

# Śrīmad Bhāgavatam - Canto 10

## Sanskrit, word-for-word and original translation of Swami Prabhupāda

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### Chapter 17: The History of Kāliya

10.17.1

śrī-rājovāca

nāgālayaṁ ramaṇakaṁ

kathaṁ tatyāja kāliyaḥ

kṛtaṁ kiṁ vā suparṇasya

tenaikenāsamañjasam

śrī-rājā uvāca — the King said; nāga — of the serpents; ālayam — the residence; ramaṇakam — the island named Ramaṇaka; katham — why; tatyāja — gave up; kāliyaḥ — Kāliya; kṛtam — was made; kim vā — and why; suparṇasya — of Garuḍa; tena — with him, Kāliya; ekena — alone; asamañjasam — enmity.

#### TRANSLATION

[Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramaṇaka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

10.17.2-3

śrī-śuka uvāca

upahāryaiḥ sarpa-janair

māsi māsiha yo baliḥ

vānaspatyo mahā-bāho

nāgānāṁ prān-nirūpitaḥ

svaṁ svaṁ bhāgaṁ prayacchanti

nāgāḥ parvaṇi parvaṇi

gopīthāyātmanaḥ sarve

suparṇāya mahātmane

śrī-śukaḥ uvāca — Śukadeva Gosvāmī said; upahāryaiḥ — who were qualified to make offerings; sarpa-janaiḥ — by the serpent race; māsi māsi — each month; iha — here (in Nāgālaya); yaḥ — which; baliḥ — offering of tribute; vānaspatyaḥ — at the base of a tree; mahā-bāho — O mighty-armed Parīkṣit; nāgānām — for the serpents; prāk — previously; nirūpitaḥ — ordained;

svam svam — each his own; bhāgam — portion; prayacchanti — they present; nāgāḥ — the serpents; parvaṇi parvaṇi — once each month; gopīthāya — for the protection; ātmanaḥ — of themselves; sarve — all of them; suparṇāya — to Garuḍa; mahā-ātmane — the powerful.

## TRANSLATION

Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule, O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.

10.17.4

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

viṣa — because of his poison; vīrya — and his strength; mada — in intoxication; āviṣṭaḥ — absorbed; kādraveyaḥ — the son of Kadru; tu — on the other hand; kāliyaḥ — Kāliya; kdarthī-kṛtya — disregarding; garuḍam — Garuḍa; svayam — himself; tam — that; bubhuje — ate; balim — the offering.

## TRANSLATION

Although all the other serpents were dutifully making offerings to Garuḍa, one serpent — the arrogant Kāliya, son of Kadru — would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.

10.17.5

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

tat — that; śrutvā — hearing; kupitaḥ — angered; rājan — O King; bhagavān — the powerful Garuḍa; bhagavat-priyaḥ — the dear devotee of the Supreme Personality of Godhead; vijighāṁsuḥ — desiring to kill; mahā-vegaḥ — the greatly swift; kāliyam — to Kāliya; samapādravat — he rushed.

## TRANSLATION

O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.

10.17.6

tam āpatantaṁ tarasā viṣāyudhaḥ  
pratyabhyayād utthita-naika-mastakaḥ  
dadbhīḥ suparṇam vyadaśat dad-āyudhaḥ  
karāla-jihrocchvasitogra-locanaḥ

tam — him, Garuḍa; āpatantam — attacking; tarasā — swiftly; viṣa — of poison; āyudhaḥ — who possessed the weapon; prati — towards; abhyayāt — ran; utthita — raised; na eka — many; mastakaḥ — his heads; dadbhīḥ — with his fangs; suparṇam — Garuḍa; vyadaśat — he bit; dat-āyudhaḥ — whose fangs were weapons; karāla — fearsome; jihvā — his tongues; ucchvasita — expanded; ugra — and terrible; locanaḥ — his eyes.

## TRANSLATION

As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.

10.17.7

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

tam — him, Kāliya; tārksya-putraḥ — the son of Kaśyapa; saḥ — he, Garuḍa; nirasya — warding off; manyu-mān — full of anger; pracaṇḍa-vegaḥ — moving with terrible swiftness; madhusūdana-āśanaḥ — the carrier of Lord Madhusūdana, Kṛṣṇa; pakṣeṇa — with his wing; savyena — left; hiraṇya — like gold; rociṣā — the effulgence of which; jaghāna — he struck; kadru-sutam — the son of Kadru (Kāliya); ugra — mighty; vikramaḥ — his prowess.

## TRANSLATION

The angry son of Tārksya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana struck the son of Kadru with his left wing, which shone like gold.

10.17.8

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

suparṇa — of Garuḍa; pakṣa — by the wing; abhihataḥ — beaten; kāliyaḥ — Kāliya; atīva — extremely; vihvalaḥ — distraught; hradaṁ — a lake; viveśa — he entered; kālindyāḥ — of the river Yamunā; tad-agamyam — unapproachable by Garuḍa; durāsadam — difficult to enter.

## TRANSLATION

Beaten by Garuḍa's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuḍa could not enter this lake. Indeed, he could not even approach it.

10.17.9

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

tatra — there (in that lake); ekadā — once; jala-caram — an aquatic creature; garuḍaḥ — Garuḍa; bhakṣyam — his proper food; īpsitam — desired; nivāritaḥ — forbidden; saubhariṇā — by Saubhari Muni; prasahya — taking courage; kṣudhitaḥ — feeling hunger; aharat — he took.

## TRANSLATION

In that very lake Garuḍa had once desired to eat a fish — fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.

10.17.10

mīnān su-duḥkhitān dr̥ṣṭvā  
dīnān mīna-patau hate  
kṛpayā saubhariḥ prāha  
tatratya-kṣemam ācaran

mīnān — the fish; su-duḥkhitān — most unhappy; dr̥ṣṭvā — seeing; dīnān — wretched; mīna-patau — the lord of the fish; hate — being killed; kṛpayā — out of compassion; saubhariḥ — Saubhari; prāha — spoke; tatratya — for those living there; kṣemam — the welfare; ācaran — trying to enact.

## TRANSLATION

Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.

10.17.11

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

atra — in this lake; praviśya — entering; garuḍaḥ — Garuḍa; yadi — if; matsyān — the fish; saḥ — he; khādati — eats; sadyaḥ — immediately; prāṇaiḥ — of his force of life; viyujyeta — will become deprived; satyam — truthfully; etad — this; bravīmi — am speaking; aham — I.

## TRANSLATION

If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.

10.17.12

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

tam — that; kāliyaḥ — Kāliya; param — only; veda — knew; na — not; anyāḥ — other; kaścana — any; lelihaḥ — serpent; avātsīt — he dwelt; garuḍāt — of Garuḍa; bhītaḥ — afraid; kṛṣṇena — by Kṛṣṇa; ca — and; vivāsitaḥ — expelled.

## TRANSLATION

Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuḍa he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.

10.17.13-14

kṛṣṇaṁ hradād viniṣkrāntaṁ  
divya-srag-gandha-vāśasam  
mahā-maṇi-gaṇākīṛṇaṁ  
jāmbūnada-pariṣkṛtam

upalabhyotthitāḥ sarve  
labdha-prāṇā ivāśavaḥ  
pramoda-nibhṛtātmāno  
gopāḥ prītyābhirebhire

kṛṣṇam — Lord Kṛṣṇa; hradāt — from out of the lake; viniṣkrāntam — rising up; divya — divine; srag — wearing garlands; gandha — fragrances; vāśasam — and garments; mahā-maṇi-gaṇa — by many fine jewels; ākīṛṇam — covered; jāmbūnada — with gold; pariṣkṛtam — decorated;

upalabhya — seeing; utthitāḥ — rising up; sarve — all of them; labdha-prāṇāḥ — which have regained their vital force; iva — just as; āśavaḥ — senses; pramoda — with joy; nibhṛta-ātmānaḥ — being filled; gopāḥ — the cowherds; prītyā — with affection; abhirebhire — embraced Him.

#### TRANSLATION

[Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.

10.17.15

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

yaśodā rohiṇī nandaḥ — Yaśodā, Rohiṇī and Nanda Mahārāja; gopyaḥ — the cowherd ladies; gopāḥ — the cowherd men; ca — and; kaurava — O Parīkṣit, descendant of Kuru; kṛṣṇam — Lord Kṛṣṇa; sametya — meeting; labdha — having regained; īhāḥ — their conscious functions; āsan — they became; śuṣkāḥ — dried up; nagāḥ — the trees; api — even.

#### TRANSLATION

Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life.

10.17.16

rāmaś cācyutam āliṅgya  
jahāsāsyānubhāva-vit  
preṇṇā tam aṅkam āropya  
punaḥ punar udaikṣata  
gāvo vṛṣā vatsataryo  
lebhire paramāṁ mudam

rāmaḥ — Lord Balarāma; ca — and; acyutam — Kṛṣṇa, the infallible Supreme Personality of Godhead; āliṅgya — embracing, jahāsa — laughed; asya — His; anubhāva-vit — knowing well the omnipotence; premṇā — out of love; tam — Him; aṅkam — up on His own lap; āropya — raising; punaḥ punaḥ — again and again; udaikṣata — looked upon; gāvaḥ — the cows; vṛṣāḥ — the bulls; vatsataryaḥ — the female calves; lebhire — they attained; paramām — supreme; mudam — pleasure.

#### TRANSLATION

Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.

10.17.17

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

nandam — to Nanda Mahārāja; viprāḥ — the brāhmaṇas; samāgatya — coming up; guravaḥ — respectable personalities; sa-kalatrakāḥ — along with their wives; ūcuḥ — said; te — they; kāliya-grastah — seized by Kāliya; diṣṭyā — by Providence; muktaḥ — freed; tava — your; ātma-jah — son.

#### TRANSLATION

All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."

10.17.18

dehi dānaṁ dvi-jātīnām  
kṛṣṇa-nirmukti-hetave  
nandaḥ prīta-manā rājan  
gāḥ suvarṇam tadādiśat

dehi — you should give; dānam — charity; dvi-jātīnām — to the brāhmaṇas; kṛṣṇa-nirmukti — the safety of Kṛṣṇa; hetave — for the purpose of; nandaḥ — Nanda Mahārāja; prīta-manāḥ — satisfied within his mind; rājan — O King Parīkṣit; gāḥ — cows; suvarṇam — gold; tadā — then; ādiśat — gave.

#### TRANSLATION

The brāhmaṇas then advised Nanda Mahārāja, "To assure that your son Kṛṣṇa will always be free from danger, you should give charity to the brāhmaṇas." With a satisfied mind, O King, Nanda Mahārāja then very gladly gave them gifts of cows and gold.

10.17.19

yaśodāpi mahā-bhāgā  
naṣṭa-labdha-prajā satī  
pariṣvajyāṅkam āropya

mumocāśru-kalām muhuḥ

yaśodā — mother Yaśodā; api — and; mahā-bhāgā — the greatly fortunate; naṣṭa — having lost; labdha — and regained; prajā — her son; satī — the chaste lady; pariṣvajya — embracing; aṅkam — upon her lap); āropya — raising; mumoca — she released; āśru — of tears; kalām — a torrent; muhuḥ — repeatedly.

#### TRANSLATION

The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.

10.17.20

tām rātriṁ tatra rājendra  
kṣut-tr̥ḍbhyām śrama-karṣitāḥ  
ūṣur vrayaukaso gāvaḥ  
kālindiyā upakūlataḥ

tām — that; rātrim — night; tatra — there; rāja-indra — O most exalted of kings; kṣut-tr̥ḍbhyām — by hunger and thirst; śrama — and by fatigue; karṣitāḥ — weakened; ūṣuḥ — they remained; vraja-okasaḥ — the people of Vṛndāvana; gāvaḥ — and the cows; kālindiyāḥ — of the Yamunā; upakūlataḥ — near the shore.

#### TRANSLATION

O best of kings [Parīkṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī.

10.17.21

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

tadā — then; śuci — of the summer; vana — in the forest; udbhūtaḥ — arising; dāva-agniḥ — a conflagration; sarvataḥ — on all sides; vrajam — the people of Vṛndāvana; suptam — sleeping; niśīthe — in the middle of the night; āvṛtya — surrounding; pradagdhum — to burn; upacakrame — began.

#### TRANSLATION

During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them.

10.17.22

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

tataḥ — then; utthāya — waking up; sambhrāntāḥ — agitated; dahyamānāḥ — about

to be burned; vraja-okasaḥ — the people of Vraja; kṛṣṇam — to Kṛṣṇa; yayuḥ — went; te — they; śaraṇam — for shelter; māyā — by His potency; manujam — appearing like a human being; īśvaram — the Supreme Personality of Godhead.

## TRANSLATION

Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.

10.17.23

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

kṛṣṇa — O Kṛṣṇa; kṛṣṇa — O Kṛṣṇa; mahā-bhāga — O Lord of all opulence; he rāma — O Lord Balarāma, source of all happiness; amita-vikrama — You whose power is unlimited; eṣaḥ — this; ghora-tamaḥ — most terrible; vahnīḥ — fire; tāvakān — who are Yours; grasate — is devouring; hi — indeed; naḥ — us.

## TRANSLATION

[Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us, Your devotees!

10.17.24

su-dustarān naḥ svān pāhi  
kālagneḥ suhrdaḥ prabho  
na śaknumas tvac-caraṇaṁ  
santyaktum akuto-bhayam

su-dustarāt — from the insurmountable; naḥ — us; svān — Your own devotees; pāhi — please protect; kāla-agneḥ — from the fire of death; suhrdaḥ — Your true friends; prabho — O supreme master; na śaknumaḥ — we are incapable; tvat-caraṇam — Your feet; santyaktum — to give up; akutaḥ-bhayam — which drive away all fear.

## TRANSLATION

O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.

10.17.25

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

ittham — in this manner; sva-jana — of His own devotees; vaiklavyaṁ — the disturbed condition; nirīkṣya — seeing; jagat-īśvaraḥ — the Lord of the universe; tam — that; agnim — fire; apibat — drank; tīvram — terrible; anantaḥ — the

unlimited Lord; ananta-śakti-dhṛk — the possessor of unlimited potencies.

#### TRANSLATION

Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

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