

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Eighteen

**Lord Balarāma Slays the Demon
Pralamba**

Section – I

Beauty of Vṛndāvana in Summer

|| 10.18.1 ||

śrī-śuka uvāca

atha kṛṣṇaḥ parivṛto jñātibhir muditātmabhiḥ
anugīyamāno nyaviśad vrajaṁ gokula-maṇḍitam

Śukadeva Gosvāmī said: Surrounded (parivṛtaḥ) by His blissful (mudita-ātmabhiḥ) companions (jñātibhiḥ), who constantly chanted His glories (anugīyamānaḥ), Śrī Kṛṣṇa (kṛṣṇaḥ) then (atha) entered (nyaviśat) the village of Vraja (vrajaṁ), which was decorated (maṇḍitam) with herds of cows (gokula).

Surrounded by
His blissful associates
Entered

This chapter describes the summer season, Kṛṣṇa
carrying His friend Dama on His shoulders, and Balarāma
destroying the demon Pralamba after riding on his
shoulders.

When ① & ②
were few ③
→ summer season

|| 10.18.2 ||

vraje vikrīdator evaṁ
gopāla-cchadma-māyayā
grīṣmo nāmartur abhavan
nāti-preyāñ charīriṇām

While Kṛṣṇa and Balarāma were thus enjoying life (evaṁ vikrīdataḥ) in Vṛndāvana (vraje) in the guise of (cchadma) ordinary (māyayā) cowherd boys (gopāla), the summer season (grīṣmaḥ nāma ṛtuḥ) gradually appeared (abhavat). This season is not (na) very pleasing (ati-preyāñ) to embodied souls (śarīriṇām).

Kṛṣṇa's herding cows was just a pretense for going to the forest and playing with His cowherd boy friends.

By cheating materialistic men with this pretense, Kṛṣṇa and Balarāma actually played with Their personal gopīs.

In *ānanda Vṛndāvana Campū*, Kavi-karṇapūra describes that Balarāma had separate gopīs from Kṛṣṇa.

This will also be described later in the *Śrīmad Bhāgavatam.*

But to GS
P&D were present
here, since Lakṣitaḥ
the Qualities of Spring.

|| 10.18.3 ||

sa ca vṛndāvana-guṇair
vasanta iva lakṣitaḥ
yatrāste bhagavān sākṣād
rāmeṇa saha keśavaḥ

Nevertheless (ca), because the Supreme Personality of Godhead (bhagavān keśavaḥ) was personally (sākṣāt) staying (āste) in Vṛndāvana (yatra) along with Balarāma (rāmeṇa saha), summer (sah) manifested the qualities of spring (vasantaḥ iva lakṣitaḥ). Such are the features (guṇaiḥ) of the land of Vṛndāvana (vṛndāvana).

These are the
loud sound of the
waterfalls covered the
sound of the crickets.
& the spray of water from
the falls moistened the trees

|| 10.18.4 ||

yatra nirjhara-nirhrāda-
nivṛtta-svana-jhillikam
śāśvat tac-chīkararjīṣa-
druma-maṇḍala-maṇḍitam

In Vṛndāvana (yatra), the loud sound (nirhrāda) of waterfalls (nirjhara) covered (nivṛtta) the crickets' (jhillikam) noise (svana), and clusters (maṇḍala) of trees (druma) constantly (śāśvat) moistened (rjīṣa) by spray (śikara) from those waterfalls (tac) beautified the entire area (maṇḍitam).

This and the next three verses describe how Vṛndāvana manifested the features of spring, even during the summer season.

“During the summer in Vṛndāvana, the resounding of the waterfalls (*nirjhara nirhrāda*) covered the crickets’ cacophony.

The entire area was beautified by groups of trees constantly moistened by spray from the waterfalls.”

|| 10.18.5 ||

sarit-saraḥ-prasravaṇormi-vāyunā
kahlāra-kañjotpala-renu-hāriṇā
na vidyate yatra vanaukasām davo
nidāgha-vahny-arka-bhavo 'ti-śādvale

The wind wafting
over the water bodies
kelt → Cool.
... they sit hot suffer
from the heat of summer sun
by forest fires.
In fact, there were fresh green grass

The wind (vāyunā) wafting over (prasravaṇa) the waves (urmi) of the lakes (saraḥ) and flowing rivers (sarit) carried away (hāriṇā) the pollen (renu) of many varieties of lotuses and water lilies (kahlāra-kanja-utpala) and then cooled the entire Vṛndāvana area (implied). Thus the residents there (vana-okasām) did not suffer (na vidyate) from the heat (davaḥ) generated (bhavaḥ) by the blazing summer (nidāgha) sun (arka) and seasonal forest fires (vahni). Indeed, Vṛndāvana (yatra) was abundant with fresh green grass (ati-śādvale).

“Vṛndāvana was cool in the summer because of the breezes wafting over
the waves of the rivers.”

The wind, like a thief, silently and invisibly stole the pollen from the
lotuses, and then gave relief from the heat with its fragrant, gentle
breezes.

Though the scorching summer sun usually dries up everything, it did
not do so in Vṛndāvana, and thus the place was full of tender green
grass.”

|| 10.18.6 ||

the rivers
drench the banks
dravat
purīṣyāḥ
na yatra
caṇḍa
karā
viṣolbaṇā
bhuvo
rasam
śādvalitam
ca
grhṇate

agādha-toya-hradinī-taṭormibhir
dravat-purīṣyāḥ pulinaiḥ samantataḥ
na yatra caṇḍamśu-karā viṣolbaṇā
bhuvo rasam śādvalitam ca grhṇate

With their flowing waves (urmibhiḥ) the deep (agādha) rivers (toya-hradinī) drenched their banks (pulinaiḥ samantataḥ), making them damp (dravat) and muddy (purīṣyāḥ). Thus the rays (amśu-karāḥ) of the sun (caṇḍa), which were as fierce (ulbanāḥ) as poison (viṣa), could not evaporate (na yatra grhṇate) the earth's (bhuvaḥ) sap (rasam) or parch its green grass (śādvalitam).

~~No one felt the heat of the summer sun because of the tall shade-giving trees.~~

This verse mentions another reason.

“The deep flowing rivers made their banks wet and muddy.

Thus the sun could not parch the green grass.”

Flowers decorated
→ animals, birds, bees → गाय

|| 10.18.7 ||

vanam kusumitam śrīman
nadac-citra-mṛga-dvijam
gāyan mayūra-bhramaram
kūjat-kokila-sārasam

Flowers (kusumitam) beautifully decorated (śrīmat) the forest of
Vṛndāvana (vanam), and many varieties of (citra) animals (mṛga) and
birds (dvijam) filled it with sound (nadat). The peacocks (mayūra) and
bees (bhramaram) sang (gāyan), and the cuckoos (kokila) and cranes
(sārasam) cooed (kūjat).

Section – II

Cowherd boys enjoy playful
pastimes in Forest

Ⓟ & Ⓛ along
with cows & gopas
entered the forest.

|| 10.18.8 ||

krīḍiṣyamāṇas tat kṛṣṇo
bhagavān bala-samyutah
veṇuṁ viraṇayan gopair
go-dhanaiḥ samvṛto 'viśat

Intending to engage in pastimes (krīḍiṣyamāṇaḥ), Lord Kṛṣṇa (kṛṣṇaḥ), the Supreme Personality of Godhead (bhagavān), accompanied by Lord Balarāma (bala-samyutah) and surrounded (samvṛtaḥ) by the cowherd boys (gopaiḥ) and the cows (go-dhanaiḥ), entered (aviśat) the forest of Vṛndāvana (tat) as He played (viraṇayan) His flute (veṇuṁ).

Decorating themselves
with forest flowers
They could sing (or)
dance (or) write.

|| 10.18.9 ||

pravāla-barha-stabaka-
srag-dhātu-kṛta-bhūṣanāḥ
rāma-kṛṣṇādayo gopā
nanṛtur yuyudhur jaguḥ

Decorating themselves (kṛta-bhūṣanāḥ) with newly grown leaves (pravāla), along with peacock feathers (barha), garlands (srag), clusters of flower buds (stabaka), and colored minerals (dhātu), Balarāma, Kṛṣṇa (rāma-kṛṣṇa-ādayaḥ) and Their cowherd friends (gopāḥ) danced (nanṛtuḥ), wrestled (yuyudhuḥ) and sang (jaguḥ).

Here Balarāma is also addressed as a *gopa* to indicate that
even He became absorbed in His identity as an ordinary
cowherd boy.

AS @ dance
→ some sang, some
played flutes, hand cymbals,
buffalo horns etc. → &
others praised His dancing.

|| 10.18.10 ||

kr̥ṣṇasya nṛtyataḥ kecij
jaguḥ kecid avādayan
veṇu-pāṇitalaiḥ śṛṅgaiḥ
praśāśamsur athāpare

As Kṛṣṇa danced (kr̥ṣṇasya nṛtyataḥ), some of the boys accompanied Him (kecij) by singing (jaguḥ), and others (kecij) by playing (avādayan) flutes (veṇu), hand cymbals (pāṇi-talaiḥ) and buffalo horns (śṛṅgaiḥ), while still others (atha apare) praised His dancing (praśāśamsuḥ).

In this verse the genitive absolute, *kṛṣṇasya nṛtyataḥ*, appears in place of the locative absolute, *kṛṣṇe nṛtyati*.

“When Kṛṣṇa danced, some boys sang and some played flutes, *karatālas* and buffalo horns, while others gave praise.”

The King, disguised
themselves as gopas
→ worshiped (E) & (D)

|| 10.18.11 ||

gopa-jāti-praticchannā
devā gopāla-rūpiṇau
īdire kṛṣṇa-rāmau ca
naṭā iva naṭam nṛpa

O King (nṛpa), demigods (devāḥ) disguised themselves (praticchannāḥ) as members of the cowherd community (gopa-jāti) and, just as dramatic dancers praise another dancer (naṭāḥ naṭam iva), worshiped (īdire) Kṛṣṇa and Balarāma (kṛṣṇa-rāmau ca), who were also appearing as cowherd boys (gopāla-rūpiṇau).

If the demigods had appeared in their natural forms, the
cowherd boys would have recognized them and
worshiped them.

Therefore the demigods came as cowherd boys, like
Kṛṣṇa and Balarāma.

In this way, Śiva, Nārada and other demigods disguised themselves as cowherd boys to taste the ecstasy of Kṛṣṇa's pastimes.

The phrase *gopāla-rūpiṇau* means that Kṛṣṇa and Balarāma eternally have the forms of cowherd boys.

⑫ & ⑬ played
with the
boys

|| 10.18.12 ||

bhramaṇair laṅghanaiḥ kṣepair
āspḥoṭana-vikarṣaṇaiḥ
cikrīḍatur niyuddhena
kāka-pakṣa-dharau kvacit

Kṛṣṇa and Balarāma played with their cowherd boyfriends (cikrīḍatuh) by whirling about (bhramaṇaiḥ), leaping (laṅghanaiḥ), hurling (kṣepaiḥ), slapping (āspḥoṭana-vikarṣaṇaiḥ) and fighting (niyuddhena). Sometimes (kvacit) Kṛṣṇa and Balarāma would pull (dharau) the hair on the boys' heads (kāka-pakṣa).

The boys played by arm wrestling (*niyuddhena*), and by making sounds with their palms in their arm pits (*āsphoṭana*).

According to Śrīdhara Swami, *kāka pakṣa dharau* means the locks of hair remaining on the sides of the head after the *Cūḍā-karaṇa* ceremony.

Others say it means hair tied in three braids, or the locks hanging in front of the ears. [*Cūḍā-karaṇa* is one of the ten *saṁskāras*, wherein a child's head is shaved to leave a *sikhā*]

Sometimes when
others would dance
& (B) would themselves sing
by way instruments on pratihar.

|| 10.18.13 ||

kvacin nr̥tyatsu cānyeṣu
gāyakau vādakau svayam
śaśaṁsatur mahā-rajā
sādhu sādhu iti vādinau

While the other boys were dancing (anyeṣu ca nr̥tyatsu), O King (mahā-rajā), Kṛṣṇa and Balarāma (svayam) would sometimes (kvacit) accompany them with song (gāyakau) and instrumental music (vādakau), and sometimes the two Lords would praise the boys (śaśaṁsatuh), saying (vādinau), “Very good! Very good! (sādhu sādhu iti)”

Sometimes, they
would play with
fruits of bilva, malaya
& they would play touching
eye.

|| 10.18.14 ||

kvacid bilvaiḥ kvacit kumbhaiḥ
kvacāmalaka-muṣṭibhiḥ
aspr̥śya-netra-bandhādyaiḥ
kvacin mṛga-khagehayā

Sometimes (kvacit) the cowherd boys would play with bilva (bilvaiḥ) or kumbha fruits (kvacit kumbhaiḥ), and sometimes (kvaca) with handfuls of āmalaka fruits (āmalaka-muṣṭibhiḥ). At other times they would play the games of trying to touch one another (aspr̥śya) or of trying to identify somebody while one is blindfolded (netra-bandha ādyaiḥ), and sometimes (kvacit) they would imitate (īhayā) animals (mṛga) and birds (khaga).

The boys would throw *bilva*, *kumbha* or *āmalaki* fruits into the air and then throw other fruits to try to hit them.

Netra-bandha (bound eyes) indicates a game in which a blindfolded boy would have to identify a friend simply by feeling the boy's hands over his blindfolded eyes.

In all their games the boys put up wagers for the winner, such
as flutes or walking sticks.

Sometimes they imitated the various fighting methods of the
forest animals, and at other times they would chirp like birds.

Sometimes they
would jump around like
frogs, play jokes, ride in
swings, etc.

|| 10.18.15 ||

kvacit ca dardura-plāvair
vividhair upahāsakaiḥ
kadācit syandolikayā
karhicin nr̥pa-ceṣṭayā

They would sometimes (kvacit ca) jump around (plāvair) like frogs (dardura), sometimes ~~play various~~ (vividhair) jokes (upahāsakaiḥ), sometimes (kadācit) ride in swings (syandolikayā) and sometimes (karhicit) imitate monarchs (nr̥pa-ceṣṭayā).

From Śravaṇa Śukla-tritiya, the third day of the waxing phase of the
month of Śravaṇa, the cowherd boys would play on swings
(*syandolikayā*).

The word *nṛpa-ceṣṭayā* (acting like a king) refers to the following
pastime: To cross the Yamunā at certain places in Vṛndāvana people
would have to pay a tax.

Sometimes Kṛṣṇa and His friends would assemble in this area and prevent the Vraja-gopīs from crossing the river, insisting that they had to first pay a tax.

Such pastimes were surcharged with joking and laughter.

In this way
they played all types of
cultural games.

|| 10.18.16 ||

evam tau loka-siddhābhiḥ
krīḍābhiś ceratur vane
nady-adri-droṇi-kuñjeṣu
kānaneṣu saraḥsu ca

In this way (evam) Kṛṣṇa and Balarāma (tau) played all sorts of well-known (loka-siddhābhiḥ) games (krīḍābhiḥ) as They wandered (ceratur vane) among the rivers (nadi), hills (adri), valleys (droṇi), bushes (kuñjeṣu), trees (kānaneṣu) and (ca) lakes of Vṛndāvana (saraḥsu).

Droṇi means the valleys between mountains.

Section – III

Demon enters the group

While Rāma & Kṛṣṇa
were tending the cows
in the forest, Pralamba
took the form of a cowherd boy
& entered the forest
to kidnap them.

|| 10.18.17 ||

paśūmś cārayator gopais
tad-vane rāma-kṛṣṇayoḥ
gopa-rūpī pralambo 'gād
asuras taj-jihīṣayā

While Rāma, Kṛṣṇa (rāma-kṛṣṇayoḥ) and Their cowherd friends (gopaiḥ) were thus tending the cows (paśūn cārayatoḥ) in that Vṛndāvana forest (tat-vane), the demon (asuraḥ) Pralamba (pralambaḥ) entered their midst (agāt). He had assumed the form of a cowherd boy (gopa-rūpī) with the intention of kidnapping (jihīṣayā) Kṛṣṇa and Balarāma (tat).

While Kṛṣṇa and Balarāma were tending the cows, the demon Pralamba approached disguised as cowherd boy with a desire to kidnap Them.

He assumed the form of a particular cowherd boy who on that day had remained home with duties to perform.

|| 10.18.18||

taṁ vidvān api dāśārha
bhagavān sarva-darśanaḥ
anvamodata tat-sakhyam
vadham tasya vicintayan

Since the Supreme Lord Kṛṣṇa (**bhagavān**), who had appeared in the Daśārha dynasty (**dāśārhaḥ**), sees everything (**sarva-darśanaḥ**), He understood (**vidvān**) who the demon was (**taṁ**). Still, the Lord pretended to accept (**anvamodata**) the demon (**tat**) as a friend (**sakhyam**), while at the same time seriously considering (**vicintayan**) how to kill (**vadham**) him (**tasya**).

Though outwardly Kṛṣṇa accepted Pralamba as a cowherd boy, inwardly He thought, “I will now kill him in this way.”

|| 10.18.19||

tatropāhūya gopālān
kṛṣṇaḥ prāha vihāra-vit
he gopā vihariṣyāmo
dvandvī-bhūya yathā-yatham

Kṛṣṇa (**kṛṣṇaḥ**), who knows all sports and games (**vihāra-vit**), then (**tatra**) called together (**upāhūya**) the cowherd boys (**gopālān**) and spoke as follows (**prāha**): “Hey cowherd boys (**he gopāḥ**)! Let’s play now (**vihariṣyāmaḥ**)! We’ll divide ourselves into two even teams (**dvandvī-bhūya yathā-yatham**).”

|| 10.18.20||

tatra cakruḥ parivṛḍhau
gopā rāma-janārdanau
kṛṣṇa-saṅghaṭṭinaḥ kecid
āsan rāmasya cāpare

The cowherd boys (**gopāḥ**) chose (**cakruḥ**) Kṛṣṇa and Balarāma (**rāma-janārdanau**) as the leaders of the two parties (**parivṛḍhau**). Some of the boys (**kecit**) were on Kṛṣṇa's side (**kṛṣṇa-saṅghaṭṭinaḥ**), and others (**ca apace**) joined (**āsan**) Balarāma (**rāmasya**).

Parivṛḍhau means the two heroes.

Some boys were on Kṛṣṇa's side and others joined Balarāma.

|| 10.18.21||

ācerur vividhāḥ krīḍā
vāhya-vāhaka-lakṣaṇāḥ
yatrārohanti jetāro
vahanti ca parājitāḥ

The boys played (āceruḥ) various (vividhāḥ) games (krīḍāḥ) involving (lakṣaṇāḥ) carriers (vāhaka) and passengers (vāhya). In these games (yatra) the winners (jetāraḥ) would climb up on the backs (ārohanti) of the losers (parājitāḥ), who would have to carry them (vahanti ca).

The details of their apparent play are described here.

One boy would hide, and upon being found would become the loser and have to carry the victor on his shoulders.

|| 10.18.22||

vahanto vāhyamānās ca
cārayantaś ca go-dhanam
bhāṇḍīrakam nāma vaṭam
jagmuḥ kṛṣṇa-purogamāḥ

Thus carrying (**vahantaḥ**) and (**ca**) being carried by one another (**vāhyamānāḥ**), and at the same time (**ca**) tending (**cārayan-taḥ**) the cows (**go-dhanam**), the boys followed (**jagmuḥ**) Kṛṣṇa (**kṛṣṇa-purogamāḥ**) to a banyan tree (**vaṭam**) known as Bhāṇḍīraka (**bhāṇḍīrakam nāma**).

They came to a place with a *banyan* tree called Bhāṇḍiraka.

Although it was convenient to use the branches of this tree to mount the shoulders of the defeated boys, the boys chose not to and climbed up on each others' shoulders near that place.

|| 10.18.23||

rāma-saṅghaṭṭino yarhi
śrīdāma-vṛṣabhādayaḥ
krīḍāyām jayinas tāms tān
ūhuḥ kṛṣṇādayo nṛpa

My dear King Parīkṣit (**nṛpa**), when (**yarhi**) Śrīdāmā, Vṛṣabha and the other (**śrīdāma-vṛṣabha-ādayaḥ**) members of Lord Balarāma's party (**rāma-saṅghaṭṭinaḥ**) were victorious (**jayinaḥ**) in these games (**krīḍāyām**), Kṛṣṇa and His followers (**kṛṣṇa-ādayaḥ**) had to carry (**ūhuḥ**) them (**tān tān**).

Section – III

The demon carries Lord
Balrāma away

|| 10.18.24 ||

uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu
pralambo rohiṇī-sutam

Defeated (**parājitaḥ**), the Supreme (**bhagavān**) Lord Kṛṣṇa (**kṛṣṇaḥ**) carried (**uvāha**) Śrīdāmā (**śrīdāmānaṁ**). Bhadrasena carried (**bhadrasenaḥ**) Vṛṣabha (**vṛṣabhaṁ**), and Pralamba carried (**tu pralambaḥ**) Balarāma, the son of Rohiṇī (**rohiṇī-sutam**).

|| 10.18.25 ||

aviṣahyaṁ manyamānaḥ
kṛṣṇaṁ dānava-puṅgavaḥ
vahan drutataraṁ prāgād
avarohaṇataḥ param

Considering (**manyamānaḥ**) Lord Kṛṣṇa (**kṛṣṇaṁ**) invincible (**aviṣahyaṁ**), that foremost demon [Pralamba] (**dānava-puṅgavaḥ**) quickly (**druta-taraṁ**) carried (**vahan**) Balarāma far beyond the spot (**prāgāt**) where he was supposed to put his passenger down (**avarohaṇataḥ param**).

Thinking that Kṛṣṇa would be difficult to conquer, Pralamba went on Kṛṣṇa's side in order to carry Balarāma away.

Pralamba carried Balarāma far beyond the spot where he was supposed to carry Him so that he would be out of Kṛṣṇa's sight.

Only with great difficulty was Pralamba able to carry Balarāma, who became heavier than Mount Sumeru upon realizing He was being kidnapped.

Pralamba was forced to slow down.

Giving up his disguise as a cowherd boy, Pralamba showed a huge body dressed in gold ornaments and that resembled a cloud flashing with lightning and carrying the moon.

Section – IV

The demon is killed.

|| 10.18.27 ||

When ⑤ saw
the gigantic & fierce
body of ④ → he seemed to
be a little frightened.

nirīkṣya tad-vapur alam ambare carat
pradīpta-dṛg bhru-kuṭi-taṭogra-damṣṭrakam
jvalac-chikham kaṭaka-kirīṭa-kunḍala-
tviṣādbhutaṁ haladhara īṣad atrasat

When Lord Balarāma, who carries the plow weapon (haladhara), saw (nirīkṣya) the gigantic body (vapuh) of the demon (tat) as he moved (carat) swiftly (alam) in the sky (ambare) — with his blazing (pradīpta) eyes (dṛk), fiery (jvalat) hair (śikham), terrible (ugra) teeth (damṣṭrakam) reaching toward his scowling brows (bhru-kuṭi-taṭah), and an amazing (adbhutaṁ) effulgence (tviṣā) generated by his armlets (kaṭaka), crown (kirīṭa) and earrings (kunḍala) — the Lord seemed to become a little (īṣat) frightened (atrasat).

|| 10.18.28 ||

athāgata-smṛtir abhayo ripuṁ balo
vihāya sārtham iva harantam ātmanah
ruṣāhanac chirasi dr̥dhena muṣṭinā
surādhipo girim iva vajra-ramhasā

Quickly understanding
the situation → (B) Smiles
(P/s) Lord with his fist.

Remembering the actual situation (atha āgata-smṛtiḥ), the fearless (abhayaḥ) Balarāma (balah) understood that the demon (ripuṁ) was trying to kidnap (harantam) Him (ātmanah) and take Him away (vihāya) from His companions (sārtham). The Lord then became furious (ruṣā) and struck (ahanat) the demon's head (śirasi) with His hard (dr̥dhena) fist (muṣṭinā), just as (iva) Indra, the king of the demigods (sura-adhipaḥ), strikes a mountain (girim) with his thunderbolt weapon (vajra-ramhasa).

When Balarāma showed fear of the demon, Kṛṣṇa, who wanted to see some fun, injected knowledge of His godly powers into Balarāma.

Thus Balarāma remembered (*athāgata-smṛtir*) His Lordship.

In the *Viṣṇu Purāṇa*, Kṛṣṇa helps Balarāma recollect His powers by saying, “O soul of all, secret of all secrets, why are You acting like a human now?”

The words *vihāya sārtham* can be read as *vihāyasa*
artham, meaning that the demon was kidnapping
Balarāma by flying into the heavens (*vihāyas*) as if
stealing some wealth (*artham*).

Balarāma's powerful fist cracked the demon's head, just
like Indra's thunderbolt smashes a mountain peak into
pieces.

|| 10.18.29 ||

Smashed by Balar's fist
vomited blood & fell
lifeless down.

sa āhataḥ sapadi viśīrṇa-mastako
mukhād vaman rudhiram apasmṛto 'surah
mahā-ravaṁ vyasur apatat samīrayan
giris yathā maghavata āyudhāhataḥ

Thus smashed by Balarāma's fist (āhataḥ), Pralamba's (saḥ) head (mastakaḥ) immediately (sapadi) cracked open (viśīrṇa). The demon (asuraḥ) vomited (vaman) blood (rudhiram) from his mouth (mukhāt) and lost all consciousness (apasmṛtaḥ), and then with a great noise (mahā-ravaṁ āyudhāhataḥ) he fell (apatat) lifeless on the ground (vyasuh), like (yathā) a mountain (giriḥ) devastated by Indra (maghavataḥ āyudhā hataḥ).

Q's were astonished
to see this & they
exclaimed → "سأله، سألها!

|| 10.18.30 ||

dr̥ṣṭvā pralambam̐ nihataṃ
balena bala-śālinā
gopāḥ su-vismitā āsan
sādhu sādhu iti vādinah

The cowherd boys (gopāḥ) were (āsan) most astonished (su-vismitā) to see (dr̥ṣṭvā) how the powerful (bala-śālinā) Balarāma (balena) had killed (nihataṃ) the demon Pralamba (pralambam̐), and they exclaimed (vādinah), “Excellent! Excellent! (sādhu sādhu iti)”

They offered
benedictions, glorified Him
& embraced Him.

|| 10.18.31 ||

āśiṣo 'bhigr̥ñantas tam
praśāśamsus tad-arhaṇam
pretyāgatam ivāliṅgya
prema-vihvala-cetasah

They offered Balarāma profuse (abhigr̥ñantah) benedictions (āśiṣah) and then glorified (praśāśamsuh) Him (tam), who deserves all glorification (tad-arhaṇam). Their minds (cetasah) overwhelmed (vihvala) with ecstatic love (prema), they embraced Him (āliṅgya) as if He had come back from the dead (pretya āgatam iva).

The devotees
showered flower garlands
on Ś & praised Him.

|| 10.18.32 ||

pāpe pralambe nihate
devāḥ parama-nirvṛtāḥ
abhyavarṣan balaṁ mālyaiḥ
śaśaṁsuḥ sādhu sādhuv iti

The sinful (pāpe) Pralamba (pralambe) having been killed (nihate), the demigods (devāḥ) felt extremely (parama) happy (nirvṛtāḥ), and they showered (abhya-varṣan) flower garlands (mālyaiḥ) upon Lord Balarāma (balaṁ) and praised (śaśaṁsuḥ) the excellence of His deed (sādhu sādhuv iti).

Thus ends the commentary on the Eighteenth Chapter
of the Tenth Canto of the *Bhāgavatam* for the pleasure of
the devotees, in accordance with the previous *ācāryas*.