

TEXT 33

नागपत्न्य ऊचुः
न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिंस्
तवावतारः खलनिग्रहाय
रिपोः सुतानामपि तुल्यदृष्टिर्
धत्से दमं फलमेवानुशंसन्

nāga-patnya ūcuḥ
nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smimś
tavāvatāraḥ khala-nigrahāya
ripoḥ sutānām api tulya-dṛṣṭir
dhatse damam phalam evānuśamsan

nāga-patnyaḥ ūcuḥ—the wives of the serpent said; *nyāyyaḥ*—fair and just; *hi*—indeed; *daṇḍaḥ*—punishment; *kṛta-kilbiṣe*—to him who has committed offense; *asmin*—this person; *tava*—Your; *avatāraḥ*—descent into this world; *khala*—of the envious; *nigrahāya*—for the subjugation; *ripoḥ*—to an enemy; *sutānām*—to Your own sons; *api*—also; *tulya-dṛṣṭiḥ*—having equal vision; *dhatse*—You give; *damam*—punishment; *phalam*—the ultimate result; *eva*—indeed; *anuśamsam*—considering.

The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

TEXT 34

अनुग्रहोऽयं भवतः कृतो हि नो
दण्डोऽसतां ते खलु कल्मषापहः
यद्दन्दशूकत्वममुष्य देहिनः
क्रोधोऽपि तेऽनुग्रह एव सम्मतः

anugraho 'yam bhavataḥ kṛto hi no
daṇḍo 'satām te khalu kalmaṣāpahaḥ
yad dandaśūkatvam amuṣya dehinaḥ
krodho 'pi te 'nugraha eva sammataḥ

anugrahaḥ—mercy; ayam—this; bhavataḥ—by You; kṛtaḥ—done; hi—indeed; naḥ—to us; daṇḍaḥ—punishment; asatām—of the evil; te—by You; khalu—indeed; kalmaṣa-apahaḥ—the dispelling of their contamination; yat—because; dandaśūkatvam—the condition of appearing as a serpent; amuṣya—of this Kāliya; dehinaḥ—the conditioned soul; krodhaḥ—anger; api—even; te—Your; anugrahaḥ—as mercy; eva—actually; sammataḥ—is accepted.

What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

Śrīla Madhvācārya points out in this connection that when a pious person suffers in this world, he realizes, "The punishment the Supreme Lord is meting out to me is actually His causeless mercy." Envious persons, however, even after being punished by the Lord for their purification, continue to envy Him and be resentful, and this attitude is the reason for their continued failure to understand the Absolute Truth.

TEXT 35

तपः सुतप्तं किमनेन पूर्वं
निरस्तमानेन च मानदेन
धर्मोऽथ वा सर्वजनानुकम्पया
यतो भवांस्तुष्यति सर्वजीवः

tapāḥ sutaptaṁ kim anena pūrvam
nirasta-mānena ca māna-dena
dharmo 'tha vā sarva-janānukampayā
yato bhavāṁs tuṣyati sarva-jīvaḥ

tapāḥ—austerity; su-taptaṁ—properly performed; kim—what; anena—

by this Kāliya; *pūrvam*—in previous lives; *nirasta-mānena*—being free from false pride; *ca*—and; *māna-dena*—giving respect to others; *dharmah*—religious duty; *atha vā*—or else; *sarva-jana*—to all persons; *anukampayā*—with compassion; *yatah*—by which; *bhavān*—Your good self; *tuṣyati*—is satisfied; *sarva-jīvaḥ*—the source of life for all beings.

Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?

In this regard Śrīla Prabhupāda comments in his *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Sixteen: "The Nāga-patnīs confirm that one cannot come in contact with Kṛṣṇa without having executed pious activities in devotional service in one's previous lives. As Lord Caitanya advised in His *Śikṣāṣṭaka*, one has to execute devotional service by humbly chanting the Hare Kṛṣṇa *mantra*, thinking oneself lower than the straw in the street and not expecting honor for oneself but offering all kinds of honor to others. The Nāga-patnīs were astonished that, although Kāliya had the body of a serpent as the result of grievous sinful activities, at the same time he was in contact with the Lord to the extent that the Lord's lotus feet were touching his hoods. Certainly this was not the ordinary result of pious activities. These two contradictory facts astonished them."

TEXT 36

कस्यानुभावोऽस्य न देव विद्महे
तवाङ्घ्रिरेणुस्पर्शाधिकारः
यद्वाञ्छया श्रीर्ललनाचरत्तपो
विहाय कामान् सुचिरं धृतव्रता

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

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava*—Your; *aṅghri*—of the lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—for which; *vāñchayā*—with the desire; *śrīḥ*—the goddess of fortune; *lalanā*—(the topmost) woman; *ācarat*—performed; *tapāḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—upheld; *vratā*—her vow.

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

TEXT 37

न नाकपृष्ठं न च सार्वभौमं
न पारमेष्ठ्यं न रसाधिपत्यम्
न योगसिद्धीरपुनर्भवं वा
वाञ्छन्ति यत्पादरजःप्रपन्नाः

na nāka-ṣṛṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat-pāda-rajah-prapannāḥ

na—not; *nāka-ṣṛṣṭham*—heaven; *na ca*—nor; *sārva-bhaumam*—supreme sovereignty; *na*—not; *pārameṣṭhyam*—the topmost position of Brahmā; *na*—not; *rasa-adhipatyam*—rulership over the earth; *na*—not; *yoga-siddhīḥ*—the perfections of yogic practice; *apunaḥ-bhavam*—freedom from rebirth; *vā*—or; *vāñchanti*—desire; *yat*—whose; *pāda*—of the lotus feet; *rajah*—the dust; *prapannāḥ*—those who have attained.

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of *yoga* or in liberation itself.

TEXT 38

तदेष नाथाप दुरापमन्यैस्
तमोजनिः क्रोधवशोऽप्यहीशः
संसारचक्रे भ्रमतः शरीरिणो
यदिच्छतः स्याद्विभवः समक्षः

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

tat—that; *eṣaḥ*—this Kāliya; *nātha*—O Lord; *āpa*—has achieved; *durāpam*—difficult to achieve; *anyaiḥ*—by others; *tamaḥ-janiḥ*—who was born in the mode of ignorance; *krodha-vaśaḥ*—who was under the sway of anger; *api*—even; *ahi-īśaḥ*—the king of serpents; *saṁsāra-cakre*—within the cycle of material existence; *bhramataḥ*—wandering; *śarīriṇaḥ*—for the embodied living entity; *yat*—by which (dust of Your lotus feet); *icchataḥ*—who has material desires; *syāt*—manifests; *vibhavaḥ*—all opulences; *samakṣaḥ*—before his eyes.

O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

It is very rare for a conditioned soul to free himself from the contamination of illusion and thus become established in perfect consciousness of the Absolute Truth. And yet this benediction was achieved by the serpent Kāliya because the Lord personally danced upon the serpent's hoods with His lotus feet. Although we conditioned souls may not receive the mercy of having the Lord dance on our head, we can receive the dust of the lotus feet of the Absolute through the Lord's representative, the bona fide spiritual master, and thus go back home, back to Godhead, forever freed from the misery and ignorance of the mundane universe.

TEXT 39

नमस्तुभ्यं भगवते
पुरुषाय महात्मने
भूतावासाय भूताय
पराय परमात्मने

*namas tubhyam bhagavate
puruṣāya mahātmāne
bhūtāvāsāya bhūtāya
parāya paramātmāne*

namaḥ—obeisances; *tubhyam*—to You; *bhagavate*—the Supreme Personality of Godhead; *puruṣāya*—who are present within as the Supersoul; *mahā-ātmāne*—who are all-pervasive; *bhūta-āvāsāya*—who are the shelter of the material elements (beginning with the ethereal sky); *bhūtāya*—who exist even prior to the creation; *parāya*—to the supreme cause; *parama-ātmāne*—who are beyond all material cause.

We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

The beautiful Sanskrit poetry of this verse should be chanted out loud for the transcendental pleasure of the reciter and the hearer.

TEXT 40

ज्ञानविज्ञाननीधये
ब्रह्मणेऽनन्तशक्तये
अगुणायविकाराय
नमस्ते प्राकृताय च

*jñāna-vijñāna-nīdhaye
brahmaṇe 'nanta-śaktaye*

*aguṇāyāvīkāṛāya
namas te prākṛtāya ca*

jñāna—of consciousness; *viññāna*—and spiritual potency; *nidhaye*—to the ocean; *brahmaṇe*—to the Absolute Truth; *ananta-śaktaye*—whose potencies are unlimited; *aguṇāya*—to Him who is never affected by the qualities of matter; *avīkāṛāya*—who does not undergo any material transformation; *namaḥ*—obeisances; *te*—unto You; *prākṛtāya*—to the prime mover of material nature; *ca*—and.

Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

Those who consider themselves intellectual, philosophic or rational should carefully note here that the Absolute Truth, the Supreme Personality of Godhead, is the ocean of all knowledge and consciousness. Thus surrendering unto the Supreme Lord does not entail giving up the method of rationally comprehending reality. Rather, one merges into the ocean of rational, logical comprehension. The Supreme Lord is the perfection of all sciences and all forms of knowledge, and only envious and trivial minds would deny this obvious fact.

TEXT 41

कालाय कालनाभाय
कालावयवसाक्षिणे
विश्वाय तदुपद्रष्ट्रे
तत्कर्त्रे विश्वहेतवे

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

kālāya—unto time; *kāla-nābhāya*—unto Him who is the shelter of time; *kāla-avayava*—of the various phases of time; *sākṣiṇe*—to the witness; *viśvāya*—to the form of the universe; *tad-upadraṣṭre*—to the observer of

it; *tat-kartre*—to the creator of it; *viśva*—of the universe; *hetave*—to the total cause.

Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

The Supreme Personality of Godhead, although appearing in different incarnations, can never be limited by time, since He is time itself, the shelter of time, and the witness of time in all its phases.

TEXTS 42-43

भूतमात्रेन्द्रियप्राण-
मनोबुद्ध्याशयात्मने
त्रिगुणेनाभिमानेन
गूढस्वात्मानुभूतये

नमोऽनन्ताय सूक्ष्माय
कूटस्थाय विपश्चिते
नानावादानुरोधाय
वाच्यवाचकशक्तये

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

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

bhūta—of the physical elements; *mātra*—the subtle basis of perception; *indriya*—the senses; *prāṇa*—the vital air of life; *manaḥ*—the mind; *buddhi*—the intelligence; *āśaya*—and of material consciousness; *ātmane*

—to the ultimate soul; *tri-guṇena*—by the three modes of material nature; *abhimānena*—by false identification; *gūḍha*—who causes to become covered over; *sva*—one's own; *ātma*—of the self; *anubhūṭaye*—perception; *namaḥ*—obeisances; *anantāya*—to the unlimited Lord; *sūkṣmāya*—to the supremely subtle; *kūṭa-sthāya*—who is fixed in the center; *vipaścīte*—to the omniscient one; *nānā*—various; *vāda*—philosophies; *anurodhāya*—who sanctions; *vācya*—of expressed ideas; *vācaka*—and expressing words; *śaktaye*—who possesses the potencies.

Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

TEXT 44

नमः प्रमाणमूलाय
कवये शास्त्रयोनये
प्रवृत्ताय निवृत्ताय
निगमाय नमो नमः

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

namaḥ—obeisances; *pramāṇa*—of authoritative evidence; *mūlāya*—to the basis; *kavaye*—to the author; *śāstra*—of the revealed scripture; *yonaye*—to the source; *pravṛttāya*—which encourages sense gratification; *nivṛttāya*—which encourages renunciation; *nigamāya*—to Him who is the origin of both kinds of scripture; *namaḥ namaḥ*—

repeated obeisances.

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

If we did not have the powers of perception and cognition, evidence could not be transmitted, and if we had no tendency to believe in particular modes of evidence, persuasion could not take place. All of these processes—perception, cognition, persuasion and transmission—take place through the various potencies of the Supreme Lord. The Supreme Lord Kṛṣṇa is Himself the greatest scholar and intellectual being. He manifests the transcendental scriptures within the hearts of great devotees like Brahmā and Nārada, and in addition He incarnates as Vedavyāsa, the compiler of all Vedic knowledge. In multifarious ways the Lord generates a variety of religious scriptures, which gradually bring the conditioned souls through the various phases of re-entry into the kingdom of God.

TEXT 45

नमः कृष्णाय रामाय
वसुदेवसुताय च
प्रद्युम्नायानिरुद्धाय
सात्वतां पतये नमः

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

namaḥ—obeisances; *kṛṣṇāya*—to Lord Kṛṣṇa; *rāmāya*—to Lord Rāma; *vasudeva-sutāya*—the son of Vasudeva; *ca*—and; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—to Lord Aniruddha; *sātvatām*—of the devotees; *pataye*—to the Lord; *namaḥ*—obeisances.

We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of

Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

TEXT 46

नमो गुणप्रदीपाय
गुणात्मच्छादनाय च
गुणवृत्त्युपलक्ष्याय
गुणद्रष्ट्रे स्वसंविदे

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

namaḥ—obeisances; *guṇa-pradīpāya*—to Him who manifests various qualities; *guṇa*—by the material modes; *ātma*—Himself; *chādanāya*—who disguises; *ca*—and; *guṇa*—of the modes; *vṛtti*—by the functioning; *upalakṣyāya*—who can be ascertained; *guṇa-draṣṭre*—to the separate witness of the material modes; *sva*—to His own devotees; *saṁvide*—who is known.

Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

The word *guṇa* conveys various meanings: the three basic qualities of material nature, i.e., goodness, passion and ignorance; excellent qualities one manifests because of piety and spiritual achievement; or the internal senses, such as the mind and intelligence. The word *pradīpāya* means "unto Him who manifests or illumines." Thus here the Nāga-patnīs are addressing the Supreme Lord as "He who manifests all material and spiritual qualities and who causes the living entities to be conscious." One can see the Lord by going beyond the screen of material nature, and therefore He is called *guṇātma-cchādanāya*. If one methodically and intelligently studies the functioning of the material qualities, he will

ultimately conclude that there is a Supreme Personality of Godhead and that He exhibits His illusory potency to bewilder those who do not surrender unto Him.

The Lord is never affected by the modes of nature, being their witness, and thus He is called *guṇa-draṣṭre*. The word *sva* indicates "one's own," and thus *sva-samvide* means that Lord Kṛṣṇa can be known only by His own people, the devotees, and also that ultimately only the Lord can know Himself perfectly. Therefore we should take Lord Kṛṣṇa's instructions in *Bhagavad-gītā* and immediately come to the right conclusion: full surrender to the Lord's lotus feet. Thus we should humbly glorify the Lord, following the example of the Nāga-patnīs.

TEXT 47

अव्याकृतविहाराय
सर्वव्याकृतसिद्धये
हृषीकेश नमस्तेऽस्तु
मुनये मौनशीलिने

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

avyākṛta-vihārāya—to Him whose glories are unfathomable; *sarva-vyākṛta*—the creation and manifestation of all things; *siddhaye*—to Him who can be understood as existent on the basis of; *hṛṣīka-īśa*—O motivator of the senses; *namaḥ*—obeisances; *te*—unto You, astu-let there be; *munaye*—to the silent; *mauna-śīline*—to Him who acts in silence.

O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

TEXT 48

परावरगतिज्ञाय
सर्वाध्यक्षाय ते नमः
अविश्वाय च विश्वाय
तद्द्रष्ट्रेऽस्य च हेतवे

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

para-avara—of all things, both superior and inferior; *gati*—the destinations; *jñāya*—to Him who knows; *sarva*—of all things; *adhyakṣāya*—to the regulator; *te*—You; *namaḥ*—our obeisances; *aviśvāya*—to Him who is distinct from the universe; *ca*—and; *viśvāya*—in whom the illusion of material creation manifests; *tad-draṣṭre*—to the witness of such illusion; *asya*—of this world; *ca*—and; *hetave*—to the root cause.

Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

The words *para* and *avara* indicate superior, subtle elements and inferior, gross ones. The words also indicate superior personalities—devotees of the Lord—and inferior personalities, who are unaware of the glories of God. Lord Kṛṣṇa knows the destiny of all superior and inferior entities, animate and inanimate, and as the Supreme Absolute Truth He remains in His unique position above everything, as indicated by the word *sarvādhyakṣāya*.

TEXT 49

त्वं ह्यस्य जन्मस्थितिसंयमान् विभो
गुणैरनीहोऽकृतकालशक्तिधृक्
तत्तत्स्वभावान् प्रतिबोधयन् सतः

समीक्षयामोघविहार ईहसे

*tvam hy asya janma-sthiti-saṁyamān vibho
guṇair anīho 'kṛta-kāla-śakti-dhṛk
tat-tat-svabhāvān pratibodhayan sataḥ
samīkṣayāmogha-vihāra īhase*

tvam—You; *hi*—indeed; *asya*—of this universe; *janma-sthiti-saṁyamān*—the creation, maintenance and destruction; *vibho*—O almighty Lord; *guṇaiḥ*—by the modes of nature; *anīhaḥ*—although uninvolved in any material endeavor; *akṛta*—beginningless; *kāla-śakti*—of the potency of time; *dhṛk*—the holder; *tat-tat*—of each of the modes; *sva-bhāvān*—the distinctive characteristics; *pratibodhayan*—awakening; *sataḥ*—which are already present in their dormant state; *samīkṣayā*—by Your glance; *amogha-vihāraḥ*—whose playful activities are impeccable; *īhase*—You act.

O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

Sceptics may question why the Supreme Lord has created the material world, which is full of birth, maintenance and death. Here the Nāga-patnīs point out that the Lord's pastimes are *amogha*, beyond any discrepancy. Śrī Kṛṣṇa actually desires that all conditioned souls live with Him in His eternal kingdom, but those forgetful souls who are inimical to their loving relationship with God must go to the material world and be subjected to the conditions of time. The fortunate conditioned souls are startled into remembrance of their actual position as loving servants of the Lord, and from within the heart the Lord then encourages them to come back home, back to Godhead, where time is conspicuous by its absence and where eternal, blissful existence supersedes the dramatic but disturbing functions of cosmic creation and

annihilation.

TEXT 50

तस्यैव तेऽमूस्तनवस्त्रिलोक्यां
शान्ता अशान्ता उत मूढयोनयः
शान्ताः प्रियास्ते ह्यधुनावितुं सतां
स्थातुश्च ते धर्मपरीप्सयेहतः

*tasyaiva te 'mūs tanavas tri-lokyām
śāntā aśāntā uta mūḍha-yonayaḥ
śāntāḥ priyās te hy adhunāvitum satām
sthātuś ca te dharma-parīpsayehataḥ*

tasya—of Him; *eva*—indeed; *te*—of You; *amūḥ*—these; *tanavaḥ*—material bodies; *tri-lokyām*—throughout the three worlds; *śāntāḥ*—peaceful (in the mode of goodness); *aśāntāḥ*—not peaceful (in the mode of passion); *uta*—and also; *mūḍha-yonayaḥ*—born in ignorant species; *śāntāḥ*—the peaceful persons in the mode of goodness; *priyāḥ*—dear; *te*—to You; *hi*—certainly; *adhunā*—now; *avitum*—to protect; *satām*—of the saintly devotees; *sthātuḥ*—who are present; *ca*—and; *te*—of You; *dharma*—their principles of religion; *parīpsayā*—with the desire of maintaining; *ihataḥ*—who is acting.

Therefore all material bodies throughout the three worlds—those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance—all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

TEXT 51

अपराधः सकृद्भर्त्रा
सोढव्यः स्वप्रजाकृतः
क्षन्तुमर्हसि शान्तात्मन्
मूढस्य त्वामजानतः

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

aparādhaḥ—the offense; *sakṛt*—just once; *bhartrā*—by the master; *soḍhavyaḥ*—should be tolerated; *sva-prajā*—by Your own subject; *kṛtaḥ*—committed; *kṣantum*—to tolerate; *arhasi*—it is befitting for You; *śānta-ātman*—O You who are always peaceful; *mūḍhasya*—of the foolish one; *tvām*—You; *ajānataḥ*—who does not understand.

At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

Because of their extreme anxiety, in this verse Kāliya's wives mention the same idea twice: that the Supreme Lord should kindly forgive their foolish husband. The Supreme Lord is *śāntātmā*, the supreme peaceful Soul, and therefore the Nāga-patnīs suggest it would be proper for Him to overlook, at least this once, the great offense committed by the ignorant Kāliya.

TEXT 52

**अनुगृहीष्व भगवन्
प्राणांस्त्यजति पन्नगः
स्त्रीणां नः साधुशोच्यानां
पतिः प्राणः प्रदीयताम्**

*anugṛhṇīṣva bhagavan
prāṇāṁs tyajati pannagaḥ
strīṇāṁ naḥ sādhu-śocyānām
patiḥ prāṇaḥ pradīyatām*

anugṛhṇīṣva—please show mercy; *bhagavan*—O Supreme Lord; *prāṇān*—his life airs; *tyajati*—is giving up; *pannagaḥ*—the serpent; *strīṇām*—for women; *naḥ*—us; *sādhu-śocyānām*—who are to be pitied by saintly personalities; *patiḥ*—the husband; *prāṇaḥ*—life itself; *pradīyatām*—should be given back.

O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

TEXT 53

विधेहि ते किङ्करीणाम्
अनुष्ठेयं तवाज्ञया
यच्छ्रद्धयानुतिष्ठन् वै
मुच्यते सर्वतो भयात्

*vidhehi te kiṅkarīṇām
anuṣṭheyam tavaññayā
yac-śraddhayānutiṣṭhan vai
mucyate sarvato bhayāt*

vidhehi—please order; *te*—Your; *kiṅkarīṇām*—by the maidservants; *anuṣṭheyam*—what should be done; *tava*—Your; *ññayā*—by the command; *yac*—which; *śraddhayā*—with faith; *anutīṣṭhan*—executing; *vai*—certainly; *mucyate*—one will become freed; *sarvataḥ*—from all; *bhayāt*—fear.

Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

The surrender of Kāliya's wives was now complete, and Lord Kṛṣṇa immediately gave them His mercy, as described in the following verses.