Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Țhākura

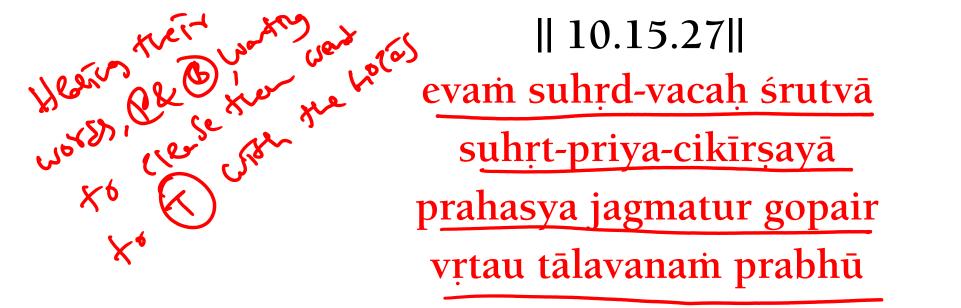
Canto Ten – Chapter Fifteen

The killing of Dhenuka, the Ass Demon

Section – VI

Dhenukasura Attacks Lord

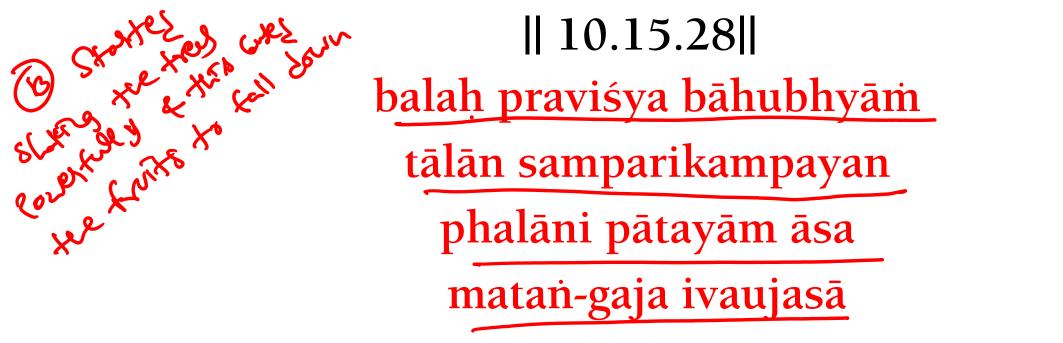
Balarama (27-31)



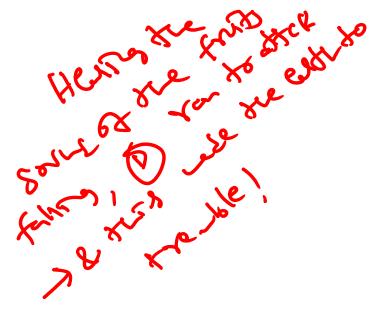
Hearing (evam śrutvā) the words (vacaḥ) of Their dear companions (suhṛt), Kṛṣṇa and Balarāma (prabhū) laughed (prahasya) and, desiring to please them (suhṛt-priya-cikīrṣayā), set off (jagmatuḥ) for the Tālavana (tālavanam) surrounded (vṛtau) by Their cowherd boyfriends (gopaiḥ).

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

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



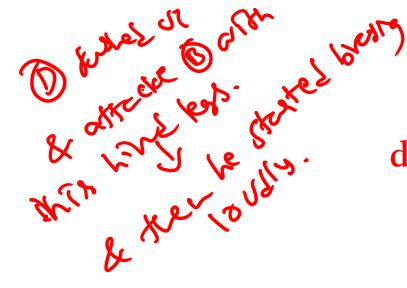
Lord Balarāma (balaḥ) entered the Tāla forest first (praviśya). Then with His two arms (bāhubhyāṁ) He began forcefully shaking (samparikampayan) the trees (tālān) with the power (ojasā) of a maddened elephant (mataṅ-gaja iya), causing the tāla fruits (phalāni) to fall to the ground (pātayām āsa).



|| 10.15.29|| phalānām patatām śabdam niśamyāsura-rāsabhah abhyadhāvat kṣiti-talam sa-nagam parikampayan

Hearing (niśamya) the sound (śabdam) 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-nagaṁ*) as Dhenukasura ran towards Balarāma.



|| 10.15.30||

samety<u>a tarasā pratyag</u>

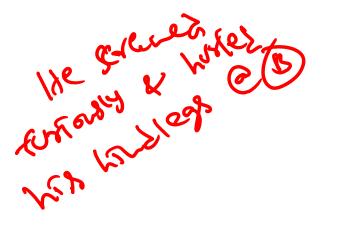
dv<u>ābhyām padbhy</u>ām balam balī

n<u>ihatyorasi kā-śabda</u>m

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 (khalaḥ) 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*).



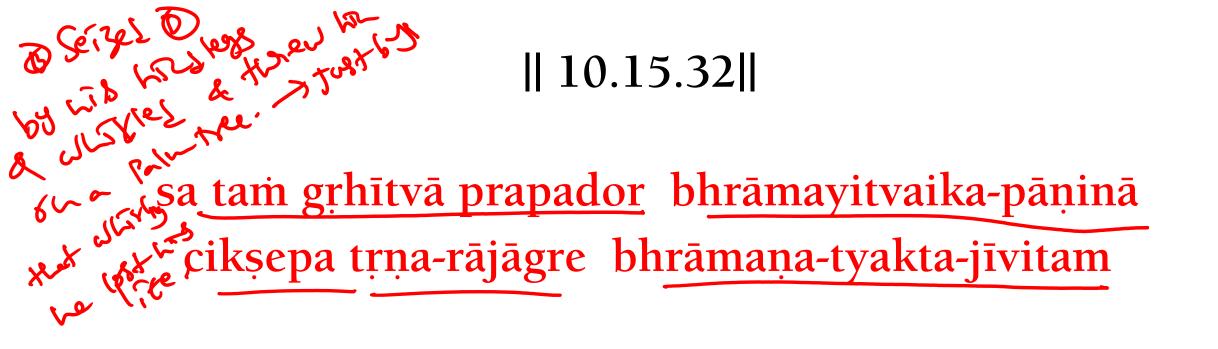
|| 10.15.31|| punar āsādya samrabdha upakrostā parāk sthitaḥ caraṇāv aparau rājan balāya prākṣipad ruṣā

Moving again toward Lord Balarāma (punaḥ āsādya), 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.

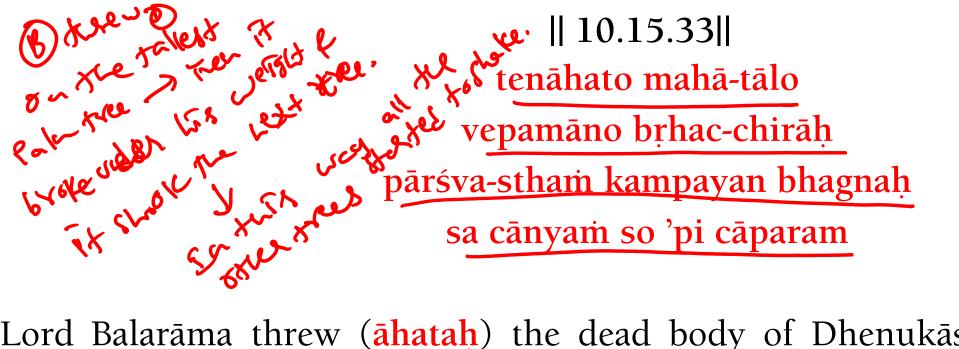
Section – VII

Lord Balarama spectacularly kills Dhenukasura (32-35)

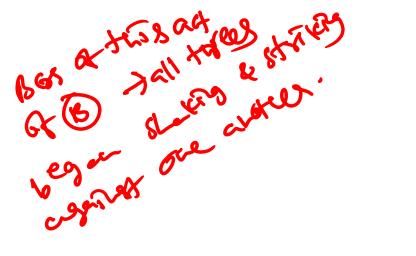


Lord Balarāma (<u>saḥ</u>) seized (<u>gṛhītvā</u>) Dhenuka (<u>taṁ</u>) by his hooves (<u>prapadoḥ</u>), whirled him about (<u>bhrāmayitvā</u>) with one hand (<u>eka-pāṇinā</u>) and threw him (<u>cikṣepa</u>) into the top of a palm tree (tṛṇa-raja-agre). The violent wheeling motion (<u>bhrāmaṇa</u>)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

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



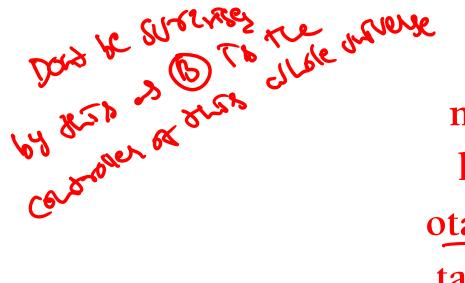
Lord Balarāma threw (<mark>āhataḥ</mark>) the dead body of Dhenukāsura (<mark>tena</mark>) into the tallest palm tree in the forest (mahā-tālah), and when the dead demon landed in the treetop (brhat-śirāh), the tree began shaking (vepamānah). The great palm tree, <u>causing a tree by</u> its side (pārśva-stham) als<u>o to shake</u> (kampayan), broke under <u>the we</u>ight of the demon (bhagnah). The neighboring tree caused yet anot<u>her tree</u> 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 anyam sah api ca aparam).



|| 10.15.34|| balasya līlayots<u>r</u>ṣṭakhara-deha-hatāhatāḥ tālāś cakampire sarve mahā-vāteritā iva

Because of Lord Balarāma's pastime (<u>balasya līlayā</u>) of <u>throwing the body of t</u>he ass <u>demon into the top of the tallest palm tree</u> (<u>utsṛṣṭa-khara-deha</u>), all the trees (<u>sarve tālāḥ</u>) began shaking (<u>cakampire</u>) and striking against one another (<u>hata-</u> āhatāḥ) as if blown about by powerful winds (<u>mahā-vāta īritāḥ iva</u>).

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



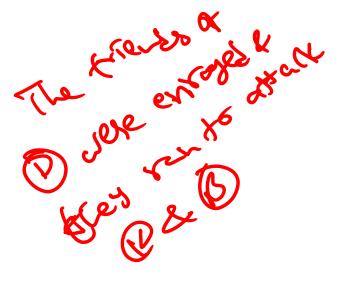
|| 10.15.35|| naitac citram bhagavati hy anante jagad-īśvare ota-protam idam yasmims tantuşv anga yathā paṭaḥ

My dear Parīkṣit (anga), that Lord Balarāma killed Dhenukāsura (etat) is not such a wonderful thing (na citram), considering that He is the unlimited (anante) Personality of Godhead (bhagavati), the controller of the entire universe (jagat-īśvare). Indeed (hi), the entire cosmos (idam) rests upon Him (yasmim) 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)



|| 10.15.36||

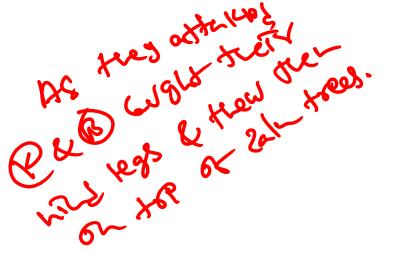
tatah kṛṣṇam ca rāmam ca

jñātayo dhenukasya ye

krostāro 'bhyadravan sarve

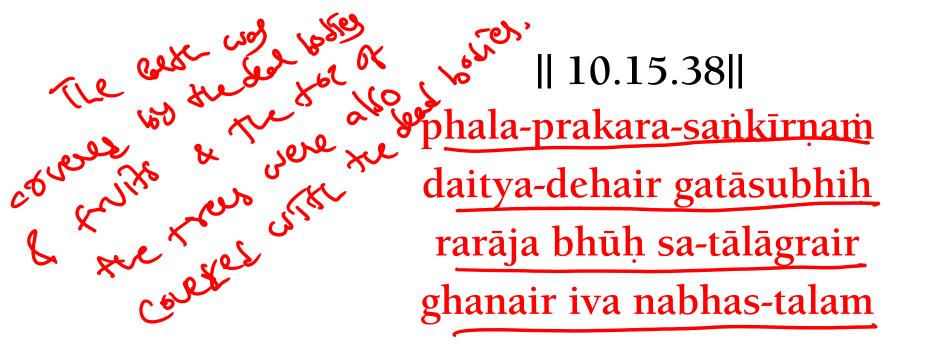
samrabdhā hata-bāndhavāķ

Th<u>e</u> other ass demons (t<u>ataḥ kroṣṭāraḥ</u>), clo<u>se</u> friends (jñ<u>ātaya</u>ḥ) of Dhenukāsura (dhenukasya), were enraged (samrabdhāh</u>) upon seeing his death (hata-bāndhavāh), and (ca) thus they all (ye sarve) immediately ran to attack (abhyadravan) Kṛṣṇa (kṛṣṇaṁ) and (ca) Balarāma (rāmam).



|| 10.15.37|| tāms tān āpatatah krṣṇo rāmaś ca nṛpa līlayā gṛhīta-paścāc-caraṇān prāhiņot tṛṇa-rājasu

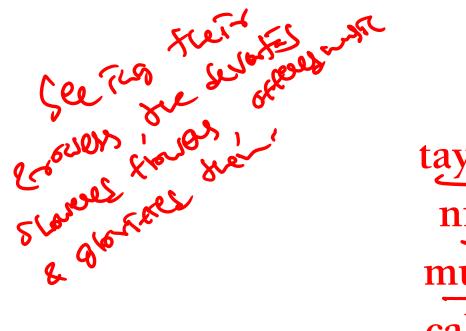
O King (<u>nṛpa</u>), as the demons attacked (ā<u>patataḥ</u>), Kṛṣṇa (k<u>ṛṣṇa</u>ḥ) and (ca) Balarāma (rāmaḥ) easily (līlayā) seized (gṛhīṭa) them one after another (tān tān) by their hind legs (paścāt-caraṇān) and threw them all (prāhiṇot) into the tops of the palm trees (tṛṇa-rājasụ).



The earth then appeared beautifully covered (sankīrṇam) with heaps of fruits (phala-prakara) and with the dead bodies of the demons (gataasubhiḥ daitya-dehaiḥ), which were entangled in the broken tops of the palm trees (sa-tāla-agraiḥ). Indeed, the earth (bhūḥ) shone (rarāja) like the sky decorated with clouds (ghanaih iva nabhas-talam). The earth appeared splendid with the piles of dark blue *tāla* fruits spread out everywhere.

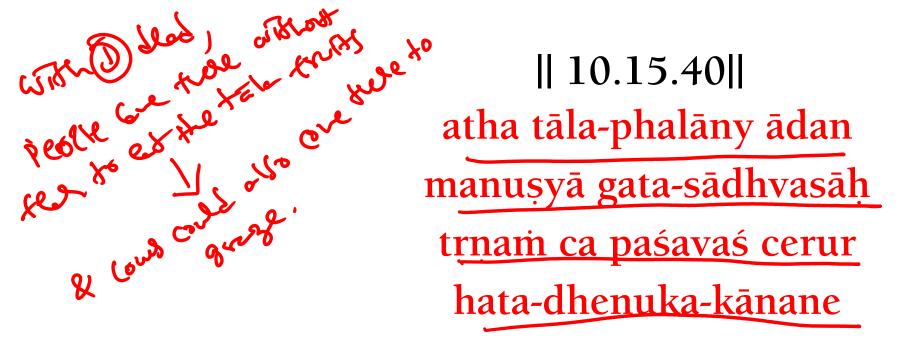
The bodies of the dead demons looked like dark blue clouds resting in the broken branches of the *tāla* trees, which appeared as splendid as red clouds covering the sky at sunset due to being tinged with the red blood of

the demons.



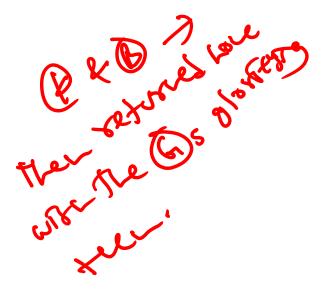
|| 10.15.39|| tayos tat su-mahat karma niśamya vibudhādayaḥ mumucuh puspa-varṣāṇi cakrur vādyāni tuṣṭuvuḥ

Hearing of (niśamya) t<u>his</u> (<u>tat)</u> magnificent (su-mahat) feat (karma) of the two brothers (tayoḥ), the <u>demigods</u> and other elevated living beings (vibudha-ādayaḥ) rained down flowers (mumucuḥ puṣpa-varṣāṇi) and offered music (vādyāni cakruḥ) and prayers in glorification (tuṣṭuvuḥ).



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 (ceruḥ) upon the grass there (tṛṇām). The Pulindas and other low-class people of Vrndāvana ate the *tāla* fruits.

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



|| 10.15.41|| kṛṣṇaḥ kamala-patrākṣaḥ puṇya-śravaṇa-kīrtanaḥ stūyamāno 'nugair gopaiḥ sāgrajo vrajam āvrajat

Then lotus-eyed (kamala-patra-akṣaḥ) Lord Śrī Kṛṣṇa (kṛ<u>ṣṇaḥ</u>), 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-jaḥ). Along the way, the cowherd boys (gopaiḥ), His faithful followers (anugaiḥ), chanted His glories (stūyamānaḥ).

Kṛṣṇa's return home to Vraja is described in three



"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 (*puņya*) for the ears (*śravaņa*) 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||

tam gorajaś-churita-kuntala-baddha-barha-

vanya-prasūna-rucireksana-cāru-hāsam

venum kvanantam anugair upagīta-kīrtim

gopyo didrksita-drso 'bhyagaman sametāh

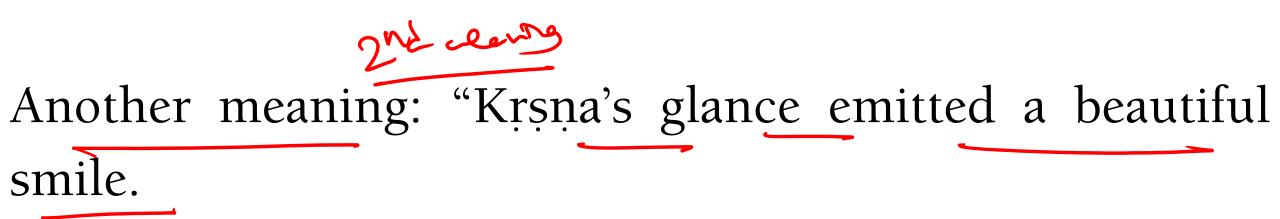
& Ce gopyo didrksita-drso 'bhyaga not - The Gores remark -) coges to reet AT.

Als w

Lord Kṛṣṇa's hair (**kuntala**), pow<u>dered (churita</u>) with th<u>e dust raised by the cows</u> (go-rajah), was decorated with (baddha) a peacock feather (barha) and forest flowers (vanya-prasūna). The Lord glanced charmingly (tam rucira-īkṣaṇa) and s<u>miled beautifully</u> (<mark>cāru-hāsam</mark>), playing (<mark>kva<u>n</u>antam</mark>) upon His flute (venum</mark>) while His companions (<mark>anugaih</mark>) chanted (<mark>upagīta)</mark> His glories (<mark>kīrtiṃ</mark>). The gopīs (gopyah), all together (sametāh), came forward to meet Him (abhyagaman), their eyes (drsah) very eager to see Him (didrksita).

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

"The young *gop*īs 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."



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 Krsna's flute and the nostrils' smelling His fragrance, the eyes gave up the shelter of the *gop*īs and went to Krsna by themselves in order to gain the treasure of Krsna'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?"

Image: Structure of the pitvā mukunda-mukha-sāragham akṣi-bhṛṅgais

Image: Structure of the pitvā mukunda-mukha-jam vraja-yoṣito 'hni

Image: Structure of the pitvā mukunda-muka-jam vraja-jam vraja-jam vraja-jam vraja-jam vraja-jam vraja-jam v

With their beelike eyes (<mark>akṣi-bhṛṅgaiḥ</mark>), the <u>women of Vṛndāvan</u>a (<mark>vraja-yoṣitaḥ</mark>) drank (pītvā) th<u>e hon</u>ey (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 Vrn<u>dāvana ladies cast sidelong glances at the Lord</u> (<mark>yad apāṅga-moksam</mark>) —glances filled with bashfulness (sa-vrīda), laughter (hāsa) and submission (vinayam)—and Śrī Krsna, completely accepting (samadhigamya) these glances (tat) as a proper offering of respect (sat-krtim), entered (vivesa) the cowherd village (gostham).

What did the gopis do when they approached Krsna?

This verse answers the question. With their beelike eyes the Vrajagopīs 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 *gop*īs' sense of submission (*vinayam*).

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

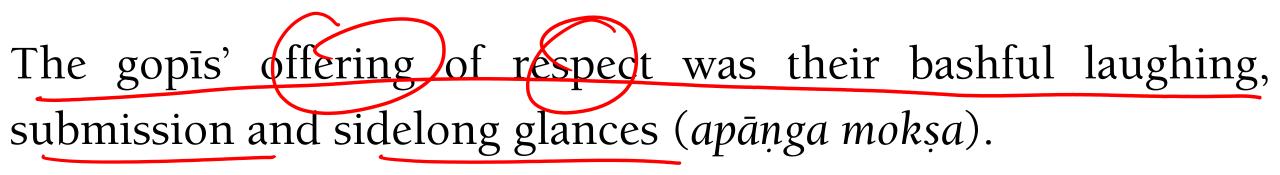
Taking their gazing as an offering (*tat sat-kṛti*) from their hearts, Kṛṣṇa became aware of the great sweetness of the gopīs' love.

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.

glances.



Kṛṣṇa accepted their offering by responding with enchanting

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-gopis approached Krsna 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 *gop*īs' houses.

Therefore Kṛṣṇa withdrew His glance to Himself.

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

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

Then another *sakhi* 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-krtim* and *mokṣa* have such deep meanings they have been explained here in detail.

Another meaning is as follows: As Krsna respectfully (sat-krtim) accepted the gopīs' shy glances (apānga moksa), 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.