

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the  
Sārārtha-darśinī commentary

by

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# Canto Ten – Chapter Fifteen

The killing of Dhenuka, the Ass  
Demon

# Section – I

Lord Krishna starts taking  
cows to Beautiful Forests of  
Vrindavana (1-4)

|| 10.15.1 ||

śrī-śuka uvāca

tataś ca paugāṇḍa-vayaḥ-śrītau vraje

babhūvatus tau paśu-pāla-sammatau

gāś cārayantau sakhībhiḥ samam padair

vṛndāvanam puṇyam atīva cakratuḥ

Śukadeva Gosvāmī said: When (tataś ca) Lord Rāma and Lord Kṛṣṇa (tau) attained (śrītau) the age of paugāṇḍa [six to ten] (paugāṇḍa-vayaḥ) while living in Vṛndāvana (vraje babhūvatuh), the cowherd men (paśu-pāla) allowed Them to take up the task of (sammatau) tending (cārayantau) the cows (gāḥ). Engaging thus in the company of Their friends (sakhībhiḥ samam), the two boys rendered (cakratuḥ) the land of Vṛndāvana (vṛndāvanam) most (atīva) auspicious (puṇyam) by imprinting upon it the marks of Their lotus feet (padair).

When (P & B) reached paugāṇḍa  
→ the n the elderly boys  
allowed them to take the cows  
for grazing  
So along with their friends  
(P & B) made their lotus  
by imprinting their  
their footprints

This chapter describes Kṛṣṇa's herding the cows and playing with His friends, His praise of Balarāma, the killing of Dhenukasura, and protecting the cows from the poison of Kāliya.

At the end of Their fifth year, Kṛṣṇa and Balarāma were permitted to herd the cows.

The first day of herding the cows is described in the *Kārttika-māhātmya* section of the *Paṇḍma Purāṇa*: “The eighth lunar day of the bright fortnight of the month of Kārttika is known by authorities as Gopāṣṭamī.”

From that day, Śrī Kṛṣṇa served as a cowherd, whereas previously He had tended the calves.”

Kṛṣṇa and Balarāma decorated the land of Vraja with Their beautiful footprints, which had the marks of flag and other symbols.

This made Vṛndāvana extremely auspicious (*puṇyam*).

Previously, since Kṛṣṇa's feet were very soft and small, the impressions of the flag and other symbols were very faint.

However, now the twenty-one marks were very clear. This is indicated by the word *atīva* (extremely).

These marks made Vṛndāvana more beautiful than ever.

Desiring to  
enjoy life → playing  
his flute, (P) along with  
(V) & (R) entered (V) while  
keeping the cows in the forest

|| 10.15.2 ||

tan mādhave veṇum udīrayan vṛto  
gopair gṛṇadbhiḥ sva-yaśo balānvitah  
paśūn puraskṛtya paśavyam āviśad  
vihartu-kāmaḥ kusumākaram vanam

Thus (tat) desiring to enjoy pastimes (vihartu-kāmaḥ), Lord Mādhava (mādhavaḥ), sounding (udīrayan) His flute (veṇum), surrounded (vṛtaḥ) by cowherd boys (gopaiḥ) who were chanting (gṛṇadbhiḥ) His glories (sva-yaśaḥ), and accompanied by Lord Baladeva (bala-anvitaḥ), kept the cows before Him (paśūn puraskṛtya) and entered (āviśat) the Vṛndāvana forest (vanam), which was full of flowers (kusumākaram) and rich with nourishment for the animals (paśavyam).



Kṛṣṇa entered the Vṛndāvana forest (tat vanam) which was rich with  
nourishment for the cows (paśavyam).

The prefix “a” combined with “viśad” means that Kṛṣṇa completely  
entered the forest of Vṛndāvana, that is, with great absorption.

By referring to Kṛṣṇa as Mādhava, which means the spring season,  
Śukadeva indicates that Kṛṣṇa, like spring, caused the forest to rejoice  
with fragrant flower blossoms.

|| 10.15.3 ||

tan mañju-ghoṣāli-mṛga-dvijākulamam  
mahan-manah-prakhya-payah-sarasvatā  
vātena juṣṭam śata-patra-gandhinā  
nirīkṣya rantum bhagavān mano dadhe

The Lord looked  
over the forest  
which resounded with the  
charming sounds of bees, animals  
& birds.  
It had a clear lake &  
fragrant breeze.  
He decides to enjoy the atmosphere.

The Supreme Personality of Godhead (bhagavān) looked over that forest (tat), which <sup>⊕</sup>resounded (ākulamam) with the charming sounds of bees (mañju-ghosa ali), animals (mṛga) and birds (dvija), and which was enhanced by a lake (sarasvatā) whose clear water (payah) resembled (prakhya) the minds (manah) of great souls (mahat) and by a breeze (vātena) carrying (juṣṭam) the fragrance (gandhinā) of hundred-petaled lotuses (śata-patra). Seeing all this (nirīkṣya), Lord Kṛṣṇa decided (mano dadhe) to enjoy the auspicious atmosphere (rantum).

Kṛṣṇa desired to play upon seeing the beauty of the forest  
(tat) which gave joy to the five senses.

How did the forest satisfy the senses?

The humming of bees and the melodious singing of deer  
and birds brought sweet pleasure to the ears.

Vṛndāvana was served (*justam*) by gentle lotus-scented breezes carrying  
the cool moisture of transparent lakes filled to the brim with cool, sweet  
tasting water like the minds of great devotees.

The cool winds thrilled the sense of touch.

The sweet water stimulated the sense of taste. The beauty and fragrance  
of lotus flowers brought spiritual bliss to the eyes and nose.

Ⓚ Saw that  
the trees, heavy with  
fruits & flowers, were bending  
to touch his feet.  
He smiled gently & addressed

|| 10.15.4 ||

sa tatra tatrārūna-pallava-śriyā  
phala-prasūnoru-bhareṇa pādayoh  
spṛśac chikhān vīkṣya vanaspatīn mudā  
smayann ivāhāgra-jam ādi-pūruṣaḥ

The primeval Lord (sah ādi-pūruṣaḥ) saw (vīkṣya) that the stately trees (vanaspatīn), with their beautiful reddish buds (tatra tatra arūna pallava śriyā) and their heavy burden (uru-bhareṇa) of fruits (phala) and flowers (prasūna), were bending down to touch (spṛśat) His feet (pādayoh) with the tips of their branches (śikhān). Thus He smiled gently (smayan iva mudā) and addressed (āha) His elder brother (āgra-jam).

Kṛṣṇa smiled to see all the trees, with their reddish leaf buds,  
fruits and flowers, bending down to touch His feet.

Kṛṣṇa knew that the trees were actually bowing down to  
worship Him, but since it was improper to glorify Himself, He  
smiled in great bliss and praised His elder brother, Balarāma.

Thus He addresses Balarāma as *ādi purusa* in verse six.

Kṛṣṇa began to laugh or almost laugh (smayann iva) in order to  
hide His intentions from Balarāma.

This is explained in the Bṛhad-bhāgavatāmṛta: “When the  
sweetness of Vṛndāvana and its inhabitants became prominent  
in Kṛṣṇa’s mind, He began glorifying them by making Balarāma  
the object of praise.

However, Kṛṣṇa was actually praising Himself because the  
verses do not depict Balarāma’s glories.

Out of sakhya-bhāva, Kṛṣṇa speaks His own glories in a  
joking way in the name of Balarāma.”

Though Kṛṣṇa is the younger brother of Balarāma, in this  
verse Kṛṣṇa is addressed as ādi-puruṣa to denote His  
position as svayam-bhagavān, the original Supreme  
Personality of Godhead.



## Section – II

Lord Krishna glorifies Jivas of  
Vrindavana as Lord  
Balarama's Devotee (5-8)

|| 10.15.5 ||

śrī-bhagavān uvāca

aho amī deva-varāmarārcitam

pādāmbujam te sumanaḥ-phalārhaṇam

namanty upādāya śikhābhir ātmanas

tamo-'pahatyai taru-janma yat-kṛtam

Oh. Great  
These trees are bowing down their heads to Your feet & offering their fruits & flowers to glorify te  
they ignore what gear them tree birth.

The Supreme Personality of Godhead said: O (aho) greatest of Lords (deva-vara), just see how these trees (amī) are bowing (namanti) their heads (śikhābhir) at Your (te) lotus feet (pāda-ambujam), which are worshipable (arcitam) by the immortal demigods (amara). The trees are offering You (upādāya) their fruits (ātmanah arhaṇam phala) and flowers (sumanaḥ) to eradicate (upahatyai) the dark ignorance (tamaḥ) that has caused (yat-kṛtam) their birth as trees (taru-janma).

Knowing the minds of the trees who wanted to worship His  
lotus feet, Kṛṣṇa glanced at the trees and then spoke to  
Balarāma about their glories as great devotees:

“The trees, holding gifts of fruits and flowers on their heads, are  
bowing down to Your lotus feet with devotion. Why?”

They bow to purify themselves of their offenses, which caused  
them to take birth as trees.

They are thinking, 'Because we have committed such great offenses, we have become trees and cannot accompany the Lord in His wanderings throughout Vṛndāvana.'”

In this way, Kṛṣṇa interprets the trees' movements, stemming from their attraction to Kṛṣṇa.

However, since Brahmā prayed to be born as a tree in Vraja, the trees could not have been born there as a result of offenses.

|| 10.15.6 ||

ete 'linas tava yaśo 'khila-loka-tīrtham

gāyanta ādi-puruṣānupatham bhajante

prāyo amī muni-gaṇā bhavadiya-mukhyā

gūḍham vane 'pi na jahaty anaghātma-daivam

→ Even though U have disguised Uself → they refuse to abandon U!

“O original personality (ādi-puruṣa), these (ete) bees (alinah) must all be great sages (muni-gaṇāḥ) and most elevated devotees of Yours (bhavadiya mukhyāḥ), for they are worshiping You (prāyah amī bhajante) by following You along the path (anupatham) and chanting (gāyantah) Your (tava) glories (yaśah), which are themselves a holy place (tīrtham) for the entire world (akhila-loka). Though You have disguised Yourself within this forest (gūḍham vane api), O sinless one (anagha), they refuse to abandon You (na jahati), their worshipable Lord (ātma-daivam).”

Glorification  
of the bees  
→ these  
Oh Ādi-Pur. Sa. |  
bees must all  
Sages who are  
by following U  
chanting U  
glories U

In two verses Kṛṣṇa glorifies the birds and beasts of the forest: “These bees are following You here and there because they are attracted to the fragrance of Your body.

When You go to secret places for Your intimate pastimes where even Your confidential associates cannot go, these bees cannot give You up, but keep following You.

Although they follow You to secluded places, You do not  
become offended by them.”

~~For this reason,~~ Kṛṣṇa addresses Balarāma as *anagha*  
(sinless one).

“Therefore they must be Your intimate devotees  
(*bhavadiya mukhya*).

Those who concentrate (*muni-gaṇā*) on Your intimate pastimes have become these bees.”

Here there is the hint that Balarāma is giving them mercy by permitting them to enter His confidential groves and freely relish the sweet fragrance of His beautiful body.



|| 10.15.7 ||

nṛtyanty amī śikhina īḍya mudā harinyah  
kurvanti gopya iva te priyam īkṣaṇena  
sūktaiś ca kokila-gaṇā gṛham āgatāya  
dhanyā vanaukasa iyān hi satām nisargaḥ

The peacocks  
are dancing to give  
pleasure, the doves  
through glancing, the cuckoos  
through singing, the  
birds are  
celebrating the  
appropriate  
singing behaviour of those who receive other souls @ their homes.

O worshipable one (īḍya), these (amī) peacocks (śikhinah) are dancing before  
You (nṛtyanti) out of joy (mudā), these doves (harinyah) are pleasing You with  
affectionate glances (īkṣaṇena kurvanti), just as the gopīs do (gopyah iva), and  
(ca) these cuckoos (kokila-gaṇāh) are honoring (priyam) You (te) with Vedic  
prayers (sūktaiḥ). All these residents of the forest (vana-okasaḥ) are most  
fortunate (dhanyāḥ), and their behavior toward You certainly befits great souls  
(iyān hi satām nisargaḥ) receiving another great soul at home (gṛham āgatāya).

Kṛṣṇa said, “As You enter the forest the cuckoos welcome  
You with sweet sounds (suktaiḥ), the peacocks dance,  
and the deer glance affectionately in an attempt to please  
You (priyam kurvanti).”

It is the nature (nisargaḥ) of a cultured person to receive  
a saintly person with dance, affectionate glances and  
sweet words.”

|| 10.15.8 ||

dhanyeyam adya dharanī tṛṇa-vīrudhas tvat-  
pāda-spr̥śo druma-latāḥ karajābhimr̥ṣṭāḥ  
nadyo 'drayah khaga-mṛgāḥ sadayāvalokair  
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

This earth is most fortunate today.  
a) I have touched her grass with my feet & bushes & trees  
b) I have touched the trees & creepers with my feet & fingernails  
c) mountains, birds & animals with my merciful glances

“This (iyam) earth (dharanī) has now (adya) become most fortunate (dhanyā), because You have touched (spr̥śah) her grass (tṛṇa) and bushes (vīrudhaḥ) with Your feet (pāda) and her trees (druma) and creepers (latāḥ) with Your (tvat) fingernails (kara-jā) and because You have graced (abhimr̥ṣṭāḥ) her rivers (nadyah), mountains (adrayah), birds (khaga), and animals (mṛgāḥ) with Your merciful (sa-dayā) glances (avalokaiḥ). But above all, You have embraced the young cowherd women (gopyah) between (antareṇa) Your two arms (bhujayoh)—a favor (yat) hankered after (spr̥hā) by the goddess of fortune herself (śrīḥ).”

After glorifying Balarāma by describing the service of the trees and animals, Kṛṣṇa praised Him by showing how others are attracted to Him for showing them mercy.

The phrase “today the earth has become fortunate” means “In material time there is a succession of *avatāras* such as Varāha, but nothing can equal the blessings of Kṛṣṇa and His plenary expansion, Balarāma.

The earth has now become most fortunate because You have touched her grass with Your feet, and plucked her flowers with Your fingernails.

The rivers and mountains have become fortunate by Your merciful glances (*sadaya avalokair*), or by Your glances which bring about auspiciousness (*sat aya avalokana*).

①

The dark creepers (*gopyo*) which beauty itself beautifies (*yat sprhā śrīh*) are fortunate because they are touching Your chest.”

②

The word *gopyo* can also mean the *gopīs*. Thus the meaning can also be:

“The *gopīs* are fortunate because You directly embrace them to Your chest, which is desired even by Laksmī (*śrī*).”

The *Purānas* explain that although Laksmī is situated on the chest of Nārāyaṇa, the Lord of Vaikuṅṭha, she once desired to be embraced on the chest of Śrī Kṛṣṇa, and thus she performed severe austerities to achieve this blessing.

Śrī Kṛṣṇa informed Laksmī that her actual place was  
Vaikunṭha, and that it was impossible for her to dwell  
upon His chest in Vṛndāvana.

However, Kṛṣṇa favored Laksmī by allowing her to  
remain on His chest in the form of a golden line.

## Section – III

Enchanting playful pastimes  
of Lord Krishna (9-13)



Thus expressing  
to His satisfaction  
the cows & other inhabitants  
enjoyed on the  
banks of

|| 10.15.9 ||

śrī-śuka uvāca

evam vṛndāvanam śrīmat  
kṛṣṇaḥ prīta-manāḥ paśūn  
reme sañcārayann adreḥ  
sarid-rodhaḥsu sānugaḥ

Śukadeva Gosvāmī said: Thus (evam) expressing His satisfaction (prīta-  
manāḥ) with the beautiful (śrīmat) forest of Vṛndāvana and its inhabitants  
(vṛndāvanam), Lord Kṛṣṇa (kṛṣṇaḥ) enjoyed (reme) tending (sañcārayan)  
the cows and other animals (paśūn) with His friends (sa-anugaḥ) on the  
banks (rodhaḥ-su) of the river Yamunā (sarit) below Govardhana Hill  
(adreḥ).

The word *evam* means “thus describing Vrndāvana in this way,” or “having thus satisfied His older brother.”

Insight

Inspired by His own words, “the gopīs were fortunate for having attained Balarāma’s chest,” Kṛṣṇa called out to Balarāma, the boys and the cows:

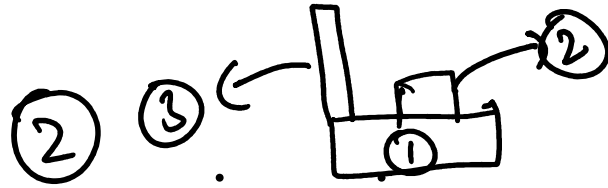
“After resting here at Govardhana for a short time, You should all proceed to the bank of the Yamunā and play for sometime. I will come soon.”

Though Kṛṣṇa and Balarāma were inseparable during Their pauganda age (five to ten), with the appearance of the kaiśora age (11-15) Kṛṣṇa began His amorous pastimes alone with the gopīs.

This is indicated in this verse by the word "evam."



After praising Balarāma and sending Him off to herd the cows in the forest of Vṛndāvana, Kṛṣṇa, to whom Rādhā (śrīmat) shows Her love (prītaḥ), came to Mānasa (manāḥ) Gaṅgā (adreh sarit), and began to enjoy (reme) with the sakhīs (sa-anuga). The word "śrīmat" refers to the chief woman of Vraja, Śrīmatī Rādhikā.



Because this meaning is confidential there is another meaning which covers this jewel like a golden case.

Śrīmat can refer to Baladeva. Out of affection for Balarāma, Kṛṣṇa began sporting with His friends on the bank of Mānasa Gaṅgā.

|| 10.15.10-12||

Sometimes @  
would imitate the  
sounds of the  
bees, acting, dance like  
Coke → & dance like  
Please the  
A/B, He would  
call out the  
names & please the  
affectionately  
imitate by their

kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ  
upagīyamāna-caritaḥ pathi saṅkarṣaṇānvitaḥ  
anujalpati jalpantam kala-vākyaiḥ śukam kvacit  
kvacit sa-valgu kūjantam anukūjati kokilam  
kvacit ca kala-hamsānām anukūjati kūjitam  
abhinṛtyati nṛtyantam barhiṇam hāsayan kvacit  
megha-gambhīrayā vācā nāmabhir dūra-gān paśūn  
kvacid āhvayati prītyā go-gopāla-manojñayā

Sometimes (kvacit) the honeybees in Vrndāvana (aliṣu) became so mad with ecstasy that they closed their eyes (mada-andha) and began to sing (gāyatsu). Lord Kṛṣṇa, moving along the forest path (pathi) with His cowherd boyfriends (anuvrataiḥ) and Baladeva (saṅkarṣaṇa-anvitaḥ), would then respond to the bees by imitating their singing (gāyati) while His friends sang about (upagīyamāna) His pastimes (caritaḥ). Sometimes (kvacit) Lord Kṛṣṇa would imitate (anujalpati) the chattering (jalpantam) of a parrot (kala-vākyaiḥ śukam), sometimes (kvacit), with a sweet voice (sa-valgu), the call (anukūjati kūjantam) of a cuckoo (kokilam), and (ca) sometimes (kvacit) the cooing (anukūjati kūjitam) of swans (kala-hamsānām). Sometimes (kvacit) He vigorously imitated (abhinṛtyati) the dancing (nṛtyantam) of a peacock (barhiṇam), making His cowherd boyfriends laugh (hāsayan). Sometimes (kvacit), with a voice (vācā) as deep as (gambhīrayā) the rumbling of clouds (megha), He would call out (āhvayati) with great affection (prītyā) the names (nāmabhiḥ) of the animals (paśūn) who had wandered far from the herd (dūra-gān), thus enchanting (manah-jñayā) the cows (go) and the cowherd boys (gopalaḥ).

When Kṛṣṇa would imitate the dancing of the peacocks  
(*barhiṇam abhi nr̥tyati*), the peacocks would dance more  
enthusiastically and the boys would laugh heartily.

Sometimes He  
would cry out in  
imitation of Gopurā, Kṛatīṅgas  
etc & sometimes other away  
with the smaller animals  
in mock fear of lions & tigers

|| 10.15.13 ||

cakora-krauñca-cakrāhva-  
bhāradvājāś ca barhiṇaḥ  
anurauti sma sattvānām  
bhīta-vad vyāghra-simhayoḥ

Sometimes He would cry out in imitation of (anurauti sma) birds such as the cakoras, krauñcas, cakrāhvas, bhāradvājas (cakora-krauñca-cakrāhva-bhāradvājān) and (ca) peacocks (barhiṇaḥ), and sometimes He would run away with the smaller animals (sattvānām) in mock fear (bhīta-vat) of lions and tigers (vyāghra-simhayoḥ).

Upon hearing the roar of the tiger and lion  
(*sattvānām*), Kṛṣṇa appeared fearful (*bhīta-avat*) and  
fled with the other cowherd boys.

This means that when the boys fled on hearing the  
sounds that Kṛṣṇa made, Kṛṣṇa also fled as if in fear.



## Section – IV

Lord Krishna Enjoying playful  
Pastimes with Cowherd Boys  
(14-19)

॥ 10.15.14॥

kvacit krīḍā-pariśrāntam  
gopotsaṅgopabarhaṇam  
svayaṁ viśramayaty āryam  
pāda-saṁvāhanādibhiḥ

Something when  
His head lie down with  
His head on the lap of a  
gopotsaṅgopabarhaṇam  
His feet.

When His elder brother (kvacit āryam), fatigued (pariśrāntam) from playing (krīḍā), would lie down with His head upon the lap (utsaṅga upabarhaṇam) of a cowherd boy (gopa), Lord Kṛṣṇa would help Him relax (viśramayati) by personally (svayaṁ) massaging His feet and offering other services (pāda-saṁvāhana-ādibhiḥ).

When Balarāma became tired of playing, He lay down using the lap of a cowherd boy as a pillow (upabarhaṇam) to rest His head.

Something the  
& would dance & sing  
& wrestle & @ & B & C  
glorify them & laugh.

|| 10.15.15 ||

nṛtyato gāyataḥ kvāpi  
valgato yudhyato mithaḥ  
grhīta-hastau gopālān  
hasantau praśaśamsatuḥ

Sometimes (kva-**api**), as the cowherd boys (gopālān) danced (nṛtyataḥ), sang (gāyataḥ), moved about (valgataḥ) and playfully fought (yudhyataḥ) with each other (mithaḥ), Kṛṣṇa and Balarāma, ~~standing nearby hand in hand~~ (grhīta-hastau), would glorify Their friends' activities (praśaśamsatuḥ) and laugh (hasantau).

Kṛṣṇa and Balarāma would laugh while glorifying the dancing, singing, jumping and fighting of the cowherd boys.

Sometimes  
would lie down  
bed under a tree  
with the lap of  
pillow.

|| 10.15.16 ||

kvacit pallava-talpeṣu  
niyuddha-śrama-karśitaḥ  
vṛkṣa-mūlāśrayaḥ śete  
gopotsaṅgopabarhaṇaḥ

Sometimes (kvacit) Lord Kṛṣṇa grew tired (śrama-karśitaḥ) from fighting (niyuddha) and lay down (śete) at the base (mūla) of a tree (vṛkṣa), resting (āśrayaḥ) upon a bed (talpeṣu) made of soft twigs and buds (pallava) and using the lap of a cowherd friend (gopa utsaṅga) as His pillow (upabarhaṇaḥ).

Some of the  
boys only always  
massage His feet  
while others would fan  
H.L.

|| 10.15.17 ||

pāda-saṁvāhanaṁ cakruḥ  
kecit tasya mahātmanah  
apare hata-pāpmāno  
vyajanaiḥ samavījayan

Some of the cowherd boys (kecit), who were all great souls (mahā-ātmanah), would then massage His lotus feet (tasya pāda-saṁvāhanaṁ cakruḥ), and others (apare), qualified by being free of all sin (hata-pāpmānaḥ), would expertly fan the Supreme Lord (vyajanaiḥ samavījayan).

Some of them  
would sing attractive  
songs & their hearts  
would melt to love.

|| 10.15.18 ||

anye tad-anurūpāṇi  
manojñāni mahātmanah  
gāyanti sma mahā-rāja  
sneha-kinna-dhiyaḥ śanaiḥ

My dear King (mahā-rāja), other boys (anye) would sing enchanting songs (manojñāni gāyanti sma) appropriate to the occasion (tad-anurūpāṇi), and their hearts (dhiyaḥ) would melt (śanaiḥ kinna) out of love (sneha) for the Lord (mahā-ātmanah).

---

The boys sang songs suitable to the particular pastime (*tad anurūpāni*).

|| 10.15.19 ||

evam nigūdhātma-gatiḥ sva-māyayā  
gopātmajatvaṁ caritair viḍambayan  
reme ramā-lālita-pāda-pallavo  
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitah

② In this way  
concealed His  
transcendental opulences  
by His internal potency  
& acted like a male cowherd  
yet He often exhibited  
such activities.

In this way (evam) the Supreme Lord, whose soft lotus feet (pāda-pallavaḥ) are personally attended (lālita) by the goddess of fortune (ramā), concealed (nigūḍha) His transcendental opulences (ātma-gatiḥ) by His internal potency (sva-māyayā) and acted like (caritair viḍambayan) the son of a cowherd (gopātmajatvaṁ). Yet even while enjoying (reme) like a village boy (grāmya-vat) in the company of other village residents (grāmyaiḥ samam), He often exhibited feats only God could perform (īśa-ceṣṭitah).

~~Kṛṣṇa covered His transcendental opulences with His~~  
internal potency *yogamāyā*, and played as a simple  
cowherd boy, despite being the son of a king.

The word *gopa* can mean protector of the earth as well as  
protector of the cows.



Though His lotus feet are constantly served by the goddess of fortune, Kṛṣṇa hid that fact and played like an ordinary boy with His friends.

Kṛṣṇa usually concealed His unlimited powers, but sometimes He displayed amazing prowess (*īśa ceṣṭitaḥ*) when engaged in such pastimes as killing demons.

## Section – V

Cowherd boys expressing  
their desire to Lord Krishna

(20-26)

Once the  
Śrīdāmā, Subala, Stokakṛṣṇa  
etc → lovingly spoke to ॥ 10.15.20 ॥

॥ 10.15.20 ॥

śrīdāmā nāma gopālo  
rāma-keśavayoḥ sakhā  
subala-stokakṛṣṇādyā  
gopāḥ premṇedam abruvan

Once, some of the cowherd boys (gopāḥ)—Śrīdāmā (śrīdāmā nāma gopālah), the very close friend (sakhā) of Rāma and Kṛṣṇa (rāma-keśavayoḥ), along with Subala, Stokakṛṣṇa and others (subala-stokakṛṣṇa-ādyāḥ)—lovingly (premṇā) spoke the following words (idam abruvan).

This verse begins a description of the power (*īśa ceṣṭitah*) of Kṛṣṇa and Balarāma mentioned in the previous verse.

The word *premṇa*, “with love,” indicates that the request the cowherd boys are about to make is motivated by love for Kṛṣṇa, not selfish desire.

Thus under the guise of wanting to get the *tāla* fruits for themselves, the cowherd boys actually wanted to offer the delicious fruits to Kṛṣṇa and Balarāma.

Oh (B) & (P)  
Not very far  
from here is a great  
forest filled with rows  
of palm trees.

|| 10.15.21 ||

rāma rāma mahā-bāho

kṛṣṇa duṣṭa-nibarhaṇa

ito 'vidūre su-mahad

vanam tālāli-saṅkulam

[The cowherd boys said:] O Rāma , Rāma (rāma rāma), mighty-  
armed one (mahā-bāho)! O Kṛṣṇa (kṛṣṇa), destroyer of the  
miscreants (duṣṭa-nibarhaṇa)! Not far (avidūre) from here  
(itah) is a very great (su-mahat) forest (vanam) filled  
(saṅkulam) with rows of palm trees (tāla-āli).

“Within a short distance of eight miles from Govardhana, there is a very large forest called Tālāli.”

The *Varāha Purāṇa* says: “About one *yojana* [eight miles] west of Mathurā is the forest known as Tālavana.”

This should be understood to be southwest, as that is where it actually lies. There is a forest filled with *tāla* trees (*tāla ali*). Or *ali* can mean bees.

Many fruits  
are falling & have  
already fallen there.  
But it is  
guarded by Dhenuka  
carefully

|| 10.15.22 ||

phalāni tatra bhūrīni  
patanti patitāni ca  
santi kintv avaruddhāni  
dhenukena durātmanā

In that Tālavana forest (tatra) many (bhūrīni) fruits (phalāni) are falling from the trees (patanti), and (ca) many are already lying on the ground (patitāni). But (kintu) all the fruits are being guarded (avaruddhāni) by the evil (durātmanā) Dhenuka (dhenukena).

~~The cowherd boys said, “The trees are dark in color like honeybees, and thus they must have very tasty fruits.~~

~~But the fruits are under the control (*avaruddhāni*) of Dhenukasura. O Rāma, this is a test of Your valor!~~

O Kṛṣṇa, let us see how You vanquish evil.

~~The *sakhya-bhāva* we have for You will not be restricted by this show of power, rather Your show of courage (*vīra-rasa*) will increase our *sakhya-rasa*.”~~



① Powerful demon  
→ assumed the form of  
an ass.  
He is surrounded by many  
of his friends equally  
powerful.

|| 10.15.23 ||

so 'ti-vīryo 'suro rāma  
he kṛṣṇa khara-rūpa-dhṛk  
ātma-tulya-balair anyair  
jñātibhir bahubhir vṛtaḥ

O Rāma (rāma), O Kṛṣṇa (he kṛṣṇa)! Dhenuka (saḥ) is a most powerful (ati-vīryaḥ) demon (asuraḥ) and has assumed the form of an ass (khara-rūpa-dhṛk). He is surrounded (vṛtaḥ) by many (bahubhiḥ) friends (anyaiḥ jñātibhiḥ) who have assumed a similar shape (ātma-tulya) and who are just as powerful as he (balaiḥ).

He eats  
men alive.  
↓  
... animals birds etc  
are afraid of going there.

|| 10.15.24 ||

tasmāt kṛta-narāhārād  
bhītair nṛbhir amitra-han  
na sevyate paśu-gaṇaiḥ  
pakṣi-saṅghair vivarjitam

The demon Dhenuka has eaten men alive (kṛta-nara-āhārāt), and therefore all people (tasmāt nṛbhiḥ) and animals (paśu-gaṇaiḥ) are terrified of going to the Tāla forest (bhītaiḥ na sevyate). O killer of the enemy (amitra-han), even the birds (pakṣi-saṅghaiḥ) are afraid to fly there (vivarjitam).

The cowherd boys incite Kṛṣṇa and Balarāma's fighting spirit  
by describing the demon's strength: "But in front of You two,  
the bravery of the demon and His cohorts will become like  
flowers in the sky.

Let us go, relieve the residents of their fear, and shower Your  
blessings upon those who want to enjoy the *tāla* fruits." This is  
the intention of this verse.

The tāla fruits  
are so fragrant  
& even now we can  
smell its fragrance spread  
everywhere.

|| 10.15.25 ||

vidyante 'bhukta-pūrvāṇi  
phalāni surabhīni ca  
eṣa vai surabhir gandho  
viṣūcīno 'vagr̥hyate

In the Tāla forest are (vidyante) sweet-smelling (surabhīni) fruits (phalāni) no one has ever tasted (abhukta-pūrvāni). Indeed (vai), even now we can smell (avagr̥hyate) the fragrance (gandhaḥ) of the tāla fruits (eṣaḥ) spreading all about (viṣūcīnaḥ).

“In which direction is the Tālavana forest?”

This verse answers: “The sweet fragrance of the *tāla*  
fruits was carried by the easterly winds of the month of  
Bhādra [August-September]. Thus the forest is east of  
here.”

②/ PIS  
for us get those fruits  
So attracted by the  
idea, please get them for us.

॥ 10.15.26 ॥

prayaccha tāni naḥ kṛṣṇa  
gandha-lobhita-cetasām  
vāñchāsti mahatī rāma  
gamyatām yadi rocate

O Kṛṣṇa (kṛṣṇa)! Please get (prayaccha) those fruits (tāni) for us (naḥ). Our minds (cetasām) are so attracted (lobhita) by their aroma (gandha)! Dear Balarāma (rāma), our desire to have those fruits (vāñchā) is very great (mahatī asti). If You think it's a good idea (yadi rocate), let's go to that Tāla forest (gamyatām).

“O Kṛṣṇa! Give the fruits to us, because we have a great desire for them.”

## Section – VI

**Dhenukasura Attacks Lord**

**Balarama (27-31)**

Hearing their words, P & B, wanting to please them, went to T with the cows

|| 10.15.27 ||

evam suhrd-vacaḥ śrutvā  
suhrt-priya-cikīrṣayā  
prahasya jagmatur gopair  
vṛtau tālavanam prabhū

Hearing (evam śrutvā) the words (vacah) of Their dear companions (suhrt), Kṛṣṇa and Balarāma (prabhū) laughed (prahasya) and, desiring to please them (suhrt-priya-cikīrṣayā), set off (jagmatuh) for the Tālavana (tālavanam) surrounded (vṛtau) by Their cowherd boyfriends (gopaih).



“How can a donkey be so strong? That is impossible.”

Therefore Kṛṣṇa and Balarāma laughed loudly, thinking  
Their friends must be telling a lie.

⑬ Shakes  
slaking the trees  
powerfully & the  
the fruits to fall down

|| 10.15.28||

balah praviśya bāhubhyām  
tālān samparikampayan  
phalāni pātayām āsa  
matañ-gaja ivaujasā

Lord Balarāma (balah) entered the Tāla forest first (praviśya). Then with His two arms (bāhubhyām) He began forcefully shaking (samparikampayan) the trees (tālān) with the power (ojasā) of a maddened elephant (matañ-gaja iya), causing the tāla fruits (phalāni) to fall to the ground (pātayām āsa).

Hearing the fruit  
falling, the ass demon  
ran to attack  
& trees made the earth to  
tremble!

|| 10.15.29 ||

phalānām patatām śabdām  
niśamyāsura-rāsabhah  
abhyadhāvat kṣiti-talam  
sa-nagam parikampayan

Hearing (niśamyā) the sound (śabdām) of the falling (patatām) fruits (phalānām), the ass demon Dhenuka (asura-rāsabhah) ran forward to attack (abhyadhāvat), making the earth (kṣiti-talam) and trees (sa-nagam) tremble (parikampayan).

The earth shook along with the trees (sa-nagam) as Dhenukasura ran towards Balarāma.

① kicked or  
& attacked ② with  
his hind legs.  
& then he started braying  
loudly.

॥ 10.15.30॥

sametya tarasā pratyag

dvābhyām padbhyām balam balī

nihatyorasi kā-śabdam

muñcan paryasarat khalah

The powerful demon (balī) rushed up (tarasā sametya) to Lord Baladeva (balam) and sharply struck (nihatya) the Lord's chest (urasi) with the hooves of his hind legs (dvābhyām pratyak padbhyām). Then Dhenuka (khalah) began to run about (paryasarat), braying loudly (muñcan kā-śabdam).

After kicking Balarāma in the chest with His hind legs, Dhenuka ran around (paryasarat) making ugly braying sounds (kā-śabda).

He showed  
furious & huffed  
his hind legs @ (5)

|| 10.15.31 ||

punar āsādyā samrabdha  
upakroṣṭā parāk sthitaḥ  
caranāv aparau rājan  
balāya prākṣipad ruṣā

Moving again toward Lord Balarāma (punaḥ āsādyā), O King (rājan), the furious (samrabdha) ass (upakroṣṭā) situated himself (sthitaḥ) with his back toward the Lord (parāk). Then, screaming in rage (ruṣā), the demon hurled (prākṣipat) his two hind legs (aparau caranāu) at Him (balāya).

The furious (samrabdhaḥ) ass showed his back toward Balarāma and screamed in rage.

## Section – VII

Lord Balarama spectacularly  
kills Dhenukasura (32-35)

① Seized ①  
by his hind legs  
& whirled & threw him  
on a Palm tree. → just by  
that whirling  
he (got him)  
like

|| 10.15.32 ||

sa tam grhītvā prapador bhrāmayitvaika-pāṇinā  
cikṣepa tṛṇa-rājāgre bhrāmaṇa-tyakta-jīvitam

Lord Balarāma (saḥ) seized (grhītvā) Dhenuka (taṁ) by his hooves (prapadoḥ), whirled him about (bhrāmayitvā) with one hand (eka-pāṇinā) and threw him (cikṣepa) into the top of a palm tree (tṛṇa-raja-agre). The violent wheeling motion (bhrāmaṇa) killed the demon (tyakta-jīvitam).

Balarāma seized Dhenukasura (*tam*) by his hooves (*prapadayoh*), whirled him around, and threw him in the top of a *tāla* tree (*trṇa rājah*).



⑧ threw  
on the tallest  
Palm tree → then it  
broke under his weight &  
it shook the rest of  
In this way all the  
other trees started to shake.

|| 10.15.33 ||

tenāhato mahā-tālo

vepamāno br̥hac-chirāḥ

pārśva-stham̐ kampayan bhagnaḥ

sa cānyam̐ so 'pi cāparam

Lord Balarāma threw (āhataḥ) the dead body of Dhenukāsura (tena) into the tallest palm tree in the forest (mahā-tālaḥ), and when the dead demon landed in the treetop (br̥hat-śirāḥ), the tree began shaking (vepamānaḥ). The great palm tree, causing a tree by its side (pārśva-stham̐) also to shake (kampayan), broke under the weight of the demon (bhagnaḥ). The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke (sah ca anyam̐ sah api ca aparam).

beg of this act  
of (B) → all trees  
began shaking & striking  
against one another.

|| 10.15.34 ||

balasya līlayotsrṣṭa-  
khara-deha-hatāhatāḥ  
tālāś cakampire sarve  
mahā-vāteritā iva

Because of Lord Balarāma's pastime (balasya līlayā) of throwing the body of the  
mass demon into the top of the tallest palm tree (utsrṣṭa-khara-deha), all the trees  
(sarve tālāḥ) began shaking (cakampire) and striking against one another (hata-  
āhatāḥ) as if blown about by powerful winds (mahā-vāta īritāḥ iva).

The heavy body of Dhenakasura made all the tāla trees shake severely as if blown  
by strong winds.

Don't be surprised  
by this → (B) To the  
controller of this whole universe

|| 10.15.35 ||

naitac citraṁ bhagavati  
hy anante jagad-īśvare  
ota-protam idaṁ yasmimś  
tantuṣv aṅga yathā paṭaḥ

My dear Parīkṣit (aṅga), that Lord Balarāma killed Dhenukāsura (etat) is not such a wonderful thing (na citraṁ), considering that He is the unlimited (anante) Personality of Godhead (bhagavati), the controller of the entire universe (jagad-īśvare). Indeed (hi), the entire cosmos (idaṁ) rests upon Him (yasmimś) just as (yathā) a woven cloth (paṭaḥ) rests upon its own horizontal and vertical (ota-protam) threads (tantuṣu).

This was not astonishing for Baladeva, who supports the  
entire universe just as woven cloth rests upon its own  
horizontal and vertical threads.

## **Section – VI**

# **Chivalrous Lord Krishna and Balarama (36-41)**

The friends of  
D were enraged &  
they ran to attack  
E & B

|| 10.15.36 ||

tataḥ kṛṣṇam ca rāmam ca  
jñātayo dhenukasya ye  
kroṣṭāro 'bhyadravan sarve  
samrabdhā hata-bāndhavāḥ

The other ass demons (tataḥ kroṣṭārah), close friends (jñātayah) of Dhenukāsura (dhenukasya), were enraged (samrabdhāḥ) upon seeing his death (hata-bāndhavāḥ), and (ca) thus they all (ye sarve) immediately ran to attack (abhyadravan) Kṛṣṇa (kṛṣṇam) and (ca) Balarāma (rāmam).

As they attacked  
(P) & (B) with their  
hind legs & threw them  
on top of palm trees.

|| 10.15.37 ||

tāms tān āpatataḥ kṛṣṇo  
rāmaś ca nṛpa līlayā  
gr̥hīta-pāścāc-caraṇān  
prāhiṇot tṛṇa-rājasu

O King (nṛpa), as the demons attacked (āpatataḥ), Kṛṣṇa (kṛṣṇaḥ) and  
(ca) Balarāma (rāmaḥ) easily (līlayā) seized (gr̥hīta) them one after  
another (tān tān) by their hind legs (pāścāt-caraṇān) and threw them  
all (prāhiṇot) into the tops of the palm trees (tṛṇa-rājasu).

The earth was  
covered by the dead bodies  
& fruits & the top of  
the trees were also  
covered with the dead bodies.

|| 10.15.38 ||

phala-prakara-saṅkīrṇam  
daitya-dehair gatāsubhih  
rarāja bhūḥ sa-tālāgrair  
ghanair iva nabhas-talam

The earth then appeared beautifully covered (saṅkīrṇam) with heaps of fruits (phala-prakara) and with the dead bodies of the demons (gata-subhih daitya-dehair), which were entangled in the broken tops of the palm trees (sa-tāla-agrain). Indeed, the earth (bhūḥ) shone (rarāja) like the sky decorated with clouds (ghanair iva nabhas-talam).



The earth appeared splendid with the piles of dark blue *tāla* fruits spread out everywhere.

The bodies of the dead demons looked like dark blue clouds resting in the broken branches of the *tāla* trees, which appeared as splendid as red clouds covering the sky at sunset due to being tinged with the red blood of the demons.

See the fruit  
flowers, the devotes  
& glorified them, offered music

|| 10.15.39 ||

tayos tat su-mahat karma  
niśamya vibudhādayaḥ  
mumucuh puṣpa-varṣāṇi  
cakrur vādyāni tuṣṭuvuh

Hearing of (niśamya) this (tat) magnificent (su-mahat) feat (karma) of the two brothers (tayoḥ), the demigods and other elevated living beings (vibudha-ādayaḥ) rained down flowers (mumucuh puṣpa-varṣāṇi) and offered music (vādyāni cakruh) and prayers in glorification (tuṣṭuvuh).

with ① dead,  
people are free without  
fear to eat the tala fruits  
& cows could also come here to  
graze.

|| 10.15.40 ||

atha tāla-phalāny ādan  
manuṣyā gata-sādhvasāḥ  
trṇam ca paśavaś cerur  
hata-dhenuka-kānane

People now (atha manuṣyāḥ) felt free to return to the forest where Dhenuka had been killed (hata-dhenuka-kānane), and without fear (gata-sādhvasāḥ) they ate (ādan) the fruits (phalāni) of the palm trees (tāla). Also, the cows (paśavaḥ, ca) could now graze freely (ceruh) upon the grass there (trṇam).

The Pulindas and other low-class people of Vṛndāvana ate the *tāla* fruits.

Kṛṣṇa's cowherd boys, however, considered the fruits detestable, since they had been contaminated with the blood of the asses.

Ⓟ & Ⓠ →  
Then returned home  
with the G's of devotees  
+ etc.

|| 10.15.41 ||

kr̥ṣṇaḥ kamala-patrākṣaḥ  
puṇya-śravaṇa-kīrtanaḥ  
stūyamāno 'nugair gopaiḥ  
sāgrajo vrajam āvrajat

Then lotus-eyed (kamala-patra-akṣaḥ) Lord Śrī Kṛṣṇa (kr̥ṣṇaḥ), whose glories are most pious to hear and chant (puṇya-śravaṇa-kīrtanaḥ), returned home (āvrajat) to Vraja (vrajam) with His elder brother, Balarāma (sa-agra-jāḥ). Along the way, the cowherd boys (gopaiḥ), His faithful followers (anūgaiḥ), chanted His glories (stūyamānaḥ).

Kṛṣṇa's return home to Vraja is described in three verses.

“Kṛṣṇa, who enchants the hearts of all the Vrajavāsīs, whose lotus petal eyes attract the eyes of all, and whose flute songs (*kīrtana*) create good fortune (*punya*) for the ears (*śravaṇa*) returned home to Vraja amidst the cowherd boys who were chanting His glories.”

# Section – VIII

Vrajavasis welcome Lord

Krishna Home (42-46)

|| 10.15.42 ||

His hair  
was covered with  
dust & forest flowers.  
He was playing His flute  
& glancing & smiling at the  
gopīs who were striving for  
→ The Gopīs ran out → eager to meet Him.

taṁ gorajaś-churita-kuntala-baddha-barha-  
vanya-prasūna-rucirekṣaṇa-cāru-hāsam  
venum kvaṇantam anugair upagīta-kīrtim  
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ

Lord Kṛṣṇa's hair (kuntala), powdered (churita) with the dust raised by the cows (go-rajah), was decorated with (baddha) a peacock feather (barha) and forest flowers (vanya-prasūna). The Lord glanced charmingly (taṁ rucira-īkṣaṇa) and smiled beautifully (cāru-hāsam), playing (kvaṇantam) upon His flute (venum) while His companions (anugaih) chanted (upagīta) His glories (kīrtim). The gopīs (gopyaḥ), all together (sametāḥ), came forward to meet Him (abhyagaman), their eyes (dṛśaḥ) very eager to see Him (didṛkṣita).



In this verse the Vraja-gopīs are described in particular.

“The young gopīs came forward to meet Kṛṣṇa, whose locks of hair were powdered with the dust raised by the cows and decorated with forest flowers and a peacock feather, and who glanced charmingly and smiled attractively.”

2nd meaning

Another meaning: “Kṛṣṇa’s glance emitted a beautiful smile.”

The gopīs’ eyes had a strong desire to see Kṛṣṇa, so they could not follow the order of their minds to give up watching Kṛṣṇa because of shyness.

Becoming independent and jealous of the ears' hearing Kṛṣṇa's  
flute and the nostrils' smelling His fragrance, the eyes gave up  
the shelter of the gopīs and went to Kṛṣṇa by themselves in  
order to gain the treasure of Kṛṣṇa's charming glances.

While leaving their houses to go forward to Kṛṣṇa, the gopīs  
said to their husbands, 'Are you going to stop me or kill me?'"

|| 10.15.43 ||

↳ Gets drunk  
↳ the beauty of  
& Thus gave up  
↳ distress of their  
↳ They gave up  
↳ their bashful  
↳ glances &  
↳ every offering  
↳ of respect  
↳ He then enters (✓)

pītvā mukunda-mukha-sāragham akṣi-bhr̥ṅgais

tāpam jahur viraha-jam vraja-yoṣito 'hni

tat sat-kṛtim samadhigamya viveśa goṣṭham

savrīḍa-hāsa-vinayam yad apāṅga-mokṣam

→ He then enters (✓)

With their beelike eyes (akṣi-bhr̥ṅgaiḥ), the women of Vṛndāvana (vraja-yoṣitaḥ) drank (pītvā) the honey (sāragham) of the beautiful face of Lord Mukunda (mukunda-mukha), and thus they gave up (jahuh) the distress (tāpam) they had felt during the day (ahni) because of separation from Him (viraha-jam). The young Vṛndāvana ladies cast sidelong glances at the Lord (yad apāṅga-mokṣam)—glances filled with bashfulness (sa-vrīḍa), laughter (hāsa) and submission (vinayam)—and Śrī Kṛṣṇa, completely accepting (samadhigamya) these glances (tat) as a proper offering of respect (sat-kṛtim), entered (viveśa) the cowherd village (goṣṭham).

What did the gopīs do when they approached Kṛṣṇa?

This verse answers the question. With their beelike eyes the Vraja-  
gopīs drank the honey (sāragham) of Mukunda's beautiful sweet  
face.

The gopīs, who were not seen by Kṛṣṇa, did not just glance upon  
Him, but they stared at Kṛṣṇa with wide open eyes when no one  
was looking.

Then upon catching Kṛṣṇa's attention, those gopīs broke into smiles out of joy.

But due to bashfulness they stopped their open eyes and smiles by covering their mouths with their left hands and pulling their veils over their eyes.

This showed the gopīs' sense of submission (*vinayam*).

Thus the *gopīs* displayed all the moods of chaste girls, who look upon their beloveds with shyness, jubilation and submission.

Taking their gazing as an offering (*tat sat-kṛti*) from their hearts, Kṛṣṇa became aware of the great sweetness of the *gopīs*' love.

Fully accepting (*samadhigamya*) those glances with complete relish, that supreme master of romantic arts entered the village of Vraja.

There is a meaning in the two actions of offering and accepting  
the bashful smiling.

The gopīs' offering of respect was their bashful laughing,  
submission and sidelong glances (*apāṅga mokṣa*).

Kṛṣṇa accepted their offering by responding with enchanting  
glances.



One can elaborate on the scene as follows.

Taking the flower of their glances offered by their servants  
called the *sañcāri-bhāva* of enthusiasm in the hands of their  
eyes, and taking the flower of their smiles offered by the  
servants called the *sañcāri-bhāva* of joy in their hands made of  
their delicate lips, the Vraja-gopīs approached Kṛṣṇa saying,  
“Please accept these offerings, which are all that we have in  
our house.”

When Kṛṣṇa engaged His servant in the form of His glance to accept the gifts, His crafty glance became eager to steal the gifts, which were previously kept within the gopīs' houses.

Therefore Kṛṣṇa withdrew His glance to Himself.

When the gopīs offered these gifts again, Kṛṣṇa's glance freed itself, and quickly approached the gopīs to steal the two gifts with the vigor of a warrior.

But then a *śakhi* in the form of bashfulness, who has the power to cover things, suddenly appeared and hid the two gifts.

Then another *śakhi* named *vinaya* (submission) arrived, and a fight broke out between them.

Kṛṣṇa's servant in the form of His glance, however, forcibly took the gift of the *gopīs*' glances along with their bashfulness and submission, and offered them to Kṛṣṇa.

Receiving these three like a precious jewel, Kṛṣṇa carefully placed them upon the altar in the temple of His heart.

This is the implication of the word *sat-kṛtim* (offering).

Although bashfulness and other words have their own power of implication, because *sat-kṛtim* and *mokṣa* have such deep meanings they have been explained here in detail.

Another meaning is as follows: As Kṛṣṇa respectfully (*sat-kṛtim*) accepted the gopīs' shy glances (*apāṅga mokṣa*), which were like bashfully controlled smiles, and entered the village, the young women of Vraja gave up the pain of separation (*viraha-jam*) they had felt from Him during the day.

① & ② in  
great affection  
offered the best things  
to ③ & ④ according to  
their desires.

|| 10.15.44 ||

tayor yaśodā-rohiṇyau  
putrayoḥ putra-vatsale  
yathā-kāmaṁ yathā-kālaṁ  
vyadhattāṁ paramāśiṣaḥ

Mother Yaśodā (yaśodā) and mother Rohiṇī (rohiṇyau), acting most affectionately (putra-vatsale) toward their two sons (tayoḥ putrayoḥ), offered (vyadhattāṁ) all the best things to Them (parama-āśiṣaḥ) in response to Their every desire (yathā-kāmaṁ) and at the various appropriate times (yathā-kālaṁ).

Mother Yaśodā and Rohiṇī lovingly offered varieties of wonderful food (*param āśisa*) for the pleasure (*yathā-kāmaṁ*) of Kṛṣṇa and Balarāma.

They also made sure the boys ate at the proper time (*yathā-kālam*), rather than forbidden times like sunset.

ⓐ & ⓑ were  
bathed, massaged, dressed  
beautifully.

|| 10.15.45 ||

gatādhvāna-śramau tatra  
majjanonmardanādibhiḥ  
nīvīm vasiṭvā rucirām  
divya-srag-gandha-maṇḍitau

By being bathed (majjana) and massaged (unmardana ādibhiḥ) at Their homes (tatra), the two young Lords were relieved (gata) of the weariness caused by walking on the country roads (adhvāna-śramau). Then They were dressed (vasiṭvā) in attractive (rucirām) robes (nīvīm) and decorated (maṇḍitau) with transcendental (divya) garlands (srag) and fragrances (gandha).



Actually Kṛṣṇa and Balarāma were *aśramau* (not weary) because They are God.

However, playing the part of humans They appeared tired and thus the word *śramau* is used.

After entering Their house, Kṛṣṇa and Balarāma were relieved (*gataḥ*) of Their apparent tiredness from walking on the road (*adhvān*) by bathing and dressing in attractive robes (*nīvīm*).

After dining  
& being pampered,  
the two went to sleep.

|| 10.15.46||

janany-upahr̥taṁ prāśya  
svādy annam upalālitau  
saṁviśya vara-śayyāyāṁ  
sukhaṁ suṣupatur vraje

After dining sumptuously (prāśya) on the delicious (svādu) food (annam) given to Them (upahr̥taṁ) by Their mothers (jananī) and being pampered in various ways (upalālitau), the two brothers lay down (saṁviśya) upon Their excellent (vara) beds (śayyāyāṁ) and happily (sukhaṁ) went to sleep (suṣupatur) in the village of Vraja (vraje).

# Section – VIII

Peril at the River Yamuna

(47-52)

One @ went  
without @ but also  
with other parts to be

|| 10.15.47 ||

evam sa bhagavān kṛṣṇo vṛndāvana-carah kvacit  
yayau rāmam ṛte rājan kālindīm sakhībhir vṛtaḥ

O King (rājan), the Supreme Lord Kṛṣṇa (saḥ bhagavān kṛṣṇaḥ) thus (evam) wandered about the Vṛndāvana area, performing His pastimes (vṛndāvana-carah). Once (kvacit), surrounded (vṛtaḥ) by His boyfriends (sakhībhiḥ), He went (yayau) without Balarāma (rāmam ṛte) to the Yamunā River (kālindīm).

After finishing the description of the Gopāṣṭamī,  
pastimes in Kārttika, the pastimes in summer are told.

Balarāma was not present because Rohiṇī kept Him  
home to take a śānti bath on His birthday.

|| 10.15.48||

atha gāvaś ca gopāś ca nidāghātapa-pīḍitāh  
duṣṭam jalam papus tasyās trṣṇārtā viṣa-dūṣitam

At that time (atha) the cows (gāvah) and cowherd boys (ca gopāh) were feeling acute distress (pīḍitāh) from the glaring summer sun (nidāgha-ātapa). Afflicted by thirst (trṣa-ārtāh), they drank (papuh) the water (duṣṭam jalam) of the Yamunā River (tasyāh). But it had been contaminated (dūṣitam) with poison (viṣa).

Ignoring Kṛṣṇa, who was walking slowly behind, the cows ran quickly towards the Yamunā to slake their intense thirst.

The cowherd boys ran after them.

|| 10.15.49-50 ||

viṣāmbhas tad upaspr̥ṣya daivopahata-cetasah

nipetur vyasavaḥ sarve salilānte kurūdvaha

vikṣya tān vai tathā-bhūtān kṛṣṇo yogeśvareśvaraḥ

ikṣayāmrta-varṣiṇyā sva-nāthān samajīvayat

As soon as they touched the water they feel unconscious by the divine power of Lord. Seeing them, Lord immediately brought them back to life through His oblation.

As soon as they touched (upaspr̥ṣya) the poisoned water (tat visa-ambhaḥ), all the cows and boys (sarve) lost (upahata) their consciousness (cetasah) by the divine power of the Lord (daiva) and fell (nipetuh) lifeless (vyasavaḥ) at the water's edge (salila-ante). O hero of the Kurus (kuru-udvaha), seeing (vikṣya) them (tān) in such a condition (tathā-bhūtān), Lord Kṛṣṇa (kṛṣṇaḥ), the master of all masters of mystic potency (yoga-īśvara-īśvaraḥ), felt compassion for these devotees, who had no Lord other than Him (sva-nāthān). Thus He immediately brought them back to life (samajīvayat) by showering His nectarean (amṛta-varṣiṇyā) glance upon them (ikṣayā).



The word *daiva* means “belonging to deva, the Lord.”

The cows and cowherd boys, whose intelligence was covered  
by Kṛṣṇa's *līlā-śakti*, appeared to lose their lives (*daiva upahata*  
*cetasah*), though they are eternal.

Kṛṣṇa covered them with His *yogamāyā* potency to perfect His  
pastimes.

The got up &  
looked @ each other  
with great astonishment.

|| 10.15.51 ||

te sampratīta-smṛtayaḥ  
samutthāya jalāntikāt  
āsan su-vismitāḥ sarve  
vīkṣamāṇāḥ parasparam

Regaining (sampratīta) their (te) full consciousness (smṛtayaḥ), the cows and boys (sarve) stood up (samutthāya) out of the water (jala-antikāt) and began to look (vīkṣamāṇāḥ) at one another (parasparam) in great astonishment (su-vismitāḥ āsan).

Returning to consciousness, the cowherd boys thought, “We  
were dead, so how did we come back to life?”

What medicine or *mantra* was used to remove the poison?”

Thus looking at one another with great surprise, they spoke  
with their eyes, “Friend! Do you know the secret?”

Then one sakhā answered with a glance, “I know how we were saved.”

Then he spoke, “Listen! I remember the name giving ceremony of Kṛṣṇa and Balarāma wherein Gargācārya said, ‘This child will very easily save you from all dangers.’ This is the secret.”

Then with complete absorption (sam) all the cowherd boys remembered (smṛtayah) Kṛṣṇa, their most lovable object (pratīta) By this they all became astonished (su-vismitāh).

The GPs understood  
that even though they had  
died due to drinking poison  
water → by GPs merciful glance  
they stood up.

|| 10.15.52 ||

anvamaṁsata tad rājan  
govindānugrahekṣitam  
pītvā viṣaṁ paretasya  
punar utthānam ātmanaḥ

O King (rājan), the cowherd boys then considered that (tad  
anvamaṁsata) although they had drunk poison (pītvā viṣaṁ) and in  
fact had died (paretasya), simply by the merciful glance (anugraha-  
kṣitam) of Govinda (govinda) they had regained their lives (punaḥ)  
and stood up (utthānam) by their own strength (ātmanaḥ).

~~The cowherd boys concluded positively that although they had drunk poison and died, they were revived by the merciful glance of Govinda, who was empowered by Lord Nārāyaṇa, the worshipable deity of Nanda Mahārāja.~~

~~Thus ends the commentary on the Fifteenth Chapter of the Tenth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*.~~