

## DASAMA SKANDAM

### CHAPTER 17 (VOLUME 10)

#### THE REASONS FOR THE SERPENT KALIYA TO STAY PUT IN RIVER YAMUNA; SHRI KRISHNA PROTECTING THE INHABITANTS OF VRINDAVANA FROM THE FOREST FIRE.

#### PREFACE

*What has been described as Kaliya Mardana in the previous Chapter 16, has a relevance to the past as well as the present and the future. The previous chapter concludes that Lord Krishna drives out the poisonous serpent Kaliya from the pool of waters of the Yamuna river to the far away island known as Ramanaka in the ocean.*

*King pareekshit asks the reasons as to why the serpent Kaliya had to come and stay in the Yamuna river at all. The details are mentioned in this chapter very elaborately. If one reflects each and every stage of explanation, very many philosophical and knowledgeable perceptions shall reflect in one's mind. That apart, the concluding part of forest fire and saving all the inhabitants from them by just swallowing it by Shri Krishna also needs to be reflected upon from various angles. In the pursuit of truth, these incidences are once again some more stepping stones through the thread of Srimad Bhagavatam. The answers to these are available for those who inquisitively pursue these threads ardently.*

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## **Stanza 1**

*śrī-rājovāca*  
*nāgālayaṁ ramaṇakaṁ*  
*katsmāt tatyāja kāliyaḥ*  
*kṛtaṁ kiṁ vā suparṇasya*  
*tenaikenāsamañjasam*

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

**( katsmāt ) For what reasons ( kāliyaḥ ) the serpent Kalia ( tatyāja ) had to leave ( nāgālayaṁ ) the habitation of the serpents, ( ramaṇakaṁ ) the island known as Ramanaka? ( kiṁ vā ) What was ( asamañjasam ) the unpleasant or disagreeable ( kṛtaṁ ) act done ( suparṇasya ) to Garuda ( tena ekena ) by that Kaliya serpent alone?**

## **Stanza 2**

*śrī-śuka uvāca*  
*upahāryaiḥ sarpa-janair*  
*māsi māsīha yo baliḥ*  
*vānaspatyo mahā-bāho*  
*nāgānāṁ prāṅ-nirūpitaḥ*

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

**( mahā-bāho ) Hey King Pareekshit, the one who has powerful long hands ! ( nirūpitaḥ ) It was well determined ( prāk ) since earlier times itself ( yaḥ baliḥ ) about the specific offerings**

*( sarpa-janaiḥ ) which the serpent inhabitants, ( upahāryaiḥ ) who were supposed to be the food of Garuda, had to gift as levy to Garuda ( vānaspatyaḥ ) at the foot of a particular tree ( māsi māsi ) every month ( iha ) in the Ramanaka island ( nāgānām ) as the offerings of the serpents.*

### **Stanza 3**

*svam̐ svam̐ bhāgam̐ prayacchanti  
nāgāḥ parvaṇi parvaṇi  
gopīthāyātmanaḥ sarve  
suparṇāya mahātmane*

*( gopīthāya ) In order to protect ( ātmanaḥ ) themselves, ( nāgāḥ sarve ) all the serpent inhabitants ( prayacchanti ) regularly used to offer ( svam̐ ) their own ( bhāgam̐ ) contribution of food ( mahātmane ) to the very powerful ( suparṇāya ) Garuda ( parvaṇi parvaṇi ) on each new moon day.*

**Note :** When Garuda, because of its previous enmity with the serpents, started killing their population in huge numbers, the well meaning serpents like Vasuki etc., approached Lord Brahma and pleaded with Him to find a solution to this pitiable situation. As per the instructions of Lord Brahma, Garuda used to accept just only one serpent on the black moon day of each month (Amavasya) and content itself with that. Garuda never used to disturb them on all other days. This compromise formula worked out with the serpents and Garuda was working well for a long time.

### **Stanza 4**

*viṣa-vīrya-madāviṣṭaḥ  
kādraveyas tu kāliyaḥ*

*kadarthī-kṛtya garuḍaṁ  
svayaṁ taṁ bubhuje balim*

**( tu ) However, ( kāliyaḥ ) the serpent Kaliya, ( kādraveyaḥ ) the son of Kadru, ( viṣa-vīrya-madāviṣṭaḥ ) due to the pride of his own powerful poisonous reactive abilities, ( kadarthī-kṛtya ) not only disregarded Garuda ( svayaṁ bubhuje ) but ate all by himself ( taṁ balim ) those offerings made ( garuḍaṁ ) to Garuda (in contravention of the compromise formula worked out earlier).**

**Note : The context mentioned above is that not only Kaliya did not offer to Garuda what he was supposed to, as per the agreement, but also ate the share of offering meant for Garuda.**

### **Stanza 5**

*tac chrutvā kupito rājan  
bhagavān bhagavat-priyaḥ  
vijighāṁsur mahā-vegaḥ  
kāliyaṁ samapādravat*

**( rājan ) Hey King ! ( bhagavān ) Garuda Bhagavan, ( mahā-vegaḥ ) the one Who had the agility and high speed ( bhagavat-priyaḥ ) and Who was endowed with the affection of Shri Maha Vishnu, ( tat śrutvā ) having come to know of this development, ( kupitaḥ ) became very angry ( samapādravat ) and came near Kaliya serpent ( vijighāṁsuḥ ) with the intent to kill ( kāliyaṁ ) him.**

## Stanza 6

*tam āpatantaṁ tarasā viśāyudhaḥ  
pratyabhyayād utthita-naika-mastakaḥ  
dadbhiḥ suparṇaṁ vyadaśad dad-āyudhaḥ  
karāla-jihrocchvasitogra-locanaḥ*

**That Kaliya serpent,  
( viśāyudhaḥ ) whose weapon was his own poison,  
( utthita-naika-mastakaḥ ) whose raised head had innumerable  
number of hoods,  
( dad-āyudhaḥ ) who was carrying within his mouths his  
powerful teeth as his weapon,  
( karāla-jihrocchvasitogra-locanaḥ ) who was having fearsome  
tongues, sharp and focussed eyes,  
( pratyabhyayāt ) confronted straight ( tam suparṇaṁ ) that Garuda  
( āpatantaṁ ) who came forward before him;  
( vyadaśat ) and gnawed him ( dadbhiḥ ) with his teeth.**

## Stanza 7

*taṁ tārکشya-putraḥ sa nirasya manyumān  
pracaṇḍa-vego madhusūdanāśanaḥ  
pakṣeṇa savyena hiraṇya-rociṣā  
jaghāna kadru-sutam ugra-vikramaḥ*

**( saḥ tārکشya-putraḥ ) The son of Tarkshya, Garuda,  
( madhusūdanāśanaḥ ) the carrier of Maha Vishnu,  
( pracaṇḍa-vegaḥ ) who had very direful speed, ( ugra-vikramaḥ )  
and who had the greatest courage and strength,  
( nirasya ) pushed aside Kaliya very forcefully ( manyumān ) with  
wrath and resentment,**

**( tamjaghāna ) and percussed him ( savyena pakṣeṇa ) with his left side ( hiraṇya-rociṣā ) golden coloured wing.**

### **Stanza 8**

*suparṇa-pakṣābhihataḥ  
kāliyo 'tīva vihvalaḥ  
hradaṁ viveśa kālindyās  
tad-agamyam durāsadam*

**( kāliyaḥ ) Kaliya serpent, ( suparṇa-pakṣābhihataḥ ) who was beaten thus by Garuda with his wing, ( atīva vihvalaḥ ) became exhausted and helpless, ( viveśa ) entered into ( hradaṁ ) the deepest spot ( durāsadam ) within the pool of ( kālindyāḥ ) waters of Yamuna river ( tad-agamyam ) where Garuda would find it difficult to reach.**

### **Stanza 9**

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

**( ekadā ) Once upon a time, ( nivāritaḥ ) despite having prevented ( saubhariṇā ) by the saint Saubhari, ( garuḍaḥ ) Garuda, ( kṣudhitaḥ ) because of his hunger, ( īpsitam ) intended to catch ( bhakṣyam ) his favourite food ( prasahya ) and forcefully ( aharat ) took away ( jala-caram ) a large fish ( tatra ) from that pool of water.**

### Stanza 10

*mīnān su-duḥkhitān dṛṣṭvā  
dīnān mīna-patau hate  
kṛpayā saubhariḥ prāha  
tatratyam kṣemam ācaran*

*( mīna-patau ) As the leader of the fish ( hate ) was killed thus by Garuda, ( mīnān ) the remaining population of fish ( dīnān ) became depressed ( su-duḥkhitān ) and extremely sad. ( dṛṣṭvā ) Upon seeing their condition in this manner, ( saubhariḥ ) Saubhari saint, ( kṛpayā ) because of his compassion towards them, ( prāha ) said like this, ( ācaran ) taking view of ( kṣemam ) the protection ( tatratyam ) of the entire area.*

### Stanza 11

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

*“ ( atra ) If ( garuḍaḥ ) Garuda ( praviśya ) enters this place ( khādati yadi ) and eats ( matsyān ) fish, ( sadyaḥ saḥ ) at that time itself, ( viyuḥyeta ) he will be separated ( prāṇaiḥ ) from his soul; ( aham ) I am ( bravīmi ) saying ( etad ) this ( satyam ) very authentically.”*

### Stanza 12

*tam kāliyaḥ paraṁ veda  
nānyaḥ kaścana lelihaḥ  
avātsīd garuḍād bhītaḥ*

*kṛṣṇena ca vivāsitaḥ*

**( tam ) This curse of Saubhari saint ( veda ) was known ( kāliyaḥ paraṁ ) to serpent Kaliya alone. ( kaścana lelihaḥ ) All other ( ānyaḥ ) serpents ( na ) did not know about it. ( garuḍād bhītaḥ ) Because of the fear of Garuda, ( avātsīt ) he stayed there. ( vivāsitaḥ ca ) Later on, he was driven out from that place ( kṛṣṇena ) by Shri Krishna.**

### **Stanza 13**

*kṛṣṇam hradād viniṣkrāntam  
divya-srag-gandha-vāsasam  
mahā-maṇi-gaṇākīrṇam  
jāmbūnada-pariṣkṛtam*

### **Stanza 14**

*upalabhyotthitāḥ sarve  
labdha-prāṇā ivāsavaḥ  
pramoda-nibhṛtātmāno  
gopāḥ prītyābhirebhire*

**( sarve gopāḥ ) All the people of Vrindavana ( utthitāḥ ) rose up, ( asavaḥ iva ) just like the persons who had regained their senses ( labdha-prāṇāḥ ) with their lives coming back again, ( ābhirebhire ) and embraced ( prītyā ) endearingly each other ( pramoda-nibhṛtātmāno ) overwhelmed with their contented minds, ( upalabhya ) as they saw ( kṛṣṇam ) Shri Krishna ( viniṣkrāntam ) coming up to the shore ( hradāt ) from the pool of waters of the Yamuna river, ( divya-srag-gandha-vāsasam ) adorned with distinguished garland of flowers, fragrances, clothes etc., ( mahā-maṇi-gaṇākīrṇam ) decorated with precious**



***jewels on all parts of His body ( jāmbūnada-pariṣkṛtam ) and  
embellished with the gold ornaments.***

### **Stanza 15**

*yaśodā rohiṇī nando  
gopyo gopāś ca kaurava  
kṛṣṇam sametya labdhehā  
āsanlabdhamanorathāḥ*

***( kaurava ) Hey the king of the Kuru dynasty ! ( yaśodā )  
Yashoda, ( rohiṇī ) Rohini, ( nandaḥ ) Nandagopa, ( gopyaḥ ) all  
the Gopa women ( gopāḥ ca ) and men, ( labdhehāḥ ) consciously  
got themselves encouraged ( sametya ) because of their being  
together ( kṛṣṇam ) with Shri Krishna ( āsan ) and got back  
( labdhamanorathāḥ ) all their hearts' joys.***

### **Stanza 16**

*rāmaś cācyutam āliṅgya  
jahāsāsyānubhāva-vit  
nagā gāvo vṛṣā vatsā  
lebhire paramām mudam*

***( rāmaḥ ca ) Balarama also , ( anubhāva-vit ) Who knew very well  
the greatness ( asya ) of the manifestation of this human being  
( Shri Krishna ), ( acyutam ) and Who is ever permanent,  
( āliṅgya ) embraced ( jahāsa ) smilingly Shri Krishna. ( nagāḥ )  
All the trees, ( gāvaḥ ) cows, ( vṛṣāḥ ) bulls, ( vatsāḥ ) calves***

*etc., ( lebhire ) were overwhelmed ( paramāṁ mudam ) with extreme happiness.*

### **Stanza 17**

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

*( guravaḥ ) The brahmins, who had the mastery of the Vedas ( viprāḥ ) and who were in the position of the teachers, ( nandaṁ samāgatya ) reached upto Nandagopa ( sa-kalatrakāḥ ) accompanied by their respective wives ( te ūcuḥ ) and said: “ ( tava ātmajaḥ ) Your son, ( kāliya-grastaḥ ) who had been devoured by the serpent Kaliya, ( muktaḥ ) had escaped unhurt ( diṣṭyā ) because of his good fortune.*

### **Stanza 18**

*dehi dānaṁ dvi-jāṭināṁ  
kṛṣṇa-nirmukti-hetave  
nandaḥ prīta-manā rājan  
gāḥ suvarṇaṁ tadādiśat*

*( kṛṣṇa-nirmukti-hetave ) For the reason that Krishna had escaped unhurt, ( dānaṁ dehi ) you must give charity ( dvi-jāṭināṁ ) to the brahmins.” ( rājan ) Hey King ! ( tadā ) At that time, ( prīta-manāḥ ) the happiest ( nandaḥ ) Nandagopa ( adīśat ) gave in charity ( gāḥ ) the cows ( suvarṇaṁ ca ) and gold.*

### Stanza 19

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

*( yaśodā api ) A far as Yashoda was concerned, ( satī ) the most virtuous woman, ( mahā-bhāgā ) the most fortunate one ( naṣṭa-labdha-prajā ) because of her getting back her lost child, ( pariṣvajya ) she embraced Him, ( aṅkam āropya ) whereafter laid him on her lap, ( mumoca ) while showering on him ( aśru-kalām ) her tears of joy ( muhuḥ ) continuously.*

### Stanza 20

*tām rātriṁ tatra rājendra  
kṣut-tṛḍbhyām śrama-karṣitāḥ  
ūṣur vrayaukaso gāvaḥ  
kālindyā upakūlataḥ*

*( rājendra ) Hey the prominent king ! ( vrayaukasaḥ ) All the inhabitants of the Vrindavana ( gāvaḥ ) including the cows etc., ( śrama-karṣitāḥ ) who were very much tired ( kṣut-tṛḍbhyām ) because of hunger and thirst, ( ūṣuḥ ) spent ( tām rātriṁ ) their night ( tatra kālindyāḥ ) on the banks around ( upakūlataḥ ) the river Yamuna itself.*

### Stanza 21

*tadā śuci-vanodbhūto  
dāvāgniḥ sarvato vrajam  
suptam niśītha āvṛtya*

*pradagdhum upacakrame*

**( tadā niśīthe ) On the middle of that night, ( dāvāgniḥ ) a forest fire ( śuci-vanodbhūtaḥ ) which originated due to the dry summer heat in the forest, ( āvṛtya ) enveloped ( suptaṁ ) the sleeping**

**( vrajam ) inhabitants of Vrindavana ( sarvataḥ ) from all the directions ( upacakrame ) and was about to start ( pradagdhum ) burning them up.**

### **Stanza 22**

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

**( dahyamānāḥ ) As they had started feeling the burning heat ( tataḥ ) because of that forest fire, ( te vrajaukasaḥ ) those inhabitants of Vrindavana ( utthāya ) stood up ( sambhrāntāḥ ) perplexed ( śaraṇaṁ yayuḥ ) and approached for shelter ( kṛṣṇaṁ ) Shri Krishna, ( īśvaram ) the most powerful divine Personality ( māyā-manujam ) in the form of a human being.**

### **Stanza 23**

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

**“ ( mahā-bhaga ) Hey the repository of all the good fortunes !**

**( kṛṣṇa ) Krishna ! ( kṛṣṇa ) Krishna ! ( amita-vikrama ) Hey the epitome of immense valour ! ( rāma ) Hey Rama ! ( ghoratamaḥ ) This fierce ( eṣaḥ vahniḥ ) forest fire ( grasate hi ) is definitely going to engulf ( naḥ ) all of us ( tāvakān ) who are very dear to You !**

### **Stanza 24**

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

**( prabho ) Hey the most powerful Personality ! ( pāhi ) Please protect all of us, ( svān suhṛdaḥ ) who are your own friends, ( kālāgneḥ ) from this destructive fire of annihilation, ( su-dustarāt ) which is difficult for us to overcome ! ( na śaknumaḥ ) We are not at all in a position ( santyaktum ) to remain separate from ( tvac-caraṇaṁ ) Your pious lotus feet, ( akuto-bhayam ) which have no cause for fear from any quarter.**

### **Stanza 25**

**itthaṁ sva-jana-vaiklavyaṁ  
nirīkṣya jagad-īśvaraḥ  
tam agnim apibat tīvram  
ananto 'nanta-śakti-dhṛk**

**( nirīkṣya ) Upon seeing ( itthaṁ ) in this manner ( sva-jana-vaiklavyaṁ ) the dependence and the mental perturbation of His own people, ( jagad-īśvaraḥ ) Shri Krishna, the Controller of the Universe, ( anantaḥ ) Who is ever**

***permanent, ( ananta-śakti-dhṛk ) Who holds with Him  
immeasurable powers, ( apibat ) swallowed ( tīvram ) that fierce  
( tam agnim ) forest fire.***

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***This completes the seventeenth Chapter of Volume ten  
(Dasama Skandam) of Srimad Bhagavatam.***

***Hari Om***