

**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 – II

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

|| 10.15.8 ||

dhanyeyam adya dharanī tr̥ṇa-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 & b) I best touched the trees & creepers with my feet & c) mountains, rivers etc with my merciful glances d) most respectfully embraced the girls with my hands*

“This (iyam) earth (dharanī) has now (adya) become most fortunate (dhanyā), because You have touched (spr̥śaḥ) her grass (tr̥ṇa) 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 (nadyaḥ), mountains (adrayaḥ), birds (khaga), and animals (mṛgāḥ) with Your merciful (sa-dayā) glances (avalokaiḥ). But above all, You have embraced the young cowherd women (gopyaḥ) 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 *Purāṇas* 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)

They express  
to His satisfaction  
the tears of His inhabitants  
to enjoy the cows with  
enjoy of the

|| 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 (adreh).

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

Insight

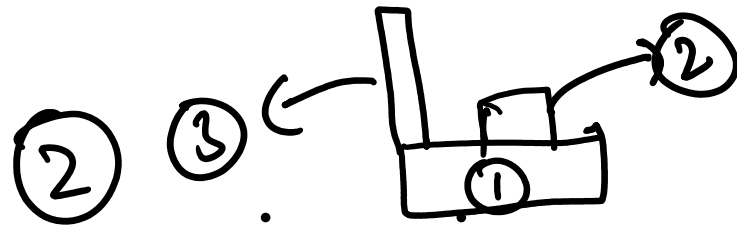
Inspired by His own words, “the gopīs were fortunate for having attained Balarāma’s chest,” Kṛṣṇa called out to Balarāma, the boys and the cows:

“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 (mānāḥ) Gaṅgā (ādreh 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.

Sometimes @  
 would imitate the  
 sounds of the  
 bees, cuckoo, dove like  
 coo → & in this way  
 please the  
 G.O. He would  
 sing out the  
 honey & please the  
 G.O. completely

kvacid gāyati gāyatsu madāndhāliṣv anuvrataiḥ  
upagīyamāna-caritaḥ pathi saṅkarṣanānvitaḥ  
anujalpati jalpantam kala-vākyaiḥ śukam kvacit  
kvacit sa-valgu kūjantam anukūjati kokilam  
kvacic 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 (saṅkarṣana-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 (manajñayā) 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 Gokarṣ, kaurās  
etc & sometimes other animals  
with the smaller animals  
in mock fear of lions & tigers

|| 10.15.13 ||

cakora-krauñca-cakrāhva-  
bhāradvājāṁś ca barhiṇaḥ  
anurauti sma sattvānām  
bhīta-vat 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)



① something to  
& write the  
activity then & last.

|| 10.15.15 ||

nr̥tyato gāyataḥ kvāpi  
valgato yudhyato mithaḥ  
gr̥hīta-hastau gopālān  
hasantau praśaśamsatuḥ

Sometimes (kva-**api**), as the cowherd boys (gopālān) danced (nr̥tyataḥ), sang (gāyataḥ), moved about (valgataḥ) and playfully fought (yudhyataḥ) with each other (mithaḥ), Kṛṣṇa and Balarāma, ~~standing nearby~~ hand in hand (gr̥hīta-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.

|| 10.15.16 ||

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

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

Sometimes (kvacit) Lord Kṛṣṇa ~~grew tired~~ (śrama-karśitaḥ)  
from fighting (niyuḍḍha) 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).

|| 10.15.17 ||

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

Some of the  
cowherd boys  
would  
white  
H.L.  
others  
His  
feet  
could  
fan

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

|| 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-anurūpāni), 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*).

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

|| 10.15.19 ||

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

In this way (evam) the Supreme Lord, whose soft lotus feet (pāda-pallavaḥ) are personally attended (lālita) by the goddess of fortune (ramā), concealed (nigūdhā) 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 samaṁ), He often exhibited feats only God could perform (īśa-ceṣṭitaḥ).

② In this way  
Conceals His  
Transcendental opulences  
by His internal potency.  
& acted like a male cowherd  
Yet He often exhibited  
Godly activities.



~~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 & ⑪

|| 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 ceṣṭitaḥ*) 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.

|| 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  
(sankulam) with rows of palm trees (tāla-āli).

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

“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.

|| 10.15.22 ||

phalāni tatra bhūrīni

patanti patitāni ca

santi kintv avaruddhāni

dhenukena durātmanā

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

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*.”~~

|| 10.15.23 ||

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

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

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

|| 10.15.24 ||

tasmāt kṛta-narāhārād

bhītair nṛbhir amitra-han

na sevyate paśu-gaṇaiḥ

pakṣi-saṅghair vivarjitam

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

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 (bhītaih 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  
& sweet now we can  
smell its fragrance  
everywhere.

|| 10.15.25 ||

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

In the Tāla forest are (vidyante) sweet-smelling (surabhīni) fruits (phalāni) no one has ever tasted (abhukta-pūrvāṇi). 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.”

Ⓚ/ pls  
for us → fruits  
so attracted by the  
idea, please go there.

|| 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.”