneously in all different locations.

Vishvanath Chakravarti Thakura: Kṛṣṇa danced even without musical accompaniment by personally calling out syllables such as “*thai thai*” to imitate the sound of a musical instrument. The impression given is that Kṛṣṇa, upon seeing the *gopīs*, was considering, “We will meet together to dance like this sometime in the future.” The word *nartum* is a substitute for the word *nartitum*, which means “to dance.”

SB 10.16.28

यद्यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णस्

तत्तन्ममर्दं खरदण्डधरोऽङ्घ्रिपातैः
क्षीणायुषो भ्रमत उल्बणमास्यतोऽसृङ्
नस्तो वमन्परमकश्मलमाप नागः

yat yat—whichever; śiraḥ—heads; na namate—would not bow down; aṅga—my dear King Parīkṣit; śata-eka-śirṣṇaḥ—of him who had 101 heads; tat tat—those; mamarda—trampled down; khara—on those who are evil; daṇḍa—punishment; dharaḥ—the Lord who exerts; aṅghri-pātaiḥ—with the blows of His feet; kṣīṇa-āyuṣaḥ—of Kāliya, whose life was becoming depleted; bhramataḥ—who was still moving about; ulbaṇam—terrible; āsyataḥ—from his mouths; asṛk—blood; nastāḥ—from his nostrils; vaman—vomiting; parama—extreme; kaśmalam—trouble; āpa—experienced; nāgaḥ—the serpent.

My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus experienced extreme pain and misery.

Sridhara Swami: “Of him who had one hundred and one heads which were especially prominent. Of him who, even though his life was becoming diminished, still was moving about, whichever head did not bow down did not give up its stubbornness, on the pretext of dancing He tramped it down with the strikes of His feet. And at that time from his faces (acatyato=mukhyebhyo) and from the nostrils of his noses (nastonasa-vivarebhyah) he was vomiting blood.

Sanatana Goswami: By the word “one” is indicated that there were also many others, since it is later to be stated that he had one thousand hoods. “Whose life had become diminished” means who was practically dead. Ulbanam means abundant. (The serpent had become weakened to the point of death) on account of vomiting blood from his mouth and nostrils, because of those passageways being blocked by the Lord.

Vishvanath Chakravarti Thakura: *Sataika* here means 101 chief heads, because the thirtieth verse mentions one thousand heads. When one head would not bow down, Kṛṣṇa would suddenly smash that stubborn head with His feet. Blood flowed profusely from Kāliya’s mouths and nostrils.

तस्याक्षिभिर्गरलमुद्धमतः शिरःसु
यद्यत्समुन्नमति निःश्वसतो रुषोच्चैः
नृत्यन्पदानुनमयन्दमयां बभूव
पुष्पैः प्रपूजित इवेह पुमान्पुराणः

tasya—of him; akṣibhiḥ—from the eyes; garalam—poisonous waste; udvamataḥ—who was vomiting; śiraḥsu—among the heads; yat yat—whichever; samunnamati—would rise up; niḥśvasataḥ—who was breathing; ruṣā—out of anger; uccaiḥ—heavily; nṛtyan—while dancing; padā—with His foot; anumamayan—making bow down; damayām babhūva—He subdued; puṣpaiḥ—with flowers; prapūjitaḥ—being worshiped; iva—indeed; iha—on this occasion; pumān—the Personality of Godhead; purāṇaḥ—original.

Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

Sridhara Swami: Once again with anger, heavily breathing, whatever (hood) would rise up, making that bow down by the striking of His foot, the darling son of Yasoda, being properly worshiped with flowers by the gladdened Gandharvas and other demigods, just like the primeval Lord resting upon Sesanaga, would take the opportunity (of trampling upon such heads). Or else, at that time He was worshiped with flowers by the Gandharvas and others, appearing just as the Supreme Lord so worshiped by the gopis. Or else, becoming satisfied as if He were being worshiped with flowers, He subdued (those heads), or in other words, out of mercy He acted for the benefit (of Kaliya).

Sanatana Goswami: By the touch of the Lord's lotus feet, Kaliya is attaining special great fortune, and therefore the Lord's inducing him to raise up his hoods, Kaliya's loosing his vitality and so on, is the Lord's exacting punishment upon the wicked on such places as Kaliya's poisoned mouths, simply for the sake of dispelling his naturally perverted strength, pride and so forth. And thus it is out of the ecstasy of pure love that (Kaliya) has become stunned, following which his vomiting of refuse was the abandonment of all of his internal contamination.

Rusa means in the anger of love, or else, by assuming the connection of the letter a (as a prefix) the idea is “By that devotion in which there is no anger”. ”He subdued” means that he forced to be given up the natural contamination of his birth in such a species. By this is established that in actuality the Lord acted beneficially, and that is also the explanation given by Sridhara Swami. Sometimes in the alternate reading is given dayayam babhuva(“He showed mercy”). But it may be questioned, why is it that He showed such wonderful mercy?(Sukadeva Goswami)himself presents a hypothesis as to the reason with the words beginning puspaih. “Here”, within Sri Vrndavana, in the lake of Sri Yamuna, this primeval Personality of Godhead Sri Krsna has been worshiped properly with flowers. The word iva here is in the sense of disregard(?), or else, of presumption(?). “The primeval Personality of Godhead” is in the sense of His being the Supreme Personality . Or else, by the definition (of purana), “Even though the oldest, still young,” the idea is that even though existed previously, He is eternally new. Or else, Sri Krsna is the purana-puman in the sense that he gives life (anayati=pranayati) to the pura, the city known as Sri Mathura. The rest is the same as in the first explanation.

Vishvanath Chakravarti Thakura: When Kāliya would dare to raise one of his hoods, Kṛṣṇa would dance on it and force it down with the blows from His feet. At that time the Gandharvas and other celestials worshiped Kṛṣṇa with showers of flowers. Being pleased, Kṛṣṇa subdued the serpent for their benefit.

SB 10.16.30

तच्चित्रताण्डवविरुग्णफणासहस्रो

रक्तं मुखैरुरु वमन्नृप भग्नगात्रः

स्मृत्वा चराचरगुरुं पुरुषं पुराणं

नारायणं तमरणं मनसा जगाम

tat—of Him; citra—amazing; tāṇḍava—by the powerful dancing; virugna—broken; phaṇā-sahasraḥ—his one thousand hoods; raktam—blood; mukhaiḥ—from his mouths; uru—profusely; vaman—vomiting; nrpa—O King Parīkṣit; bhagna-gātraḥ—his limbs crushed; smṛtvā—remembering; cara-acara—of all moving and nonmoving beings; gurun—the spiritual master; puruṣam—the Personality of Godhead; purāṇam—ancient; nārāyaṇam—Lord Nārāyaṇa; tam—to Him; araṇam—for shelter; manasā—within his mind, jagāma—he approached.

My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

Sanatana Goswami: His ultimately indescribable variegated (citram-vividham) (dancing), because of the variety of particular movements of the foot, described by Bharata Muni in such terms as bhranti and recaka. Or else, by His dancing movements, because of the strong blows. Or else, due to the mercy of Him, even though He was acting for the purpose of subduing, in the result there was a wonderful exhibition of dancing, by which His thousand hoods became especially rugna, meaning either wounded or else broken. “O King” implies just as such a person as yourself, for the purpose of protecting the citizens, subdues and punishes the evil for the actual benefit, in the same way (Kṛṣṇa) acted. From the actual viewpoint, however, because of his becoming all-successful by such dancing upon each of his heads, (Kaliya got) extreme mercy. Thus, by the word virugna is hinted that the excess of powerful dancing was for the purpose of increasing the good fortune of mercy in the guise of the above-described trampling. In this way, by all of his hoods becoming broken and so forth. (Kaliya) is becoming humbled due to the dispelling of his intoxication, etc.

From the factual viewpoint, by the diminishing of his original inner contamination, and by awakening of his pure consciousness, he remembered the transcendental Personality of Godhead, following which he surrendered to Him, as described by the words beginning smṛtva. The spiritual master of all moving and nonmoving beings, their father, because He is the primeval personality, the original of all. This is because He is Narayana, from whose navel comes the lotus which is the form of all the worlds. Or else, the shelter of all jives. These are by all means reasons for taking shelter. “Remembering” means placing Him, even though He was forgotten, within the mind, or else, thinking about Him, that Narayana he approach for shelter. “With his mind” is because of his inability to say aloud “I am yours” due to his great pain. Or else, the reason for taking shelter within his mind is that the primeval Lord, in the form of the indwelling Supersoul, is always present sitting within the city of the heart. The rest is the same as in the first explanation. From the actual viewpoint, the idea is “recognizing(smṛtva=jnatva) that Sri Kṛṣṇa as Narayana. Why? Because of His being heavier (guru=garistam), because of His possessing greater weight even than all moving and nonmoving beings, that the entire universe filled with them. Moreover, (because He is the primeval personality,) the idea being that even in

His childhood He is not actually a child, since He displays special arts of dancing and so on. Therefore he took shelter of Him. Remembering that Sri Kṛṣṇa as Narayana, considering what he had heard from the wives.

Vishvanath Chakravarti Thakura: Though the seed of devotion (*bhakti-bijam*) had previously been planted in Kāliya’s heart by the mercy of his wives, who were actually exalted devotees of Kṛṣṇa, it could not sprout because of Kāliya’s cruel behavior due to his previous *aparādhas*, just as seeds sown on barren ground cannot sprout.

By the purifying touch of Kṛṣṇa’s lotus feet, however, Kāliya’s offense was neutralized, and the seed of devotion began to sprout. Kāliya remembered (*smṛtvā*) or realized that he was now fighting an opponent who was thousands of times stronger than his arch-rival Garuḍa, and therefore this person must be the Supreme Lord.

Kāliya thought (*smṛtvā*), “This is the person my wives had previously described as being approachable by *bhakti*. Taking the position of my *guru*, He placed His feet on my head. Then by displaying His extraordinary power, he made me realize what a fool I am to think that I am god. Now I will take shelter (*araṇam*) of Him (*tam*).”

SB 10.16.31

कृष्णस्य गर्भजगतोऽतिभरावसन्नं

पार्श्विप्रहारपरिरुग्णफणातपत्रम्

दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य

आर्ताः श्लथद्वसनभूषणकेशबन्धाः

kṛṣṇasya—of Lord Kṛṣṇa; garbha—in whose abdomen; jagataḥ—is found the entire universe; ati-bhara—by the extreme weight; avasannam—fatigued; pārṣṇi—of His heels; prahāra—by the striking; parirugna—shattered; phaṇā—his hoods; ātapatram—which were like umbrellas; dṛṣṭvā—seeing; ahim—the serpent; ādyam—the primeval Lord; upaseduḥ—approached; amuṣya—of Kāliya; patnyaḥ—the wives; ārtāḥ—feeling distressed; ślathat—disarrayed; vasana—their clothing; bhūṣaṇa—ornaments; keśa-bandhāḥ—and the locks of their hair.

When Kāliya's wives saw how the serpent had become so fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.

Jiva Goswami: Even though Kaliya was fatigued by having taken shelter in this manner, still his wives considered it more important to approach Him who was standing upon his heads, as described by the two verses beginning kṛṣṇah. The phrase garbha-jagatah is stated because of the Lord's being all-powerful.

Vishvanath Chakravarti Thakura: Seeing their husband so oppressed with the heavy weight of the Supreme Personality of Godhead, who carries the universe in His belly, Kāliya's wives approached Śrī Kṛṣṇa. Previously the wives had been disgusted with their husband because of his demoniac activities and were thinking, "Let this atheist be killed by the Lord. Then as widows we will fully engage in Kṛṣṇa's service."

But when Kāliya's wives saw the symptoms of *sañcāri-bhāva* such as humility, remorse, regret, doubt and indifference to his suffering condition manifest in their husband's facial expressions and other bodily features, they thought, "Just see how fortunate we are! Our husband has now become a Vaiṣṇava. Therefore, we must try to save him." Feeling affection for their repentant husband, and being severely distressed (*ārtāḥ*) because of Kāliya's miserable condition, the wives joined together and approached Kṛṣṇa.

SB 10.16.32

तास्तं सुविग्नमनसोऽथ पुरस्कृतार्भाः

कायं निधाय भुवि भूतपतिं प्रणेमुः

साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तुर्

मोक्षेप्सवः शरणदं शरणं प्रपन्नाः

tāḥ—they, the wives of Kāliya; tam—to Him; su-vigna—very much agitated; manasaḥ—their minds; atha—then; puraḥ-kṛta—placing in front; arbhāḥ—their children; kāyam—their bodies; nidhāya—putting; bhuvi—upon the ground; bhūta-patim—to the Lord of all creatures; praṇemuḥ—they bowed down; sādhyāḥ—the saintly ladies; kṛta-añjali-puṭāḥ—folding their hands in supplication; śamalasya—who was sinful; bhartuḥ—of their husband; mokṣa—

the liberation; īpsavaḥ—desiring; śaraṇa-dam—He who grants shelter; śaraṇam—for shelter; prapannāḥ—they approached.

Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.

Sridhara Swami: They, having taken shelter of Him, bowed down to Him; *su-vigna-manasah* means being very overwhelmed in their minds. “Upon the ground” means in that very place underneath the water, or else, on the shore. Being desirous of liberation for their husband, even though he was sinful by nature (samalasya=papatmanah), or else, being desirous for the release of that contamination(samala) of his. Bhuta-patim means the Lord of all living entities and sarana-da means the bestower of shelter.

Jiva Gosvami: “Placing their bodies upon the ground” hints that there was an island in the middle of the lake.

Sanatana Goswami: Whose minds were *su-vigna*, meaning either very fearful in anticipation of their husband’s death, or else, very much pained; this expresses a special excellence of their bowing down, or else, surrendering because of their great humility. Placing their bodies upon the ground, falling down like a rod. Their placing their children in front of for the purpose of inducing mercy. But, it may be asked, why are not afraid of their husband’s offense? That replied to (that He is) the Lord of all bhutas, all living beings, or in other words, (they dared to approach Him)because of having no other goal beside Him. Therefore whatever contamination, offense is there on the part of their husband, they wanted for that to be relieved, undone (moksam=marsanam); or else, the genitive case is here being used in the sense of the ablative, with the idea that they wanted his release from his contamination. Or else, they desired the liberation, the elimination, of the happiness of material existence, of their husband, even though he was an offender. Why? (Because they were) saintly ladies, devoted to their husband, or else, full of devotion for Lord Sri Krsna. Therefore (atas=tasmat), it is implied, it is quiet fitting that He gave them the special mercy of His lotus feet. Sarana-dam means who had granted him shelter in that lake, because otherwise it would not have been possible for him to have resided within Sri Vrndavana. Or else, whenever there is a situation arranged by the actual protector, the fact that (those whom He protects) are being protected by someone else, is actually by His arrangement. Therefore the idea is that it has been arranged by Him for them to

take shelter and so on, for the purpose of getting His protection. Surrendered to His shelter: Taking shelter of Him with full surrender, crying out in distress, "Please protect us, please protect us!" Or else, having taking shelter of Him who is the shelter, the protector from all dangers. Or else, the idea is that they (were approaching Him for shelter) in the sense of being prepared to offer Him prayers. From the actual point of view, they were culpable for his offense because of engaging in kissing him and so on, or else, because of the violence that had been committed against the living beings residing in Sri Vrndavana by the fire of his contaminated poison. The rest of the meaning can be similarly deduced.

Sri Subodhini: In next 21 verses, the wives of Kaliya, sang the "stuti" or praise of Lord Krishna, mainly in 3 ways. The first kind, consisting of 6 verses (33rd to 38th) deal with the "affirmation" of the punishment, meted out to Kaliya, by Lord Krishna. The second kind, consisting of 10 verses (39th to 48th) deal with the "prostrations" done by these wives, as in their hearts, Lord Krishna had manifested with His Ten-fold Divine Pastimes! The third kind; consisting of 5 verses (49th to 53rd) deal with the "prayer" done by the wives of Kaliya. The purport of these 5 verses is to denote, that, Lord Krishna is their "husband" (PATI) in 5 ways. How? (1) The husband of Laxmi. (2) The husband (Protector) of all "Yagnas" or sacrifices. (3) The husband of all people. (4) The husband of all intellects. (5) The husband of all the worlds. Through this, Lord Krishna is also, inter alia, their husband also (as He is the husband of all, in the entire universe!). hence, to do "prayer to Him" is, indeed, very appropriate. The wives of Kaliya had done their prayer, with a view to see that the "three kinds" of "blemish" or "sin" of their husband should be forgiven and mitigated. (1) The "Sahaja" blemish - this blemish is born with the body, since birth; hence these are called a inherent or natural blemish. (2) "Blemish" caused by his "ignorance" (TAMOGUNA). This is sheer ignorance. through which, everyday, Kaliya destroyed all the beings with his poison. (3) The blemish and sin of "biting" our Lord and giving Him, pain, by enwrapping Lord Krishna, in this body. In this way, this serpent has done "wrong" and "crime" to our Lord. This is a blemish and sin. Thus, Kaliya, had these three different "blemish" in him and these three types of blemish cannot be removed through one type of "stuti" or praise only. Hence, they did three types of "stuti" or praise, so that, the blemish and sin of Kaliya, can be fully removed.

The wives of Kaliya, say, in the following verse, that, the punishment given by our Lord, is indeed justifiable and proper.

नागपत्न्य ऊचुः

न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिंस्

तवावतारः खलनिग्रहाय

रिपोः सुतानामपि तुल्यदृष्टिर्

धत्से दमं फलमेवानुशंसन्

nāga-patnyaḥ ūcuḥ—the wives of the serpent said; nyāyyaḥ—fair and just; hi—indeed; daṇḍaḥ—punishment; kṛta-kilbiṣe—to him who has committed offense; asmin—this person; tava—Your; avatāraḥ—descent into this world; khala—of the envious; nigrahāya—for the subjugation; ripoḥ—to an enemy; sutānām—to Your own sons; api—also; tulya-dṛṣṭiḥ—having equal vision; dhatse—You give; damam—punishment; phalam—the ultimate result; eva—indeed; anuśamsam—considering.

The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

Sridhara Swami: First, trying to pacify the Lord, who was up until then angry, by acknowledging the correctness of His giving punishment, they offered prayers in the verse beginning nyayah. Thus, in six verses they express their agreement with the punishment, and in the ten verses they offer obeisances to Lord Hari. Then in five verses the wives of the serpent submit their prayerful request. For you there is no discrepancy in terms of punishment of favor, as they state by the words beginning dhatse damam. Anusamsan means taking into consideration.

Vishvanath Chakravarti Thakura: The wives of Kāliya [Nāga-patnīs] began praising Kṛṣṇa by first approving of His punishment in order to appease His anger.

The Nāga-patnīs prayed, “One must certainly bear the responsibility of his wicked deeds in the form of violence to the innocent and devoted. You protect the good and punish the wicked without any partiality. You look equally (*tulya-dṛṣṭiḥ*) upon Your enemies and Your own sons. Although Hiraṇyakaśipu was Your enemy, You protected His son Prahlāda. Yet You killed Narakāsura even

though he was Your own son. You do not harbor any animosity while punishing the wicked because You know it will bring the ultimate benefit. After relieving them of their demoniac nature by hellish suffering, You reward them with the eternal happiness of liberation.”

SB 10.16.34

अनुग्रहोऽयं भवतः कृतो हि नो दण्डोऽसतां ते खलु कल्मषापहः

यद्दन्द्शूकत्वममुष्य देहिनः क्रोधोऽपि तेऽनुग्रह एव सम्मतः

anugrahaḥ—mercy; ayam—this; bhavataḥ—by You; kṛtaḥ—done; hi—indeed; naḥ—to us; daṇḍaḥ—punishment; asatām—of the evil; te—by You; khalu—indeed; kalmaṣa-apahaḥ—the dispelling of their contamination; yat—because; dandaśūkatvam—the condition of appearing as a serpent; amuṣya—of this Kāliya; dehinaḥ—the conditioned soul; krodhaḥ—anger; api—even; te—Your; anugrahaḥ—as mercy; eva—actually; sammataḥ—is accepted.

What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

Śrīla Madhvācārya: When a pious person suffers in this world, he realizes, "The punishment the Supreme Lord is meting out to me is actually His causeless mercy." Envious persons, however, even after being punished by the Lord for their purification, continue to envy Him and be resentful, and this attitude is the reason for their continued failure to understand the Absolute Truth.

Sridhara Swami: It has been stated that (Your) punishment is indeed mercy, and now they state that “This is Your mercy, not at all punishment”, in the verse beginning angrahah. Nah means for us, because it is seen that He has assumed the form of a serpent; thus the punishment which eradicated the sinfulness due to that birth is indeed mercy, even though it appears to be manifestation of anger.

Vishvanath Chakravarti Thakura: The Nāga-patnīs continued, “Thus Your punishment is actually mercy for us, because the punishment You give to the wicked relieves them of all their sins. Due to grievous sins our husband attained the body of a snake and displayed anger and other bad qualities.”

तपः सुतप्तं किमनेन पूर्वं निरस्तमानेन च मानदेन

धर्मोऽथ वा सर्वजनानुकम्पया यतो भवांस्तुष्यति सर्वजीवः

tapaḥ—austerity; su-taptam—properly performed; kim—what; anena—by this Kāliya; pūrvam—in previous lives; nirasta-mānena—being free from false pride; ca—and; māna-dena—giving respect to others; dharmaḥ—religious duty; atha vā—or else; sarva-jana—to all persons; anukampayā—with compassion; yataḥ—by which; bhavān—Your good self; tuṣyati—is satisfied; sarva-jīvaḥ—the source of life for all beings.

Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?

Śrīla Prabhupāda comments: (Kṛṣṇa Book). "The Nāga-patnīs confirm that one cannot come in contact with Kṛṣṇa without having executed pious activities in devotional service in one's previous lives. As Lord Caitanya advised in His Śikṣāṣṭaka, one has to execute devotional service by humbly chanting the Hare Kṛṣṇa mantra, thinking oneself lower than the straw in the street and not expecting honor for oneself but offering all kinds of honor to others. The Nāga-patnīs were astonished that, although Kāliya had the body of a serpent as the result of grievous sinful activities, at the same time he was in contact with the Lord to the extent that the Lord's lotus feet were touching his hoods. Certainly this was not the ordinary result of pious activities. These two contradictory facts astonished them."

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, "Previously we said that punishment was mercy, but this case is different. Though an object is very difficult to attain, one can easily attain it if he has previously done pious activities." In this way they reason.

The Nāga-patnīs continued, "With his mind free from false pride and full of respect for others, Kāliya must have done austerities in a previous life. Such austerity is characteristic of a real Vaiṣṇava, for one does not see this type of austerity practiced by the nondevotees. As the Lord says, 'I am not pleased with wealth or with austerities,' ordinary austerities do not invoke the mercy of God. In some previous life Kāliya executed religious duties with compassion for all

living entities, and thus he is Vaiṣṇava. Mercy towards all living entities is not seen in the heart of a fruitive worker.

“Because of Kāliya’s *tapas* (penance) and *dharmā* (religious duties), he has received the affection of the Lord in the form of holding the Lord’s lotus feet on his head. If a person respects all living entities and treats them with compassion, then the Supreme Lord, who is the shelter of all entities, becomes satisfied.” That is the meaning of this verse.

What follows is the inferred meaning of the verse: The Nāga-patnīs said, “If You maintain the existence of all living entities and satisfy them with Your compassion, then why are You kicking our husband on the head?”

SB 10.16.36

कस्यानुभावोऽस्य न देव विद्महे तवाङ्घ्रिणुस्परशाधिकारः

यद्वाञ्छया श्रीर्ललनाचरत्तपो विहाय कामान्सुचिरं धृतव्रता

kasya—of what; anubhāvaḥ—a result; asya—of the serpent (Kāliya); na—not; deva—my Lord; vidmahe—we know; tava—Your; aṅghri—of the lotus feet; reṇu—of the dust; paraśa—for touching; adhikāraḥ—qualification; yat—for which; vāñchayā—with the desire; śrīḥ—the goddess of fortune; lalanā—(the topmost) woman; ācarat—performed; tapaḥ—austerity; vihāya—giving up; kāmān—all desires; su-ciram—for a long time; dhṛta—upheld; vratā—her vow.

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

Sridhara Swami: That goddess of fortune whose grace even Brahma and others desire through their austerities, etc.; she, the consort Sri, the best of women, executed penance with the desire to become qualified to touch Your lotus feet. Of him, the serpent; what he must have performed? In other words, what is there possible that he could have performed?

Jiva Goswami: In the phrase beginning *yad-vanchaya* the word sri refers here to her, who appears as the darling consort of the Lord of Vaikuntha and other forms of Visnu. In this connection *tapah*, since she is a woman, refers to worship of her husband, and therefore means that her worship became more excellent than previously. Because of her being greedy for this particular appearance of the Lord in the form of the son of the great king of Vraja, it is quite fitting that she

developed hankering for Him. That even she was unable to achieve Him by performing austerities extending through the three phases of time is hinted at by the words beginning *kasyanubhavasya*. And the reason for her being unable to attain Him is that she did not have the same exclusive devotion as the gopis. Although actually it is by the association of them (the Naga-patnis), who the topmost devotees, that (Kaliya) has been able to take up residence in Sri Vrndavana, but still we understand that because of their considering themselves as fallen, they consider his living there, because of involving the contact of the dust of the Lord's lotus feet, must fall under the category of being the consequence (of some other pious activity on Kaliya's part.)

Vishvanath Chakravarti Thakura: Actually the mercy given to Kāliya was not a result of his tapas or *dharma* (austerities or piety). It was just Kṛṣṇa's inconceivable causeless mercy. This is expressed in three verses.

The Nāga-patnīs prayed, “We cannot understand what type of pious activity the most sinful Kāliya performed to get this result (*anubhāva*). What result? It is very difficult to attain even a particle of dust at Kṛṣṇa's lotus feet by any type of pious activity such as austerity. It is even rarer to get the touch of Kṛṣṇa's feet, what to speak of having them dance on one's head. Even the goddess of fortune, who is Your intimate consort in Your form as Nārāyaṇa and a much greater devotee than Brahmā, could not fulfill her desire to touch Your feet in Your form as a cowherd boy even after performing severe austerities.”

SB 10.16.37

न नाकपृष्ठं न च सार्वभौमं

न पारमेष्ठ्यं न रसाधिपत्यम्

न योगसिद्धीरपुनर्भवं वा

वाञ्छन्ति यत्पादरजःप्रपन्नाः

na—not; nāka-prṣṭham—heaven; na ca—nor; sārva-bhaumam—supreme sovereignty; na—not; pārameṣṭhyam—the topmost position of Brahmā; na—not; rasa-adhipatyam—rulership over the earth; na—not; yoga-siddhīḥ—the perfections of yogic practice; apunaḥ-bhavam—freedom from rebirth; vā—or; vāñchanti—desire; yat—whose; pāda-of the lotus feet; rajaḥ—the dust; prapannāḥ—those who have attained.

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership

over the earth. They are not interested even in the perfections of yoga or in liberation itself.

Sridhara Swami: Because they have attained (prapannah=praptam) the dust of Your feet, they consider even the highest position of Brahma to be insignificant.

Madhvacharya: “It is the understanding of those who are actually expert in the Vedas that getting the association of Lord Hari is superior to mere liberation, and even on the platform the privilege of coming into direct contact with Him is superior” This is a quotation from the Padma Purana.

Sanatana Goswami: Ah. What to speak of the special glories of coming into contact with many of the particles of dust of Your divine feet, even the glories of somehow receiving the shelter of even one of such particles is indescribable, as they state in the verse beginning na. *Naka-prstham* means independence, *sarva-bhaumam* means sovereignty, *rasadhipatyam* means mastership over the Patala region and the yoga-siddhis are anima and so on. The rest is obvious. Simply by thus attaining the dust of the lotus feet of the Supreme Personality of Godhead, whose personal form is full of eternity, knowledge and bliss, it is natural that all these desires are dispelled, since, the idea is, in comparison to it heaven and so forth are most insignificant.

Vishvanath Chakravarti Thakura: Hearing the Nāga-patnīs, Kṛṣṇa may have replied, “But what great result will a person get by attaining the dust of My feet?”

The Nāga-patnīs answer Kṛṣṇa’s question by saying, “No, You cannot say this. The result is greater than anything else. Those who surrender to You do not hanker for residence on Svargaloka. What then to speak of those who have attained the dust from Your feet?”

SB 10.16.38

तदेष नाथाप दुरापमन्यैस्तमोजनिः क्रोधवशोऽप्यहीशः

संसारचक्रे भ्रमतः शरीरिणो यदिच्छतः स्याद्विभवः समक्षः

tat—that; eṣaḥ—this Kāliya; nātha—O Lord; āpa—has achieved; durāpam—difficult to achieve; anyaiḥ—by others; tamaḥ-janiḥ—who was born in the mode of ignorance; krodha-vaśaḥ—who was under the sway of anger; api—even; ahi-īśaḥ—the king of serpents; saṁsāra-cakre—within the cycle of material existence; bhramataḥ—wandering; śarīriṇaḥ—for the embodied living entity; yat—by which

(dust of Your lotus feet); icchataḥ—who has material desires; syāt—manifests; vibhavaḥ—all opulences; samakṣaḥ—before his eyes.

O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

PURPORT

It is very rare for a conditioned soul to free himself from the contamination of illusion and thus become established in perfect consciousness of the Absolute Truth. And yet this benediction was achieved by the serpent Kāliya because the Lord personally danced upon the serpent's hoods with His lotus feet. Although we conditioned souls may not receive the mercy of having the Lord dance on our head, we can receive the dust of the lotus feet of the Absolute through the Lord's representative, the bona fide spiritual master, and thus go back home, back to Godhead, forever freed from the misery and ignorance of the mundane universe.

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, “The dust from Your feet gives the highest result. Simply by receiving that dust conditioned souls can attain all material enjoyments. Somehow Kāliya, the king of the snakes, who is full of ignorance and showed anger towards You, attained Your lotus feet, which even Laksmī and others find difficult to achieve.”

SB 10.16.39

नमस्तुभ्यं भगवते पुरुषाय महात्मने

भूतावासाय भूताय पराय परमात्मने

namaḥ—obeisances; tubhyam—to You; bhagavate—the Supreme Personality of Godhead; puruṣāya—who are present within as the Supersoul; mahā-ātmane—who are all-pervasive; bhūta-āvāsāya—who are the shelter of the material elements (beginning with the ethereal sky); bhūtāya—who exist even prior to the creation; parāya—to the supreme cause; parama-ātmane—who are beyond all material cause.

We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-

pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

PURPORT

The beautiful Sanskrit poetry of this verse should be chanted out loud for the transcendental pleasure of the reciter and the hearer.

Vishvanath Chakravarti Thakura: After glorifying the mercy of the Lord in six verses [33-38], the Nāga-patnīs bow down to Śrī Kṛṣṇa eleven times in the next ten verses [39-48] by devotedly saying *namaḥ* eleven times.

The Nāga-patnīs prayed, “We offer obeisances unto You, the supreme object of worship for the devotees. You are the Supreme Person with six transcendental qualities (*bhagavān*), yet You manifest a sweet humanlike form (*puruṣa*). Although You are all-pervasive (*mahā-ātmā*), in Your humanlike form You are the object of worship of the *yogīs* (*mahātma*). You dwell in all living entities (*bhūtāvāsāya*) as the Supersoul (*paramātma*). And although You are the original shelter of all material elements (*bhūta-āvāsāya*), You exist even prior to their creation (*bhūtāya*)”

SB 10.16.40

ज्ञानविज्ञाननीधये ब्रह्मणेऽनन्तशक्तये

अगुणायविकाराय नमस्ते प्राकृताय च

jñāna—of consciousness; *vijñāna*—and spiritual potency; *nidhaye*—to the ocean; *brahmaṇe*—to the Absolute Truth; *ananta-śaktaye*—whose potencies are unlimited; *aguṇāya*—to Him who is never affected by the qualities of matter; *avikārāya*—who does not undergo any material transformation; *namaḥ*—obeisances; *te*—unto You; *prākṛtāya*—to the prime mover of material nature; *ca*—and.

Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

Vishvanath Chakravarti Thakura: In the mood of *jñānis*, the Nāga-patnīs prayed, “We offer respects to the Absolute Truth, who is the reservoir of all knowledge and *cit-śakti*, spiritual potency (*jñāna-vijñāna*), just as the ocean (*nidhaye*) is the reservoir of all gems.”

In the mood of devotion, the Nāga-patnīs continued, “We offer respects to You as the ocean of infinite inconceivable powers (*ananta śakti*). We offer respects to You whose transcendental qualities never transform into material qualities (*aguṇāya avikārāya*). We offer respects to You who have a variety of non-material, spiritual qualities (*aprākṛtāya*).”

The idea put forth by foolish persons that the Supreme Lord has material qualities is rejected by the devotees who adore Śrī Kṛṣṇa in His irresistibly attractive humanlike form.

SB 10.16.41

कालाय कालनाभाय कालावयवसाक्षिणे

विश्वाय तदुपद्रष्ट्रे तत्कर्त्रे विश्वहेतवे

kālāya—unto time; kāla-nābhāya—unto Him who is the shelter of time; kāla-avayava—of the various phases of time; sākṣiṇe—to the witness; viśvāya—to the form of the universe; tad-upadraṣṭre—to the observer of it; tat-kartre—to the creator of it; viśva—of the universe; hetave—to the total cause.

Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

Vishvanath Chakravarti Thakura: Though the Lord appears in time and space, He is not affected by the qualities of material time and space.

The Nāga-patnīs prayed, “We pay respects to You who are time itself (*kālāya*), the shelter of time (*kāla nābhāya*), the witness of time in all its phases (*kāla avayava sākṣi*). You witness time but are unaffected by it. We pay respects to You. Although You are the universe (*viśva*), You remain untouched by it as the separate observer. You are its creator and the cause of all causes. What more can be said? We offer respects to You.”

SB 10.16.42-43

भूतमात्रेन्द्रियप्राण मनोबुद्ध्याशयात्मने

त्रिगुणेनाभिमानेन गूढस्वात्मानुभूतये

नमोऽनन्ताय सूक्ष्माय कूटस्थाय विपश्चिते

नानावादानुरोधाय वाच्यवाचकशक्तये

bhūta—of the physical elements; mātra—the subtle basis of perception; indriya—the senses; prāṇa—the vital air of life; manaḥ—the mind; buddhi—the intelligence; āśaya—and of material consciousness; ātmane—to the ultimate soul; tri-guṇena—by the three modes of material nature; abhimānena—by false identification; gūḍha—who causes to become covered over; sva—one's own; ātma—of the self; anubhūṭaye—perception; namaḥ—obeisances; anantāya—to the unlimited Lord; sūkṣmāya—to the supremely subtle; kūṭa-sthāya—who is fixed in the center; vipaścite—to the omniscient one; nānā—various; vāda—philosophies; anurodhāya—who sanctions; vācya—of expressed ideas; vācaka—and expressing words; śaktaye—who possesses the potencies.

Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

Vishvanath Chakravarti Thakura: The Nāga-patnīs continued, “You are not just the cause, You are the very soul of the material elements. It is most astonishing that by Your arrangement the minute souls, though full of dynamic spiritual potential, appear lifeless like dull matter. You cover the perception (*anubhūṭaye*) of the living entities (*svātma*) by the three modes of material nature (*tri-guṇena*).”

(Text 43) The Nāga-patnīs prayed, “What is the conclusion in all of this? We cannot find the end to You (*ananta*), because You are difficult to understand (*sūkṣma*).”

Kṛṣṇa replies, “But intelligent men say that the living entity is different from Me and that I cover the living entities. Therefore how can you say I am non-different from them?”

The Nāga-patnīs answer, “You are *kūṭastha*. The dictionary says *kūṭastha* means He who pervades all three phases of time. Thus You remain in one form for all time, whereas the living entities (*jīvas*) take various forms for short periods of time. These forms are not their *svarūpa*, eternal spiritual form. Therefore You cannot be the same as the *jīva*.

“You know everything (*vipaścit*) but the *jīvas* know very little. We pay respects to He who, for His own purposes, sanctions all types of philosophies such as the

jīva is nondifferent from God; the *jīva* is material; God is consciousness; God is one alone, and the *jīvas* are many. All of these opposing views take shelter of scripture. We pay respects to You, by whose desire arises the power of many meanings for many words (*vācya vācaka śakti*).”

SB 10.16.44

नमः प्रमाणमूलाय कवये शास्त्रयोनये
प्रवृत्ताय निवृत्ताय निगमाय नमो नमः

namaḥ—obeisances; pramāṇa—of authoritative evidence; mūlāya—to the basis; kavaye—to the author; śāstra—of the revealed scripture; yonaye—to the source; pravṛttāya—which encourages sense gratification; nivṛttāya—which encourages renunciation; nigamāya—to Him who is the origin of both kinds of scripture; namaḥ namaḥ—repeated obeisances.

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, “We pay respects to the *Śrīmad Bhāgavatam*, the basis of all authoritative evidence and the topmost scriptural proof (*mūla pramāṇa*), and to Vedavyāsa its compiler (*kavaye*). You are personally present in the revealed scriptures. We pay respects to You who are the source (*yonī*) of the revealed the scriptures (*śāstra*). The same phrase (*śāstrayonitvat*) is seen in the *Vedānta-sūtra*. We offer obeisances unto the scriptures, which although propounding *dharma*, *artha*, *kāma* and *mokṣa*, can be grouped in two categories; *pravṛtti* (sense gratification) and *nivṛtti* (renunciation). We offer respects unto You who are the origin (*nigama*) of both.”

SB 10.16.45

नमः कृष्णाय रामाय वसुदेवसुताय च
प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः

namaḥ—obeisances; kṛṣṇāya—to Lord Kṛṣṇa; rāmāya—to Lord Rāma; vasudeva-sutāya—the son of Vasudeva; ca—and; pradyumnāya—to Lord Pradyumna;

aniruddhāya—to Lord Aniruddha; sātvatām—of the devotees; pataye—to the Lord; namaḥ—obeisances.

We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

SB 10.16.46

नमो गुणप्रदीपाय गुणात्मच्छादनाय च

गुणवृत्त्युपलक्ष्याय गुणद्रष्ट्रे स्वसंविदे

namaḥ—obeisances; guṇa-pradīpāya—to Him who manifests various qualities; guṇa—by the material modes; ātma—Himself; chādanāya—who disguises; ca—and; guṇa—of the modes; vṛtti—by the functioning; upalakṣyāya—who can be ascertained; guṇa-draṣṭre—to the separate witness of the material modes; sva—to His own devotees; saṁvide—who is known.

Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

Vishvanath Chakravarti Thakura: Here the Nāga-patnīs are addressing Kṛṣṇa as “He who manifests (*pradīpāya*) various material and spiritual qualities (*guṇa-pradīpāya*).” Kṛṣṇa covers Himself with the screen of material nature; therefore He is called *guṇātma-cchādanāya*. But Kṛṣṇa can be recognized by His extraordinary quality of extreme *bhakta-vātsalya* (*guṇa-vṛtty-upalakṣyāya*) by which He makes the living entities Kṛṣṇa conscious. No one except *svayam bhagavān* Śrī Kṛṣṇa has this quality. Seeing the good qualities (*guṇa-draṣṭre*) in His own (*sva*) devotees and not the faults, Kṛṣṇa allows Himself to be known (*saṁvide*) only by them, and also that ultimately only Kṛṣṇa can know Himself (*saṁvide*) perfectly.

SB 10.16.47

अव्याकृतविहाराय सर्वव्याकृतसिद्धये

हृषीकेश नमस्तेऽस्तु मुनये मौनशीलिने

avyākṛta-vihārāya—to Him whose glories are unfathomable; sarva-vyākṛta—the creation and manifestation of all things; siddhaye—to Him who can be understood as existent on the basis of; hṛṣīka-īśa—O motivator of the senses;

namaḥ—obeisances; te—unto You, astu—let there be; munaye—to the silent; mauna-śīline—to Him who acts in silence.

O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, “You are called *avyākṛta vihāra* because Your pastimes are unfathomable (*avyākṛta*), even by scripture, or because You have pastimes which appear material, or because Your pastimes are devoid of any special formalities or pomp (amorous affairs without marriage etc.). You endow Your devotee with a variety of abilities to serve You with perfection (*sarva vyākṛta siddhi*). You enchant all the senses (*hṛṣīkeśa*) of Your devotees. For those devoid of bhakti You are *ātmārāma*, self-satisfied (*muni*). For those who pray for the fulfillment of desires You are silent (*mauna śīla*); neither bestowing happiness nor relieving distress.”

SB 10.16.48

परावरगतिज्ञाय सर्वाध्यक्षाय ते नमः

अविश्वाय च विश्वाय तद्द्रष्टेऽस्य च हेतवे

para-avara—of all things, both superior and inferior; gati—the destinations; jñāya—to Him who knows; sarva—of all things; adhyakṣāya—to the regulator; te—You; namaḥ—our obeisances; aviśvāya—to Him who is distinct from the universe; ca—and; viśvāya—in whom the illusion of material creation manifests; tat-draṣṭre—to the witness of such illusion; asya—of this world; ca—and; hetave—to the root cause.

Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

PURPORT

The words para and avara indicate superior, subtle elements and inferior, gross ones. The words also indicate superior personalities—devotees of the Lord—and inferior personalities, who are unaware of the glories of God. Lord Kṛṣṇa knows

the destiny of all superior and inferior entities, animate and inanimate, and as the Supreme Absolute Truth He remains in His unique position above everything, as indicated by the word *sarvādhyakṣāya*.

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, “You know the goal to be attained by the devotee (*para*) and the non-devotee (*avara*). You are the superintendent of all results, and thus knowing what is proper, You bestow results to each according to what He deserves. Though You dispense the fruits of one’s *karma*, You are not bound by *karma* because You are distinct from matter (*aviśva*). When it is necessary You create this material universe by Your *māyā-śakti*, and remain as its overseer (*viśva draṣṭā*). Therefore You are the primal cause of the universe, animating it and directing its transformations.”

SB 10.16.49

त्वं ह्यस्य जन्मस्थितिसंयमान्विभो
गुणैरनीहोऽकृतकालशक्तिधृक्
तत्तत्स्वभावान्प्रतिबोधयन्सतः
समीक्षयामोघविहार ईहसे

tvam—You; hi—indeed; asya—of this universe; janma-sthiti-saṁyamān—the creation, maintenance and destruction; vibho—O almighty Lord; guṇaiḥ—by the modes of nature; anīhaḥ—although uninvolved in any material endeavor; akṛta—beginningless; kāla-śakti—of the potency of time; dhṛk—the holder; tat-tat—of each of the modes; sva-bhāvān—the distinctive characteristics; pratibodhayan—awakening; sataḥ—which are already present in their dormant state; samīkṣayā—by Your glance; amogha-vihāraḥ—whose playful activities are impeccable; īhase—You act.

O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

PURPORT

Sceptics may question why the Supreme Lord has created the material world, which is full of birth, maintenance and death. Here the Nāga-patnīs point out that

the Lord's pastimes are amogha, beyond any discrepancy. Śrī Kṛṣṇa actually desires that all conditioned souls live with Him in His eternal kingdom, but those forgetful souls who are inimical to their loving relationship with God must go to the material world and be subjected to the conditions of time. The fortunate conditioned souls are startled into remembrance of their actual position as loving servants of the Lord, and from within the heart the Lord then encourages them to come back home, back to Godhead, where time is conspicuous by its absence and where eternal, blissful existence supersedes the dramatic but disturbing functions of cosmic creation and annihilation.

Vishvanath Chakravarti Thakura: Kṛṣṇa asks, “What is the purpose in creating this universe, giving it life and transformation?”

The Nāga-patnīs answer, “Simply by glancing upon the material nature after the end of the previous *kalpa*, You wake up the *jīvas* resting in the *pradhāna* to their previous nature, and then proceed with creation, maintenance and destruction through the three modes of nature (*guṇaiḥ*) *rajas*, *sattva* and *tamas*. Though You activate the modes of nature, You are not involved with any material endeavor (*anīhaḥ*). All this is brought about through Your eternal potency of time. Just by Your glance You execute all these activities in a playful mood.”

SB 10.16.50

तस्यैव तेऽमूस्तनवस्त्रिलोक्यां

शान्ता अशान्ता उत मूढयोनयः

शान्ताः प्रियास्ते ह्यधुनावितुं सतां

स्थातुश्च ते धर्मपरीप्सयेहतः

tasya—of Him; eva—indeed; te—of You; amūḥ—these; tanavaḥ—material bodies; tri-lokyām—throughout the three worlds; śāntāḥ—peaceful (in the mode of goodness); aśāntāḥ—not peaceful (in the mode of passion); uta—and also; mūḍha-yonayaḥ—born in ignorant species; śāntāḥ—the peaceful persons in the mode of goodness; priyāḥ—dear; te—to You; hi—certainly; adhunā—now; avitum—to protect; satām—of the saintly devotees; sthātuḥ—who are present; ca—and; te—of You; dharma—their principles of religion; parīpsayā—with the desire of maintaining; ihataḥ—who is acting.

Therefore all material bodies throughout the three worlds—those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance—all are Your creations. Still, those living entities whose bodies are in the mode of goodness are

especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

Vishvanath Chakravarti Thakura: Kṛṣṇa inquires, “What is the intention of Your praises?”

The Nāga-patnīs reply, “You are the creator of all the material bodies throughout the universe. At the time of creation You awaken the bad qualities within the nondevotees, so how is it possible for Kāliya to give up his cruel nature on his own? Though all the bodies in the universe are created by You, we see that the living entities who take to devotion are dear to You. You are present on earth to maintain Your devotees, and help them uphold their religious principles.”

SB 10.16.51

अपराधः सकृद्भर्त्रा सोढव्यः स्वप्रजाकृतः

क्षन्तुमर्हसि शान्तात्मन्मूढस्य त्वामजानतः

aparādhaḥ—the offense; sakṛt—just once; bhartrā—by the master; soḍhavyaḥ—should be tolerated; sva-prajā—by his own subject; kṛtaḥ—committed; kṣantum—to tolerate; arhasi—it is befitting for You; śānta-ātman—O You who are always peaceful; mūḍhasya—of the foolish one; tvām—You; ajānataḥ—who does not understand.

At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

PURPORT

Because of their extreme anxiety, in this verse Kāliya's wives mention the same idea twice: that the Supreme Lord should kindly forgive their foolish husband. The Supreme Lord is *śāntātmā*, the supreme peaceful Soul, and therefore the Nāga-patnīs suggest it would be proper for Him to overlook, at least this once, the great offense committed by the ignorant Kāliya.

Sanatana Goswami: But this offense should be forgiven by You, which they state by the verse beginning *aparadhah*. By the master, the maintainer, the offense which has been committed by His own subject, the maintained, should once at least be tolerated. Therefore You should forgive, and especially it is fitting for You, who are by nature peaceful, to forgive, as they state by the word “O santatma”. And moreover, it is recommended to forgive a foolish person, as they

state be the word *mudhasya*, meaning of him who is devoid of knowledge by his very nature of having taken birth in a species of the mode of ignorance. And more specifically, of him who lacks knowledge of You, who is incapable of understanding You, Your wonderful pastimes and so forth.

Vishvanath Chakravarti Thakura: The Nāga-patnīs prayed, “You should tolerate the offense Kāliya has committed against Your devotees. After having been taught a lesson by You, however, if Kāliya again harasses Your devotees You are not obliged to forgive him. Our husband Kāliya is qualified for forgiveness because he is ignorant and foolish.”

Because of their extreme anxiety, the Nāga-patnīs ask Kṛṣṇa twice to forgive Kāliya. Kṛṣṇa is addressed as *śānta*, peaceful, because that is the cause of forgiveness.

SB 10.16.52

अनुगृहीष्व भगवन्प्राणांस्त्यजति पन्नगः

स्त्रीणां नः साधुशोच्यानां पतिः प्राणः प्रदीयताम्

anugṛhṇīṣva—please show mercy; *bhagavan*—O Supreme Lord; *prāṇān*—his life airs; *tyajati*—is giving up; *pannagaḥ*—the serpent; *strīṇām*—for women; *naḥ*—us; *sādhu-śocyānām*—who are to be pitied by saintly personalities; *patiḥ*—the husband; *prāṇaḥ*—life itself; *pradiyatām*—should be given back.

O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

Vishvanath Chakravarti Thakura: Kṛṣṇa says, “I have diagnosed Kāliya’s disease, treated and cured him. But to wipe out the last traces of the disease, I must stomp on His head seven or eight times more. You should permit this.”

The Nāga-patnīs plead, “We fear that if You give our husband this strong medicine of punishment, which is actually some more mercy to purify him of all his offenses (*aparādha*), he may die; for he is just about to leave his body.”

Kṛṣṇa replies, “What does it matter if he gives up this snake body? What can he do with this body? It is better that he gets a spiritual body as My devotee.”

Nāga-patnīs: “If we beautiful women become widows we will be engaged by force to enjoy with another sinful snake. Since Kāliya is now a Vaiṣṇava, he has become the object of our affection and our life and soul.”

SB 10.16.53

विधेहि ते किङ्करीणामनुष्ठेयं तवाज्ञया

यच्छ्रद्धयानुतिष्ठन्वै मुच्यते सर्वतो भयात्

vidhehi—please order; te—Your; kiṅkarīṇām—by the maidservants; anuṣṭheyam—what should be done; tava—Your; ājñayā—by the command; yat—which; śraddhayā—with faith; anuṣṭhan—executing; vai—certainly; mucyate—one will become freed; sarvataḥ—from all; bhayāt—fear.

Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

PURPORT

The surrender of Kāliya's wives was now complete, and Lord Kṛṣṇa immediately gave them His mercy, as described in the following verses.

Vishvanath Chakravarti Thakura: Kṛṣṇa says, “Then take your husband. I am giving him to you, but you must follow My order.”

The Nāga-patnīs answer, “Yes, we will follow. Please give us the order (*vidhehi*).” The order is revealed in a later verse.

SB 10.16.54

श्रीशुक उवाच

इत्थं स नागपत्नीभिर्भगवान्समभिष्टुतः

मूर्च्छितं भग्नशिरसं विससर्जाङ्घ्रिकुट्टनैः

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; ittham—in this way; saḥ—He, Lord Kṛṣṇa; nāga-patnībhiḥ—by the wives of Kāliya; bhagavān—the Supreme Personality of Godhead; samabhiṣṭutaḥ—fully praised; mūrcchitam—who was unconscious; bhagna-śirasam—his heads crushed; visasarja—He let go; aṅghrikuṭṭanaiḥ—by the striking of His feet.

Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

Śrīla Viśvanātha Cakravartī Ṭhākura: Lord Kṛṣṇa, upon reaching His decision, immediately jumped down from Kāliya's hoods and stood before the serpent and his wives. We should remember that when Lord Kṛṣṇa executed these pastimes, He was just a young village boy in Vṛndāvana.

SB 10.16.55

प्रतिलब्धेन्द्रियप्राणः कालियः शनकैर्हरिम्

कृच्छ्रात्समुच्छ्वसन्दीनः कृष्णं प्राह कृताञ्जलिः

pratilabdha—regaining; indriya—the function of his senses; prāṇaḥ—and his vital force; kāliyaḥ—Kāliya; śanakaiḥ—gradually; harim—to the Supreme Personality of Godhead; kṛcchrāt—with difficulty; samucchvasan—breathing loudly; dīnaḥ—wretched; kṛṣṇam—to Lord Kṛṣṇa; prāha—spoke; kṛta-añjaliḥ—in humble submission.

Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

Vishvanath Chakravarti Thakura: Because his whole body was suffering from pain, Kāliya merely folded His hands (*kṛta-añjaliḥ*) with great difficulty, but he could not bow down on the ground before Kṛṣṇa.

SB 10.16.56

कालिय उवाच

वयं खलाः सहोत्पत्त्या तमसा दीर्घमन्यवः

स्वभावो दुस्त्यजो नाथ लोकानां यदसद्ग्रहः

kāliyaḥ uvāca—Kāliya said; vayam—we; khalāḥ—envious; saha utpattyā—by our very birth; tāmasāḥ—of ignorant nature; dīrgha-manyavaḥ—constantly angry; svabhāvaḥ—one's material nature; dustyajaḥ—is very difficult to give up; nātha—O Lord; lokānām—for ordinary persons; yat—because of which; asat—of the unreal and impure; grahaḥ—the acceptance.

The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

Śrīla Sanātana Gosvāmī: Because of his wretched condition, Kāliya was unable to compose original prayers to the Lord, and thus he paraphrased some of the prayers offered by his wives. The word *asad-graha* indicates that a conditioned soul seizes upon impermanent and impure things such as his own body, the bodies of others, and other countless varieties of material sense objects. The ultimate result of such material attachment is frustration, disappointment and anguish—a fact that has now become crystal clear to the poor serpent Kāliya.

Vishvanath Chakravarti Thakura: Kāliya said, “When even learned men, though knowing it is wrong, become influenced by attraction and repulsion to sense objects, then what fault do I have?”

SB 10.16.57

त्वया सृष्टमिदं विश्वं धातर्गुणविसर्जनम्

नास्वभाववीर्यौजो योनिबीजाशयाकृति

tvayā—by You; sṛṣṭam—created; idam—this; viśvam—universe; dhātaḥ—O supreme provider; guṇa—of the material modes; visarjanam—the variegated creation; nānā—various; sva-bhāva—personal natures; vīrya—varieties of sensory strength; ojaḥ—and physical strength; yoni—wombs; bīja—seeds; āśaya—mentalities; ākṛti—and forms.

O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.

Śrīla Madhvācārya: Quoting the Nārada Purāṇa as follows: "From Hiraṇyagarbha, Brahmā, comes the second creation of this universe, but the universe is primarily created by Viṣṇu Himself. Viṣṇu is thus the primary creator, and four-headed Brahmā is merely the secondary creator."

Vishvanath Chakravarti Thakura: Kāliya said, “You have made this universe with great diversity through the interplay of the modes of nature (*guṇair visarjanam*). You manifest a variety of personal natures and species, various kinds of sensory and physical powers, and varieties of mothers and fathers with variegated forms and desires.”

वयं च तत्र भगवन्सर्पा जात्युरुमन्यवः

कथं त्यजामस्त्वन्मायां दुस्त्यजां मोहिताः स्वयम्

vayam—we; ca—and; tatra—within that material creation; bhagavan—O Supreme Personality of Godhead; sarpāḥ—serpents; jāti—by species; uru-manyavaḥ—too much absorbed in anger; katham—how; tyajāmaḥ—we can give up; tvat-māyām—Your illusory potency; dustyajām—which is impossible to give up; mohitāḥ—bewildered; svayam—on our own.

O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

PURPORT

Kāliya is here indirectly begging for the Lord's mercy, realizing that on his own he can never become free from illusion and suffering. Only by surrendering to the Lord and obtaining His mercy can one be released from the painful conditions of material life.

Sanatana Goswami: O supremely independent one, implying that because even fruitive activities and so on are under the control of You, it is simply by Your desire that we have become established like this, so what can we wretched persons say on the matter?

Vishvanath Chakravarti Thakura: Kāliya said, “By nature I am very angry, therefore how can I possibly give up this insurmountable *māyā* on my own?”

भवान्हि कारणं तत्र सर्वज्ञो जगदीश्वरः

अनुग्रहं निग्रहं वा मन्यसे तद्विधेहि नः

bhavān—Your good self; hi—certainly; kāraṇam—the cause; tatra—in that matter (the removal of illusion); sarva-jñāḥ—the knower of everything; jagat-īśvaraḥ—the supreme controller of the universe; anugraham—favor; nigraham—punishment; vā—or; manyase—(whatever) You consider; tat—that; vidhehi—arrange; naḥ—for us.

O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

Jiva Goswami: Karyam means His sports, His human-like pastimes, in terms of which He is a human being. But He is not, it is implied, like a human being in being characterized by a material body.

Vishvanath Chakravarti Thakura: Kāliya said, “You are the cause of freedom from *māyā* (*tatrā*). Therefore, as You wish, You may be merciful to me or not.”

SB 10.16.60

श्रीशुक उवाच

इत्याकर्ण्य वचः प्राह भगवान्कार्यमानुषः

नात्र स्थेयं त्वया सर्प समुद्रं याहि मा चिरम्

स्वज्ञात्यपत्यदाराढ्यो गोनृभिर्भुज्यते नदी

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus; ākarṇya—hearing; vacaḥ—these words; prāha—then spoke; bhagavān—the Supreme Personality of Godhead; kārya-mānuṣaḥ—who was acting like a human being; na—not; atra—here; stheyam—should remain; tvayā—you; sarpa—My dear serpent; samudram—to the ocean; yāhi—go; mā ciram—without delay; sva—your own; jñāti—by the companions; apatya—children; dāra—and wife; āḍhyaḥ—adequately accompanied; go—by the cows; nṛbhiḥ—and the humans; bhujyate—let it be enjoyed; nadī—the river Yamunā.

Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

Vishvanath Chakravarti Thakura: To punish the powerful serpent Kāliya, which Brahmā or Śiva would find difficulty in doing, Kṛṣṇa easily did just in a human form (*kārya-mānuṣa*). Kṛṣṇa did not employ His conch or disc (*śankha*, *cakra*) for this act. The word *kārya* can also mean pastime. Thus *kārya-mānuṣa* can mean “He who takes a form of a human for performing sweet pastimes.” Or *kārya-mānuṣa* can mean “Brahman which takes the form of a human.” Or *kārya-mānuṣa* can mean “the Lord who performs activities among humans.”

Kṛṣṇa addressed Kāliya, “You must go back to the ocean along with Your children and wives, because the cows and cowherd men use this Yamunā river and its banks filled with grass, leaves and fruits.”

SB 10.16.61

य एतत्संस्मरेन्मर्त्यस्तुभ्यं मदनुशासनम्

कीर्तयन्नुभयोः सन्ध्योर्न युष्मद्भयमाप्नुयात्

yaḥ—who; etat—this; saṁsmaret—remembers; martyaḥ—a mortal; tubhyam—to you; mat—My; anuśāsanam—command; kīrtayan—chanting; ubhayoḥ—at both; sandhyoḥ—junctures of the day; na—not; yuṣmat—from you; bhayam—fear; āpnuyāt—obtains.

If a mortal being attentively remembers My command to you—to leave Vṛndāvana and go to the ocean—and narrates this account at sunrise and sunset, he will never be afraid of you.

Vishvanath Chakravarti Thakura: Kāliya said, “May my fame of being punished by receiving Your feet on my head remain as long as the sun and moon endure.”

Because Kṛṣṇa says here, “You will no longer have fear of snakes,” this verse should be considered a *mantra* to ward off snake bites. There is another *mantra* which can also be recited like a spell to protect one from snakes mentioned in the *R̥g Veda*:

yamunā-hrade hi so yāto, yo nārāyaṇa-vāhanaḥ,

yadi kālika-dantasya, yadi kākālikād bhayam,

janma-bhūmi-paritrāto, virviṣo yāti kālikaḥ

“Garuḍa, the bird carrier of Lord Nārāyaṇa, came to visit the lake in the Yamunā. One need no longer fear the bites of Kāliya nor his deadly poison. The Lord who protects Vrajabhūmi has made Kāliya harmless.”

Sri Subhodini: This serpent will never harm any of the Vaishnava devotees. As for now - Vaishnava devotees, if they remember the orders of Lord Krishna (and or sing the same), both, at the times of the dawn and during the dusk time, they also will not be harmed by any serpent. The Lord says, "it is my order to the serpent that he who remembers or reads, with concentration, my' orders to this

serpent, then no harm should come to this person". This is our Lord's assurance to His devotees. If some person or being has committed a sin in his previous life and due to this sin, it is fated, that he should be bitten by a serpent - for this also, there is a remedy and the same is assured by our Lord,

SB 10.16.62

योऽस्मिन्नात्वा मदाक्रीडे देवादींस्तर्पयेज्जलैः

उपोष्य मां स्मरन्नर्चेत्सर्वपापैः प्रमुच्यते

yaḥ—who; asmin—in this (Kāliya's lake in the Yamunā River); snātvā—bathing; mat-ākriḍe—the place of My pastime; deva-ādīn—the demigods and other worshipable personalities; tarpayet—gratifies; jalaiḥ—with the water (of that lake); upoṣya—observing a fast; mām—Me; smaran—remembering; arcet—performs worship; sarva-pāpaiḥ—from all sinful reactions; pramucyate—he becomes freed.

If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

PURPORT

According to the ācāryas, the Lord spoke this verse to make it clear to Kāliya that he could by no means remain in the Yamunā lake. Although the Lord had mercifully pardoned the serpent and ordered him to go to the ocean with all his associates, Kāliya should not even consider requesting to remain in the lake, because it was now to become a holy place for spiritual pilgrims.

Vishvanath Chakravarti Thakura: Kṛṣṇa said, “For these reasons you should leave this lake: In order to free themselves from sins people come here to bathe, offer *tarpana*, fast, meditate and worship Me. But if you stay here they cannot do this.”

Sri Subhodini: "This holy river, especially the spot in which Kaliya serpent lived and where I have enacted My Divine Pastimes, has become more sacred than other places (especially because I have enacted my Divine play here)." The Lord now re-emphasizes the sacredness of this place, by telling that, a person's sins attached to his body, get removed by just taking a bath in this sacred river. By observing a fast, the sins related to the vital air (Prana) of a person gets destroyed. "By remembering Me, the Lord said, the sins relating to the inner-mind get

destroyed. By doing "Archana" (offering flowers while chanting the Divine Names of our Lord), the sins 'related to one's senses get destroyed. "

When sins are being committed, the same are seen by the witnesses. consisting of the presiding deities, the Pitrus (who reside in the world of ancestors - Pitru-loka) and one's own family-ancestors - (presiding deities of time. place, Kala (the factor of Time) and action (Karma). and they become angry on seeing such sins, which are committed by breaking the scriptural injunction/rules. These presiding celestial deities and others are unable to tolerate these sins. Hence, with a view to make all of them happy, oblations should be given to them, through this water of the holy river Yamuna. Through this action all of these celestial deities and one's own ancestors become pleased, and bless the person who performs such oblations. " They will not get angry again, as this water has become, like the Divine Nectar (AMRUT), due to My Divine Leelas enacted on this river". By drinking this sacred water, the celestial deities and others become fully satisfied and this "satisfaction" makes them shed their anger and on being pleased, they shower the blessings on the person who has observed all these rites.

On the day, when one fasts, a bath should be taken along with giving oblations to one's ancestors and the celestial deities. On the next day, Archana and remembrances should be done - but taking a bath and the oblations. also should be done on this day also. Other- wise, this bath can be also done with a "desire" in the mind and this bath and other rites are also done, with a view to get rid of the fear of serpents. The Kaliya serpent may get a doubt that, if he were to go to a different place, he may be eaten by the Garuda bird. Now, Lord Krishna. says, His words of assurance, with a view to remove his fear, in the following verse.

SB 10.16.63

द्वीपं रमणकं हित्वा हृदमेतमुपाश्रितः

यद्भयात्स सुपर्णस्त्वां नाद्यान्मत्पादलाञ्छितम्

dvīpam—the great island; ramaṇakam—named Ramaṇaka; hitvā—abandoning; hradam—the small lake; etam—this; upāśritaḥ—taken shelter of; yat—of whom; bhayāt—because of the fear; saḥ—that; suparṇaḥ—Garuda; tvām—you; na adyāt—will not eat; mat-pāda—with My feet; lāñchitam—marked.

Out of fear of Garuḍa, you left Ramaṅaka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

Sri Subhodini: This Kaliya serpent was residing in the Ramanaka island. He, being afraid of the Garuda bird, had come to live here in the Yamuna river. Our Lord is giving His order to the effect, that, Kaliya should not be afraid now. "He will not kill you any more". Kaliya should have got convinced by this assurance from our Lord. But, with a view to create confidence in the mind of Kaliya, our Lord says, "see on your back, are the insignias and the symbols of my Feet stamped, and the Garuda bird will not eat or harm you, no sooner he sees these insignias stamped on your back." On being assured by our Lord like this, the serpent got rid of his fear. This is described in the next verse.

SB 10.16.64

श्रीऋषिरुवाच

मुक्तो भगवता राजन्कृष्णेनाद्भुतकर्मणा

तं पूजयामास मुदा नागपत्न्यश्च सादरम्

śrī-ṛṣiḥ uvāca—the sage (Śukadeva) said; muktaḥ—freed; bhagavatā—by the Supreme Personality of Godhead; rājan—O King Parīkṣit; kṛṣṇena—by Lord Kṛṣṇa; adbhuta-karmaṇā—whose activities are very wonderful; tam—Him; pūjayām āsa—worshiped; mudā—with pleasure; nāga—of the serpent; patnyaḥ—the wives; ca—and; sa-ādaram—with reverence.

Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshipping Him with great joy and reverence.

Vishvanath Chakravarti Thakura: Kṛṣṇa performed a most wonderful activity (*adbhuta karma*) by saving the Vrajavāsīs from Kāliya, protecting Kāliya from Garuḍa, and benefiting both the victims of violence and the perpetrator of violence. The word *kṛṣṇena*, "by Kṛṣṇa" refers to *karṣaṇam* which means to withdraw or remove. Kṛṣṇa removed Kāliya's offense to Garuḍa and the Vrajavāsīs because the Nāga-patnīs worshiped Kṛṣṇa with love and devotion.

Sri Subodhini: Lord Krishna always does wonderful deeds. He has now, while chastising the serpent, has also, simultaneously, blessed him. Lord Krishna blessed this serpent, in such a way, that this serpent now got rid of his fear of visiting those places, where he never wanted to go (out of fear). Now, he,

became free to go to any place. He was previously afraid that the Garuda bird may eat him up. Now, due to the Grace of Lord Krishna, this fear was also removed. By getting, somehow related to Lord Krishna, a being or a person gets rid of his fear, as being "related" to Lord Krishna, makes one free from all types of fear.

"Oh King!" By calling the king in this way, Shri Sukadeva told the king that, "Oh King! You have also got related to Lord Krishna and due to this, please don't be afraid of the serpent" (TAKSHAKA).

SB 10.16.65-67

दिव्याम्बरस्रङ्गणिभिः परार्ध्यैरपि भूषणैः
दिव्यगन्धानुलेपैश्च महत्योत्पलमालया
पूजयित्वा जगन्नाथं प्रसाद्य गरुडध्वजम्
ततः प्रीतोऽभ्यनुज्ञातः परिक्रम्याभिवन्द्य तम्
सकलत्रसुहृत्पुत्रो द्वीपमध्येर्जगाम ह
तदैव सामृतजला यमुना निर्विषाभवत्
अनुग्रहाद्भगवतः क्रीडामानुषरूपिणः

divya—divine; ambara—with clothing; srak—garlands; maṇibhiḥ—and jewels; para-ardhyaiḥ—most valuable; api—also; bhūṣaṇaiḥ—ornaments; divya—divine; gandha—with scents; anulepaiḥ—and ointments; ca—as well; mahatyā—fine; utpala—of lotuses; mālayā—with a garland; pūjayitvā—worshipping; jagat-nātham—the Lord of the universe; prasādyā—satisfying; garuḍa-dhvajam—Him whose flag is marked with the emblem of Garuda; tataḥ—then; prītaḥ—feeling happy; abhyanuññātaḥ—given permission to leave; parikramya—circumambulating; abhivandya—offering obeisances; tam—to Him; sa—along with; kalatra—his wives; suhṛt—friends; putraḥ—and children; dvīpam—to the island; abdhēḥ—in the sea; jagāma—he went; ha—indeed; tadā eva—at that very moment; sa-amṛta—nectarean; jalā—her water; yamunā—the river Yamunā; nirviṣā—free from poison; abhavat—she became; anugrahāt—by the mercy; bhagavataḥ—of the Supreme Personality of Godhead; kṛīḍā—for pleasure pastimes; mānuṣa—humanlike; rūpiṇaḥ—manifesting a form.

Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

Vishvanath Chakravarti Thakura: In verse sixty-two Kṛṣṇa said that one can become sinless by worshiping and remembering the Lord. Therefore, Kāliya now begins to worship Śrī Kṛṣṇa.

Kāliya said, “Although I am the most sinful, You gave me the most mercy. You have not put Your foot on others’ heads and marked them with Your disc and conch. With great respect I, along with my wives, will offer You cooling sandalwood pulp from my hand because Your body was burned by the poison from my fangs.”

Kṛṣṇa replied, “But applying these ointments will take time.”

Kāliya said, “Then please sit my Lord.” After making Kṛṣṇa sit down, Kāliya and His wives applied sandalwood to the Lord’s body. Fulfilling their hearts’ desire, Kāliya and his wives attained the mercy of the Lord and then left the Yamunā. This is described in two and half verses.

The Kaustubha gem (*maṇibhiḥ*) which adorned Kṛṣṇa’s neck from His birth was lost in the coils of Kāliya in order to create excitement in His human pastimes of fighting and struggling with Kāliya. Without anyone’s notice, Kṛṣṇa made His Kaustubha gem enter Kāliya’s treasury. Then at the time of worshiping Kṛṣṇa with different jewels and ornaments, the Nāga-patnīs, unaware of Kṛṣṇa’s transcendental trick, offered the Kaustubha gem to Him, thinking it was just one of their own jewels (*maṇibhiḥ*).

This is described in *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, by Śrīla Rūpa Gosvāmī as follows:

kaustubhākhyo maṇir yena praviśya hradam auragam

kāliya-preyasi-vṛnda-hastair ātmopahāritah

“The Lord had made His Kaustubha jewel enter the serpent’s lake, and then He arranged for it to be presented to Himself by the hands of Kāliya’s wives.”

Being pleased with Kāliya, Kṛṣṇa, whose flag is marked with the emblem of Garuḍa (*Garuḍa dhvaja*), placed His lotus hand on Kāliya’s head and removed all His pain.

Kāliya said, “O one who rides on Garuḍa! Now I am the servant of my older brother Garuḍa. If by chance Garuḍa is not present to carry You, then just remember me as Your personal carrier. I am the servant of Your servant, and in the wink of an eye I will instantly appear from millions of *yojanas* away.” This is the implication of use of the words *Garuḍa-dhvajam*.

The *Purāṇas* state that in a different kalpa when Kaiśa orders Kṛṣṇa to come to Mathurā for a wrestling match, the Lord sometimes goes there sitting on Kāliya.

The phrase *krīḍā-mānuṣa-rūpiṇaḥ* means that Kṛṣṇa eternally manifests a human like body for relishing playful pastimes. By Kṛṣṇa’s touch the Yamunā became free of poison and filled with nectar.

Kaliya Daman Lila

The History of Kāliya

Kaliya's previous Life

Sri Garga Samhita

Canto One, Volume Four
Chapter Thirteen

Seshopakhyana-varnana The Story of Sesha

Text 1

sri-vaideha uvaca

*yad-rajo durlabham loke
yoginam bahu-janmabhih
tat-padabjam hareh sakshad
babhau kaliya-murdhasu*

Sri Bahulasva said: After many births even the great yogis in this world cannot attain the dust of the Lord's feet. Still, Lord Krishna placed His lotus feet directly on Kaliya's heads.

Text 2

*ko 'yam purvam kusala-krit
kaliyo phaninam varah
enam veditum icchami
bruhi devarshi-sattama*

What pious deeds did Kaliya, the best of snakes, do in his previous birth? This I wish to know. Please tell me this, O best of divine sages.

Text 3

sri-narada uvaca

*svayambhuvantare purvam
namna vedasira munih
vindhyacale tapo 'karshid
bhrigu-vamsa-samudbhavah*

Sri Narada said: In ancient times, during the Svayambhuva- manvantara, a sage named Veditum Muni, who was a descendent of Bhrigu Muni, performed austerities in the Vindhya Hills.

Text 4

*tad-asrame tapah kartum
prapto hy asvasira munih
tam vikshya rakta-nayanah
praha vedasira rusha*

Then, one day a sage named Asvasira Muni came to perform austerities at this sage's asrama. With red eyes staring at his guest, Vedasira Muni angrily spoke.

Text 5

sri-vedasira uvaca

*mamasrame tapo vipra
ma kuryah sukhadam na hi
anyatra te tapo-yogya
bhumir nasti tapo-dhana*

Sri Vedasira said: O brahmana, don't perform austerities in my asrama. O sage whose wealth is austerity, is there no other place where you can happily perform austerities?

Text 6

sri-narada uvaca

*srutvatha vedasiraso
vakyam hy asvasira munih
krodha-yukto rakta-netrah
praha tam muni-pungavam*

Sri Narada said: When he heard Vedasira's words, Asvasira Muni became angry. With red eyes he spoke to the best of sages.

Text 7

sri-asvasira uvaca

*maha-vishnor iyam bhumir
na te me muni-sattama
katibhir munibhis catra
na kritam tapa uttamam*

Sri Asvasira said: O best of sages, this place belongs to Lord Maha-Vishnu. It does not belong to you or me. Have not many sages already performed great austerities here?

Text 8

*svasan sarpa iva tvam bho
vritha krodham karoshi hi
tada sarpo bhava tvam hi
bhuyat te garudad bhayam*

You are angry for no reason. You hiss as if you were a snake. Become a snake! You will be terrified of Garuda.

Text 9

sri-vedasira uvaca

*tvam maha-durabhiprayo
laghu-drohe mahodyamah
karyartha kaka iva kau
tvam kako bhava durmate*

Sri Vedasira said: Fool, for a slight offense you plot a great revenge! On this earth you are like a crow. Fool, become a crow!

Text 10

sri-narada uvaca

*avirasit tato vishnur
itham ca sapatos tayoh
sva-sva-sapad dukkhitayoh
santvayam asa tau gira*

Sri Narada said: Then Lord Vishnu appeared and consoled the two sages, who were now unhappy with their curses.

Texts 11-14

sri-bhagavan uvaca

*yuvam tu me samau bhaktau
bhujav iva tanau muni
sva-vakyam tu mrisha kartum
samartho 'ham munisvarau*

*bhakta-vakyam mrisha kartum
necchami sapatho mama
te murdhni he vedasiras
caranau me bhavishyatah*

*tada te garuda-bhitir
na bhavishyati karhicit
srinu me 'vasiro vakyam
socam ma kuru ma kuru kaka-rupo 'pi su-jnanam
te bhavishyati niscitam*

*param trailokikam jnanam
samyutam yoga-siddhibhih*

The Supreme Personality of Godhead said: You are both equally devoted to Me. O sages, you are like the two arms of My body. O kings of the sages, I can make My own words false, but I do not wish to allow the words of my devotees to become false. That is My vow. O Vedasira, I will place My footprints on your head. Because of them you will never fear Garuda. O Asvasira, hear My words. Don't lament. Please don't lament. You will have the form of a crow, but you will have transcendental knowledge. You will have yoga-siddhis and the highest knowledge in the three worlds.

Text 15

sri-narada uvaca

*ity uktvatha gate vishnau
munir asvasira nripa
sakshat kaka-bhushundo 'bhud
yogindro nila-parvate*

Sri Narada said: After speaking these words, Lord Vishnu departed. O king, then the sage Asvasira became the crow Bhushunda on Mount Nila.

Text 16

*rama-bhakto maha-tejah
sarva-sastrartha-dipakah
ramayanam jagau yo vai
garudaya mahatmane*

He was devoted to Lord Ramacandra. He was very powerful. He was a lamp shining on the meanings of all the scriptures. To Garuda he recited the Ramayana.

Text 17

*cakshushe hy antare prapte
dakshah pracetaso nripa
kasyapaya dadau kanya
ekadasa manoharah*

O king, during the Cakshusha-manvantara Prajapati Daksha gave his eleven beautiful daughters in marriage to Kasyapa Muni.

Text 18

*tasam kadrus ca ya sreshtha
sadyaiva rohini smrita
vasudeva-priya yasyam
baladevo 'bhavat sutah*

Kadru was the best of them. Today Kadru is Rohini. She is dear to Maharaja Vasudeva. Lord Balarama was born as her son.

Texts 19 and 20

*sa kadrus ca maha-sarpan
janayam asa kotisah
mahodbhatan visha-balan
ugran panca-satananan*

*maha-mani-dharan kamscid
duhsahams ca satananan
tesham vedasira nama
kaliyo 'bhud maha-phani*

Kadru gave birth to many millions of great, powerful, invincible jewel-decorated, and very poisonous snakes, some having five-hundred heads, and others having a hundred heads. Among them Vedasira became the great snake Kaliya.

Text 21

*tesham adau phanindro 'bhuc
chesho 'nantah parat parah
so 'dyaiva baladevo 'sti
ramo 'nanto 'cyutagrajah*

Ananta Sesha, the king of snakes, who is greater than the greatest, was the first of them. Today Ananta is Balarama, the elder brother of the infallible Supreme Personality of Godhead.

Text 22

*ekada sri-harih sakshad
bhagavan prakriteh parah
sesham praha prasannatma
megha-gambhiraya gira*

One day Lord Krishna, the Supreme Personality of Godhead, who is beyond the world of matter and is always happy at heart, with words like the rumbling of clouds, spoke to Ananta Sesha.

Text 23

*sri-bhagavan uvaca

bhu-mandalam samadhatum
samarthyam kasyacin na hi
tasmad enam mahi-golam
murdhni tvam hi samuddhara*

The Supreme Personality of Godhead said: No one else has the power to hold up the planets of Bhu-mandala. You please carry these planets on Your head.

Text 24

*ananta-vikramas tvam vai
yato 'nanta iti smritah
idam karyam prakartavyam
jana-kalyana-hetave*

Your power is endless, and therefore You are known as Ananta (the endless). Please accept this duty for the welfare of the people.

Text 25

*sri-sesha uvaca

avadhim kuru yavat tvam
dharoddharasya me prabho
bhu-bharam dharayishyami
tavat te vacanad iha*

Sri Sesha said: O Lord, please put some limit on how long I must hold the world. Then, according Your word, I will hold up Bhu-mandala.

Text 26

sri-bhagavan uvaca

*nityam sahasra-vadanair
uccaram ca prithak prithak
mad-guna-sphuratam namnam
kuru sarpendra sarvatah*

The Supreme Personality of Godhead said: O king of snakes, with Your thousand mouths always chant My names, names that reveal My transcendental qualities.

Text 27

*man-namani ca divyani
yada yanty avasanatam
tada bhu-bharam uttarya
phanis tvam su-sukhi bhava*

When You come to the end of all My transcendental names You can put down the burden of Bhu-mandala and relax.

Text 28

sri-sesha uvaca

*adharo 'yam bhavishyami
mad-adharas ca ko bhavet
niradharah katham toye
tishthami kathaya prabho*

Sri Sesha said: I will hold up Bhu-mandala. But who will hold Me up? Without support how can I stand in the water? O Lord, please tell Me.

Text 29

sri-bhagavan uvaca

*aham ca kamatho bhutva
dharayishyami te tanum
maha-bhara-mayim dirgham
ma socam kuru mat-sakhe*

The Supreme Personality of Godhead said: I will become a turtle and then I will hold You up. O My friend, don't be unhappy to hold such a great burden for such a long time.

Text 30

sri-narada uvaca

*tada seshah samutthaya
natva sri-garuda-dhvajam
jagama nripa patalad
adho vai laksha-yojanam*

Sri Narada said: O king, then Lord Sesha rose, bowed down before Lord Krishna who holds the flag of Garuda, and went eight hundred thousand miles below Patalaloka

Text 31

*grihitva sva-karenedam
garishtham bhumi-mandalam
dadhara sva-pane sesho
'py ekasmims canda-vikramah*

Then very powerful Ananta Sesha picked up Bhu-mandala and held it in one hand.

Text 32

*sankarshane 'tha patale
gate 'nante parat pare
anye phanindras tam anu
vivisur brahmanoditah*

When Sankarshana Ananta went to Patalaloka, by Brahma's order the other great snakes followed Him.

Text 33

*atale vitale kecit
sutale ca mahatale
talatale tatha kecit
sampraptas te rasatale*

Some went to Atalaloka and others to Sutraloka, Mahatalaloka, Talatalaloka, and Rasatalaloka.

Text 34

*tebhyas tu brahmana dattam
dvipam ramanakam bhuvi
kaliya-pramukhas tasmin
avasan sukha-samvritah*

Many snakes headed by Kaliya happily lived in Ramanaka- dvipa, the home Brahma gave to them.

Text 35

*iti te kathitam rajan
kalyasya kathanakam
bhuktidam muktidam saram
kim bhuyah srotum icchasi*

O king, thus I have told you Kaliya's story, which grants both happiness in this world and also liberation. What more do you wish to hear

SB 10.17.1

श्रीराजोवाच

नागालयं रमणकं कथं तत्याज कालियः

कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम्

śrī-rājā uvāca—the King said; nāga—of the serpents; ālayam—the residence; ramaṇakam—the island named Ramaṇaka; katham—why; tatyāja—gave up; kāliyaḥ—Kāliya; kṛtam—was made; kim vā—and why; suparṇasya—of Garuḍa; tena—with him, Kāliya; ekena—alone; asamañjasam—enmity.

[Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramaṇaka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

Vishvanath Chakravarti Thakura: This chapter relates the reasons for Kāliya's fear of Garuḍa, Saubhari Muni's curse on Garuḍa, Kṛṣṇa's reunion with the Vrajavāsīs, and saving the boys from the forest fire.

Sanatana Gosvami: (Pariksit) being comforted, satisfied in his mind, upon hearing of the well-being of the Supreme Personality of Godhead, and also His bestowing of mercy even upon (Kaliya), who was so wicked, (wanted to hear how) Kaliya's fear of Sri Garuda was dispelled within the lake of the Yamuna,

whether this was simply because of his taking shelter of the Yamuna within the region of Sri Vrndavana, or whether for some other reason. And also with the purpose of finding out what was the reason that this wicked person could take up residence in such a great holy place,

Sri Subodhini: The King asked as to why the Lord told that "the Kaliya serpent had come to live here, after leaving the island of Ramanaka" - kindly therefore "tell me as to what is the reason for this?" That island is the usual place, where all the serpents lived and the Garuda bird did not treat this island as its residence. Even, then, why did Kaliya, leave this place? If he given up his residence, due to fear, was it an ordinary or an extraordinary fear? In other words, did the fear occur for all the serpents or it had occurred only to this serpent Kaliya only? Then why did he come away alone? What crime did this serpent do against the Garuda bird on his own? Why did the fear occur only to this serpent, which resulted into his leaving his island of residence? Here, the Garuda bird has been named as "SUPARNA", as, he does all his actions, effortlessly.

SB 10.17.2-3

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः

वानस्पत्यो महाबाहो नागानां प्राङ्गिरूपितः

स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि

गोपीथायात्मनः सर्वे सुपर्णाय महात्मने

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; upahāryaiḥ—who were qualified to make offerings; sarpa-janaiḥ—by the serpent race; māsi māsi—each month; iha—here (in Nāgālaya); yaḥ—which; baliḥ—offering of tribute; vānaspatyaḥ—at the base of a tree; mahā-bāho—O mighty-armed Parīkṣit; nāgānām—for the serpents; prāk—previously; nirūpitaḥ—ordained; svam svam—each his own; bhāgam—portion; prayacchanti—they present; nāgāḥ—the serpents; parvaṇi parvaṇi—once each month; gopīthāya—for the protection; ātmanaḥ—of themselves; sarve—all of them; suparṇāya—to Garuda; mahā-ātmane—the powerful .

Śukadeva Gosvāmī said: To avoid being eaten by Garuda, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule,

O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.

Śrīla Śrīdhara Svāmī: An alternate explanation of this verse. Upahāryaiḥ may also be translated as "by those who are to be eaten," and sarpa-janaiḥ as "those human beings who were dominated by or who belonged to the serpent race." According to this reading, a group of human beings had fallen under the control of the serpents and were prone to be eaten by them. To avoid this, the human beings would make a monthly offering to the serpents, who in turn would offer a portion of that offering to Garuḍa so that he would not eat them. In any case, all the ācāryas agree that the serpents purchased protection from Garuḍa.

Vishvanath Chakravarti Thakura: Once every fifteen days (*parvaṇi parvaṇi*) the snakes used to individually offer Garuḍa specially prepared fruits and roots under a tree so that he would not eat them and to insure their protection (*gopīthāya*).

Sri Subodhini: Those serpents who lived every- where as also in the nether world of Atala had decided, as a practice, that, once a month, they will offer food for the Gaurda bird at the island of Ramanaka. The story goes like this, that the Garuda bird, due to his remembering the enmity of his mother (towards the serpents) used to eat each and every serpent, on which his sight fell. He used to kill wantonly and without any purpose. even if he was not. hungry. When the serpents saw that their numbers were dwindling fast, the prominent serpents, among them like Vasuki and others, became afraid of the depra-dations of the Garuda bird and came to surrender to Lord Brahma. Lord Brahma called both the serpents and the Garuda bird and made a pact between them. It was decided, that on the "Now Moon" day (AMAVASYA), among the serpents, one serpent (BALI) will be offered to the (Garuda bird, by being placed near the root of a tree. Garuda will visit this place, on this particular day, and eat his food. and it was decided that Garuda will not harm or eat any other serpent. In this way, this practice continued to be observed once every month. The King is addressed "of great strength" (MAHABAHO) - to denote that "you are also a king. You are also taking "taxes and levies" from your subjects". From this, it is alluded that. a king should, just, not kill wantonly his enemies but, as far as possible, he should give punishment only. That is why the serpents were given this punishment of offering "food" (BALI) to Garuda once every month.

Explanation of Garuda's and Kaliya's Family and their enmity

Daksha Prajapati gave his 13 daughters to Kshyapa. Long ago, in the godly millennium, Prajapati Daksa had two brilliant and sinless daughters, amazing

sisters who were gifted with great beauty. Named Kadru and Vinata, they both became wives of the primordial sage Kasyapa, a husband who was equal in glory to the Prajapati. Being pleased with his religious wife, Kasyapa, with much happiness, offered them both a boon. Hearing of Kasyapa's joyful intention to let them choose an extraordinary boon, the two excellent women felt an incomparable joy.

Kadru chose to create one thousand serpent sons, all of equal strength, and Vinata hankered to have two sons who would exceed all of Kadru's sons in stamina, strength, valor, and spiritual influence. Her husband awarded her only one and a half of these desired sons, knowing that she could not have more. One of them was Kaliya and also Sesha naga was also born to her. Vinata then said to Kasyapa, "Let me have at least one superior son."

Vinata felt that her purpose was satisfied and that somehow both sons would be of superior strength. Kadru too felt her purpose fulfilled, since she would have one thousand sons of equal prowess. Both wives were delighted with their boons. Then Kasyapa, that mighty ascetic, urging them to carry their embryos with utmost care, retired to the forest.

After a long time Kadru produced one thousand eggs, O leader of brahmanas, and Vinata produced two eggs. Their delighted assistants placed the two sisters' eggs in moist vessels, where they remained for five hundred years. When the years had passed, the sons of Kadru hatched from their eggs, but from Vinata's two eggs her two sons were not to be seen. That austere and godly woman, anxious to have children, was ashamed. Thus Vinata broke open one egg and saw therein her son. Authorities say that the upper half of the child's body was fully developed, but the lower half was not yet well formed.

Furious that his natural growth had been thus interrupted, the son cursed his mother, Vinata: "You were so greedy for a son, mother, that you have caused me to be deformed and weak. Therefore you shall lose your freedom and for five hundred years remain the maidservant of the very woman you sought to rival. Your other son will free you from servitude---that is, mother, if you don't break his egg and ruin his body and limbs, as you did mine. If you truly desire to get a son of unique prowess, then you must patiently await his birth, which will come after another five hundred years."

Having thus cursed his mother, Vinata, the son flew into outer space, where he is always seen, O brahmana, as Aruna, the reddish light of dawn. In due course of time the mighty Garuda, consumer of snakes, took birth. As soon as he

appeared, O tiger of the Bhrgus, he left Vinata and flew up into the sky, famished, ready to take his meal of eatables as ordained by the creator.

Suta Gosvami said:

I have now fully explained to you how by churning, nectar was derived and an illustrious horse of unequalled prowess took birth. Observing the horse, Kadru said to Vinata, "My dear sister, tell me at once--- what color is the horse Uccaihsrava?"

Vinata said:

Why, the king of horses is certainly white! What do you think, my fair sister? Say what color you think he is, and we shall set a wager upon it.

Kadru replied:

I think that horse has a black tail, my sweetly smiling sister. Let's bet on it, O passionate woman, and then we shall see for ourselves. And the loser will become the menial servant of the winner.

Suta Goswami said:

Thus agreeing on the terms of the wager--- that the loser would be the servant of the winner--- they returned to their home remarking, "Tomorrow we shall go and see!"

However Kadru, thinking to engage her thousand sons in a corrupt scheme, issued this order to them: "Take the form of horsehairs, as shiny black as pigment, and quickly enter the horse's tail, so that I will not be forced to become a maidservant." But her sons, the race of snakes, did not obey her command, and therefore she cursed them: "When the wise and saintly King Janamejaya, born in the Pandu line, performs a snake sacrifice, the fire of that sacrifice will burn you all!"

So cruel was the curse uttered by Kadru, beyond even what fate had ordained, that Brahma himself took note of it. But the great grandsire and the hosts of demigods as well, desiring the best for all creatures, allowed her word to stand, for they observed how numerous indeed were the snakes. With their penetrating and virulent poison, the serpents were always inclined to bite others and possessed great strength. Seeing that snakes were so highly poisonous, and simultaneously wishing to help all creatures, Lord Brahma then bestowed upon the great soul Kasyapa the knowledge of counteracting snake poison.

Suta Goswami said:

When night had turned to dawn and the rising sun had ushered in the new day, the two sisters Kadru and Vinata, having wagered their personal freedom, went in a very nervous and irritable mood to see the horse Uccaihsrava, who was standing not far away. As they came toward him, they beheld the vast sea teeming with sharks and timingilas (enormous aquatics that swallow whales), and thick with many thousands of beings of every form and shape. Crowded with giant turtles and fierce crocodiles, the sea is a dangerous place, yet it is a reservoir of jewels and a charming abode for the demigod Varuna and the Nagas. It is the master of the rivers, the dwelling place of the underground fire, and a prison for the demons. Frightening to all creatures is the foaming sea, the treasurehouse of the waters.

Celestial, glistening, the source of nectar for the gods, those sacred and wondrous waters of the sea are immeasurable and inconceivable. And yet the sea can be ghastly with its deep and swirling currents, which seem to shriek with the awesome, fierce cries of those who move within its waves. Thus the sea holds all beings in awe.

Whipped by the winds that assault its shore, the sea is aroused and shakes. As its handlike waves toss and turn, the sea appears everywhere to be dancing. Controlled by the waxing and waning moon, the sea waves rise up and cannot be approached. The greatest source of jewels, the sea gave birth to the Lord's own conch, Pancajanya.

When the Supreme Personality, Govinda, He of immeasurable prowess, assumed the form of a great boar and lifted the lost earth from within the sea, He left its waters shaking and turbid. Yet even after a hundred years of austerity the illumined sage Atri could not approach the lowest and final depths of the inexhaustible sea.

At the beginning of the millennium, when Lord Visnu of immeasurable prowess enters His transcendental mystic slumber, He lies down on the sea. That sacred ocean, the lord of the rivers, stretches immeasurably to uncharted shores and offers oblations of water to the fire that flames from the mouth of the Ocean-mare.

Kadru and Vinata gazed at the great foaming sea, to which thousands of great rivers came constantly flowing in a flood of rivaling currents. It was deep and crowded with sharks and whale-swallowing timingilas, roaring with the terrible cries of its water-going denizens. That vast reflector of the sky was unending, a

boundless and awesome storehouse of all the world's waters. Having thus seen the ocean crowded with fish, sharks, and waves, deep and wide as the sky and glowing with the flames of its submarine fires, the sisters, Kadru and Vinata then quickly flew across it.

Suta Goswami continued:

Moving swiftly, Kadru crossed over the sea with her sister Vinata and quickly alighted near the celestial horse. Seeing the many black hairs in the horse's tail, Kadru at once placed Vinata, whose face was downcast with grief, in a state of menial servitude. Poor Vinata was tormented by misery, for having lost the wager she was now bound to the life of a lowly servant.

Meanwhile, Vinata's second son, Garuda, whose time had come, broke his shell without his mother's help, and thus the mighty one took birth. Shining forth like a blazing mass of fire, that terrifying bird suddenly grew to an enormous size and took to the sky. Upon seeing him, demigods and all the creatures took shelter of the god of fire, who (in the person of Garuda) sat before them in his cosmic form. Prostrating themselves, they said, "Dear Fire, do not grow so fierce! Would you burn us all to ashes? Your great, blazing mass is coming close!"

Fire said:

My dear demigods, subduers of the demons, it is not as you think. What you are seeing is the powerful Garuda, who is equal to me in fiery strength.

Suta Goswami said:

Thus addressed by Fire, the demigods and sages went up to Garuda and praised him with eloquent words.

"You are an exalted sage, the lord of birds! As powerful and fiery as the sun, you are our greatest means of deliverance.

"You possess waves of power, yet you are fair and just and never mean or weak. Because your strength is irresistible, you are always successful. The world has heard all about your fiery power, for your past and future glory is not at all meager.

"How extraordinary you are, illuminating all the world and its creatures by your effulgent rays as if you were the sun. Indeed, you surpass the radiant sun. You are as strong as death, surpassing all that is fixed and fleeting in this world. As the sun when angered can scorch all creatures, so can you burn all beings, like

the sacred fire consuming the offering of butter. Your ascent is fearful, like the fire of annihilation, and you can stop the cycle of cosmic ages.

"O lord of birds, we have come for shelter to you, who are so greatly powerful and can dispel darkness, who touch the clouds with his great strength. We come before you, O courageous, sky-going Garuda, who soar both near and far, who are magnanimous and unconquerable."

Thus praised by the demigods and hosts of sages, the fair-winged Garuda withdrew his frightening potency within himself.

Suta Goswami continued:

Then Garuda, the bird of great stamina and strength, who traveled wherever he desired, crossed to the far side of the great ocean and approached his mother. Having lost her wager and become a menial servant, Vinata was tormented with grief.

Then once upon a time, Kadru called for Vinata, who was bowed in servitude, and said to her in the presence of her son, "My dear sister, the Nagas live on a most gorgeous and secluded island called Ramaniyaka, which lies on an ocean bay. O Vinata, take me there!"

Vinata then carried her sister Kadru, who was mother of the snakes; and Garuda, at his mother's request, carried all the snakes. The flying son of Vinata began to fly up towards the fiery sun, and the serpents, overwhelmed by the sun's burning rays, all fainted. Seeing her children in a dangerous condition, Kadru at once prayed to Lord Indra, "My obeisances to you, O lord of the demigods! My obeisances to you, O destroyer of armies! I bow to you, the slayer of Namuci, O thousand-eyed one, husband of Saci. Let your waters swell and carry to safety the serpents who are now tormented by the fiery sun. You alone can save us from all danger, O best of the immortals!

"You devastate the cities of your foes, and you possess the power to release abundant waters. You alone are the cloud, the wind, and the flash of lightning in the sky. You toss and scatter the hosts of clouds, for the clouds are resting on you.

"You are the awesome thunderbolt, which you wield as your matchless weapon. You are the roaring rain cloud, the creator and destroyer of planets, he whom no one else can conquer. You are the light of all creatures, for you control the sun and fire. You are the great and wonderful being! You are the king and the

best of immortals! You represent Lord Visnu in this world, you of a thousand eyes, and you are the god unto whom I take shelter.

"O divine one, you are everything to us, the owner of nectar and lord of the moon, he who is adored and worshiped by the mightiest. Thus you are the lunar day, the hour, the bright and dark fortnight of the lunar month, the instant, and the twinkling of an eye. You are the very smallest measurements of time, as well as the years, seasons, months, days and nights.

"You are the excellent and abundant earth with its forests and hills. You are the sun-filled sky, dispelling darkness, and you are the great sea, that host of fish, with its huge waves, its sharks, and its whales and timingalas, who are swallows of whales.

"Great is your fame! Honored by the wise and praised by illustrious sages, you joyfully drink the sacrificial Soma and the oblations duly offered you for the world's benefit. For their good the learned brahmanas ever worship you, for with your matchless flood of might you are recommended in the Vedic hymns. Because of you the twice-born men, sworn to holy sacrifice, study all the Vedas and their supplements."

Suta Goswami said:

Thus praised by Kadru, Lord Indra, who is carried by bay horses, then covered the entire sky with masses of blue clouds ablaze with lightning; and they poured down huge quantities of water and thundered constantly in the sky as if roaring at one another. Rain fell as never before, and the sky filled up with the most extraordinary clouds which roared with the greatest of sounds. Space itself seemed to be dancing in the frightening waves of water and wind, as the heavens thundered with the sound of the clouds.

As Indra poured down rain, the snakes became jubilant, for the very earth was being filled on all sides with water.

Suta Goswami said:

Carried by Garuda, the serpents quickly reached a land surrounded by ocean water and vibrant with the songs of birds. Lush with variegated forests of fruit- and flower-bearing trees, that land was well developed with charming houses and colorfully adorned with lotus-filled lakes of the most refreshing water.

Celestial scents wafted about the land, carried on bracing breezes of the cleanest air. Stirred by the wind, fragrant sandalwood trees painted the sky with showers of blossoms, and as the sweet flowers were strewn about in the air they fell like rain upon all the snakes who had amassed there.

That sacred island was dear to the Gandharvas, who entertain the gods with their music and songs, and also to the Apsaras, who are courtesans to the gods. Alive with the songs of many birds, the charming land gladdened the heart and gave great joy to the sons of Kadru.

Entering the lovely woods, the serpents sported with great pleasure and then said to the mighty Garuda, the best of birds, "Soaring here and there, sky-goer, you see many charming places. Therefore take us to yet another island that is most charming and full of fresh water."

Garuda thought over the matter and then said to his mother, Vinata, "For what reason, mother, must I do what the serpents order me?"

Vinata replied, "O best of birds, I made a wager with my sister, but her serpent sons cheated me with their trickery and I became the maidservant to that uncivilized woman."

Suta Goswami said:

After his mother explained the reason for their joint servitude, Garuda, saddened by her unhappiness, spoke these words to the serpents: "What must I obtain or learn, what feat must I perform, to free myself from my bondage to you? All of you, speak the truth, serpents!"

Hearing these words the serpents said, "Bring nectar by your own strength, O sky-goer, and you shall then be free of our service."

Suta Goswami said:

Thus addressed by the serpents, Garuda said to his mother, "I am going to garner nectar, and thus I want to know what foods are proper for me to eat."

Vinata replied:

On a secluded ocean shore is the chief residence of the Nisadas, who are wild and degraded tribes that live by harassing and plundering innocent people. There you will find many thousands of them. You may eat them for your food and then bring back the nectar. But you are never to harm a brahmana! Don't ever, in any circumstance, even consider such an act! A brahmana is never to be killed by any

creature, for brahmanas are as pure as fire and just as deadly. Indeed, a brahmana when angered is like the sun or poison or a deadly weapon. When food is served, a brahmana eats before all other creatures. He is the most important member of society, for he is the father and spiritual guide to the people.

Garuda questioned further:

Please tell me, mother, that I may understand clearly, by what auspicious signs do I recognize a brahmana?

Vinata said:

If you swallow someone and he tears at your throat like a barbed hook and burns like a red-hot charcoal, then, my son, you should understand him to be an exalted brahmana.

Suta Goswami said:

Although she knew of her son's matchless strength, Vinata, out of affection, blessed him with these words: "Let the wind guard your wings! Let the moon guard your back, dear son! Let fire guard your head! Let the sun guard you all around! My child, I am ever devoted to your peace and well-being. Travel a safe path, dear son, so that you may be successful in your endeavor!"

Upon hearing his mother's words, the powerful Garuda lifted his wings and flew up into the sky. He headed hungrily for the wicked Nisadas, coming upon them like the great force of time, which ends all worldly things. Gathering together all the Nisadas, Garuda stirred great clouds of dust up into the sky and dried up the water in the ocean bay, shaking the nearby hills. The king of birds greatly expanded his face and blocked all escape by the Nisadas, those voracious fish-eaters, who quickly fled the mouth of that great snake-eating bird. But so wide was his mouth that the Nisadas, confused by the dust and wind, rushed into it by the thousands, like birds in a gale-shaken forest flying desperately into the sky. The mighty and ever-moving bird, the tormentor of his foes and ruler of the sky, then hungrily closed his mouth and destroyed the Nisadas.

Suta Goswami continued:

A brahmana and his wife had also entered Garuda's mouth and the saintly one began to burn Garuda's throat like a flaming coal. So space-traveling Garuda said to the brahmana, "O best of brahmanas, please come out quickly! I am opening my mouth for you. I can never kill a brahmana, even if he has fallen from his vows and is engaged in sin."

As Garuda urged him in this way, the brahmana replied, "My wife is a Nisada woman, but she must be allowed to come out with me."

Garuda answered:

Take your Nisada lady with you and come out as fast as you can! Quickly, save yourself lest the fire of my belly digest you!

Suta Goswami said:

The learned brahmana and his Nisada wife promptly came out, and after gratefully blessing Garuda with ever-increasing fortune, he departed for his chosen land. When the brahmana and his wife were out of his mouth, that lord of birds stretched his wings and flew into the sky at the speed of mind.

Garuda next encountered his father, who asked him if he was faring well, whereupon he explained to his father the following:

"The serpents have sent me to fetch nectar and I am determined to do it in order to free my mother from her bondage. Indeed, I shall fetch the nectar this very day. Mother instructed me to eat the Nisadas, but after eating thousands of them I still am not satisfied. Therefore, my lord, please point out another type of food I may eat, so that I shall have sufficient strength to bring the nectar."

Kasyapa replied:

There once lived an exalted sage named Vibhavasū, who was extremely ill-tempered, and his younger brother Supratika, who was a great ascetic. Supratika did not like that the two brothers held their wealth in common, and he constantly recommended dividing it, until Vibhavasū said to his brother Supratika, "There are many who out of foolishness ever wish to divide their property, but once wealth is divided people become enchanted by their riches and fail to respect one another. When wealth is divided, each man cares only for his own riches, and people thus become separated by holding separate wealth. Then foes in the guise of friends, understanding the situation, begin to create conflict and divide the community against itself.

"Realizing that people are now divided, still others take advantage and prey upon the community. Thus a divided people soon come to utter ruin.

"Therefore, dear brother, the wise do not encourage the division of wealth among those who strictly follow their holy teachers and scriptures and who sincerely wish each other well. Yet still you would have personal wealth, even at

the cost of dividing our family! You are so stubborn, Supratika, that you cannot be restrained. I therefore curse you to become an elephant."

Thus cursed, Supratika said to his brother Vibhavasú, "And you shall become a sea-going tortoise!"

Thus the two brothers Supratika and Vibhavasú, their minds bewildered by greed, cursed one another and were forced to become an elephant and tortoise. Their wicked anger caused them to take birth as animals, and proud of their new size and strength they continued their mutual enmity. Here in this very lake, in fact, those two huge-bodied foes go on continuously with their old feud. One of them is that large and handsome elephant now coming towards us. As soon as he gives his mighty roar, the gigantic tortoise lying within the water rises up and causes the entire lake to tremble. Seeing him thus, the powerful elephant curls his trunk, and with all the combined force and fury of his tusks, trunk, tail, and feet he falls upon the tortoise. As the elephant thrashes about in the lake, which is filled with many fish, the mighty tortoise raises his head and charges to do battle with the elephant.

The elephant is about forty-eight miles high and twice as long, and the tortoise is about twenty-four miles high and eighty miles in circumference. These two have gone completely mad from their constant fighting, each struggling to conquer the other. You should immediately consume them both and free them from this useless plight, and then carry out your own mission.

Suta Goswami said:

Thus hearing his father's words, that space-roaming bird of terrifying strength clamped down on the elephant with one claw and the tortoise with the other, and holding them fast rose up high into the sky. Flying to the sacred land of Alamba, he started to alight on its celestial trees, but the strong winds from his wings made those very trees tremble, and in fear they cried out to him, "Please don't break us!"

Seeing the branches shake on those trees, whose roots and shoots could fulfill all desires, Garuda the sky-goer then approached some gigantic trees of most handsome colors and shapes, trees with jeweled branches that bore gold and silver fruits. Among those shining trees that stood surrounded by the waters of the sea, one very grand and elderly banyan tree said to Garuda, the best of birds, who flew towards him at the speed of the mind, "See here my great branch that stretches for eight hundred miles. You should sit on that branch and then eat the elephant and the tortoise."

But as the powerful leader of birds alighted upon the tree, which hosted thousands of birds on its mountainous form, even that great tree began to tremble, and its mighty branch, covered with so many leaves, broke under Garuda's extraordinary weight.

Suta Goswami said:

As soon as Garuda touched that very strong branch of the tree with his two feet, it snapped, but Garuda held on to it, and as he smilingly looked upon that huge broken branch he observed the celestial Valakhilyas hanging from it face-down. Fearful of harming them, that ruler of birds then swooped down and grabbed the branch in his mouth. Anxious to set them down safely, Garuda flew about the skies as gently as possible, but whenever he tried to land in that mountainous region he would break the mountains to pieces. Thus out of compassion for the Valakhilyas, Garuda flew to many lands, still holding the elephant and the tortoise, but he found no place to alight.

Garuda finally approached the best of mountains, the unperishing peak known as Gandha-madana. There he saw his father, Kasyapa, engaged in austerities. Kasyapa saw his sky-going son, who shone with divine beauty; who was filled with fiery and heroic strength, moving as swiftly as the mind and with the power of the wind; who appeared like a great mountain peak, rearing his head like the staff of Brahma; who was inconceivable, unapproachable, and frightening to all creatures; who wielded mystic potency in his person, as relentless as blazing fire; who could not be threatened or conquered by the gods or demons; who was a cleaver of mountain peaks; who could dry up the rivers and make the worlds tremble by his glance, which was as frightening as the face of death.

Witnessing the arrival of his son, and understanding his intentions, the exalted Kasyapa spoke these words: "Son, don't do anything rash, lest you suddenly find yourself in trouble. Don't enrage the Valakhilyas, who live by absorbing light, lest they burn you."

Kasyapa, for his son's sake, appeased the Valakhilyas, who achieved perfection through austerity, pointing out to them the cause of his son's behavior.

"O ascetics, whose wealth is austerity, Garuda's actions are ultimately meant for the good of all creatures. So won't you please allow him to carry out his mission?"

At these words of glorious Kasyapa, the sages gave up the branch and departed together for the pure Himalayan range in search of austerities. When

they had gone, the son of Vinata, his full mouth stretched by the branch, said to his father, Kasyapa, "My lord, where can I leave this branch? Tell me, my lord, of a land where there are no brahmanas."

Thereupon, Kasyapa told his son of an uninhabited mountain, whose valleys and caves are completely blocked off by snow, where other living beings cannot go, even in their minds. Garuda first entered that great mountainous region with his mind and then speedily flew there with the branch, elephant, and tortoise. Even a long, thin strap cut from a hundred hides could not bind round the mighty branch Garuda carried as he flew.

In a short time, Garuda, the best of those who fly, had come a distance of 800,000 miles. As if in a single moment, he had reached the mountain described by his father, and from the sky he released the great branch and it fell with a loud sound.

Struck by the winds from Garuda's wings, that king of mountains shook; its trees came tumbling down, releasing showers of flowers. Lofty mountain peaks, rich with jewels, gold, and minerals, crumbled in all directions, making the great mountain sparkle. Many trees whose branches were bedecked with golden flowers were struck by the falling branch and shook and flashed like rainclouds flashing with lightning. Resplendent as gold, brilliantly mixed with the minerals of the mountain, those trees shone forth as if stained with the reddish rays of the rising sun.

Then standing on that mountain peak, the best of sky-goers, Garuda, ate both the elephant and the tortoise, and flew up from the very top of the mountain at the speed of the mind. At that moment, ill omens appeared, signaling danger for the demigods. Indra's cherished thunderbolt weapon was disturbed and flashed with pain. Meteors, smoking and flaming, plummeted from the skies in broad daylight. All the personal weapons of the Vasus, Rudras, Adityas, Sadhyas, Maruts, and all other gods began to attack one another. This had never happened before, even in the great wars between the gods and the demons. Cyclonic winds whipped the world, and meteors fell everywhere.

The cloudless sky roared menacingly, and Indra, god of gods, could only rain down blood. The garlands of the gods withered, and their fiery power was extinguished. Ill-boding angry clouds thickly showered blood, and swirling dust damaged the upraised crowns of the heavenly rulers.

Even Lord Indra, who performed a hundred great sacrifices, was disturbed and frightened upon seeing these dangerous omens, and along with the other gods he went and spoke to the heavenly priest, Brhaspati.

"My lord," he said, "why have these great and ghastly omens suddenly arisen. I do not see an enemy who could overcome us in battle."

Brhaspati said:

O best of the gods, it is by your fault and carelessness--you who performed one hundred sacrifices--and by the austerities of the Valakhilyas, that a wonderful being has taken birth. He is the son of Kasyapa Muni and Vinata, a mighty sky-going creature who can take any shape at will, and who has now come to take away the heavenly Soma juice. That winged being is the best of the strong, and he is capable of stealing the Soma juice. Indeed, I think anything is possible for him. He can accomplish the impossible.

Suta Goswami said:

Hearing these words, Lord Indra then declared to the guardians of the celestial nectar, "A bold and powerful bird is trying to steal the Soma! I'm clearly warning you so that he doesn't take it by force. Brhaspati has told me that our foe possesses incomparable strength."

Hearing this command, the demigods were amazed, and in a determined effort they stood at their posts, surrounding the prized nectar. Indra himself stood with them, wielding his thunderbolt. Wearing invaluable golden armor variously embellished with jewels, the skillful gods raised up by the thousands their finely-honed razor-edged weapons. They seized all of their glaring, flaming weapons which sizzled and smoked with power. They raised whirling discs, and bludgeons, tridents, battle axes, and all manner of burning spears, and flawless swords, along with fighting clubs of awesome look. Every weapon was handsomely fitted to its owner's body.

Holding all these glowing weapons, the shining hosts of gods, adorned with celestial jewels, stood fearlessly with pure, brave hearts. Fixed in their resolve to guard the nectar, unique in their strength, courage, and power, those celestial beings, who had shattered the cities of the godless, stood with bodies shining like kindled fire.

Thus the demigods made their stand on that grand battlefield that spread beyond the horizon, crowding it with their hundreds and thousands of devastating clubs, so that it shone brightly in the pleasant rays of the sun.

Saunaka said:

O son of Romaharsana, what was Indra's fault, and how was he so careless that by the austerities of the Valakhilyas, Garuda, king of birds, took birth as the son of sage Kasyapa? How did Garuda become so invincible that no living being can slay him? How does that great airborne creature take any shape he wills? How does his power grow at his mere wish? If the answers to these questions are to be found in the ancient Puranic histories, I would like to hear them.

Suta Goswami said:

The topic on which you question me is indeed found in the Puranas. Please attend, O brahmana, as I summarize the entire story.

Once the progenitor Kasyapa up6 \chftn rootnote rs20 rs18up6 \chftn Kasyapa is the father of Indra and other demigods., desiring a son, was engaged in offering a sacrifice, and the sages, demigods, and Gandharvas were assisting him. Kasyapa employed Lord Indra in bringing wood for the sacred fire, and the sages known as the Valakhilyas were also engaged, as were other demigods.

The powerful Indra lifted a load befitting his might and thus without difficulty brought what appeared to be a mountain of firewood. He then saw on the road a group of sages, each of whom was as small as the curved joint at the base of a thumb. Together they were carrying one small leaf and stem, but because of having fasted, the tiny ascetics had almost sunk into their own limbs, and thus weakened, they struggled in the water that filled a cow's hoofprint.

Intoxicated with his own power and filled with pride, the mighty Indra laughed at them and then insulted them by quickly stepping over their heads. A terrible anger arose within the sages, and at once they gave full expression to their fury, undertaking a mighty effort that would bring fear to proud Indra. The accomplished ascetics chanted with precision a variety of mantras, offering them into the sacrificial fire. Hear from me what those learned ones wished to achieve:

"Let there be another Indra," vowed the sages with determination, "a new ruler for all the gods, endowed with all the strength he desires, one who can go where he wishes, bringing fear to the celestial king. Swift as the mind, bearing one hundred times the valor and strength of Indra, may that dreaded being arise today by the fruit of our austerity!"

When he learned of this solemn oath, the king of the gods, performer of a hundred sacrifices, was much disturbed and went at once to Kasyapa, of rigid

vows. After hearing from the celestial king, the progenitor Kasyapa approached the Valakhilyas forthwith and asked them if their sacrifice was succeeding.

The honest Valakhilyas replied to him, "Succeed it must!"

The progenitor Kasyapa, hoping to pacify them, said, "It is by the order of Brahma that this current Indra occupies his post. Yet all of you ascetics are endeavoring to create another Indra. O pious ones, you should not render false the word of Brahma; yet, your own determined plan should likewise not prove false. Let there thus arise among the race of birds a great being of exceeding strength and glory, an Indra of the winged creatures, and let there be mercy toward the king of the gods, who begs for it."

Thus requested by Kasyapa, the Valakhilyas, rich with austerities, honored that best of sages, and said to him: "O progenitor, our endeavor to produce another Indra was also meant to bring you a son. Therefore, please take command of this powerful sacrifice and do as you think proper."

At that very time, Daksa's lovely daughter Vinata, of high reputation and kindly nature, longed to have a son and she performed austerities with great devotion and observed the fast called Pumsavana (in which a wife who seeks progeny takes a vow to subsist temporarily on whole milk alone). She then cleansed her body and in a purified state approached her husband.

Kasyapa told her, "O goddess, you shall achieve your desire, for you will be the mother of two heroic sons who will rule the three worlds. It is by the austerities of the Valakhilyas as well as my own desire that you will have two exalted sons who will be honored by all people."

The great Kasyapa, son of Marici, then spoke to her again: "Bear these twin embryos with great care, for they are meant for glory. One of your sons shall make himself chief (Indra) of all winged creatures. As he soars through the heavens, growing in power by his very will, your heroic son will be revered by all the world."

The progenitor Kasyapa then said to Lord Indra, "These two birds shall assist you as your brothers. No wrong will come to you by contact with them. O destroyer of hostile cities, let your worries be dispelled; you alone shall be Indra. But never again can you thus insult sages learned in the Absolute, or deride them out of pride, for when they are angered their wrath is fierce and their words burn like poison."

Hearing these words, Indra was relieved of his anxiety and returned to his celestial home, and Vinata, her wish fulfilled, became joyous and gave birth to two sons, Aruna and Garuda. Of the two, Aruna was crippled and became the dawn that heralds the sun. Garuda, however, was anointed as the chief ruler, the Indra himself, of all winged creatures. O child of the Bhrgu race, hear now of his most extraordinary deeds.

hereafter, O best of the twice-born, in the midst of all this excitement, the king of birds, Garuda, came swiftly upon the demigods. As the demigods spied his approach and noted his surpassing strength, they became utterly shaken and began to clasp one another and take hold of all their weapons. Among them stood Visvakarma, mighty beyond imagining and as brilliant as lightning or fire, who with his most unusual strength protected the heavenly nectar. He fought a matchless battle against that lord of birds, but after fighting for a short time he was laid low, wounded by the wings, beak, and talons of Garuda.

By the winds from his wings the great bird stirred up huge dust clouds that darkened the worlds and covered the gods. Covered with dust, blinded and bewildered, the demigods could not see the attacking bird, and in that tumult, the guardians of the nectar were separated from one another. Thus did Garuda throw the very heavens into disorder, and he tore at the gods with his wings, beak, and talons.

Then Lord Indra, with his thousands of eyes, quickly commanded the Wind, "Dispel this shower of dust, O Maruta! Be that your task!"

The mighty wind at once drove away the dust, and the darkness now removed, the gods pressed in hard upon Garuda. Yet even as the legions of gods were attacking the great bird, he let loose a powerful roar, like the thundering of clouds, and struck fear into the hearts of all creatures. The king of birds, slayer of great foes, flew high into the sky and hovered above the gods, bristling with powerful might. Clad in armor, the celestial denizens proceeded to shower every variety of weapon upon him, attacking Garuda on all sides with spears, iron bludgeons, tridents, clubs, and flaming, razor-sharp discs that sped like the sun. But the king of birds was not to be shaken, and he fought back with wild vengeance. The fierce and fiery son of Vinata roared in the sky and hurled the gods all around with the power of his wings and breast.

Harassed and thrown here and there by Garuda, the gods took to flight, wounded by his nails and beak, spilling their blood profusely. Thus routed by the Indra of birds, the Sadhyas and Gandharvas fled to the East, and the Vasus and

Rudras to the South. The Adityas ran to the West and the Asvinis to the North, and as they all ran they repeatedly gazed back upon the great and powerful being with whom they were locked in battle.

The sky-ranging Garuda then did full battle with the brave Asva-kranda, with the winged Renuka, with the heroic Sura, then with Tapana, Uluka, and Svasana, with the winged Nimesa; and then with Praruja and Praliha. Vainateya. Garuda, the son of Vinata ripped apart his foes with his wings, talons, and pointed beak, raging like the mighty Siva at the moment when the millenium comes to an end and everything is annihilated. Great in potency and in spirit, the celestial guards were nonetheless severely wounded by their mighty foe and poured out their blood like bursting clouds.

The best of all who fly, having brought these great warriors to the ends of their lives, stepped over them to pursue the nectar, but he then saw fire all around, with a fearful wind whipping the sharp, cutting blaze. The great fire covered the skies and appeared to burn the very heavens with its flames.

The great soul Garuda instantly made for himself ninety times ninety mouths and with these mouths very swiftly drank up many rivers and then speedily moved upon the fire. Propelled by powerful wings, this tormentor of foes extinguished the blazing conflagration with the river waters and then reduced his body to an extremely small size. For with the fire now extinguished, Garuda wished to enter the storehouse of the celestial nectar.

Suta Goswami said:

As river waters push their way into the sea, so Garuda, whose golden body glowed with the radiance of the sun and moon, forcibly entered the well-guarded sanctuary where the nectar was housed. Therein he beheld an ever-whirling iron wheel, rimmed all around with razor-sharp blades. Fiery as the sun, and unspeakably dangerous, the horrible device had been well built by the gods to slice to pieces any who would steal the nectar.

But the great bird saw a way through the wheel, and shrinking his body he spun in time with the deadly wheel and suddenly dashed through its spokes. Yet behind the wheel lurked two extraordinary serpents of exceeding strength, shining like a blazing fire, with fiery faces, fiery eyes, and tongues like bolts of lightning. Indeed, they could spew mortal poison with their very eyes. Always staring furiously with ranging, unblinking eyes, they were so deadly that if even one of them merely beheld an intruder, the luckless person would be instantly burned to ashes.

Garuda gazed upon the two guardians of nectar and before they could see him, covered their eyes with dust. Unseen, he rushed hard upon the snakes, driving and battering them from all sides. The son of Vinata trampled them under his talons and immediately tore them to pieces then rushed in where the nectar lay. The mighty and heroic son of Vinata carefully lifted the nectar and then, wrecking the razor-edged wheel, he took to the sky in great haste. Without drinking a drop of nectar, the heroic bird carried it quickly away and flew untiringly through the heavens, withholding the sunlight with his great wings.

As he cruised through the skies, Garuda suddenly came upon the imperishable Lord Visnu, who was pleased with him for his unique accomplishment and selfless act. [Garuda did not desire the nectar for himself.] The Lord thus said to the great bird, "I shall give you whatever you desire"

The high-flying bird chose his benediction and said, "May I ever remain above you."

[Garuda did not fully understand the identity of Lord Visnu, and therefore he asked to stay above the Lord, though he did appreciate the Lord's immense power,] and thus he again spoke to Lord Narayana these words: "May I be ageless and immortal even without taking the nectar."

These boons were granted, and after accepting them Garuda addressed Lord Visnu: "I now offer a benediction to You. Even though you are the Lord, please select a boon."

Lord Krsna selected the mighty Garuda himself as His personal carrier. The Lord then placed the image of Garuda upon His chariot flag, so that Garuda could indeed remain above Him. The Lord thus fulfilled His promise.

Garuda thereafter continued on his course, and Lord Indra, considering him an enemy of the gods for having forcibly stolen the celestial nectar, struck him with a devastating thunderbolt. Soundly struck by the thunderbolt of Indra, Garuda, the best of airborne beings, shouted out fiercely and then smiled and addressed Lord Indra in a gentle tone.

"O Indra, since your thunderbolt was produced from the bones of a great sage. Refer to Srimad Bhagavatam 6th canto. (sage Dadichi), I shall pay homage to that sage, to the thunderbolt, and to you. Thus I cast off a single feather, the limits of which you shall not be able to perceive. Nor can I ever feel pain from the blows of your thunderbolt."

And all creatures declared, "Let this bird be known as Suparna, he of beautiful feathers!" for they were amazed to behold the most handsome feather cast off by Garuda.

Beholding such a wonder, even the mighty Indra, who has thousands of eyes, thought to himself, "This bird is a magnificent being!" and said to Garuda, "I wish to comprehend the limits of your great and unparalleled strength, O best of birds, and I desire your eternal friendship."

Sri Garuda said:

My dear Lord Indra, let there be friendship between us as you desire. Regarding the extent of my power, know that my prowess is great and irresistible. Yet the saintly do not approve of the desire to glorify one's own strength and to advertise one's own good qualities. I shall reply to your question only because I have accepted you as my friend; otherwise I would never speak my own praises without reason. I will simply say that all this world, with its mountains, forests, and seas, and including you, Indra--- everything could hang from but a single quill of one of my feathers. Or you may understand my great strength in this way: if all the worlds were joined together, along with their moving and unmoving beings, I could carry them all without feeling any fatigue.

Suta Goswami said:

O Saunaka, wearing his royal helmet, Indra, the lord of the gods, dedicated to the welfare of all creatures and himself the most opulent among of all beautiful and illustrious personalities, then addressed the heroic Garuda, who had thus spoken to him.

"May we always be the best of friends. Now, since you have no actual need of this nectar, it should be given to me, for those to whom you would deliver it would do us harm."

Garuda said:

I brought the nectar for good reason, but I shall not give it to anyone to drink. O thousand-eyed one, when I put the nectar down, you should immediately come and steal it away."

Indra said:

I am satisfied by these words you have spoken, O Garuda. Please take from me whatever boon you desire."

Suta Goswami said:

Thus addressed, Garuda began to remember the sons of Kadru, and he recalled especially the trickery by which they had turned his innocent mother into a slave. And so he replied, "Although I am the lord of all, yet I shall beg from you this boon, that the mighty serpents become my food!"

"So be it!" said Indra, destroyer of the Danavas, and he thus began to follow Garuda, repeatedly telling him, "When you put down the nectar I shall take it."

Garuda, celebrated as Suparna, quickly reached the place where his mother awaited him and with great jubilation said to all the serpents, "I have brought this nectar, and I shall place it for you on a covering of Kusa- grass. O serpents, after you have bathed and performed all the auspicious rituals, you may then drink it.

"From today on my mother shall be free of servitude, for I have fulfilled the promise you asked of me."

"So be it!" replied the serpents to Garuda, and as they left to take their baths Lord Indra at once grabbed the nectar and returned with it to his celestial kingdom.

In the meantime, the serpents took their bath and chanted the necessary sacred hymns. Completing all the auspicious rites, they eagerly returned to that spot to claim the nectar. Realizing that the entire stock of nectar had been stolen by counter-deception, they at once licked the Darbha grass where the nectar had stood. By that act, the tongues of snakes were thenceforth forked, and by the touch of celestial nectar Darbha grass became pure and sacred.

The fair-winged Suparna experienced supreme happiness and celebrated with his mother in that sublime forest. Offered the highest worship by all creatures of the sky, authorized to feed on snakes, and enjoying most noble fame, Garuda brought joy back to the life of his mother, Vinata.

The glories of the great soul Garuda are so great that any person who regularly hears this story of the lord of the birds, recited in an assembly of spiritually educated people, undoubtedly attains to the heavenly abode, having earned the merit and fruit of true piety.

Sri Saunaka said:

O son of Romaharsana, you have explained why the serpents were cursed by their mother and why Vinata was cursed by her son. You also related how the sage Kasyapa gave a boon to his two wives, Kadru and Vinata, and you revealed

the names of the two great birds who took birth as the sons of Vinata. But you have not given us the names of the serpents, O Suta, and we are eager to hear at least the names of the most important among them.

Sri Suta Goswami said:

O learned ascetic, I have not told you the names of all the serpents because they are so numerous. But listen now as I name the most important of them.

The first born is Sesa, and after him Vasuki, Airavata, and Taksaka. Then come Karkotaka and Dhananjaya. Then there are Kaliya, Mani-naga, and Apurana; Pinjaraka, Elapatra, and Vamana; Nila, Anila, Kalmasa, Sabala, Aryaka, Adika, and Sala-potaka; Sumano-mukha, Dadhi-mukha, and Vimala-pindaka; then Apta, Kotanaka, Sanka, Vali-sikha, Nisthyunaka, Hema-guha, Nahusa, and Pingala; Bahya-karna, Hasti-pada, Mudgara-pindaka, Kambala, and Asvatara; and then Kaliyaka, Vrta, Samvartaka, and the two snakes known as Padma; Sankha-naka and Spandaka, Ksemaka, Pindaraka, Kara-vira, Puspa-damstra, Elaka, Bilva-panduka, Musakada, Sankha-siras, Purna-damstra; and Haridraka, Aparajita, Jyotika, and Sri-vaha; Kauravya and Dhrtarastra; Puskara and Salyaka; Virajas, Subahu, and the powerful Sali-pinda; Hasti-bhadra, Pitharaka, Kumuda, Kumudaksa, Tittiri, and Halika; then Karkara and Akarkara; Mukhara, Kona-vasana, Kunjara, Kurara, Prabha-kara, and Kundodara and Mahodara.

O best of the twice-born, the most prominent snakes have now been described. The names of the other serpents will not be announced here because they are so numerous. Their children and the descendants of their children are innumerable, and for this reason I shall not recount them, O most excellent among the twice-born. Indeed, my dear ascetic, it is not possible to count the many thousands, the millions, indeed the tens of millions of serpents in this world.

Sri Saunaka said:

My dear Suta, from birth the serpents were powerful and difficult to subdue. Upon realizing the gravity of their mother's curse, what did they proceed to do?

Sri Suta Goswami said:

Among those serpents was the widely renowned Lord Sesa, an incarnation of Godhead, who immediately left His mother Kadru and took to very severe austerities. So strict were His disciplinary vows that He ate nothing but air.

Lord Sesa first went to the Gandha-madana mountain and there practiced austerities, journeying thence to the holy places known as Badari and Gokarna. Finally, on the slopes of the Himalayas, He came to the lotus forest known as Puskararanya. In all these holy regions and sanctuaries He devoted himself exclusively to the spiritual path, keeping His senses constantly under control.

Once as Lord Sesa was practicing his awesome austerities, with His flesh, skin, and muscle now emaciated, and covered with long, matted locks and torn clothing, the universal Grandfather, Lord Brahma, happened to spot Him. Even as He performed his penances, devoted to the highest truth, the Grandfather said to Him, "O Sesa, what is this You are doing? You should rather do something that will benefit all creatures. O sinless one, tell me, if you like, what is in your heart that is troubling you for so long, for by the fire of your fierce austerity, you are troubling the creatures of this world."

Sesa replied:

My lord, all My brothers, the serpents, are so dull-minded! Grant that I shall never again have to live with them, for I find them intolerable. They are forever envious of one another, as if enemies. Therefore I perform my austerities in seclusion, that I shall not have to see them.

O Grandfather, they can never accept Vinata and her son, even though Garuda is our own brother. They utterly despise Garuda, that great soul endowed with such mighty strength by the blessing of his father, Kasyapa. Naturally the powerful Garuda has no affection for them. Therefore, by dedicating Myself completely to austerity I shall be free of this body (from such bad association)--- but how shall I avoid contact with serpents in My future lives?

Lord Brahma said:

My dear Sesa, I know all about the conduct of Your brothers, and I also know their great fear because of their mother's offensive curse. Yet You need not grieve for Your brothers, for in the past a solution to this problem was arranged.

My dear Sesa, take a boon from me--- that which You desire most--- for I am so pleased with You that I wish to bestow upon You a benediction this very day. O best of the serpents, Your keen intelligence is blessed to be always absorbed in virtue, and therefore I further bless You that Your unwavering mind will be increasingly fixed on such virtue.

Lord Sesa said:

O Grandfather, this is the blessings I desire today, that My thoughts may ever take pleasure in goodness, tranquility, and austerity.

Lord Brahma said:

O Sesa, pleased by Your discipline and serenity, I now request You to carry out my command, which is meant for the welfare of all creatures. Sesa, You must bear this earth, with all its mountains, forests, seas, mineral reservoirs, and cities. Arise! Hold the world in place so that life be not disturbed!

Lord Sesa said:

As the boon-granting god, lord of creatures, master of the earth and universe has spoken, so shall I act. I shall indeed sustain the earth and keep it unwavering. O lord of all creatures, you may deliver the world upon My head.

Lord Brahma said:

O very best of serpents, Go now beneath the earth, for she herself will grant You passage. Sesa, by thus sustaining the world You will give me great happiness.

Sri Suta Goswami said:

And so in obedience to Brahma's command, the earth opened wide, giving passage to Lord Sesa, the first-born and greatest of all serpents. There He stands, holding the earth and all its circling seas upon His head.

Lord Brahma said:

O finest of serpents, O Lord of virtue, You alone are the celebrated Sesa. You alone, with your limitless coils, take the entire burden of this world, and thus sustain it, as do I myself or Indra, the slayer of Bala.

Sri Suta Goswami said:

The great snake Ananta Sesa thus resides beneath the earth, and by His unlimited might He alone sustains the world in obedience to the order of Brahma. Lord Brahma, the best of the demigods and grandfather of this universe, then granted Ananta friendship with Suparna, the son of Vinata.

विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः

कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम्

viṣa—because of his poison; vīrya—and his strength; mada—in intoxication; āviṣṭaḥ—absorbed; kādraveyaḥ—the son of Kadru; tu—on the other hand; kāliyaḥ—Kāliya; kadhārthī-kṛtya—disregarding; garuḍam—Garuḍa; svayam—himself; tam—that; bubhuje—ate; balim—the offering.

Although all the other serpents were dutifully making offerings to Garuḍa, one serpent—the arrogant Kāliya, son of Kadru—would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.

Sanatana Gosvami: Afterwards, becoming caught up in the intoxication of his poison and his strength, the son of Kadru, by which is understood another reason for his intoxication, namely his being the brother (of Garuda). Disregarding him, either by lack of respect, or else by seizing offerings from his servants.

Vishvanath Chakravarti Thakura: Kāliya did not offer his share to Garuḍa, and moreover he ate all the other offerings meant for Garuḍa. Thus Kāliya directly disrespected (*kadhārthī kṛtya*) the bearer of Viṣṇu. The other snakes on Ramaṇaka Island informed Garuḍa about Kāliya's arrogant behavior.

Sri Subodhini: The presiding celestial deity of Kaliya was his poison. He worshipped his celestial deity of this poison and he got enormous strength from this celestial deity, in the form of a formidable and inexorable poison. Having got very proud, due to this implacable strength, he became egoistic. Moreover the "blemish" of his mother Kadru also entered into this serpent Kaliya. Kaliya, being the physical form of the factor of Time (Kala), thought that, the Garuda bird could be ignored of "no consequence" and in this way he, disregarded the noble Garuda bird. He killed the servants of Garuda bird who were appointed to protect the Bali (food) of Sri Garuda, and ate the food, himself; as he regarded himself due to pride, as of great strength - strong enough to challenge Garuda.

तच्छ्रुत्वा कुपितो राजन्भगवान्भगवत्प्रियः

विजिघांसुर्महावेगः कालियं समपाद्रवत्

tat—that; śrutvā—hearing; kupitaḥ—angered; rājan—O King; bhagavān—the powerful Garuḍa; bhagavat-priyaḥ—the dear devotee of the Supreme Personality

of Godhead; vijighāmsuḥ—desiring to kill; mahā-vegaḥ—the greatly swift; kāliyam—to Kāliya; samupādravat—he rushed.

O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.

Sanatana Gosvami: “O King” implies it is well-known by your good self how an emperor becomes angry at the transgression of another king who is supposed to present tribute. Garuda, glowing by nature, since he is bhagavan, endowed with all power, and also the dear, the most exalted of personal associates, of the Supreme Personality of Godhead. He came with speed to the vicinity (of Kaliya), prepared to directly kill him. The reason for this is stated by the word mahavegaḥ, meaning whose speed could not be checked.

Sri Subodhini: The servants of Garuda bird went to the thier master and told about the actions of Kaliya. Garuda bird got very upset on hearing this. "Oh King" - these words are used, by Sri Sukadeva, to denote that usually, the fate of kingdoms is like this only. The Garuda bird was not of lesser strength, and this is indicated by the use of the word "Bhagavan" for the Garuda bird. How can he be called or addressed as "Bhagawan" although he was a bird only? Shri Vallabhacharyas acharya explains this by the Grace of our Lord, the six Divine qualities of opulence etc. were conferred on this Garuda bird (by the Lord Himself) and hence, the Garuda bird is called as "Bhagawan".

SB 10.17.6

तमापतन्तं तरसा विषायुधः प्रत्यभ्ययादुत्थितनैकमस्तकः

दद्भिः सुपर्णं व्यदशद्दायुधः करालजिहोच्छ्वसितोग्रलोचनः

tam—him, Garuḍa; āpatantam—attacking; tarasā—swiftly; viṣa—of poison; āyudhaḥ—who possessed the weapon; prati—towards; abhyayāt—ran; utthita—raised; na eka—many; mastakaḥ—his heads; dadbhiḥ—with his fangs; suparṇam—Garuḍa; vyadaśat—he bit; dat-āyudhaḥ—whose fangs were weapons; karāla—fearsome; jihvā—his tongues; ucchvasita—expanded; ugra—and terrible; locanaḥ—his eyes.

As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.

Vishvanath Chakravarti Thakura: From a great distance Kāliya could spit venom at his enemy, and at short range he could bite with his terrible fangs. Kāliya had a ferocious tongue, loud hissing and terrible eyes.

Jiva Gosvami: Whose poison was his weapon, by spitting and so on, from a distance, and whose teeth were his weapons at a short distance.

SRI SUBODHINI: How did Kaliya get ready to fight the Garuda bird, who was not carrying any weapons? Removing this doubt, it is said, that the Garuda bird, was not, without any weapon, as he had with him his sharp nails as his weapons. Knowing in this way, Kaliya came forward to fight with the Garuda bird. Kaliya lifted all his hoods and told Garuda that after all Garuda had only one body or form, but Kaliya had many forms (hoods). Afterwards. Kaliya bit Garuda, with his poisonous teeth. It was not the intention of Kaliya to leave Garuda after a bite. As he was interested to eat away the Garuda bird, through his long tongue, and to this effect. his eyes had become concentrated on the bird. In this process, Kaliya lost his power of knowledge (JNANASAKTHI). Due to both of these actions. Kaliya now broke the rules of battle or fighting and indulged in wrong actions. (YOJANA: (1) Kaliya had violated the covenant agreed. by all the serpents, with the Garuda bird. by eating the Bali (food) of Garuda. (2) Although Garuda was capable of killing the serpent, Kaliya, (being incapable of killing Garuda) now indulged in the "opposite" action of trying to kill Garuda.- Garuda now attacked Kaliya - this is described in the next verse.

SB 10.17.7

तं तार्क्ष्यपुत्रः स निरस्य मन्युमान्

प्रचण्डवेगो मधुसूदनासनः

पक्षेण सव्येन हिरण्यरोचिषा

जघान कद्रुसुतमुग्रविक्रमः

tam—him, Kāliya; tārkṣya-putraḥ—the son of Kaśyapa; saḥ—he, Garuda; nirasya—warding off; manyu-mān—full of anger; pracaṇḍa-vegaḥ—moving with terrible swiftness; madhusūdana-āśanaḥ—the carrier of Lord Madhusūdana, Kṛṣṇa; pakṣeṇa—with his wing; savyena—left; hiraṇya—like gold; rociṣā—the effulgence of which; jaghāna—he struck; kadru-sutam—the son of Kadru (Kāliya); ugra—mighty; vikramaḥ—his prowess.

The angry son of Tārṅṣya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana struck the son of Kadru with his left wing, which shone like gold.

Sanatana Gosvami: The son of Tarkasya, the great sage Sri Kasyapa, by which is implied the great power (of Garuda), Although Kaliya is also his (Kasyapa's) son, because of his not being a devotee of Sri Madhusudana, he does not have the same power, and thus the idea is that he is not his son. Sah expresses “he who is famous”, on account of his possessing great strength and potency, or else on account of being a most exalted personal associate of the Supreme Personality of Godhead.

Vishvanath Chakravarti Thakura: Garuda, the angry son of Kasyapa (*tārṅṣya putra*) and the carrier of Madhusūdana, moved quickly to keep Kāliya from biting him.

SB 10.17.8

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः

हृदं विवेश कालिन्द्यास्तदगम्यं दुरासदम्

suparṇa—of Garuda; pakṣa—by the wing; abhahataḥ—beaten; kāliyaḥ—Kāliya; atīva—extremely; vihvālaḥ—distraught; hradam—a lake; viveśa—he entered; kālindyaḥ—of the river Yamunā; tat-agamyam—unapproachable by Garuda; durāsadam—difficult to enter.

Beaten by Garuda's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuda could not enter this lake. Indeed, he could not even approach it.

Jiva Gosvami: Impossible to be entered (durasadam = duspravesam) by others. Durasadam means impossible to be entered by any others, because of its water being unfathomable.

Vishvanath Chakravarti Thakura: Kāliya fled to a lake adjoining the Yamunā which was difficult for others to enter (*durāsadam*) because of the depth.

तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम्

निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत्

tatra—there (in that lake); ekadā—once; jala-caram—an aquatic creature; garuḍaḥ—Garuḍa; bhakṣyam—his proper food; īpsitam—desired; nivāritaḥ—forbidden; saubhariṇā—by Saubhari Muni; prasahya—taking courage; kṣudhitaḥ—feeling hunger; aharat—he took.

In that very lake Garuḍa had once desired to eat a fish-fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.

Sanatana Gosvami: “Once upon a time” is to be understood as before even 24th cycle of four ages, when the ancestor of Sri Raghunatha, Sri Mandata Maharaja was ruling the earth. The word jala-caram means, by expressing the nature of one such creature, the existence of all of them in general. And specifically, which was ipsitam, desirable, because of its being large and because of its being full-grown. Or else, for a long time he wanted to eat. If it is objected that still the words of a sage should be respected, the words beginning ksudhitah are spoken in reply. This is because it is nowhere stated in the smritis that it is a fault for those who are suffering the pangs of hunger to eat even that which is not fit for eating. In this way it is refuted that there was any offense on the part of Sri Garuda, but rather, on the other hand, the offense was that of the sage, because he tried to obstruct the hungry great soul from eating his proper food.

Jiva Gosvami: Bhakṣyam means which was received as his food for this pastime, in accordance with the nature of those in the species of birds. And thus which was desirable; for this reason he was hungry as a pastime, in the same way as the Supreme Personality of Godhead (seems to be hungry)

Vishvanath Chakravarti Thakura: This verse explains why Garuḍa could not enter Kāliya’s lake. Saubhari committed two offenses against the great devotee Garuḍa: first, he dared to give an order to his superior, and second, he obstructed Garuḍa’s happiness. Disobeying Saubhari’s order, Garuḍa committed violence by eating the fish. But this was not an offense because Garuḍa was superior to Saubhari Muni.

SRI SUBODHINI: By going through this story, pertaining to the sage Saubari, we can understand, that, he was attached to the fish and he desired that the "fish" in

this river, should always be made safe and protected. Because of this "attachment to fish" at this particular time, the sage lacked his Divine nature of being a true devotee of our Lord. At this time, Garuda had gone near to this sage and began to catch his favourite fish like Rohit etc. (a name of the fish) and others. Then, the sage objected to this action of Garuda and prevented him from doing so. But prompted by hunger, Garuda caught hold of the fish and went away to a different place and ate them. He did not want to hurt the feelings of sage Saubhari, by eating the fish in that place only - as it would have made the sage very unhappy. Lord Krishna has made fish, as the food for the Garuda bird. Even then, why did this sage object to Garuda having his allotted food only? The reason for this "objec-tion" is given.

The Story of Saubhari Muni Fall down and Deliverence

Māndhātā, the son of Yuvanāśva, was the cause of fear for Rāvaṇa and other thieves and rogues who caused anxiety. O King Parīkṣit, because they feared him, the son of Yuvanāśva was known as Trasaddasyu. This name was given by King Indra. By the mercy of the Supreme Personality of Godhead, the son of Yuvanāśva was so powerful that when he became emperor he ruled the entire world, consisting of seven islands, without any second ruler. The Supreme Personality of Godhead is not different from the auspicious aspects of great sacrifices, such as the ingredients of the sacrifice, the chanting of Vedic hymns, the regulative principles, the performer, the priests, the result of the sacrifice, the arena of sacrifice, and the time of sacrifice. Knowing the principles of self-realization, Māndhātā worshiped that transcendently situated Supreme Soul, the Supreme Personality of Godhead, Lord Viṣṇu, who comprises all the demigods. He also gave immense charity to the brāhmaṇas, and thus he performed yajña to worship the Lord. All places, from where the sun rises on the horizon, shining brilliantly, to where the sun sets, are known as the possession of the celebrated Māndhātā, the son of Yuvanāśva. Māndhātā begot three sons in the womb of Bindumatī, the daughter of Śaśabindu. These sons were Purukutsa, Ambarīṣa, and Mucukunda, a great mystic yogī. These three brothers had fifty sisters, who all accepted the great sage Saubhari as their husband. Saubhari Ṛṣi was engaged in austerity, deep in the water of the River Yamunā, when he saw a pair of fish engaged in sexual affairs. Thus he perceived the pleasure of sex life, and induced by this desire he went to King Māndhātā and begged for one of the King's daughters. In response to this request, the King said, "O brāhmaṇa, any of my daughters may accept any husband according to her personal selection." This is the beginning of the story of Saubhari Ṛṣi.

According to Viśvanātha Cakravartī Ṭhākura, Māndhātā was the king of Mathurā, and Saubhari Ṛṣi was engaged in austerity while submerged deep within the River Yamunā. When the ṛṣi felt sexual desire, he emerged from the water and went to King Māndhātā to ask that one of the King's daughters become his wife. Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me. Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings. Thereafter, when Saubhari Muni became quite a young and beautiful person, the messenger of the palace took him inside the residential quarters of the princesses, which were extremely opulent.

All fifty princesses then accepted him as their husband, although he was only one man. Thereafter, the princesses, being attracted by Saubhari Muni, gave up their sisterly relationship and quarreled among themselves, each one of them contending, "This man is just suitable for me, and not for you." In this way there ensued a great disagreement. Because Saubhari Muni was expert in chanting mantras perfectly, his severe austerities resulted in an opulent home, with garments, ornaments, properly dressed and decorated maidservants and manservants, and varieties of parks with clear-water lakes and gardens. In the gardens, fragrant with varieties of flowers, birds chirped and bees hummed, surrounded by professional singers. Saubhari Muni's home was amply provided with valuable beds, seats, ornaments, and arrangements for bathing, and there were varieties of sandalwood creams, flower garlands, and palatable dishes. Thus surrounded by opulent paraphernalia, the muni engaged in family affairs with his numerous wives.

Saubhari Ṛṣi was a great yogī. Yogic perfection makes available eight material opulences—*aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitva*, *vaśitva* and *kāmāvasāyitā*. Saubhari Muni exhibited super-excellence in material enjoyment by dint of his yogic perfection. The word *bahv-ṛca* means "expert in chanting mantras." As material opulence can be achieved by ordinary material means, it can also be achieved by subtle means through mantras. By chanting mantras, Saubhari Muni arranged for material opulence, but this was not perfection in life. As will be seen, Saubhari Muni became very dissatisfied with material opulence and thus left everything and reentered the forest in the *vānaprastha* order and achieved final success. Those who are not *ātma-tattva-vit*, who do not know the spiritual value of life, can be satisfied with external material opulences, but those who are *ātma-tattva-vit* are not inspired by material

opulence. This is the instruction we can derive from the life and activities of Saubhari Muni.

Māndhātā, the King of the entire world, consisting of seven islands, was struck with wonder when he saw the household opulence of Saubhari Muni. Thus he gave up his false prestige in his position as emperor of the world. In this way, Saubhari Muni enjoyed sense gratification in the material world, but he was not at all satisfied, just as a fire never ceases blazing if constantly supplied with drops of fat. Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

Viśvanātha Cakravartī Ṭhākura remarks that Saubhari Muni had fallen from his austerity because of a vaiṣṇava-aparādha. The history is that when Garuḍa wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuḍa's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaiṣṇava. Because of this vaiṣṇava-aparādha, an offense at the lotus feet of a Vaiṣṇava, Saubhari Muni fell from his exalted position of mystic tapasya. One should not, therefore, impede the activities of a Vaiṣṇava. This is the lesson we must learn from this incident concerning Saubhari Muni.

Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it. In the beginning I was alone and engaged in performing the austerities of mystic yoga, but later, because of the association of fish engaged in sex, I desired to marry. Then I became the husband of fifty wives, and in each of them I begot one hundred sons, and thus my family increased to five thousand members. By the influence of the modes of material nature, I became fallen and thought that I would be happy in material life. Thus there is no end to my material desires for enjoyment, in this life and the next.

In this way he passed his life in household affairs for some time, but then he became detached from material enjoyment. To renounce material association, he accepted the vānaprastha order and went to the forest. His devoted wives followed him, for they had no shelter other than their husband. When Saubhari Muni, who was quite conversant with the self, went to the forest, he performed severe penances. In this way, in the fire at the time of death, he ultimately

engaged himself in the service of the Supreme Personality of Godhead. O Mahārāja Parīkṣit, by observing their husband progressing in spiritual existence, Saubhari Muni's wives were also able to enter the spiritual world by his spiritual power, just as the flames of a fire cease when the fire is extinguished.

As stated in Bhagavad-gītā (9.32), striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim. Women are not considered very powerful in following spiritual principles, but if a woman is fortunate enough to get a suitable husband who is spiritually advanced and if she always engages in his service, she also gets the same benefit as her husband. Here it is clearly said that the wives of Saubhari Muni also entered the spiritual world by the influence of their husband. They were unfit, but because they were faithful followers of their husband, they also entered the spiritual world with him. Thus a woman should be a faithful servant of her husband, and if the husband is spiritually advanced, the woman will automatically get the opportunity to enter the spiritual world.

SB 10.17.10

मीनान्सुदुःखितान्दृष्ट्वा दीनान्मीनपतौ हते

कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन्

mīnān—the fish; su-duḥkhitān—most unhappy; dṛṣṭvā—seeing; dīnān—wretched; mīna-patau—the lord of the fish; hate—being killed; kṛpayā—out of compassion; saubhariḥ—Saubhari; prāha—spoke; tatradya—for those living there; kṣemam—the welfare; ācaran—trying to enact .

Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.

Sanatana Goswami: Indicates the attachment Saubhari had for the fish. But he did not act out of affection (krpa = sneha) on account of their living within the Kalindi River in Vrndavana. Of those who were there, the fish, turtles and so on were living within that lake.

Vishvanath Chakravarti Thakura: This verse describes the third offense to Garuḍa. Though showing compassion toward the fish, Saubhari displayed anger towards Garuḍa. Saubhari's attempt to help the fish had the opposite effect because Kāliya moved there and thus spelled doom for all the lake's residents. This verse illustrates that when one's so-called compassion does not tally with the order of the Supreme, it merely creates chaos.

अत्र प्रविश्य गरुडो यदि मत्स्यान्स खादति

सद्यः प्राणैर्वियुज्येत सत्यमेतद्वीम्यहम्

atra—in this lake; praviśya—entering; garuḍaḥ—Garuḍa; yadi—if; matsyān—the fish; saḥ—he; khādati—eats; sadyaḥ—immediately; prāṇaiḥ—of his force of life; viyujyeta—will become deprived; satyam—truthfully; etat—this; bravīmi—am speaking; aham—I.

If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.

Sanatana Gosvami: Entering into this lake, that neglecter of my words, even though he may be a personal associate of the Personality of Godhead. The word aham is spoken out of false pride in the strength of his austerities and so on; by this very offense against a transcendental Vaisnava was reaped the fruit of such great misfortune as the ruination of all his accumulated austerity, as is described in the Ninth Canto. Furthermore, even though he was thinking with the idea of befitting those who were living there, just the opposite occurred. By Kaliya's taking up residence there, there resulted the death not only of the creatures living in the water, but also of the trees and so on living on the shore of that tirtha, as well as the birds and other living beings who were traveling above it. It was only by the glory of taking shelter of the Yamuna in Sri Vrndavana, by the mercy of the Supreme Personality of Godhead, that very quickly this offense gave its immediate result, by which (Saubhari) engaged in sense gratification, which for those who are discriminating is equal to hell, and by which (suffering) that fruit was subsequently overcome.

Jiva Gosvami: “The fish” indirectly refers to all the creatures traveling in the water.

Vishvanath Chakravarti Thakura: The statement “If Garuḍa enters this lake and eats the fish, he will immediately die” means that if Garuḍa entered the lake but did not eat fish, he would not die immediately, but slowly, whereas if he ate the fish, he would die immediately. Being omniscient, Garuḍa understood that Saubhari had made this curse, and thus he avoided this lake.

Kāliya had heard this story from his relatives residing in that lake, therefore he took shelter there. Due to his bad association with a fish, Saubhari Muni developed attachment and affection, lost his power of discrimination, and cursed an exalted devotee of Lord Viṣṇu.

The Ninth Canto of the *Śrīmad Bhāgavatam* describes that because of false pride Saubhari Muni committed a great offense, and thus lost his power of austerity and spiritual beauty, and then fell from the bliss of Brahman. Then Saubhari Muni acquired a youthful body because of his accumulated penances, married many beautiful princesses, and thus fell into a hellish existence of material pleasure. However, because he had once become glorious by taking shelter of the Yamunā River in Vṛndāvana, he was ultimately delivered.

Sri Subodhini: 'Sage Saubari gave two types of curses. (1) If he enters the depth of this river Yamuna, he will die at that moment. (2) If he eats the fish also, he will die immediately. From this curse, Kaliya got reprieve from the Garuda bird as, without this curse, Garuda could have attacked Kaliya, in the depth of this river and harmed him. Without this curse, Kaliya would not have been protected either. That is why in the verse, the Garuda bird has been referred twice, through the words "Garuda" and "Sa" (He). The words of a holy Brahmin are as good as binding orders. These words of sage Saubari were indeed truthful and being spoken by a sage, who is also a holy Brahmin, are also the evidence and proof, for coming events. The words of a holy Brahmin never become untruthful! (TIPPANI: If sage Saubari had not given a curse like this, Kaliya could not have come to stay in the depths of this river. **PRAKASH:** If Garuda, ever came to this place, where Kaliya lived, he would not die, due to the poison of this serpent; but due to the curse of sage Saubari, he would have died. Hence, Saubari's words are truthful and respecting this, Garuda, never visited this place.

SB 10.17.12

तत्कालियः परं वेद नान्यः कश्चन लेलिहः

अवात्सीद्गरुडाद्भीतः कृष्णेन च विवासितः

tam—that; kāliyaḥ—Kāliya; param—only; veda—knew; na—not; anyaḥ—other; kaścana—any; lelihaḥ—serpent; avātsīt—he dwelt; garuḍāt—of Garuda; bhītaḥ—afraid; kṛṣṇena—by Kṛṣṇa; ca—and; vivāsitaḥ—expelled.

Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuda he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.

Sanatana Gosvami: Only (param is kevalam) Kaliya knew about that above mentioned affair, and thus, because of his enmity against Sri Garuda, out of fear of him, (he took up residence in the lake), because of having searched out everywhere for a fearless place, or else because of the special good fortune accumulated in hundreds of past lifetimes. (He was driven out) by Krishna, that is to say, by Him who creates ecstasy for all.

Jiva Gosvami: “He knew” is to be understood as “through Sri Narada.”

Sri Subodhini: Due to sage Saubari's curse, Garuda would not be able to come over here. This was known only to Kaliya. He had decided to flee away to a safer place, as he knew well, that he will not be able to fight Garuda and conquer him. Hence, he desired for a safe place, where Garuda cannot come. He knew, that , Garuda cannot visit the depths of this Yamuna river. Due to this he decided to come over to live here. The other serpents had no desire to keep their enmity with the Garuda bird. They also did not know, that, Garuda cannot visit this place, in the Yamuna river. Hence, being afraid of Garuda, Kaliya came over here to live, and we all know, as to how Lord Krishna had banished him from here, to a far away island in the ocean. Now, after concluding the "related" stories, Sri Sukadeva Goswami is now coming to the Main topic.

SB 10.17.13-14

कृष्णं ह्रदाद्विनिष्क्रान्तं दिव्यस्त्रगन्धवाससम्

महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम्

उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः

प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे

kṛṣṇam—Lord Kṛṣṇa; hradāt—from out of the lake; viniṣkrāntam—rising up; divya—divine; srak—wearing garlands; gandha—fragrances; vāsasam—and garments; mahā-maṇi-gaṇa—by many fine jewels; ākīrṇam—covered; jāmbūnada—with gold; pariṣkr̥tam—decorated; upalabhya—seeing; utthitāḥ—rising up; sarve—all of them; labdha-prāṇāḥ—which have regained their vital force; iva—just as; asavaḥ—senses; pramoda—with joy; nibhṛta-ātmānaḥ—being filled; gopāḥ—the cowherds; prītyā—with affection; abhirebhire—embraced Him.

[Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.

Sanatana Gosvami: (Text 13) Thus having finished the introduction, the announced topic of this chapter is presented by the verse beginning krsnam.

Krsnam means Syamasundara, or else, the life of the people of Vraja. Him who was in a special way rising out. This specialty is described by the three words beginning divya. Jambunadam is the gold of the heavenly planets (divya-svarnam).

(Text 14) “Perceiving” means having him arrive in their presence. “Having risen up” means that previously they had fallen down on the ground out of their bewilderment, and now their consciousness was awakened by the sweet fragrance which was entering their nostrils. Immediately they rose up from the ground, or else, they arose from their bewilderment; by this it is to be understood that before, because of their being bewildered, they did not notice at all of Sri Krishna’s dancing and so on to the accompaniment of celestial singing, music and so on.

This is corroborated by the fact that thus later on we do not hear them repeating anything about this in their narration. But, it may be questioned, how it is possible that they, who were dead, all immediately arose at the same time simply by seeing him? In anticipation of this objection, the conclusion is established with an example, by the words beginning labdha. The cowherds in general, all of them from the elders on down, since they rose up before Sri Yasoda and the other (intimate relatives). They were embracing Him repeatedly.

Jiva Gosvami: Seeing (upalabhya = drstva) Him rising up in a special way. All of them, who had for that long remained stunned out of anxiety and were staring. The gopas mean others of his friends, in various different categories.

Vishvanath Chakravarti Thakura: [After completing this story Śukadeva returns to the main story.] This verse indicates that Kṛṣṇa came out of the lake in a special way. Kṛṣṇa was kicking His feet in the water, and unseen by others, placing His feet upon the heads of other serpents in the water that had been ordered to serve Kṛṣṇa by Kāliya. If this were not so, Kṛṣṇa’s whole body would have again become wet. The description of Kṛṣṇa’s wearing divine flower garlands and fresh cloth would not be appropriate. The boys regained their sense perception just like a dying man regaining his vital force. Their minds were filled with bliss (*pramoda nibhṛta ātmānaḥ*). Gopa here refers to Kṛṣṇa’s cowherd boy friends, not the cowherd men. Because of natural unsteadiness, the boys would have embraced Kṛṣṇa before the elders.

SB 10.17.15

यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव
कृष्णं समेत्य लब्धेहा आसन्शुष्का नगा अपि

yaśodā rohiṇī nandaḥ—Yaśodā, Rohiṇī and Nanda Mahārāja; gopyaḥ—the cowherd ladies; gopāḥ—the cowherd men; ca—and; kaurava—O Parīkṣit, descendant of Kuru; kṛṣṇam—Lord Kṛṣṇa; sametya—meeting; labdha—having regained; ihāḥ—their conscious functions; āsan—they became; śuṣkāḥ—dried up; nagāḥ—the trees; api—even.

Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life.

Vishvanath Chakravarti Thakura: Disregarding any embarrassment or fear of her elders, mother Yaśodā exclaimed with great happiness in a choked voice, “My son has been saved!”

Rohiṇī and other close friends stood behind Yaśodā in a tight circle. Nanda Mahārāja stood behind Rohiṇī. Due to impatience over the delay in meeting his son, Nanda Mahārāja, overwhelmed in love, abandoned his normal gravity and hastily made his way through the throng of women. Other elder cowherd men and women stood behind this intimate group.

Having been saved from death, the elderly gopīs returned to life and hurried to Kṛṣṇa. However, the word *ca* indicates that the young damsels of Vraja such as Rādhikā, who were developing their loving attachment for Kṛṣṇa, glanced upon their darling from a distance.

SB 10.17.16

रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित्

प्रेम्णा तमङ्कमारोप्य पुनः पुनरुदैक्षत

गावो वृषा वत्सतर्यो लेभिरे परमां मुदम्

rāmaḥ—Lord Balarāma; ca—and; acyutam—Kṛṣṇa, the infallible Supreme Personality of Godhead; āliṅgya—embracing, jahāsa—laughed; asya—His; anubhāva-vit—knowing well the omnipotence; premṇā—out of love; tam—Him; aṅkam—up on His own lap; āropya—raising; punaḥ punaḥ—again and again; udaikṣata—looked upon; gāvaḥ—the cows; vṛṣāḥ—the bulls; vatsataryaḥ—the female calves; lebhire—they attained; paramām—supreme; mudam—pleasure.

Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.

Sanatana Gosvami: Thus stating how those who had been blinded by affection acted, now the taking of the pleasure of coming forward by Sri Baladeva, who was heavy with affection conjoined with knowledge of Krishna's opulences, it stated by the verse beginning *ramas ca*. By the word *ca*, the idea is that also Rama previously was dried up out of sorrow, and then He regained His vitality. Thus embracing Krishna, he laughed. *Acyuta* means He who is free from diminution, even in His hand and so on, or else, *acyuta* means He who never falls down from His greatness in any fashion. By why did He laugh? That is replied to: He who knows the power, the variegated opulences of that *Acyuta*, since, it is implied, even Himself, the progenitor of the Rudra who manifests the fire of annihilation, is insignificant in comparison to Him, and because thus He is remembering how Lord Krishna, possessing such opulent power, was enveloped by the petty serpent Kaliya.

Vishvanath Chakravarti Thakura: Smiling, Balarāma said, "You have done just the right thing." Though Balarāma was well aware of Kṛṣṇa's strength, He looked at Him intently (*udaikṣata*) again and again (*punaḥ punaḥ*) in order to see if Kṛṣṇa had incurred any injuries from fighting Kāliya.

SB 10.17.17

नन्दं विप्राः समागत्य गुरवः सकलत्रकाः

ऊचुस्ते कालियग्रस्तो दिष्ट्या मुक्तस्तवात्मजः

nandam—to Nanda Mahārāja; viprāḥ—the brāhmaṇas; samāgatya—coming up; guravaḥ—respectable personalities; sa-kalatrakāḥ—along with their wives; ūcuḥ—said; te—they; kāliya-grastaḥ—seized by Kāliya; diṣṭyā—by Providence; muktaḥ—freed; tava—your; ātma-jaḥ—son.

All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."

Vishvanath Chakravarti Thakura: *Guravaḥ* refers to Purohitas [family priests] such as Bhāguri Muni, the chief *paṇḍita* in the court of Nanda Mahārāja.

SRI SUBODHINI: Brahmins (VIPRA) usually are great and noble souls. The teachers of Vaishya people. The teachers of Business class usually are attached to their religious rites only. They' came there for the purpose of their livelihood. Their womenfolk and children, also were like them only. They, along with their wives came there to Sri Nandagopa and began to tell that "Hey Nandagopa, your son, who was caught by Ka'liya, has got released with joy and happiness. Your

son has got released only, due to your good time (or luck). Hence, best wishes and congratulations! (The reason for telling like this is, that, Nandagopa should now reward them with gifts).

SB 10.17.18

देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे

नन्दः प्रीतमना राजन्गाः सुवर्णं तदादिशत्

dehi—you should give; dānam—charity; dvi-jātīnām—to the brāhmaṇas; kṛṣṇa-nirmukti—the safety of Kṛṣṇa; hetave—for the purpose of; nandaḥ—Nanda Mahārāja; prīta-manāḥ—satisfied within his mind; rājan—O King Parīkṣit; gāḥ—cows; suvarṇam—gold; tadā—then; ādiśat—gave.

The brāhmaṇas then advised Nanda Mahārāja, "To assure that your son Kṛṣṇa will always be free from danger, you should give charity to the brāhmaṇas." With a satisfied mind, O King, Nanda Mahārāja then very gladly gave them gifts of cows and gold.

SRI SUBODHINI: The Brahmins had called mother! Yasodha as "very lucky and auspicious" (MAHA BHAGYAVATI), due to two reasons. Firstly, because, the Brahmins had got a lot of things as charity (gifts) and secondly, mother Yasodha has shown, very special love to Lord Krishna. Like, no sooner our Lord came to her, she embraced Him and then made Him sit on her lap, through which, due to the intensity of her love, tears began to flow copiously, from her eyes. In the following verse, it is said, that, in doing all this half of the night went away. None had eaten anything on that day, and due to this, even the cows had dried-up udders, and there was no milk in them. But on the coming back of our Lord, due to the joy and bliss generated by His arrival, all their udders became filled up with milk. But as there was no vessel for milking these cows, the milk from the cows was not milked at all. Because of the joy and Bliss, due to Lord's presence, they stayed there only, for the entire night.

SB 10.17.19

यशोदापि महाभागा नष्टलब्धप्रजा सती

परिष्वज्याङ्गमारोप्य मुमोचाश्रुकलां मुहुः

yaśodā—mother Yaśodā; api—and; mahā-bhāgā—the greatly fortunate; naṣṭa—having lost; labdha—and regained; prajā—her son; satī—the chaste lady;

pariṣvajya—embracing; aṅkam—upon her lap); āropya—raising; mumoca—she released; aśru—of tears; kalām—a torrent; muhuḥ—repeatedly.

The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.

Vishvanath Chakravarti Thakura: After getting back her son who was almost lost (*naṣṭa labdha prajā*), mother Yaśodā sat Kṛṣṇa on her lap and tightly embraced Him. Yaśodā could not do this before because there were many people around.

SRI SUBODHINI: The Gopas and the cows had bodily tiredness due to their coming away to this place from Gokulam (on hearing our Lord's jumping into the river). On seeing Lord Krishna fighting with the Kaliya serpent, they got mentally tired. They also thought about death due to all these troubles. Hence, they were very tired and weak due to all these reasons. To this state of weakness, their hunger and thirst, also added more problems. The "efforts" had resulted into the weakness, which was compounded by hunger and thirst of their bodies.

SB 10.17.20

तां रात्रिं तत्र राजेन्द्र क्षुत्तृङ्घ्रां श्रमकर्षिताः

उषुर्व्रयौकसो गावः कालिन्द्या उपकूलतः

tām—that; rātrim—night; tatra—there; rāja-indra—O most exalted of kings; kṣut-tṛḍbhyām—by hunger and thirst; śrama—and by fatigue; karṣitāḥ—weakened; ūsuḥ—they remained; vraja-okasaḥ—the people of Vṛndāvana; gāvaḥ—and the cows; kālindyāḥ—of the Yamunā; upakūlataḥ—near the shore.

O best of kings [Parīkṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī.

Śrīla Jīva Gosvāmī: points out that although the people were weak from hunger and thirst, they did not drink the milk from the cows present there because they feared it had been contaminated by the serpent's poison. The residents of Vṛndāvana were so overjoyed to get back their beloved Kṛṣṇa that they did not want to go back to their houses. They wanted to stay with Kṛṣṇa on the bank of the Yamunā so that they could continuously see Him. Thus they decided to take rest near the riverbank.

Vishvanath Chakravarti Thakura: The Vrajavāsīs looked at Kṛṣṇa with unblinking eyes and said, “Let us rest here tonight. By good fortune Kāliya has gone, but if he comes back to take revenge, then all of us can fight him with clubs.” The Vrajavāsīs situated themselves at another place on the bank (*upakūlataḥ*) of the Yamunā due to fear of the poisonous water in Kāliya’s lake. They found a place where there would be no possibility of being surrounded by fire, and where they could fulfill their desire to keep Kṛṣṇa constantly in their sight.

SB 10.17.21

तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम्

सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे

tadā—then; śuci—of the summer; vana—in the forest; udbhūtaḥ—arising; dāva-agniḥ—a conflagration; sarvataḥ—on all sides; vrajam—the people of Vṛndāvana; sūptam—sleeping; niśīthe—in the middle of the night; āvṛtya—surrounding; pradagdhum—to burn; upacakrame—began.

During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them.

Vishvanath Chakravarti Thakura: Śuci means summer. A fire blazed up in the forest dried by the summer heat, and surrounded the sleeping cows and the Vrajavāsīs. Perhaps a loyal friend of Kāliya had assumed the form of a fire to avenge his friend, or maybe the fire was manifest by a demon follower of Kaṁsa.

SB 10.17.22

तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः

कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम्

tataḥ—then; utthāya—waking up; sambhrāntāḥ—agitated; dahyamānāḥ—about to be burned; vraja-okasaḥ—the people of Vraja; kṛṣṇam—to Kṛṣṇa; yayuḥ—went; te—they; śaraṇam—for shelter; māyā—by His potency; manujam—appearing like a human being; īśvaram—the Supreme Personality of Godhead.

Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.

Vishvanath Chakravarti Thakura: *Vrajaukasa* refers to those who lived in Vraja engaged in agricultural work. Kṛṣṇa is described as *manujam*, appearing as a human being, in His original form. The Vedic *mantras* state, *svarūpa-bhūtayā nitya-saktyā māyākhyayā*: “The Lord’s eternal potency named *māyā* is innate in His original form.” Thus within the eternal spiritual body of Śrī Kṛṣṇa there is infinite potency, which effortlessly manipulates all existence according to the omniscient desire of the Lord.

The Vrajavāsīs took shelter of Kṛṣṇa, thinking, “Lord Nārāyaṇa will surely empower this darling boy to protect us.” They remembered what Gargācārya had said about Kṛṣṇa during His birth ceremony, “By His power you will easily be able to cross over all obstacles.” (SB 10.8.16) Therefore the Vrajavāsīs took complete shelter in Kṛṣṇa with full faith that He would save them from the forest fire.

SRI SUBODHINI: Being afraid and due to deep sleep, the getting up in a sudden way made them, not aware of the place, sides (quarters) and time etc, when they saw, the spreading and surrounding fire. Through their very nature and being cowherds, they were illiterate and without much worldly intelligence. They now came to surrender to Lord Shri Krishna. As they had seen Kaliya doing his worship and surrender to Lord.

SB 10.17.23

कृष्ण कृष्ण महाभग हे रामामितविक्रम

एष घोरतमो वह्निस्तावकान्द्रसते हि नः

kṛṣṇa—O Kṛṣṇa; kṛṣṇa—O Kṛṣṇa; mahā-bhāga—O Lord of all opulence; he rāma—O Lord Balarāma, source of all happiness; amita-vikrama—You whose power is unlimited; eṣaḥ—this; ghora-tamaḥ—most terrible; vahniḥ—fire; tāvakān—who are Yours; grasate—is devouring; hi—indeed; naḥ—us.

[Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us, Your devotees!

Vishvanath Chakravarti Thakura: The Vrajavāsīs called out to Balarāma as well, because He had also shown that He was omniscient. By saying *amita-vikrama*, they infer that Balarāma, like Kṛṣṇa, was invested with the supernatural power of some demigod.

सुदुस्तरान्नः स्वान्पाहि कालाग्नेः सुहृदः प्रभो

न शक्नुमस्त्वच्चरणं सन्त्यक्तुमकुतोभयम्

su-dustarāt—from the insurmountable; naḥ—us; svān—Your own devotees; pāhi—please protect; kāla-agneḥ—from the fire of death; suhṛdaḥ—Your true friends; prabho—O supreme master; na śaknumaḥ—we are incapable; tvat-caraṇam—Your feet; santyaktum—to give up; akutaḥ-bhayam—which drive away all fear.

O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.

Vishvanath Chakravarti Thakura: *Kālāgneḥ* here means the fire of death. The Vrajavāsīs prayed, “O Lord! If we die in this fire, we will be separated from Your lotus feet, and this is unbearable for us. Therefore, please save us just so we can keep serving You.”

इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः

तमग्निमपिबत्तीव्रमनन्तोऽनन्तशक्तिधृक्

ittham—in this manner; sva-jana—of His own devotees; vaiklavyam—the disturbed condition; nirīkṣya—seeing; jagat-īśvaraḥ—the Lord of the universe; tam—that; agnim—fire; apibat—drank; tīvram—terrible; anantaḥ—the unlimited Lord; ananta-śakti-dhṛk—the possessor of unlimited potencies.

Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

Vishvanath Chakravarti Thakura: In order to protect His family members (*sva jana*), Kṛṣṇa’s *prema* for them began to search for a suitable power within Kṛṣṇa to finish the forest fire. How can this very young, tender boy swallow such an intense fire? Thus Kṛṣṇa’s *samhārikā-śakti* (power of destruction) swallowed the fire. Therefore the description of Kṛṣṇa being the possessor of unlimited potencies (*śakti dhṛk*) and thus swallowing the fire is only a figure of speech, since His *samhārikā-śakti* actually did it.

!!All glories to Sri Srimad Radha Govinda Goswami Maharaja !!