

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 17



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER SEVENTEEN

### The History of Kāliya

This chapter describes how Kāliya left the island of the snakes and how the sleeping residents of Vṛndāvana were saved from a forest fire.

When King Parīkṣit inquired about Kāliya's leaving Ramaṇaka Island, the abode of the serpents, and about why Garuḍa acted inimically toward him, Śrī Śukadeva Gosvāmī replied as follows: All the serpents on the island were afraid of being devoured by Garuḍa. To placate him, every month they would leave various offerings for him at the foot of a banyan tree. But Kāliya, puffed-up as he was with false pride, would eat these offerings himself. Hearing of this, Garuḍa became furious and went to kill Kāliya, whereupon the snake began biting the great bird. Garuḍa fiercely beat him with his wing, sending Kāliya fleeing for his life to a lake adjoining the Yamunā River.

Prior to the above incident, Garuḍa had once come to the Yamunā and started eating some fish. Saubhari Ṛṣi had tried to stop him, but Garuḍa, agitated by hunger, had refused to heed the sage's prohibitions, and in response the sage had cursed Garuḍa that if he ever came there again he would immediately die. Kāliya had heard of this, and thus he lived there without fear. In the end, however, he was driven out by Śrī Kṛṣṇa.

When Lord Balarāma and all the residents of Vṛndāvana saw Śrī Kṛṣṇa rise up out of the lake, beautifully decorated with many different gems and ornaments, they embraced Him in great pleasure. The spiritual masters, priests and learned *brāhmaṇas* then told Nanda Mahārāja, the king of the cowherds, that although his son had been caught in the grips of Kāliya, it was by the king's good fortune that He was now free again.

Because the people of Vṛndāvana were quite worn out by hunger, thirst and fatigue, they spent that night on the banks of the Yamunā. In the middle of the night, a fire happened to blaze up within the forest, which had become dry during the hot season. As the fire surrounded the sleeping inhabitants of Vṛndāvana, they suddenly

awoke and rushed to Śrī Kṛṣṇa for protection. Then the unlimitedly powerful Lord Śrī Kṛṣṇa, seeing His dear relatives and friends so distressed, immediately swallowed up the terrible forest fire.

## ŚB 10.17.1

श्रीराजोवाच

नागालयं रमणकं कथं तत्याज कालियः ।  
कृतं किं वा सुपर्णस्य तेनैकेनासमञ्जसम् ॥ १ ॥

*śrī-rājovāca*

*nāgālayam ramaṇakam*

*katham tatyāja kāliyaḥ*

*kṛtam kiṁ vā suparṇasya*

*tenaikenāsamañjasam*

### Synonyms

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

### Translation

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

## ŚB 10.17.2-3

श्रीशुक उवाच

उपहार्यैः सर्पजनैर्मासि मासीह यो बलिः ।  
वानस्पत्यो महाबाहो नागानां प्राङ्निरूपितः ॥ २ ॥  
स्वं स्वं भागं प्रयच्छन्ति नागाः पर्वणि पर्वणि ।  
गोपीथायात्मनः सर्वे सुपर्णाय महात्मने ॥ ३ ॥

*śrī-śuka uvāca*

*upahāryaiḥ sarpa-janair*

*māsi māsiha yo baliḥ*

*vānaspatyo mahā-bāho*  
*nāgānām prāṅ-nirūpitaḥ*  
*svam̐ svam̐ bhāgam̐ prayacchanti*  
*nāgāḥ parvaṇi parvaṇi*  
*gopīthāyātmanaḥ sarve*  
*suparnāya mahātmane*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *upahāryaiḥ* — who were qualified to make offerings; *sarpa-janaiḥ* — by the serpent race; *māsi māsi* — each month; *iha* — here (in Nāgālaya); *yah* — which; *balih* — offering of tribute; *vānaspatyah* — at the base of a tree; *mahā-bāho* — O mighty-armed Parīkṣit; *nāgānām* — for the serpents; *prāk* — previously; *nirūpitaḥ* — ordained; *svam̐ svam̐* — each his own; *bhāgam̐* — portion; *prayacchanti* — they present; *nāgāḥ* — the serpents; *parvaṇi parvaṇi* — once each month; *gopīthāya* — for the protection; *ātmanaḥ* — of themselves; *sarve* — all of them; *suparnāya* — to Garuḍa; *mahā-ātmane* — the powerful.

## Translation

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

## Purport

Śrīla Śrīdhara Svāmī has given an alternate explanation of this verse. *Upahāryaiḥ* may also be translated as “by those who are to be eaten,” and *sarpa-janaiḥ* as “those human beings who were dominated by or who belonged to the serpent race.” According to this reading, a group of human beings had fallen under the control of the serpents and were prone to be eaten by them. To avoid this, the human beings would make a monthly offering to the serpents, who in turn would offer a portion of that offering to Garuḍa so that *he* would not eat *them*. The particular translation given above is based on the commentary of Śrīla Sanātana Gosvāmī and the

translation by Śrīla Prabhupāda in his *Kṛṣṇa, the Supreme Personality of Godhead*. In any case, all the *ācāryas* agree that the serpents purchased protection from Garuḍa.

## ŚB 10.17.4

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

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

### Synonyms

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

### Translation

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

## ŚB 10.17.5

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

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

### Synonyms

*tat* — that; *śrutvā* — hearing; *kupitaḥ* — angered; *rājan* — O King; *bhagavān* — the powerful Garuḍa; *bhagavat-priyaḥ* — the dear devotee of the Supreme Personality of

Godhead; [vijighāmsuh](#) — desiring to kill; [mahā-vegah](#) — the greatly swift; [kāliyam](#) — to Kāliya; [samupādravat](#) — he rushed.

## Translation

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

## Purport

Śrīla Sanātana Gosvāmī explains that the word *mahā-vega* indicates that the great speed of Garuḍa cannot be checked by anyone.

## ŚB 10.17.6

तमापतन्तं तरसा विषायुधः  
 प्रत्यभ्ययादुत्थितनैकमस्तकः ।  
 दद्भिः सुपर्णं व्यदशद् ददायुधः  
 करालजिह्वोच्छ्वसितोग्रलोचनः ॥ ६ ॥  
*tam āpatantam tarasā viṣāyudhaḥ*  
*pratyabhyayād utthita-naika-mastakaḥ*  
*dadbhiḥ suparṇam vyadaśad dad-āyudhaḥ*  
*karāla-jihrocchvasitogra-locanaḥ*

## Synonyms

[tam](#) — him, Garuḍa; [āpatantam](#) — attacking; [tarasā](#) — swiftly; [visa](#) — of poison; [āyudhah](#) — who possessed the weapon; [prati](#) — towards; [abhyayāt](#) — ran; [utthita](#) — raised; [na eka](#) — many; [mastakah](#) — his heads; [dadbhih](#) — with his fangs; [suparnam](#) — Garuḍa; [vyadaśat](#) — he bit; [dat-āyudhah](#) — whose fangs were weapons; [karāla](#) — fearsome; [jihvā](#) — his tongues; [ucchvasita](#) — expanded; [ugra](#) — and terrible; [locanah](#) — his eyes.

## Translation

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

## Purport

The *ācāryas* explain that Kāliya used his weapon of poison at a distance by spitting venom upon his enemy and at short range by biting him with his terrible fangs.

## ŚB 10.17.7

तं तार्क्ष्यपुत्रः स निरस्य मन्युमान्  
 प्रचण्डवेगो मधुसूदनासनः ।  
 पक्षेण सव्येन हिरण्यरोचिषा  
 जघान कद्रुसुतमुग्रविक्रमः ॥ ७ ॥

*taṁ tārkṣya-putraḥ sa nirasya manyumān  
 pracanḍa-vego madhusūdanāsanah  
 pakṣeṇa savyena hiraṇya-rociṣā  
 jaghāna kadru-sutam ugra-vikramah*

## Synonyms

*tam* — him, Kāliya; *tārkṣya-putrah* — the son of Kaśyapa; *sah* — he, Garuḍa; *nirasya* — warding off; *manyu-mān* — full of anger; *pracanda-vegah* — moving with terrible swiftness; *madhusūdana-āsanah* — the carrier of Lord Madhusūdana, Kṛṣṇa; *paksena* — with his wing; *savyena* — left; *hiranya* — like gold; *rocisā* — the effulgence of which; *jaghāna* — he struck; *kadru-sutam* — the son of Kadru (Kāliya); *ugra* — mighty; *vikramah* — his prowess.

## Translation

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

## ŚB 10.17.8

सुपर्णपक्षाभिहतः कालियोऽतीव विह्वलः ।  
 हृदं विवेश कालिन्द्यास्तदगम्यं दुरासदम् ॥ ८ ॥

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

## Synonyms

suparna — of Garuḍa; paksa — by the wing; abhihatah — beaten; kāliyah — Kāliya; atīva — extremely; vihvalah — distraught; hradam — a lake; viveśa — he entered; kālindyāh — of the river Yamunā; tat-agamyam — unapproachable by Garuḍa; durāsadam — difficult to enter.

## Translation

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

## ŚB 10.17.9

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

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

## Synonyms

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

## Translation

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

## Purport

Śukadeva Gosvāmī is now explaining why Garuḍa could not approach the lake in the Yamunā River. It is the nature of birds to eat fish, and thus, by the arrangement of



the Lord, the great bird Garuḍa does not commit any offense by nourishing himself with fish. On the other hand, Saubhari Muni's forbidding a much greater personality to eat his normal food did constitute an offense. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Saubhari committed two offenses: first, he dared to give an order to a supremely exalted soul like Garuḍa, and second, he obstructed Garuḍa from satisfying his desire.

## ŚB 10.17.10

मीनान्सुदुःखितान्दृष्ट्वा दीनान्मीनपतौ हते ।  
कृपया सौभरिः प्राह तत्रत्यक्षेममाचरन् ॥ १० ॥

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

### Synonyms

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

### Translation

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

### Purport

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura explains that when our so-called compassion does not tally with the order of the Supreme Lord, it merely causes a disturbance. Because Saubhari had forbidden Garuḍa's coming to that lake, Kāliya moved in and made his headquarters there, and this spelled doom for all the lake's residents.

## ŚB 10.17.11

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

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

## Synonyms

*atra* — in this lake; *praviśya* — entering; *garuḍah* — Garuḍa; *yadi* — if; *matsyān* — the fish; *sah* — he; *khādati* — eats; *sadyah* — immediately; *prāṇaih* — of his force of life; *viyujyeta* — will become deprived; *satyam* — truthfully; *etat* — this; *bravīmi* — am speaking; *aham* — I.

## Translation

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

## Purport

The *ācāryas* explain in this regard that because of Saubhari Muni's material attachment and affection for a fish, he failed to see the situation from the spiritual viewpoint. The Ninth Canto of *Śrīmad-Bhāgavatam* describes his falldown for this offense. Because of false pride, Saubhari Muni lost his power of austerity, and with it his spiritual beauty and happiness. When Garuḍa came to the Yamunā, Saubhari Muni thought, "Although he may be a personal associate of the Supreme Lord, I will still curse him and even kill him if he disobeys my order." Such an offensive attitude against an exalted Vaiṣṇava will certainly destroy one's auspicious position in life.

As the Ninth Canto describes, Saubhari Muni married many beautiful women, and suffered greatly in their association. But because he had once become glorious by taking shelter of the Yamunā River in Śrī Vṛndāvana, he was ultimately delivered.

## ŚB 10.17.12

तत् कालियः परं वेद नान्यः कश्चन लेलिहः ।  
अवात्सीद् गरुडाद् भीतः कृष्णेन च विवासितः ॥ १२ ॥

*tat kāliyaḥ param veda  
nānyaḥ kaścana lelihaḥ  
avātsid garudād bhītaḥ  
kṛṣṇena ca vivāsitaḥ*

## Synonyms

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

## Translation

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

## ŚB 10.17.13-14

कृष्णं हृदाद्विनिष्क्रान्तं दिव्यस्रग्गन्धवाससम् ।  
महामणिगणाकीर्णं जाम्बूनदपरिष्कृतम् ॥ १३ ॥  
उपलभ्योत्थिताः सर्वे लब्धप्राणा इवासवः ।  
प्रमोदनिभृतात्मानो गोपाः प्रीत्याभिरेभिरे ॥ १४ ॥

*kṛṣṇam hradād viniṣkrāntam  
divya-srag-gandha-vāsasam  
mahā-maṇi-gaṇākīrṇam  
jāmbūnada-pariṣkṛtam  
upalabhyotthitāḥ sarve  
labdha-prāṇā ivāsavaḥ  
pramoda-nibhṛtātmāno  
gopāḥ prītyābhirebhire*

## Synonyms

*kṛṣṇam* — Lord Kṛṣṇa; *hradāt* — from out of the lake; *viniskrāntam* — rising up; *divya* — divine; *srag* — wearing garlands; *gandha* — fragrances; *vāsasam* — and garments; *mahā-maṇi-gaṇa* — by many fine jewels; *ākīrṇam* — covered; *jāmbūnada* — with gold; *pariṣkṛtam* — decorated; *upalabhya* — seeing; *utthitāḥ* — rising up; *sarve* — all of them; *labdha-prāṇāḥ* — which have regained their vital force; *iva* — just as;

*asavaḥ* — senses; *pramoda* — with joy; *nibhrta-ātmānah* — being filled; *gopāh* — the cowherds; *prītyā* — with affection; *abhirebhire* — embraced Him.

## Translation

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

## ŚB 10.17.15

यशोदा रोहिणी नन्दो गोप्यो गोपाश्च कौरव ।  
कृष्णं समेत्य लब्धेहा आसन् शुष्का नगा अपि ॥ १५ ॥

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

## Synonyms

*yaśodā rohiṇī nandah* — Yaśodā, Rohiṇī and Nanda Mahārāja; *gopyah* — the cowherd ladies; *gopāh* — the cowherd men; *ca* — and; *kaurava* — O Parīkṣit, descendant of Kuru; *kṛṣṇam* — Lord Kṛṣṇa; *sametya* — meeting; *labdha* — having regained; *ihāh* — their conscious functions; *āsan* — they became; *śuṣkāh* — dried up; *nagāh* — the trees; *api* — even.

## Translation

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

## ŚB 10.17.16

रामश्चाच्युतमालिङ्ग्य जहासास्यानुभाववित् ।  
 प्रेम्णा तमङ्कमारोप्य पुनः पुनरुदैक्षत ।  
 गावो वृषा वत्सतयो लेभिरे परमां मुदम् ॥ १६ ॥

*rāmaś cācyutam āliṅgya*  
*jahāsāsyānubhāva-vit*  
*preṃṇā tam aṅkam āropya*  
*punaḥ punar udaikṣata*  
*gāvo vṛṣā vatsataryo*  
*lebhire paramāṃ mudam*

## Synonyms

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

## Translation

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

## ŚB 10.17.17

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

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

## Synonyms

*nandam* — to Nanda Mahārāja; *viprāḥ* — the *brāhmaṇas*; *samāgatya* — coming up; *guravah* — respectable personalities; *sa-kalatrakāḥ* — along with their wives; *ūcuḥ* —

said; *te* — they; *kāliya-grastah* — seized by Kāliya; *distyā* — by Providence; *muktah* — freed; *tava* — your; *ātma-jah* — son.

## Translation

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

## ŚB 10.17.18

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

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

## Synonyms

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

## Translation

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

## ŚB 10.17.19

यशोदापि महाभागा नष्टलब्धप्रजा सती ।  
परिष्वज्याङ्गमारोप्य मुमोचाश्रुकलां मुहुः ॥ १९ ॥

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

## Synonyms

yaśodā — mother Yaśodā; api — and; mahā-bhāgā — the greatly fortunate; nasta — having lost; labdha — and regained; prajā — her son; sati — the chaste lady; pariṣvajya — embracing

## Translation

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

## ŚB 10.17.20

तां रात्रिं तत्र राजेन्द्र क्षुत्तृड्भ्यां श्रमकर्षिताः ।  
उषुर्प्रयौकसो गावः कालिन्द्या उपकूलतः ॥ २० ॥

*tām rātrim tatra rājendra  
kṣut-trḍbhyām śrama-karṣitāḥ  
ūṣur vrayaukaso gāvah  
kālindyā upakūlataḥ*

## Synonyms

tām — that; rātrim — night; tatra — there; rāja-indra — O most exalted of kings; ksut-trḍbhyām — by hunger and thirst; śrama — and by fatigue; karṣitāḥ — weakened; ūṣuh — they remained; vraja-okasah — the people of Vṛndāvana; gāvah — and the cows; kālindyāḥ — of the Yamunā; upakūlataḥ — near the shore.

## Translation

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

## Purport

Śrīla Jīva Gosvāmī points out that although the people were weak from hunger and thirst, they did not drink the milk from the cows present there because they feared it had been contaminated by the serpent's poison. The residents of Vṛndāvana were so overjoyed to get back their beloved Kṛṣṇa that they did not want to go back to their

houses. They wanted to stay with Kṛṣṇa on the bank of the Yamunā so that they could continuously see Him. Thus they decided to take rest near the riverbank.

## ŚB 10.17.21

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

*tadā śuci-vanodbhūto  
dāvāgniḥ sarvato vrajam  
suptam niśitha āvṛtya  
pradagdhum upacakrame*

### Synonyms

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

### Translation

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

### Purport

Śrīla Sanātana Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura have commented that perhaps a loyal friend of Kāliya had assumed the form of a forest fire to avenge his friend, or perhaps the forest fire was manifest by a demon who was a follower of Kāmsa's.

## ŚB 10.17.22

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

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



## Synonyms

*tatah* — then; *utthāya* — waking up; *sambhrāntāh* — agitated; *dahyamānāh* — about to be burned; *vraja-okasah* — the people of Vraja; *kṛṣṇam* — to Kṛṣṇa; *yayuh* — went; *te* — they; *śaranam* — for shelter; *māyā* — by His potency; *manujam* — appearing like a human being; *īśvaram* — the Supreme Personality of Godhead.

## Translation

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

## Purport

The *śruti*, or Vedic *mantras*, state, *svarūpa-bhūtayā nitya-śaktyā māyākhyayā*: “The Lord’s eternal potency named *māyā* is innate in His original form.” Thus within the eternal spiritual body of the Supreme Lord there is infinite potency, which effortlessly manipulates all existence according to the omniscient desire of the Absolute Truth. The residents of Vṛndāvana took shelter of Kṛṣṇa, thinking, “This blessed boy will certainly be empowered by God to save us.” They remembered the words of the sage Garga Muni, spoken at the birth ceremony of Lord Kṛṣṇa: *anena sarva-durgāṇi yūyam aṅjas tariṣyatha*. “By His power you will easily be able to cross over all obstacles.” (*Bhāg. 10.8.16*) Therefore the residents of Vṛndāvana, who had full faith in Kṛṣṇa, took shelter of the Lord in hopes of being saved from the impending disaster threatened by the forest fire.

## ŚB 10.17.23

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

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

## Synonyms

[krsna](#) — O Kṛṣṇa; [krsna](#) — O Kṛṣṇa; [mahā-bhāga](#) — O Lord of all opulence; [he rāma](#) — O Lord Balarāma, source of all happiness; [amita-vikrama](#) — You whose power is unlimited; [esah](#) — this; [ghora-tamah](#) — most terrible; [vahniḥ](#) — fire; [tāvakān](#) — who are Yours; [grasate](#) — is devouring; [hi](#) — indeed; [nah](#) — us.

## Translation

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

## ŚB 10.17.24

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

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

## Synonyms

[su-dustarāt](#) — from the insurmountable; [nah](#) — us; [svān](#) — Your own devotees; [pāhi](#) — please protect; [kāla-agneh](#) — from the fire of death; [suhrdah](#) — Your true friends; [prabho](#) — O supreme master; [na śaknumah](#) — we are incapable; [tvac-caranam](#) — Your feet; [santyaktum](#) — to give up; [akutah-bhayam](#) — which drive away all fear.

## Translation

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

## Purport

The residents of Vṛndāvana told Kṛṣṇa, “If this deadly fire overcomes us, we will be separated from Your lotus feet, and this is unbearable for us. Therefore, just so that we can go on serving Your lotus feet, please protect us.”

## ŚB 10.17.25

इत्थं स्वजनवैक्लव्यं निरीक्ष्य जगदीश्वरः ।  
तमग्निमपिबन्तीव्रमनन्तोऽनन्तशक्तिधृक् ॥ २५ ॥

*ittham sva-jana-vaiklavyam  
nirīksya jagad-īśvaraḥ  
tam agnim apibat tīvram  
ananto 'nanta-śakti-dhrk*

### Synonyms

*ittham* — in this manner; *sva-jana* — of His own devotees; *vaiklavyam* — the disturbed condition; *nirīksya* — seeing; *jagat-īśvaraḥ* — the Lord of the universe; *tam* — that; *agnim* — fire; *apibat* — drank; *tīvram* — terrible; *anantah* — the unlimited Lord; *ananta-śakti-dhrk* — the possessor of unlimited potencies.

### Translation

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

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The History of Kāliya.”*

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 18



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER EIGHTEEN

### Lord Balarāma Slays the Demon Pralamba

The killing of Pralambāsura is described in this chapter. While playing happily in Vṛndāvana, Lord Baladeva climbed up on the shoulders of the demon Pralamba and struck his head with His fist, destroying him.

Śrī Vṛndāvana, where Kṛṣṇa and Balarāma enacted Their pastimes, was even during the summer decorated with all the qualities of spring. At that time Lord Śrī Kṛṣṇa would become absorbed in various sports, surrounded by Balarāma and all the cowherd boys. One day they were intently dancing, singing and playing when a demon named Pralamba entered their midst, disguised as a cowherd boy. The omniscient Lord Kṛṣṇa saw through the disguise, but even as He thought of how to kill the demon, He treated him as a friend.

Kṛṣṇa then suggested to His young friends and Baladeva that they play a game involving contending parties. Taking the role of leaders, Kṛṣṇa and Balarāma divided the boys into two groups and determined that the losers would have to carry the winners on their shoulders. Thus when Śrīdāmā and Vṛṣabha, members of Balarāma's party, were victorious, Kṛṣṇa and another boy in His party carried them on their shoulders. Pralambāsura thought that the unconquerable Lord Śrī Kṛṣṇa would be too great an opponent to contend with, so the demon fought with Balarāma instead and was defeated. Taking Lord Balarāma on his back, Pralambāsura began to walk away very swiftly. But Balarāma became as heavy as Mount Sumeru, and the demon, unable to carry Him, had to reveal his true, demoniac form. When Balarāma saw this terrible form, He struck the demon a ferocious blow on the head with His fist. This blow shattered Pralambāsura's head just as lightning bolts hurled by the king of the demigods shatter mountains. The demon repeatedly vomited blood and then fell upon the ground. When the cowherd boys saw Lord Balarāma return, they joyfully embraced and congratulated Him as the demigods showered garlands of flowers from the heavens and glorified Him.

## ŚB 10.18.1

श्रीशुक उवाच  
अथ कृष्णः परिवृतो ज्ञातिभिर्मुदितात्मभिः ।  
अनुगीयमानो न्यविशद्ब्रजं गोकुलमण्डितम् ॥ १ ॥

*śrī-śuka uvāca*  
*atha kṛṣṇaḥ parivrto*  
*jñātibhir muditātmabhiḥ*  
*anugīyamāno nyaviśad*  
*vrajaṁ gokula-maṇḍitam*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *atha* — next; *kṛṣṇah* — Lord Kṛṣṇa; *parivrtah* — surrounded; *jñātibhiḥ* — by His companions; *mudita-ātmabhiḥ* — who were joyful by nature; *anugīyamānah* — His glories being chanted; *nyaviśat* — entered; *vrajam* — Vraja; *go-kula* — by the herds of cows; *maṇḍitam* — decorated.

### Translation

Śukadeva Gosvāmī said: Surrounded by His blissful companions, who constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.

## ŚB 10.18.2

ब्रजे विक्रीडतोरेवं गोपालच्छद्ममायया ।  
ग्रीष्मो नामर्तुरभवन्नातिप्रेयाञ्छरीरिणाम् ॥ २ ॥

*vraje vikrīḍator evaṁ*  
*gopāla-cchadma-māyayā*  
*grīṣmo nāmartur abhavan*  
*nāti-preyāñ chariṇām*

### Synonyms

*vraje* — in Vṛndāvana; *vikrīḍatoḥ* — while the two of Them were sporting; *evaṁ* — in this way; *gopāla* — as cowherd boys; *cchadma* — of the disguise; *māyayā* — by the illusion; *grīṣmah* — summer; *nāma* — thus designated; *rtuḥ* — the season; *abhavat* —

came about; *na* — not; *ati-preyān* — very much favored; *śarīrinām* — by embodied beings.

## Translation

While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.

## Purport

In Chapter Eighteen, of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments as follows: “The summer season in India is not very much welcomed because of the excessive heat, but in Vṛndāvana everyone was pleased because summer there appeared just like spring.”

## ŚB 10.18.3

स च वृन्दावनगुणैर्वसन्त इव लक्षितः ।  
यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥ ३ ॥

*sa ca vṛndāvana-guṇair*  
*vasanta iva lakṣitaḥ*  
*yatrāste bhagavān sākṣād*  
*rāmeṇa saha keśavaḥ*

## Synonyms

*sah* — this (hot season); *ca* — nevertheless; *vṛndāvana* — of Śrī Vṛndāvana; *gunaih* — by the transcendental qualities; *vasantaḥ* — springtime; *iva* — as if; *lakṣitaḥ* — manifesting symptoms; *yatra* — in which (Vṛndāvana); *āste* — remains; *bhagavān* — the Supreme Personality of Godhead; *sākṣāt* — personally; *rāmeṇa saha* — together with Lord Balarāma; *keśavaḥ* — Lord Śrī Kṛṣṇa.

## Translation

Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana.

## ŚB 10.18.4

यत्र निर्झरनिर्हादनिवृत्तस्वनझिल्लिकम् ।  
शश्वत्तच्छीकरर्जीषद्रुममण्डलमण्डितम् ॥ ४ ॥

*yatra nirjhara-nirhrāda-  
nivr̥tta-svana-jhillikam  
śaśvat tac-chīkararjīṣa-  
druma-maṇḍala-maṇḍitam*

### Synonyms

*yatra* — in which (Vṛndāvana); *nirjhara* — of the waterfalls; *nirhrāda* — by the resounding; *nivr̥tta* — stopped; *svana* — the sound; *jhillikam* — of the crickets; *śaśvat* — constant; *tac* — of those (waterfalls); *śīkara* — by the drops of water; *rjīṣa* — moistened; *druma* — of trees; *maṇḍala* — with the groups; *maṇḍitam* — decorated.

### Translation

**In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.**

### Purport

This and the following three verses describe how Vṛndāvana manifested the features of spring, even during the summer season.

## ŚB 10.18.5

सरित्सरःप्रस्रवणोर्मिवायुना  
कह्लारकुञ्जोत्पलरेणुहारिणा ।  
न विद्यते यत्र वनौकसां दवो  
निदाघवहन्यर्कभवोऽतिशाद्वले ॥ ५ ॥  
*sarit-saraḥ-prasraṇormi-vāyunā  
kahlāra-kañjotpala-reṇu-hāriṇā  
na vidyate yatra vanaukasāṁ davo  
nidāgha-vahny-arka-bhavo 'ti-śādvale*

### Synonyms



*sarit* — of the rivers; *sarah* — and the lakes; *prasravana* — (coming into contact with) the currents; *ūrmi* — and waves; *vāyunā* — by the wind; *kahlāra-kañja-utpala* — of the *kahlāra*, *kañja* and *utpala* lotuses; *renu* — the pollen; *hārinā* — which was taking away; *na vidyate* — there was not; *yatra* — in which; *vana-okasām* — for the residents of the forest; *davah* — tormenting heat; *nidāgha* — of the summer season; *vahni* — by forest fires; *arka* — and the sun; *bhavah* — generated; *ati-sādvale* — where there was an abundance of green grass.

## Translation

The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed, Vṛndāvana was abundant with fresh green grass.

## ŚB 10.18.6

अगाधतोयह्रदिनीतटोर्मिभि-  
 द्रवत्पुरीष्याः पुलिनैः समन्ततः ।  
 न यत्र चण्डांशुकरा विषोल्बणा  
 भुवो रसं शाद्वलितं च गृह्णते ॥ ६ ॥  
*agādha-toya-hradini-taṭormibhir*  
*dravat-purīṣyāḥ pulinaiḥ samantataḥ*  
*na yatra caṇḍāṁśu-karā viṣolbaṇā*  
*bhuvo rasam śādvalitam ca grhṇate*

## Synonyms

*agādha* — very deep; *toya* — whose water; *hradini* — of the rivers; *tata* — upon the shores; *ūrmibhiḥ* — by the waves; *dravat* — liquefied; *purīṣyāḥ* — whose mud; *pulinaiḥ* — by the sandy banks; *samantataḥ* — on all sides; *na* — not; *yatra* — upon which; *canda* — of the sun; *āṁśu-karāḥ* — the rays; *viṣa* — like poison; *ulbanāḥ* — fierce; *bhuvah* — of the earth; *rasam* — the juice; *śādvalitam* — the greenness; *ca* — and; *grhṇate* — take away.

## Translation

With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.

## ŚB 10.18.7

वनं कुसुमितं श्रीमन्नदच्चित्रमृगद्विजम् ।  
गायन्मयूरभ्रमरं कूजत्कोकिलसारसम् ॥ ७ ॥

*vanam kusumitam śrīman  
nadac-citra-mṛga-dvijam  
gāyan mayūra-bhramaram  
kūjat-kokila-sārasam*

### Synonyms

[vanam](#) — the forest; [kusumitam](#) — full of flowers; [śrīmat](#) — very beautiful; [nadat](#) — making sounds; [citra](#) — variegated; [mrga](#) — animals; [dvijam](#) — and birds; [gāyan](#) — singing; [mayūra](#) — peacocks; [bhramaram](#) — and bees; [kūjat](#) — cooing; [kokila](#) — cuckoos; [sārasam](#) — and cranes.

### Translation

Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

## ŚB 10.18.8

क्रीडिष्यमाणस्तन् कृष्णो भगवान् बलसंयुतः ।  
वेणुं विरणयन् गोपैर्गोधनैः संवृतोऽविशत् ॥ ८ ॥

*krīḍiṣyamāṇas tat kṛṣṇo  
bhagavān bala-saṁyutaḥ  
veṇum virañayan gopair  
go-dhanaiḥ saṁvṛto 'viśat*

### Synonyms

[krīḍiṣyamāṇah](#) — intending to play; [tat](#) — that (Vṛndāvana forest); [kṛṣṇah](#) — Kṛṣṇa; [bhagavān](#) — the Supreme Personality of Godhead; [bala-saṁyutaḥ](#) — accompanied by Balarāma; [veṇum](#) — His flute; [virañayan](#) — sounding; [gopaiḥ](#) — by the cowherd boys;

*go-dhanaih* — and the cows, who are their wealth; *samvrtah* — surrounded; *aviśat* — He entered.

## Translation

Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.

## ŚB 10.18.9

प्रवालबर्हस्तबकस्रग्धातुकृतभूषणाः ।  
 रामकृष्णादयो गोपा ननृतुर्युयुधुर्जगुः ॥ ९ ॥  
*pravāla-barha-stabaka-*  
*srag-dhātu-kṛta-bhūṣanāḥ*  
*rāma-kṛṣṇādayo gopā*  
*nanrtur yuyudhur jaguḥ*

## Synonyms

*pravāla* — newly grown leaves; *barha* — peacock feathers; *stabaka* — bunches of small flowers; *srag* — garlands; *dhātu* — and colored minerals; *kṛta-bhūsanāḥ* — wearing as their ornaments; *rāma-kṛṣṇa-ādayah* — headed by Lord Balarāma and Lord Kṛṣṇa; *gopāḥ* — the cowherd boys; *nanrtuh* — danced; *yuyudhuḥ* — fought; *jaguḥ* — sang.

## Translation

Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.

## ŚB 10.18.10

कृष्णस्य नृत्यतः केचिज्जगुः केचिदवादयन् ।  
 वेणुपाणितलैः शृङ्गैः प्रशशंसुरथापरे ॥ १० ॥  
*kṛṣṇasya nṛtyataḥ kecij*  
*jaguḥ kecid avādayan*  
*veṇu-pāṇitalaiḥ śṛṅgaiḥ*  
*praśaśamsur athāpare*

## Synonyms

*krsnasya nrtyatah* — while Kṛṣṇa was dancing; *kecit* — some of them; *jaguh* — sang; *kecit* — some; *avādayan* — accompanied musically; *venu* — with flutes; *pāni-talaih* — and hand cymbals; *śrngaih* — with buffalo horns; *praśāsaṁsuh* — offered praise; *atha* — and; *apare* — others.

## Translation

As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.

## Purport

Wanting to encourage Śrī Kṛṣṇa, some of the cowherd boys openly praised His dancing.

## ŚB 10.18.11

गोपजातिप्रतिच्छन्ना देवा गोपालरूपिणौ ।  
ईडिरे कृष्णरामौ च नटा इव नटं नृप ॥ ११ ॥

*gopa-jāti-praticchannā*  
*devā gopāla-rūpiṇau*  
*īḍire kṛṣṇa-rāmau ca*  
*naṭā iva naṭam nṛpa*

## Synonyms

*gopa-jāti* — as members of the cowherd community; *praticchannāh* — disguised; *devāh* — demigods; *gopāla-rūpiṇau* — who had assumed the forms of cowherd boys; *īḍire* — they worshiped; *kṛsna-rāmau* — Lord Kṛṣṇa and Lord Rāma; *ca* — and; *naṭāh* — professional dancers; *iva* — just as; *naṭam* — another dancer; *nṛpa* — O King.

## Translation

O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.

## ŚB 10.18.12

भ्रमणैर्लङ्घनैः क्षेपैरास्फोटनविकर्षणैः ।  
चिक्रीडतुर्नियुद्धेन काकपक्षधरौ क्वचित् ॥ १२ ॥

*bhramaṇair laṅghanaiḥ kṣepair*  
*āspḥoṭana-vikarṣañaiḥ*  
*cikrīḍatur niyuddhena*  
*kāka-pakṣa-dharau kvacit*

### Synonyms

*bhramaṇaiḥ* — with whirling about; *laṅghanaiḥ* — jumping; *kṣepaiḥ* — throwing; *āspḥoṭana* — slapping; *vikarṣañaiḥ* — and dragging; *cikrīḍatuh* — They (Kṛṣṇa and Balarāma) played; *niyuddhena* — with fighting; *kāka-pakṣa* — the locks of hair on the sides of Their heads; *dharau* — holding; *kvacit* — sometimes.

### Translation

**Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.**

### Purport

The *ācāryas* have explained this verse as follows: The word *bhramaṇaiḥ* indicates that the boys, pretending they were machines, would sometimes whirl about until they became dizzy. They would also sometimes jump about (*laṅghanaiḥ*). The word *kṣepaiḥ* indicates that sometimes they would hurl objects like balls or stones and that sometimes they would grab each other by the arms and throw one another about. *Āspḥoṭana* means that sometimes they would slap one another's shoulders or backs, and *vikarṣañaiḥ* indicates they would drag one another about in the midst of their play. By the word *niyuddhena* arm wrestling and other types of friendly fighting are indicated, and the word *kāka-pakṣa-dharau* means that Kṛṣṇa and Balarāma would sometimes grab the hair on the other boys' heads in a playful manner.

## ŚB 10.18.13

क्वचिन्नृत्यत्सु चान्येषु गायकौ वादकौ स्वयम् ।  
शशंसतुर्महाराज साधु साध्विति वादिनौ ॥ १३ ॥

*kvacin nṛtyatsu cānyeṣu  
gāyakau vādakau svayam  
śaśaṁsatur mahā-rāja  
sādhu sādhu iti vādinau*

## Synonyms

*kvacit* — sometimes; *nṛtyatsu* — while they were dancing; *ca* — and; *anyesu* — others; *gāyakau* — the two of Them (Kṛṣṇa and Balarāma) singing; *vādakau* — both playing musical instruments; *svayam* — Themselves; *śaśaṁsatuh* — They praised; *mahā-rāja* — O great King; *sādhu sādhu iti* — “very good, very good”; *vādinau* — speaking.

## Translation

While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, “Very good! Very good!”

## ŚB 10.18.14

क्वचिद्विल्वैः क्वचित्कुम्भैः क्वचामलकमुष्टिभिः ।  
अस्पृश्यनेत्रबन्धाद्यैः क्वचिन्मृगखगेहया ॥ १४ ॥

*kvacid bilvaiḥ kvacit kumbhaiḥ  
kvacāmalaka-muṣṭibhiḥ  
asprśya-netra-bandhādyaiḥ  
kvacin mṛga-khagehayā*

## Synonyms

*kvacit* — sometimes; *bilvaiḥ* — with *bilva* fruits; *kvacit* — sometimes; *kumbhaiḥ* — with *kumbha* fruits; *kvaca* — and sometimes; *āmalaka-muṣṭibhiḥ* — with palmfuls of *āmalaka* fruits; *asprśya* — with games such as trying to touch one another; *netra-bandha* — trying to identify another when one is blindfolded; *ādyaiḥ* — and so on; *kvacit* — sometimes; *mṛga* — like animals; *khaga* — and birds; *ihayā* — acting.

## Translation

Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds.

## Purport

Śrīla Sanātana Gosvāmī explains that the word *ādyaīḥ*, “by other such sports,” indicates such games as chasing one another and building bridges. Another pastime would occur at noon, while Lord Kṛṣṇa was taking rest. Nearby, the young cowherd girls would be passing by, singing, and Kṛṣṇa’s boyfriends would pretend to inquire from them about the price of milk. Then the boys would steal yogurt and other items from them and run away. Kṛṣṇa, Balarāma and Their friends would also play games in which they would cross the river in boats.

Śrīla Viśvanātha Cakravartī Ṭhākura further explains that the boys would play with fruits by throwing a few in the air and then throwing others to try to hit them. The word *netra-bandha* indicates a game in which one boy would approach a blindfolded boy from behind and place his palms over the blindfolded boy’s eyes. Then, simply by the feel of his palms, the blindfolded boy would have to guess who the other boy was. In all such games the boys put up stakes for the winner, such as flutes or walking sticks. Sometimes the boys would imitate the various fighting methods of the forest animals, and at other times they would chirp like birds.

## ŚB 10.18.15

क्वचिच्च दर्दुरप्लावैर्विविधैरुपहासकैः ।

कदाचित् स्यन्दोलिकया कर्हिचिन्नृपचेष्टया ॥ १५ ॥

*kvacic ca dardura-plāvair*

*vividhair upahāsakaiḥ*

*kadācit syandolikayā*

*karhicin nṛpa-ceṣṭayā*

## Synonyms

*kvacit* — sometimes; *ca* — and; *dardura* — like frogs; *plāvaiḥ* — with jumping;

*vividhaiḥ* — various; *upahāsakaiḥ* — with jokes; *kadācit* — sometimes; *syandolikayā*

— with riding in swings; *karhicit* — and sometimes; *nrpa-cestayā* — with pretending to be kings.

## Translation

**They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs.**

## Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains the word *nrpa-ceṣṭayā* as follows: In Vṛndāvana there was a particular place on the riverbank where people who wanted to cross the Yamunā would pay a small tax. At times the cowherd boys would assemble in this area and prevent the young girls of Vṛndāvana from crossing the river, insisting that they had to pay a customs duty first. Such activities were full of joking and laughter.

## ŚB 10.18.16

एवं तौ लोकसिद्धाभिः क्रीडाभिश्चेरतुर्वने ।  
नद्यद्रिद्रोणिकुञ्जेषु काननेषु सरःसु च ॥ १६ ॥

*evam tau loka-siddhābhiḥ*  
*kṛīḍābhiś ceratur vane*  
*nady-adri-droṇi-kuñjeṣu*  
*kānaneṣu saraḥsu ca*

## Synonyms

*evam* — in this way; *tau* — the two of Them, Kṛṣṇa and Balarāma; *loka-siddhābhiḥ* — which are well known in human society; *kṛīḍābhiḥ* — with games; *ceratur* — They wandered; *vane* — in the forest; *nadī* — among the rivers; *adri* — mountains; *droni* — valleys; *kuñjesu* — and groves; *kānanesu* — in the smaller forests; *sarāhsu* — along the lakes; *ca* — and.

## Translation

**In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.**



## ŚB 10.18.17

पशुंश्चारयतोगोपैस्तद्वने रामकृष्णयोः ।  
गोपरूपी प्रलम्बोऽगादसुरस्तज्जिहीर्षया ॥ १७ ॥

*paśūmś cārayator gopais  
tad-vane rāma-kṛṣṇayoḥ  
gopa-rūpī pralambo 'gād  
asuras taj-jihīṣayā*

### Synonyms

*paśūn* — the animals; *cārayator* — while the two of Them were herding; *gopaih* — along with the cowherd boys; *tad-vane* — in that forest, Vṛndāvana; *rāma-kṛṣṇayoḥ* — Lord Rāma and Lord Kṛṣṇa; *gopa-rūpī* — assuming the form of a cowherd boy; *pralambah* — Pralamba; *agāt* — came; *asurah* — the demon; *taj* — Them; *jihīṣayā* — with the desire of kidnapping.

### Translation

While Rāma, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndāvana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma.

### Purport

Having described how Kṛṣṇa and Balarāma acted just like ordinary boys, Śukadeva Gosvāmī will now reveal one of the Lord's transcendental pastimes that is beyond the range of human activity. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the demon Pralamba disguised himself as a particular cowherd boy who on that day had remained at home with duties to perform.

## ŚB 10.18.18

तं विद्वानपि दाशार्हो भगवान् सर्वदर्शनः ।  
अन्वमोदत तत्सख्यं वधं तस्य विचिन्तयन् ॥ १८ ॥

*taṁ vidvān api dāśārho  
bhagavān sarva-darśanaḥ*

*anvamodata tat-sakhyam  
vadham tasya vicintayan*

## Synonyms

*tam* — him, Pralambāsura; *vidvān* — knowing quite well; *api* — even though; *dāśārhaḥ* — the descendant of Daśārha; *bhagavān* — the Supreme Personality of Godhead; *sarva-darśanaḥ* — the omniscient; *anvamodata* — accepted; *tat* — with him; *sakhyam* — friendship; *vadham* — the killing; *tasya* — of him; *vicintayan* — meditating upon.

## Translation

Since the Supreme Lord Kṛṣṇa, who had appeared in the Daśārha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him.

## ŚB 10.18.19

तत्रोपाहूय गोपालान् कृष्णः प्राह विहारवित् ।  
हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥ १९ ॥

*tatropāhūya gopālān  
kṛṣṇaḥ prāha vihāra-vit  
he gopā vihariṣyāmo  
dvandvī-bhūya yathā-yatham*

## Synonyms

*tatra* — thereupon; *upāhūya* — calling; *gopālān* — the cowherd boys; *kṛṣṇaḥ* — Lord Kṛṣṇa; *prāha* — spoke; *vihāra-vit* — the knower of all sports and games; *he gopāḥ* — O cowherd boys; *vihariṣyāmah* — let us play; *dvandvī-bhūya* — dividing into two groups; *yathā-yatham* — suitably.

## Translation

Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: “Hey cowherd boys! Let’s play now! We’ll divide ourselves into two even teams.”

## Purport

The word *yathā-yatham* means that Kṛṣṇa naturally wanted the two teams to be evenly matched so that there would be a good game. In addition to the pleasure of sporting, the purpose of the game was to kill the demon Pralamba.

## ŚB 10.18.20

तत्र चक्रुः परिवृढौ गोपा रामजनार्दनौ ।  
कृष्णसङ्घट्टिनः केचिदासन् रामस्य चापरे ॥ २० ॥

*tatra cakruḥ parivr̥dhau*  
*gopā rāma-janārdanau*  
*kṛṣṇa-saṅghaṭṭinaḥ kecid*  
*āsan rāmasya cāpare*

## Synonyms

*tatra* — in that game; *cakruḥ* — they made; *parivr̥dhau* — the two leaders; *gopāh* — the cowherd boys; *rāma-janārdanau* — Lord Balarāma and Kṛṣṇa; *kṛṣṇa-saṅghaṭṭinaḥ* — members of Kṛṣṇa’s party; *kecit* — some of them; *āsan* — became; *rāmasya* — of Balarāma; *ca* — and; *apare* — others.

## Translation

The cowherd boys chose Kṛṣṇa and Balarāma as the leaders of the two parties. Some of the boys were on Kṛṣṇa’s side, and others joined Balarāma.

## ŚB 10.18.21

आचेरुर्विविधाः क्रीडा वाह्यवाहकलक्षणाः ।  
यत्रारोहन्ति जेतारो वहन्ति च पराजिताः ॥ २१ ॥

*ācerur vividhāḥ kṛīḍā*  
*vāhya-vāhaka-lakṣaṇāḥ*  
*yatrārohanti jetāro*  
*vahanti ca parājitāḥ*

## Synonyms

*āceruḥ* — they performed; *vividhāḥ* — various; *kṛīḍāḥ* — sports; *vāhya* — by the carried; *vāhaka* — the carrier; *lakṣaṇāḥ* — characterized; *yatra* — in which; *ārohanti*

— climb; *jetārah* — the winners; *vahanti* — carry; *ca* — and; *parājitāh* — the defeated.

## Translation

The boys played various games involving carriers and passengers. In these games the winners would climb up on the backs of the losers, who would have to carry them.

## Purport

Śrīla Sanātana Gosvāmī quotes the following relevant verse from the *Viṣṇu Purāṇa* (5.9.12):

*hariṇākrīḍanaṁ nāma  
bāla-kṛīḍanaḥ tataḥ  
prakṛīḍatā hi te sarve  
dvau dvau yugapad utpatan*

“They then played the childhood game known as *hariṇākrīḍanam*, in which each boy paired off with an opponent and all the boys simultaneously attacked their respective rivals.”

## ŚB 10.18.22

वहन्तो वाह्यमानाश्च चारयन्तश्च गोधनम् ।  
भाण्डीरकं नाम वटं जग्मुः कृष्णपुरोगमाः ॥ २२ ॥

*vahanto vāhyamānāś ca  
cārayantaś ca go-dhanam  
bhāṇḍīrakam nāma vaṭam  
jagmuḥ kṛṣṇa-purogamāḥ*

## Synonyms

*vahantah* — carrying; *vāhyamānāh* — being carried; *ca* — and; *cārayantah* — tending; *ca* — also; *go-dhanam* — the cows; *bhāṇḍīrakam nāma* — named Bhāṇḍīraka; *vaṭam* — to the banyan tree; *jagmuḥ* — they went; *kṛṣṇa-purah-gamāh* — led by Lord Kṛṣṇa.

## Translation

Thus carrying and being carried by one another, and at the same time tending the cows, the boys followed Kṛṣṇa to a banyan tree known as Bhāṇḍīraka.

## Purport

Śrīla Sanātana Gosvāmī quotes the following verses from *Śrī Harivaṁśa* (*Viṣṇu-parva* 11.18-22), which describe the banyan tree:

*dadarśa vipulodagra-  
śākhināṁ śākhināṁ varam  
sthitāṁ dharāṇyāṁ meghābham  
nibiḍāṁ dala-saṅcayaiḥ  
gaganārdhocchritākāraṁ  
parvatābhoga-dhāriṇam  
nīla-citrāṅga-varṇaiś ca  
sevitāṁ bahubhiḥ khagaiḥ  
phalaiḥ pravālais ca ghanaiḥ  
sendracāpa-ghanopamam  
bhavanākāra-viṭapaṁ  
latā-puṣpa-sumaṇḍitam  
viśāla-mūlāvanataṁ  
pāvanāmbhoda-dhāriṇam  
ādhipatyam ivānyeṣāṁ  
tasya deśasya śākhināṁ  
kurvāṇaṁ śubha-karmāṇaṁ  
nirāvarṣam anātapam  
nyagrodham parvatāgrābham  
bhāṇḍīraṁ nāma nāmataḥ*

“They saw that best of all trees, which had many long branches. With its dense covering of leaves, it resembled a cloud sitting on the earth. Indeed, its form was so large that it appeared like a mountain covering half the sky. Many birds with charming blue wings frequented that great tree, whose dense fruits and leaves made

it seem like a cloud accompanied by a rainbow or like a house decorated with creepers and flowers. It spread its broad roots downward and carried upon itself the sanctified clouds. That banyan tree was like the lordly master of all other trees in that vicinity, as it performed the all-auspicious functions of warding off the rain and the heat of the sun. Such was the appearance of that *nyagrodha* tree known as Bhāṇḍīra, which seemed just like the peak of a great mountain.”

## ŚB 10.18.23

रामसङ्घट्टिनो यर्हि श्रीदामवृषभादयः ।  
 क्रीडायां जयिनस्तांस्तानूहुः कृष्णादयो नृप ॥ २३ ॥  
*rāma-saṅghaṭṭino yarhi*  
*śrīdāma-vṛṣabhādayaḥ*  
*krīḍāyām jayinas tāms tān*  
*ūhuḥ kṛṣṇādayo nṛpa*

### Synonyms

*rāma-saṅghaṭṭinah* — the members of Lord Balarāma’s party; *yarhi* — when; *śrīdāma-vṛṣabha-ādayaḥ* — Śrīdāmā, Vṛṣabha and others (such as Subala); *krīḍāyām* — in the games; *jayinah* — victorious; *tān tān* — each of them; *ūhuḥ* — carried; *kṛṣṇa-ādayaḥ* — Kṛṣṇa and the members of His party; *nṛpa* — O King.

### Translation

My dear King Parīkṣit, when Śrīdāmā, Vṛṣabha and the other members of Lord Balarāma’s party were victorious in these games, Kṛṣṇa and His followers had to carry them.

## ŚB 10.18.24

उवाह कृष्णो भगवान् श्रीदामानं पराजितः ।  
 वृषभं भद्रसेनस्तु प्रलम्बो रोहिणीसुतम् ॥ २४ ॥  
*uvāha kṛṣṇo bhagavān*  
*śrīdāmānaṁ parājitaḥ*  
*vṛṣabhaṁ bhadrasenas tu*  
*pralambo rohiṇī-sutam*

## Synonyms

uvāha — carried; krsnah — Lord Śrī Kṛṣṇa; bhagavān — the Supreme Personality of Godhead; śrīdāmānam — His devotee and friend Śrīdāmā; parājitah — being defeated; vṛṣabham — Vṛṣabha; bhadrasenah — Bhadrasena; tu — and; pralambah — Pralamba; rohinī-sutam — the son of Rohiṇī (Balarāma).

## Translation

Defeated, the Supreme Lord Kṛṣṇa carried Śrīdāmā. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.

## Purport

One may ask how Bhagavān, the Supreme Lord, can be defeated by His boyfriends. The answer is that in His original form, God has a most playful nature and occasionally enjoys submitting to the strength or desire of His loving friends. A father may sometimes playfully fall down on the ground when struck by his beloved little child. These acts of love give pleasure to all parties. Thus Śrīdāmā agreed to ride on Lord Kṛṣṇa's shoulders to please his beloved friend, who happened to be Bhagavān, the Supreme Personality of Godhead.

## ŚB 10.18.25

अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः ।  
 वहन् द्रुततरं प्रागादवरोहणतः परम् ॥ २५ ॥  
*aviṣahyaṁ manyamānaḥ*  
*kṛṣṇaṁ dānava-puṅgavaḥ*  
*vahan drutataraṁ prāgād*  
*avarohaṇataḥ param*

## Synonyms

avisahyam — invincible; manyamānah — considering; krsnam — Lord Kṛṣṇa; dānava-puṅgavaḥ — that foremost demon; vahan — carrying; druta-taram — very quickly; prāgāt — he went off; avarohanataḥ param — beyond the place marked for climbing down.

## Translation

Considering Lord Kṛṣṇa invincible, that foremost demon [Pralamba] quickly carried Balarāma far beyond the spot where he was supposed to put his passenger down.

## Purport

Pralamba wanted to carry Balarāma out of Lord Kṛṣṇa's sight so that he could cruelly attack Him.

## ŚB 10.18.26

तमुद्धहन् धरणिधरेन्द्रगौरवं  
महासुरो विगतरयो निजं वपुः ।  
स आस्थितः पुरटपरिच्छदो बभौ  
तडिद्द्युमानुडुपतिवाडिवाम्बुदः ॥ २६ ॥

*tam udvahan dharani-dharendra-gauravaṁ  
mahāsuro vigata-rayo nijam vapuḥ  
sa āsthitaḥ puraṭa-paricchado babhau  
taḍid-dyumān uḍupati-vāḍ ivāmbudaḥ*

## Synonyms

*tam* — Him, Lord Baladeva; *udvahan* — carrying high; *dharani-dhara-indra* — like the king of the mountains, Sumeru; *gauravam* — whose weight; *mahā-asurah* — the great demon; *vigata-rayah* — losing his momentum; *nijam* — his original; *vapuḥ* — body; *sah* — he; *āsthitaḥ* — becoming situated in; *purata* — golden; *paricchadah* — having ornaments; *babhau* — he shone; *taḍit* — like lightning; *dyu-mān* — flashing; *udu-pati* — the moon; *vāt* — carrying; *iva* — just as; *ambu-dah* — a cloud.

## Translation

As the great demon carried Balarāma, the Lord became as heavy as massive Mount Sumeru, and Pralamba had to slow down. He then resumed his actual form — an effulgent body that was covered with golden ornaments and that resembled a cloud flashing with lightning and carrying the moon.

## Purport

Here the demon Pralamba is compared to a cloud, his golden ornaments to lightning within that cloud, and Lord Balarāma to the moon shining through it. Great demons



can assume various forms by exerting their mystic power, but when the Lord's spiritual potency curtails their power, they can no longer maintain an artificial form and must again manifest their actual, demoniac body. Lord Balarāma suddenly became as heavy as a great mountain, and although the demon tried to carry Him high on his shoulders, he could not go on.

## ŚB 10.18.27

निरीक्ष्य तद्वपुरलमम्बरे चरत्  
 प्रदीप्तदृग् भ्रुकुटितटोग्रदंष्ट्रकम् ।  
 ज्वलच्छिखं कटककिरीटकुण्डल-  
 त्विषाद्भुतं हलधर ईषदत्रसत् ॥ २७ ॥

*nirīkṣya tad-vapur alam ambare carat*  
*pradīpta-dṛg bhru-kuṭi-taṭogra-daṁṣṭrakam*  
*jvalac-chikhaṁ kaṭaka-kirīṭa-kuṇḍala-*  
*tviṣādbhutaṁ haladhara īṣad atrasat*

### Synonyms

*nirīkṣya* — seeing; *tat* — of Pralambāsura; *vapuh* — the body; *alam* — quickly; *ambare* — in the sky; *carat* — moving; *pradīpta* — blazing; *drk* — his eyes; *bhru-kuti* — of his frown upon his eyebrows; *tata* — on the edge; *ugra* — terrible; *daṁṣṭrakam* — his teeth; *jvalat* — fiery; *śikham* — hair; *kataka* — of his armllets; *kirīṭa* — crown; *kundala* — and earrings; *tvisā* — by the effulgence; *adbhutam* — astonishing; *haladhara* — Lord Balarāma, the carrier of the plow weapon; *īsat* — a little; *atrasat* — became frightened.

### Translation

When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky — with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armllets, crown and earrings — the Lord seemed to become a little frightened.

### Purport

Śrīla Sanātana Gosvāmī explains Lord Baladeva’s so-called fear as follows: Balarāma was playfully acting out the role of an ordinary cowherd boy, and to maintain the mood of this pastime He appeared slightly disturbed by the horrible demoniac body. Also because the demon had appeared as a cowherd boyfriend of Kṛṣṇa’s and because Kṛṣṇa had accepted him as a friend, Baladeva was slightly apprehensive about killing him. Balarāma could also have been worried that since this cowherd boy was actually a demon in disguise, at that very moment another such demon might have been attacking Lord Kṛṣṇa Himself. Thus the omniscient and omnipotent Supreme Lord Balarāma exhibited the pastime of becoming slightly nervous in the presence of the horrible demon Pralamba.

## ŚB 10.18.28

अथागतस्मृतिरभयो रिपुं बलो

विहायसार्थमिव हरन्तमात्मनः ।

रुषाहनच्छिरसि दृढेन मुष्टिना

सुराधिपो गिरिमिव वज्ररंहसा ॥ २८ ॥

*athāgata-smṛtir abhayo ripuṁ balo*

*vihāya sārtham iva harantam ātmanaḥ*

*ruṣāhanac chirasi dṛḍhena muṣṭinā*

*surādhipo girim iva vajra-ramhasā*

### Synonyms

*atha* — then; *āgata-smṛtiḥ* — remembering Himself; *abhayah* — without fear; *ripum* — His enemy; *balah* — Lord Balarāma; *vihāya* — leaving aside; *sārtham* — the company; *iva* — indeed; *harantam* — kidnapping; *ātmanah* — Himself; *ruṣā* — angrily; *ahanat* — He struck; *śirasi* — upon the head; *dṛḍhena* — hard; *muṣṭinā* — with His fist; *sura-adhipah* — the king of the demigods, Indra; *girim* — a mountain; *iva* — just as; *vajra* — of his thunderbolt weapon; *ramhasā* — with the swiftness.

### Translation

Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon’s head with His hard fist,

just as Indra, the king of the demigods, strikes a mountain with his thunderbolt weapon.

## Purport

Lord Balarāma's powerful fist came crashing down upon the demon's head, just as a huge lightning bolt comes crashing into a mountain, cracking its stone surface into pieces. The words *vihāya sārtham iva* may also be divided *vihāyasā artham iva*, meaning that the demon was flying in the sky on the cosmic path, *vihāyas*, with the purpose of carrying off Balarāma, who was his *artham*, or object of pursuit.

## ŚB 10.18.29

स आहतः सपदि विशीर्णमस्तको  
 मुखाद् वमन् रुधिरमपस्मृतोऽसुरः ।  
 महारवं व्यसुरपतत् समीरयन्  
 गिरिर्यथा मघवत आयुधाहतः ॥ २९ ॥  
*sa āhataḥ sapadi viśīrṇa-mastako*  
*mukhād vaman rudhiram apasmṛto 'suraḥ*  
*mahā-ravaṁ vyasur apatat samīrayan*  
*giriḥ yathā maghavata āyudhāhataḥ*

## Synonyms

*sah* — he, Pralambāsura; *āhataḥ* — struck; *sapadi* — at once; *viśīrṇa* — split; *mastakah* — his head; *mukhāt* — from his mouth; *vaman* — vomiting; *rudhiram* — blood; *apasmṛtaḥ* — unconscious; *asuraḥ* — the demon; *mahā-ravam* — a great noise; *vyasuh* — lifeless; *apatat* — he fell; *samīrayan* — sounding; *giriḥ* — a mountain; *yathā* — as; *maghavataḥ* — of Lord Indra; *āyudha* — by the weapon; *āhataḥ* — hit.

## Translation

Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

## ŚB 10.18.30

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना ।  
गोपाः सुविस्मिता आसन्साधु साध्विति वादिनः ॥ ३० ॥

*dr̥ṣṭvā pralambam̐ nihataṁ*  
*balena bala-śālinā*  
*gopāḥ su-vismitā āsan*  
*sādhu sādhu iti vādinah*

## Synonyms

*dr̥ṣṭvā* — seeing; *pralambam* — Pralambāsura; *nihatam* — killed; *balena* — by Lord Balarāma; *bala-śālinā* — who is by nature very powerful; *gopāḥ* — the cowherd boys; *su-vismitāḥ* — most astonished; *āsan* — became; *sādhu sādhu* — “very wonderful, very wonderful”; *iti* — these words; *vādinah* — speaking.

## Translation

The cowherd boys were most astonished to see how the powerful Balarāma had killed the demon Pralamba, and they exclaimed, “Excellent! Excellent!”

## ŚB 10.18.31

आशिषोऽभिगृणन्तस्तं प्रशशंसुस्तदर्हणम् ।  
प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः ॥ ३१ ॥

*āśiṣo 'bhigr̥ṇantas taṁ*  
*praśaśamsus tad-arhaṇam*  
*pretyāgatam ivāliṅgya*  
*prema-vihvala-cetasah*

## Synonyms

*āśisah* — benedictions; *abhigr̥mantah* — offering profusely; *taṁ* — to Him; *praśaśamsuh* — they praised; *tad-arhanam* — Him who was worthy of such; *pretya* — having died; *āgatam* — come back; *iva* — as if; *āliṅgya* — embracing; *prema* — out of love; *vihvala* — overwhelmed; *cetasah* — their minds.

## Translation

They offered Balarāma profuse benedictions and then glorified Him, who deserves all glorification. Their minds overwhelmed with ecstatic love, they embraced Him as if He had come back from the dead.

## ŚB 10.18.32

पापे प्रलम्बे निहते देवाः परमनिर्वृताः ।  
अभ्यवर्षन् बलं माल्यैः शशंसुः साधु साध्विति ॥ ३२ ॥

*pāpe pralambe nihate  
devāḥ parama-nirvṛtāḥ  
abhyavarṣan balaṁ mālyaiḥ  
śaśamsuḥ sādhu sādhu iti*

### Synonyms

*pāpe* — the sinful; *pralambe* — Pralambāsura; *nihate* — being killed; *devāḥ* — the demigods; *parama* — extremely; *nirvṛtāḥ* — satisfied; *abhyavarṣan* — showered; *balam* — Lord Balarāma; *mālyaiḥ* — with flower garlands; *śaśamsuḥ* — they offered prayers; *sādhu sādhu iti* — crying “excellent, excellent.”

### Translation

The sinful Pralamba having been killed, the demigods felt extremely happy, and they showered flower garlands upon Lord Balarāma and praised the excellence of His deed.

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Balarāma Slays the Demon Pralamba.”*