

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)

|| 10.16.46 ||

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

namo guṇa-pradīpāya guṇātma-cchādanāya ca
guṇa-vṛtty-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 (vṛtti) 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 (namaḥ 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*).

सर्वान्-अहोऽप्यहं

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 nature}
U do this by ^{awakening} ^{for 3 glses}
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 form, material or spiritual, are all of creation. Still, those bodies in especially dear to U, & to maintain them & to protect their dharma → U depend.

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 does 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 kiṅkarīnām
anuṣṭheyam tavājñayā
yac-chraddhayānutiṣṭhan vai
mucyate sarvato bhayāt

Now please tell us (vidhehi), Your (te) maidservants (kiṅkarīnām), 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
releases [K] who had
become unconscious due to the
striking by ES 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 @ Kṛṣṇa.

|| 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

lokānāṁ 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 (lokānāṁ 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-visarjanam
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.”

|| 10.16.58 ||

*Amongst all species
we serpents are by nature
angry & deluded by our
own energy
↓
How can we give it up
own?*

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 (tvat-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 (nṛbhiḥ).

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.

This being free
to see his wife
for washing (K).

|| 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 worshiping (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 ||

Ⓚ ornaments
& 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 Kamsa 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*.