### Śrīmad-Bhāgavatam

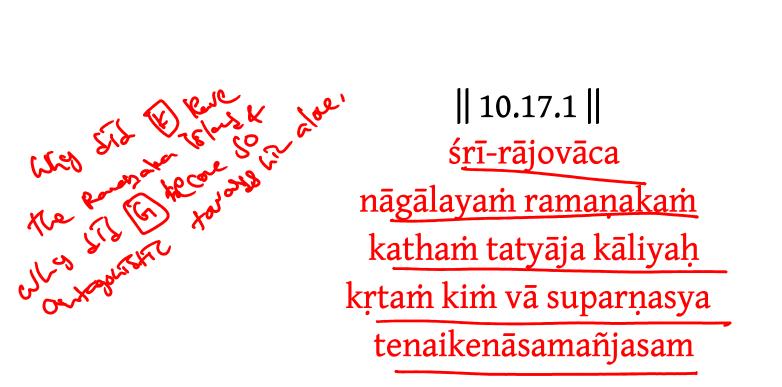
### Canto Ten: The Summum Bonum With the Sārārtha-darśinī commentary by Śrīla Viśvanātha Cakravartī Thākura

#### Canto Ten – Chapter Seventeen

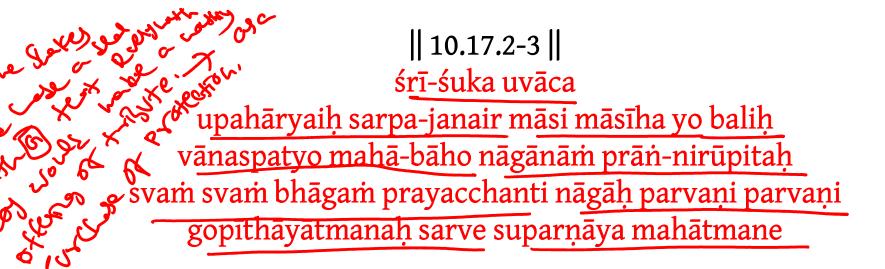
### The History of Kāliya

### Section – I

### Kāliya's animosity towards Lord Garuda



[Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why (kathaṁ) did Kāliya (kāliyaḥ) leave (tatyāja) Ramaṇaka Island (ramaṇakaṁ), the abode (ālayaṁ) of the serpents (nāga), and why (kiṁ vā ) did Garuḍa become so antagonistic (asamañjasam kṛtaṁ) toward him (tena) alone (ekēna)? 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.



Śukadeva Gosvāmī said: To avoid being eaten by Garuda, the serpents (upahāryaiḥ sarpa-janaih) had previously made an arrangement (prāṅ-nirūpitaḥ) with him (yah) whereby they would each make a monthly (māsi māsī) offering of tribute (baliḥ) at the base of a tree (vānaspatyaḥ). Thus every month on schedule (paryaṇi paryaṇi), O mighty-armed King Parīkṣit (mahā-bāho), each serpent (nāgāḥ) would duly make his offering (prayacchanti svam svam bhāgaṃ) to that powerful (mahāātmane) carrier of Viṣṇu (suparṇāya) as a purchase of protection (gopīthāya). 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*).



|| 10.17.4 || viṣa-vīrya-madāviṣṭaḥ kādraveyas tu kāliyaḥ kadarthī-kṛtya garuḍaṁ svayaṁ taṁ bubhuje balim

Although all the other serpents were dutifully making offerings to Garuḍa, "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 (garuḍaṁ). Kāliya did not offer his share to Garuda, and moreover he ate all the other offerings meant for Garuda.

T<u>hus Kāliya directly disrespected (*kadarthī kṛtya*) the bearer of Viṣṇu.</u>

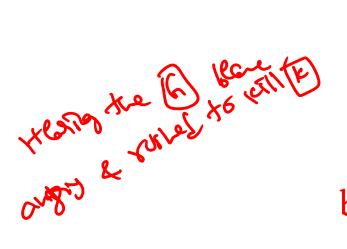
The other snakes on Ramaṇaka Island informed Garuḍa about

Kāliya's arrogant behavior.

### Section – II

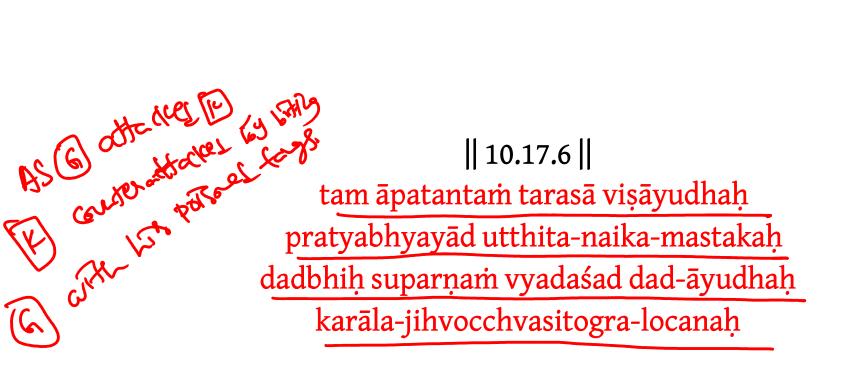
Lord Garuda sets out to destroy

Kāliya



|| 10.17.5 || tac chrutvā kupito rājan bhagavān bhagavat-priyah vijighāṁsur mahā-vegaḥ kāliyaṁ samupādravat

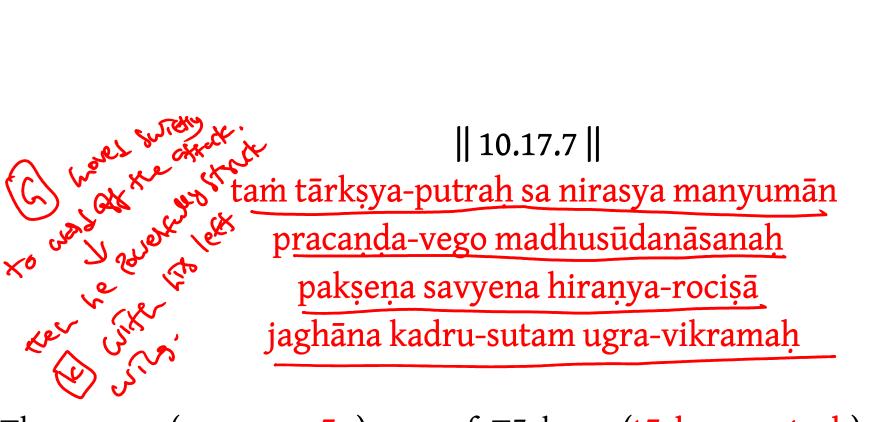
O King (<mark>rājan</mark>), the greatly powerful Garuḍa (b<u>hagavān),</u> wh<u>o is very d</u>ear to <u>the Supreme Lord</u> (bhagavat-priyaḥ), became angry (kupitaḥ) when he heard of this (tac śrutvā). Desiring to kill (vijighāmsuḥ) Kāliya (kāliyaṁ), he rushed (samupādravat) toward the serpent with tremendous speed (mahā-vegaḥ).



As 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 (āpatantam). Showing his ferocious (karāla) tongues (jihvā) and expanding (ucchvasita) his horrible (ugra) eyes (locanaḥ), Kāliya then bit (vyadaśat) Garuḍa (suparṇam) with the weapons (dad-āyudhaḥ) of his fangs (dadbhiḥ). F<u>rom a great distance Kāliya could spit</u> venom at his enemy, and at short range he could bite with his terrible fangs.

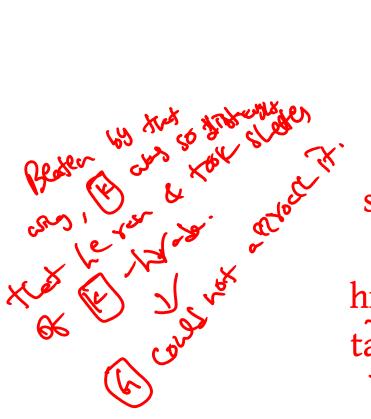
Kāliya had a ferocious tongue, loud hissing and terrible

eyes.



The angry (manyu-mān) son of Tārkṣya (tārkṣya-putraḥ) moved with overwhelming speed (pracaṇḍa-vegaḥ) in repelling (nirasya) Kāliya's attack (taṁ). That terribly powerful (ugra-vikramaḥ) carrier of Lord Madhusūdana (madhusūdana-āsanaḥ) 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 (*tārkṣya putra*) and the carrier of Madhusūdana, moved quickly to keep Kāliya from biting him.

# Section – III Garuḍa cursed by the sage Saubhari



|| 10.17.8 || s<u>uparna-pakṣābhihatah</u> kāliyo 'tīva vihvalaḥ hradaṁ viveśa kālindyās tad-agamyaṁ durāsadaṃ

Beaten (abhihataḥ) by Garuḍa's (suparṇa) wing (pakṣa), Kāliya (k<u>āliya</u>ḥ) was extremely (atīva) distraught (vihvalaḥ), and thus he took shelter (viveśa) of a lake (hradaṁ) adjoining the river Yamunā (kālindyāḥ). Garuḍa could not enter this lake (durāsadam). Indeed, he could not even approach it (tat-agamyaṁ). K<u>āliya fled to a lake adjoining the Yamunā which wa</u>s difficult for others to enter (*durāsadam*) because of th<u>e</u> depth.

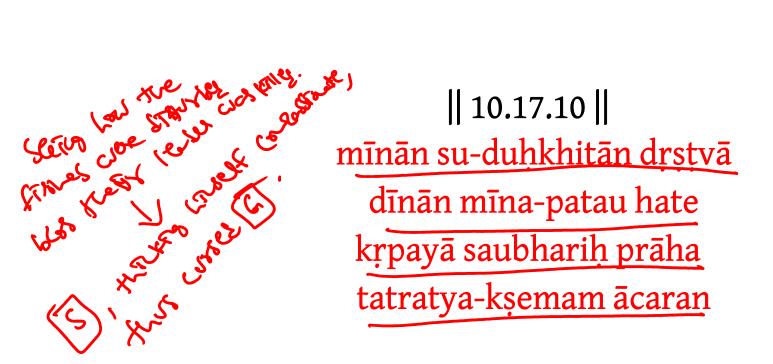


II 10.17.9 II tatraikadā jala-caram garudo bhakşyam īpsitam nivāritah saubhariņā prasahya kşudhito 'harat

In that very lake (tatra) Garuḍa (garuḍaḥ) had once (ekadā) desired (īpsitam) to eat a fish (jala-caraṁ), after all, his normal food (bhakṣyam). Although forbidden (nivāritaḥ) by the sage Saubhari, who was meditating there within the water (saubhariṇā), Garuḍa took courage (prasahya) and, feeling hungry (kṣudhitaḥ), seized the fish (aharat). T<u>his verse explains why Garuḍa could not enter Kāliya's</u> lake.

Saubhari committed two offenses against the great devotee Garuda: first, he dared to give an order to his superior, and second, he obstructed Garuda'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 (dṛṣṭvā) 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 (kṛpayā) acting (ācaran) for the benefit (kṣēmam) of the lake's residents (tatratya).

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This verse describes the third offense to Garuda.

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.



|| 10.17.11|| a<u>tra praviśya garu</u>do yadi matsyān sa khādati sadyaḥ prāṇair viyujyeta satyam etad bravīmy aham

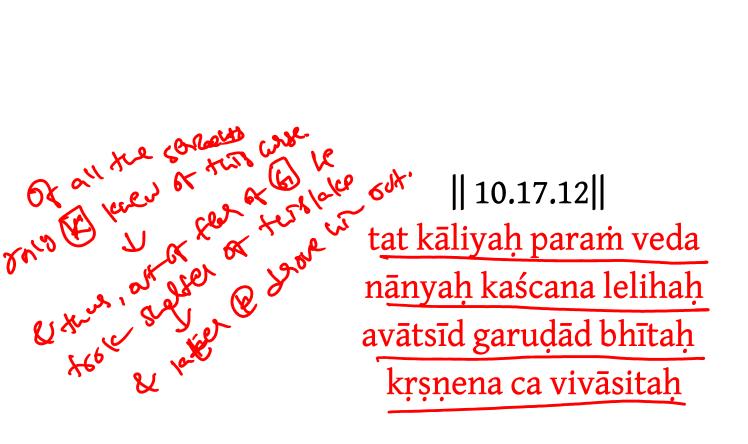
If (yadi) Garuḍa (garuḍaḥ) ever again enters (praviśya) this lake (atra) and eats (khādati) the fish here (matsyān), he (sah) will immediately (sadyaḥ) lose (viyujyeta) his life (prāṇaiḥ). What I am saying (aham etad bravīmi) is the truth (satyam). The statement "If Garuda enters this lake and eats the fish, he will immediately die" means that if Garuda 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, Garuda 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 Vișnu. 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.

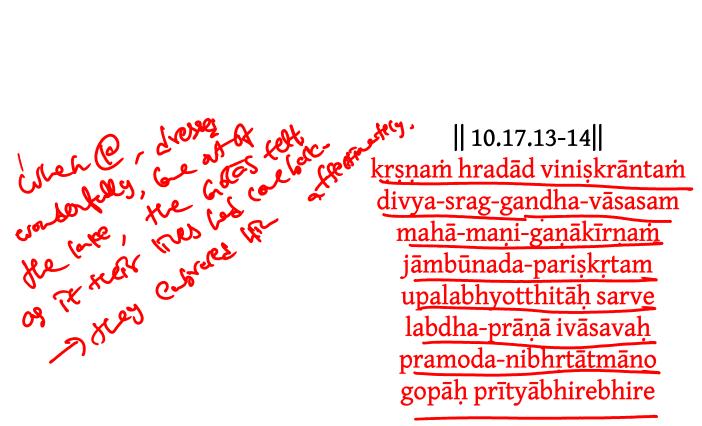
However, because he had once become glorious by taking shelter of the Yamunā River in Vṛndāvana, he was ultimately delivered.



Of all the serpents (lelihaḥ), only (paraṁ) Kāliya (tat kāliyaḥ) and no one else (na anyaḥ kaścana) came to know of this affair (veda), and (ca) in fear (bhītaḥ) of Garuḍa (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



[Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa (kṛṣṇaṁ) rose up (viniṣkrāntaṁ) out of the lake (hradāt) wearing divine (divya) garlands (srak), fragrances (gandha) and garments (vāsasam), covered (ākīrṇaṁ) with many fine jewels (mahāmaṇi-gaṇa), and decorated (pariṣkṛtam) 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 (pramodā), they affectionately (prītyā) embraced Him (abhirebhīre). [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.

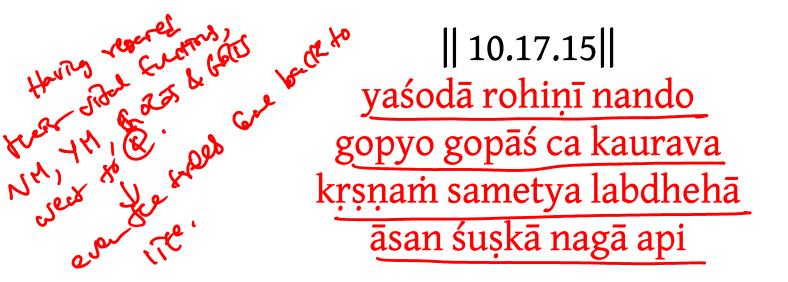
The description of Kṛṣṇa's wearing divine flower garlands and fresh cloth would not be appropriate.

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 Krsna's cowherd boy friends, not the cowherd men.

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



Having regained (labdha) th<u>eir vital functions (ihāh</u>), Yaśodā (yaśodā), Rohiņī (rohiņī), Nanda (nandah) and all the other cowherd women (gopyaḥ) and (ca) men (gopāḥ) went up (sametya) to Kṛṣṇa (kṛṣṇaṁ). O descendant of Kuru (kaurava), even (api) the dried-up (śuṣkāḥ) trees came back to life (nagāḥ). Disregarding any embarrassment or fear of her elders, mother Yaśodā exclaimed with great happiness in a choked voice, "My son has been saved!"

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

Nanda Mahārāja stood behind Rohiņī.

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.

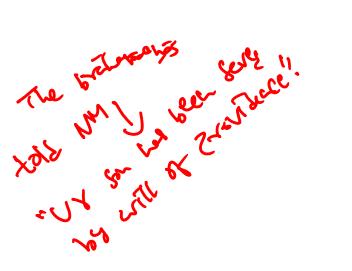
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premņā tam aṅkam āropya punaḥ punar udaikṣata

Lord Balarāma (<mark>rāmaḥ)</mark> embraced **(āliṅgya)** His (asya) nfallible brother (acyutarh) and laughed (jahāsa), knowing well the extent of Krsna's potency (anubhāva-vit). Out of great feelings of love (premņā), Balarāma lifted (<mark>āropya</mark>) Kr<u>sna up on His la</u>p (ankam) and repeatedly (punah punah) looked at (udaiksata) Him (tam). The cows (gāvaḥ), bulls (vṛṣāḥ) and young female calves (vatsataryaḥ) also achieved (lebhire) the highest (paramām) pleasure (mudam).

Smiling, Balarāma said, "Yo<u>u have done just the rig</u>ht thing."

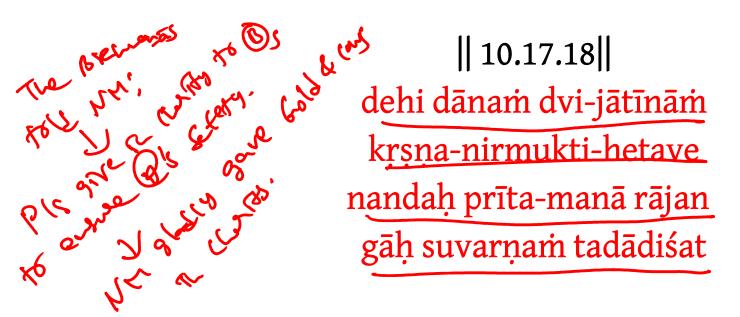
Though Balarāma was well aware of Kṛṣṇa's strength, He looked at Him intently (*udaikṣata*) again and again (*punaḥ punaḥ*) in order to see if Kṛṣṇa had incurred any injuries from fighting Kāliya.



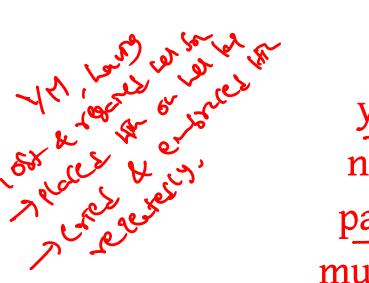
|| 10.17.17|| nandaṁ viprāḥ samāgatya guravaḥ sa-kalatrakāḥ ūcus te kāliya-grasto diṣṭyā muktas tavātmajaḥ

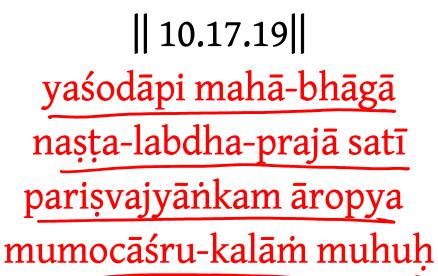
All the respectable (guravaḥ) brāhmaṇas (viprāḥ), toge<u>ther with their wives (sa-kalatrakā</u>ḥ), came forward (samāgatya) to greet Nanda Mahārāja (nandam). They (te) said to him (ūcuḥ), "Your (tava) son (ātma-jaḥ) was in the grips of Kāliya (kāliya-grastaḥ), but by the grace of Providence (diṣṭyā) He is now free (muktaḥ)."

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



The brāhmaņas then advised Nanda Mahārāja, "T<u>o assure that (hetave)</u> your son Kṛṣṇa will always be free from danger (kṛṣṇa-nirmukti), you should give (dehi) charity (dāṇaṁ) to the brāhmaṇas (dvi-jātīnāṁ)." With a satisfied mind (prīta-manāḥ), O King (rājan), Nanda Mahārāja (nandaḥ) then (tadā) very gladly gave them gifts (ādiśat) of cows (gāḥ) and gold (suvarṇaṁ).





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 (kalāṁ) of tears (aśru) as she repeatedly (muhuḥ) embraced Him (pariṣvajya).



|| 10.17.20|| tāṁ rātriṁ tatra rājendra kṣut-trḍbhyāṁ śrama-karṣitāḥ ūṣur vraǧaukaso gāvaḥ kālindyā upakūlataḥ

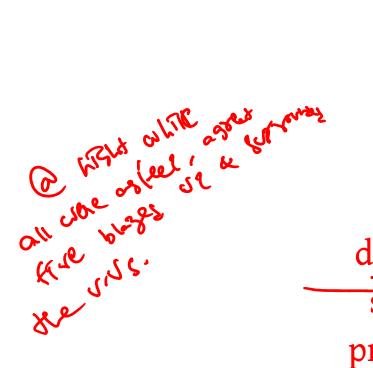
O best of kings [Parīkṣit] (rāja-indra), because the residents of Vṛndāvana (vraja-okasaḥ) were feeling very weak (karṣitāḥ) from hunger, thirst (kṣut-tṛḍbhyāṁ) and fatigue (śrama), they and the cows (gāvaḥ) spent the night (tāṁ rātriṁ) where they were (ūṣuḥ), lying down near the bank (upakūlataḥ) of the Kālindī (kālindyāḥ). The Vrajavāsīs looked at K<u>rsna with unblinking eyes</u> 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



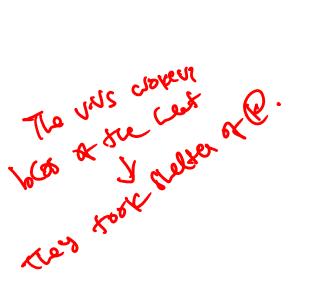
|| 10.17.21|| tadā śuci-vanodbhūto dāvāgniḥ sarvato vrajam suptaṁ niśītha āvṛtya pradagdhum upacakrame

During the night (<u>niśīthe</u>), while all the people of Vrndāvana (v<u>raja</u>m) were asleep (<u>suptam</u>), a great fire (d<u>āva-agnih</u>) <u>blazed up</u> (udbhūtah) within the dry summer (<u>suci</u>) for<u>est</u> (vana). The <u>fire surrounded <del>t</del>he</u> inhabitants of Vraja (<u>āvrtya</u>) on all sides (<u>sarvatah</u>) and began to scorch them (<u>pradagdhum upacakrame</u>).

Śuci means summer.

A <u>fire blazed up in the forest dried by the summer heat, and</u> 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 Kamsa.



|| 10.17.22|| tata utthāya sambhrāntā dahyamānā vrajaukasaḥ kṛṣṇaṁ yayus te śaraṇaṁ māyā-manujam īśvaram

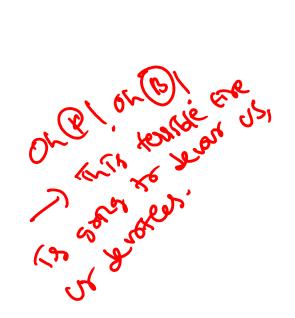
Then (tataḥ) the residents of Vṛndāvana (vraja-okasaḥ) woke up (utthāya), extremely disturbed (sambhrāntāḥ) by the great fire threatening to burn them (dahya-mānāḥ). Thus they (te) took (yayuḥ) shelter (śaraŋaṁ) of Kṛṣṇa (kṛṣṇaṁ), the Supreme Lord (īśvaram), who by His spiritual potency (māyā) appeared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

Th<u>e</u> 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, "Lo<u>rd Nārāyaṇa w</u>ill surely empower this darling boy to protect us." They remembered what Gargācārya had said about Krsna during His birth ceremony, "By His power you will easily be able to cross over all obstacles." (SB 10.8.16)

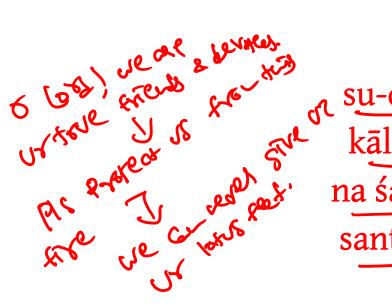
Therefore the Vrajavāsīs took complete shelter in Kṛṣṇa with full faith that He would save them from the forest fire.



|| 10.17.23|| kṛṣṇa kṛṣṇa mahā-bhaga he rāmāmita-vikrama eṣa ghoratamo vahnis tāvakān grasate hi naḥ

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

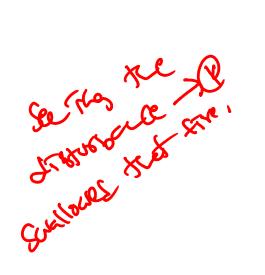


|| 10.17.24|| su-dustarān naḥ svān pāhi kālāgneḥ suhṛdaḥ prabho na śaknumas tvac-caraṇaṁ santyaktum akuto-bhayam

O Lord (prabho), we are Your true friends (suhrdaḥ) and devotees (svān). Please protect (pāhi) us (naḥ) from this insurmountable (sudustarāt) fire of death (kāla-agneḥ). We can never (na śaknumaḥ) give up (santyaktum) Your lotus feet (tvat-caraṇaṁ), which drive away all fear (akutaḥ-bhayam). Kālāgneh 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."



∥ 10.17.25∥

ittham sva-jana-vaiklavyam ni<u>rīkṣya jagad-īśvara</u>ḥ tam agnim apibat tīvram ananto 'nanta-śakti-dhṛk

Seeing (nirīkṣya) His devotees (sva-jana) so disturbed (ittham vaiklavyam), Śrī Kṛṣṇa, the infinite Lord (anantah) of the universe (jagad-īśvarah) 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 samhārikā-śakti (power of destruction) swallowed the fire.

Therefore the description of Kṛṣṇa being the possessor of unlimited potencies (*sakti dhrk*) and thus swallowing the fire is only a figure of speech, since His *saṁhārikāśakti* 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*.