

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Sixteen

Kṛṣṇa Chastises the Serpent
Kāliya

Section – I

Kaliya arrests Krsna in his

Coils (1-22)

|| 10.16.1 ||

śrī-śuka uvāca

vilokya dūṣitām kṛṣṇām kṛṣṇaḥ kṛṣṇāhinā vibhuḥ
tasyā viśuddhim anvicchan sarpaṁ tam udavāsayat

Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead (kṛṣṇaḥ), seeing (vilokya) that the Yamunā River (kṛṣṇām) had been contaminated (dūṣitām) by the black snake Kāliya (kṛṣṇa-ahinā), desired (anvicchan) to purify (viśuddhim) the river (tasyāḥ), and thus the Lord (vibhuḥ) banished (udavāsayat) him from it (tam sarpaṁ).

④ Seeing that
⑤ had been contaminated
→ & desiring to purify it
→ banished Kāliya.

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.

In this verse *kṛṣṇām* refers to the Yamunā. Seeing how Kāliya was polluting the Yamunā with poison, Kṛṣṇa decided to banish that black snake.

PM said:
How @ Śaśīśa Kṛpā
& how was he staying
there for so many yugas?

|| 10.16.2 ||

śrī-rājovāca

katham antar-jale 'gādhe nyagr̥hṇād bhagavān ahim
sa vai bahu-yugāvāsam yathāsīd vipra kathyatām

King Parīkṣit inquired: O learned sage (vipra), please explain (kathyatām) how (katham) the Supreme Personality of Godhead (bhagavān) chastised (nyagr̥hṇād) the serpent Kāliya (ahim) within the unfathomable (agādhe) waters of the Yamunā (antaḥ-jale), and how it was (yathā āsīd) that Kāliya (saḥ vai) had been living there (āvāsam) for so many ages (bahu-yuga).

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

Who could be
satisfied hearing
the nectar or @S caritas.

|| 10.16.3 ||

brahman bhagavatas tasya
bhūmnaḥ svacchanda-vartinaḥ
gopālodāra-caritaṁ
kaś tr̥pyetāmṛtaṁ juṣan

O brāhmaṇa (brahman), the unlimited (bhūmnaḥ) Supreme Personality of Godhead (bhagavataḥ) freely acts according to His own desires (sva-chanda-vartinaḥ). Who (kaḥ) could be satiated (tr̥pyeta) when hearing (juṣan) the nectar (amṛtaṁ) of the magnanimous (udāra) pastimes He performed (tasya caritaṁ) as a cowherd boy in Vṛndāvana (gopāla)?

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?”

Within Yamunā
was a lake
by the fire
↓
by the waters constantly boiled
↓
Birds flying above used to fall
dead.

|| 10.16.4 ||

śrī-śuka uvāca

kālinyām kāliasyāsīd
hradah kaścīd viṣāgninā
śrāpyamāṇa-payā yasmin
patanty upari-gāḥ khagāḥ

Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] (kālinyām) was a lake (kaścīd hradah āsīt) inhabited by the serpent Kāliya (kāliasya), whose fiery (agninā) poison (viṣa) constantly heated and boiled (śrāpyamāṇa) its waters (payāḥ). Indeed, the vapors thus created were so poisonous that birds (khagāḥ) flying over the contaminated lake (upari-gāḥ) would fall down (patanti) into it (yasmin).

According to Śrī Hari-vamśa, 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.

Just by
touch with the wind
carrying that poison → all
creatures on the shore would
die.

॥ 10.16.5 ॥

vipruṣmatā viṣadormi-
mārutenābhimarśitāḥ
mriyante tīra-gā yasya
prāṇinaḥ sthira-jaṅgamāḥ

The wind blowing over that deadly lake (viṣadormi mārutena) carried droplets of water to the shore (viprut-matā). Simply by coming in contact (abhi-marśitāḥ) with that poisonous breeze (yasya), all vegetation and creatures (prāṇinaḥ sthira-jaṅgamāḥ) on the shore (tīra-gāḥ) died (mriyante).

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

Seeing how [K] had poisoned [Y] The deity climbed to a tall kadamba tree & tightened his belt, slapped his arms & jumped into the water.

|| 10.16.6 ||

taṁ caṇḍa-vega-viṣa-vīryam avekṣya tena
duṣṭāṁ nadīm ca khala-saṁyamanāvatāraḥ
kṛṣṇaḥ kadambam adhiruhya tato 'ti-tuṅgam
āsphoṭya gādha-raśano nyapatad viṣode

Lord Kṛṣṇa saw (avekṣya) how the Kāliya serpent (taṁ) had polluted (duṣṭāṁ) the Yamunā River (nadīm) with his terribly powerful poison (caṇḍa-vega-viṣa-vīryam). Since Kṛṣṇa had descended from the spiritual world (avatāraḥ) specifically to subdue (saṁyamana) envious demons (khala), the Lord (kṛṣṇaḥ) immediately climbed to the top (tato adhiruhya) of a very high (ati-tuṅgam) kadamba tree (kadambam) and prepared Himself for battle. He tightened His belt (gādha-raśanaḥ), slapped His arms (āsphoṭya) and then jumped (nyapatat) into the poisonous water (viṣa-ude).

The *Purānas* 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.

When the
Judee → all the
snakes became agitated
the force of the Lord
caused the water to
overflow by a 100 bow length.

|| 10.16.7 ||

sarpa-hradaḥ puruṣa-sāra-nipāta-vega-
sañkṣobhitoraga-viṣocchvasitāmbu-rāśih
paryak pluto viṣa-kaṣāya-bibhīṣaṇormir
dhāvan dhanuḥ-śatam ananta-balasya kiṁ tat

When the Supreme Personality of Godhead (puruṣa-sāra) landed in the serpent's lake (sarpa-hradaḥ), the snakes there (uraga) became extremely agitated (sañkṣobhita) and began breathing heavily (viṣa-ucchvasita), further polluting it with volumes of poison. The force of the Lord's entrance (nipāta-vega) into the lake caused it (ambu-rāśih) to overflow (plutaḥ) on all sides (paryak), and poisonous (viṣa-kaṣāya), fearsome (bibhīṣaṇa) waves (ūrmih) flooded the surrounding lands (dhāvan) up to a distance of one hundred bow-lengths (dhanuḥ-śatam). This is not at all amazing (kiṁ tat), however, for the Supreme Lord possesses infinite strength (ananta-balasya).

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 to Kṣira Swami, a commentator on the *Amara-kośa* dictionary.

|| 10.16.8 ||

When @ began
sporting, making high
sounds, [K] understood first
someone was trespassing
Unable to tolerate, he immediately
came forward.

tasya hrade viharato bhuja-daṇḍa-ghūrṇa-
vār-ghoṣam aṅga vara-vāraṇa-vikramasya
āśrutya tat sva-sadanābhibhavaṁ nirīkṣya
cakṣuḥ-śravāḥ samasarat tad amṛṣyamāṇaḥ

Kṛṣṇa (tasya) began viharataḥ in Kāliya's lake (hrade) like a lordly (vikramasya) elephant (vara-vāraṇa) — swirling (ghūrṇa) His mighty arms (bhuja-daṇḍa) and making the water (vāḥ) resound in various ways (ghoṣam).
When Kāliya heard these sounds (tat āśrutya), he understood (nirīkṣya) that someone was trespassing (abhibhavaṁ) in his lake (sva-sadanā). The serpent (cakṣuḥ-śravāḥ) could not tolerate (amṛṣyamāṇaḥ) this (tat) and immediately came forward (samasarat).

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*).

Kāliya saw
yellow garment with
here etc. → playing fearlessly
→ he bit @ on his chest
& whirled him in his coils.

|| 10.16.9 ||

taṁ preksanīya-sukumāra-ghanāvadātaṁ
śrīvatsa-pīta-vasanaṁ smita-sundarāsyam
krīḍantam apratibhayaṁ kamalodarāṅghriṁ
sandaśya marmasu ruṣā bhujayā cachāda

Kāliya saw that Śrī Kṛṣṇa, who (taṁ) wore yellow (pīta) silken garments (vasanaṁ), was very delicate (sukumāra), His attractive body (preksanīya) shining like a glowing (avadātaṁ) white cloud (ghana), His chest bearing the mark of Śrīvatsa (śrīvatsa), His face (āsyam) smiling (smita) beautifully (sundara) and His feet (āṅghriṁ) resembling the whorl (udara) of a lotus flower (kamala). The Lord was playing (krīḍantam) fearlessly in the water (apрати-bhayaṁ). Despite His wonderful appearance, the envious Kāliya furiously (ruṣā) bit Him (sandaśya) on the chest (marmasu) and then completely enwrapped (cachāda) Him in his coils (bhujayā).

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.

|| 10.16.10 ||

When the cows
saw @ motionless
they were greatly disturbed
→ & their intelligence be gone
deranged by grief, lamentation & fear
& they fell unconscious.

taṁ nāga-bhoga-parivītam adṛṣṭa-ceṣṭam
ālokyā tat-priya-sakhāḥ paśupā bhṛśārtāḥ
kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhānuśoka-bhaya-mūḍha-dhiyo nipetuḥ

When the members of the cowherd community (paśu-pāḥ), who had accepted Kṛṣṇa as their dearest friend (tat-priya-sakhāḥ), saw (ālokyā) Him (taṁ) enveloped (parivītam) in the snake's (nāga) coils (bhoga), motionless (adṛṣṭa-ceṣṭam), they were greatly disturbed (bhṛśārtāḥ). They had offered (arpita) Kṛṣṇa (kṛṣṇe) everything — their very selves (ātma), their families (suhṛt), their wealth (artha), wives (kalatra) and all pleasures (kāmāḥ). At the sight of the Lord in the clutches of the Kāliya snake, their intelligence (dhiyaḥ) became deranged (mūḍha) by grief (duḥkha), lamentation (anuśoka) and fear (bhaya), and thus they fell to the ground (nipetuḥ).

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.

The cows, bulls & cows
CRIES out pitifully
↓
fixing their eyes on (P) →
they were about to cry but stood in
shock.

|| 10.16.11 ||

gāvo vṛṣā vatsataryaḥ
krandamānāḥ su-duḥkhitāḥ
kṛṣṇe nyastekṣaṇā bhītā
rudantya iva tasthire

The cows (gāvaḥ), bulls (vṛṣāḥ) and female calves (vatsataryaḥ), in great distress (su-duḥkhitāḥ), called out piteously (krandamānāḥ) to Kṛṣṇa (kṛṣṇe). Fixing (nyasta) their eyes on Him (īkṣaṇāḥ), they stood still (tasthire) in fear (bhītā), as if ready to cry but too shocked to shed tears (rudantyaḥ iva).

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.”

Fearful omens
Starts to manifest in
earth, sky & the bodies
→ which announced imminent
danger.

|| 10.16.12 ||

atha vraje mahotpātās
tri-vidhā hy ati-dāruṇāḥ
utpetur bhuvī divy ātmany
āsanna-bhaya-śaṁsinaḥ

In the Vṛndāvana area (vraje) there then (atha) arose (utpetuḥ) all three types of (tri-vidhā) fearful omens (ati-dāruṇāḥ mahotpātāḥ) — those on the earth (bhuvī), those in the sky (divī) and those in the bodies of living creatures (ātmani) — which announced (śaṁsinaḥ) imminent (āsanna) danger (bhaya).

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.

|| 10.16.13-15||

Seeing these
Rambhishas omens
→ & confidently that
gole to the forest
⑥ → the vils concluded that
with leave met with death,
... they were overwhelmed with grief,
lamentation & fear
→ they all just rushed out to find Him.

tān ālakṣya bhayodvignā gopā nanda-purogamāḥ
vinā rāmena gāḥ kṛṣṇam jnātvā cārayitum gamam
tair durnimittair nidhanam matvā prāptam atad-vidah
tat-prānās tan-manaskās te duḥkha-śoka-bhayāturāḥ
ā-bāla-vṛddha-vanitāḥ sarve 'nga paśu-vṛttayah
nirjagmur gokulād dīnāḥ kṛṣṇa-darśana-lālasāḥ

Seeing (ālakṣya) the inauspicious omens (tān), Nanda Mahārāja and the other cowherd men (nanda-puraḥ-gamāḥ gopāḥ) were fearful (bhaya-udvignāḥ), for they knew (jnātvā) that Kṛṣṇa (kṛṣṇam) had gone (gamam) to herd (cārayitum) the cows (gāḥ) that day without (vinā) His elder brother, Balarāma (rāmena). Because they had dedicated their minds to Kṛṣṇa (tat-manaskāḥ), accepting Him as their very life (tat-prānāḥ), they were unaware of His great power and opulence (atad-vidah). Thus they (te) concluded that the inauspicious omens (tair durnimittaiḥ) indicated (matvā) He had met (prāptam) with death (nidhanam), and they were overwhelmed (aturāḥ) with grief (duḥkha), lamentation (śoka) and fear (bhaya). All the inhabitants of Vṛndāvana (sarve), including the children (ā-bāla), women (vanitāḥ) and elderly persons (vṛddha), thought of Kṛṣṇa just as a cow thinks of her helpless young calf (paśu-vṛttayah), and thus these poor (dīnāḥ), suffering people (lālasāḥ) rushed out (nirjagmuḥ) of the village (gokulāt), intent upon finding Him (kṛṣṇa-darśana).

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.

③ Smiles
& said nothing
→ as he understood
his powers.

|| 10.16.16 ||

tāms tathā kātarān vīkṣya bhagavān mādhave balah
prahasya kiṣcin novāca prabhāva-jñāno 'nujasya saḥ

The Supreme Lord Balarāma (bhagavān balah), the master of all transcendental knowledge (mā-dhavaḥ), smiled (prahasya) and said (uvāca) nothing (na kiṣcit) when He saw (vīkṣya) the residents of Vṛndāvana (tān) in such (tathā) distress (kātarān), since He (saḥ) understood the extraordinary power (prabhāva-jñānaḥ) of His younger brother (anujasya).

According to Hari-vamśa 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.

|| 10.16.17 ||

*The v.v/s
went searching for
following His foot
marks -*

te 'nveṣamāṇā dayitaṁ kṛṣṇaṁ sūcitayā padaiḥ
bhagaval-lakṣaṇair jagmuḥ padavyā yamunā-taṭam

The residents (te) hurried toward (jagmuḥ) the banks of the Yamunā (yamunā-taṭam) in search of (anveṣamāṇāḥ) their dearest (dayitaṁ) Kṛṣṇa (kṛṣṇaṁ), following the path (padavyā) marked (sūcitayā) by His footprints (padaiḥ), which bore the unique signs of the Personality of Godhead (bhagavat-lakṣaṇaiḥ).

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

|| 10.16.18 ||

te tatra tatrābja-yavāṅkuśāśani-
dhvajopapannāni padāni viś-pateḥ
mārge gavām anya-padāntarāntare
nirīkṣamāṇā yayur aṅga satvarāḥ

seeing @'s
footprints and get
the other footprints →
the v.v.s → rushed in
great haste.

The footprints (padāni) of Lord Kṛṣṇa, the master of the entire cowherd community (vit-pateḥ), were marked with (upapannāni) the lotus flower (abja), barleycorn (yava), elephant goad (aṅkuśa), thunderbolt (aśani) and flag (dhvaja). My dear King Parīkṣit (aṅga), seeing His footprints (nirīkṣamāṇāḥ) on the path (tatra tatra mārge) among the cows' hoofprints (gavām anya-pada antara-antare), the residents of Vṛndāvana (te) rushed along (yayuh) in great haste (sa-tvarāḥ).

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.

|| 10.16.19 ||

antar hrade bhujaga-bhoga-parītam ārāt

kṛṣṇam nirīham upalabhya jalāśayānte

gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca

saṅkrandataḥ parama-kaśmalam āpur ārtāḥ

overwhelmed with
anguish & confusion.

had swooned & were crying → seeing this the v.ys were

As they hurried along the path to the bank of the Yamunā River (jala āśaya ante), they saw (upalabhya) from a distance (ārāt) that Kṛṣṇa (kṛṣṇam) was in the lake (hrade antaḥ), motionless (nirīham) within the coils (parītam) of the black serpent (bhujaga-bhoga). They further saw that the cowherd boys (gopān) had fallen unconscious (mūḍha-dhiṣaṇān) and that the animals (paśūn ca) were standing on all sides (paritaḥ), crying out for Kṛṣṇa (saṅkrandataḥ). Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish (ārtāḥ) and confusion (parama-kaśmalam āpuḥ).

They saw
from a distance &
motionless
in the middle of the lake
the coils
of the black serpent
& how all the
animals had fallen

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.

॥ 10.16.20 ॥

When the young gopīs
saw that He was
within the grips of
the serpent, they
remembered His
loving friendship,
His smiling glances
& His talks with
them.

gopyo 'nurakta-manaso bhagavaty anante
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ
graste 'hinā priyatame bhṛśa-duḥkha-taptāḥ
śūnyaṁ priya-vyatihṛtaṁ dadṛśus tri-lokam

When the young gopīs (gopyaḥ), whose minds were constantly attached (anurakta-manasaḥ) to Kṛṣṇa, the unlimited (anante) Supreme Lord (bhagavati), saw that He (priya-tame) was now within the grips (graste) of the serpent (ahinā), they remembered (smarantyaḥ) His (tat) loving friendship (sauhṛda), His smiling (smita) glances (viloka) and His talks with them (giraḥ). Burning (taptāḥ) with great (bhṛśa) sorrow (duḥkha), they saw (dadṛśuḥ) the entire universe (tri-lokam) as void (śūnyaṁ priya-vyatihṛtaṁ).

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.

|| 10.16.21 ||

Although the
elderly gopīs were
in as much distress as
she, they had to forcibly
hold her back to forcibly
they were standing like
& going to
recounting his
pastimes.

tāḥ kṛṣṇa-mātaram apatyam anupraviṣṭām
tulya-vyathāḥ samanugṛhya śucaḥ sravantyaḥ
tās tā vraja-priya-kathāḥ kathayantya āsan
kṛṣṇānane 'rpita-drśo mṛtaka-pratikāḥ

Although the elder gopīs (tāḥ) were feeling just as much distress (tulya-vyathāḥ) as she (kṛṣṇa-mātaram) and were pouring forth (sravantyaḥ) a flood of sorrowful tears (śucaḥ), they had to forcibly hold back Kṛṣṇa's mother (samanugṛhya), whose consciousness was totally absorbed (anupraviṣṭām) in her son (apatyam). Standing (āsan) like corpses (mṛtaka-pratikāḥ), with their eyes fixed (arpita-drśaḥ) upon His face (kṛṣṇa-ānane), these gopīs each took turns (tāḥ tāḥ) recounting (kathayantyaḥ) the pastimes (kathāḥ) of the darling of Vraja (vraja-priya).

This verse describes the distress of those in *vātsalya-bhāva*, parental love.

Tāh 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 sraṁtyaḥ*).

The *Amara-kośa* dictionary says *sraṁti* means river.

Thus everyone became paralyzed like corpses (*mṛtaka
praṁkāḥ*).

③ Seeing that
the NM & other gōvās
were entering the lake,
He stopped them.

|| 10.16.22 ||

kṛṣṇa-prāṇān nirviśato
nandādīn vīkṣya taṁ hradam
pratyāśedhat sa bhagavān
rāmaḥ kṛṣṇānubhāva-vit

Lord Balarāma then saw (vīkṣya) that Nanda Mahārāja and the other cowherd men (nanda-ādīn), who had dedicated their very lives to Kṛṣṇa (kṛṣṇa-prāṇān), were beginning to enter (nirviśataḥ) the serpent's lake (taṁ hradam). As the Supreme Personality of Godhead, Lord Balarāma (bhagavān rāmaḥ) fully knew Lord Kṛṣṇa's actual power (kṛṣṇa-anubhāva-vit), and therefore He (saḥ) restrained them (pratyāśedhat).

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.

Section – II

Krsna subdues Kaliya and
dances on his hoods (23-32)

॥ 10.16.23 ॥

The Lord
remained in the
bonds for a while.
But, seeing the acute distress
of the VRS for Him → the boys of their love
from the → He immediately rose up
of Kāliya's bonds

ittham sva-gokulam ananya-gatiṁ nirīkṣya
sa-stri-kumaram ati-duḥkhitam ātma-hetoḥ
ājnāya martya-padavīm anuvartamānaḥ
sthitvā muhūrtam udatiṣṭhad uraṅga-bandhāt

The Lord remained (sthitvā) for some time within the coils of the serpent (muhūrtam), imitating the behavior (anuvartamānaḥ) of an ordinary mortal (martya-padavīm). But when He understood (ājnāya) that the women (sa-stri), children (kumaram) and other residents of His village of Gokula (sva-gokulam) were in acute distress (ittham ati-duḥkhitam) because of their love for Him (ātma-hetoḥ), their only shelter and goal in life (ananya-gatiṁ), He immediately rose up (udatiṣṭhad) from the bonds (bandhāt) of the Kāliya serpent (uraṅga).

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

॥ 10.16.24॥

tormented
body by His expanding
(K) released (R)
he then raised his hood
(R) with severity hood
stood anger.

tat-prathyamāna-vapuṣā vyathitātma-bhogas
tyaktvonnamayya kupitaḥ sva-phaṇān bhujāṅgaḥ
tasthau śvasaṣ chvasana-randhra-viṣāambarīṣa-
stabdhekṣaṇolmuka-mukho harim ikṣamāṅgaḥ

His coils (ātma-bhogāḥ) tormented (vyathita) by the expanding (prathyamāna) body of the Lord (vapuṣā), Kāliya released (tyaktvā) Him (tat). In great anger (kupitaḥ) the serpent (bhujāṅgaḥ) then raised (unnamayya) his hoods high (sva-phaṇān) and stood still (tasthau), breathing heavily (śvasan). His nostrils (śvasana-randhra) appeared like vessels for cooking poison (viṣa-ambarīṣa), and the staring eyes (stabdha-ikṣaṇa) in his face (mukhaḥ) like firebrands (ulmuka). Thus the serpent looked (ikṣamāṅgaḥ) at the Lord (harim).

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.

॥ 10.16.25 ॥

taṁ jihvayā dvi-śikhayā parilelihānaṁ
dve sṛkvaṇī hy ati-karāla-viṣāgni-dṛṣṭim
krīḍann amuṁ parisasāra yathā khagendro
babhrāma so 'py avasaraṁ prasamīkṣamāṇaḥ

Again and again Kāliya (taṁ) licked (parilelihānaṁ) his lips (dve sṛkvaṇī) with his bifurcated (dvi-śikhayā) tongues (jihvayā) as He stared at Kṛṣṇa with a glance (dṛṣṭim) full of terrible (ati-karāla), poisonous fire (viṣa-agni). But Kṛṣṇa playfully (krīḍan) circled around (parisasāra) him (amuṁ), just as (yathā) Garuḍa (khaga-indraḥ) would play with a snake (babhrāma). In response, Kāliya also moved about (saḥ api), looking for (prasamīkṣamāṇaḥ) an opportunity to bite the Lord (avasaraṁ).

Kāliya repeatedly licked His lips (*dve sṛkvanī 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.

|| 10.16.26 ||

evam paribhrama-hataujasam unnatāmsam
ānamya tat-pr̥thu-śiraḥsv adhirūḍha ādyaḥ
tan-mūrdha-ratna-nikara-sparśāti-tāmra-
pādāmbujo 'khila-kalādi-gurur nanarta

In this way
having severely depleted
[K]S strength
relentless circling by the
[K]S heads & be seen to dance.

Having severely depleted (evam hata) the serpent's strength (ojasam) with His relentless circling (paribhrama), Śrī Kṛṣṇa, the origin of everything (ādyaḥ), pushed down (ānamya) Kāliya's (tat) raised (unnata) shoulders (amsam) and mounted (adhirūḍhaḥ) his broad serpentine heads (pr̥thu-śiraḥsu). Thus Lord Śrī Kṛṣṇa, the original master (ādi-guruḥ) of all fine arts (akhila-kalā), began to dance (nanarta), His lotus feet (pāda-ambujaḥ) deeply reddened (ati-tāmra) by the touch (sparśa) of the numerous jewels (ratna-nikara) upon the serpent's (tat) heads (mūrdha).

Śrī Hari-vamśa 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 guruh) 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 (pūrva-rāga)

with Him

|| 10.16.27 ||

Seeing The Lord
dancing → all the
Gandharvas, celestial
singers & celestial
musicians etc.
with their
great joy.
→ They also make offerings of songs, flowers & prayers.

taṁ nartum udyatam avekṣya tadā tadīya-
gandharva-siddha-muni-cāraṇa-deva-vadhvaḥ
prītyā mṛdaṅga-pañavānaka-vādyā-gīta-
puṣpopahāra-nutibhiḥ sahasopaseduḥ

Seeing (avekṣya) the Lord (taṁ) dancing (nartum udyatam), His servants in the heavenly planets (tadā tadīya) — the Gandharvas (gandharva), Siddhas (siddha), sages, Cāraṇas (muni-cāraṇa) and wives of the demigods (deva-vadhvaḥ) — immediately (sahasā) arrived there (upaseduḥ). With great pleasure (prītyā) they began accompanying the Lord's dancing (vādyā) by playing drums such as mṛdaṅgas (mṛdaṅga), paṇavas (pañava) and ānakas (ānaka). They also made offerings of (upahāra) songs (gīta), flowers (puṣpa) and prayers (nutibhiḥ).

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.”

|| 10.16.28 ||

yad yac chiro na namate 'ṅga śataika-śīrṣṇas
tat tan mamarda khara-daṇḍa-dharo 'ṅhri-pātaiḥ
kṣīṇāyūṣo bhramata ulbaṇam āsyato 'srī
nasto vaman parama-kaśmalam āpa nāgaḥ

When ever
one of his
heads bow
down
→ he want
to crush it
with
his feet
↓
As a result
→ vomiting
of blood
from
throat
part. → he experiences

My dear King (aṅga), Kāliya had 101 prominent heads (śata-eka-śīrṣṇaḥ), and when one of them (yat yat śīraḥ) would not bow down (na namate), Lord Śrī Kṛṣṇa, who inflicts punishment (daṇḍa-dharaḥ) on cruel wrong-doers (khara), would smash that stubborn head (tat tat mamarda) by striking it with His feet (aṅhri-pātaiḥ). Then, as Kāliya entered his death throes (kṣīṇa-āyūṣaḥ), he began wheeling his heads around (bhramata) and vomiting (vaman) ghastly (ulbaṇam) blood (asṛk) from his mouths (āsyataḥ) and nostrils (nastaḥ). The serpent (nāgaḥ) thus experienced (āpa) extreme (parama) pain and misery (kaśmalam).

S'ataika 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.

Exuding from
even from his eye
would occasionally
we had → only to have it
definitely stated by PG
The demigods would shower
flowers.

|| 10.16.29 ||

tasyākṣibhir garalam udvamataḥ śiraḥsu
yad yat samunnamati niḥśvasato ruṣoccaiḥ
nṛtyan padānunamayan damayāṁ babhūva
puṣpaiḥ prapūjita iveha pumān purāṇaḥ

Exuding (udvamataḥ) poisonous waste (garalam) from his eyes (tasya akṣibhiḥ), Kāliya, would occasionally dare to raise up (samunnamati) one of his heads (yat yat śiraḥsu), which would breathe (niḥśvasataḥ) heavily (uccaiḥ) with anger (ruṣā). Then the Lord would dance on it (nṛtyan) and subdue it (damayāṁ babhūva), forcing it to bow down (anunamayan) with His foot (padā). The demigods took each of these exhibitions (iha) as an opportunity to worship Him (prapūjitaḥ iva), the primeval Personality of Godhead (purāṇaḥ pumān), with showers of flowers (puṣpaiḥ).

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.

Wonderful dancing which is fully & completely surrendered to the Lord. It is 1000 hoods of Kāliya which he broke all with his hands.

|| 10.16.30 ||

tac-citra-tāṇḍava-virugna-phaṇā-sahasro
raktaṁ mukhair uru vaman nṛpa bhagna-gātraḥ
smṛtvā carācara-gurum puruṣam purāṇam
nārāyaṇam tam araṇam manasā jagāma

My dear King Parīkṣit (nṛpa), Lord Kṛṣṇa's wonderful (tac citra), powerful dancing (tāṇḍava) trampled (bhagna-gātraḥ) and broke (virugna) all of Kāliya's one thousand hoods (phaṇā-sahasraḥ). Then the serpent, profusely (uru) vomiting (vaman) blood (raktaṁ) from his mouths (mukhair), finally recognized Śrī Kṛṣṇa (smṛtvā) to be the eternal Personality of Godhead (purāṇam puruṣam), the supreme master (gurum) of all moving and nonmoving beings (carācara), Śrī Nārāyaṇa (nārāyaṇam). Thus within his mind (manasā) Kāliya took (jagāma) shelter (araṇam) of the Lord (tam).

Though the seed of devotion (*bhakti-bījam*) 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*).”

When the hostess
saw (K) Govatary staffs
→ they felt great distress
with their hair, clothing etc in
complete disarray, they approached @.

|| 10.16.31 ||

kr̥ṣṇasya garbha-jagato 'ti-bharāvasannam
pārṣṇi-prahāra-parirugna-phaṇātapatram
dr̥ṣṭvāhim ādyam upasedur amuṣya patnya
ārtāḥ ślathad-vasana-bhūṣaṇa-keśa-bandhāḥ

When Kāliya's (amuṣya) wives (patnyah) saw (dr̥ṣṭvā) how the serpent (ahim) had become so fatigued (avasannam) from the excessive weight (ati-bhara) of Lord Kṛṣṇa (kṛṣṇasya), who carries the entire universe (jagataḥ) in His abdomen (garbha), and how Kāliya's umbrellalike (ātapatram) hoods (phaṇā) had been shattered (parirugna) by the striking (prahāra) of Kṛṣṇa's heels (pārṣṇi), they felt great distress (ārtāḥ). With their clothing (vasana), ornaments (bhūṣaṇa) and hair (keśa-bandhāḥ) scattered in disarray (ślathat), they then approached (upaseduḥ) the eternal Personality of Godhead (ādyam).

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.

|| 10.16.32 ||

tās taṁ su-vigna-manaso 'tha puraskrtārbhāḥ
kāyaṁ nidhāya bhuvi bhūta-patiṁ praṇemuḥ
sādhvyaḥ kṛtāñjali-putāḥ śamalasya bhartur
mokṣepsavaḥ śaraṇa-dam śaraṇaṁ prapannāḥ

→ They folded their hands & approached Him.

Their minds (manasah) very much disturbed (su-vigna), those saintly ladies (sādhvyaḥ) placed their children (arbhāḥ) before them (purāḥ-kṛta) and then (atha) bowed down (praṇemuḥ) to the Lord of all creatures (bhūta-patiṁ), laying (nidhāya) their bodies flat (kāyaṁ) upon the ground (bhuvi). They desired (īpsavaḥ) the liberation (mokṣa) of their sinful (śamalasya) husband (bhartur) and the shelter of the Supreme Lord (śaraṇaṁ), the giver of ultimate shelter (śaraṇa-dam), and thus they (tāḥ) folded their hands in supplication (kṛta-añjali-putāḥ) and approached (prapannāḥ) Him (taṁ).

The N.P.s
→ keeping their children
in front of them, bowed
down to Him, bowing
& desired liberation of their
sinful husbands & their
the shelter of the Supreme Lord.

Kāliya's wives offered respects to Śrī Kṛṣṇa by paying obeisances on the ground.

It is understood that in Kāliya's lake there was an island, where Kāliya held Kṛṣṇa in His coils.

The inhabitants of Vraja could see this. The wives placed their children before them to invoke Kṛṣṇa's compassion.

Section – III

**Naga-Patnis offer Prayers to
Krsna (33-53)**

|| 10.16.33 ||

nāga-patnya ūcuḥ

nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smimś

tavāvatāraḥ khala-nigrahāya

ripoḥ sutānām api tulya-dṛṣṭir

dhatse damam phalam evānuśamsan

This punishment
is very appropriate.
In fact, you have ordered to
curb such rogues.
You are very impartial to your enemies &
sons. & ultimately your
punishment is
beneficial to them.

The wives of the Kāliya serpent said: The punishment (daṇḍaḥ) this offender has been subjected to (asmim kṛta-kilbiṣe) is certainly (hi) just (nyāyyaḥ). After all, You (tava) have incarnated within this world (avatāraḥ) to curb down (nigrahāya) envious and cruel persons (khala). You are so impartial that You look equally upon (tulya-dṛṣṭiḥ) Your enemies (ripoḥ) and (api) Your own sons (sutānām), for when You impose (dhatse) a punishment on a living being (damam) You know it to be for his ultimate benefit (phalam evānuśamsan).

~~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-dr̥ṣṭiḥ*) upon Your enemies and Your own sons.~~

Although Hiranyakaśipu 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 ”

|| 10.16.34 ||

anugraho 'yam bhavataḥ kṛto hi no
daṇḍo 'satām te khalu kalmaṣāpahaḥ
yad dandaśūkatvam amuṣya dehinaḥ
krodho 'pi te 'nugraha eva sammataḥ

Uṣ is punishing
him is mercy.

→ The very fact that our husband had the form of a snake indicates his sinful nature.

What You have done here (ayam bhavataḥ kṛtaḥ) is actually mercy (anugrahaḥ
eva) for us (naḥ), since the punishment You give (te daṇḍaḥ) to the wicked
(asatām) certainly (hi) drives away all their contamination (kalmaṣa-apahaḥ).
Indeed (khalu), because (yat) this conditioned soul (dehinaḥ), our husband
(amuṣya), is so sinful that he has assumed the body of a serpent (dandaśūkatvam),
Your (te) anger toward him (krodhaḥ) is obviously to be understood (sammataḥ) as
Your mercy (anugrahaḥ).

What U have
done here is actually
mercy. ↓
Since the punishment that
U give to the wicked drives
away their contamination.

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.”

|| 10.16.35 ||

Did [K] Person
austerities (or did
he perform (or did
suffer with G. Lord
→ that I have become so
satisfied with him.

tapah sutaptam kim anena pūrvam
nirasta-mānena ca māna-dena
dharmo 'tha vā sarva-janānukampayā
yato bhavāms tuṣyati sarva-jīvaḥ

Did (kim) our husband (anena) carefully perform (su-taptam) austerities (tapah) in a previous life (pūrvam), with his mind free of pride (nirasta-mānena) and (ca) full of respect for others (māna-dena)? Is that why You are pleased with him? Or did he in some previous existence (atha vā) carefully execute religious duties (dharmah) with compassion (anukampayā) for all living beings (sarva-jana), and is that why (yatah) You (bhavān), the life of all living beings (sarva-jīvaḥ), are now satisfied with him (tūṣyati)?

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 *dharma* (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?””

|| 10.16.36 ||

How this (K)
was attained the
great opportunity of
being touched by the dust of
or feet.
Even when Lalaji performed
austerities for this purpose.

kaśyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā

O Lord (deva), we do not know (na vidmahe) how (kaśya) the serpent Kāliya (asya) has attained (anubhāvaḥ) this great opportunity (adhikāraḥ) of being touched (sparaśa) by the dust (reṇu) of Your lotus feet (tava-aṅghri). For this end (yat-vāñchayā), the goddess of fortune (śrīr lalanā) performed (ācarat) austerities (tapah) for centuries (su-ciraṁ), giving up (vihāya) all other desires (kāmān) and observing austere vows (dhṛta-vratā).

~~Actually the mercy given to Kāliya was not a result of his tapas or *dharmā* (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.”

Those who have attained the dust of Your lotus feet do not hanker for anything for liberation.
↓
∴ attains that dust should not be considered as insignificant

|| 10.16.37 ||

na nāka-prṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat-pāda-rajah-prapannāḥ

Those who have attained (prapannāḥ) the dust of Your lotus feet (yat-pāda-rajah) never hanker (na) for the kingship of heaven (nāka-prṣṭham), limitless sovereignty (sārva-bhaumam), the position of Brahmā (pārameṣṭhyam) or (vā) rulership over the earth (rasa-adhipatyam). They are not interested (na vāñchanti) even in the perfections of yoga (yoga-siddhīḥ) or in liberation itself (apunaḥ-bhavam).

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?”

Eye through this
& controlled by
has of fill achieved that which
is difficult for others → he
↓
Embodied souls for love all
benedictions → simply by
the touch of the
dust.

|| 10.16.38 ||

tad eṣa nāthāpa durāpam anyais
tamo-janiḥ krodha-vaśo 'py ahīśaḥ
saṁsāra-cakre bhramataḥ śarīriṇo
yad-icchataḥ syād vibhavaḥ samakṣaḥ

O Lord (nātha), although (api) this Kāliya (eṣaḥ), the king of the serpents (ahi-īśaḥ), has taken birth in the mode of ignorance (tamaḥ-janiḥ) and is controlled by anger (krodha-vaśaḥ), he has achieved (āpa) that (tat) which is difficult for others to achieve (durāpam anyaiḥ). Embodied souls (śarīriṇaḥ), who are full of desires (icchataḥ) and are thus wandering (bhramataḥ) in the cycle of birth and death (saṁsāra-cakre), can have all benedictions (vibhavaḥ) manifested (syāt) before their eyes (samakṣaḥ) simply by receiving the dust of Your lotus feet (yat).

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.”

|| 10.16.39 ||

namas tubhyam bhagavata

puruṣāya mahātmane

bhūtāvāsāya bhūtāya

parāya paramātmane

We offer our obeisances (namah) unto You (tubhyam), the Supreme Personality of Godhead (bhagavate). Although present in the hearts of all living beings as the Supersoul (puruṣāya), You are all-pervasive (mahā-ātmane). Although the original shelter of all created material elements (bhūta-āvāsāya), You exist prior to their creation (bhūtāya). And although the cause of everything (parāya), You are transcendental to all material cause and effect, being the Supreme Soul (parama-ātmane).

We offer our obeisances to U.
↓
Although locally present in the hearts of everyone least, → U
↓
all pervasive.
↓
Although shelter of all elements → U
exist prior to creation, → U
↓
Although the cause of everything, → U
transcendental to all material cause & effect.

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-ātmane*), 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*)”

- We of the
kṛpās to U
- ① Who is the AT
 - ② Reservoir of transcendental consciousness & potency
 - ③ Ananta ākṣeye
 - ④ Although U & agunāya & avikāraya
→ Still U & the prime mover of prakṛti

|| 10.16.40 ||

jñāna-vijñāna-nidhaye
brahmaṇe 'nanta-śaktaye
aguṇāyāvikārāya
namas te prākṛtāya ca
 | prakṛtāya ca

Obeisances (namah) unto You (te), the Absolute Truth (brahmaṇe), who are the reservoir (nidhaye) of all transcendental consciousness (jñāna) and potency (vijñāna) and the possessor of unlimited energies (ananta-śaktaye). Although completely free of material qualities (aguṇāya) and transformations (avikārāya), You are the prime mover of material nature (prākṛtāya ca).

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 (*agunāya 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.~~

- U.S.:
- a) time
- b) shelter of time
- c) witness of time
- d) universe
- e) its observer

- f) its creator
- g) the totality of all its causes.

|| 10.16.41 ||

kālāya kāla-nābhāya kālāvayava-sākṣiṇe
viśvāya tad-upadraṣṭre tat-kartre viśva-hetave

Obeisances unto You, who are time itself (kālāya), the shelter of time (kāla-nābhāya) and the witness of time in all its phases (kāla-avayava-sākṣiṇe). You are the universe (viśvāya), and also its separate observer (tad-upadraṣṭre). You are its creator (tat-kartre), and also the totality of all its causes (viśva-hetave).

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.”

|| 10.16.42-43 ||

- ① Soul of elements, materials, Prāṇa etc.
② Modes of the agency of the perception of the self is clouded.

bhūta-mātrendriya-prāṇa-mano-buddhy-āśayātmane

tri-guṇenābhimānena gūḍha-svātmānubhūṭaye

namo (nantāya) (sūkṣmāya) (kūṭa-sthāya) (vipaścite)

(nānā-vādānurodhāya) (vācya-vācaka-śaktaye)

- ③ Uprate the soul to express ideas through words
④ Different philosophies

- ③ ananta ④ sūkṣma ⑤ kūṭa-sthā ⑥ vipaścita ⑦ who sanctions the opposing views of

Obeisances unto You, who are the ultimate soul (ātmane) of the physical elements (bhūta), of the subtle basis of perception (mātra), of the senses (indriya), of the vital air of life (prāṇa), and of the mind (manah), intelligence (buddhi) and consciousness (āśaya). By Your arrangement the infinitesimal spirit souls falsely identify (abhimānena) with the three modes of material nature (tri-guṇena), and their perception (anubhūṭaye) of their own true self (sva-ātma) thus becomes clouded (gūḍha). We offer our obeisances unto You (namah), the unlimited Supreme Lord (anantāya), the supremely subtle one (sūkṣmāya), the omniscient Personality of Godhead (vipaścite), who are always fixed in unchanging transcendence (kūṭa-sthāya), who sanction the opposing views (anurodhāya) of different (nānā) philosophies (vāda), and who are the power upholding (śaktaye) expressed ideas (vācya) and the words that express them (vācaka).

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 (~~*svātmā*~~) 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*).”

|| 10.16.44 ||

- ① Pramāṇa-mūlāya
- ② Kavaye
- ③ ~~Yonaye~~ Śāstra-yonaye
- ④ Pravṛttāya nivṛttāya nigamāya

namaḥ pramāṇa-mūlāya kavaye śāstra-yonaye
pravṛttāya nivṛttāya nigamāya namo namaḥ

We offer our obeisances (namaḥ) again and again to You (namo namaḥ), who are the basis (mūlāya) of all authoritative evidence (pramāṇa), who are the author (kavaye) and ultimate source (yonaye) of the revealed scriptures (śāstra), and who have manifested Yourself in those Vedic literatures (nigamāya) encouraging sense gratification (pravṛttāya) as well as in those encouraging renunciation of the material world (nivṛttāya).

The Nāga-patnīs prayed, “We pay respects to the Śrīmad Bhāgavatam, the basis of all authoritative evidence and the topmost scriptural proof (mūla pramāna), and to Vedavyāsa its compiler (kavaye).

|
You are personally present in the revealed scriptures.
We pay respects to You who are the source (yoni) 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.”

We offer
respect to
a) (K) & (B)
b) Pradyumna & Aniruddha
c) to Sātvataṁ Reti

|| 10.16.45 ||

namaḥ kṛṣṇāya rāmāya vasudeva-sutāya ca
pradyumnāyāniruddhāya sātvatām pataye namaḥ

We offer our obeisances (namaḥ) to Lord Kṛṣṇa (kṛṣṇāya) and Lord Rāma (rāmāya), the sons of Vasudeva (vasudeva-sutāya), and (ca) to Lord Pradyumna (pradyumnāya) and Lord Aniruddha (aniruddhāya). We offer our respectful obeisances (namaḥ) unto the master of all the saintly devotees of Viṣṇu (sātvatām pataye).

In this verse the Nāga-patnīs glorify all the forms
mentioned in the scriptures, especially Kṛṣṇa's eternal
four-fold plenary expansions, the *catur-vyūha*
(Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha).

The words *kṛṣṇaya* and *rāmāya* indicate Vāsudeva and
Saṅkarṣaṇa. The word *ca* indicates the son of Nanda.

The Nāga-patnīs prayed, “We offer respects to all these forms, including the son of Vasudeva (vasudeva suta) and Nanda’s son as well (ca).”

We offer respects to Kṛṣṇa, the protector of Vāsudeva and others in the Sātvata dynasty (sātvatām pati).”

|| 10.16.46 ||

- ① guṇa Pradīpāya
- ② guṇa-ātma-cchādanāya
- ③ guṇa-vṛtṭy-upalakṣyāya
- ④ guṇa-draṣṭre
- ⑤ sva-saṁvide

namo guṇa-pradīpāya guṇātma-cchādanāya ca
guṇa-vṛtṭy-upalakṣyāya guṇa-draṣṭre sva-saṁvide

Obeisances to You, O Lord (namah), who manifest varieties of material and spiritual qualities (guṇa-pradīpāya). You disguise (chādanāya) Yourself (ātma) with the material qualities (guṇa), and (ca) yet the functioning (vṛtṭi) of those same material qualities (guṇa) ultimately reveals Your existence (upalakṣyāya). You stand apart from the material qualities as a witness (guṇa-draṣṭre) and can be fully known only by Your devotees (sva-saṁvide).

Here the Nāga-patnīs are addressing Kṛṣṇa as “He who manifests (pradīpāya) various material and spiritual qualities (guna-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 svayaṁ 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 (samvide) only by them, and also that ultimately
only Kṛṣṇa can know Himself (samvide) perfectly.

|| 10.16.47 ||

- a) Hṛṣīkeśa
b) whole existence or
inconceivably glorious
c) Ur existence can be
inferred from the
necessity of a creator &
revealer,

avyākṛta-vihārāya sarva-vyākṛta-siddhaye
hṛṣīkeśa namas te 'stu munaye mauna-śīline

- d) mauna-śīline e) munaye

O Lord Hṛṣīkeśa, master of the senses (hṛṣīka-īśa), please let us offer our
obeisances unto You (namah te astu), whose pastimes are inconceivably
glorious (avyākṛta-vihārāya). Your existence can be inferred from the
necessity for a creator and revealer of all cosmic manifestations (sarva-
vyākṛta-siddhaye). But although Your devotees can understand You in
this way, to the nondevotees You remain silent (mauna-śīline), absorbed
in self-satisfaction (mūnaye).

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 (*hr̥ṣīkeśa*) 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.”

|| 10.15.48 ||

Explanation

(parāvara-gati-jñāya) (sarvādhyakṣāya) te namaḥ
(aviśvāya) ca (viśvāya) (tat-draṣṭre) (sya ca hetave)

Obeisances (namaḥ) unto You (te), who know (jñāya) the destination (gati) of all things, superior and inferior (para-avara), and who are the presiding regulator (adhyakṣāya) of all that be (sarva). You are distinct from the universal creation (aviśvāya), and (ca) yet You are the basis upon which the illusion of material creation evolves (viśvāya), and also the witness of this illusion (tat-draṣṭre). Indeed, You are the root cause (hetave) of the entire world (asya).

The Nāga-patnī prayed, “You know the goal to be attained by the devotee (*para*) and the non-devotee (*avara*).

सर्वत्र-अहोरात्रिये

You are the superinten-dent 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.”

|| 10.16.49 ||

① Even though
U have no reason to
involve in material activity,
U still engage in creation, maintenance
& destruction through time. ^{of cosmic power}
② U do this by ^{awakening} ^{for 3 glcs}
Your fire.

(tvaṁ hy) asya janma-sthiti-samyamān vibho
guṇair anīho kr̥ta-kāla-śakti-dhr̥k
tat-tat-svabhāvān pratibodhayan sataḥ
samīkṣayāmogha-vihāra īhase

② All of this is a condensed study through ur glance.

O almighty Lord (vibho), although You have no reason to become involved in material activity (guṇair anīhaḥ), still You act through Your eternal potency of time (akṛta-kāla-śakti-dhr̥k) to arrange for the creation, maintenance and destruction (janma-sthiti-samyamān) of this universe (asya). You do this by awakening (pratibodhayan) the distinct functions (sva-bhāvān) of each of the modes of nature (tat-tat guṇaiḥ), which before the creation lie dormant (sataḥ). Simply by Your glance (samīkṣayā) You perfectly execute (īhase) all these activities of cosmic control in a sporting mood (amogha-vihāraḥ).

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

The Nāga-patnī answers, “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.”

|| 10.16.50 ||

All material bodies in either man, animal or plant are all of creation. Still, those bodies are especially dear to U, & to maintain them & to protect their dharma → U desired.

tasyaiva te 'mūs tanavas tri-lokyām
śāntā aśāntā uta mūḍha-yonayaḥ
śāntāḥ priyās te hy adhunāvitum satām
sthātuś ca te dharma-parīpsayehataḥ

Therefore all material bodies (amūh tanavaḥ) throughout the three worlds (tri-lokyām) — those that are peaceful, in the mode of goodness (śāntāḥ); those that are agitated, in the mode of passion (aśāntāḥ); and (uta) those that are foolish, in the mode of ignorance (mūḍha-yonayaḥ) — all are Your creations (te eva). Still, those living entities whose bodies (tasya) are in the mode of goodness (śāntāḥ) are especially dear (priyāḥ) to You (te), and (ca) it is to maintain them (satām parīpsayā ihataḥ) and protect (avitum) their religious principles (dharma) that You are now (adhunā) present on the earth (sthātuḥ).

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.”

At least once a master
should tolerate an offense
committed by his own child/subject.
∴ PLS forgive our husband
who did not know U.

|| 10.16.51 ||

aparādhah sakṛd bhartrā
soḍhavyah sva-prajā-kṛtah
kṣantum arhasi śāntātman
mūḍhasya tvām ajānataḥ

At least once (sakṛt), a master (bhartrā) should tolerate (soḍhavyah) an offense (aparādhah) committed (kṛtah) by his child or subject (sva-prajā). O supreme peaceful Soul (śānta-ātman), You should therefore forgive (kṣantum arhasi) our foolish husband (mūḍhasya), who did not understand who You are (tvām ajānataḥ).

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.

∴ PLS be merciful
Saintry (P) should feel
compassion towards women.
∴ PLS give us back our husbands
→ life & soul

|| 10.16.52 ||

anugṛhṇīṣva bhagavan
prāṇāms tyajati pannagaḥ
strīṇām naḥ sādhu-śocyānām
patiḥ prāṇaḥ pradīyatām

O Supreme Lord (bhagavan), please be merciful (anugṛhṇīṣva). It is proper for the saintly to feel compassion (sādhu-śocyānām) for women (strīṇām) like us (naḥ). This serpent (pannagaḥ) is about to give up (tyajati) his life (prāṇān). Please give us back (pradīyatām) our husband (patiḥ), who is our life and soul (prāṇaḥ).

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 Vaisnava, he has become the object
of our affection and our life and soul.”

Now tell us (P)
→ what is ur order for
us? ↓
Anyone who faithfully executes
ur order is automatically freed
from all fear.

|| 10.16.53 ||

vidhehi te kiṅkarīṇām
anuṣṭheyam tavājñayā
yac-chraddhayānutiṣṭhan vai
mucyate sarvato bhayāt

Now please tell us (vidhehi), Your (te) maidservants (kiṅkarīṇām), what we should do (anuṣṭheyam). Certainly anyone who (yac) faithfully (śraddhayā) executes (anutīṣṭhan) Your (tava) order (ājñayā) is automatically (vai) freed (mucyate) from all (sarvataḥ) fear (bhayāt).

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.

Section – IV

Kaliya's Prayers and Krsna's

Grace (54-67)

Thus being ^{beings}
released ^{who had}
became unconscious ^{due to the}
striking by ^{lotus}
feet.

|| 10.16.54 ||

śrī-śuka uvāca

ittham sa nāga-patnībhir bhagavān samabhiṣṭutah
mūrcchitam bhagna-śirasam visasarjānghri-kuṭṭanaiḥ

Śukadeva Gosvāmī said: Thus (ittham) praised (samabhiṣṭutah) by the Nāgapatnīs (nāga-patnībhiḥ), the Supreme Personality of Godhead (sah bhagavān) released the serpent Kāliya (visasarja), who had fallen unconscious (mūrcchitam), his heads battered (bhagna-śirasam) by the striking of the Lord's lotus feet (aṅghri-kuṭṭanaiḥ).

~~After punishing Kāliya with the blows of His feet, Kṛṣṇa~~
immediately jumped down from his hoods and stood
before the snake and his wives.

14 slowly & loudly
his prāṇa & breathing loudly
& loudly → spoke to @ Kṛṇāy.

|| 10.16.55 ||

pratilabdhendriya-prāṇaḥ

kāliyaḥ śanakair harim

kṛcchrāt samucchvasan dīnaḥ

kṛṣṇam prāha kṛtāñjaliḥ

Kāliya (kāliyaḥ) slowly (śanakaiḥ) regained (pratilabdha) his vital force (prāṇaḥ) and sensory functions (indriya). Then, breathing loudly (samucchvasan) and painfully (kṛcchrāt), the poor serpent (dīnaḥ) addressed (prāha) Lord Kṛṣṇa (kṛṣṇam), the Supreme Personality of Godhead (harim), in humble submission (kṛta-añjaliḥ).

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.

Asas of my birth
as a snake → I
naturally envious, angry & ignorant
It is very difficult to give up
स्वभाव

|| 10.16.56 ||

kāliya uvāca

vayaṁ khalāḥ sahotpattyā

tamasā dīrgha-manyavaḥ

svabhāvo dustyajo nātha

lokānām yad asad-grahaḥ

The serpent Kāliya said: Our very birth as a snake (saha utpattyā) has made us (vayaṁ) envious (khalāḥ), ignorant (tamasāḥ) and constantly angry (dīrgha-manyavaḥ). O my Lord (nātha), it is so difficult for people to give up (lokānām dustyajaḥ) their conditioned nature (svabhāvaḥ), by which (yat) they identify with that which is unreal (asat grahaḥ).

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?”

If I am U who create
this universe composed of a
variety of water, substances,
flowers, lotuses etc.

|| 10.16.57 ||

tvayā sṛṣtam idaṁ viśvaṁ
dhātar guṇa-ṅvisarjanam
nānā-svabhāva-vīryaujo-
yoni-bījāśayākṛti

O supreme creator (dhātaḥ), it is You (tvayā) who generate (sṛṣtam) this (idaṁ) universe (viśvaṁ), composed of the variegated arrangement (visarjanam) of the material modes (guṇa), and in the process You manifest various kinds of (nānā) personalities and species (svabhāva), varieties of sensory and physical strength (vīrya-ojaḥ), and varieties of mothers and fathers (yoni-bījā) with variegated mentalities (āśaya) and forms (ākṛti).

~~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.”

*Angry all species
we serpents are by nature
angry & deluded by nature
How can we give it up on our
own?*

|| 10.16.58 ||

vayaṁ ca tatra bhagavan
sarpā jāty-uru-manyavaḥ
katham tyajāmas tvan-māyām
dustyajāṁ mohitāḥ svayam

O Supreme Personality of Godhead (bhagavan), among all the species (jāti) within Your material creation (tatra), we (vayaṁ) serpents (sarpāḥ) are by nature always enraged (uru-manyavaḥ). Being thus deluded (mohitāḥ) by Your illusory energy (tvan-māyām), which is very difficult to give up (dustyajāṁ), how (katham) can we possibly give it up (tyajāmaḥ) on our own (svayam)?

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

U & only the
Gode of free-
from illusion.
Pis arrange for us whatever
consider proper
→ mercy (or) punishment.

|| 10.16.59 ||

bhavān hi kāraṇam tatra sarva-jñō jagad-īśvaraḥ
anugrahaṁ nigrahaṁ vā manyase tad vidhehi naḥ

O Lord, since You are the omniscient Lord of the universe (sarva-jñāḥ jagad-īśvaraḥ), You are the actual cause (kāraṇam) of freedom from illusion (tatra). Please arrange (vidhehi) for us (naḥ) whatever (tat) You consider proper (manyase), whether it be mercy (anugrahaṁ) or (vā) punishment (nigrahaṁ).

Kāliya said, “You are the cause of freedom from *māyā*
(*tatra*).”

Therefore, as You wish, You may be merciful to me or
not.”

|| 10.16.60 ||

śrī-śuka uvāca

ity ākarṇya vacaḥ prāha bhagavān kārya-mānuṣaḥ
nātra stheyam tvayā sarpa samudram yāhi mā ciram
sva-jñāty-apatya-dārādhyo go-nṛbhir bhujyate nadī

Śukadeva Gosvāmī said: After hearing (iti ākarṇya) Kāliya's words (vacaḥ), the Supreme Personality of Godhead (bhagavān), who was acting the role of a human being (kārya-mānuṣaḥ), replied (prāha): O serpent (sarpa), you (tvayā) may not (na) remain here any longer (atra stheyam). Go back (yāhi) to the ocean (samudram) immediately (mā ciram), accompanied by your retinue (sva-jñāti) of children (apatya), wives (dāra), other relatives and friends (ādhyah). Let this river (nadī) be enjoyed (bhujyate) by the cows (go) and humans (nṛbhir).

After hearing from [K]
[K] replied:
Leave Yamunā along with my
family to the ocean.
Let [Y] be accessible
to cows & humans.

To punish the powerful serpent Kāliya, which Brahmā or Siva 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.”

Phala-shruti
Anyone who attentively
remembers & narrates my
command to you during sunrise &
sunset → he will be never afraid
of you.

|| 10.16.61 ||

ya etat saṁsmaren martyas
tubhyaṁ mad-anuśāsanam
kīrtayann ubhayoḥ sandhyor
na yuṣmad bhayam āpnuyāt

If a mortal being (yah martyaḥ) attentively remembers (saṁsmaret) My command to you— to leave Vṛndāvana and go to the ocean (etat mad-anuśāsanam tubhyaṁ) — and narrates this account (kīrtayan) at sunrise and sunset (ubhayoḥ sandhyoḥ), he will never be afraid (na bhayam āpnuyāt) of you (yuṣmat).

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 Krsna 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

“Garuda, the bird carrier of Lord Nārāyana, 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.”

|| 10.16.62 ||

He who bathes in
this lake and offers
water to the DGs
& remembers Me
with devotion &
fasts will surely
become stress-free.

yo 'smin snātvā mad-ākrīde
devādīms tarpayej jalaiḥ
upoṣya mām smarann arcet
sarva-pāpaiḥ pramucyate

If one (yaḥ) bathes (snātvā) in this (asmin) place of My pastimes (mat-ākrīde) and offers (tarpayet) the water of this lake (jalaiḥ) to the demigods and other worshipable personalities (deva-ādīn), or if one observes a fast (upoṣya) and duly worships (arcet) and remembers (smaran) Me (mām), he is sure to become free (pramucyate) from all sinful reactions (sarva-pāpaiḥ).

Kṛṣṇa said, “For these reasons you should leave this lake:
In order to free themselves from sins people come here to
bathe, offer *tarpaṇa*, fast, meditate and worship Me.”

But if you stay here they cannot do this.”

|| 10.16.63 ||

Out of fear of Garuda
& you left the Ramanaka Island
but now that you need to
escape with the footprints of
Garuda, you will not leave.

dvīpaṁ ramaṇakaṁ hitvā
hradam etam upāśritaḥ
yad-bhayāt sa suparṇas tvām
nādyān mat-pāda-lāñchitam

Out of fear of Garuda (yad-bhayāt), you left (hitvā) Ramanaka (ramaṇakaṁ) Island (dvīpaṁ) and came to take shelter (upāśritaḥ) of this (etam) lake (hradam). But because you are now marked (lāñchitam) with My footprints (mat-pāda), Garuda (sah suparṇaḥ) will no longer try to eat (na-adyāt) you (tvām).

Kṛṣṇa said, “You will have no more fear of Garuḍa.”

This is the import of this verse.

Handwritten notes in red ink: "This being free for joining his wife for worshipping (P)." with a circled 'K' and a checkmark.

|| 10.16.64 ||

śrī-rṣir uvāca

mukto bhagavatā rājan
kṛṣṇenādbhuta-karmaṇā
taṁ pūjayām āsa mudā
nāga-patnyaś ca sādaram

Śukadeva Gosvāmī continued: My dear King (rājan), having been released (muktaḥ) by Lord Kṛṣṇa (kṛṣṇena), the Supreme Personality of Godhead (bhagavatā), whose activities are wonderful (adbhuta-karmaṇā), Kāliya joined his wives (nāga-patnyaḥ) in worshipping (pūjayām āsa) Him (taṁ) with great joy (mudā) and (ca) reverence (sa-ādaram).

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 karsanam 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,

|| 10.16.65-67 ||

Ⓚ @ Goddesses & left to the island with his relatives.
Ⓚ @ tree restored Yamunā to her original condition.

divyāmbara-sraṅ-manibhiḥ parārdhyair api bhūṣaṇaiḥ
divya-gandhānulepaiś ca mahatyotpala-mālayā
pūjayitvā jagat-nāthaṁ prasādya garuḍa-dhvajam
tataḥ prīto 'bhyanujñātaḥ parikramyābhivandya tam
sa-kalatra-suhṛt-putro dvīpam abdher jagāma ha
tadaiva sāmṛta-jalā yamunā nirviśābhavat
anugrahād bhagavataḥ krīḍā-mānuṣa-rūpiṇaḥ

Kāliya worshiped (pūjayitvā) the Lord of the universe (jagat-nāthaṁ) by offering Him fine (divya) garments (ambara), along with necklaces (sraṅ), jewels (manibhiḥ) and other valuable (para-ardhyaiḥ api) ornaments (bhūṣaṇaiḥ), wonderful (divya) scents (gandha) and (ca) ointments (anulepaiḥ), and a large (mahatyā) garland (mālayā) of lotus flowers (utpala). Having thus pleased the Lord (prasādya), whose flag is marked with the emblem of Garuḍa (garuḍa-dhvajam), Kāliya felt satisfied (tataḥ prītaḥ). Receiving the Lord's permission to leave (abhyanujñātaḥ), Kāliya circumambulated (parikramya) Him (tam) and offered Him obeisances (abhivandya). Then, taking his wives (sa-kalatra), friends (suhṛt) and children (putraḥ), he went (jagāma ha) to his island (dvīpam) in the sea (abdheḥ). The very moment Kāliya left (tadā eva), the Yamunā (yamunā) was immediately restored to her original condition (bhavat), free from poison (nirviśā) and full of nectarean water (sa-amṛta-jalā). This happened by the mercy (anugrahāt) of the Supreme Personality of Godhead (bhagavataḥ), who was manifesting a humanlike form (mānuṣa-rūpiṇaḥ) to enjoy His pastimes (krīḍā).

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 ātmopahāritaḥ

“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 (*Garuda 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 Kāṁsa 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 humanlike body for relishing playful pastimes.

By Kṛṣṇa's touch the Yamunā became free of poison and filled with nectar.

Thus ends the commentary on the Sixteenth Chapter of the Tenth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*.