

DASAMA SKANDAM

CHAPTER 16 (VOLUME 10)

KALIYA MARDANAM - TRAMPLING ON THE SERPENT KALIYA'S HEAD BY LORD KRISHNA; THE PRAYERS OF THE WIVES OF KALIYA TO LORD KRISHNA; KALIYA MOVING AWAY WITH HIS FAMILY TO RAMANAKA ISLAND.

PREFACE

The introduction by Shri Sukha to King Pareekshit right in the beginning (Stanza 1) is very beautiful:

“ Upon seeing the polluted river Yamuna (Kalindi) because of the serpent Kaliya, the all powerful Shri Krishna drove out that serpent from there with the intention of keeping that river pure.”

The cause of pollution has to be removed in order to keep the environment pure. This is true of our own minds. When they get polluted it is the cause which has to be removed. Thus, the Kaliya Mardan is just not a story but it contains very many philosophical and spiritual contents.

The praises by the wives of Kaliya and their presentation before Lord Krishna are very superb. They are dealt with in detail.

Kaliya serpent also presents to Lord Krishna the reality about creations and the nature of the living beings, as they are seen, because of the intrinsic nature within them.

Therefore, while reading this chapter, one should keep in mind that it is not a mere description of some events happened in Vrindavana on the waters of Yamuna, but as a great message and lesson to those who seek truth and those who want to understand the immense powers of the Supreme Being.

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Stanza 1

*śrī-śuka uvāca
vilokya dūṣitām kṛṣṇām
kṛṣṇaḥ kṛṣṇāhinā vibhuḥ
tasyā viśuddhim anvicchan
sarpaṁ tam udavāsayat*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(vilokya) Upon seeing (dūṣitām) the polluted (kṛṣṇām) river Yamuna (Kalindi) (kṛṣṇāhinā) because of the serpent Kaliya, (vibhuḥ kṛṣṇaḥ) the all powerful Shri Krishna (udavāsayat) drove out (tam sarpaṁ) that serpent from there (tasyā viśuddhim anvicchan) with the intention of keeping that river pure.

Stanza 2

*śrī-rājovāca
katham antar-jale 'gādhe
nyagrḥṇād bhagavān ahim
sa vai bahu-yugāvāsam
yathāsīd vipra kathyatām*

(śrī-rājovāca) King Pareekshit said to Shri Sukha :

*(vipra) Hey the one who knows all the Vedas (Shri Sukha) !
(bhagavān) How could Shri Krishna Bhagavan (nyagrhnāt)
catch hold of and subdue (ahim) that serpent (antar-jale)
within the waters of Kalindi river, (agādhe) which was so
deep?*

*(yathā) How come (saḥ vai) that the said serpent also
(āsīt) happened (bahu-yugāvāsam) to live in those waters for so
many long years? (kathyatām) Please explain to me all these.*

Stanza 3

*brahman bhagavatas tasya
bhūmnaḥ svacchanda-vartinaḥ
gopālodāra-caritaṁ
kaś trpyetaṁ juṣaṇ*

*(brahman) Hey Brahma Rishi (Shri Sukha) ! (kaḥ trpyetaḥ)
Who can say that he is contented enough (juṣaṇ) with the
enjoyment of the drinking (amṛtaṁ) of the nectar
(gopālodāra-caritaṁ) of the greatest incidences played as
pastime in his role as the cowherd boy of Gokulam (tasya) by
Shri Hari, (bhagavataḥ) Who is all knowledgeable, (bhūmnaḥ)
Who is spread out everywhere and consistently,
(svacchanda-vartinaḥ) and Who is self effulgent very
independently?*

Stanza 4

*śrī-śuka uvāca
kālindyāṁ kāliyasyāsīd*

*hradaḥ kaścīd viṣāgninā
śrapyamāṇa-payā yasmin
patanty upari-gāḥ khagāḥ*

(śrī-śuka uvāca) Shri Sukha said to king Pareekshit :

**(kālindyām) In the waters of the Yamuna river, (kaścīd hradaḥ)
(āsīt) there was one deep pool of large lake of water
(śrapyamāṇa-payāḥ) which was boiling with vapour and
immense heat (viṣāgninā) due to the poisonous fire effect
(kāliyasya) of that Kaliya serpent. (khagāḥ) Even the birds
(upari-gāḥ) which flew over (yasmin) this area of the
poisonous pool of water in the Yamuna river, (patanti) used
to fall down right there.**

Stanza 5

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

**(prāṇinaḥ) All the life forms (yasya tīra-gāḥ) in the vicinity of
that pool of water, (sthira-jaṅgamāḥ) both moving and non
moving, (abhimarśitāḥ) which came into contact with
(viṣa-da ūrmi mārutena) the waves of poisonous air passing
through that pool (vipruṣmatā) combining within them the
particles of moisture containing that poison, (mriyante) used
to lose their lives.**

Stanza 6

*taṁ caṇḍa-vega-viṣa-vīryam avekṣya tena
duṣṭāṁ nadīm ca khala-saṁnyamanāvātāraḥ
kṛṣṇaḥ kadambam adhiruhya tato 'ti-tuṅgam
āspotyā gāḍha-raśano nyapatad viṣode*

*(kṛṣṇaḥ) Shri Krishna,
(khala-samyamanāvātāraḥ) Who had manifested with the
intention of controlling the cruel persons,
(avekṣya) upon seeing (tam) that serpent
(caṇḍa-vega-viṣa-vīryam) as having the most powerful poison
within it, and realising that (nadīm) the waters of the river
Yamuna (duṣṭām ca) have been polluted (tena) because of him,
(gāḍha-raśanaḥ) tied his girdle securely,
(adhiruhya) climbed upon (ati-tuṅgam) the tallest (kadambam)
Kadamba tree,
(āsphotyā) clapped his hands,
(nyapatat) and jumped (tataḥ) from that position (viṣode)
straight into the poisonous waters.*



Image of Kadamba tree



More image of Kadamba tree

Stanza 7

*sarpa-hradah puruṣa-sāra-nipāta-vega-
saṅkṣobhitoraga-viṣocchvasitāmbu-rāśih
paryak pluto viṣa-kaṣāya-bibhīṣaṇormir
dhāvan dhanuḥ-śatam ananta-balasya kim tat*

(sarpa-hradah puruṣa-sāra-nipāta-vega-) Because of the great force generated by the jumping of Shri Krishna (sarpa-hradah) into that pool of water in which the Kaliya serpent was living, (saṅkṣobhitoraga-viṣocchvasitāmbu-rāśih) the levels of waters mixed with the poison of all the serpents inhabited inside rose to very high levels and spread out wide,

(viṣa-kaṣāya-bibhīṣaṇormiḥ) which turned ferociously into high altitude waves churning with the poison (paryak) in all directions, (dhāvan) pushed around (plutah) and scattered all over (dhanuḥ-śatam) up to the distance of one hundred bows. (tat kiṁ) What is not possible (ananta-balasya) for Shri Bhagwan Who is endowed with immense and limitless powers?

Stanza 8

*tasya hrade viharato bhujā-daṇḍa-ghūrṇa-
vār-ghoṣam aṅga vara-vāraṇa-vikramasya
āśrutya tat sva-sadanābhibhavaṁ nirīkṣya
cakṣuḥ-śravāḥ samasarat tad amṛṣyamāṇaḥ*

(aṅga) Hey King !

(tasya) Shri Krishna's indulgence of (hrade viharataḥ) playful swims in the pool of water with great aquatic moves, (vara-vāraṇa-vikramasya) having the valour just like that of an intoxicated wild elephant, (bhujā-daṇḍa-ghūrṇa-vār-ghoṣam) and His repeated splashing on the waters creating heavy impact of swirling sounds (āśrutya) which were heard all around, (nirīkṣya) and seeing (tat sva-sadanābhibhavaṁ) that his own habitation has been disturbed because of these factors, (tat amṛṣyamāṇaḥ) and as he lost the limit of his tolerance on account of these disturbances, (cakṣuḥ-śravāḥ) that serpent Kaliya (samasarat) came near to Shri Krishna.

Stanza 9

*taṁ prekṣaṇīya-sukumāra-ghanāvadātāṁ
śrīvatsa-pīta-vasanaṁ smita-sundarāsyam
krīḍantam apratibhayaṁ kamalodarāṅghriṁ*

sandaśya marmasu ruṣā bhujayā cachāda

**The serpent Kaliya,
upon seeing (*ruṣā*) very angrily (*taṁ*) at Shri Krishna Who
was --
(*prekṣaṇīya-sukumāra-ghanāvadātam*) looking so attractive at the
very first sight, Who had very beautiful body, Who was
having the cast of blue equal to that of the clouds,
(*śrīvatsa-pīta-vasanam*) Who was having Srivatsa (the mark of
the habitation of Shri Lakshmi) on His chest, Who was
wearing the saffron clothes,
(*smita-sundarāsyam*) Who was having very endearing face
because of His enchanting smile,
(*kamalodarāṅghrim*) Whose tender feet were looking just like
the red lotus flower petals,
(*krīḍantam*) and Who was thus enjoying in the water very
playfully (*apratibhayam*) and without any fear --
(*sandaśya*) bit Shri Krishna (*marmasu*) at vulnerable places of
His body and, thereafter, (*cachāda*) coiled Him tight (*bhujayā*)
with his body.**

Stanza 10

*taṁ nāga-bhoga-parivītam adrṣṭa-ceṣṭam
ālokya tat-priya-sakhāḥ paśupā bhrṣārtāḥ
kṛṣṇe 'rpitātma-suhrd-artha-kalatra-kāmā
duḥkhānuśoka-bhaya-mūḍha-dhiyo nipetuḥ*

**(*ālokya*) Upon seeing (*taṁ*) Shri Krishna (*adrṣṭa-ceṣṭam*)
remaining still and (*nāga-bhoga-parivītam*) coiled up around by
the body of the serpent,
(*tat-priya-sakhāḥ*) all his friends, (*paśupāḥ*) and all other
inhabitants of the Gokulam (*arpitātma-suhrd-artha-kalatra-kāmāḥ*)
who had surrendered not only their own selves, but also their
relatives, properties, wives, all the material comforts etc.,**

*(kṛṣṇe) unto Shri Krishna,
(bhr̥sārtāḥ) became so much anxiously disturbed (nipetuḥ) and
fell down on the floor (duḥkhānuśoka-bhaya-mūḍha-dhiyaḥ)
unconscious because of their sorrow, concern, and fear.*

Stanza 11

*gāvo vṛṣā vatsataryaḥ
krandamānāḥ su-duḥkhitāḥ
kṛṣṇe nyastekṣaṇā bhītā
rudatya iva tasthire*

*(gāvaḥ vṛṣāḥ) The cows, the oxen, (vatsataryaḥ) the calves etc.
(tasthire) stood (rudatya iva) continuously crying (su-duḥkhitāḥ)
with extreme distress, (krandamānāḥ) making high sounds
(bhītāḥ) very fearsomely (nyastekṣaṇāḥ) while their sight
remained focused only (kṛṣṇe) on Shri Krishna.*

Stanza 12

*atha vraje mahotpātās
tri-vidhā hy ati-dāruṇāḥ
utpetur bhuvi divy ātmany
āsanna-bhaya-śamsinaḥ*

*(atha hi) At that time itself, (āsanna-bhaya-śamsinaḥ) as an
indication of the ensuing danger (vraje) in Gokulam,
(utpetuḥ) there appeared (mahotpātāḥ) portent bad signs
(ati-dāruṇāḥ) very fearsomely (tri-vidhāḥ) in three different
ways (divi) in the sky, (bhuvi) on the earth (ātmani) and on
their respective bodies.*

Note : *Falling down of meteors from the sky, tremors on the earth,
and quaking of the left sides on the bodies of the living beings*

were the three kinds of portent indications realised by those living in Gokulam.

Stanza 13

*tān ālakṣya bhayodvignā
gopā nanda-purogamāḥ
vinā rāmeṇa gāḥ kṛṣṇaṁ
jñātvā cārayitum gatam*

(tān ālakṣya) Upon seeing those portent bad signs, (gopāḥ) all the Gopa men (nanda-purogamāḥ) starting with Nandagopa and others, (bhayodvignāḥ) became extremely terrified (kṛṣṇaṁ gatam jñātvā) after having come to know that Shri Krishna had gone (cārayitum) for grazing (gāḥ) the cows (rāmeṇa vinā) without accompanied by Balarama.

Stanza 14

*tair durnimittair nidhanaṁ
matvā prāptam atad-vidaḥ
tat-prāṇās tan-manaskās te
duḥkha-śoka-bhayāturāḥ*

(atad-vidaḥ) Having not understood the real potency and powers of the Bhagavan, (te) those of them (the Gopa men) (tat-prāṇāḥ) who were considering Shri Bhagavan as their own life, (tan-manaskāḥ) who were always immersed in their thoughts only about that Bhagavan, (duḥkha-śoka-bhayāturāḥ) started feeling helpless with distress, anguish and fear (nidhanaṁ prāptam matvā) and felt that a great danger has been caused to Shri Bhagavan (taiḥ durnimittaiḥ) due to the sighting of those portent bad signs.

Stanza 15

*ā-bāla-vṛddha-vanitāḥ
sarve 'ṅga paśu-vṛttayah
nirjagmur gokulād dīnāḥ
kṛṣṇa-darśana-lālasāḥ*

(aṅga) Hey the greatest King ! (ā-bāla-vṛddha-vanitāḥ) Starting right from the little calves till the oldest of the men and women, (sarve) inclusive of all age groups of people,

(paśu-vṛttayah) became endowed with sheer love devoid of (dīnāḥ) any rational thinking just like animals, saddened with distress,

(kṛṣṇa-darśana-lālasāḥ) and with the keen desire to have a look at Shri Krishna, (nirjagmuḥ) came out (gokulāt) of Gokulam.

Stanza 16

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

(mādhave) Born in the dynasty of Yadavas, (bhagavān) the one who is endowed with all the knowledge and prosperities, (prabhāva-jñah) and the one who knew about the capabilities and greatness (anujasya) of his brother, (saḥ balah) that Balarama, (vīkṣya) upon seeing (kātarān) all of them desperately frightened (tathā) in that manner, (prahasya) only just smiled (na uvāca) but did not say (kiñcit) anything at all.

Stanza 17

te 'nveṣamāṇā dayitaṁ

*kr̥ṣṇam̐ sūcitayā padaiḥ
bhagaval-lakṣaṇair jagmuḥ
padavyā yamunā-taṭam*

**(te) All the Gopa people (and the cattle folks) (jagmuḥ)
started walking (yamunā-taṭam) towards the banks of the river
Yamuna, (padaiḥ) by pursuing His footprints
(bhagaval-lakṣaṇaiḥ) having specific divine identifications
(sūcitayā) marks being seen (padavyā) on their way,
(anveṣamāṇāḥ) in search of (dayitam) their beloved (kr̥ṣṇam̐)
Shri Krishna.**

Stanza 18

*te tatra tatrābja-yavāṅkuśāsani-
dhvajopapannāni padāni viś-pateḥ
mārge gavām anya-padāntarāntare
nirīkṣamāṇā yayur aṅga satvarāḥ*

**(aṅga) Hey King !
(anya-padāntarāntare) Among various other footprints found
(tatra tatra) here and there on their way,
(gavām mārge) through which the cows had walked through,
(nirīkṣamāṇāḥ) looking for (padāni) the exclusive footprint
(viś-pateḥ) of their Lord, Shri Krishna,
(abja-yavāṅkuśāsani-dhvajopapannāni) containing such of the
marks like that of lotus flower, barley corn, goad, Vajra
weapon (thunderbolt), flag with mast etc.,
(te) the Gopa people (yayuḥ) were moving forward (
satvarāḥ) speedily.**

Stanza 19

*antar hrade bhujaga-bhoga-parītam ārāt
kr̥ṣṇam̐ nirītham upalabhya jalāśayānte*

*gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ*

*(upalabhya) Upon seeing (kṛṣṇam) Shri Krishna, (ārāt) even
from a distance, (nirīham) in a still position
(bhujaga-bhoga-parītam) being tied and coiled down by the body
of the serpent (antar hrade) in the middle of the pool of water,
(gopān ca) and also the other people of Gokulam
(mūḍha-dhiṣaṇān) lying unconscious (paritaḥ) around
(jalāśayānte) the shore of the river Yamuna,
(paśūn ca) apart from the cows (saṅkrandataḥ) who were
crying aloud with fright,
(ārtāḥ) those Gopa people became very much distressed
(parama-kaśmalam āpuḥ) and extremely fainthearted.*

Stanza 20

*gopyo 'nurakta-manaso bhagavaty anante
tat-sauhr̥da-smīta-viloka-giraḥ smarantyaḥ
graste 'hinā priyatame bhr̥ṣa-duḥkha-taptāḥ
śūnyam priya-vyatihṛtam dadṛśus tri-lokam*

*(priyatame) When their beloved Krishna (graste) was eclipsed
in this manner (ahinā) by the serpent,
(gopyaḥ) the women of Gokulam (anurakta-manasaḥ) with their
hearts abounding with endearing love for Him,
(bhagavati) Who is complete with all prosperities (anante) and
qualities,
(smarantyaḥ) remembered (tat-sauhr̥da-smīta-viloka-giraḥ) His
love, smile, glance, and sweet words,
(bhr̥ṣa-duḥkha-taptāḥ) while burning themselves from within
due to the tortuous distress,
(priya-vyatihṛtam) and due to the separation from their beloved
Shri Krishna, (śūnyam dadṛśuḥ) saw with vanity (tri-lokam) all
the three worlds.*

Stanza 21

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

*(kṛṣṇa-mātaram) As mother Yashoda (apatyam anupraviṣṭām)
entered into the waters to proceed straight to its centre of the
river forgetting her own self because of her constant thinking
about the welfare of her son alone,
(tāḥ) all the Gopa women, (tulya-vyathāḥ) who were equally
distressed like Yashoda,
(samanugṛhya) held her back from entering the waters any
further,
(sravantyaḥ) while shedding (śucaḥ) their tears of sadness
(kathayantyaḥ) and sharing among themselves the discussions
(vraja-priya-kathāḥ) of the earlier pastimes of Shri Krishna
(tāḥ tāḥ) in different mannerism and detail,
(arpita-dr̥śaḥ) simultaneously, at the same time, keeping
their eyes fixed (kṛṣṇānane) towards the face of Shri Krishna
alone,
(āsan) and stood (mṛtaka-pratīkāḥ) as if they had their physical
bodies without any life in them.*

Stanza 22

*kṛṣṇa-prāṇān nirviśato
nandādīn vīksya taṁ hradam
pratyāsedhat sa bhagavān
rāmaḥ kṛṣṇānubhāva-vit*

(vīkṣya) Upon seeing (nandādīn) Nandagopa and all other men, (kṛṣṇa-prāṇān) who considered Krishna as their own life, (nirviśataḥ) entering into (taṁ hradam) those waters, (saḥ bhagavān) the all powerful (rāmaḥ) Shri Balarama, (kṛṣṇānubhāva-vit) who knew well about the capabilities and greatness of Shri Krishna, (pratyāśedhat) prevented them from doing so.

Stanza 23

*ittham sva-gokulam ananya-gatiṁ nirīkṣya
sa-strī-kumāram ati-duḥkhitam ātma-hetoḥ
ājñāya martya-padavīm anuvartamānaḥ
sthitvā muhūrtam udatiṣṭhad uraṅga-bandhāt*

*(sthitvā) Pretending to show Himself up (martya-padavīm) as having no life in Him (muhūrtam) for some time (ittham) in this manner,
(nirīkṣya) and looking at (sa-strī-kumāram) the women with their children (sva-gokulam) and all other Gopa inhabitants who were His own people,
(ananya-gatiṁ) who had no one else to protect them other than Him,
(ājñāya) and realizing that (ati-duḥkhitam) all of them were undergoing unending distress (ātma-hetoḥ) because of Him,
(udatiṣṭhat) Shri Krishna wriggled out Himself (uraṅga-bandhāt) from the mighty grip of that serpent.*

Stanza 24

*tat-prathyamāna-vapuṣā vyathitātma-bhogas
tyaktvonnamayya kupitaḥ sva-phaṇān bhujāṅgaḥ
tasthau śvasaṅ chvasana-randhra-viṣāmbarīṣa-
stabdhekṣaṇolmuka-mukho harim īkṣamānaḥ*

*(vyathitātma-bhogah) Due to the intense pain inflicted on the
 serpent (tat-prathyamāna-vapuṣā) because of the progressive
 enlargement of the body of Shri Krishna,
 (bhujāṅgah) the serpent (tyaktvā) lost its grip over the body
 of Shri Krishna,
 (kupitah) became very much annoyed,
 (sva-phaṇān) raised its hoods (unnamayya) holding them high,
 (śvasaṅ) started hissing,
 (tasthau) and positioned itself firmly (īkṣamāṅah) looking
 straight (harim) at Shri Krishna,
 (śvasana-randhra-viṣāmbarīṣa-stabdheṣaṅolmuka-mukhaḥ) emitting
 fiery poisonous flames from its nostrils,
 with its focused eyes looking like fire balls intensely burning
 to the extent like that of the heated mud pot kept on the oven
 for frying,
 and its face just like that of the burning log of wood.*

Stanza 25

*taṁ jihvayā dvi-śikhayā parilelihānaṁ
 dve sṛkvaṇī hy atī-karāla-viṣāgni-drṣṭim
 krīḍann amuṁ parisasāra yathā khagendro
 babhrāma so 'py avasaraṁ prasamīkṣamāṅah*

*As (parisasāra) Shri Krishna was circling around,
 (khagendraḥ yathā) just like the king of the birds, Garuda,
 (krīḍan) in a playful manner (amuṁ taṁ) that Kaliya serpent,
 (atī-karāla-viṣāgni-drṣṭim) who was having the vision of fire
 containing the extreme poisonous emissions (parilelihānaṁ)
 was licking (dve sṛkvaṇī) both corners of its mouth (dvi-
 śikhayā) with its two fold (jihvayā) tongue.
 (saḥ api) The serpent also (babhrāma) was making rounds
 (avasaraṁ prasamīkṣamāṅah hi) looking at Shri Krishna and
 waiting for an opportunity to strike at Him.*

Stanza 26

*evam̐ paribhrama-hataujasam unnatāmsam
ānamya tat-pr̥thu-śiraḥsv adhirūḍha ādyaḥ
tan-mūrdha-ratna-nikara-sparśāti-tāmra-
pādāmbujo 'khila-kalādi-gurur nanarta*

**(ānamya) Shri Krishna caught hold of and plunged that
serpent Kaliya,
(paribhrama-hataujasam) who became tired by again and again
circling around (evam̐) in this manner,
(unnatāmsam) with its raised hoods down,
(adhirūḍha) and climbed and stood (tat-pr̥thu-śiraḥsu) upon its
huge heads,
(ādyaḥ) and Shri Krishna, the very first being,
(akhila-kalādi-guruh) and the very first teacher of all the arts
and learnings,
(nanarta) started dancing over
(tan-mūrdha-ratna-nikara-sparśāti-tāmra-pādāmbujah) the serpent's
heads containing the groups of gems over them making His
pious lotus feet beautifully reddened like shining copper.**



Kalia Mardan

Stanza 27

*taṁ nartum udyatam avekṣya tadā tadīya-
gandharva-siddha-muni-cāraṇa-deva-vadhvaḥ
prītyā mṛdaṅga-panāvānaka-vādyā-gīta-
puspopahāra-nutibhiḥ sahasopaseduḥ*

**(tadā) At that time, (taṁ avekṣya) looking at Shri Bhagavan
(udyatam) having His intentions (nartum) to indulge in
dancing,
(tadīya-gandharva-siddha-muni-cāraṇa-deva-vadhvaḥ) His devotees like
Gandharvas, Siddhas, Suras, Charanas, Apsaras etc.,
(upaseduḥ) reached near to that place (sahasā) very fast and
(prītyā) very happily,
(mṛdaṅga-panāvānaka-vādyā-gīta-puspopahāra-nutibhiḥ) with their
musical drums like Mridang, Panava, Anaka etc.,
together with songs, garland of flowers, various kinds of
materials as present, and hymns.**

Stanza 28

*yad yac chiro na namate 'ṅga śataika-śīrṣṇas
tat tan mamarda khara-daṇḍa-dharo 'ṅghri-pātaiḥ
kṣīṇāyuṣo bhramata ulbaṇam āsyato 'srī
nasto vaman parama-kaśmalam āpa nāgaḥ*

**(aṅga) Hey King !
(śataika-śīrṣṇaḥ) Possessing a hundred unique or excellent
heads,
(kṣīṇāyuṣaḥ) totally exhausted by now, (bhramataḥ) and
whirling around with perplexity,
that Kaliya was trampled severely (aṅghri-pātaiḥ) by the feet of
Shri Bhagwan
(yat yat śīraḥ) upon those of his heads (tat tat) which of them**

(*na namate*) did not bow down ,
(*khara-daṇḍa-dharaḥ*) with those of His feet which control and
give punishment to the cruel persons,
(*nāgaḥ*) whereby that Kaliya
(*asṛk vaman*) vomited blood (*ulbaṇam*) terrifyingly (*āsyataḥ*)
from its mouth (*nastaḥ*) and nostrils (*āpa*) and reached the
stage (*parama-kaśmalam*) of total fatigue.

Stanza 29

tasyākṣibhir garalam udvamataḥ śiraḥsu
yad yat samunnamati niḥśvasato ruṣoccaiḥ
nṛṭyan padānunamayan damayām babhūva
puspaiḥ prapūjita iveha pumān purāṇaḥ

(*udvamataḥ*) By now that Kaliya was spitting (*garalam*)
poison (*akṣibhiḥ*) through its eyes,
(*niḥśvasataḥ*) breathing (*uccaiḥ*) heavily (*ruṣā*) with anger,
(*tasya śiraḥsu*) and whichever heads of that Kaliya
(*samunnamati*) attempted to rise,
(*yad yat*) all those heads (*ānunamayan*) were gradually pushed
(*damayām babhūva*) and humbled down (*padā*) by His feet
(*nṛṭyan*) through the indulgence of dance over them.
(*iha*) At this time, (*purāṇaḥ pumān*) the Very First Being, Shri
Krishna, (*prapūjitaḥ iva*) was worshipped (*puspaiḥ*) with
flowers.

Stanza 30

tac-citra-tāṇḍava-virugna-phaṇātapatro
raktaṁ mukhair uru vaman nrpa bhagna-gātraḥ
smṛtvā carācara-guruṁ puruṣaṁ purāṇaṁ
nārāyaṇaṁ tam araṇaṁ manasā jagāma

(*nrpa*) **Hey King ! (*tac-citra-tāṇḍava-virugna-phaṇātapatraḥ*) That serpent Kaliya, who was thus severely wounded on all his hoods, just like the broken umbrellas, (*bhagna-gātraḥ*) and having broken his body because of the splendid dance of Shri Bhagwan, (*vaman*) vomited out (*mukhaiḥ*) through all his mouths (*uru raktam*) huge quantities of blood. (*smṛtvā*) At this stage the serpent Kalia remembered (*nārāyaṇam*) Sriman Narayana, (*purāṇam*) Who is the source of all causes, (*puruṣam*) Who is inherent in all beings and everywhere, (*carācara-gurum*) and Who is the only One to be honoured and respected by all the living and non living beings, (*araṇam jagāma*) and surrendered (*tam*) unto Him (*manasā*) within his mind.**

Stanza 31

*kr̥ṣṇasya garbha-jagato 'ti-bharāvasannam
pārṣṇi-prahāra-parirugna-phaṇātapatram
dr̥ṣṭvāhim ādyam upasedur amuṣya patnya
ārtāḥ ślathad-vasana-bhūṣaṇa-keśa-bandhāḥ*

(*ārtāḥ*) **The saddened (*amuṣya patnyah*) wives of the serpent Kaliya, (*ahim dr̥ṣṭvā*) upon looking at the situation of their serpent husband, (*pārṣṇi-prahāra-parirugna-phaṇātapatram*) whose wounded hoods were hanging like the broken umbrellas because of the impact of the repeated trappings of the feet over them, (*ati-bharāvasannam*) and who had become very much fatigued due to his carrying of the heavy weight (*kr̥ṣṇasya*) of Shri Krishna, (*garbha-jagataḥ*) Who contains within Himself very many universes,**

*(ādyam upaseduh) approached Shri Krishna, the Very First Being,
(ślathad-vasana-bhūṣaṇa-keśa-bandhāḥ) in such a condition in which their clothes and the tied locks of hair over their heads were throwing themselves into disorder.*

Stanza 32

*tās taṁ su-vigna-manaso 'tha puraskṛtārbhāḥ
kāyaṁ nidhāya bhuvi bhūta-patiṁ praṇemuḥ
sādhyah kṛtāñjali-putāḥ śamalasya bhartur
mokṣepsavaḥ śaraṇa-daṁ śaraṇaṁ prapannāḥ*

*(atha) Thereafter, (tā) all those wives of Kaliya serpent,
(sādhyah) who were very pious by nature,
(su-vigna-manasaḥ) and who were restless in their hearts,
(mokṣepsavaḥ) aspiring for the safe release (śamalasya bhartuh)
of their guilty husband,
(puraskṛtārbhāḥ) and keeping in mind the future of their own children,
(kṛtāñjali-putāḥ) with their folded hands (śaraṇaṁ prapannāḥ)
surrendered unto Sri Krishna,
(bhūta-patiṁ) the One Who is the controller of all the life forms
(śaraṇa-daṁ) and Who alone gives the required protection,
(praṇemuḥ) and prostrated before Him (kāyaṁ nidhāya) by
making their bodies fall (bhuvi) on to the earth.*



The wives of Kaliya praying before Lord Krishna

Stanza 33

*nāga-patnya ūcuḥ
nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smiṁs
tavāvatāraḥ khala-nigrahāya
ripoḥ sutānām api tulya-drṣṭer
dhatse damaṁ phalam evānuśaṁsan*

(*nāga-patnya ūcuḥ*) The wives of Kaliya presented to Shri Krishna:

(*nyāyyaḥ hi*) It is definitely very much appropriate (*asmin*) for You to have meted out (*daṇḍaḥ*) this punishment to him

(kṛta-kilbiṣe) who has done a wrong thing.

*(tava avatāraḥ) The very purpose of Your manifesting,
(tulya-dṛṣṭeḥ) Who views with equanimity (ripoh) about both
the enemies (sutānām api) and even own sons, (khala-nigrahāya)
is definitely to annihilate those who indulge in giving
troubles to others.*

*(dhatse) You execute (damam) the methods of punishment
(ānuśamsan) keeping in mind (phalam eva) only the good of the
guilty persons.*

Stanza 34

*anugraho 'yaṁ bhavataḥ kṛto hi no
daṇḍo 'satām te khalu kalmaṣāpahāḥ
yad dandaśūkatvam amuṣya dehinaḥ
krodho 'pi te 'nugraha eva sammataḥ*

*(ayam) This punishment (bhavataḥ) which You have (kṛtaḥ)
meted out to Kaliya serpent (anugrahaḥ) is Your blessings
(naḥ) upon us.*

*(hi) That is because, (daṇḍo) the execution of punishment
(te) by You (kalmaṣāpahāḥ khalu) is for the purpose of
mitigating the sins (asatām) of the evil minded persons.*

*(yat) It is only because of his sins alone (amuṣya) this
(dehinaḥ) body (in the form of Kaliya serpent) (
dandaśūkatvam) had to attain the life of a serpent.*

*(sammataḥ) It is famously known that (api) even (te) Your
(krodhaḥ) anger (anugrahaḥ eva) turns into becoming Your
blessings.*

Stanza 35

*tapāḥ sutaptaṁ kim anena pūrvam
nirasta-mānena ca māna-dena*

*dharmo 'tha vā sarva-janānukampayā
yato bhavāms tuṣyati sarva-jīvaḥ*

*(kim) In what manner (anena) our husband (sutaptam)
would have conducted (tapaḥ) the forms of penance (pūrvam)
in his previous life (nirasta-mānena) by not minding for his
own self respect (māna-dena ca) but at the same time showing
his respects to all others?*

*(atha vā) Or else, (dharmah) what righteous means of life he
would have conducted himself (sarva-janānukampayā) with
compassion towards all other beings?*

*(bhavān) You (sarva-jīvaḥ), being the inherent form of all the
life forms, (tuṣyati) must be pleased with him (yataḥ) only for
those reasons.*

Stanza 36

*kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikārah
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

*(deva) Hey the Divine Personality Who indulges in pastimes !
(na vidmahe) It is definitely not known (kasya) as to what kind
of good deeds (anubhāvaḥ) resulted in (asya) making our
husband (aṅghri-reṇu-sparaśādhikārah) eligible to receive upon
him such dust particles of the lotus feet (tava) of Yours
(yad-vāñchayā) for the achievement of which (lalanā śrīḥ) the
most pious Mahalakshmi, (vihāya) leaving aside (kāmān) all
other desires (dhṛta-vratā) and by undertaking various vows
(tapaḥ ācarat) carried out penance (su-ciraṁ) for a very long
time.*

Stanza 37

*na nāka-prṣṭham na ca sārva-bhaumaṁ
na pārameṣṭhyaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-prapannāḥ*

*(yat-pāda-rajah-prapannāḥ) Those who have attained the dust
particles of your lotus feet
(na vāñchanti) do not desire (nāka-prṣṭham) even to have a place
in the heaven;
(sārva-bhaumaṁ ca na) do not aspire to have the position of the
emperor;
(pārameṣṭhyaṁ na) do not wish to occupy the position of Lord
Brahma;
(rasādhipatyam na) do not seek to become the controller of the
Patala world;
(na) do not aim (yoga-siddhīḥ) either for the achievement of
any yogic feats (apunar-bhavaṁ vā) or even for liberation from
their next birth.*

Stanza 38

*tad eṣa nāthāpa durāpam anyais
tamo-janiḥ krodha-vaśo 'py ahīśaḥ
saṁsāra-cakre bhramataḥ śarīriṇo
yad-icchataḥ syād vibhavaḥ samakṣaḥ*

*(nātha) Hey Lord ! (api) Even if (eṣaḥ ahīśaḥ) this king of the
serpents, Kaliya,
(tamo-janiḥ) was born out of Tamas (ignorance)
characteristic,
(krodha-vaśaḥ) and had been under the influence of anger,
(āpa) he has now achieved (tat) those dust particles of your
pious lotus feet,
(durāpam) which is the most inaccessible one (anyaiḥ) for all
others,*

(icchataḥ) and by just only wishing to achieve (yat) them (the dust particles of your lotus feet) (śarīriṇaḥ) the bodily beings (bhramataḥ) circle around (saṁsāra-cakre) in this worldly life (samakṣaḥ syāt) experiencing in real terms (vibhavaḥ) the heights of material prosperities.

Stanza 39

*namas tubhyaṁ bhagavate
puruṣāya mahātmane
bhūtāvāsāya bhūtāya
parāya paramātmane*

**(namaḥ) We prostrate (tubhyaṁ) before You,
(bhagavate) Who is complete with all prosperities,
(puruṣāya) Who reside inherently in all the beings,
(mahātmane) Who is the controller of even the Beings like
Brahma,
(bhūtāvāsāya) Who is the cause factor for the five elements
starting with space,
(bhūtāya) Who was there even in the very beginning of the
beginning itself,
(parāya) Who is distinctly separate from the nature,
(paramātmane) and Who is the Supreme Isvara (the Supreme
Controller).**

Stanza 40

*jñāna-vijñāna-nīdhaye
brahmaṇe 'nanta-śaktaye
aguṇāyāvikārāya
namas te prākṛtāya ca*

(namaḥ) We prostrate (te) before You,

*(jñāna-vijñāna-nīdhaye) Who is the very source of knowledge
perceived through the experiments as well as the experience,
(brahmaṇe) Who is spread out everywhere consistently and
for ever,
(ananta-śaktaye) Who wields unlimited powers,
(agunāya) Who surpasses the qualities like Sattva etc.,
(avikārāya) Who does not have the transformations like birth
and death,
(prākṛtāya ca) And Who ignites the nature towards action
processes.*

Stanza 41

*kālāya kāla-nābhāya
kālāvayava-sākṣiṇe
viśvāya tad-upadraṣṭre
tat-kartre viśva-hetave*

*(namaḥ te) We prostrate before You,
(kāla-nābhāya) Who is the very source of the eternal powerful
time factor,
(kālāya) Who is the very time factor itself,
(kālāvayava-sākṣiṇe) Who stands as a witness right from the
beginning of time and all through during the various phases
of time,
(viśvāya) Who is the very form of the universe,
(tad-upadraṣṭre) Who stands as a witness in the universe,
(tat-kartre) Who is the very creator of the universe,
(viśva-hetave) and Who is the very cause of the universe.*

Stanza 42

*bhūta-mātrendriya-prāṇa-
mano-buddhy-āśayātmane
tri-guṇenābhimānena*

gūḍha-svātmānubhūṭaye

*(namaḥ te) We prostrate before You,
(bhūta-mātrendriya-prāṇa-mano-buddhy-āśayātmane) Who is the state
of being as the five material elements, the five perceptions
starting with sound etc., the ten sense organs, the ten vital
air of life, the mind, intellect, consciousness, the
ego/individuality etc.,
(gūḍha-svātmānubhūṭaye) Who is beyond the perception of the
intellect of the living beings, who are in fact Your own
potencies,
(abhimānena) because of the reason of their recognizing their
bodily existence as the real one (tri-guṇena) due to the three
modes (goodness, passion, and ignorance - Sattva, Rajas and
Tamas) of material nature in them.*

Stanza 43

*namo 'nantāya sūkṣmāya
kūṭa-sthāya vipāścite
nānā-vādānurodhāya
vācya-vācaka-śaktaye*

*(namaḥ) We prostrate before You,
(nānā-vādānurodhāya) Who is the subject matter of arguments
of discourse like whether “He is existing, non existing; He is
bound, liberated; He is single, many” etc.,
('nantāya) Who is transcendent of the place and time,
(vācya-vācaka-śaktaye) Who is the powerful form of the One Who
can be expressed specifically (the actual content) as well as
the very words of expression (the very means of expression),
(sūkṣmāya) Who cannot be comprehended the way in which
He really is,
(kūṭa-sthāya) Who remains as unchangeable in the midst of all
the transformations,*

(vipaścite) and Who is the personification of pure conscious knowledge.

Stanza 44

*namaḥ pramāṇa-mūlāya
kavaye śāstra-yonaye
pravṛttāya nivṛttāya
nigamāya namo namaḥ*

**(namaḥ) Our obeisances to You,
(pramāṇa-mūlāya) Who is the very source and the kindler of the
sense organs such as the eyes etc.,
(kavaye) Who is the conscious knowledge,
(śāstra-yonaye) And Who is the genesis of the Vedic as well as
all other knowledge.**

**(namaḥ namaḥ) Our plentiful obeisances to You,
(pravṛttāya) Who is the form of Pravritti, the encouragement
of deeds and actions,
(nivṛttāya) Who is the form of Nivritti, the power of
withdrawal from deeds and actions,
(nigamāya) And Who is the form of the Vedas, standing in the
position of negation of both Pravritti and Nivritti.**

Stanza 45

*namaḥ kṛṣṇāya rāmāya
vasudeva-sutāya ca
pradyumnāyāniruddhāya
sātvatām pataye namaḥ*

**(namaḥ namaḥ) Our plentiful obeisances (kṛṣṇāya) to Shri
Krishna Murti,**

(rāmāya) Who is worshipped as Sankarshana (Adi Sesha) while taking cognizance of the Ahamkara principle (individuality/ego/passion),
(vasudeva-sutāya) Who is worshipped as Vasudeva within one's inner consciousness endowing with the purest Sattva characteristic,
(pradyumnāya) Who is worshipped as Pradyumna within one's intellect,
(aniruddhāya) Who is worshipped within one's mind as Anirudha,
(pataye ca) and Who is the sole protector (sātvatām) of his devotees.

Stanza 46

*namo guṇa-pradīpāya
guṇātma-cchādanāya ca
guṇa-vṛtty-upalakṣyāya
guṇa-draṣṭre sva-saṁvide*

(namaḥ) Our obeisances to You,
(guṇa-pradīpāya) Who makes evident the awareness from within a being the characteristic attributes like Ahamkara (passion), Chitta (consciousness), Buddhi (intellect) and Mind (mind),
(guṇātma-cchādanāya) Who eclipses His own form through the very same characteristics (mentioned above),
(guṇa-vṛtty-upalakṣyāya) Being the One Who is perceived as the conductor of the performance of those characteristics like Ahamkara principle etc. (mentioned above),
(guṇa-draṣṭre) Who stands always as a witness to the deeds conducted by those very characteristics (mentioned above),
(sva-saṁvide ca) and Who is the form of self effulgent Being.

Stanza 47

*avyākṛta-vihārāya
sarva-vyākṛta-siddhaye
hr̥ṣīkeśa namas te 'stu
munaye mauna-śīline*

**(*namaḥ astu*) Let us again pay our obeisances (*te*) to You,
(*hr̥ṣīkeśa*) Hey Lord, Who is the kindler of all the sense
organs!**

**(*avyākṛta-vihārāya*) Who enjoys Himself as the very basic source
from which everything else has originated,**

**(*sarva-vyākṛta-siddhaye*) Who is the basic cause for the seeding
operation of all the universes and also the reason for their
radiance,**

**(*munaye*) Who is deliberately well disposed in his thoughts
towards granting to the living beings the fruitive results
exactly as per their deeds and actions,**

**(*mauna-śīline*) and Who is ever in taciturnity (keeping the
silent mode).**

Stanza 48

*parāvara-gati-jñāya
sarvādhyakṣāya te namaḥ
aviśvāya ca viśvāya
tad-draṣṭre 'sya ca hetave*

**(*te namaḥ*) We pay our obeisances to You,
(*parāvara-gati-jñāya*) Who is in full know of the consequences of
the deeds and actions carried out by the beings of the highest
degree as well as the lowest,**

**(*sarvādhyakṣāya*) Who is a permanent witness to everything,
(*viśvāya*) Who is the form of the universe,**

**(*ca*) Who, at the same time, (*aviśvāya*) does not have upon
Himself even an iota of the characteristic of the**

**transformative qualities which is very natural in the
universe,
(tad-draṣṭre) Who is the permanent witness for happenings in
the universe,
(hetave ca) and Who is the very causative factor of this
universe.**

Stanza 49

**tvam̐ hy asya janma-sthiti-saṁyamān prabho
guṇair anīho 'kr̥ta-kāla-śakti-dhṛk
tat-tat-svabhāvān pratibodhayan sataḥ
samīkṣayāmogha-vihāra īhase**

**(prabho) Hey Lord ! (tvam̐ hi) Though, in the real sense, You
(anīhaḥ) are totally indifferent towards any activities of
endeavour,
(akṛta-kāla-śakti-dhṛk) initiating the power of flow of the time
factor existing since eternity,
(samīkṣayā) just through Your mere power of glance,
(amogha-vihāra) You indulge in the flawless pastimes of
creation,
(pratibodhayan) initiating in each and every life form
(tat-tat-svabhāvān sataḥ) their respective inclination of their
perceptions,
(guṇaiḥ) and with the characteristics of Sattva, Rajas and
Tamas,
(īhase) You ensure (janma-sthiti-saṁyamān) the creation,
sustenance and dissolution (asya) of the entire universe.**

Stanza 50

**tasyaiva te 'mūs tanavas tri-lokyām
śāntā aśāntā uta mūḍha-yonayah
śāntāḥ priyās te hy adhunāvituṁ satām**

sthātuś ca te dharma-parīpsayehataḥ

*(amūḥ tanavaḥ) All these material bodies seen (tri-lokyām)
in all the three worlds,
(uta) having within them (either individually or collectively
or in variance of degrees) (śāntāḥ) the characteristics of
Sattva, (aśāntāḥ) Rajas (mūḍha-yonayaḥ) and Tamas,
(te eva) are all the potencies of Your Supreme Being (tasya)
described above.*

*(adhunā) However, since You (īhataḥ) are now working
(dharma-parīpsayā) with the desire of maintaining
righteousness (satām) of good people,
(sthātuḥ ca) and as You are ready (avitum) to protect them,
(śāntāḥ hi) those who are having the characteristics of Sattva
(priyāḥ) are the ones most endearing (te) to Yourself.*

Stanza 51

*aparādhaḥ sakṛd bhartrā
soḍhavyaḥ sva-prajā-kṛtaḥ
kṣantum arhasi śāntātman
mūḍhasya tvām ajānataḥ*

*(aparādhaḥ) The offence (sva-prajā-kṛtaḥ) committed by one's
own subject (soḍhavyaḥ) has to be condoned (bhartrā) by the
King (sakṛd) once. (śāntātman) Hey the most peaceful Being !
(arhasi) We request you (kṣantum) to excuse the offence
committed (mūḍhasya) by this ignorant Kaliya, (ajānataḥ) who
had not understood (tvām) about Yourself.*

Stanza 52

*anugṛhṇīṣva bhagavan
prāṇāṁs tyajati pannagaḥ
strīṇāṁ naḥ sādhu-śocyānām*

patih prāṇaḥ pradīyatām

(bhagavan) Hey Bhagavan ! (pannagaḥ) This serpent (tyajati) is about to leave (prāṇān) its life. (anugṛhṇīṣva) Please bestow your blessings ! (strīṇām naḥ) We are those women (sādhu-śocyānām) who seek to receive compassion from good people. (pradīyatām) Please, therefore, be kind enough to give us (patih prāṇaḥ) our own life which is our husband alone.

Stanza 53

*vidhehi te kiṅkarīṇām
anuṣṭheyam tava jñayā
yac-chraddhayānutiṣṭhan vai
mucyate sarvato bhayāt*

(vidhehi) Please order us as to (anuṣṭheyam) what further actions we are supposed to do from now on, (kiṅkarīṇām) as we are Your devotees who follow the instructions (te) of Yours.

(yat) That is because, (ānutiṣṭhan) only those who (jñayā) comply with (tava) Your instructions (śraddhayā) carefully and with attention (mucyate) shall be able to save themselves (sarvato bhayāt) from the fear originating from all the directions in this material world.

Stanza 54

*śrī-śuka uvāca
itthaṁ sa nāga-patnībhir
bhagavān samabhiṣṭataḥ
mūrcehitam bhagna-śirasam
visasarjāṅghri-kuṭṭanaiḥ*

(śrī-śuka uvāca) Shri Sukha said to Kind Pareekshit :

(saḥ bhagavān) Shri Krishna Bhagavan, (samabhiṣṭataḥ) Who was praised and honoured in the appropriate manner (ittham) thus (nāga-patnībhiḥ) by the wives of the serpent Kaliya, (visasarja) released Kaliya, (mūrccitam) who was unconscious (aṅghri-kuṭṭanaiḥ) after getting the beatings of His feet (bhagna-śirasam) on his head resulting in grave injury to his head.

Stanza 55

*pratilabdhendriya-prāṇaḥ
kāliyaḥ śanakair harim
kṛcchrāt samucchvasan dīnaḥ
kṛṣṇam prāha kṛtāñjaliḥ*

(kāliyaḥ) That Kaliya serpent, (śanakaiḥ) who slowly (pratilabdhendriya-prāṇaḥ) recovered himself after getting back his sense organs and the air of life, (samucchvasan) breathing (kṛcchrāt) strenuously, (dīnaḥ) regretting very deeply, (kṛtāñjaliḥ) and with folded hands, (kṛṣṇam prāha) started telling Shri Krishna, (harim) Who is the mitigator of all the miseries.

Stanza 56

*kāliya uvāca
vayaṁ khalāḥ sahotpattyā
tamasā dīrgha-manyavaḥ
svabhāvo dustyajo nātha
lokānām yad asad-grahaḥ*

(kāliya uvāca) Serpent Kaliya said to Lord Krishna :

(nātha) Hey the Protector ! (vayam) We have (tamasā) acquired the quality of Tamas (ignorance) (utpattyā sah) right from the time of our birth; (dīrgha-manyavaḥ) we are also the beings with immense anger (khalāḥ) and we do indulge in creating disturbance to others. (dustyajaḥ) It is difficult to give up (svabhāvaḥ) such inherent characteristics. (yat) It is these impulsive characteristics (lokānām) which lead all the living beings in this world (asad-grahaḥ) to the thinking of false pride upon themselves like “it is me, it is mine”.

Stanza 57

**tvayā sṛṣṭam idaṁ viśvaṁ
dhātar guṇa-visarjanam
nānā-svabhāva-vīryaujo-
yoni-bījāśayākṛti**

(dhātaḥ) Hey the Father of all the worlds ! (idaṁ viśvaṁ) This world (sṛṣṭam) which has been created (tvayā) by You, (guṇa-visarjanam) is manifesting with the life forms having the varying degrees of the characteristics like Sattva, Rajas and Tamas etc., (nānā-svabhāva-vīryaujo-yoni-bījāśayākṛti) and contains very many different kinds of species with varying impulsive natures, divergent capabilities of bodily powers, differently abled sensory perceptions, with multidimensional methods of procreation and parenting, having varying conditions of their state of being, and multitudes of shapes and forms.

Stanza 58

**vayam ca tatra bhagavan
sarpā jāty-uru-manyavaḥ
kathaṁ tyajāmas tvan-māyām
dustyajāṁ mohitāḥ svayam**

(tatra) In these category of creations, (vyaṁ sarpāḥ) we the serpents, (jāty-uru-manyavaḥ ca) as species by birth, are prone to anger. (bhagavan) Hey the Lord of the Universe ! (dustyajām) It is very difficult for anyone to discard (tvan-māyām) the illusionary powers of Yours (Your power of Maya Shakti).

(mohitāḥ) As we have endeared ourselves to such of the powers of Your illusion, (tyajāmaḥ katham) how come it can be made possible for us to leave the attraction towards them (svayam) on our own volition?

Stanza 59

*bhavān hi kāraṇaṁ tatra
sarva-jñō jagad-īśvaraḥ
anugrahaṁ nigrahaṁ vā
manyase tad vidhehi naḥ*

(tatra) Among these creations, if certain category of animals possess the characteristic of anger, (kāraṇaṁ) the cause factor for the same is (jagad-īśvaraḥ) the Controller of all the universes (sarva-jñāḥ) and the One Who is all knowledgeable, (bhavān hi) that is Yourself alone.

(vidhehi) Therefore, You are free to impose (tat naḥ) upon us any type of (nigrahaṁ vā) punishment or else (anugrahaṁ) bestow any blessings of Your choice, (manyase) as you deem fit within Your own thinking.

Stanza 60

*śrī-śuka uvāca
ity ākarṇya vacaḥ prāha
bhagavān kārya-mānuṣaḥ
nātra stheyaṁ tvayā sarpa
samudraṁ yāhi mā ciram*

*sva-jñāty-apatya-dārādhyo
go-nṛbhir bhujyatām nadī*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit !

(bhagavān) Shri Krishna Bhagavan, (kārya-mānuṣaḥ) Who is now in the form of the manifestation of a human being, (ākarṇya) upon listening (iti) to these (vacaḥ) words of the serpent Kaliya, (prāha) said:

“ (sarpa) Hey the serpent ! (tvayā na stheyam) You should not stay any longer (atra) here. (yāhi) Please proceed (sva-jñāty-apatya-dārādhyah) along with your relatives, children and wives (samudram) to the ocean. (mā ciram) Do not delay your action. (nadī) The river waters (bhujyatām) are for the consumption of (go-nṛbhiḥ) the animals and the human beings.

Stanza 61

*ya etat saṁsmaren martyas
tubhyaṁ mad-anuśāsanam
kīrtayann ubhayoḥ sandhyor
na yuṣmad bhayam āpnuyāt*

“ (yaḥ martyaḥ) That human being (saṁsmaret) who remembers (ubhayoḥ sandhyoḥ) both in the morning and in the evening (kīrtayan) this praiseworthy (etat) story, (mad-anuśāsanam) which contains My instructions (tubhyaṁ) meant for you, (na āpnuyāt) shall never have any (bhayam) fear (yuṣmat) from you.

Stanza 62

*yo 'smin snātvā mad-ākrīḍe
devādīṁs tarpayej jalaiḥ*

*upoṣya mām smarann arcet
sarva-pāpaiḥ pramucyate*

“ (yaḥ) The One who, (upoṣya) after observing the required abstinence, (snātvā) takes bath (asmin) in this place (mad-ākrīḍe) of My pastime (in the pool of waters of the Yamuna river where Kaliya was inhabiting and where Shri Krishna subdued him) (jalaiḥ) and with these waters (tarpayet) offers obeisances (devādīn) to the demigods etc., (smaran) remembering (mām) Me within his mind (arcet) and offers prayers, (pramucyate) such a person shall free himself (sarva-pāpaiḥ) from all his sins.

Stanza 63

*dvīpaṁ ramaṇakaṁ hitvā
hradam etam upāśritaḥ
yad-bhayāt sa suparṇas tvām
nādyān mat-pāda-lāñchitam*

“ (saḥ suparṇaḥ) That Garuda, (yad-bhayāt) because of whose fear (dvīpaṁ hitvā) you had left the island (ramaṇakaṁ) known as Ramanaka (upāśritaḥ) and reached (etam hradam) these pool of waters of Yamuna, (na adyāt) shall not kill and eat (tvām) you (mat-pāda-lāñchitam) as you have now on your heads the marks of My feet.”

Stanza 64

*śrī-rṣir uvāca
evamukto bhagavatā
kṛṣṇenādbhuta-karmaṇā
taṁ pūjayām āsa mudā
nāga-patnyaś ca sādaram*

(śrī-rṣir uvāca) Shri Sukha said to King Pareekshit :

(uktaḥ) The serpent Kaliya, who was advised (evam) in this manner (kṛṣṇena) by Shri Krishna (bhagavatā) Bhagavan, (adbhuta-karmaṇā) Who does the wonderful deeds, (mudā) very happily (pūjayām āsa) paid his obeisances (tam) to Bhagavan. (nāga-patnyah ca) His wives also (sādaram) paid their obeisances to Him.

Stanza 65

*divyāmbara-sraṇ-manibhiḥ
parārdhyair api bhūṣaṇaiḥ
divya-gandhānulepaiś ca
mahatyotpala-mālayā*

Stanza 66

*pūjayitvā jagan-nātham
prasādya garuḍa-dhvajam
tataḥ prīto 'bhyanujñātaḥ
parikramyābhivandya tam
sa-kalatra-suhr̥t-putro
dvīpam abdher jagāma ha*

The serpent Kalia, (pūjayitvā) worshipped (prasādya tataḥ) and propitiated very graciously (tam jagan-nātham) that Supreme Controller of the Universe, (garuḍa-dhvajam) Who was seated on the shoulders of Garuda, (divyāmbara-sraṇ-manibhiḥ) with the clothes of divine qualities, garlands, gems etc., (parārdhyaiḥ) with the most beautiful (bhūṣaṇaiḥ api) decorative jewelleryes, (divya-gandhānulepaiḥ) consecrating with very fragrant anoints, (utpala-mālayā ca) and with the garlands of lotus flowers (mahatyā) of very high quality.

(*parikramya*) He circumambulated Him, (*abhivandya*)
prostrated before Him, (*abhyanuññātaḥ*) and after taking leave
from Him, (*jagāma ha*) moved away that place
(*sa-kalatra-suhṛt-putraḥ*) in the company of his wives,
relatives and children (*dvīpam*) to the Ramanaka lake
(*abdheḥ*) situated in the centre of the ocean (*prītaḥ*) very
happily.

Stanza 67

tadaiva sāmṛta-jalā
yamunā nirviṣābhavat
anugrahād bhagavataḥ
krīḍā-mānuṣa-rūpiṇaḥ

(*tadā eva*) At that instant time itself, (*anugrahāt*) with the
blessings (*bhagavataḥ*) of that Shri Krishna Bhagavan,
(*krīḍā-mānuṣa-rūpiṇaḥ*) Who had manifested in the form of a
human being for the purpose of indulging in His pastimes,
(*sā yamunā*) that Yamuna river (*nirviṣā*) became one without
any poison in its waters, (*abhavat*) and turned into
(*āmṛta-jalāḥ*) such waters equal to that of the nectar.

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**This concludes the sixteenth Chapter of Volume ten (Dasama
Skandam) of Srimad Bhagavatam**

Hari Om