

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!  
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**॥ ॐ नमो भगवते वासुदेवाय ॥**

**Om Namō Bhagavathe Vaasudhevaayah!**

**श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं**

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

**॥ दशमस्कन्धः पूर्वार्धं ॥**

**DESAMASKANDDHAH (CANTO TEN)  
(POORVVAARDHDDHAH = THE FIRST HALF)**

**॥ सप्तदशोऽध्यायः - १७ ॥**

**SAPTHADHESOADDHYAAYAH (CHAPTER SEVENTEEN)**

**Poorvardhddhe – DhaavaAgniMochanam [KaliyOthsaaranam - GopaDhaavaAgniMochanam] (Relieving and Saving Gopaas from Wild-Fire or Forest-Fire [History of Kaaliya and Driving Away Kaaliya from Kaalindhi – Liberating and Saving Gopaas from Wild-Fire])**

[In this chapter we can read the history of Kaaliya as how and why he chose Kaalindhi as his place of residence. How he offended Geruda and

the story behind that. All inhabitants of Vrindhaavana were very pleased and happy to see that Sree Krishna defeated Kaaliya and came out of his grips. Nandhagopar gave away charities to masterly Brahmins. As they were all very worn-out and tired due to hunger and thirst, they slept on the banks of Yemuna that night. In the middle of the same night a terrifying wildfire happened to blaze up surrounding areas. The Gopaas were bewildered and distressed. They pleaded and requested Sree Krishna to save them. The Gopaas being true devotees of Lord Krishna Bhagawaan, He swallowed the wildfire and saved them. Please continue to read for more details...]

राजोवाच

**RaajOvaacha (Pareekshith Mahaaraaja Said):**

नागालयं रमणकं कस्मात्तत्याज कालियः ।  
कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥ १ ॥

1

Naagaalayam Remanakam kasmaaththathyaaja Kaaliyah  
Krithim kim vaa Suparnnasya thenaikenaasamanjjasam.

Oh, The Greatest Brahmarshe! What was the reason for Kaaliya to abandon Remanaka and come and live in Kaalindhi? Why was Kaaliya fearful and afraid of the king of birds, Geruda or Suparnna? What specific offense Kaaliya has committed to Geruda to create such a rivalry? Please explain all these in detail to us.

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarsi Said):**

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः ।  
वानस्पत्यो महाबाहो नागानां प्राङ्गिरूपितः ॥ २ ॥

2

Upahaaryaih sarppajeanairmmaasi maaseeha yo belih

Vaanaspathyo, Mahaabaaho, Naagaanaam praangniroopithah.

Oh, Mahaabhaaho, Mighty-Long-Armed, Pareekshith Mahaaraajan! To avoid being eaten randomly and recklessly by Geruda, the Sarppaas or the Snakes arranged with him whereby they would each make a fixed scheduled monthly offering at the base of the Banyan Tree. [Before this arrangement Geruda used to eat many snakes randomly at his will with the intention of destroying the entire species of serpent.]

स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि ।  
गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥ ३॥

3

Svam svam bhaagam preyachcchanthi naagaah parvvani parvvani  
Gopeetthaayaathmanah sarvve Suparnnaaya mahaathmane.

Thus, every month on scheduled day, black-moon day, each serpent would duly make his offering to Suparnna, the mighty carrier of Vishnu Bhagawaan, as a purchase of protection or for their own safety.

विषवीर्यमदाविष्टः काद्रवेयस्तु कालियः ।  
कदर्थीकृत्य गरुडं स्वयं तं बुभुजे बलिम् ॥ ४॥

4

Vishaveeryamadhaavishtah Kaadhraveyasthu Kaaliyah  
Kadharththeekrithya Gerudam svayam tham bubhujе belim.

Although all other serpents were making their offerings dutifully, Kaaliya, the son of Kadhru, [All serpents and snakes are the children of Kadhru and Kasyapa Prejaapathi and Geruda and his elder brother, Aruna, are the sons of Vinatha and Kasyapa Prejaapathi.], due to his arrogance that he is more powerful and mighty with deadly powerful poison, not only refused to make the offerings to Geruda but also ate all the food by himself, discarding the arrangement. Kaaliya considered Geruda as very powerless and not capable of challenging him. Thus, Kaaliya directly defied Geruda, the king of birds who is the most favorite to Lord Sree Mahaa Vishnu Bhagawaan.

तच्छ्रुत्वा कुपितो राजन् भगवान् भगवत्प्रियः ।  
विजिघांसुर्महावेगः कालियं समुपाद्रवत् ॥ ५॥

5

Thachcchruthvaa kupitho, Raajan, Bhagawaan Bhagawathpriyah  
Vljighaamsurmmahaavegah Kaaliyam samupaadhrevath.

Geruda, who was the carrier or vehicle of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and who is dearest to Him, became very angry when he heard of Kaaliya's defiance and arrogance towards him. With a firm determination to kill him, Geruda immediately approached Kaaliya.

तमापतन्तं तरसा विषायुधः  
प्रत्यभ्ययादुच्छ्रितनैकमस्तकः ।  
दद्धिः सुपर्णं व्यदशद्ददायुधः  
करालजिह्वोच्छ्वसितोग्रलोचनः ॥ ६॥

6

Thamaapathantham tharasaa vishaayuddhah  
Prethyabhyayaadhuchchrithanaikamasthakah  
Dhedhbhiah Suparnnam vyedhasadhdhedhaayuddhah  
Karaalajihvochchvasithogralochanah.

As Geruda swiftly fell upon him, Kaaliya who was equipped with the weapon of Kaakola, the deadliest poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding and bulging out his horrible eyes, Kaaliya bit Geruda with the weapons of his fangs.

तं ताक्ष्यपुत्रः स निरस्य मन्युमान्  
प्रचण्डवेगो मधुसूदनासनः ।  
पक्षेण सव्येन हिरण्यरोचिषा  
जघान कद्रूसुतमुग्रविक्रमः ॥ ७॥

7

Tham Thaarkshyaputhrah sa nirasya manyumaan  
Prechandavego Maddhusoodhanaasanah  
Pakshena savyena hiranyarochishaa  
JeghaanaKadhroosuthamugravikramah.

Geruda or Thaarkshya is the signatory vehicle of Maddhusoodhana Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. He is very heroic and fiercely powerful and mighty. His speed is very tumultuous like a heavy cyclone. No enemies can challenge him. He was very angry with Kaaliya. With enraged anger and enmity Geruda struck Kaaliya with his golden left wing.

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः ।  
हृदं विवेश कालिन्द्यास्तदगम्यं दुरासदम् ॥ ८॥

8

Suparnnapakshaabhihathah Kaaliyoatheeva vihvalah  
Hradham vivesa Kaalindhyaasthadhagemyam dhuraasadham.

Kaaliya could not withstand the continuous strikes of Geruda with his left wing. He was very distraught and became very exhausted. He thought of some shelter place where Geruda could not enter. Thus, he went to the pit of Kaalindhi river, where Geruda could not enter. In fact, Geruda could not even approach the nearby Kaalindhi river.

तत्रैकदा जलचरं गरुडो भक्ष्यमीप्सितम् ।  
निवारितः सौभरिणा प्रसह्य क्षुधितोऽहरत् ॥ ९॥

9

Thathraikadhaa jelacharam Gerudo bhakshyameepsitham  
Nivaarithah Saubhirinaa presahya kshuddhithoaharath.

Once when the hungry Geruda caught a fish, fish is the most favorite food of Geruda, from Kaalindhi river and ate, the great Muni called Saubhari saw it. Although forbidden by Saubhari Muni, who was meditating there within the water, Geruda, being very hungry, seized the fish from there.

मीनान् सुदुःखितान् दृष्ट्वा दीनान् मीनपतौ हते ।  
कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥ १० ॥

10

Meenaan sudhuhkhithaan dhrishtvaa dheenaan meenapathau hathe  
Kripayaa Saubharih praaha thathrathya kshemamaacharan.

Seeing that the leader of the fish in the lake was caught by Geruda and because of that all other fish in the river were very saddened and unhappy that they lost their leader, Saubhari Muni uttered the following curse words thinking that he was very merciful and compassionate with the fishes and other aquatic creatures of the lake or river:

अत्र प्रविश्य गरुडो यदि मत्स्यान् स खादति ।  
सद्यः प्राणैर्वियुज्येत सत्यमेतद्ब्रवीम्यहम् ॥ ११ ॥

11

“Athra previsya Gerudo yedhi mathस्याan sa khaadhathi  
Sadhyah praanairvviyujujyetha sathyamedhadh breveemyaham.”

“If Geruda comes here again and kills and eats fish, let him die immediately. Let these words of vow be truthful and effective always.”

तं कालियः परं वेद नान्यः कश्चन लेलिहः ।  
अवात्सीद्गरुडाद्भीतः कृष्णेन च विवासितः ॥ १२ ॥

12

Tham Kaaliyah param vedha naanyah kaschana lelihah  
Avaathseedh Gerudaadhbheethah Krishnena cah vivaasithah.

In the species of serpents no one other than Kaaliya was aware of this curse of Surabhi Muni. Thus, Kaaliya was peacefully living in the moat of Kaalindhi River without having any fear from Geruda. And Sree Krishna Bhagawaan Who is the Human incarnation of The Supreme Soul Lord Sree

Vaasudheva Sree Mahaa Vishnu Bhagawaan drove Kaaliya away from there.

कृष्णं हृदाद्विनिष्क्रान्तं दिव्यस्रग्गन्धवाससम् ।  
महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम् ॥ १३॥

13

Krishna hradhaadhvinishkraantham dhivyasraggenddhavaasasam  
Mahaamanigenaakeernnam Jaambunadhaparishkritham.

After removing all ego and pride and chastising Kaaliya, Sree Krishna Bhagawaan rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, diamonds and other precious stones, and decorated very charmingly with many gold ornaments.

उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः ।  
प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥ १४॥

14

Upalebhyoththithaah sarvve lebddhapraanaa ivaasavah  
Premodhanibhrithaathmaano Gopaah preethyaabhiremire.

Seeing that all the Gopaas got up with exalted and blissful happiness and with a fully satisfied mind went and embraced Sree Krishna Bhagawaan with overflowing love and devotion, just like how the senses would get tightly attached when life energy is retrieved or recovered. [This means Sree Krishna Bhagawaan is the life energy of the Gopaas and, indeed, of the entire universe.]

यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव ।  
कृष्णं समेत्य लब्धेहा आसन् लब्धमनोरथाः ॥ १५॥

15

Yesodhaa Rohinee Nandho Gopyo Gopaascha, Kaurava,  
Krishnam samethya lebddhehaa aasamlebdddhamanoretthaah.

Having regained their life-energy of vital functions, Yesodhaadhevi, Rohineedhevi, Nandhagopar, the Gopaas, the Gopikaas, all the children and all others were thrilled and went up to their Little Krishna Who is Sree Krishna Bhagawaan Who is none other than The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. Oh, Best of the Kuru Dynasty! Even the dried-up trees and plants came back to life.

रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् ।  
(प्रेम्णा तमङ्कमारोप्य पुनः पुनरुदैक्षत ।)  
नगा गावो वृषा वत्सा लेभिरे परमां मुदम् ॥ १६॥

16

RaamaaschaAchyuthamaalinggya jehaasaasyaanubhaavavith  
(Premnaa thamankamaaropya punah punairudhaikshatha)  
Nagaa gaavo vrishaa vathsaa lebhire paramaam mudham.

Lord Belaraamadheva also embraced His little brother, Sree Krishna Bhagawaan, and laughed, knowing well the extent of the Potency of Krishna Bhagawaan. (With fondness for affection and love he put Sree Krishna Bhagawaan on his lap and hugged again and again with love and affection.) They both enjoyed the special blissful happiness of the occasion. The cows, bulls, young female and male calves also achieved the highest pleasure.

नन्दं विप्राः समागत्य गुरवः सकलत्रकाः ।  
ऊचुस्ते कालियग्रस्तो दिष्ट्या मुक्तस्तवात्मजः ॥ १७॥

17

Nandham Vipraah samaagethya Guravah sakalathrakaah  
Oochusthe, "Kaaliyagrestho dhishtyaa mukthasthavaathmajah."

Many respectable and Braahmana Aachaaryaas, those who are Guroos or Preceptors, came along with their wives and spoke to Nandhagopar: "Your son, Sree Krishna was caught by Kaaliya Sarppa but was released due to the blessings, benedictions and grace of Providence or Vishnu Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan."



देहि दानं द्विजातीनां कृष्णनिर्मुक्तिहेतवे ।  
नन्दः प्रीतमना राजन् गाः सुवर्णं तदाऽऽदिशत् ॥ १८॥

18

“Dhehi dhaanam Dhvijaatheenaam Krishnanirmukthihethave”  
Nandha preethamanaa, Raajan, gaah suvarnam thadhaadhith.

Hey, Raajan! The Brahmins continued: “To assure that your son Krishna will always be free from danger and be showered with auspiciousness and fortune, you should give sufficient donations of charities to Braahmanaas, us, very pleasingly and liberally.” Nandhagopar very gladly gave away sufficient charities of gold and cows to those Brahmins.

यशोदापि महाभागा नष्टलब्धप्रजा सती ।  
परिष्वज्याङ्कमारोप्य मुमोचाश्रुकलां मुहुः ॥ १९॥

19

Yesodhaapi Mahaabhaagaa nashtalebdddhaprejaa sathee  
Parishvajyaankamaaropya mumochaasrukalaam muhuh.

Yesodhaadhevi, the most chaste lady, was so happy that as if she had regained her son who was dead, and her happiness was boundless. She held her son, Sree Krishna, and placed Him on her lap and embraced Him tightly. She cried constant torrents of tears as she repeatedly embraced and hugged Him.

तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्षिताः ।  
ऋषुर्व्रजौकसो गावः कालिन्ध्या उपकूलतः ॥ २०॥

20

Thaam raathrim thathra, Raajendhra, kshuththridbhyaam sremakarsithaah  
Ooshurvrajaukaso gaavah Kaalindhyaa upakoolathah.

Oh, The Best of Kings, Raajendhra! Because the Gopaas and Gos of Vrindhaavana were feeling very weak from hunger and thirst, they slept

over on the beautiful sandy shore of Yemuna River, where they were lying down earlier that night.

तदा शुचिवनोद्भूतो दावाग्निः सर्वतो व्रजम् ।  
सुप्तं निशीथ आवृत्य प्रदग्धमुपचक्रमे ॥ २१ ॥

21

Thadhaa suchivanodhbhootho dhaavaagnih sarvvatho Vrajam  
Suptham niseettha aavrithya predhagdhdhumupachakreme.

Thus, while all the residents, including the animals, were sleeping there like that, in the middle of the night a huge and terrifying wildfire blazed up within the summer-dry forest. The wildfire surrounded the inhabitants of Vrindhaavana Vraja on all sides and began to scorch them severely.

तत उत्थाय सम्भ्रान्ता दह्यमाना व्रजौकसः ।  
कृष्णं ययुस्ते शरणं मायामनुजमीश्वरम् ॥ २२ ॥

22

Thatha uthtthaaya sambhraanthee dheyamaanaa Vrajaukasah  
Krishna yeyuthsthe saranam MaayaamanujamEeswaram.

All the inhabitants of Vraja woke up being disturbed and bewildered by scorching wildfire threatening to burn them to death. They all approached Sree Krishna Bhagawaan Who is a MaayaaManushya or Illusory Man or One Who has assumed the Form of a Man by His Illusory Power, and sought and pleaded for shelter and refuge as there was nothing else, they could do [and as there is nothing else they need to do.]

कृष्ण कृष्ण महाभाग हे रामामितविक्रम ।  
एष घोरतमो वह्निस्तावकान् ग्रसते हि नः ॥ २३ ॥

23

“Krishna, Krishna, Mahaabhaaga, Hey Raama,amithavikrama,  
Esha ghorathamo vahnisthaavakaan gresathe hi nah.”

The Residents of Vrindhaavana spoke: “Hey, Krishna! Hey, Krishna! Hey, Raama! Oh, The most heroic and mighty Personality! Your heroic power and energy are indescribable and beyond words. Oh, Bhagawaan! You are the Resource and Personification of Fortune and Auspiciousness. You are with unlimited power. You are the Lord, Master and Controller of this Universe. You are the Supreme Personality. Please see that this terrible wildfire is about to devour us all.”

सुदुस्तरान्नः स्वान् पाहि कालाग्नेः सुहृदः प्रभो ।  
न शक्नुमस्त्वच्चरणं सन्त्यक्तुमकुतोभयम् ॥ २४॥

24

“Sudhustharaannah svaan paahi kaalaagneh suhridhah prebho  
Na saknumathvachcharanam santhekthumakuthobhayam.”

“Oh, Sree Krishna Bhagawan! We are Your true devotees, and we are at Your mercy always. Please protect us from this insurmountable wildfire of death. We can never give up Your Lotus Feet, which destroys and drives away all types of fear always.”

इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः ।  
तमग्निमपिबत्तीव्रमनन्तोऽनन्तशक्तिधृक् ॥ २५॥

25

Ithtttham svajenavaiklebyam nireekshya Jegadheeswarah  
ThamagnipibaththeevramAnanthoAnanthasakthiddhrik.

Seeing the distressful condition of His own devotees, Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is Jegadheeswara or The Supreme Lord and God of the Universe and Who is also Anantha with Ananthasakthi, Anantha Bhagawaan Possessor of Infinite Power and Energy, swallowed the terrible forest fire and saved the Gopaas and Gos of Vrindhaavan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
दशमस्कन्धे पूर्वार्धे दावाग्निमोचनं नाम सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
DesamaSkanddhe Poorvvaardhddhe – DhaavaAgniMochanam  
[KaliyOthsaaranam - GopaDhaavaAgniMochanam] Naama  
SapthadhesoAddhyaayah

Thus, we conclude the Seventeenth Chapter - In the First Half – Named as  
Relieving and Saving Gopaas from Wild-Fire or Forest-Fire [History of  
Kaaliya and Driving Away Kaaliya from Kaalindhi – Liberating and Saving  
Gopaas from Wild-Fire] Of the Tenth Canto of the Most Divine and the  
Supreme Most and the Greatest Mythology Known as Sreemadh  
Bhaagawatham.

**Om Shree Krishnaaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**