

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 15



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FIFTEEN

The Killing of Dhenuka, the Ass Demon

This chapter describes how Lord Balarāma and Lord Kṛṣṇa, while tending Their cows in the pastures of Vṛndāvana, killed Dhenukāsura, enabled the residents of Vṛndāvana to eat the fruits of the *tāla* trees and saved the young cowherds from Kāliya's poison.

Revealing Their boyhood (*pauganḍa*) phase of pastimes, Rāma and Kṛṣṇa were one day bringing the cows to pasture when They entered an attractive forest decorated with a clear lake. There They began playing forest sports along with Their friends. Pretending to tire, Lord Baladeva laid His head upon the lap of a cowherd boy and rested as Lord Kṛṣṇa helped relieve His elder brother's fatigue by massaging His feet. Then Kṛṣṇa also placed His head on the lap of a cowherd boy to rest, and another cowherd boy massaged His feet. In this way Kṛṣṇa, Balarāma and Their cowherd friends enjoyed various pastimes.

During this play, Śrīdāmā, Subala, Stoka-kṛṣṇa and other cowherd boys described to Rāma and Kṛṣṇa a wicked and irrepressible demon named Dhenuka, who had assumed the form of a jackass and was living in the Tālavana forest near Govardhana Hill. This forest was full of many varieties of sweet fruits. But fearing this demon, no one dared try to relish the taste of those fruits, and thus someone had to kill the demon and all his associates. Lord Rāma and Lord Kṛṣṇa, hearing of the situation, set off for this forest to fulfill the desire of Their companions.

Arriving at the Tālavana, Lord Balarāma shook many fruits out of the palm trees, and as soon as He did so the jackass demon, Dhenuka, ran swiftly to attack Him. But Balarāma grabbed his hind legs with one hand, whirled him around and threw him into the top of a tree, thus slaying him. All of Dhenukāsura's friends, overcome by fury, then rushed to attack, but Rāma and Kṛṣṇa took hold of them one by one, swung them around and killed them, until the disturbance was finally finished.

When Kṛṣṇa and Balarāma returned to the cowherd community, Yaśodā and Rohiṇī placed Them on their respective laps. They kissed Their faces, fed Them with finely prepared food and then put Them to bed.

Some days later Lord Kṛṣṇa went with His friends, but without His older brother, to the banks of the Kālindī in order to tend the cows. The cows and cowherd boys became very thirsty and drank some water from the Kālindī. But it had been contaminated with poison, and they all fell unconscious on the riverbank. Kṛṣṇa then brought them back to life by the merciful rain of His glance, and all of them, regaining their consciousness, appreciated His great mercy.

ŚB 10.15.1

श्रीशुक उवाच
 ततश्च पौगण्डवयःश्रीतौ व्रजे
 बभूवतुस्तौ पशुपालसम्मतौ ।
 गाश्वारयन्तौ सखिभिः समं पदै-
 र्वृन्दावनं पुण्यमतीव चक्रतुः ॥ १ ॥

śrī-śuka uvāca

*tataś ca paugaṇḍa-vayaḥ-śritau vraje
 babhūvatus tau paśu-pāla-sammatau
 gāś cārayantau sakhibhiḥ samam padair
 vṛndāvanam puṇyam atīva cakratuḥ*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *tataḥ* — then; *ca* — and; *pauganda vayah* — the age of *paugaṇḍa* (years six to ten); *śritau* — attaining; *vraje* — in Vṛndāvana; *babhūvatuh* — They (Rāma and Kṛṣṇa) became; *tau* — the two of Them; *paśu-pāla* — as cowherds; *sammatau* — appointed; *gāh* — the cows; *cārayantau* — tending; *sakhibhiḥ samam* — along with Their friends; *padaih* — with the marks of Their feet; *vṛndāvanam* — Śrī Vṛndāvana; *puṇyam* — auspicious; *atīva* — extremely; *cakratuh* — They made.

Translation

Śukadeva Gosvāmī said: When Lord Rāma and Lord Kṛṣṇa attained the age of *paugaṇḍa* [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company

of Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet.

Purport

Lord Kṛṣṇa wanted to encourage His cowherd boyfriends, who had been swallowed by Aghāsura and then stolen by Lord Brahmā. Therefore the Lord decided to bring them into the palm-tree forest called Tālavana, where there were many delicious ripe fruits. Since Lord Kṛṣṇa’s spiritual body had apparently grown slightly in age and strength, the senior men of Vṛndāvana, headed by Nanda Mahārāja, decided to promote Kṛṣṇa from the task of herding calves to the status of a regular cowherd boy. He would now take care of the full-grown cows, bulls and oxen. Out of great affection, Nanda Mahārāja had previously considered Kṛṣṇa too small and immature to take care of full-grown cows and bulls. It is stated in the *Kārttika-māhātmya* section of the *Padma Purāṇa*:

*śuklāṣṭamī kārttike tu
smṛtā gopāṣṭamī budhaiḥ
tad-dinād vāsudevo ’bhūd
gopaḥ pūrvam tu vatsapaḥ*

“The eighth lunar day of the bright fortnight of the month of Kārttika is known by authorities as Gopāṣṭamī. From that day, Lord Vāsudeva served as a cowherd, whereas previously He had tended the calves.”

The word *padaiḥ* indicates that Lord Kṛṣṇa blessed the earth by walking on her surface with His lotus feet. The Lord wore no shoes or other footgear but walked barefoot in the forest, giving great anxiety to the girls of Vṛndāvana, who feared that His soft lotus feet would be injured.

ŚB 10.15.2

तन्माधवो वेणुमुदीरयन् वृत्तो
गोपैर्गृणद्भिः स्वयशो बलान्वितः ।
पशून् पुरस्कृत्य पशव्यमाविशद्
विहर्तुकामः कुसुमाकरं वनम् ॥ २ ॥

*tan mādhave veṇum udīrayan vṛto
gopair grṇadbhiḥ sva-yaśo balānvitah
paśūn puraskṛtya paśavyam āviśad
vihartu-kāmaḥ kusumākaram vanam*

Synonyms

tat — thus; *mādhavaḥ* — Lord Śrī Mādhava; *veṇum* — His flute; *udīrayan* — sounding; *vṛtah* — surrounded; *gopaiḥ* — by the cowherd boys; *grṇadbhiḥ* — who were chanting; *sva-yaśah* — His glories; *bala-anvitah* — accompanied by Lord Balarāma; *paśūn* — the animals; *puraskṛtya* — keeping in front; *paśavyam* — full of nourishment for the cows; *āviśat* — He entered; *vihartu-kāmah* — desiring to enjoy pastimes; *kusuma-ākaram* — rich with flowers; *vanam* — the forest.

Translation

Thus desiring to enjoy pastimes, Lord Mādhava, sounding His flute, surrounded by cowherd boys who were chanting His glories, and accompanied by Lord Baladeva, kept the cows before Him and entered the Vṛndāvana forest, which was full of flowers and rich with nourishment for the animals.

Purport

Śrīla Sanātana Gosvāmī has explained the various meanings of the word *mādhava* as follows: *Mādhava* normally indicates Kṛṣṇa to be “the Lord, who is the consort of the goddess of fortune, Lakṣmī.” This name also implies that Lord Kṛṣṇa descended in the dynasty of Madhu. Since the spring season is also known as Mādhava, it is understood that as soon as Lord Kṛṣṇa entered the Vṛndāvana forest, it automatically exhibited all the opulences of spring, becoming filled with flowers, breezes and a celestial atmosphere. Another reason Lord Kṛṣṇa is known as Mādhava is that He enjoys His pastimes in *madhu*, the taste of conjugal love.

Lord Kṛṣṇa would loudly sound His flute as He entered the forest of Śrī Vṛndāvana, thus giving inconceivable bliss to all the residents of His hometown, Vraja-dhāma. These simple pastimes of playfully entering the forest, playing on the flute and so forth were performed daily in the spiritual land of Vṛndāvana.

ŚB 10.15.3

तन्मञ्जुघोषालिमृगद्विजाकुलं
महन्मनःप्रख्यपयःसरस्वता ।
वातेन जुष्टं शतपत्रगन्धिना
निरीक्ष्य रन्तुं भगवान् मनो दधे ॥ ३ ॥
tan mañju-ghoṣāli-mṛga-dvijākulam
mahan-manah-prakhya-payah-sarasvatā
vātena juṣṭam śata-patra-gandhinā
nirīkṣya rantum bhagavān mano dadhe

Synonyms

tat — that forest; *mañju* — charming; *ghosa* — whose sounds; *ali* — with bees; *mrga* — animals; *dvija* — and birds; *ākulam* — filled; *mahat* — of great souls; *manah* — the minds; *prakhya* — resembling; *payah* — whose water; *sarasvatā* — with a lake; *vātena* — by the wind; *juṣṭam* — served; *śata-patra* — of hundred-petaled lotuses; *gandhinā* — with the fragrance; *nirīkṣya* — observing; *rantum* — to take pleasure; *bhagavān* — the Supreme Personality of Godhead; *manah* — His mind; *dadhe* — turned.

Translation

The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.

Purport

Lord Kṛṣṇa saw that the Vṛndāvana forest was giving pleasure to all five senses. The bees, birds, and animals made charming sounds that brought sweet pleasure to the ears. The wind was faithfully rendering service to the Lord by blowing throughout the forest, carrying the cool moisture of a transparent lake and thus giving pleasure to the sense of touch. By the sweetness of the wind, even the sense of taste was being stimulated, and the fragrance of lotus flowers was bringing pleasure to the nostrils. And the entire forest was endowed with heavenly beauty, which was giving

spiritual bliss to the eyes. Śrīla Viśvanātha Cakravartī Ṭhākura has thus explained the significance of this verse.

ŚB 10.15.4

स तत्र तत्रारुणपल्लवश्रिया
 फलप्रसूनोरुभरेण पादयोः ।
 स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा
 स्मयन्निवाहाग्रजमादिपूरुषः ॥ ४ ॥
sa tatra tatrāruṇa-pallava-śriyā
phala-prasūnoru-bhareṇa pādayoḥ
sprśac chikhān vīksya vanaspatīn mudā
smayann ivāhāgra-jam ādi-pūruṣaḥ

Synonyms

sah — He; *tatra tatra* — all around; *aruna* — reddish; *pallava* — of their buds; *śriyā* — with the beauty; *phala* — of their fruits; *prasūna* — and flowers; *uru-bhareṇa* — with the heavy burden; *pādayoḥ* — at His two feet; *sprśat* — touching; *śikhān* — the tips of their branches; *vīksya* — seeing; *vanaspatīn* — the lordly trees; *mudā* — with joy; *smayan* — laughing; *iva* — almost; *āha* — spoke; *agra-jam* — to His elder brother, Lord Balarāma; *ādi-pūruṣaḥ* — the primeval Supreme Lord.

Translation

The primeval Lord saw that the stately trees, with their beautiful reddish buds and their heavy burden of fruits and flowers, were bending down to touch His feet with the tips of their branches. Thus He smiled gently and addressed His elder brother.

Purport

The words *mudā smayann iva* indicate that Lord Kṛṣṇa was in a joking mood. He knew that the trees were actually bowing down to worship Him. But in the following verse the Lord, speaking in a friendly, lighthearted mood, gives the credit to His brother, Balarāma.

ŚB 10.15.5

श्रीभगवानुवाच
 अहो अमी देववरामरार्चितं
 पादाम्बुजं ते सुमनःफलार्हणम् ।
 नमन्त्युपादाय शिखाभिरात्मन-
 स्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ ५ ॥

śrī-bhagavān uvāca
aho amī deva-varāmarārcitaṁ
pādāmbujam te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam

Synonyms

śrī-bhagavān uvāca — Lord Śrī Kṛṣṇa said; *aho* — oh; *amī* — these; *deva-vara* — O best of Lords (Śrī Balarāma); *amara* — by the immortal demigods; *arcitam* — worshiped; *pāda-ambujam* — to the lotus feet; *te* — of You; *sumanaḥ* — of flowers; *phala* — and fruits; *arhanam* — offerings; *namanti* — they are bowing down; *upādāya* — presenting; *śikhābhiḥ* — with their heads; *ātmanah* — their own; *tamah* — darkness of ignorance; *apahatyai* — for the purpose of eliminating; *taru-janma* — their birth as trees; *yat* — by which ignorance; *kṛtam* — created.

Translation

The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.

Purport

The trees of Vṛndāvana were thinking that because of past offenses they had now taken birth as trees and, being immovable, could not accompany Lord Kṛṣṇa in His wanderings throughout the Vṛndāvana area. In fact, all the creatures of Vṛndāvana, including the trees and cows, were great souls who could personally associate with the Supreme Personality of Godhead. But because of ecstatic sentiments of separation, the trees considered themselves in ignorance and thus tried to purify themselves by bowing down at the lotus feet of Kṛṣṇa and Balarāma. Lord Kṛṣṇa

understanding their mentality, simultaneously glanced at them with affection and praised their devotional service before His older brother, Balarāma.

ŚB 10.15.6

एतेऽलिनस्तव यशोऽखिललोकतीर्थं

गायन्त आदिपुरुषानुपथं भजन्ते ।

प्रायो अमी मुनिगणा भवदीयमुख्या

गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥ ६ ॥

ete 'linas tava yaśo 'khila-loka-tīrtham

gāyanta ādi-puruṣānupatham bhajante

prāyo amī muni-gaṇā bhavadīya-mukhyā

gūḍham vane 'pi na jahaty anaghātma-daivam

Synonyms

ete — these; *alinah* — bees; *tava* — Your; *yaśah* — glories; *akhila-loka* — for all worlds; *tīrtham* — the place of pilgrimage; *gāyantah* — are chanting; *ādi-purusa* — O original Personality of Godhead; *anupatham* — following You along the path; *bhajante* — they are engaged in worshiping; *prāyah* — for the most part; *amī* — these; *muni-gaṇāh* — great sages; *bhavadīya* — among Your devotees; *mukhyāh* — the most intimate; *gūḍham* — hidden; *vane* — within the forest; *api* — even though; *najahati* — they do not abandon; *anagha* — O sinless one; *ātma-daivam* — their own worshipable Deity.

Translation

O Original Personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

Purport

The word *gūḍham* is significant in this verse. It indicates that although the Supreme Personality of Godhead in His form of Kṛṣṇa or Balarāma appears like an ordinary human being within the material world, great sages always recognize the Lord as the

Supreme Absolute Truth. All the transcendental forms of Godhead are eternal and full of bliss and knowledge, exactly the opposite of our material bodies, which are temporary and full of misery and ignorance.

One meaning of the word *tīrtha* is “the means for crossing beyond material existence.” Simply by hearing the glories of the Supreme Lord or by chanting them, one immediately comes to the spiritual platform, beyond material existence. Thus the Lord’s transcendental glories are here described as a *tīrtha* for everyone in the world. The word *gāyantaḥ* indicates that great sages give up their vows of silence and other selfish processes to glorify the activities of the Supreme Lord. Real silence means to not speak nonsense, to limit one’s verbal activities to those sounds, statements and discussions relevant to the loving service of the Supreme Lord.

The word *anagha* indicates that the Supreme Lord never performs sinful or offensive activities. The word also indicates that the Lord immediately excuses a sin or offense committed by a sincere loving devotee who may accidentally deviate from the Lord’s service. In the specific context of this verse, the word *anagha* indicates that Lord Balarāma was not disturbed by the bees who were constantly following Him (*anupatham*). The Lord blessed them by saying, “O bees, come into My confidential grove and feel free to taste its fragrance.”

ŚB 10.15.7

नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः
 कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन ।
 सूक्तैश्च कोकिलगणा गृहमागताय
 धन्या वनौकस इयान् हि सतां निसर्गः ॥ ७ ॥
nṛtyanti amī śikhina īḍya mudā hariṇyaḥ
kurvanti gopya iva te priyam īkṣaṇena
sūktaiś ca kokila-gaṇā grham āgatāya
dhanyā vanaukasa iyān hi satām nisargaḥ

Synonyms

nṛtyanti — are dancing; *amī* — these; *śikhinaḥ* — peacocks; *īḍya* — O worshipable Lord; *mudā* — with joy; *hariṇyaḥ* — the female deer; *kurvanti* — are making; *gopyaḥ* — the *gopīs*; *iva* — as if; *te* — for You; *priyam* — gratification; *īkṣaṇena* — by their

glancing; [sūktaih](#) — with Vedic prayers; [ca](#) — and; [kokila-ganāh](#) — the cuckoos; [grham](#) — to their home; [āgatāya](#) — who has arrived; [dhanyāh](#) — fortunate; [vana-okasah](#) — the residents of the forest; [iyān](#) — such; [hi](#) — indeed; [satām](#) — of saintly personalities; [nisargah](#) — the nature.

Translation

O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the gopīs do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.

ŚB 10.15.8

धन्वेयमद्य धरणी तृणवीरुधस्त्वत्-

पादस्पृशो द्रुमलताः करजाभिमृष्टाः ।

नद्योऽद्रयः खगमृगाः सदयावलोकै-

र्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥ ८ ॥

dhanyeyam adya dharanī tṛṇa-vīrudhas tvat-

pāda-sprśo druma-latāḥ karajābhimṛṣṭāḥ

nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair

gopyo 'ntareṇa bhujayor api yat-sprhā śrīḥ

Synonyms

[dhanyā](#) — fortunate; [iyam](#) — this; [adya](#) — now; [dharanī](#) — the earth; [tṛṇa](#) — her grasses; [vīrudhah](#) — and bushes; [tvat](#) — Your; [pāda](#) — of the feet; [sprśah](#) — receiving the touch; [druma](#) — the trees; [latāḥ](#) — and creepers; [kara-ja](#) — by Your fingernails; [abhimṛṣṭāḥ](#) — touched; [nadyah](#) — the rivers; [adrayah](#) — and mountains; [khaga](#) — the birds; [mṛgāḥ](#) — and animals; [sodaya](#) — merciful; [avalokaih](#) — by Your glances; [gopyah](#) — the gopīs; [antarena](#) — in between; [bhujayah](#) — Your two arms; [api](#) — indeed; [yat](#) — for which; [sprhā](#) — maintains the desire; [śrīḥ](#) — the goddess of fortune.

Translation

This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms — a favor hankered after by the goddess of fortune herself.

Purport

The word *adya*, “now,” indicates the time of Lord Balarāma and Lord Kṛṣṇa’s appearance on the earth. In His form of Varāha, Lord Kṛṣṇa personally saved the earth, and, indeed, the earth is understood to rest perpetually on the potency of Śeṣa. Both Varāha and Śeṣa are expansions of Balarāma, who is Himself an expansion of Lord Kṛṣṇa, the original Personality of Godhead. Lord Kṛṣṇa’s statement that “this earth has now become most fortunate” (*dhanyeyam adya dharaṇī*) indicates that nothing can equal the blessings of the Supreme Personality of Godhead in His personal form as Kṛṣṇa, appearing simultaneously with His plenary expansion, Balarāma. The compound word *karajābhimṛṣṭāḥ*, “touched by Your fingernails,” indicates that as Kṛṣṇa and Balarāma would move through the forest They would pick fruits and flowers from the trees, bushes and creepers and use this paraphernalia in Their pleasure pastimes. Sometimes They would break leaves off the plants and use them with the flowers to decorate Their bodies.

Kṛṣṇa and Balarāma would glance lovingly and mercifully at all the rivers, hills and creatures in Vṛndāvana. But the blessing received by the gopīs — being embraced directly between the Lord’s arms — was the supreme benediction, desired even by the goddess of fortune herself. The goddess of fortune, who lives in Vaikuṅṭha on the chest of Lord Nārāyaṇa, once desired to be embraced on the chest of Śrī Kṛṣṇa, and thus she performed severe austerities to achieve this blessing. Śrī Kṛṣṇa informed her that her actual place was in Vaikuṅṭha and that it was not possible for her to dwell upon His chest in Vṛndāvana. Therefore she begged Kṛṣṇa to allow her to remain on His chest in the form of a golden line, and He granted her this benediction. Śrīla Viśvanātha Cakravartī Ṭhākura recounts this incident from the *Purānas*.

ŚB 10.15.9

श्रीशुक उवाच

एवं वृन्दावनं श्रीमत् कृष्णः प्रीतमनाः पशून् ।
रेमे सञ्चारयन्नद्रेः सरिद्रोधःसु सानुगः ॥ ९ ॥

śrī-śuka uvāca

*evam vṛndāvanam śrīmat
kṛṣṇaḥ prīta-manāḥ paśūn
reme sañcārayann adreḥ
sarid-rodhahsu sānugaḥ*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *evam* — in this way; *vṛndāvanam* — with the forest of Vṛndāvana and its inhabitants; *śrīmat* — beautiful; *kṛṣṇaḥ* — Lord Kṛṣṇa; *prīta-manāḥ* — being satisfied in His mind; *paśūn* — the animals; *reme* — He took pleasure; *sañcārayann* — making them graze; *adreḥ* — in the vicinity of the mountain; *sarit* — of the river; *rodhahsu* — upon the banks; *sa-anugah* — together with His companions.

Translation

Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.

ŚB 10.15.10-12

क्वचिद् गायति गायत्सु मदान्धालिष्वनुव्रतैः ।
उपगीयमानचरितः पथि सङ्कर्षणान्वितः ॥ १० ॥
अनुजल्पति जल्पन्तं कलवाक्यैः शुकं क्वचित् ।
क्वचित्सवल्गु कूजन्तमनुकूजति कोकिलम् ।
क्वचिच्च कालहंसानामनुकूजति कूजितम् ।
अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥ ११ ॥
मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् ।
क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥ १२ ॥

*kvacid gāyati gāyatsu
madāndhāliṣv anuvrataiḥ*

upagīyamāna-caritaḥ
 pathi saṅkarsaṇānvitaḥ
 anujalpati jalpantaṁ
 kala-vākyaiḥ śukam kvacit
 kvacit sa-valgu kūjantam
 anukūjati kokilam
 kvacic ca kāla-hamsānām
 anukūjati kūjitam
 abhinṛtyati nṛtyantaṁ
 barhiṇam hāsayan kvacit
 megha-gambhīrayā vācā
 nāmabhir dūra-gān paśūn
 kvacid āhvayati prītyā
 go-gopāla-manojñayā

Synonyms

kvacit — sometimes; gāyati — He sings; gāyatsu — when they are singing; mada-andha — blinded by intoxication; alisu — the bees; anuvrataih — along with His companions; upagīyamāna — being chanted; caritah — His pastimes; pathi — upon the path; saṅkarsana-anvitaḥ — accompanied by Lord Baladeva; anujalpati — He chatters in imitation; jalpantam — of the chattering; kala-vākyaiḥ — with broken speech; śukam — parrot; kvacit — sometimes; kvacit — sometimes; sa — with; valgu — charming; kūjantam — cuckooing; anukūjati — He imitates the cuckooing; kokilam — of a cuckoo; kvacit — sometimes; ca — and; kala-hamsānām — of the swans; anukūjati kūjitam — imitates the cooing; abhinṛtyati — He dances in front of; nṛtyantam — dancing; barhinam — a peacock; hāsayan — making laugh; kvacit — sometimes; megha — like clouds; gambhīrayā — grave; vācā — with His voice; nāmabhiḥ — by name; dūra-gān — who had strayed far away; paśūn — the animals; kvacit — sometimes; āhvayati — He calls; prītyā — affectionately; go — to the cows; gopāla — and the cowherd boys; manah-jñayā — which (voice) charms the mind.

Translation

Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by

imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

Purport

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa would joke with His friends, saying, “Just look, this peacock does not know how to dance properly,” whereupon the Lord would vigorously imitate the peacock’s dancing, causing great laughter among His friends. The bees in Vṛndāvana would drink the sap of the forest flowers, and the combination of this nectar and the association of Śrī Kṛṣṇa made them mad with intoxication. Thus they closed their eyes in ecstasy and expressed their satisfaction by humming. And this humming was also expertly imitated by the Lord.

ŚB 10.15.13

चकोरक्रौञ्चक्राह्वभारद्वाजांश्च बर्हिणः ।
 अनुरौति स्म सत्त्वानां भीतवद् व्याघ्रसिंहयोः ॥ १३ ॥

*cakora-krauñca-cakrāhva-
 bhāradvājāṁś ca barhiṇaḥ
 anurauti sma sattvānām
 bhīta-vad vyāghra-simhayoḥ*

Synonyms

cakora-krauñca-cakrāhva-bhāradvājān ca — the *cakora*, *krauñca*, *cakrāhva* and *bhāradvāja* birds; *barhiṇaḥ* — the peacocks; *anurauti sma* — He would call out in imitation of; *sattvānām* — together with the other creatures; *bhīta-vat* — acting as if afraid; *vyāghra-simhayoḥ* — of the tigers and lions.

Translation

Sometimes He would cry out in imitation of birds such as the cakoras, krauñcas, cakrāhvas, bhāradvājas and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

Purport

The word *bhīta-vat*, “as if afraid,” indicates that Lord Kṛṣṇa played just like an ordinary boy and ran with the smaller forest creatures in mock fear of the lions and tigers. Actually, in Vṛndāvana, the abode of the Lord, the lions and tigers are not violent, and thus there is no reason to fear them.

ŚB 10.15.14

क्वचित् क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम् ।
स्वयं विश्रमयत्यार्यं पादसंवाहनादिभिः ॥ १४ ॥

kvacit kṛīḍā-parīśrāntaṁ
gopotsaṅgopabarhaṇam
svayaṁ viśramayaty āryaṁ
pāda-saṁvāhana-ādibhiḥ

Synonyms

kvacit — sometimes; *kṛīḍā* — by playing; *parīśrāntam* — fatigued; *gopa* — of a cowherd boy; *utsaṅga* — the lap; *upabarhanam* — using as His pillow; *svayam* — personally; *viśramayati* — relieves Him from His fatigue; *āryam* — His elder brother; *pāda-saṁvāhana-ādibhiḥ* — by massaging His feet and offering other services.

Translation

When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.

Purport

The word *pāda-saṁvāhana-ādibhiḥ* indicates that Lord Kṛṣṇa would massage Balarāma’s feet, fan Him and bring Him river water to drink.

ŚB 10.15.15

नृत्यतो गायतः क्वापि वल्गतो युध्यतो मिथः ।
गृहीतहस्तौ गोपालान् हसन्तौ प्रशशंसतुः ॥ १५ ॥

nṛtyato gāyataḥ kvāpi
valgato yudhyato mithaḥ
grhīta-hastau gopālān
hasantau praśaśamsatuḥ

Synonyms

[nṛtyataḥ](#) — who were dancing; [gāyataḥ](#) — singing; [kva api](#) — sometimes; [valgataḥ](#) — moving about; [yudhyataḥ](#) — fighting; [mithaḥ](#) — with one another; [grhīta-hastau](#) — holding Their hands together; [gopālān](#) — the cowherd boys; [hasantau](#) — laughing; [praśaśamsatuḥ](#) — They offered praise.

Translation

Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

ŚB 10.15.16

क्वचित् पल्लवतल्पेषु नियुद्धश्रमकर्षितः ।
वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥ १६ ॥

kvacit pallava-talpeṣu
niyuddha-śrama-karṣitaḥ
vṛkṣa-mūlāśrayaḥ śete
gopotsaṅgopabarhaṇaḥ

Synonyms

[kvacit](#) — sometimes; [pallava](#) — made from new twigs and buds; [talpesu](#) — upon beds; [niyuddha](#) — from the fighting; [śrama](#) — by fatigue; [karṣitaḥ](#) — worn out; [vṛkṣa](#) — of a tree; [mūla](#) — at the base; [āśrayaḥ](#) — taking shelter; [śete](#) — He lay down; [gopatsaṅga](#) — the lap of a cowherd boy; [upabarhanah](#) — as His pillow.

Translation

Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.

Purport

The word *pallava-talpeṣu* implies that Lord Kṛṣṇa expanded Himself into many forms and lay down upon the many beds of twigs, leaves and flowers hastily constructed by His enthusiastic cowherd friends.

ŚB 10.15.17

पादसंवाहनं चक्रुः केचित्तस्य महात्मनः ।

अपरे हतपाप्मानो व्यजनैः समवीजयन् ॥ १७ ॥

pāda-saṁvāhanaṁ cakruḥ

kecit tasya mahātmanaḥ

apare hata-pāpmāno

vyajanaiḥ samavījayan

Synonyms

pāda-saṁvāhanam — the massaging of the feet; *cakruḥ* — did; *kecit* — some of them; *tasya* — of Him; *mahā-ātmanah* — great souls; *apare* — others; *hata-pāpmānah* — who were free from all sins; *vyajanaiḥ* — with fans; *samavījayan* — perfectly fanned Him.

Translation

Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.

Purport

The word *samavījayan* indicates that the cowherd boys fanned the Lord very carefully and expertly, creating gentle and cooling breezes.

ŚB 10.15.18

अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः ।

गायन्ति स्म महाराज स्नेहक्लिन्नधियः शनैः ॥ १८ ॥

*anye tad-anurūpāṇi
manojñāni mahātmanah
gāyanti sma mahā-rāja
sneha-kinna-dhiyaḥ śanaiḥ*

Synonyms

anye — others; *tad-anurūpāṇi* — suitable for the occasion; *manah-jñāni* — attractive to the mind; *mahā-ātmanah* — of the great personality (Lord Kṛṣṇa); *gāyanti sma* — they would sing; *mahā-rāja* — O King Parīkṣit; *sneha* — by love; *kinna* — melted; *dhiyaḥ* — their hearts; *śanaiḥ* — slowly.

Translation

My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.

ŚB 10.15.19

एवं निगूढात्मगतिः स्वमायया
गोपात्मजत्वं चरितैर्विडम्बयन् ।
रेमे रमालालितपादपल्लवो
ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥ १९ ॥
*evam nigūdhātma-gatiḥ sva-māyayā
gopātmajatvaṁ caritair viḍambayan
reme ramā-lālita-pāda-pallavo
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ*

Synonyms

evam — in this way; *nigūdhā* — hidden away; *ātma-gatiḥ* — His personal opulence; *sva-māyayā* — by His own mystical potency; *gopa-ātmajatvam* — the status of being the son of a cowherd; *caritaiḥ* — by His activities; *viḍambayan* — pretending; *reme* — He enjoyed; *ramā* — by the goddess of fortune; *lālita* — attended; *pāda-pallavaḥ* — His feet, which are tender like new buds; *grāmyaiḥ samam* — together with village persons; *grāmya-vat* — like a village personality; *īśa-ceṣṭitaḥ* — although also displaying feats unique to the Supreme Lord.

Translation

In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.

ŚB 10.15.20

श्रीदामा नाम गोपालो रामकेशवयोः सखा ।
 सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥ २० ॥
śrīdāmā nāma gopālo
rāma-keśavayoḥ sakhā
subala-stokakṛṣṇādyā
gopāḥ premṇedam abruvan

Synonyms

śrīdāmā nāma — named Śrīdāmā; *gopālah* — the cowherd boy; *rāma-keśavayoh* — of Lord Rāma and Lord Kṛṣṇa; *sakhā* — the friend; *subala-stokakṛṣṇa-ādyāḥ* — Subala, Stokakṛṣṇa and others; *gopāḥ* — cowherd boys; *premnā* — with love; *idam* — this; *abruvan* — spoke.

Translation

Once, some of the cowherd boys — Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others — lovingly spoke the following words.

Purport

The word *premnā*, “with love,” indicates that the request the cowherd boys are about to place before Lord Kṛṣṇa and Lord Balarāma is motivated by love, not personal desire. The cowherd boys were eager for Kṛṣṇa and Balarāma to exhibit Their pastimes of killing demons and to enjoy the delicious fruits of the Tāla forest, and therefore they made the following request.

ŚB 10.15.21

राम राम महाबाहो कृष्ण दुष्टनिर्बर्हण ।
इतोऽविदूरे सुमहद् वनं तालालिसङ्कुलम् ॥ २१ ॥

rāma rāma mahā-bāho
kṛṣṇa duṣṭa-nibarhaṇa
ito 'vidūre su-mahad
vanam tālāli-saṅkulam

Synonyms

rāma rāma — O Rāma; *mahā-bāho* — O mighty-armed one; *kṛṣṇa* — O Kṛṣṇa; *duṣṭa-nibarhana* — O eliminator of the miscreants; *itah* — from here; *avidūre* — not far; *sumahat* — very expansive; *vanam* — a forest; *tāla-āli* — with rows of palm trees; *saṅkulam* — filled.

Translation

[The cowherd boys said:] O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees.

Purport

As stated in the *Śrī Varāha Purāṇa*:

asti govardhanam nāma
kṣetram parama-durlabham
mathurā-pāścīme bhāge
adūrād yojana-dvayam

“Not far from the western side of Mathurā, at a distance of two *yojanas* [sixteen miles], is the holy place named Govardhana, which is most difficult to attain.” It is also stated in the *Varāha Purāṇa*:

asti tāla-vanam nāma
dhenakāsura-rakṣitam
mathurā-pāścīme bhāge
adūrād eka-yojanam

“Not far from the western side of Mathurā, one *yojana* away [eight miles], is the forest known as Tālavana, which was guarded by Dhenukāsura.” Thus it appears

that the Tālavana forest is located midway between Mathurā and Govardhana Hill. The forest of Tālavana is described in the *Śrī Hari-varṁśa* as follows:

*sa tu deśaḥ samaḥ snigdhaḥ
su-mahān kṛṣṇa-mṛttikaḥ
darbha-prāyaḥ sthulī-bhūto
loṣṭra-pāṣāṇa-varjitaḥ*

“The land there is even, smooth and very expansive. The earth is black, densely covered with *darbha* grass and devoid of stones and pebbles.”

ŚB 10.15.22

फलानि तत्र भूरीणि पतन्ति पतितानि च ।
सन्ति किन्त्ववरुद्धानि धेनुकेन दुरात्मना ॥ २२ ॥

*phalāni tatra bhūrīṇi
patanti patitāni ca
santi kintv avaruddhāni
dhenukena durātmanā*

Synonyms

phalāni — the fruits; *tatra* — there; *bhūrīṇi* — very many; *patanti* — are falling; *patitāni* — have already fallen; *ca* — and; *santi* — they are; *kintu* — however; *avaruddhāni* — kept under control; *dhenukena* — by Dhenuka; *durātmanā* — the evil one.

Translation

In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.

Purport

The demon Dhenuka would not allow anyone to eat the delicious ripe palm fruits of the Tālavana, and Kṛṣṇa’s young boyfriends protested this unjust usurpation of the right to enjoy the fruits of a public forest.

ŚB 10.15.23

सोऽतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक् ।
आत्मतुल्यबलैरन्यैर्जातिभिर्बहुभिर्वृतः ॥ २३ ॥

*so 'ti-vīryo 'suro rāma
he kṛṣṇa khara-rūpa-dhṛk
ātma-tulya-balair anyair
jñātibhir bahubhir vṛtaḥ*

Synonyms

sah — he; *ati-vīryah* — very powerful; *asurah* — a demon; *rāma* — O Rāma; *he kṛṣṇa* — O Kṛṣṇa; *khara-rūpa* — the form of an ass; *dhrk* — assuming; *ātma-tulya* — equal to himself; *balaih* — whose strength; *anyaih* — with others; *jñātibhih* — companions; *bahubhih* — many; *vṛtaḥ* — surrounded.

Translation

O Rāma, O Kṛṣṇa! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.

ŚB 10.15.24

तस्मात् कृतनराहाराद् भीतैर्नृभिरमित्रहन् ।
न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम् ॥ २४ ॥

*tasmāt kṛta-narāhārād
bhītaiḥ nṛbhir amitra-han
na sevyate paśu-gaṇaiḥ
pakṣi-saṅghair vivarjitam*

Synonyms

tasmāt — of him; *kṛta-nara-āhārāt* — who has eaten human beings; *bhītaiḥ* — who are afraid; *nṛbhih* — by the human beings; *amitra-han* — O killer of enemies; *na sevyate* — is not resorted to; *paśu-gaṇaiḥ* — by the various animals; *pakṣi-saṅghaiḥ* — by the flocks of birds; *vivarjitam* — abandoned.

Translation

The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.

Purport

The cowherd boyfriends of Lord Kṛṣṇa and Lord Balarāma encouraged the two brothers to go at once to the Tāla forest and kill the ass demon. Indeed, here they address the brothers as *amitra-han*, “killer of the enemy.” The cowherd boys were engaged in ecstatic meditation upon the potency of the Supreme Personality of Godhead and reasoned thus: “Kṛṣṇa has already killed terrible demons like Baka and Agha, so what is so special about this obnoxious jackass named Dhenuka, who has become public enemy number one in Vṛndāvana?”

The cowherd boys wanted Kṛṣṇa and Balarāma to kill the demons so that all the pious inhabitants of Vṛndāvana could enjoy the fruits in the Tāla forest. Thus they requested the special favor that the ass demons be killed.

ŚB 10.15.25

विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च ।
 एष वै सुरभिर्गन्धो विषूचीनोऽवगृह्यते ॥ २५ ॥
vidyante 'bhukta-pūrvāṇi
phalāni surabhīṇi ca
eṣa vai surabhir gandho
viśūcīno 'vagrhyate

Synonyms

vidyante — are present; *abhukta-pūrvāṇi* — never before tasted; *phalāni* — fruits; *surabhīni* — fragrant; *ca* — and; *eṣa* — this; *vai* — indeed; *surabhih* — fragrant; *gandhah* — aroma; *viśūcīnah* — spreading everywhere; *avagrhyate* — is perceived.

Translation

In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the *tāla* fruits spreading all about.

Purport

According to Śrīla Śrīdhara Svāmī, the sweet fragrance of the *tāla* fruits was carried by an easterly wind, which is conducive to rain in the Vṛndāvana area. This easterly wind generally blows in the month of Bhādra and thus indicates the excellent ripeness of the fruits, while the fact that the boys could smell them indicates the nearness of the Tāla forest.

ŚB 10.15.26

प्रयच्छ तानि नः कृष्ण गन्धलोभितचेतसाम् ।
वाञ्छास्ति महती राम गम्यतां यदि रोचते ॥ २६ ॥

prayaccha tāni naḥ kṛṣṇa
gandha-lobhita-cetasām
vāñchāsti mahatī rāma
gamyatām yadi rocate

Synonyms

prayaccha — please give; *tāni* — them; *naḥ* — to us; *kṛṣṇa* — O Kṛṣṇa; *gandha* — by the fragrance; *lobhita* — made greedy; *cetasām* — whose minds; *vāñchā* — the desire; *asti* — is; *mahatī* — great; *rāma* — O Rāma; *gamyatām* — let us go; *yadi* — if; *rocate* — it appears like a good idea.

Translation

O Kṛṣṇa! Please get those fruits for us. Our minds are so attracted by their aroma! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.

Purport

Although neither man nor bird nor beast could even approach the Tāla forest, the cowherd boys had so much faith in Lord Kṛṣṇa and Lord Balarāma that they took it for granted the two Lords could effortlessly kill the sinful ass demons and acquire the delicious *tāla* fruits. Lord Kṛṣṇa's cowherd boyfriends are exalted, self-realized souls who would not ordinarily become greedy for sweet fruits. In fact, they are simply joking with the Lord and enthusing His pastimes, urging Him to perform unprecedented heroic feats in the Tāla forest. Innumerable demons disturbed the

sublime atmosphere of Vṛndāvana during Lord Kṛṣṇa's presence there, and the Lord would kill such demons as a popular daily event.

Since Lord Kṛṣṇa had already killed many demons, on this particular day He decided to give first honors to Lord Balarāma, who would demolish the first demon, Dhenuka. By the words *yadi rocate*, the cowherd boys indicate that Lord Kṛṣṇa and Lord Balarāma need not kill the demon simply to satisfy them; rather, They should do so only if the Lords Themselves found the concept appealing.

ŚB 10.15.27

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया ।
 प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥ २७ ॥
evam suhṛd-vacaḥ śrutvā
suhṛt-priya-cikīrṣayā
prahasya jagmatur gopair
vṛtau tālavanam prabhū

Synonyms

evam — thus; *suhṛt* — of Their friends; *vacah* — the words; *śrutvā* — hearing; *suhṛt* — to Their friends; *priya* — pleasure; *cikīrṣayā* — desiring to give; *prahasya* — laughing; *jagmatuh* — the two of Them went; *gopaih* — by the cowherd boys; *vṛtau* — surrounded; *tāla-vanam* — to the Tāla forest; *prabhū* — the two Lords.

Translation

Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

Purport

Lord Kṛṣṇa was thinking, “How can a mere ass be so formidable?” And thus He smiled at the petition of His boyfriends. As stated by Lord Kapila in the *Śrīmad-Bhāgavatam* (3.28.32), *hāsam harer avanatākhila-loka-tīvra-śokāśru-sāgara-viśoṣaṇam aty-udāram*: “The smile and laughter of the Supreme Lord Hari is most magnanimous. Indeed, for those who bow down to the Lord, His smile and laughter dry up the ocean of tears caused by the intense suffering of this world.” Thus, to

encourage Their boyfriends, Lord Kṛṣṇa and Lord Balarāma smiled, laughed and immediately set out with them for the Tāla forest.

ŚB 10.15.28

बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन् ।
फलानि पातयामास मतङ्गज इवौजसा ॥ २८ ॥

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

Synonyms

balah — Balarāma; *praviśya* — entering; *bāhubhyām* — with His two arms; *tālān* — the palm trees; *samparikampayan* — making shake all around; *phalāni* — the fruits; *pātayām āsa* — He made fall; *matam-gajah* — a maddened elephant; *iva* — just as; *ojasā* — by His strength.

Translation

Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the tāla fruits to fall to the ground.

ŚB 10.15.29

फलानां पततां शब्दं निशम्यासुररासभः ।
अभ्यधावत् क्षितितलं सनगं परिकम्पयन् ॥ २९ ॥

phalānām patatām śabdām
niśamyāsura-rāsabhaḥ
abhyadhāvat kṣiti-talam
sa-nagam parikampayan

Synonyms

phalānām — of the fruits; *patatām* — which are falling; *śabdām* — the sound; *niśamya* — hearing; *asura-rāsabhaḥ* — the demon in the form of a jackass; *abhyadhāvat* — ran forward; *kṣiti-talam* — the surface of the earth; *sa-nagam* — together with the trees; *parikampayan* — making tremble.

Translation

Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble.

ŚB 10.15.30

समेत्य तरसा प्रत्यग् द्वाभ्यां पद्भ्यां बलं बली ।
निहत्योरसि काशब्दं मुञ्चन् पर्यसरत् खलः ॥ ३० ॥

*sametya tarasā pratyag
dvābhyām padbhyām balam bali
nihatyorasi kā-śabdam
muñcan paryasarat khalah*

Synonyms

sametya — meeting Him; *tarasā* — swiftly; *pratyak* — hind; *dvābhyām* — with the two; *padbhyām* — legs; *balam* — Lord Baladeva; *bali* — the powerful demon; *nihatya* — striking; *urasi* — upon the chest; *kā-śabdām* — an ugly braying sound; *muñcan* — releasing; *paryasarat* — ran around; *khalah* — the jackass.

Translation

The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.

ŚB 10.15.31

पुनरासाद्य संरब्ध उपक्रोष्टा पराक् स्थितः ।
चरणावपरौ राजन् बलाय प्राक्षिपद् रुषा ॥ ३१ ॥

*punar āsādyā saṁrabdha
upakroṣṭā parāk sthitaḥ
caraṇāv aparau rājan
balāya prākṣipad ruṣā*

Synonyms

punah — again; *āsādyā* — approaching Him; *saṁrabdhaḥ* — furious; *upakroṣṭā* — the ass; *parāk* — with his back toward the Lord; *sthitaḥ* — standing; *caraṇau* — two legs;

aparau — hind; *rājan* — O King Parikṣit; *balāya* — at Lord Balarāma; *prāksipat* — he hurled; *rusā* — with anger.

Translation

Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his two hind legs at Him.

Purport

The word *upakroṣṭā* indicates an ass and also one who is crying out nearby. Thus it is indicated herein that the powerful Dhenuka made horrible, angry sounds.

ŚB 10.15.32

स तं गृहीत्वा प्रपदोभ्रामयित्वैकपाणिना ।
चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥ ३२ ॥
sa taṁ grhītvā prapador
bhrāmayitvaika-pāṇinā
cikṣepa tṛṇa-rājāgre
bhrāmaṇa-tyakta-jīvitam

Synonyms

sah — He; *tam* — him; *grhītvā* — seizing; *prapadoh* — by the hooves; *bhrāmayitvā* — whirling around; *eka-pāṇinā* — with a single hand; *ciksepa* — He threw; *tṛṇa-rāja-agre* — into the top of a palm tree; *bhrāmana* — by the whirling; *tyakta* — giving up; *jīvitam* — his life.

Translation

Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

ŚB 10.15.33

तेनाहतो महातालो वेपमानो बृहच्छिराः ।
पार्श्वस्थं कम्पयन् भग्नः स चान्यं सोऽपि चापरम् ॥ ३३ ॥

*tenāhato mahā-tālo
vepamāno br̥hac-chirāḥ
pārśva-stham̐ kampayan bhagnaḥ
sa cānyam̐ so 'pi cāparam*

Synonyms

tena — by that (body of the dead Dhenukāsura); *āhataḥ* — struck; *mahā-tālah* — the great palm tree; *vepamānah* — trembling; *br̥hat-śirāḥ* — which had a large top; *pārśva-stham* — another situated beside it; *kampayan* — making shake; *bhagnaḥ* — broken; *sah* — that; *ca* — and; *anyam* — another; *sah* — that; *api* — yet; *ca* — and; *aparam* — another.

Translation

Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. 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.

Purport

Lord Balarāma threw the demon Dhenuka so violently into the great palm tree that a chain reaction was unleashed, and many towering palm trees shook and then broke with a great crashing sound.

ŚB 10.15.34

बलस्य लीलयोत्सृष्टखरदेहहताहताः ।
तालाश्चकम्पिरे सर्वे महावातेरिता इव ॥ ३४ ॥

*balasya līlayotsṛṣṭa-
khara-deha-hatāhatāḥ
tālāś cakampire sarve
mahā-vāteritā iva*

Synonyms

balasya — of Lord Balarāma; *līlayā* — as the pastime; *utsrsta* — thrown upward; *khara-deha* — by the body of the ass; *hata-āhatāh* — which were striking one another; *tālāh* — the palm trees; *cakampire* — shook; *sarve* — all; *mahā-vāta* — by a powerful wind; *iritāh* — blown; *iva* — as if.

Translation

Because of Lord Balarāma’s pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.

ŚB 10.15.35

नैतच्चित्रं भगवति ह्यनन्ते जगदीश्वरे ।
ओतप्रोतमिदं यस्मिंस्तन्तुष्वङ्ग यथा पटः ॥ ३५ ॥

naitac citraṁ bhagavati
hy anante jagad-īśvare
ota-protam idam yasmims
tantuṣv aṅga yathā paṭaḥ

Synonyms

na — not; *etat* — this; *citram* — surprising; *bhagavati* — for the Personality of Godhead; *hi* — indeed; *anante* — who is the unlimited; *jagat-īśvare* — the Lord of the the universe; *ota-protam* — spread out horizontally and vertically; *idam* — this universe; *yasmin* — upon whom; *tantusu* — upon its threads; *aṅga* — my dear Parīkṣit; *yathā* — just as; *paṭaḥ* — a cloth.

Translation

My dear Parīkṣit, that Lord Balarāma killed Dhenukāśura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.

Purport

Unfortunate persons cannot appreciate the blissful pastimes of the Supreme Lord. In this connection Śrīla Jīva Gosvāmī explains that the Supreme Lord possesses

unlimited potency and strength, as expressed here by the word *anante*. The Lord exhibits a tiny fraction of His power according to the need of a particular situation. Lord Balarāma desired to vanquish the gang of demoniac asses who had unlawfully seized the Tālavana forest, and therefore He exhibited just enough divine opulence to easily kill Dhenukāsura and the other demons.

ŚB 10.15.36

ततः कृष्णं च रामं च ज्ञातयो धेनुकस्य ये ।
क्रोष्टारोऽभ्यद्रवन् सर्वे संरब्धा हतबान्धवाः ॥ ३६ ॥

tataḥ kṛṣṇam ca rāmam ca
jñātayo dhenukasya ye
kroṣṭāro ’bhyadravan sarve
saṁrābdhā hata-bāndhavāḥ

Synonyms

tataḥ — then; *kṛṣṇam* — at Lord Kṛṣṇa; *ca* — and; *rāmam* — Lord Rāma; *ca* — and; *jñātayah* — the intimate companions; *dhenukasya* — of Dhenuka; *ye* — who; *kroṣṭārah* — the asses; *abhyadravan* — attacked; *sarve* — all; *saṁrābdhāḥ* — enraged; *hata-bāndhavāḥ* — their friend having been killed.

Translation

The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.

Purport

Śrīla Sanātana Gosvāmī makes the following comment on this verse: “It is stated here that the ass demons first attacked Kṛṣṇa and then Balarāma (*kṛṣṇam ca rāmam ca*). One reason for this is that the demons, having seen the prowess of Lord Balarāma, thought it wise to attack Kṛṣṇa first. Or it may be that out of affection for His elder brother, Lord Kṛṣṇa placed Himself between Balarāma and the ass demons. The words *kṛṣṇam ca rāmam ca* may also be understood to indicate that Lord Balarāma, out of affection for His younger brother, went to Lord Kṛṣṇa’s side.

ŚB 10.15.37

तांस्तानापततः कृष्णो रामश्च नृप लीलया ।
गृहीतपश्चाच्चरणान् प्राहिणोत्तृणराजसु ॥ ३७ ॥

*tāms tān āpatataḥ kṛṣṇo
rāmaś ca nṛpa līlayā
grhīta-paścāc-caraṇān
prāhiṇot tṛṇa-rājasu*

Synonyms

tān tān — all of them, one by one; *āpatataḥ* — attacking; *kṛṣṇaḥ* — Lord Kṛṣṇa; *rāmaḥ* — Lord Balarāma; *ca* — and; *nṛpa* — O King; *līlayā* — easily; *grhīta* — seizing; *paścāt-caraṇān* — their hind legs; *prāhiṇot* — threw; *tṛṇa-rājasu* — into the palm trees.

Translation

O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees.

ŚB 10.15.38

फलप्रकरसङ्कीर्णं दैत्यदेहैर्गतासुभिः ।
रराज भूः सतालाग्रैर्घनैरिव नभस्तलम् ॥ ३८ ॥

*phala-prakara-saṅkīrṇam
daitya-dehair gatāsubhiḥ
rarāja bhūḥ sa-tālāgrair
ghanair iva nabhas-talam*

Synonyms

phala-prakara — with heaps of fruits; *saṅkīrṇam* — covered; *daitya-dehair* — with the bodies of the demons; *gata-asubhiḥ* — which were lifeless; *rarāja* — shone forth; *bhūḥ* — the earth; *sa-tāla-agraih* — with the tops of the palm trees; *ghanair* — with clouds; *iva* — as; *nabhah-talam* — the sky.

Translation

The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.

Purport

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the bodies of the demons were dark, like dark blue clouds, and the large quantity of blood that had flowed from their bodies appeared like bright red clouds. Thus the whole scene was very beautiful. The Supreme Personality of Godhead in His various forms, such as Rāma and Kṛṣṇa, is always transcendental, and when He enacts His transcendental pastimes the result is always beautiful and transcendental, even when the Lord performs violent acts like killing the stubborn ass demons.

ŚB 10.15.39

तयोस्तत् सुमहत् कर्म निशम्य विबुधादयः ।
 मुमुचुः पुष्पवर्षाणि चक्रुर्वाद्यानि तुष्टुवुः ॥ ३९ ॥
tayos tat su-mahat karma
niśamya vibudhādayaḥ
mumucuḥ puṣpa-varṣāṇi
cakrur vādyāni tuṣṭuvuḥ

Synonyms

tayoh — of the two brothers; *tat* — that; *su-mahat* — very great; *karma* — act; *niśamya* — hearing of; *vibudha-ādayaḥ* — the demigods and other elevated living beings; *mumucuh* — they released; *puspa-varṣāṇi* — downpours of flowers; *cakruh* — they performed; *vādyāni* — music; *tustuvuh* — they offered prayers.

Translation

Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.

Purport

Śrīla Sanātana Gosvāmī comments that the demigods, great sages and other exalted beings were all astonished and ecstatic upon seeing the unusually swift and nonchalant way in which Kṛṣṇa and Balarāma killed the very powerful ass demons in the Tāla forest.

ŚB 10.15.40

अथ तालफलान्यादन्मनुष्या गतसाध्वसाः ।

तृणं च पशवश्चेरुर्हतधेनुककानने ॥ ४० ॥

*atha tāla-phalāny ādan
manuṣyā gata-sādhvasāḥ
tṛṇam ca paśavaś cerur
hata-dhenuka-kānane*

Synonyms

atha — then; *tāla* — of the palm trees; *phalāni* — the fruits; *ādan* — ate; *manuṣyāḥ* — the human beings; *gata-sādhvasāḥ* — having lost their fear; *tṛṇam* — upon the grass; *ca* — and; *paśavaḥ* — the animals; *ceruh* — grazed; *hata* — killed; *dhenuka* — of the demon Dhenuka; *kānane* — in the forest.

Translation

People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

Purport

According to the *ācāryas*, low-class people such as the *pulindas* ate the fruits of the palm trees, but Kṛṣṇa's cowherd boyfriends considered them undesirable, since they had been tainted with the blood of the asses.

ŚB 10.15.41

कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः ।

स्तूयमानोऽनुगौर्षेः साग्रजो ब्रजमाव्रजत् ॥ ४१ ॥

*kṛṣṇaḥ kamala-patrākṣaḥ
puṇya-śravaṇa-kīrtanaḥ*

*stūyamāno 'nugair gopaiḥ
sāgrajo vrajam āvrajat*

Synonyms

krsnah — Lord Śrī Kṛṣṇa; *kamala-patra-aksah* — whose eyes are like lotus petals; *punya-śravana-kīrtanah* — hearing and chanting about whom is the most pious activity; *stūyamānah* — being glorified; *anugaiḥ* — by His followers; *gopaiḥ* — the cowherd boys; *sa-agra-jah* — together with His elder brother, Balarāma; *vrajam* — to Vraja; *āvrajat* — He returned.

Translation

Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.

Purport

When the glories of Śrī Kṛṣṇa are vibrated, both the speakers and the hearers are purified and become pious.

ŚB 10.15.42

तं गोरजश्छुरितकुन्तलबद्धबर्ह-
वन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुम्क्वणन्तमनुगैरुपगीतकीर्तिं

गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥ ४२ ॥

*tam gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ*

Synonyms

tam — Him; *go-rajah* — with the dust raised by the cows; *churita* — smeared; *kuntala* — within His locks of hair; *baddha* — placed; *barha* — a peacock feather; *vanya-prasūna* — with forest flowers; *rucira-īksana* — charming eyes; *cāru-hāsam* — and a beautiful smile; *veṇum* — His flute; *kvaṇantam* — sounding; *anugaiḥ* — by His companions; *upagīta* — being chanted; *kīrtim* — His glories; *gopyah* — the *gopīs*;

didrksita — eager to see; *drśah* — their eyes; *abhyagaman* — came forward; *sametāh* — in a body.

Translation

Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him.

Purport

Superficially, the gopīs were young married girls, and therefore they would naturally be ashamed and fearful of casting loving glances at a beautiful young boy like Śrī Kṛṣṇa. But Śrī Kṛṣṇa is the Supreme Personality of Godhead, and all living beings are His eternal servants. Thus the gopīs, although the most pure-hearted of all great souls, did not hesitate to come forward and satisfy their love-struck eyes by drinking in the sight of beautiful young Kṛṣṇa. The gopīs also relished the sweet sound of His flute and the enchanting fragrance of His body.

ŚB 10.15.43

पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गै-
स्तापं जहुर्विरहजं व्रजयोषितोऽह्नि ।
तत्सत्कृतिं समधिगम्य विवेश गोष्ठं
सव्रीडहासविनयं यदपाङ्गमोक्षम् ॥ ४३ ॥

pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpam jahur viraha-jam vraja-yoṣito 'hni
tat sat-kṛtiṁ samadhigamya viveśa goṣṭham
savriḍa-hāsa-vinayam yad apāṅga-mokṣam

Synonyms

pītvā — drinking; *mukunda-mukha* — of the face of Lord Mukunda; *sāragham* — the honey; *akṣi-bhṛṅgaih* — with their beelike eyes; *tāpam* — distress; *jahuh* — gave up; *viraha-jam* — based on separation; *vraja-yositah* — the ladies of Vṛndāvana; *ahni* — during the day; *tat* — that; *sat-kṛtiṁ* — offering of respect; *samadhigamya* — fully

accepting; *viveśa* — He entered; *gostham* — the cowherd village; *sa-vrīda* — with shame; *hāsa* — laughter; *vinayam* — and humbleness; *yat* — which; *apāṅga* — of their sidelong glances; *moksam* — the release.

Translation

With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord — glances filled with bashfulness, laughter and submission — and Śrī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda describes this incident as follows: “All the *gopīs* in Vṛndāvana remained very morose on account of Kṛṣṇa’s absence. All day they were thinking of Kṛṣṇa in the forest or of Him herding cows in the pasture. When they saw Kṛṣṇa returning, all their anxieties were immediately relieved, and they began to look at His face the way drones hover over the honey of the lotus flower. When Kṛṣṇa entered the village, the young *gopīs* smiled and laughed. Kṛṣṇa, while playing the flute, enjoyed the beautiful smiling faces of the *gopīs*.”

The Supreme Lord, Śrī Kṛṣṇa, is the supreme master of romantic skills, and thus He expertly exchanged loving feelings with the young cowherd girls of Vṛndāvana. When a chaste young girl is in love, she glances at her beloved with shyness, jubilation and submission. When the beloved accepts her offering of love by receiving her glance and is thus satisfied with her, the loving young girl’s heart becomes filled with happiness. These were exactly the romantic exchanges taking place between beautiful young Kṛṣṇa and the loving cowherd girls of Vṛndāvana.

ŚB 10.15.44

तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले ।
यथाकामं यथाकालं व्यधत्तां परमाशिषः ॥ ४४ ॥

*tayor yaśodā-rohiṇyau
 putrayoḥ putra-vatsale
 yathā-kāmaṁ yathā-kālaṁ
 vyadhattām paramāśiṣaḥ*

Synonyms

tayoh — to the two; *yaśodā-rohiṇyau* — Yaśodā and Rohiṇī (the mothers of Kṛṣṇa and Balarāma, respectively); *putrayoḥ* — to their sons; *putra-vatsale* — who were very affectionate to their sons; *yathā-kāmaṁ* — in accordance with Their desires; *yathā-kālam* — in accordance with the time and circumstances; *vyadhattām* — presented; *parama-āśiṣaḥ* — first-class enjoyable offerings.

Translation

Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.

Purport

The word *paramāśiṣaḥ* indicates the attractive blessings of a loving mother, which include wonderful food, beautiful clothes, jewelry, toys and constant affection. The words *yathā-kāmaṁ yathā-kālam* indicate that although Yaśodā and Rohiṇī satisfied all the desires of their sons, Kṛṣṇa and Balarāma, they also properly regulated the boys' activities. In other words, they prepared wonderful food for their children, but they saw to it that the boys ate at the proper time. Similarly, their children would play at the proper time and sleep at the proper time. The word *yathā-kāmaṁ* does not indicate that the mothers indiscriminately allowed the boys to do whatever They liked, but in the proper, civilized way they showered their blessings upon their children.

Śrīla Sanātana Gosvāmī comments that the mothers loved their sons so much that as they embraced Them they would carefully check all Their limbs to see if They were healthy and strong.

ŚB 10.15.45

गताध्वानश्रमौ तत्र मज्जनोन्मर्दनादिभिः ।
नीवीं वसित्वा रुचिरां दिव्यस्रग्गन्धमण्डितौ ॥ ४५ ॥

*gatādhvāna-śramau tatra
majjanonmardanādibhiḥ
nīvīm vasi tvā rucirām
divya-srag-gandha-maṇḍitau*

Synonyms

gata — gone; *adhvāna-śramau* — whose weariness from being upon the road; *tatra* — there (in Their home); *majjana* — by bathing; *unmardana* — massaging; *ādibhiḥ* — and so on; *nīvīm* — in undergarments; *vasitvā* — being dressed; *rucirām* — charming; *divya* — transcendental; *srag* — with garlands; *gandha* — and fragrances; *maṇḍitau* — decorated.

Translation

By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

ŚB 10.15.46

जनन्युपहृतं प्राश्य स्वादन्नमुपलालितौ ।
संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे ॥ ४६ ॥

*janany-upahr̥tam prāśya
svādy annam upalālitaū
saṁviśya vara-śayyāyām
sukham suṣupatur vraje*

Synonyms

jananī — by Their mothers; *upahr̥tam* — offered; *prāśya* — eating fully; *svādu* — delicious; *annam* — food; *upalālitaū* — being pampered; *saṁviśya* — entering; *vara* — excellent; *śayyāyām* — upon bedding; *sukham* — happily; *suṣupatuh* — the two of Them slept; *vraje* — in Vraja.

Translation

After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.

ŚB 10.15.47

एवं स भगवान् कृष्णो वृन्दावनचरः क्वचित् ।
ययौ राममृते राजन् कालिन्दीं सखिभिर्वृतः ॥ ४७ ॥

*evam sa bhagavān kṛṣṇo
vṛndāvana-carah kvacit
yayau rāmam ṛte rājan
kāḷindīm sakhibhir vṛtaḥ*

Synonyms

evam — thus; *sah* — He; *bhagavān* — the Supreme Personality of Godhead; *kṛṣṇah* — Kṛṣṇa; *vṛndāvana-carah* — wandering, and acting, in Vṛndāvana; *kvacit* — once; *yayau* — went; *rāmam ṛte* — without Lord Balarāma; *rājan* — O King Parīkṣit; *kāḷindīm* — to the river Yamunā; *sakhibhiḥ* — by His friends; *vṛtaḥ* — surrounded.

Translation

O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went without Balarāma to the Yamunā River.

ŚB 10.15.48

अथ गावश्च गोपाश्च निदाघातपपीडिताः ।
दुष्टं जलं पपुस्तस्यास्तृष्णार्ता विषदूषितम् ॥ ४८ ॥

*atha gāvaś ca gopāś ca
nidāghātapa-pīḍitāḥ
duṣṭam jalam papus tasyās
tṛṣṇārtā viṣa-dūṣitam*

Synonyms

atha — then; *gāvah* — the cows; *ca* — and; *gopāḥ* — the cowherd boys; *ca* — and; *nidāgha* — of the summer; *ātapa* — by the glaring sun; *pīditāḥ* — distressed; *duṣṭam*

— contaminated; *jalam* — the water; *papuh* — they drank; *tasyāh* — of the river; *trsa-ārtāh* — tormented by thirst; *visa* — by poison; *dūsitam* — spoiled.

Translation

At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

ŚB 10.15.49-50

विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः ।
 निपेतुर्व्यसवः सर्वे सलिलान्ते कुरुद्वह ॥ ४९ ॥
 वीक्ष्य तान् वै तथाभूतान् कृष्णो योगेश्वरेश्वरः ।
 ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥ ५० ॥

viṣāmbhas tad upaspr̥śya
daivopahata-cetasah
nipetur vyasavaḥ sarve
salilānte kurūdvaha
vīkṣya tān vai tathā-bhūtān
kṛṣṇo yogeśvareśvaraḥ
īkṣayāmṛta-varṣiṇyā
sva-nāthān samajīvayat

Synonyms

visa-ambhah — the poisoned water; *tat* — that; *upaspr̥śya* — simply touching; *daiva* — by the mystic potency of the Personality of Godhead; *upahata* — lost; *cetasah* — their consciousness; *nipetuh* — they fell down; *vyasavaḥ* — lifeless; *sarve* — all of them; *salila-ante* — at the edge of the water; *kuru-udvaha* — O hero of the Kuru dynasty; *vīkṣya* — seeing; *tān* — them; *vai* — indeed; *tathā-bhūtān* — in such a condition; *kṛsnah* — Lord Kṛṣṇa; *yoga-īśvara-īśvaraḥ* — the master of all masters of yoga; *īksayā* — by His glance; *amṛta-varṣiṇyā* — which is a shower of nectar; *sva-nāthān* — those who accepted only Him as their master; *samajīvayat* — brought back to life.

Translation

As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.

ŚB 10.15.51

ते सम्प्रतीतस्मृतयः समुत्थाय जलान्तिकात् ।
आसन् सुविस्मिताः सर्वे वीक्षमाणाः परस्परम् ॥ ५१ ॥

*te sampratīta-smṛtayah
samutthāya jalāntikāt
āsan su-vismitāḥ sarve
vīkṣamānāḥ parasparam*

Synonyms

te — they; *sampratīta* — regaining perfectly; *smṛtayah* — their memory; *samutthāya* — rising up; *jala-antikāt* — from out of the water; *āsan* — they became; *su-vismitāḥ* — very surprised; *sarve* — all; *vīkṣamānāḥ* — looking; *parasparam* — at one another.

Translation

Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

ŚB 10.15.52

अन्वमंसत तद् राजन् गोविन्दानुग्रहेक्षितम् ।
पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः ॥ ५२ ॥

*anvamaṁsata tad rājan
govindānugraheṣitam
pītvā viṣam paretasya
punar utthānam ātmanaḥ*

Synonyms

anvamaṁsata — they subsequently thought; *tad* — that; *rājan* — O King Parīkṣit; *govinda* — of Lord Govinda; *anugraha-īkṣitam* — due to the merciful glance; *pītvā* —

having drunk; [visam](#) — poison; [paretasya](#) — of those who have lost their lives; [punah](#) — once again; [utthānam](#) — rising up; [ātmanah](#) — on their own.

Translation

O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifteenth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Killing of Dhenuka, the Ass Demon.”