

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

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# Canto Ten – Chapter Sixteen

## Kṛṣṇa Chastises the Serpent Kāliya

# Section – I

## Terror of Snake Demon Kaliya

(1-5)

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

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).

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.

॥ 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).

PM said:  
kbu @ & how @ & how way he staying there for so many yugas?

॥ 10.16.3 ॥

brahman bhagavatas tasya  
bhūmnaḥ svacchanda-vartinaḥ  
gopālodāra-caritaṁ  
kas tṛpyetāmṛtaṁ juṣan

Who could be  
satisfied hearing  
the nectar of PS pastimes.

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 (tṛpyeta) 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?”

॥ 10.16.4 ॥

śrī-śuka uvāca

kālindyāṁ kāliyasyāsīd

hradaḥ kaścid viṣāgninā

śrapyamāṇa-payā yasmin

patanty upari-gāḥ khagāḥ

Within  
was a lake  
by the  
by the flying above  
Kāliyasya boiled  
K

Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] (kālindyāṁ) was a lake (kaścid hradaḥ āsīt) inhabited by the serpent Kāliya (kāliyasya), whose fiery (agninā) poison (viṣa) constantly heated and boiled (śrapyamāṇa) 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-varṁśa*, 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.

|| 10.16.5 ||

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

Just by  
touch with  
carrying that  
creatures of the lake  
die. → all would

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.~~

# Section – II

Lord Krishna glorifies Jivas of  
Vrindavana as Lord  
Balarama's Devotee (5-8)

॥ 10.16.6 ॥

taṁ caṇḍa-vega-viṣa-vīryam avekṣya tena  
duṣṭāṁ nadīm ca khala-saṁyamanāvātāraḥ  
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).

Seeing how  
had polluted  
The deity climbed to a  
top kadamba tree fighter of his  
belt, slapped his arms & jumped  
into the water.

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.



॥ 10.16.7 ॥

sarpa-hradah puruṣa-sāra-nipāta-vega-  
saṅkṣobhitoraga-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-hradah), the snakes there (uraga) became extremely agitated (saṅkṣobhita) 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 (plutah) 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).

When @  
Juded → all the  
snakes became agitated  
The force of the Lord  
caused the lake water to  
overflow by ~ 100 bow length.

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.

When @ began  
Sporting, making his  
sounds, [K] understood that  
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 sporting (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*).

|| 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 (āsyaṁ) 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).

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

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.

# Section – III

Enchanting playful pastimes  
of Lord Krishna (9-13)



|| 10.16.10 ||

When the cows  
saw @ not knowing  
they were greedy  
→ & their intelligence  
deranged by grief,   
& they fell  
↓   
disturbed  
to lose  
concentration & fell

taṁ nāga-bhoga-parivītam adṛṣṭa-ceṣṭam  
ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ  
kṛṣṇe 'rpitātma-suhṛd-ārtha-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 (ālokya) Him (taṁ) enveloped (parivītam) in the snake's (nāga) coils (bhoga), motionless (adṛṣṭa-ceṣṭam), they were greatly disturbed (bhṛśā-ārtāḥ). They had offered (arpita) Kṛṣṇa (kṛṣṇe) everything — their very selves (ātma), their families (suhṛt), their wealth (ārtha), 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 & calves  
called out piteously  
fixing their eyes on Him  
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 (ikṣaṇāḥ), 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 bhuvi 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 (bhuvi), those in the sky (divi) 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.

Seeing these  
 inauspicious omens  
 → & concluded that  
 they were overwhelmed with grief,  
 → they all just rushed out to find Him.

tān ālakṣya bhayodvignā gopā nanda-purogamāḥ  
vinā rāmeṇa gāḥ kṛṣṇaṁ jñātvā cārayitum gatam  
tair durnimittair nidhanaṁ matvā prāptam atad-vidaḥ  
tat-prāṇās tan-manaskās te duḥkha-śoka-bhayāturāḥ  
ā-bāla-vṛddha-vanitāḥ sarve 'ṅga 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 (jñātvā) that Kṛṣṇa (kṛṣṇaṁ) had gone (gatam) to herd (cārayitum) the cows (gāḥ) that day without (vinā) His elder brother, Balarāma (rāmeṇa). Because they had dedicated their minds to Kṛṣṇa (tat-manaskāḥ), accepting Him as their very life (tat-prāṇāḥ), they were unaware of His great power and opulence (atad-vidaḥ). Thus they (te) concluded that the inauspicious omens (tair durnimittaiḥ) indicated (matvā) He had met (prāptam) with death (nidhanaṁ), and they were overwhelmed (āturāḥ) 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 (nirjagmur) 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.

## Section – IV

Lord Krishna Enjoying playful

Pastimes with Cowherd Boys

(14-19)

|| 10.16.16 ||

(B) smiles  
& said nothing  
→ by his understanding powers.

tāms tathā kātarān vīkṣya bhagavān mādhave balah  
prahasya kiñcin novāca prabhāva-jño 'nujasya saḥ

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

Filling 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 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 dearmost (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  
footprints  
for 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 ||

They saw  
the lake &  
from a distance saw  
motionless within the coils  
of the black serpent  
the cowherd boys who had fallen  
animals & how all the

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 surrounded & 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).

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.

# Section – V

Cowherd boys expressing  
their desire to Lord Krishna

(20-26)

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

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  
they were standing like  
& going & returning His  
& gazing at her.

tāḥ kṛṣṇa-mātaram apatyam anupravistām  
tulya-vyathāḥ samanugṛhya śucaḥ sravantyaḥ  
tās tā vraja-priya-kathāḥ kathayantya āsan  
kṛṣṇānane 'rpita-dṛśo mṛtaka-pratīkāḥ

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-pratīkāḥ), with their eyes fixed (arpita-dṛśaḥ) 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 sravantyaḥ*).

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

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