

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 – VI

Dhenukasura Attacks Lord

Balarama (27-31)

|| 10.15.27 ||

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

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

Hearing (evam śrutvā) the words (vacāḥ) of Their dear companions (suhrt), Kṛṣṇa and Balarāma (prabhū) laughed (prahasya) and, desiring to please them (suhrt-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.

|| 10.15.28 ||

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

① Started
shaking the trees
powerfully & thus
the fruits to fall down

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).

|| 10.15.29 ||

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

Hearing the fruit
falling, the sound of the fruit
→ & thus made the earth to
tremble!

Hearing (niśamya) the sound (śabdām) of the falling (patatām) fruits (phalānām), the ass demon Dhenuka (asurā-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.

॥ 10.15.30 ॥

sametya tarasā pratyag

dvābhyām padbhyām balam balī

nihatyorasi kā-śabdam

muñcan paryasarat khalah

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

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).

|| 10.15.31 ||

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

He showed
furious & hurled
his hind legs @ B

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 caraṇāu) 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)

|| 10.15.32 ||

① Seized ②
by his hind legs
& threw him
on a palm tree. → just by
that
he (got hit)
like

sa tam grhītvā prapadoḥ bhrāmayitvaika-pāṇinā
çikṣepa 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 (çikṣepa) 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*).

|| 10.15.33 ||

tenāhato mahā-tālo

vepamāno br̥hac-chirāḥ

pārśva-stham̐ kampayan bhagnaḥ

sa cānyam̐ so 'pi cāparam

③ threw
on the tallest
palm tree → then it
broke under his weight &
it shook the rest of
the trees
In this way all the
trees started to shake.

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 at
of (B) → all trees
begin 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 iritāḥ 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 &
① were enraged &
they ran to attack
② & ③

|| 10.15.36 ||

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

The other ass demons (tataḥ kroṣṭārah), close friends (jñātayah) of Dhenukāsura (dhenukasya), were enraged (saṁrabdhāḥ) 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
(A) & (B) w/ hind legs
hind legs & threw them
on top of palm trees.

|| 10.15.37 ||

tāms tān āpatataḥ kṛṣṇo

rāmaś ca nṛpa līlayā

gṛhīta-pāścāt-caraṇān

prāhiṇot tṛṇa-rājasu

O King (nṛpa), as the demons attacked (āpatataḥ), Kṛṣṇa (kṛṣṇaḥ) and (ca) Balarāma (rāmaḥ) easily (līlayā) seized (gṛhīta) 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-subhiḥ daitya-dehair), which were entangled in the broken tops of the palm trees (sa-tāla-agraih). 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
grows the devotes
flowers, flowers, offered music
& glorified them

|| 10.15.39 ||

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

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 (tuṣṭuvuḥ).

with ① dead,
people are free without
fear to eat the palm 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.

④ & ⑤ →
Then returned home
with the ⑥'s along
the way.

|| 10.15.41 ||

kr̥ṣṇaḥ kamala-patrākṣaḥ
pun̄ya-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 (pun̄ya-śravaṇa-kīrtanaḥ), returned home (āvrajat) to Vraja (vrajam) with His elder brother, Balarāma (sa-agra-jah). Along the way, the cowherd boys (gopaiḥ), His faithful followers (an̄ugaiḥ), 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 (*puṇya*) 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)

ॐ's hair
 was covered with
 dust & forest flowers.
 He was playing His flute
 & playing & singing His glories
 while the gopīs were staying there.
 → 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 (gopyah), all together (sametāḥ), came forward to meet Him (abhyagaman), their eyes (dṛśah) 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 ||

↳ GOT'S DRINK
↳ THE BEAUTY OF
& THUS GAVE UP
DISTRESS OF VRAJA
↳ THEY GAVE UP
↳ SIDELONG GLANCES OF THE
↳ BASHFULNESS & SUBMISSION
↳ EVERY OFFERING
↳ OF RESPECT

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 entered (1)

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 (jahuḥ) 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.