

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

**Śrīla Viśvanātha Cakravartī Ṭhākura**

# 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 pauganda-vayah-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 pauganda [six to ten] (pauganda-vayah) while living in Vṛndāvana (vraje babhūvatuḥ), 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 & S) reached pauganda  
→ the 6 the elderly boys  
allowed them to take the cows  
for grazing  
so along with their friends  
(P & S) made their lotus feet  
by imprinting their feet upon  
the land

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 *Paḍma 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.

|| 10.15.2 ||

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

Desiring to  
enjoy his flute  
His flute (veṇum) → playing  
& (gopaiḥ) → playing with  
keeping the cows in the forest  
(vṛto) while

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 lotus looked  
over the forest  
which resounded with the  
charming sounds of bees, animals  
& birds.  
It had a clear lake &  
fragrant breeze.

Ⓟ 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-ghoṣa ali), animals (mṛga) and birds (dvija), and which was enhanced by a lake (sarasvatā)<sup>Ⓜ</sup> whose clear water (payah) resembled (prakhya) the minds (manah) of great souls (mahat) and by a breeze (vātena)<sup>Ⓝ</sup> carrying (juṣṭam) the fragrance (gandhinā)<sup>Ⓞ</sup> of hundred-petaled lotuses (śata-patra). Seeing all this (nirīkṣya)<sup>Ⓟ</sup>, 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.

|| 10.15.4 ||

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

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

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 (sprśat) 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-varāmarārcitaṁ

pādāmbujaṁ te sumanaḥ-phalārhaṇam

namanty upādāya śikhābhir ātmanas

tamo-'pahatyai taru-janma yat-kṛtam

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-ambujaṁ), which are worshipable (arcitaṁ) 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).

Gratification of the trees -  
Oh great (B) these trees see how to ur feet & sowing down their fruits & flowers offering their they ignore to dedicate with gear them tree birth.

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).”

Globalization  
of the bees  
Oh ādi-puruṣa!  
bees must all → these  
by following U → great  
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  
(bhavadīya 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

Saintly behaviour of those who receive other saints @ their homes.

O worshipable one (īḍya), these (amī) peacocks (śikhinah) are dancing before You (nṛtyanti) out of joy (mudā), these doer (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 (dhanyāh), and their behavior toward You certainly benefits great souls (iyān hi satām nisargaḥ) receiving another great soul at home (gṛham āgatāya).

The peacocks are dancing to give through glancing, the cuckoos through singing, the peacocks start to sing the appropriate

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 (nisargah) of a cultured person to receive  
a saintly person with dance, affectionate glances and  
sweet words.”