

**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 – VIII

Vrajavasis welcome Lord

Krishna Home (42-46)

① & ② in  
great affection  
offers the best things  
to ④ & ⑤ according to  
their desires.

|| 10.15.44 ||

tayor yaśodā-rohiṇyau  
putrayoḥ putra-vatsale  
yathā-kāmaṁ yathā-kālam  
vyadhattām paramāśiṣaḥ

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

~~Mother Yaśodā and Rohiṇī lovingly offered varieties of wonderful food (*param āśiṣa*) 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 (*gatah*) 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 upalālitaṁ  
saṁviśya vara-śayyāyām  
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 (upalālitaṁ), the two brothers lay down (saṁviśya) upon Their excellent (vara) beds (śayyāyām) and happily (sukhaṁ) went to sleep (suṣupatur) in the village of Vraja (vraje).

# Section – VIII

## Peril at the River Yamuna

(47-52)

|| 10.15.47 ||

Once @ went  
without @  
with other  
sets to  
by along  
to

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-pīḍitāḥ  
duṣṭam jalam papus tasyās trṣṇārtā viṣa-dūṣitam

At that time (atha) the cows (gāvah) and cowherd boys (ca gopāḥ) were feeling acute distress (pīḍitāḥ) from the glaring summer sun (nidāgha-ātapa). Afflicted by thirst (trṣa-ārtāḥ), they drank (papuh) the water (duṣṭam jalam) of the Yamunā River (tasyāḥ). 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 upasr̥śya daivopahata-cetasah

nipetur vyasavaḥ sarve salilānte kurūdvaḥa

vīkṣya tān vai tathā-bhūtān kṛṣṇo yogeśvareśvaraḥ

īkṣayāmṛta-varṣinyā sva-nāthān samajīvayat

As soon as they touched the water they felt unconscious by the divine power of Lord Kṛṣṇa. He immediately felt compassion for them & immediately brought them back to life like through His divine.

As soon as they touched (upasr̥śya) the poisoned water (tad viśa-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-udvaḥa), seeing (vīkṣya) 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-varṣinyā) glance upon them (īkṣayā).

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-smṛtayah  
samutthāya jalāntikāt  
āsan su-vismitāḥ sarve  
vīkṣamāṇāḥ parasparam

Regaining (sampratīta) their (te) full consciousness (smṛtayah), 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-vismitāḥ*).

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  
govindānugraheṣitam  
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-  
ikṣitam) 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.~~

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~~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*.~~

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