

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 – 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.”