

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the
Sārārtha-darśinī commentary

by

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Canto Ten – Chapter Seventeen

The History of Kāliya

Section – I

Kāliya's animosity towards Lord
Garuḍa

Why did [K] leave
The Ramanaka Island &
Why did [G] become so
antagonistic toward his abode?

|| 10.17.1 ||

śrī-rājovāca

nāgālayam ramaṇakam
katham tatyāja kāliyaḥ
kṛtam kim vā suparṇasya
tenaikenāsamañjasam

[Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why (katham) did Kāliya (kāliyaḥ) leave (tatyāja) Ramanaka Island (ramaṇakam), the abode (ālayam) of the serpents (nāga), and why (kim vā) did Garuda become so antagonistic (asamañjasam kṛtam) toward him (tena) alone (ekena)?

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

|| 10.17.2-3 ||

śrī-śuka uvāca

upahāryaiḥ sarpa-janair māsi māsiha yo baliḥ
vānaspatyo mahā-bāho nāgānām prān-nirūpitaḥ
svam svam bhāgam prayacchanti nāgāḥ parvaṇi parvaṇi
gopithāyatmanaḥ sarve suparṇāya mahātmane

Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents (upahāryaiḥ sarpa-janaiḥ) had previously made an arrangement (prān-nirūpitaḥ) with him (yaḥ) whereby they would each make a monthly (māsi māsi) offering of tribute (baliḥ) at the base of a tree (vānaspatyaḥ). Thus every month on schedule (parvaṇi parvaṇi), O mighty-armed King Parīkṣit (mahā-bāho), each serpent (nāgāḥ) would duly make his offering (prayacchanti svam svam bhāgam) to that powerful (mahā-ātmane) carrier of Viṣṇu (suparṇāya) as a purchase of protection (gopithāya).

The serpents
with
offerings of tribute
(Māsi Māsi) →
(Purchase of Protection)

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

But arrogant
Kāliya would in self
eat those offerings before
G

|| 10.17.4 ||

viṣa-vīrya-madāviṣṭaḥ
kādraveyas tu kāliyaḥ
kadarthī-kṛtya garuḍam
svayaṁ taṁ bubhuje balim

Although all the other serpents were dutifully making offerings to Garuḍa, ^(sukra) one serpent — the arrogant Kāliya (viṣa-vīrya-madāviṣṭaḥ kāliyaḥ svayaṁ), son of Kadru (kādraveyaḥ) — would eat (bubhuje) all these (taṁ) offerings (balim) before Garuḍa could claim them (implied). Thus Kāliya directly defied (kadarthī-kṛtya) the carrier of Lord Viṣṇu (garuḍam).

Kāliya did not offer his share to Garuḍa, and moreover he ate
all the other offerings meant for Garuḍa.

Thus Kāliya directly disrespected (*kadarthī kṛtya*) the bearer of
Viṣṇu.

The other snakes on Ramanāka Island informed Garuḍa about
Kāliya's arrogant behavior.

Section – II

Lord Garuḍa sets out to destroy

Kāliya

Heard the (6) became
angry & rushed to kill (k)

|| 10.17.5 ||

tac chrutvā kupito rājan
bhagavān bhagavat-priyaḥ
vijighāmsur mahā-vegaḥ
kāliyaṁ samupādravat

O King (rājan), the greatly powerful Garuda (bhagavān), who is very dear to the Supreme Lord (bhagavat-priyaḥ), became angry (kupitaḥ) when he heard of this (tac śrutvā). Desiring to kill (vijighāmsuḥ) Kāliya (kāliyaṁ), he rushed (samupādravat) toward the serpent with tremendous speed (mahā-vegaḥ).

AS (6) attack (14)
counterattacks by biting
with his poisonous fangs
(K)
(G)

|| 10.17.6 ||

tam āpatantaṁ tarasā viṣāyudhaḥ
pratyabhyayād utthita-naika-mastakaḥ
dadbhiḥ suparṇaṁ vyadaśad dad-āyudhaḥ
karāla-jihvocchvasitogra-locanaḥ

As Garuḍa (tam) swiftly (tarasā) fell upon him (praty abhyayād), Kāliya, who had the weapon (āyudhaḥ) of poison (viṣa), raised (utthita) his numerous (na eka) heads (mastakaḥ) to counterattack (āpatantaṁ). Showing his ferocious (karāla) tongues (jihvā) and expanding (ucchvasita) his horrible (ugra) eyes (locanaḥ), Kāliya then bit (vyadaśat) Garuḍa (suparṇaṁ) with the weapons (dad-āyudhaḥ) of his fangs (dadbhiḥ).

~~From a great distance Kāliya could spit venom at his enemy, and at short range he could bite with his terrible fangs.~~

~~Kāliya had a ferocious tongue, loud hissing and terrible eyes.~~

|| 10.17.7 ||

(5) moved swiftly
to ward off the attack.
(6) he powerfully struck
with his left
wing.

taṁ tārksya-putraḥ sa nirasya manyumān
pracaṇḍa-vega madhusūdanāsanah
pakṣeṇa savyena hiraṇya-rociṣā
jaghāna kadru-sutam ugra-vikramah

The angry (manyu-mān) son of Tārksya (tārksya-putraḥ) moved with overwhelming speed (pracaṇḍa-vegaḥ) in repelling (nirasya) Kāliya's attack (taṁ). That terribly powerful (ugra-vikramah) carrier of Lord Madhusūdana (madhusūdana-āsanah) struck (jaghāna) the son of Kadru (kadru-sutam) with his left (savyena) wing (pakṣeṇa), which shone (rociṣā) like gold (hiraṇya).

Garuḍa, the angry son of Kasyapa (*tārksya putra*) and the
carrier of Madhusūdana, moved quickly to keep Kāliya
from biting him.

Section – III

Garuḍa cursed by the sage

Saubhari

Beaten by that
wing, (F) why so distressed
that he ran & took shelter
(F) hradam
(G) could not approach it.

|| 10.17.8 ||

suparna-pakṣābhihataḥ
kāliyo 'tīva vihvalaḥ
hradaṁ viveśa kālindyāś
tad-agamyam durāsadam

Beaten (abhihataḥ) by Garuda's (suparna) wing (pakṣa), Kāliya (kāliyaḥ) was extremely (atīva) distraught (vihvalaḥ), and thus he took shelter (viveśa) of a lake (hradaṁ) adjoining the river Yamunā (kālindyāḥ). Garuda could not enter this lake (durāsadam). Indeed, he could not even approach it (tad-agamyam).

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

Once (ॐ) Gone
to eat fish @ lake
Evastush forbidden by
Saubhari muni → he seized
the fish.

|| 10.17.9 ||

tatraikadā jala-caram
garuḍo bhakṣyam īpsitam
nivāritaḥ saubhariṇā
prasahya kṣudhito 'harat

In that very lake (tatra) Garuḍa (garuḍaḥ) had once (ekadā) desired (īpsitam) to eat a fish (jala-caram), after all, his normal food (bhakṣyam). Although forbidden (nivāritaḥ) by the sage Saubhari, who was meditating there within the water (saubharinā), Garuḍa took courage (prasahya) and, feeling hungry (kṣudhitaḥ), seized the fish (aharat).

This verse explains why Garuḍa could not enter Kāliya's lake.

Saubhari committed two offenses against the great devotee Garuḍa: first, he dared to give an order to his superior, and second, he obstructed Garuḍa's happiness.

Disobeying Saubhari's order, Garuḍa committed violence
by eating the fish.

But this was not an offense because Garuḍa was superior
to Saubhari Muni.

Seeing how the
fishes were suffering
was the reason why King
[S] - thinking himself compassionate,
thus cursed [G].

|| 10.17.10 ||


mīnān su-duḥkhitān dr̥stvā
dīnān mīna-patau hate
kr̥payā saubhariḥ prāha
tatratya-kṣemam ācaran

Seeing (dr̥stvā) how the unfortunate (dīnān) fish in that lake (mīnān) had become most unhappy (su-duḥkhitān) at the death (hate) of their leader (mīna-patau), Saubhari (saubhariḥ) uttered the following curse (prāha) under the impression that he was mercifully (kr̥payā) acting (ācaran) for the benefit (kṣemam) of the lake's residents (tatratya).

offenses of Saubhari

- ① Tames Garuḍa
- ② obstructs his help

This verse describes the third offense to Garuḍa.

- ③ displayed anger towards
- 

Though showing compassion toward the fish, Saubhari
displayed anger towards Garuḍa.

Saubhari's attempt to help the fish had the opposite effect
because Kāliya moved there and thus spelled doom for all
the lake's residents.

This verse illustrates that when one's so-called
compassion does not tally with the order of the Supreme,
it merely creates chaos.

If [6] ever enters this lake & eats the fishes, he shall die.

|| 10.17.11 ||

atra praviśya garuḍo
yadi matsyān sa khādati
sadyaḥ prāṇair viyujyeta
satyam etad bravīmy aham

If (yadi) Garuḍa (garuḍaḥ) ever again enters (praviśya) this lake (atra) and eats (khādati) the fish here (matsyān), he (sah) will immediately (sadyaḥ) lose (vijujyeta) his life (prāṇaiḥ). What I am saying (aham etad bravīmi) is the truth (satyam).

The statement “If Garuḍa enters this lake and eats the fish, he will immediately die” means that if Garuḍa entered the lake but did not eat fish, he would not die immediately, but slowly, whereas if he ate the fish, he would die immediately.

Being omniscient, Garuḍa understood that Saubhari had made this curse, and thus he avoided this lake.

Kāliya had heard this story from his relatives residing in that lake, therefore he took shelter there.

Due to his bad association with a fish, Saubhari Muni developed attachment and affection, lost his power of discrimination, and cursed an exalted devotee of Lord Viṣṇu.

The Ninth Canto of the *Śrīmad Bhāgavatam* describes
that because of false pride Saubhari Muni committed a
great offense, and thus lost his power of austerity and
spiritual beauty, and then fell from the bliss of Brahman.

Then Saubhari Muni acquired a youthful body because
of his accumulated penances, married many beautiful
princesses, and thus fell into a hellish existence of
material pleasure.

However, because he had once become glorious by
taking shelter of the Yamunā River in Vṛndāvana, he was
ultimately delivered.

Of all the serpents
only (K) knew of this
& thus, out of fear of (G) he
took shelter of this lake
& later @ drove him out.

|| 10.17.12 ||

tat kāliyaḥ param veda
nānyaḥ kaścana lelihaḥ
avātsīd garuḍād bhītaḥ
kṛṣṇena ca vivāsitaḥ

Of all the serpents (lelihaḥ), only (param) Kāliya (tat kāliyaḥ) and no one else (na anyāḥ kaścana) came to know of this affair (veda), and (ca) in fear (bhītaḥ) of Garuda (garuḍāt) he took up residence in that Yamunā lake (avātsīt). Later Lord Kṛṣṇa (kṛṣṇena) drove him out (vivāsitaḥ).

Section – IV

Lord Krishna is greeted by the
Vrajawasis

! when @
wonderfully, dresses
the lake, the girls felt
as if their lives had come back
→ they embraced him affectionately.

|| 10.17.13-14 ||

kr̥ṣṇam hradād vinīṣkrāntam
divya-srag-gandha-vāśasam
mahā-maṇi-gaṇākīrnam
jāmbūnada-parīṣkṛtam
upalabhyotthitāḥ sarve
labdha-prāṇā ivāśavaḥ
pramoda-nibhṛtātmāno
gopāḥ prītyābhirebhire

[Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa (kr̥ṣṇam) rose up (vinīṣkrāntam) out of the lake (hradāt) wearing divine (divya) garlands (srag), fragrances (gandha) and garments (vāśasam), covered (ākīrnam) with many fine jewels (mahā-maṇi-gaṇa), and decorated (parīṣkṛtam) with gold (jāmbūnada). When the cowherds (gopāḥ) saw Him (upa-labhya) they all (sarve) stood up immediately (utthitāḥ), just like (iva) an unconscious person's senses (asavaḥ) coming back to life (labdha-prāṇāḥ). Filled (nibhṛtātmānaḥ) with great joy (pramoda), they affectionately (prītyā) embraced Him (abhirebhire).

[After completing this story Śukadeva returns to the main story.] This verse indicates that Kṛṣṇa came out of the lake in a special way.

Kṛṣṇa was kicking His feet in the water, and unseen by others, placing His feet upon the heads of other serpents in the water that had been ordered to serve Kṛṣṇa by Kāliya.

If this were not so, Kṛṣṇa's whole body would have again become wet.

The description of Kṛṣṇa's wearing divine flower garlands and fresh cloth would not be appropriate.

The boys regained their sense perception just like a dying man regaining his vital force.

Their minds were filled with bliss (*pramoda nibhṛta ātmānaḥ*).

Gopa here refers to Kṛṣṇa's cowherd boy friends, not the cowherd men.

Because of natural unsteadiness, the boys would have embraced Kṛṣṇa before the elders.

Having regained
their vital functions,
NM, YM, Shakti & GOTS
went to (K) & GOTS
even the trees came back to
life.

|| 10.17.15 ||

yaśodā rohiṇī nando
gopyo gopāś ca kaurava
kṛṣṇam sametya labdhehā
āsan śuṣkā nagā api

Having regained (labdha) their vital functions (ihāh), Yaśodā (yaśodā), Rohiṇī (rohiṇī), Nanda (nandah) and all the other cowherd women (gopyah) and (ca) men (gopāh) went up (sametya) to Kṛṣṇa (kṛṣṇam). O descendant of Kuru (kaurava), even (api) the dried-up (śuṣkāh) trees came back to life (nagāh).

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

Rohiṇī and other close friends stood behind Yaśodā in a
tight circle.

Nanda Mahārāja stood behind Rohiṇī.

Due to impatience over the delay in meeting his son, Nanda Mahārāja, overwhelmed in love, abandoned his normal gravity and hastily made his way through the throng of women.

Other elder cowherd men and women stood behind this intimate group.

Having been saved from death, the elderly gopīs
returned to life and hurried to Kṛṣṇa.

However, the word *ca* indicates that the young damsels
of Vraja such as Rādhikā, who were developing their
loving attachment for Kṛṣṇa, glanced upon their darling
from a distance.

⑮ embraced @
→ He sat Kṛṣṇa on His
lap & gazed @ Him.
↓
All the cows, bulls & calves
were all very lovely.

|| 10.17.16 ||

rāmaś cācyutam āliᅅgya jahāsāsyānubhāva-vit
preᅅᅅā tam aᅅkaᅅ āropya punaᅅ punar udaikᅅata
gāvo vᅅᅅā vatsataryo lebhire paramāᅅ mudam

Lord Balarāma (rāmaᅅ) embraced (āliᅅgya) His (asya) infallible brother (acyutam) and laughed (jahāsa), knowing well the extent of Kṛᅅᅅa's potency (anubhāva-vit). Out of great feelings of love (preᅅᅅā), Balarāma lifted (āropya) Kṛᅅᅅa up on His lap (aᅅkaᅅ) and repeatedly (punaᅅ punaᅅ) looked at (udaikᅅata) Him (tam). The cows (gāvah), bulls (vᅅᅅāᅅ) and young female calves (vatsataryah) also achieved (lebhire) the highest (paramāᅅ) pleasure (mudam).

Smiling, Balarāma said, “You have done just the right thing.”

Though Balarāma was well aware of Kṛṣṇa’s strength, He looked at Him intently (*udaiḡṣata*) again and again (*punaḡ punaḡ*) in order to see if Kṛṣṇa had incurred any injuries from fighting Kāliya.

The brahmanas
told NM ↓
"U's son has been saved
by will of Providence!"

|| 10.17.17 ||

nandaṁ viprāḥ samāgatya
guravaḥ sa-kalatrakāḥ
ūcus te kāliya-grasto
diṣṭyā muktas tavātmajah

All the respectable (guravaḥ) brāhmaṇas (viprāḥ), together with their wives (sa-kalatrakāḥ), came forward (samāgatya) to greet Nanda Mahārāja (nandaṁ). They (te) said to him (ūcuḥ), "Your (tava) son (ātma-jah) was in the grips of Kāliya (kāliya-grastah), but by the grace of Providence (diṣṭyā) He is now free (muktaḥ)."


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

YM - having
lost & regained her son
→ placed Him on her lap
→ cried & embraced Him
repeatedly.

|| 10.17.19 ||

yaśodāpi mahā-bhāgā
naṣṭa-labdha-prajā satī
pariṣvajyāṅkam āropya
mumocāśru-kalām̐ muhuḥ

The greatly fortunate (mahā-bhāgā) mother Yaśodā (yaśodā), having lost (naṣṭa) her son (prajā) and (api) then regained Him (labdha), placed Him on her lap (aṅkam āropya). That chaste lady (satī) cried (mumoca) constant torrents (kalām̐) of tears (aśru) as she repeatedly (muhuḥ) embraced Him (pariṣvajya).

That list
→ the base of tatra,
hunger & thirst → the
V.S. rest of these on the
banks of 

|| 10.17.20 ||

tām rātrim tatra rājendra
kṣut-tr̥dbhyām śrama-karṣitāḥ
ūṣur vrajaukaśo gāvah
kālindyā upakūlataḥ

O best of kings [Parīkṣit] (rāja-indra), because the residents of Vṛndāvana (vraja-okasaḥ) were feeling very weak (karṣitāḥ) from hunger, thirst (kṣut-tr̥dbhyām) and fatigue (śrama), they and the cows (gāvah) spent the night (tām rātrim) where they were (ūṣuḥ), lying down near the bank (upakūlataḥ) of the Kālindī (kālindyāḥ).

The Vrajavāsīs looked at Kṛṣṇa with unblinking eyes and said, “Let us rest here tonight.

By good fortune Kāliya has gone, but if he comes back to take revenge, then all of us can fight him with clubs.”

The Vrajavāsīs situated themselves at another place on the bank (upakūlataḥ) of the Yamunā due to fear of the poisonous water in Kāliya’s lake.

They found a place where there would be no possibility
of being surrounded by fire, and where they could fulfill
their desire to keep Kṛṣṇa constantly in their sight.

Section – V

Vrajavasis face new danger in
Vrindavana

@ night white
all were asleep, a great
fire blazes up & surrounds
the vns.

|| 10.17.21 ||

tadā śuci-vanodbhūto
dāvāgniḥ sarvato vrajam
suptam niśītha āvṛtya
pradagdhum upacakrame

During the night (niśīthe), while all the people of Vṛndāvana (vrajam) were asleep (suptam), a great fire (dāva-agniḥ) blazed up (udbhūtaḥ) within the dry summer (śuci) forest (vana). The fire surrounded the inhabitants of Vraja (āvṛtya) on all sides (sarvataḥ) and began to scorch them (pradagdhum upacakrame).

Śuci means summer.

A fire blazed up in the forest dried by the summer heat, and surrounded the sleeping cows and the Vrajavāsīs.

Perhaps a loyal friend of Kāliya had assumed the form of a fire to avenge his friend, or maybe the fire was manifest by a demon follower of Kāṁsa.

The VRS covered
lives of the Lord
↓
They took shelter of P.

|| 10.17.22 ||

tata utthāya sambhrāntā
dahyamānā vrajukasaḥ
kṛṣṇam yayus te śaraṇam
māyā-manujam īśvaram

Then (tataḥ) the residents of Vṛndāvana (vraja-okasaḥ) woke up (utthāya), extremely disturbed (sambhrāntāḥ) by the great fire threatening to burn them (dahya-mānāḥ). Thus they (te) took (yayuh) shelter (śaraṇam) of Kṛṣṇa (kṛṣṇam), the Supreme Lord (īśvaram), who by His spiritual potency (māyā) appeared like an ordinary human being (manujam).

Vrajaukasa refers to those who lived in Vraja engaged in agricultural work.

Kṛṣṇa is described as *manujam*, appearing as a human being, in His original form.

The Vedic *mantras* state, *svarūpa-bhūtayā nitya-saktyā māyākhyayā*:
“The Lord’s eternal potency named *māyā* is innate in His original form.”

Thus within the eternal spiritual body of Śrī Kṛṣṇa there is infinite
potency, which effortlessly manipulates all existence according to the
omniscient desire of the Lord.

The Vrajavāsīs took shelter of Kṛṣṇa, thinking, “Lord Nārāyaṇa will
surely empower this darling boy to protect us.”

They remembered what Gargācārya had said about Kṛṣṇa during His birth ceremony, “By His power you will easily be able to cross over all obstacles.” (SB 10.8.16)

Therefore the Vrajavāsīs took complete shelter in Kṛṣṇa with full faith that He would save them from the forest fire.

Oh (A) / Oh (B)!
→ This terrible fire
is going to devour us,
O devotees.

|| 10.17.23 ||

krṣṇa krṣṇa mahā-bhaga
he rāmāmita-vikrama
eṣa ghoratamo vahnis
tāvakān grasate hi naḥ

[Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa (krṣṇa krṣṇa), O Lord of all opulence (mahā-bhaga)! O Rāma (he rāma), possessor of unlimited power (amita-vikrama)! This (eṣaḥ) most terrible (ghora-tamaḥ) fire (vahnih) is about to devour (grasate hi) us (naḥ), Your devotees (tāvakān)!

The Vrajavāsīs called out to Balarāma as well, because
He had also shown that He was omniscient.

By saying *amita-vikrama*, they infer that Balarāma, like
Kṛṣṇa, was invested with the supernatural power of
some demigod.

|| 10.17.24 ||

O Lord, we are
ur true friends & devotees
As protect us from this
fire we can never give up
ur lotus feet.

su-dustarān naḥ svān pāhi
kālāgneḥ suhrdaḥ prabho
na śaknumas tvac-caraṇam
santyaaktum akuto-bhayam

O Lord (prabho), we are Your true friends (suhṛdaḥ) and devotees (svān). Please protect (pāhi) us (naḥ) from this insurmountable (su-dustarāt) fire of death (kāla-agneḥ). We can never (na śaknumaḥ) give up (santyaaktum) Your lotus feet (tvac-caraṇam), which drive away all fear (akutaḥ-bhayam).

Kālāgneḥ here means the fire of death.

The Vrajavāsīs prayed, “O Lord! If we die in this fire, we will
be separated from Your lotus feet, and this is unbearable for
us.”

Therefore, please save us just so we can keep serving You.”

Seeing the
disturbance
swallowed the fire.

|| 10.17.25 ||

ittham sva-jana-vaiklavyam
nirīkṣya jagad-īśvaraḥ
tam agnim apibat tīvram
ananto 'nanta-śakti-dhṛk

Seeing (nirīkṣya) His devotees (sva-jana) so disturbed (ittham vaiklavyam), Śrī Kṛṣṇa, the infinite Lord (anantaḥ) of the universe (jagad-īśvaraḥ) and possessor of infinite power (ananta-śakti-dhṛk), then swallowed (apibat) the terrible (tīvram) forest fire (tam agnim).

In order to protect His family members (*sva jana*), Kṛṣṇa's *prema* for them began to search for a suitable power within Kṛṣṇa to finish the forest fire.

How can this very young, tender boy swallow such an intense fire?

Thus Kṛṣṇa's *saṁhārikā-śakti* (power of destruction) swallowed the fire.

Therefore the description of Kṛṣṇa being the possessor of unlimited potencies (*śakti dhrk*) and thus swallowing the fire is only a figure of speech, since His *saṁhārikā-śakti* actually did it.

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