

# DASAMA SKANDAM

## CHAPTER 15 (VOLUME 10)

### DHENUKASURA VADAM - THE KILLING OF THE DEMON KNOWN AS DHENUKASURA

#### PREFACE

*The incidences described in this chapter are pertaining to the deeds done by Shri Krishna and Balarama after they had crossed the age of six years. Once both of them, in the company of the cowherd children and the cows, happened to go to the forest of Vrindavana which was showering the bounty of nature in abundance. The detailed description about this beauty and how Shri Krishna got enthralled because of the same are the matters of description in the initial portion of this chapter.*

*The main incidences, thereafter, shift to their coming to know of the presence of the demon Dhenukasura and his associates, who were instrumental in preventing the humans and other birds and animals from entering into those parts of the forest where there were plenty of fruits for everyone. Balarama kills Dhenukasura. Shri Krishna and Balarama kill other associate demons and relieve that forest from all the dangers.*

*The nature belongs to everyone and each living being has the right to enjoy the fruits of the same. Any forceful coercion by other forces, in an unnatural way, is not justified as a righteous thing, and therefore, the intervention of the Supreme Power ensures the correctness from that situation.*

The description shifts, thereafter, to the situation in which the cowherd boys and cows, one day, happen to drink the waters of the Yamuna river polluted with poison and all of them fall down dead. At that time Shri Krishna was not accompanied by Balarama. Shri Krishna, just by His glance of sight, revives all of them and they come back to life. This incidence is the presetting of the events leading to what is famously known as the Kalia Mardana (dancing on the serpent head of Kalia by Shri Krishna) which are going to be described in the ensuing chapters.

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### Stanza 1

*śrī-śuka uvāca*

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

( *śrī-śuka uvāca* ) **Shri Sukha said to King Pareekshit :**

( *tataḥ ca* ) **Thereafter, (after Krishna and Balarama crossed their stage of Kaumara - that is crossing five years of age) ( *tau* ) when both of them ( *pauganḍa-vayaḥ-śritau* ) were at Pauganda stage (that is when they were between six and ten years old) ( *babhūvatuḥ* ) they were conferred with ( *paśu-pāla-sammatau* ) the recognition of their ability to tend cows as well ( *vraje* ) in Gokulam (apart from calves) from then onwards. ( *cārayantau* ) Both of them went around grazing ( *gāḥ* ) their cows ( *sakhibhiḥ samam* ) along with their friends and thereby, ( *padair* ) through their pious feet, ( *cakratuḥ* ) purified ( *vṛndāvanam* ) the Vrindavana ( *atīva* ) as the most ( *puṇyam* ) holy place.**



*Balarama and Sri Krishna with cow herds going to the forests in Vrindavana*

### **Stanza 2**

*tan mādhave veṇum udīrayan vṛto  
gopaiḥ grṇadbhiḥ sva-yaśo balānvitaḥ  
paśūn puraskṛtya paśavyam āviśat  
vihartu-kāmaḥ kusumākaram vanam*

*( mādhave ) Shri Krishna, ( vihartu-kāmaḥ ) with the intention to indulge in playing, ( veṇum udīrayan ) singing through his flute, ( gopaiḥ vṛtaḥ ) and the Gopa children surrounding around Him ( grṇadbhiḥ ) singing ( sva-yaśaḥ ) in praise of Him, ( balānvitaḥ ) in the company of Balarama, ( paśūn puraskṛtya ) guided the cows in front ( āviśat ) and entered ( tan vanam ) the forest of that Vrindavana ( paśavyam ) which was very suitable for grazing and ( kusumākaram ) which had full of flowering trees.*



*Balarama and Sri Krishna in Vrindavana*

### **Stanza 3**

*tan mañju-ghoṣāli-mrga-dvijākulaṁ  
mahan-manah-prakhya-payah-sarasvatā  
vātena juṣṭaṁ śata-patra-gandhinā  
nirīksya rantuṁ bhagavān mano dadhe*

*( nirīksya ) Upon seeing ( tat ) that Vrindavana --  
( mañju-ghoṣāli-mrga-dvijākulaṁ ) which was filled with the  
beautiful resonance of sounds made by the bees, the deer, the  
birds etc.,  
( vātena juṣṭaṁ ) which was endowed with the smell and feel of  
the air*

*( mahan-manah-prakhya-payah-sarasvatā ) having swept over the crystal clear and still waters of the lake, which were just like the minds of the great sages,  
( śata-patra-gandhinā ) which air had the smell of the lotus flowers as well,  
( bhagavān ) Shri Krishna ( manah dadhe ) wanted to indulge ( rantum ) in playful activities.*

#### **Stanza 4**

*sa tatra tatrāruṇa-pallava-śriyā  
phala-prasūnoru-bhareṇa pādayoḥ  
sprśac chikhān vīkṣya vanaspatīn mudā  
smayann ivāhāgra-jam ādi-pūruṣaḥ*

*( saḥ ādi-pūruṣaḥ ) That Very First Being (Shri Krishna) --  
( vīkṣya ) upon seeing ( vanaspatīn ) those trees ( tatra tatra ) all around,  
( aruṇa-pallava-śriyā ) radiating the shines of beauty by adorning ornaments with full of red coloured tender shoots, soft twigs, and smooth small branches,  
( phala-prasūnoru-bhareṇa ) and because of holding the unbearable weight of their fruits and flowers,  
( pādayoḥ sprśac chikhān ) touching their own feet with their branches,  
( mudā ) became very joyful ( smayann iva ) and smilingly ( iva ) said ( agra-jam ) to His elder brother.*

**Note :** The Supreme Being manifests in different ways. Lord Krishna is the complete potency of that Supreme Being, while Lord Balarama is also part and parcel of the same potency. While they are in two different forms, their source and origin are one and the same. Lord Balarama is also the manifestation of Vishnu. He is always with that Supreme Being, as He being the Adishesha with Whom Sriman Narayana is seen. Balarama is the eternal

companion of Shri Krishna. So, the reference by Shri Krishna and praises about Lord Balarama through stanzas 5 to 8 are directed towards that Supreme Being, Who is the source of everything in this universe. Hence there is no contradiction at all.

### **Stanza 5**

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

**( śrī-bhagavān uvāca ) Shri Krishna Bhagavan said to  
Balarama :**

**( deva-varā ) Hey the Great Divine Personality ! ( Lord  
Balarama ) ( aho ) What a wonder ! ( tamo-'pahatyai ) In order  
to atone for the sins ( ātmanah ) they had committed,  
( yat-kṛtam ) because of which they have now turned into  
( taru-janma ) the forms of trees, ( amī ) these trees ( upādāya )  
are offering ( sumanaḥ-phalārhaṇam ) their flowers and fruits in  
the form of obeisances ( namant ) and prostrating ( śikhābhiḥ )  
with the head of their branches ( te ) at Your ( pādāmbujaṁ )  
pious lotus feet ( amarārcitaṁ ) which are worshipped by all the  
demigods very devotedly.**



*The natural beauty of Vrindavana trees as if they are offering obeisances to the Supreme Being*

### **Stanza 6**

*ete 'linas tava yaśo 'khila-loka-tīrtham  
gāyanta ādi-puruṣānupatham bhajante  
prāyo amī muni-gaṇā bhavadīya-mukhyā  
gūḍham vane 'pi na jahaty anaghātma-daivam*

**( ādi-puruṣa ) Hey the Very First Being ! ( ete alinaḥ ) These bees ( akhila-loka-tīrtham ) make all the worlds pure ( tava yaśaḥ ) with the praises of that Supreme Being ( gāyantaḥ ) sung by them ( anupatham ) at each and every step ( bhajante ) and thereby they offer their worship to You. ( amī prāyaḥ ) It is possible that these bees might have been ( bhavadīya-mukhyāḥ ) the prominent devotees of the groups of saints and sages. ( anagh ) Hey the Most Pure Being ! ( vane gūḍham api ) Though they are hiding in the forest, ( ātma-daivam na jahati ) they never have abandoned their inherently positioned Personality that is Yourself.**

### **Stanza 7**

*nṛtyanty amī śikhina īdya mudā harīnyaḥ  
kurvanti gopya iva te priyam īkṣaṇena  
sūktaiś ca kokila-gaṇā gṛham āgatāya  
dhanyā vanaukasa iyān hi satām nisargaḥ*

**( īdya ) Hey the One Who is worth worshipping ! ( amī śikhinaḥ )  
These peacocks ( nṛtyanti ) dance ( mudā ) because they are  
very happy. ( harīnyaḥ ) All the female deer ( īkṣaṇena ) looking  
at you with their beautiful glance ( gopyaḥ iva ) just like the  
Gopa women, ( kokila-gaṇāḥ ) and the groups of kokilas  
(the cuckoos) ( sūktaiḥ ca ) with their mellifluous singing  
( kurvanti ) express ( priyam ) their pleasant happiness ( te )  
towards You ( gṛham āgatāya ) as You have come to their place  
of residence. ( vanaukasaḥ ) All the animals living in the forest  
( dhanyāḥ ) are also very fortunate. ( hi ) Because, ( iyān ) this  
is exactly ( nisargaḥ ) the natural characteristic ( satām ) of good  
people (to welcome those who come to their residence).**

### Stanza 8

*dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-  
pāda-sprśo druma-latāḥ karajābhimṛṣṭāḥ  
nadyo 'drayaḥ khaga-mrgāḥ sadayāvalokair  
gopyo 'ntareṇa bhujayor api yat-sprhā śrīḥ*

**( iyam dharaṇī ) This earth ( adya dhanyā ) is very grateful today.  
( tṛṇa-vīrudhaḥ ) The grass and the bushes ( tvat-pāda-sprśaḥ )  
which feel the sense of touch of your feet are very contented  
and grateful. ( druma-latāḥ ) The trees and other creepers  
( karajābhimṛṣṭāḥ ) which sensed the touch of your foot nails feel  
they have accomplished their purpose. ( sadayāvalokaiḥ )  
Having received your compassionate glance, ( nadyaḥ adrayaḥ )  
the rivers, the mountains, ( khaga-mrgāḥ ) the birds and the  
animals are all very satisfied and contented. ( gopyaḥ ) All**



**the Gopa women are happy ( antareṇa ) with your chest region ( bhujayoḥ ) in between both your arms. ( śrīḥ api ) Even Goddess Lakshmi ( yat-sprhā ) always yearns to be positioned in that chest region.**

### **Stanza 9**

*śrī-śuka uvāca  
evaṁ vṛndāvanam śrīmat  
kṛṣṇaḥ prīta-manāḥ paśūn  
reme sañcārayann adreḥ  
sarid-rodhaḥsu sānugaḥ*

**( śrī-śuka uvāca ) Shri Sukha said to Vidura :**

**Describing ( śrīmat ) the most prosperous ( vṛndāvanam ) Vrindavana ( evaṁ ) in this manner, ( kṛṣṇaḥ ) Shri Krishna who was delighted at heart, ( prīta-manāḥ ) joyfully ( sañcārayann ) grazed ( paśūn ) the cows ( sarid-rodhaḥsu ) on the banks of the river ( adreḥ ) adjacent to the mountains ( sānugaḥ ) along with his friends ( reme ) and enjoyed.**

### **Stanza 10**

*kvacid gāyati gāyatsu  
madāndhāliṣv anuvrataiḥ  
upagīyamāna-caritaḥ  
sragvī sañkarṣaṇānvitaḥ*

**( sragvī ) Shri Krishna, Who was wearing the garland of forest flowers, ( upagīyamāna-caritaḥ ) and Who was being praised for His great deeds by His Gopa friends ( anuvrataiḥ ) walking along with Him, ( sañkarṣaṇānvitaḥ ) in the company of Balarama, ( gāyati ) was also singing ( kvacit ) at some places**

**( gāyatsu ) together with the singing of ( madāndhāliṣu )  
intoxicated bees which were continuously sucking the honey  
from the flowers.**

### **Stanza 11**

*kvacit ca kāla-hamsānām  
anukūjati kūjitam  
abhinṛtyati nṛtyantam  
barhiṇam hāsayan kvacit*

**( kvacit ca ) At some other places ( anukūjati ) He was singing  
following the rhythm ( kāla-hamsānām ) in which the swans  
( kūjitam ) were singing. ( kvacit ) At some other places,  
( hāsayan ) making his friends laugh, ( barhiṇam abhinṛtyati ) He  
danced just like the peacock imitating ( nṛtyantam ) its dance.**

### **Stanza 12**

*megha-gambhīrayā vācā  
nāmahir dūra-gān paśūn  
kvacid āhvayati prītyā  
go-gopāla-manojñayā*

**( kvacit ) At some locations, ( vācā ) with his words  
( megha-gambhīrayā ) so intense as the thunder  
( go-gopāla-manojñayā ) robbing the hearts of the cows as well as  
the cowherds, He was calling ( prītyā ) so endearingly  
( nāmabhiḥ ) by telling their individual names ( paśūn ) of the  
cattle ( dūra-gān ) which had gone to far away locations.**

### **Stanza 13**

*cakora-krauñca-cakrāhva-  
bhāradvājāms ca barhiṇaḥ*

*anurauti sma sattvānām  
bhīta-vad vyāghra-simhayoḥ*

**( anurauti sma ) He was imitating the voices  
( cakora-krauñca-cakrāhva-bhāradvājān ) of the birds like crow  
pheasants, ganders, skylarks, fish hawks, ( barhiṇaḥ ca ) and  
also the peacocks. ( bhīta-vad ) He was acting in pretension as  
if He was afraid ( sattvānām ) of the wild animals  
( vyāghra-simhayoḥ ) like the tigers and the lions.**

#### **Stanza 14**

*kvacit krīḍā-parīśrāntam  
gopotsaṅgopabarhaṇam  
svayam viśramayaty āryam  
pāda-saṁvāhanādibhiḥ*

**( kvacit ) When, sometimes, ( krīḍā-parīśrāntam ) because of the  
fatigue of playing, ( āryam ) His brother ( gopotsaṅgopabarhaṇam )  
used to lie down on the lap of the Gopa friends using them as  
his pillow, ( svayam ) Krishna Himself ( pāda-saṁvāhanādibhiḥ )  
used to caress Balarama's legs and do such other affectionate  
actions ( viśramayati ) to give him the required relief while  
resting.**

#### **Stanza 15**

*nṛtyato gāyataḥ kvāpi  
valgato yudhyato mithaḥ  
grhīta-hastau gopālān  
hasantau praśaśaṁsatuḥ*

**( hasantau ) Both Shri Krishna and Balarama laughingly  
( praśaśaṁsatuḥ ) appreciated ( gopālān ) those Gopa children**

**( grhīta-hastau ) by holding their hands ( kvāpi ) while they were sometimes ( gāyataḥ ) singing ( mithaḥ ) among themselves in groups and turn by turn, ( nr̥tyataḥ ) at some other times dancing, ( valgataḥ ) again at other times playing running games, ( yudhyataḥ ) and and other occasions doing mock fighting.**

### **Stanza 16**

*kvacit pallava-talpeṣu  
niyuddha-śrama-karśitaḥ  
vr̥kṣa-mūlāśrayaḥ śete  
gopotsaṅgopabarhaṇaḥ*

**( kvacit ) Sometimes ( niyuddha-śrama-karśitaḥ ) Shri Krishna got tired and fatigued of doing fist fighting ( vr̥kṣa-mūlāśrayaḥ ) and after going towards the foot of any tree trunk ( śete ) lied down and slept ( pallava-talpeṣu ) on the tender grass bed ( gopotsaṅgopabarhaṇaḥ ) keeping His head on the lap of any Gopa child.**

### **Stanza 17**

*pāda-saṁvāhanaṁ cakruḥ  
kecit tasya mahātmanaḥ  
apare hata-pāpmāno  
vyajanaiḥ samavījayan*

**( kecit ) Some Gopa children, ( hata-pāpmānaḥ ) whose sins had already been ended, ( pāda-saṁvāhanaṁ cakruḥ ) caressed the legs of ( tasya mahātmanaḥ ) that Supreme Being. ( apare ) Some others ( samavījayan ) fanned Him perfectly well ( vyajanaiḥ ) with the implements of feathers/leaves.**

### **Stanza 18**

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

**( mahā-rāja ) Hey King Pareekshit ! ( anye ) The remaining Gopa children ( gāyanti sma ) sang such songs ( śanaiḥ ) in very low voice ( sneha-kinna-dhiyaḥ ) which were so endearing with love, ( tad-anurūpāṇi ) which were the most suitable ones at the time of going to sleep, and ( manojñāni ) which were very much pleasing to the mind ( mahātmanah ) of that Supreme Being.**

### **Stanza 19**

*evam nigūḍhātma-gatiḥ sva-māyayā  
gopātmajatvaṁ caritair viḍambayan  
reme ramā-lālita-pāda-pallavo  
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ*

**That Bhagavan Shri Krishna,  
( ramā-lālita-pāda-pallavaḥ ) Whose tender and soft buds like feet  
are always sincerely caressed by Shri Lakshmi,  
( caritaiḥ ) discharging His work ( gopātmajatvaṁ ) as a Gopa  
cowherd ( viḍambayan ) and following the status of one among  
them,  
( nigūḍhātma-gatiḥ ) though was the very same Supreme  
Principle concealed ( sva-māyayā ) in His powers of illusions  
( Maya Shakti ),  
( evam reme ) carried out His pastimes by indulging in such  
activities,  
( īśa-ceṣṭitaḥ ) from time to time, which can be likened to the  
ones relating to the ability of only His Divine Personality,**

**( grāmya-vat ) and at some other times, doing things just as a village boy does ( grāmyaiḥ samaṁ ) as if He was just one among them.**

### **Stanza 20**

*śrīdāmā nāma gopālo  
rāma-keśavayoḥ sakhā  
subala-stokakṛṣṇādyā  
gopāḥ premṇedam abruvan*

**( sakhā ) One of the closest ( gopālah ) Gopa friends ( rāma-keśavayoḥ ) of Shri Krishna and Balarama, ( śrīdāmā nāma ) with the name Sridama, ( gopāḥ ) and some other Gopa children ( subala-stokakṛṣṇādyāḥ ) like Subala, Stoka Krishna etc., ( abruvan ) said ( premṇā ) very lovingly ( edam ) in this manner.**

### **Stanza 21**

*rāma rāma mahā-bāho  
kṛṣṇa duṣṭa-nibarhaṇa  
īto 'vidūre su-mahad  
vanaṁ tālāli-saṅkulam*

**( rāma rāma ) Hey Balarama ! Balarama ! ( mahā-bāho ) The One with long arms (very valorous) ! ( kṛṣṇa ) Hey Krishna ! ( duṣṭa-nibarhaṇa ) The One Who destroys the enemies ! ( avidūre ) Not far away ( itaḥ ) from this place, ( su-mahat vanaṁ ) there is a huge forest ( tālāli-saṅkulam ) containing groups and groups of black palm trees.**

### **Stanza 22**

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

**( tatra ) In that place ( santi ) there are ( bhūrīni phalāni ) lots and lots of fruits, ( patanti ) which fall down in plenty ( patitāni ca ) and also abundant quantities of fallen fruits. ( kintu ) However, ( durātmanā ) because of the wicked minded ( dhenukena ) Denuka being there ( avaruddhāni ) they are beyond our reach.**

### **Stanza 23**

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

**( he rāma kṛṣṇa ) Hey Balarama, Hey Krishna ! ( saḥ asuraḥ ) That demon ( ati-vīryaḥ ) is the most powerful one. ( khara-rūpa-dhṛk ) He has assumed the form of an ass. ( vṛtaḥ ) He is surrounded with ( anyaiḥ bahubhiḥ ) his very many ( jñātibhiḥ ) companion relatives ( ātma-tulya-balaiḥ ) who are equally powerful like him.**

### **Stanza 24**

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

**( amitra-han ) Hey the One Who destroy the enemies ! ( bhītaiḥ ) Because of the fear of life ( tasmāt ) from that demon**

**( *kr̥ta-narāhārāt* ) who even eats the humans as his food, ( *nṛbhiḥ* ) the humans, ( *paśu-gaṇaiḥ* ) the animal groups, ( *pakṣi-saṅghaiḥ* ) and the entire variety of birds ( *na sevyate* ) do not frequent that forest. ( *vivarjitam* ) It has been abandoned by all of them.**

### **Stanza 25**

*vidyante 'bhukta-pūrvāṇi  
phalāni surabhīṇi ca  
eṣa vai surabhir gandho  
viśūcīno 'vagr̥hyate*

**( *phalāni* ) The fruits ( *vidyante* ) within that forest ( *surabhīṇi ca* ) are said to be very fragrant and sweet ( *ābhukta-pūrvāṇi* ) and are such that they have never been eaten before.  
( *eṣa surabhiḥ* ) That fragrant ( *gandhaḥ* ) smell ( *viśūcīnaḥ* ) which spreads all over that area  
( *avagr̥hyate vai* ) can be perceived by anyone.**

### **Stanza 26**

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

**( *kṛṣṇa* ) Hey Krishna ! ( *prayaccha* ) Please get ( *naḥ* ) us ( *tāni* ) those fruits ( *gandha-lobhita-cetasām* ) because we are so much fascinated within us for tasting those fruits. ( *rāma* ) Hey Balarama ! ( *asti* ) We have ( *mahatī vāñchā* ) this big desire.  
( *rocate yadi* ) If you like, ( *gamyatām* ) let us all proceed.**

### **Stanza 27**

*evaṁ suhr̥d-vacaḥ śrutvā*



*suhṛt-priya-cikīrṣayā  
prahasya jagmatur gopair  
vṛtau tālavanam prabhū*

**( prabhū ) Both Balarama and Sri Krishna ( śrutvā prahasya )  
laughingly listened ( evam ) to these ( suhṛd-vacaḥ ) words of  
their friends, ( gopaiḥ vṛtau ) and accompanied by all the  
cowherds, ( tālavanam jagmatuḥ ) both of them left for the  
forest of the palm trees ( suhṛt-priya-cikīrṣayā ) in order to  
generate enthusiasm in their friends.**

### **Stanza 28**

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

**( praviśya ) Upon reaching that forest, ( balah ) Balarama  
( samparikampayan ) caught hold and shook ( ojasā ) vehemently  
( tālān ) those palm trees, ( mataṅ-gaja iva ) just like a wild  
elephant, ( bāhubhyām ) with both his powerful hands, ( phalāni )  
making the palm fruits ( pātayām āsa ) fall down from them.**

### **Stanza 29**

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

**( śabdām niśamya ) Upon hearing the sound ( patatām ) of the  
falling ( phalānām ) fruits, ( asura-rāsabhaḥ ) Dhenukasura, the**

**demon in the form of an ass, ( kṣīti-talam ) making the surface of the earth ( sa-nagam ) along with the trees ( parikampayan ) terribly tremble, ( abhyadhāvat ) reached straight towards them.**

### **Stanza 30**

*sametya tarasā pratyag  
dvābhyām padbhyām balaṁ balī  
nihatyorasi kā-śabdāṁ  
muñcan paryasarat khalah*

**( balī ) That powerful ( khalah ) and mischevicious demon, who approached Balarama ( sametya ) closely, ( balaṁ urasi tarasānihatya ) and kicked him very powerfully on his chest ( dvābhyām pratyak padbhyām ) with both his hind hooves, ( muñcan ) making ( kā-śabdāṁ ) unusual roaring sound, ( paryasarat ) and moved in circles.**

### **Stanza 31**

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

**( rājan ) Hey King ! ( saṁrabdhaḥ ) Raging in anger, ( upakroṣṭā ) that ass ( punaḥ āsādyā ) approached Balarama again. ( parāk sthitaḥ ) After turning around ( prākṣipad ) it started using ( aparau caraṇāv ) its hind legs ( ruṣā ) belligerently ( balāya ) towards Balarama.**

### **Stanza 32**

*sa taṁ grhītvā prapador*

*bhrāmayitvaika-pāṇinā  
cikṣepa trṇa-rājāgre  
bhrāmaṇa-tyakta-jīvitam*

**Swirling ( tam ) that Dhenukasura ( grhītvā ) by holding  
( prapadoḥ ) the edge of his legs ( ika-pāṇinā ) just by one hand,  
( saḥ ) Balarama ( bhrāmayitvā ) swirled him ( cikṣepa )  
throwing him up over ( trṇa-rājāgre ) to the top of a palm tree,  
( bhrāmaṇa-tyakta-jīvitam ) while Dhenukasura lost his life as he  
was swirled in this manner.**

### **Stanza 33**

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

**( mahā-tālaḥ ) That gigantic palm tree ( br̥hac-chirāḥ ) with its  
huge head, ( āhataḥ ) which was hit ( tena ) by the body of that  
demon, ( vepamānaḥ ) tumbled with the impact in such a  
manner that ( kampayan ) it shook up ( pārśva-sthaṁ ) the other  
palm tree near to it ( bhagnaḥ ) uprooting right from its depth.  
( saḥ anyam ca ) That tree uprooted the tree next to it.  
( saḥ api ) That one did the same again ( aparam ca ) to the other  
as well.**

### **Stanza 34**

*balasya līlayotsrṣṭa-  
khara-deha-hatāhatāḥ  
tālās cakampire sarve  
mahā-vāteritā iva*

*( sarve tālāḥ ) All other palm trees, ( utsṛṣṭa-khara-deha-hatāhatāḥ ) which were hit in this manner by that single palm tree which bore the brunt of force of the collision of the body of that ass demon thrown over it ( balasya ) by Balarama ( līlayā ) as a pastime, ( cakampire ) shook up violently ( mahā-vāteritāḥ iva ) as if they were hit by a huge storm.*

### Stanza 35

*naitac citraṁ bhagavati  
hy anante jagad-īśvare  
ota-protam idaṁ yasmiṁs  
tantuṣv aṅga yathā paṭaḥ*

*( aṅga ) Hey the great King ! ( na citraṁ hi ) It is not at all surprising ( jagad-īśvare ) for that Sarveswara (Shri Balarama) ( etat ) to execute such actions, ( anante ) Who is a single undivided entity, ( bhagavati ) Who has all the six qualities in full, ( yasmin ) and within Whom ( idaṁ ) this entire universe, along with all the beings, ( yathā ota-protam ) is contained just like the threads are interwoven and secured ( tantuṣu paṭaḥ ) within the clothes along with threads.*

### Stanza 36

*tataḥ kṛṣṇaṁ ca rāmaṁ ca  
jñātayo dhenukasya ye  
kroṣṭāro 'bhyadravan sarve  
saṁrabdhā hata-bāndhavāḥ*

*( tataḥ ) Thereafter, ( ye ) those ( sarve ) all other ( jñātayaḥ ) relatives ( dhenukasya ) of Dhenukasura, ( kroṣṭāraḥ ) who were also in the form of the demon asses ( hata-bāndhavāḥ ) and whose relative had just been killed, ( saṁrabdhāḥ ) very angrily ( abhyadravan ) confronted by running towards*

*( rāmaṁ ca ) Balarama ( kṛṣṇaṁ ca ) and Sri Krishna.*

### **Stanza 37**

*tāms tān āpatataḥ kṛṣṇo  
rāmaś ca nrpa līlayā  
gr̥hīta-paścāc-caraṇān  
prāhiṇot tr̥ṇa-rājasu*

*( nrpa ) Hey King ! ( kṛṣṇaḥ rāmaah ca ) Both Shri Krishna and Balarama picked ( tān tān ) all of them up, ( āpatataḥ ) who were confronting them in this manner, ( gr̥hīta-paścāc-caraṇān ) by holding their hind legs together ( prāhiṇot ) and threw all of them up ( tr̥ṇa-rājasu ) to the top of the palm trees ( līlayā ) just as a play thing.*

### **Stanza 38**

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

*( bhūḥ ) That part of the earth, ( phala-prakara-saṅkīrṇaṁ ) which was filled with the fruits of the palm trees ( gatāsubhiḥ daitya-dehair ) combined with the lifeless dead bodies of all the demons ( sa-tālāgrair ) along with the palm trees and their leaves, ( rarāja ) was shining ( nabhas-talam iva ) like the sky ( ghanair ) filled with the rows of dark clouds.*



*Balarama killing Dhenukasura and Shri Krishna killing the demon associates.*

### Stanza 39

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

**( niśamya ) Upon seeing ( su-mahat tat karma ) this greatest deed ( tayoh ) of Balarama and Sri Krishna, ( vibudhādayaḥ ) all the demigods ( puṣpa-varṣāṇi mumucuḥ ) showered the rain of flowers; ( vādyāni cakruḥ ) there were resounding waves of musical drums orchestrated by them; ( tuṣṭuvuḥ ) and they recited all the holy hymns.**

### Stanza 40

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

**( atha ) Thereafter, ( hata-dhenuka-kānane ) in that forest, without Dhenuka demon who was thus killed, ( manuṣyāḥ ) the human beings ( ādan ) started eating ( tāla-phalāni ) the fruits of the palm trees ( gata-sādhvasāḥ ) without any fear; ( paśavaḥ ca ) the cattle ( trṇam ceruḥ ) also started grazing grass from there.**

### Stanza 41

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

*( kṛṣṇaḥ ) Shri Krishna, ( puṇya-śravaṇa-kīrtanaḥ ) about Whose recitation and listening of fames bestows all auspiciousness, ( kamala-patrākṣaḥ ) Whose eyes are like the red lotus flower, ( anugaiḥ ) followed ( sāgrajaḥ ) by His brother Balarama ( gopaiḥ ) and other Gopa children, ( stūyamānaḥ ) who were all singing in praise of Him, ( āvrajat ) reached ( vrajam ) Gokulam.*

### **Stanza 42**

*taṁ gorajaś-churita-kuntala-baddha-barha-  
vanya-prasūna-rucirekṣaṇa-cāru-hāsam  
veṇum kvaṇantam anugair anugīta-kīrtim  
gopyo didṛkṣita-dr̥śo 'bhyagaman sametāḥ*

*( didṛkṣita-dr̥śaḥ ) With the desire to have a glimpse ( taṁ ) of that Gopalakrishna --*

*( gorajaś-churita-kuntala-baddha-barha-vanya-prasūna-rucirekṣaṇa-cāru-hāsam ) Who had inserted the peacock feather on His hair over His head which was smeared with the dust particles arisen from the trampling of the hooves of the cows, Who was wearing the garland of forest flowers, Who was looking with His charming eyes and smiling simultaneously,  
( veṇum kvaṇantam ) Who was playing His flute,  
( anugīta-kīrtim ) Who was being sung in praise ( anugaiḥ ) by the fellow Gopa children walking along with Him and Who was worthy of being sung in praise,*

*( gopyaḥ ) the young girls of the Gokulam ( sametāḥ ) assembled together ( abhyagaman ) and moved forward to the place of His arrival.*

### **Stanza 43**



*pītvā mukunda-mukha-sāragham akṣi-bhr̥ṅgais  
tāpaṁ jahur viraha-jaṁ vraja-yoṣito 'hni  
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ  
savṛḍa-hāsa-vinayaṁ yad apāṅga-mokṣam*

**( vraja-yoṣitaḥ ) Those young girls of Gokulam, ( pītvā ) upon ingesting ( mukunda-mukha-sāragham ) the honey from the extremely charming face of Shri krishna ( akṣi-bhr̥ṅgaiḥ ) through the bees of their eyes, ( tāpaṁ ) discarded their grief ( viraha-jaṁ ) of separation from Him ( ahni ) which troubled them during the daytime. ( tat sat-kṛtiṁ ) Shri Krishna crossed over the welcome from these girls ( samadhigamya ) extended to Him ( yat apāṅga-mokṣam ) through their glimpse ( savṛḍa-hāsa-vinayaṁ ) of shyness, endearing smile, and humbleness ( viveśa ) and entered Gokulam.**

#### **Stanza 44**

*tayoḥ yaśodā-rohiṇyau  
putrayoḥ putra-vatsale  
yathā-kāmaṁ yathā-kālaṁ  
vyadhattāṁ paramāśiṣaḥ*

**( yaśodā-rohiṇyau ) Yashoda and Rohini, ( putra-vatsale ) who were very much affectionate ( tayoḥ putrayoḥ ) to their sons, ( vyadhattāṁ ) bestowed ( paramāśiṣaḥ ) complete blessings ( yathā-kāmaṁ ) in plenty as per the need ( yathā-kālaṁ ) and according to the requirement of the situation.**

#### **Stanza 45**

*gatādhvāna-śramau tatra  
majjanonmardanādibhiḥ  
nīvīm vasitvā rucirām*

*divya-srag-gandha-maṇḍitau*

**Stanza 46**

*janany-upahr̥taṁ prāśya  
svādy annam upalālitau  
saṁviśya vara-śayyāyām  
sukhaṁ suṣupatur vraje*

*( tatra vraje ) In that home of Nanda, ( majjanonmardanādibhiḥ ) both Balarama and Sri Krishna were given oil bath etc., ( gatādhvāna-śramau ) whereafter they overcame the tiredness of their wandering during the day, ( vasitvā ) were attired ( rucirām ) with good ( nīvīm ) dresses, ( divya-srag-gandha-maṇḍitau ) were decorated with garland of flowers, sandal etc., ( janany-upahr̥taṁ ) were served by their mothers ( svādu ) very tasty food ( annam prāśya ) which they ate well, ( upalālitau ) were caressed by their mothers, ( saṁviśya ) and they lied down ( sukhaṁ suṣupatuḥ ) and slept very well ( vara-śayyāyām ) on their tender and beautiful beds.*

**Stanza 47**

*evaṁ sa bhagavān kṛṣṇo  
vr̥ndāvana-carah̥ kvacit  
yayau rāmam ṛte rājan  
kālindīm sakhibhir vṛtaḥ*

*( rājan ) Hey King ! ( kvacit ) One day, ( sa bhagavān kṛṣṇaḥ ) when Shri Krishna Bhagavan, ( rāmam ṛte ) without Balarama being with Him, ( vr̥ndāvana-carah̥ ) was moving around in the Vrindavana, ( evaṁ ) just as He used to do as described earlier, ( yayau ) He went ( kālindīm ) to the river Yamuna ( sakhibhiḥ vṛtaḥ ) along with His other friends.*

### Stanza 48

*atha gāvaś ca gopāś ca  
nidāghātapa-pīḍitāḥ  
duṣṭam̐ jalam̐ papus tasyās  
tr̥ṣārtā viṣa-dūṣitam*

**( *atha* ) At that time, ( *tr̥ṣārtā* ) because of the unbearable thirst  
( *nidāghātapa-pīḍitāḥ* ) due to their undergoing the extremity of  
the intense summer heat, ( *gopāḥ ca* ) the Gopa children  
( *gāvaḥ ca* ) and the cows ( *papuh* ) happened to drink  
( *duṣṭam̐ jalam̐* ) the dirty water ( *tasyāḥ* ) of the Yamuna  
( *viṣa-dūṣitam* ) polluted with poison.**

### Stanza 49

*viṣāmbhas tad upaspr̥śya  
daivopahata-cetasah  
nipetur vyasavaḥ sarve  
salilānte kurūdvaha*

**( *kurūdvaha* ) Hey the greatest in the Kuru dynasty ! ( *sarve* ) All  
of them (the Gopa children and the cows) who,  
( *daivopahata-cetasah* ) by their misdeeds, lost their sense of  
right perception, ( *nipetuh* ) fell down ( *vyasavaḥ* ) dead ( *salilānte* )  
near the waters of Yamuna ( *upaspr̥śya* ) as they used ( *tat viṣāmbhaḥ* )  
that poisonous water.**

### Stanza 50

*vīkṣya tān vai tathā-bhūtān  
kṛṣṇo yogeśvareśvaraḥ  
īkṣayāmṛta-varṣiṇyā  
sva-nāthān samajīvayat*

**( vīkṣya ) Seeing ( tān ) all of them ( tathā-bhūtān ) lying dead in this manner there, ( yogeśvareśvaraḥ ) the Supreme Controller of all the Controllers, ( kṛṣṇaḥ ) Shri Krishna, ( sva-nāthān ) Who was the only Protector for all of them, ( vai ) instantly ( samajīvayat ) made them come alive ( īkṣayā ) just by His sight of glance ( amṛta-varṣiṇyā ) showering nectar through it.**

### **Stanza 51**

*te sampratīta-smṛtayaḥ  
samutthāya jalāntikāt  
āsan su-vismitāḥ sarve  
vīkṣamāṇāḥ parasparam*

**( sampratīta-smṛtayaḥ ) As they got their consciousness back so suddenly, ( te sarve ) all of them ( samutthāya ) stood up ( jalāntikāt ) from the place near the waters of Yamuna, ( āsan ) and became ( su-vismitāḥ ) wonderstruck beyond description ( vīkṣamāṇāḥ ) by looking ( parasparam ) at each other.**

### **Stanza 52**

*anvamaṁsata tad rājan  
govindānugrahekṣitam  
pītvā viṣaṁ paretasya  
punar utthānam ātmanaḥ*

**( rājan ) Hey King ! ( anvamaṁsata ) They realized that ( ātmanaḥ ) their ( tat punar utthānam ) situation of getting up alive**

***( paretasya ) after their death ( viṣaṁ pītvā ) because of their drinking poison ( govindānugrahekṣitam ) has happened only due to the compassionate glance of that Bhagavan.***

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***This concludes Chapter fifteen of Volume ten (Dasama Skandam) of Srimad Bhagavatam***

***Hari Om***