

## I. Past life

### Vedasirā's and Aśvaśira's curses

- ॐ During Syavamabhuva Manu there was a sage named Vedasirā Muni who performed austerities in the Vindhya hills
- ॐ One day Asvasira Muni came to perform austerities at VM's asrama
- ॐ With red eyes staring at his guests, VM spoke
- ॐ VM: O brahmana, don't perform austerities in my asrama
- ॐ O sage whose wealth is austerity, is there no place where you can perform austerities?
- ॐ
- ॐ AM became angry at VM's words
- ॐ AM: O best among sages, this place belongs to Mahā Viṣṇu
- ॐ It doesn't belong you or me
- ॐ Have not many great sages performed austerities here?
- ॐ You are angry for no reason
- ॐ You hiss like a snake
- ॐ Become a snake
- ॐ You will be terrified of Garuda
- ॐ
- ॐ VM: for a slight offense you plot great revenge
- ॐ You are like a crow
- ॐ Become a crow
- ॐ
- ॐ Viṣṇu appeared and consoled the two sages
- ॐ Both were unhappy with their curses
- ॐ V: You are both equally devoted to me
- ॐ You are like two arms on my body
- ॐ O kings of sages, I can make my words false, but not those of my devotees
- ॐ This is my vow.
- ॐ O VM, I will place my footprints on your head
- ॐ Because of these you will never fear Garuda
- ॐ O AM, hear my words
- ॐ Don't lament
- ॐ You will have the form of a crow, but you will have transcendental knowledge

Description is mainly from Garga Samhita (Canto 2, chapter 13), with some parts from Krishna Book

ॐ You will have yoga-siddhis & the highest knowledge of past, present and future

### **Bhuṣanda**

- ॐ AM became Bhuṣanda on Mt. Nīla
- ॐ Was devoted to Rāmacandra
- ॐ Very powerful
- ॐ Lamp shining on meanings of all scripture
- ॐ Recited Rāmāyana to Garuda

### **Kaliya & Śeṣa take birth**

- ॐ During Caksusa Manu Prajapati Dakṣa gave 11 beautiful daughters in marriage to Kasyapa Muni
- ॐ Kadur was best of them
- ॐ Kadru is Rohinī and is dear to Vasudeva and gave birth to Balarāma
- ॐ Kadru gave birth to many millions of great, powerful, invincible jewel-decorated & very poisonous snakes
- ॐ Some had 500 heads
- ॐ Some had 1000 heads
- ॐ Among them VM become Kaliya
- ॐ Ananta Sesā was the first among them
- ॐ Today Ananta is Balarāma

### **K address Ananta Śeṣa**

- ॐ One day K spoke to AS
- ॐ K: No one else has the power to hold up the planets of Bhu-maṇḍala
- ॐ You carry them on your heads
- ॐ Our power is endless
- ॐ Therefore you are known as Ananta (without end)
- ॐ Please accept this duty for the welfare of people
- ॐ
- ॐ AS: O K, please put some limit on how long I must hold the worlds
- ॐ Then, according to your will I will hold up Bhu-maṇḍala
- ॐ
- ॐ K: O king of snakes, with your 1,000 mouths always chant my names – names that reveal my transcendental qualities
- ॐ When you come to an end of my names, you can put down BM and relax
- ॐ

## 13 - Kāliya

- ॐ AS: I will hold BM, but who will hold me?  
ॐ  
ॐ K: I will become a turtle and hold you up  
ॐ Don't be unhappy to have such a great burden for such a long time.  
ॐ  
ॐ AS rises, bows to K, and goes 100k yojanas (800k miles) below Pātālaloka  
ॐ As picks up BM and holds in one hand  
ॐ When AS went other snakes went on Brahma's order  
ॐ Some to Atalaloka  
ॐ Others to Vitalaloka  
ॐ Satalaloka  
ॐ Mahātālaloka  
ॐ Rasātālaloka  
ॐ Many snakes headed by Kaliya happily lived on Ramaṇaka-dvīpa (which was given by Brahma)

### **Kaliya's stealing from Garuda**

- ॐ Kaliya was one of the chief serpents on the island known as Nagalaya(Kṛṣṇa Book)/ Ramaṇaka-dvīpa (Garga Samhitā), which was inhabited by serpents.  
ॐ Being accustomed to eating snakes, Garuda used to come to this island and kill many serpents at his will.  
ॐ Some of them he actually ate, but some were unnecessarily killed.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 2, chapter 14)

### **According to Kṛṣṇa book**

- ॐ The reptile society became so disturbed that their leader, Vasuki, appealed to Lord Brahma for protection.  
ॐ Lord Brahma made an arrangement by which Garuda would not create a disturbance: on each half-moon day, the reptile community would offer a serpent to Garuda.  
ॐ The serpent was to be kept underneath a tree as a sacrificial offering to Garuda.  
ॐ Garuda was satisfied with this offering, and therefore he did not disturb any other serpents.

## According to Garga Samhitā

- ॐ Snakes approached Garuda to make a truce (when Garuda was in a peaceful mood)
- ॐ Snakes: O Garuda, if you eat all of us how will we continue to live?
- ॐ Plz accept from us each month an offering from a different house
- ॐ An offering as sweet as the honey of trees
- ॐ
- ॐ Garuda: Give me one snake a month
- ॐ Why should I eat any snake, but this offering as sweet as betel nuts
- ॐ
- ॐ Snakes: so be it
- ॐ
- ॐ But gradually, Kaliya took advantage of this situation.
- ॐ
- e was unnecessarily puffed up by the volume of his accumulated poison, as well as by his material power
- ॐ When his turn came
- ॐ He thought, "Why should Garuda be offered this sacrifice?"
- ॐ He then ceased offering any sacrifice;
- ॐ instead, he himself ate the offering intended for Garuda.
- ॐ When Garuda, the great devotee-carrier of Visnu, understood that Kaliya was eating the offered sacrifices, he became very angry and quickly rushed to the island to kill the offensive serpent.
- ॐ Garuda kick Kal unconscious
- ॐ Kal rose again, licked tongue and hissed
- ॐ Expanded many hoods and bit Gar with many fangs
- ॐ Gar threw Kal w/ beak to ground
- ॐ Beat w/ wings
- ॐ Kaliya escaped
- ॐ Attacks Garuda's wings
- ॐ Coiling around Garuda's feet spits poison again and again
- ॐ Garuda gets angrier
- ॐ Takes Kal in his beak
- ॐ Throws to ground
- ॐ Drags here and there
- ॐ Kal, terrified, runs
- ॐ Gar chases

Description is mainly from Garga Samhita, with some parts from Krishna Book (Canto 2, chapter 14)

## 13 - Kāliya

- ॐ Wherever Kal went he saw Garuda
- ॐ In 7 dvipas, 7 khandas & 7 oceans Kaliya saw Garuda
- ॐ Kaliya fled to Bhurloka,
- ॐ Bhuvarloka,
- ॐ Svarloka
- ॐ Maharloka,
- ॐ Janaloka
- ॐ Fled to lower planets
- ॐ Wherever he went saw Garuda
- ॐ Could find no happiness

### **Kaliya approaches Ananta Sesa & Garuda's curse**

- ॐ Finally he approached Ananta Sesa
- ॐ Bows down
- ॐ Humble, trembling & frightened
- ॐ Kaliya: O master of worlds
- ॐ O maintainer of the worlds
- ॐ O hold of the world's burden
- ॐ You enjoy many pastimes
- ॐ You are all powerful
- ॐ You are the ancient supreme person
- ॐ You are greater than the greatest
- ॐ Please protect me.
- ॐ
- ॐ AS saw Kal's frightened & humble demeanor
- ॐ AS: O Kal, hear my words
- ॐ There is no shelter for you anywhere
- ॐ Of this there is no doubt
- ॐ In ancient times there was a perfect sage known as Saubari Muni who performed pastimes for 1,000s of years in the waters of Vrndavana
- ॐ Watching the king of fish enjoy pastimes, SM desired to become a householder
- ॐ He married the 100 daughters of Mandhātā Muni
- ॐ Lord Kṛṣṇa gave Saurabhi divine wealth and opulence.
- ॐ O king, when Mandhātā Muni saw that opulence, he became humbled and filled with wonder.
- ॐ

- ॐ Just as Garuda went to the island of the Kaliya snake, so he also used to go to the Yamuna to catch fish to eat.
- ॐ SM asked Garuda not to come there and disturb the fish.
- ॐ Although Garuda was not under anyone's order, being the carrier of Lord Visnu, he did not disobey the order of the great yogi.
- ॐ Instead of staying and eating many fish, he carried off one big fish, who was their leader.
- ॐ As, in the midst of his austerities, Saurabhi Muni was watching, Garuda killed the king of the fish.
- ॐ Seeing the fish stricken with grief, the great sage Saurabhi Muni, who was kind to the suffering and eager to stop their troubles, became angry and cursed Garuda.
- ॐ Srī Saubhari said: O Garuda, O king of birds, if from today on you eat the fish here you will die at once. That is my curse.
- ॐ
- ॐ Srī Seṣa said: Afraid of the curse, from that day on Garuda has not come there. O Kāliya, for that reason you should go at once to Lord Kṛṣṇa's forest of Vṛndāvana.
- ॐ By My order make your home in the Yamunā. There you will be fearless. You will never fear Garuda.
- ॐ
- ॐ Although Garuda did not try to retaliate, the Muni was not saved from his offensive act against a great Vaisnava personality.
- ॐ Due to this offense, Saubhari fell down from his yogic position and afterwards became a householder, a sense enjoyer in the material world.
- ॐ The falldown of Saubhari Muni, who was supposed to be absorbed in spiritual bliss by meditation, is an instruction to the offender of Vaisnavas
- ॐ Kaliya, who is also known as Kadrusuta, son of Kadru, immediately fled to the lake known as Kaliyadaha, underneath the Yamuna River, which Garuda could not approach.

## II. The Pastime

### Kaliya

- ॐ Sometimes Kṛṣṇa used to go with His boy friends and with Balarama, and sometimes He used to go alone with His friends to the bank of the Yamuna and tend the cows.
- ॐ According to Garga Samhita this pastime occurred on a day B was absent; but later in KB, SP also comments that B was absent

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

## 13 - Kāliya

- ॐ Gradually, the summer season arrived, and one day, while in the field, the boys and cows became very thirsty and began to drink the water of the Yamuna.
- ॐ The river, however, was made poisonous by the venom of the great serpent known as Kāliya.
- ॐ Because the water was so poisonous, the boys and cows became visibly affected immediately after drinking.
- ॐ They suddenly fell down on the ground, apparently dead.
- ॐ Then Kṛṣṇa, who is the life of all lives, simply cast His merciful glance over them, and all the boys and cows regained consciousness and began to look at one another with great astonishment.
- ॐ They could understand that by drinking the water of Yamuna they had died and that the merciful glance of Kṛṣṇa restored their life.
- ॐ Thus they appreciated the mystic power of Kṛṣṇa, who is known as Yogesvara, the master of all mystic yogis.
- ॐ Within the river Yamuna there was a great lake, and in that lake the black serpent Kāliya used to live.
- ॐ Because of his poison, the whole area was so contaminated that it emanated a poisonous vapor twenty-four hours a day.
- ॐ If a bird happened to even pass over the spot, he would immediately fall down in the water and die.
- ॐ Due to the poisonous effect of the Yamuna's vapors, the trees and grass near the bank of the Yamuna had all dried up.

### **Krishna jumps in the Yamuna**

- ॐ Lord Kṛṣṇa saw the effect of the great serpent's poison: the whole river that ran before Vṛndavana was now deadly.
- ॐ Kṛṣṇa immediately climbed up in a big kadamba tree on the bank of the Yamuna.
- ॐ After climbing to the top of the tree, He tightened His belt cloth (yellow sash) and, flapping His arms just like a wrestler, jumped in the midst of the poisonous lake.
- ॐ The kadamba tree from which Kṛṣṇa had jumped was the only tree there which was not dead.
- ॐ *Some commentators say that due to touching the lotus feet of Kṛṣṇa, the tree became immediately alive.*
- ॐ *In some other Puranas it is stated that Garuda, the eternal carrier of Viṣṇu, knew that Kṛṣṇa would take this action in the future, so he put some nectar on this tree to preserve it.*
- ॐ When Lord Kṛṣṇa jumped into the water, the river over flooded its banks, as if something very large had fallen into it.

- ॐ When Krsna was swimming about, just like a great strong elephant, He made a tumultuous sound which the great black serpent Kaliya could hear.
- ॐ The tumult was intolerable for him, and he could understand that this was an attempt to attack his home.
- ॐ Therefore he immediately came before Krsna.
- ॐ Kaliya saw that Krsna was indeed worth seeing because His body was so beautiful and delicate; its color resembled that of a cloud, and His legs resembled a lotus flower.
- ॐ He was decorated with Srivatsa, jewels and yellow garments.
- ॐ He was smiling with a beautiful face and was playing in the river Yamuna with great strength.
- ॐ In spite of Krsna's beautiful features, Kaliya felt great anger within his heart, and thus he grabbed Krsna with his mighty coils.
- ॐ Coiled 100 heads around K
- ॐ Kal bit K w/ many fangs
- ॐ
- ॐ Seeing the incredible way in which Krsna was enveloped in the coils of the serpent, the affectionate cowherd boys and inhabitants of Vrndavana immediately became stunned out of fear.
- ॐ They had dedicated everything to Krsna, their lives, property, affection, activities--everything was for Krsna--and
- ॐ When they saw Him in that condition, they became overwhelmed with fear and fell down on the ground.
- ॐ All the cows, bulls and small calves became overwhelmed with grief, and they began to look at Him with great anxiety.
- ॐ Out of fear they could only cry in agony and stand erect on the bank, unable to help their beloved Krsna.
- ॐ While this scene was taking place on the bank of the Yamuna, there were ill omens manifest.
- ॐ The earth trembled, meteors fell from the sky, and the bodies of men shivered. All these are indications of great immediate danger.
- ॐ Observing the inauspicious signs, the cowherd men, including Maharaja Nanda, became very anxious out of fear.
- ॐ At the same time they were informed that Krsna had gone to the pasturing ground without His elder brother, Balarama.
- ॐ As soon as Nanda and Yasoda and the cowherd men heard this news, they became even more anxious.
- ॐ Out of their great affection for Krsna, unaware of the extent of Krsna's potencies, they became overwhelmed with grief and anxiety because they had nothing dearer than Krsna and because they dedicated their everything--life, property, affection, mind and activities--to Krsna.



## 13 - Kāliya

- ॐ Because of their great attachment for Kṛṣṇa, they thought, "Today Kṛṣṇa is surely going to be vanquished!"
- ॐ All the inhabitants of Vṛndāvana came out of the village to see Kṛṣṇa.
- ॐ The assembly consisted of children, young and old men, women, animals and all living entities; they knew that Kṛṣṇa was their only means of sustenance.
- ॐ
- ॐ While this was happening, Balarama, who is the master of all knowledge, stood there simply smiling.
- ॐ He knew how powerful His younger brother Kṛṣṇa was and that there was no cause for anxiety when Kṛṣṇa was fighting with an ordinary serpent of the material world.
- ॐ He did not, therefore, personally take any part in their concern.
- ॐ
- ॐ On the other hand, all the inhabitants of Vṛndāvana, being disturbed, began to search out Kṛṣṇa by following the impression of His footprints on the ground, and thus they moved towards the bank of the Yamuna.
- ॐ Finally, by following the footprints marked with flag, bow and conchshell, the inhabitants of Vṛndāvana arrived at the river bank and saw that all the cows and boys were weeping to behold Kṛṣṇa enwrapped in the coils of the black serpent.
- ॐ Then they became still more overwhelmed with grief.
- ॐ As soon as they saw that Kṛṣṇa was in the river Yamuna enveloped by the serpent Kāliya and that all the boys and cows were lamenting, they simply began to think of Kṛṣṇa's friendship, His smiling face, His sweet words and His dealings with them.
- ॐ Thinking of all these and believing that their Kṛṣṇa was now within the clutches of Kāliya, they at once felt that the three worlds had become vacant.
- ॐ
- ॐ When mother Yasoda arrived, she wanted to enter the river Yamuna
- ॐ She was restrained; then she fainted.
- ॐ Other friends who were equally aggrieved were shedding tears like torrents of rain or waves of the river, but in order to bring mother Yasoda to consciousness, they began to speak loudly about the transcendental pastimes of Kṛṣṇa.
- ॐ Mother Yasoda remained still, as if dead, because her consciousness was concentrated on the face of Kṛṣṇa.
- ॐ Nanda and all others who dedicated everything, including their lives, to Kṛṣṇa, were ready to enter the waters of the Yamuna, but
- ॐ Lord Balarama checked them because He was in perfect knowledge that there was no danger.

## Krishna begins His dance

- ॐ For two hours Krsna remained like an ordinary child gripped in the coils of Kaliya, but when He saw that all the inhabitants of Gokula were just on the point of death and that they had no shelter for salvation from imminent death, Krsna immediately freed Himself.
- ॐ He began to expand His body, and when the serpent tried to hold Him, he felt a great strain.
- ॐ On account of the strain, his coils slackened, and he had no other alternative but to let loose the Personality of Godhead, Krsna, from his grasp.

ॐ

ॐ K grabs Kal's tail

ॐ Whirls and tosses 200 yards in water

ॐ Kal rises, licking tongue

ॐ Grabs K's left hand

ॐ K smashes Kal with right hand

ॐ K throws as far as Garuda would throw

ॐ Expanding 100 hoods Kaliya returns

ॐ K grabs' Kal's tail & throws 200 yards away

ॐ Kal bits K's hand as being thrown

ॐ K punches snake with all strength of three worlds

ॐ Kal falls unconscious

ॐ When hoods were down K climbs on jewel studded hoods

ॐ Sings in seven note scale

ॐ Plays drum, flute, & vina as demigods shower flowers

ॐ K dances furiously – just like Nataraja (Siva)

ॐ With rhythmic steps broke hoods of the great saint who was Kaliya

ॐ

ॐ Kaliya then became very angry, and his great hoods expanded. He exhaled poisonous fumes from his nostrils, his eyes blazed like fire, and flames issued from his mouth.

ॐ The great serpent remained still for some time, looking at Krsna.

ॐ Licking his lips with bifurcated tongues, the serpent looked at Krsna with double hoods, and his eyesight was full of poison.

ॐ Krsna immediately pounced upon him, just as Garuda swoops upon a snake.

ॐ Kaliya looked for an opportunity to bite Him, but Krsna moved around him.

ॐ As Krsna and Kaliya moved in a circle, the serpent gradually became fatigued, and his strength seemed to diminish considerably.

Description is found  
in Garga Samhita

Description is found  
Srimad Bhagavatam  
(Krishna Book)

## 13 - Kāliya

- ॐ Kṛṣṇa immediately pressed down the serpent's hoods and jumped up on them. Then He began to dance upon the hoods of the serpent, although they were moving to and fro.
- ॐ Upon seeing this, denizens from the upper planets began to shower flowers, beat drums, play different types of flutes and sing various prayers and songs. In this way, all the denizens of heaven, such as the Gandharvas, Siddhas and demigods, became very pleased.
- ॐ While Kṛṣṇa was dancing on his hoods, Kāliya tried to push Him down with some of his other hoods.
- ॐ Kāliya had about a hundred hoods, but Kṛṣṇa took control of them.
- ॐ He began to dash Kāliya with His lotus feet, and this was more than the serpent could bear.
- ॐ Gradually, Kāliya was reduced to struggling for his very life.
- ॐ He vomited all kinds of refuse and exhaled fire.
- ॐ While throwing up poisonous material from within, Kāliya became reduced in his sinful situation.
- ॐ Out of great anger, he began to struggle for existence and tried to raise one of his hoods to kill the Lord.
- ॐ The Lord immediately captured that hood and subdued it by kicking it and dancing on it.
- ॐ It actually appeared as if the Supreme Personality of Godhead Viṣṇu was being worshiped; the poisons emanating from the mouth of the serpent appeared to be like flower offerings.
- ॐ Kāliya then began to vomit blood instead of poison;
- ॐ He was completely fatigued.
- ॐ His whole body appeared to be broken by the kicks of the Lord.
- ॐ Within his mind, however, he finally began to understand that Kṛṣṇa was the Supreme Personality of Godhead, and he began to surrender unto Him. He realized that Kṛṣṇa was the Supreme Lord, the master of everything.

### **The Nagapatnis come to the rescue**

- ॐ The wives of the serpent, known as the Nagapatnis, saw that their husband was being subdued by the kicking of the Lord.
- ॐ Kāliya's wives prepared to worship the Lord, although, in their haste, their dress, hair and ornaments became disarrayed.
- ॐ They also surrendered unto the Supreme Lord and began to pray. They appeared before Him, put forward their offspring and anxiously offered respectful obeisances, falling down on the bank of the Yamuna.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

- ॐ The Nagapatnis knew that Kṛṣṇa is the shelter of all surrendered souls, and they desired to release their husband from the impending danger by pleasing the Lord with their prayers.
- ॐ The Nagapatnis began to offer their prayers as follows:
- ॐ
- ॐ The snake's wives said: Obeisances to You, Srī Kṛṣṇacandra, the master of Goloka!
- ॐ Obeisances to You, the original Supreme Personality of Godhead, the master of numberless universes!
- ॐ Obeisances to You, the master of Rādhā, the master of Vraja! Obeisances to You, the son of Nanda, the joy of Yasodā!
- ॐ Save, Save this snake, O Supreme Lord! In the three worlds there is no shelter but You!
- ॐ You are Lord Hari, who is greater than the greatest.
- ॐ As You enjoy Your pastimes You appear in many forms.
- ॐ "O dear Lord, You are equal to everyone.
- ॐ For You there is no distinction between Your sons, friends or enemies.
- ॐ Therefore the punishment which You have so kindly offered to Kaliya is exactly befitting.
- ॐ O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment.
- ॐ We think, therefore, that this apparent punishment to Kaliya is actually some benediction.
- ॐ We consider that Your punishment is Your great mercy upon us because when You punish someone it is to be understood that the reactions of his sinful activities are eradicated.
- ॐ It is already clear that this creature appearing in the body of a serpent must have been overburdened with all kinds of sin; otherwise, how could he have the body of a serpent?
- ॐ Your dancing on his hoods reduces all the sinful results of actions caused by his having this body of a serpent.
- ॐ It is, therefore, very auspicious that You have become angry and have punished him in this way.
- ॐ We are very astonished to see how You have become so pleased with this serpent who evidently performed various religious activities in his past lives.
- ॐ Everyone must have been pleased by his undergoing all kinds of penances and austerities, and he must have executed universal welfare activities for all living creatures.
- ॐ O dear Lord, we are simply astonished to see that he is so fortunate as to have the dust of Your lotus feet on his head.

## 13 - Kāliya

- ॐ This is a fortune sought after by great saintly persons. Even the goddess of fortune underwent severe austerities just to have the blessing of the dust of Your lotus feet, so how is it that Kāliya is so easily getting this dust on his head?
- ॐ We have heard from authoritative sources that those who are blessed with the dust of Your lotus feet do not care even for the highest post within the universe, namely the post of Lord Brahma, or the kingship of heavenly planets, or the sovereignty of this planet.
- ॐ Nor do such persons desire to rule the planets above this earth, such as Siddhaloka; nor do they aspire for the mystic powers achieved by the yoga process.
- ॐ Nor do the pure devotees aspire for liberation by becoming one with You.
- ॐ My Lord, although he is born in a species of life which is fostered by the most abominable modes of material nature, accompanied with the quality of anger, this king of the serpents has achieved something very, very rare.
- ॐ Living entities who are wandering within this universe and getting different species of life can very easily achieve the greatest benediction only by Your mercy.
- ॐ We therefore offer our respectful obeisances unto You, our dear Lord, because You are the Supreme Person, You are living as the Supersoul within every living entity;
- ॐ Although You are transcendental to the cosmic manifestation, everything is resting in You.
- ॐ You are the personified indefatigable eternal time.
- ॐ The entire time force is existing in You, and You are therefore the seer and the embodiment of total time in the shape of past, present and future, month, day, hour, moment--everything.
- ॐ In other words, O Lord, You can see perfectly all the activities happening in every moment, in every hour, in every day, in every year, past, present and future.
- ॐ You are Yourself the universal form, and yet You are different from this universe.
- ॐ You are simultaneously one and different from the universe.
- ॐ We therefore offer our respectful obeisances unto You.
- ॐ You are Yourself the whole universe, and yet You are the creator of the whole universe.
- ॐ You are the superintendent and maintainer of this whole universe, and You are its original cause.
- ॐ Although You are present within this universe by Your three qualitative incarnations, Brahma, Viṣṇu, and Mahesvara, You are transcendental to the material creation.

- ॐ Although You are the cause of the appearance of all kinds of living entities--their senses, their lives, their minds, their intelligence--You are to be realized by Your internal energy.
- ॐ Let us therefore offer our respectful obeisances unto You, who are unlimited, finer than the finest, the center of all creation and knower of everything.
- ॐ Different varieties of philosophical speculators try to reach You.
- ॐ You are the ultimate goal of all philosophical efforts, and You are actually described by all philosophies and by different kinds of doctrines.
- ॐ Let us offer our respectful obeisances unto You, because You are the origin of all scripture and the source of knowledge.
- ॐ You are the root of all evidences, and You are the Supreme Person who can bestow upon us the supreme knowledge.
- ॐ You are the cause of all kinds of desires, and You are the cause of all kinds of satisfaction.
- ॐ You are the Vedas personified. Therefore we offer You our respectful obeisances.
- ॐ Our dear Lord, You are the Supreme Personality of Godhead, Krsna
- ॐ You are also the supreme enjoyer now appeared as the son of Vasudeva, who is a manifestation of the pure state of goodness.
- ॐ You are the predominating Deity of mind and intelligence, Pradyumna and Aniruddha,
- ॐ You are the Lord of all Vaisnavas.
- ॐ By Your expansion as catur-vyuha--namely Vasudeva, Sankarsana, Aniruddha and Pradyumna--You are the cause of the development of mind and intelligence.
- ॐ By Your activities only, the living entities become covered by forgetfulness or discover their real identity.
- ॐ We can partially understand that You are within our hearts as the witness of all our activities, but it is very difficult to appreciate Your presence, although every one of us can do so to some extent.
- ॐ You are the supreme controller of both the material and spiritual energies; therefore You are the supreme leader, although You are different from this cosmic manifestation.
- ॐ You are the witness and creator and the very ingredient of this cosmic manifestation.
- ॐ We therefore offer our respectful obeisances unto You.
- ॐ Our dear Lord, in the matter of creating this cosmic manifestation, personally You have nothing to exert; by expending Your different kinds of energy--namely the mode of goodness, the mode of passion and the mode of ignorance--You can create, maintain and annihilate this cosmic manifestation.

## 13 - Kāliya

- ॐ As the controller of the entire time force, You can simply glance over the material energy, create this universe and energize the different forces of material nature which are acting differently in different creatures.
- ॐ No one can estimate, therefore, how Your activities are going on within this world.
- ॐ Our dear Lord, although You have expanded into the three principal deities of this universe--namely Lord Brahma, Lord Visnu and Lord Siva--for creation, maintenance and destruction, Your appearance as Lord Visnu is actually for the benediction of living creatures.
- ॐ Therefore, for those who are actually peaceful and who are aspiring after the supreme peace, worship of Your peaceful appearance as Lord Visnu is recommended.
- ॐ O Lord, we are submitting our prayers unto You.
- ॐ You can appreciate that this poor serpent is going to give up his life.
- ॐ You know that for us women our lives and everything are our husband's; therefore, we are praying unto You that You kindly excuse Kaliya, our husband, because if this serpent dies, then we shall be in great difficulty.
- ॐ Looking upon us only, please excuse this great offender.
- ॐ Our dear Lord, every living creature is Your offspring, and You maintain everyone.
- ॐ This serpent is also Your offspring, and You can excuse him although he has offended You, undoubtedly without knowing Your potency.
- ॐ We are praying that he may be excused this time.
- ॐ Our dear Lord, we are offering our loving service unto You because we are all eternal servitors of Your Lordship.
- ॐ You can order us and ask us to do whatever You please.
- ॐ Every living being can be relieved from all kinds of despair if he agrees to abide by Your orders."

### **Kaliya's prayers of repentance**

- ॐ After the Nagapatnis submitted their prayers, Lord Krsna released Kaliya from his punishment.
- ॐ Kaliya was already unconscious from being struck by the Lord.
- ॐ Upon regaining consciousness and being released from the punishment, Kaliya got back his life force and the working power of his senses.
- ॐ Kal was now prideless
- ॐ With folded hands, he humbly began to pray to the Supreme Lord Krsna:
- ॐ
- ॐ "My dear Lord, I have been born in such a species that by nature I am angry and envious, being in the darkest region of the mode of ignorance.

- ॐ Your Lordship knows well that it is very difficult to give up one's natural instincts, although by such instincts the living creature transmigrates from one body to another.
- ॐ My dear Lord, You are therefore the original creator of all kinds of modes of material nature by which the universe is created.
- ॐ You are the cause of the different kinds of mentality possessed by living creatures by which they have obtained different varieties of bodies.
- ॐ My dear Lord, I am born as a serpent; therefore, by natural instinct, I am very angry.
- ॐ How is it then possible to give up my acquired nature without Your mercy?
- ॐ It is very difficult to get out of the clutches of Your maya.
- ॐ By Your maya we remain enslaved.
- ॐ My dear Lord, kindly excuse me for my inevitable material tendencies.
- ॐ Now You can punish me or save me as You desire."

### **Krishna's response**

- ॐ After hearing this, the Supreme Personality of Godhead, who was acting as a small human child, ordered the serpent thus:
- ॐ "You must immediately leave this place and go to the ocean.
- ॐ With you wives and family go to Ramaṇaka-dvīpa
- ॐ From today Garuda will not eat you because your head is marked with my footprint
- ॐ Leave without delay.
- ॐ You can take with you all your offspring, wives and everything that you possess.
- ॐ Don't pollute the waters of the Yamuna.
- ॐ Let it be drunk by My cows and cowherd boys without hindrance."
- ॐ Kal worships, circumambulates and leaves for Ramaṇataka-dvīpa
- ॐ
- ॐ The Lord then declared that the order given to the Kaliya snake be recited and heard by everyone so that no one need fear Kaliya any longer.
- ॐ "If one takes a bath in the Kaliya lake, where My cowherd boy friends and I have bathed, or if one, fasting for a day, offers oblations to the forefathers from the water of this lake, he will be relieved from all kinds of sinful reaction."

### **The Lord was pleased with Kaliya and his wives.**

- ॐ Immediately after hearing His order, the wives began to worship Him with great offerings of nice garments, flowers, garlands, jewels, ornaments, sandal pulp, lotus flowers, and nice eatable fruits.



## 13 - Kāliya

- ॐ In this way they pleased the master of Garuda, of whom they were very much afraid.
- ॐ Then, obeying the orders of Lord Kṛṣṇa, all of them left the lake within the Yamuna.

### **Krishna finally emerges from the Yamuna**

- ॐ NM & the cowherd men heard K had been captured by Kaliya
- ॐ Therefore they came
- ॐ Seeing K emerge from the water they rejoiced
- ॐ As he embraced K, NM experienced the highest bliss
- ॐ As MY embraced K, milk flowed from her breasts
- ॐ MY gave in charity to brahmanas for K's welfare
- ॐ Exhausted gopas & gopis napped by Yamuna's shore
- ॐ
- ॐ When Kṛṣṇa finally came out of Kaliya's lake, He was seen by all His friends and relatives on the bank of the Yamuna.
- ॐ He appeared before them nicely decorated, smeared all over with candana pulp, bedecked with valuable jewels and stones, and almost completely covered with gold.
- ॐ The inhabitants of Vrndavana, cowherd boys and men, mother Yasoda, Maharaja Nanda and all the cows and calves, saw Kṛṣṇa coming from the Yamuna, and it was as though they had recovered their very life.
- ॐ They each in turn pressed Kṛṣṇa to their chests, and thus they felt a great relief.
- ॐ Mother Yasoda, Rohini, Maharaja Nanda and the cowherd men became so happy that they embraced Kṛṣṇa and thought they had achieved their ultimate goal of life.
- ॐ
- ॐ Balarama also embraced Kṛṣṇa, but He was laughing because He had known what would happen to Kṛṣṇa when everyone else was so overwhelmed with anxiety.
- ॐ All the trees on the bank of the Yamuna, all the cows, bulls and calves were full of pleasure because of Kṛṣṇa's appearance there.
- ॐ The brahmana inhabitants of Vrndavana, along with their wives, immediately came to congratulate Kṛṣṇa and His family members.
- ॐ Brahmanas are considered to be the spiritual masters of society.
- ॐ They offered their blessings to Kṛṣṇa and the family on account of Kṛṣṇa's release.
- ॐ They also asked Maharaja Nanda to give them some charity on that occasion.

Description is an amalgamation of those found in Srimad Bhagavatam

- ॐ Being so pleased by Kṛṣṇa's return, Maharaja Nanda began to give many cows and much gold in charity to the brahmanas.
- ॐ While Nanda Maharaja was thus engaged, mother Yasoda simply embraced Kṛṣṇa and made Him sit on her lap while she shed tears continually.

### III. The Anārtha

#### A. *Kṛṣṇa Samhita*

- ॐ Envy  
*Kāliya's malice always pollutes the water of the Yamunā, which is the spiritual liquid of the Vaiṣṇavas. It is everyone's duty to give up this tenth obstacle.*

#### B. *Caitanya Siksamṛta*

- ॐ Qualities listed  
*Kāliya, the huge multi-headed serpent, represents pride, deceit, harm towards others, unkind crookedness and the malicious cruelty that the devotees must give up.*

#### C. *Professor Sanyal*

- ॐ *The tenth obstacle is offered by the cunning serpent Kāliya, representing implacable brutality and treachery, who is apt to pour his deadly poison into the melted souls of the Vaiṣṇavas represented by the liquid current of the Yamunā. The danger threatened by this fatal poison can be got rid of by the Grace of Krishna.*

#### D. *Bhaktisiddhanta*

##### 1. Overview of the story

- ॐ *There is a beautiful lake of very sweet water in the Yamuna which bears the name of Kaliya. This lake happened to be infested by a most venomous Serpent from whom the lake derives its name. On a certain day while the cow-boys of Braja were out pasturing their calves on the wooded banks of the Yamuna they happened to feel thirsty and not knowing that the water of the lake had been poisoned by Kaliya drank of its water which resulted in their instantaneous death. On being apprised of their plight Krishna came to the spot and restored them to life.*

ॐ

- ॐ *Thereafter Krishna got down into the lake with the intention of sporting in its water. This enraged the hideous monster who forthwith came out of the depths of the lake in the company of his adherents and fell upon Krishna coiling Him up in their great hoods for Kaliya was a thousand-headed Serpent and his brood were equally formidable.*

ॐ

## 13 - Kāliya

ॐ *Thus attacked by Kaliya with his whole brood Krishna appeared to faint away under their murderous onslaught. On seeing Him apparently slain by His enemies the cow-boys and all the assembled milkmen filled the air with their loud lamentations. But Krishna soon showed that He was quite safe and He forthwith climbed up the hoods of Kaliya and began to dance on his thousand heads. He danced in an infinite variety of the most marvelous of figures. The pressure of Krishna's Feet crushed the towering pride of the myriad-hooded monster. Kaliya lowered his hoods and vomited blood. But the Dance of Krishna did not cease. Kaliya was found tottering towards death when his wives came out of the lake and with palms joined in prayer begged Krishna to spare the life of their husband. The prayers of the wives of Kaliya who had faith in Krishna moved the Son of Nanda to have mercy on Kaliya. Krishna now desisted from His terrific Dance on condition that Kaliya was to quit the lake at once and to betake himself to his original home in the island of Ramanaka. Krishna gave him His assurance that Garuda would now do him no harm as he would respect the print of His Feet on hoods of Kaliya. The water of the Kaliya lake was now rendered immune from all poison and became as sweet as it was before the advent of Kaliya.*

### 2. The anartha and its rectification

- ॐ Kaliya represents cunning, malice and cruelty  
*The taming of Kaliya is one of the Brindaban Pastimes of Boy-Krishna. Kaliya is the type of cunning and malice. He is the embodiment of unrelenting cruelty.*
- ॐ Such qualities have no place in Braja. It is contrary to Braja bhakti and even hazardous  
*There is no place for Kaliya in the happy realm of Braja. Deceit and cruelty are as poison to the artless loving nature of the denizens of Braja.*
- ॐ Devotees only see the good and won't be on the lookout  
*It is quite conceivable for the confiding chums of Krishna not to entertain any suspicion regarding the malicious intention of cruel and deceitful persons whose purpose is to poison them against Krishna. They may even unwittingly fall into the counsel of such evil persons. But Krishna is sure to rescue His Own from the wiles of His enemy.*
- ॐ Krishna gives his mercy and some suffering  
*Nay Krishna has also a plan for curing the evil propensity of Kaliya himself. The process consists in making him feel the touches of His Dancing Feet.*
- ॐ The envious always fight back  
*But Kaliya attempts to bear up against all curative chastisement. Instead of feeling the joy of supporting the Feet of Krishna on his nasty hoods the monster finds it impossible to bear his good fortune without undergoing the pangs of actual death.*

ॐ The devotees come the rescue  
*Even the loyal wives of Kaliya who desire the reformation of the monster and whose good wishes for his well-being are the cause of Krishna's mercy towards him are at last forced to intercede by a prayer for his banishment from the realm of Braja. But the pride of Kaliya had received a mortal check.*

### 3. Lessons to be learned

ॐ The envious try and pollute the devotees  
*The banishment of Kaliya from the lake of the Yamuna has a most important spiritual significance. Those who have a purpose to create trouble among the pure devotees of Krishna by infecting their nature with their own malicious disposition meet with a certain degree of initial success in their nefarious undertaking.*

ॐ But in time the envious will make a direct attack on Krishna  
*This emboldens them to make a direct attack on Krishna Himself when He appears on the scene of their depraved activities in order to restore the living faith of His Own bonafide associates.*

ॐ We must use our intelligence to serve Krishna.  
*Those who are not exceedingly clever can never be servants of Krishna.*

ॐ Rather, out intelligence must be used to serve Krishna  
*But the service of Krishna is also never available to those whose cunning is employed for depriving Krishna of the fullness of His enjoyment.*

ॐ Charisma, good communications skills and knowledge (both of sastra and mundane matters) aren't necessarily signs of devotion  
*Kaliya and those who are actuated by a naturally malicious disposition are also styled clever in the ordinary phraseology of this damned world. Such rascals may also have the impudence of taking their stand upon the texts of the Scriptures by using their cunning in the graceless attempt of depriving Krishna of the service His Own.*

ॐ Envy disguised as devotion is hard to detect  
*This kind of conduct may also pass undetected and may even be regarded as possessing the perfect skill of confidential service.*

ॐ But still Krishna will come to protect his devotees  
*But Krishna is sure to expose the real nature of the villainy just at the moment when it has been successful in misleading His best-beloved ones.*

ॐ Krishna allows such things to happen to his devotees to increase their love between each other  
*It is, indeed, very difficult to understand the Ways of Krishna. Krishna apparently permits almost every form of offense to be perpetrated with impunity against His most beloved ones. This has the effect of providing an opportunity to His Own for proving their incomparable love for Himself and by means of this unique exhibition of their love to defeat in the most fruitful manner the machinations of His worst enemies.*

## 13 - Kāliya

- ॐ And to juxtapose the devotees with the envious  
*The friends and chums of Krishna are offered to the malice of cunning and relentless brutes in order to bring out the difference between the two and thereby enable the latter to desist from troubling the devotees of their own accord.*
- ॐ The punishment is banishment for Vrindavan (i.e., loss of association with devotees)  
*But these brutes are never allowed to associate with the servants of Krishna even after they forego their malice towards them. They are eternally debarred from the service of Krishna in Braja.*
- ॐ But still they are to be considered devotees  
*But the touch of Krishna's Feet makes a real difference between the recipient of His mercy and the other brutes. Kaliya is no longer regarded by Garuda as the enemy of Krishna. Kaliya is, therefore, allowed a place among the protected of Krishna.*
- ॐ This does not imply that one should follow this route in order to obtain Krishna's favor – it was his mercy and the bestowal of his mercy is inspired by the compassion of devotees  
*It does not follow that it is a paying business to poison the hearts of His servants against Krishna which is sure to be rewarded by the grant of His protection. Yes, this is so after the pride of the miscreant is thoroughly broken by being trod upon by Krishna Himself. His is thereby inspired with a most wholesome dread which effectively prevents him from trying to breed mischief among the bonafide devotees by owning an unwilling allegiance to Krishna and assuming the badge of His servitude by wearing on his head the print of His lotus Feet. The mercy shown to Kaliya is so obviously and disproportionately great in its magnitude in face of the extreme gravity of his offense that no rationalistic explanation can do justice to its full beneficent significance.*

### 4. Overview of anarthas

- ॐ *"In the eighth chapter of 'Shri Krishna Samhita', eighteen evils have been cited from 13th sloka to the end as obstacles to Vraja-bhajana. If breaking up of Yamalarjuna and vanity of Brahmin performing sacrifices are added, these will make up to 20 obstacles. These are all adverse tattvas to Vraja bhajana. The aspirant devoted to Nama bhajana, in the very beginning should loudly address All-Powerful Hari, praying always to drive out these evils. If he does, his heart will be purified. If the devotees cry out most humbly and piteously to Hari to drive out the trouble of those Asuras whom Krishna has destroyed from the domain of their heart, Hari Himself will remove those evils. But they will have to drive out themselves, with their own efforts the troubles of those Asuras whom Baladeva has killed. This is the mystery of Vraja-bhajana.*

## IV. NOTES

- ॐ Offenders like Kaliya may get mercy and continue devotional service, but they are not allowed in Vṛndāvana
- ॐ (From SG commentary): One who meets another with special affection does not stand up and forcibly free himself from the embrace, but rather he remains embracing for some time and then stands up. In this way he imitated ordinary behaviour.
- ॐ VCT — this display of dancing skill was particularly intended for the younger girls who were experiencing preliminary attachment for Him.
- ॐ SG — Kṛṣṇa danced somewhat excessively on Kaliya's hoods to increase his good fortune.
- ॐ By all his hoods being broken is indicated that he was becoming humbled
- ॐ He offered prayers within his mind because he was in too much pain to speak out loud. But within his mind he was saying "I am yours."
- ॐ Madhvācārya — "One who simply thinks with devotion 'the punishment which the Supreme Lord is exerting upon me is actually mercy towards me' indeed becomes pious. But for those who continue, even after punishment from the Lord, to envy Him, their attitude is the reason for their continuing to fail to recognize Him."
- ॐ 47. SG — use of the name "Kalindi" indicates Kaliya.  
VCT — "without Rāma" because that day it was Balarāma's birthday.
- ॐ 48. SG — they were very thirsty so they all drank at once and manifested symptoms of poisoning simultaneously, otherwise those who did not drink initially would have seen the effects and not drunk.
- ॐ 49-50. SG — "lost consciousness by the divine will of the Lord" indicates this was all going on by Kṛṣṇa's arrangement to drive Kaliya away from Vraja. So this whole pastime is a display of the Lord's amazing potency.  
Kṛṣṇa could have brought ordinary devotees back to life by His desire, but because they were very special devotees He gave them His special glance which is a shower or nectar.  
VCT — "lifeless" means that with His yogamāyā potency He covered their life-airs. Otherwise the cowherd boys are eternal.

## 13 - Kāliya

ॐ 51. VCT — they must have asked each other how it happened that they were revived from death. What herbs or mantras had been used.

Then one boy remembered what Gargamuni had said, that "you boys will easily cross over all obstacles by His (Kṛṣṇa's) mercy."

ॐ 52. VCT — then they unanimously agreed that Kṛṣṇa's glance must have been the exclusive cause.

SG — this is because such 1st class devotees do not recognize any other cause for their good fortune than the grace of Kṛṣṇa.

ॐ 1. SG — the Yamuna is very dear to Kṛṣṇa, so He became very concerned when He saw she was polluted, and He wanted to purify her of the contamination.

ॐ 2. SS — Kaliya had been living there for many yugas.

SG — the lake's contamination was so great that it couldn't have happened over a short time.

ॐ 4. VCT — lake was about 1 yojana wide, and away from the part of the Yamuna where the water was flowing, otherwise the poisons would have mixed with the moving water and poisoned Mathura.

ॐ 5. SS — the water was being brought to boiling temperature by the poison, therefore there was a strong vapour rising which was also poisonous. For 1 yojana around the lakeshore everything was poisoned.

ॐ 6. SS — in another Purāna there is an account of Garuda placing some nectar on the tree, therefore it had survived the poison.

SG — Kṛṣṇa dived in head first.

ॐ 8. SS — Kaliya called cakṣu-sravaf because he hears through his eyes.

ॐ 9. SG — his biting should be known as his heartily kissing the Lord, and his covering the body of the Lord should be understood as a firm embrace. "With anger" means "as if with anger," but actually with pure love because the Lord showed him mercy.

Other ācāryas don't speak like this.

ॐ 10. SG — shows the intensity of their relationship with the Lord. They were crying with painful sounds. Actually Kṛṣṇa didn't move because He was stunned because of the loving embrace.

VCT — the Lord didn't move because of heroic pride. He was telling Kaliya "go ahead, show your strength, but later on I'll show you My strength."

ॐ 11. SG — their "standing up" was like a dead creature which is somehow struck by a thunderbolt and as a result rises up. We should understand that all the creatures of the forest came.

VCT — "as if crying" means that their tears had dried up out of fear and anxiety.

ॐ 12. VCT — the presiding deities of the different natural functions, out of affection forgot His opulence. Out of fear they showed bad omens.

ॐ 13. SG — they felt that because Balarāma didn't go with Kṛṣṇa that Kṛṣṇa had therefore got into difficulty, but if Balarāma had gone with Him He would not have.

ॐ 15. JG — He did not say anything in order to give them courage. He laughed for the same reason. Balarāma did not do anything because He could not - He was unable to act apart from the desire of Kṛṣṇa.

VCT — Balarāma was laughing because He was thinking "He doesn't take pleasure in playing with Me in My form as Seṣanāga, but rather He wants to play with this lowest of snakes, the mundane petty Kaliya." He didn't say anything because it would have been improper to cover over the mood of the others who were so absorbed in Kṛṣṇa. Also because He was incapable of doing so. When He laughed they felt a little reassured and their desire to give up their lives reduced.

ॐ 18. SG — Why had His footprints not been covered over by now, seeing He had passed on that path some time before and many birds and beasts had passed on that path since then? Because all the inhabitants of Vṛndāvana forest carefully preserved His footprints as great treasures, the very ornaments of the earth.

ॐ 19. VCT — They adults asked the cowherd boys what had happened to Kṛṣṇa, but the boys were not able to reply, being stunned. The adults became even more stunned when they observed that stunned condition of the boys.



## 13 - Kāliya

ॐ 20. SG — Having given a general description of the conditions of all present there, now a description of certain individuals or groups is to be given. First the gopis. It is not possible that the snake could have overpowered Him, so we can understand that this is going on by His desire. They became overwhelmed because they could not recognize the scientific facts of the situation, because of their overwhelming burden of love.

VCT — They felt the three worlds to be burned to ashes by the fire of separation from Him.

ॐ 21. SG — Sukadeva is only revealing a little of how the different people are feeling because of being overwhelmed by his own burden of sorrow. Quotes Viṣṇu Purāna to give details of the feelings they expressed to Mother Yasoda: "It is better that all of us together with Mother Yasoda, enter into this poisonous, mighty lake of the king of serpents rather than return to Vṛndāvana, which is no longer appropriate for us. After all, what is the use of the day without sun, of the night without the moon, of the cows without their bull, or of Vṛndāvana without Kṛṣṇa. Deprived of Kṛṣṇa we shall not return to Vṛndāvana. This forest is no longer fit to be resided in, just like a lake deprived of water. It is very amazing to us that Kṛṣṇa's mother still maintains her hankering to reside along with Him in Vṛndāvana, where that Lord Hari exhibited His complexion like that of the petals of the blue lotus. But, O wretched woman, how can we remain in the cow pastures without seeing Lord Hari, His eyes as shining as the petals of a full-blown lotus? All the wealth of our minds has been stolen away by His most charming talks, and therefore we will not go back to the cowherd village of Nanda Maharāj without the lotus-eyed Lord Kṛṣṇa. Just see O gopis, how even while being enveloped in the coils of the king of serpents, Kāliya, Kṛṣṇa is still glancing at us with His beautiful smiling face." They repeatedly washed her face, which had become encrusted with the mucus from her tears. They were shedding tears in waves, or rivers, implying that one wave of tears would come out and flood over the top of the tears that had become out before.

ॐ 22. SG — They were all indiscriminately entering, so how could He check them? Answer in word "bhagavān." Some He checked verbally, some by physical force, some by glancing at them reassuringly. Because He checked them they fell down unconscious, distressed at being stopped from joining Kṛṣṇa.

ॐ 23. SG — He released Himself on basis of His feelings of being unable to tolerate the distress of others. One who meets another with special affection does not stand up and forcibly free himself from the embrace, but rather he remains embracing for some time and then stands up. In this way he imitated ordinary behaviour.

ॐ 24. SG — Kaliya became angry out of affection. Because of the Lord's charm he simply looked at him.

VCT — from his eyes flaming poison was coming out.

ॐ 26. SS — Kṛṣṇa was able to dance so nicely on the moving hoods because He is the original spiritual master of all arts.

VCT — this display of dancing skill was particularly intended for the younger girls who were experiencing preliminary attachment for Him.

ॐ 27. SG — the offering of paraphernalia was not done in proper order because all these people who came were in too much ecstasy to worry about these details, or because Sukadeva was in too much ecstasy to express it properly.

ॐ 30. SG — Kṛṣṇa danced somewhat excessively on Kaliya's hoods to increase his good fortune. By all his hoods being broken is indicated that he was becoming humbled He offered prayers within his mind because he was in too much pain to speak out loud. But within his mind he was saying "I am yours."

VCT — the seed of devotion had been planted in his heart by his wives, but because of his fault of a predominance of anger due to previous offenses it was unable to sprout

ॐ 31. VCT — previously the wives had thought that Kaliya was such a rascal that if he was killed it wouldn't worry them, but when they saw he was becoming a devotee they thought they should try to help him.

ॐ 34. Madhvācārya — "One who simply thinks with devotion 'the punishment which the Supreme Lord is exerting upon me is actually mercy towards me' indeed becomes pious. But for those who continue, even after punishment from the Lord, to envy Him, their attitude is the reason for their continuing to fail to recognize Him."

ॐ 35. VCT — these must have been Vaiṣṇava practices, because we do not see such qualities, particularly pridelessness, in people who are not Vaiṣṇavas.

ॐ 36. VCT — he must have done some amazing Vaiṣṇava activities.

*A. Non-enviuousness appreciated by Kṛṣṇa in Bg (9.1)*

- ॐ The Supreme Personality of Godhead said: My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence.

*B. A symptom of the greatest advancement (NOI 5)*

- ॐ One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (dikṣa) and is engaged in worshiping the Deity, and one should associate with and faithfully serve that Pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

*C. How to overcome critical tendency*

- ॐ Please accept my blessings. I am in due receipt of your very nice letter of January 10, 1972, and I am very much pleased by the sentiments expressed therein. It is not so much that because there may be some faults in our godbrothers and godsisters, or because there may be some mismanagement or lack of cooperation, that this is due to being impersonalists, no. It is the nature of the living condition to always have some fault. Even in the Spiritual World there is some fault and envy--sometimes the Gopis will quarrel over Krishna's favor, and once Krishna was so much attracted to Radharani that by mistake he tried to milk the bull instead of the cow, and sometimes when the Gopis used to put on their dress and make-up for seeing Krishna, they would be too much hasty and smear kumkum and mascara in the wrong places and their ornaments and dresses would appear as if small children had been trying to dress themselves and they were not very expert, like that. There are so many examples. But it is not the same as material fault or material envy, it is transcendental because it is all based on Krishna. Sometimes when one Gopi would serve Krishna very nicely, the others would say, Oh, she has done so nicely, now let me do better for pleasing Krishna. That is envy, but it is transcendental, without malice. So we shall not expect that anywhere there is any Utopia. Rather, that is impersonalism. People should not expect that even in the Krishna Consciousness Society there will be Utopia. Because devotees are persons, therefore there will always be some lacking--but the difference is that their lacking, because they have given up everything to serve Krishna--money, jobs, reputation, wealth, big educations, everything--their lackings have become transcendental because, despite everything they may do, their topmost intention is to serve Krishna. "One who is engaged in devotional service, despite the most abominable action, is to be considered saintly because he is rightly situated." The devotees of Krishna are the most exalted persons on this planet, better than kings, all of them, so we should always remember that and, like the bumblebee, always look for the nectar or the best qualities of

a person. Not like the utopians, who are like the flies who always go to the open sores or find the faults in a person, and because they cannot find any utopia, or because they cannot find anyone without faults, they want to become void, merge, nothing--they think that is utopia, to become void of personality. So if there is sometimes slight disagreements between devotees, it is not due to impersonalism, but it is because they are persons, and such disagreements should not be taken very seriously. The devotee is always pessimistic about the material world, but he is very optimistic about the spiritual life; so in this way, you should consider that anyone engaged in Krishna's service is always the best person. [Letter to: Atreya Rsi 4 February, 1972]

#### *D. Non-enviousness is automatically a sign of advancement*

ॐ The six Gosvamis were dear not only to the other devotees of Lord Caitanya Mahaprabhu but to the nondevotees as well. A pure devotee's position is that he has no enemy because he is not envious. A pure devotee is always open to everyone, and he does not discriminate that this person can be allowed to chant Hare Krsna and that person should not be allowed. On the material platform, which is a platform of dualism, there are differences between high and low, man and woman, and this or that, but on the spiritual platform there are no such distinctions. The pure devotee, seeing everything with an equal mind, is therefore nonenvious. Because he is nonenvious, he is worshipable. Indeed, it may even be said that a person is worshipable simply if he is nonenvious, for it is only possible to be nonenvious on the spiritual platform. [SSR 8]

#### *E. How to develop non-enviousness? — Preach*

ॐ And the paramahamsas, Vaisnava, they're kind, they're merciful. "Ah, this fallen soul is suffering for want of Krsna. Let us preach." That is the difference. The envious and the nonenvious. That is paramahamsa. Titiksavah karunikah. They are not only not envious, but they're merciful. They'll suffer so many troubles for their preaching work, still they'll do that. Titiksava. A preacher has to suffer so many inconvenience. [Morning walk, May 19, 1975]

### V. The example of Raghunath Bhatta Goswami

ॐ He would not listen to blasphemy of a Vaisnava, nor would he listen to talk of a Vaisnava's misbehavior. He knew only that everyone was engaged in Krsna's service; he did not understand anything else.

PURPORT: Raghunatha Bhatta never did anything harmful to a Vaisnava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaisnava. It is the duty of a Vaisnava acarya to prevent his disciples and followers from violating the principles of Vaisnava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down.

Although a Vaisnava preacher may sometimes criticize others, Raghunatha Bhatta avoided this. Even if another Vaisnava was actually at fault, Raghunatha Bhatta would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a maha--bhagavata. Actually, even if one is serving maya, in a higher sense he is also a servant of Kṛṣṇa. Because maya is the servant of Kṛṣṇa, anyone serving maya serves Kṛṣṇa indirectly. [CC 1.13.133]

## VI. The example of Ramacandra Puri

- ॐ After finishing the meal, Ramacandra Puri requested, "My dear Jagadananda, please listen. You eat the food that is left."
- ॐ With great eagerness Ramacandra Puri seated Jagadananda Pandita and personally served him prasada.
- ॐ Encouraging him again and again, Ramacandra Puri fed him sumptuously, but when Jagadananda had washed his hands and mouth, Ramacandra Puri began criticizing him.
- ॐ "I have heard," he said, "that the followers of Caitanya Mahaprabhu eat more than necessary. Now I have directly seen that this is true."
- ॐ The characteristic of Ramacandra Puri was that first he would induce someone to eat more than necessary and then he would criticize him.
- ॐ Srila Bhaktisiddhanta Sarasvati Thakura has explained in his Anubhasya that the word nirbandha indicates that Ramacandra Puri had a steady desire to criticize others.
- ॐ Isvara Puri received the blessing of Madhavendra Puri, whereas Ramacandra Puri received a rebuke from him. Therefore these two persons, Isvara Puri and Ramacandra Puri, are examples of the objects of a great personality's benediction and punishment. Madhavendra Puri instructed the entire world by presenting these two examples.
- ॐ There was no certainty of where Ramacandra Puri would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.
- ॐ Ramacandra Puri concerned himself with gathering all sorts of information about how Sri Caitanya Mahaprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

- ॐ Because Ramacandra Puri was interested only in finding faults, he could not understand the transcendental qualities of Sri Caitanya Mahaprabhu. His only concern was finding faults, but still he could not find any.
- ॐ At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."
- ॐ In this way Ramacandra Puri blasphemed Sri Caitanya Mahaprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.
- ॐ When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Ramacandra Puri's business, however, was to search for faults in the Lord.
- ॐ Sri Caitanya Mahaprabhu knew that Ramacandra Puri was criticizing Him before everyone, but whenever Ramacandra Puri came to see Him, the Lord offered him respects with great attention.
- ॐ One day Ramacandra Puri came in the morning to the abode of Sri Caitanya Mahaprabhu. Seeing many ants, he said something to criticize the Lord.
- ॐ "Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyasi is attached to such sense gratification!" After speaking in this way, he got up and left.
- ॐ Ants generally crawl about here, there and everywhere, but Ramacandra Puri, looking for imaginary faults, criticized Sri Caitanya Mahaprabhu by alleging that there had been sweetmeats in His room.
- ॐ (Ramacandra Puri said): "I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyasi.
- ॐ Sri Caitanya Mahaprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."
- ॐ (Paramananda Puri said:) "Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes."

VII. How it all fits together

- ॐ Yamuna = flow of bhakti
- ॐ Senses = serpents (Prabhodananda Saraswati)
- ॐ Tongue most difficult to control
- ॐ K dances on (holy names)
- ॐ Banished from the association of devotees, but still protected by Krishna
- ॐ Vedasira = cruelty
- ॐ Taking of Garuda's offering = envy
- ॐ Comfort - pride