

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ पञ्चदशोऽध्यायः - १५ ॥

PANJCHADHESOADDHYAAYAH (CHAPTER FIFTEEN)

**Poorvvardhddhe – DhenukaVaddham [DhenukaVaddham] (Killing of
DhenukaAsura [Killing of Asura Dhenuka in the Form of an Ass-
Donkey])**

[In this chapter we can read how Belaraamadheva killed Ddhenukaasura. After reaching Paugenda or Boyhood, Belaraama, Sree Krishna and their Gopakumaara friends started pasturing cows while enjoying the ecstatic

natural beauty of Vrindhaavan. One day they were near a beautiful forest with a clear lake. Their friends Sreedhaama, Subela, Sthokakrishna, etc. explained the greatness of the nearby Thaalavipina where there are thick growth Palmyra trees which bear the tastiest fruits with honey-sweet juice and excellent flesh. At the same they warned Raama and Krishna that the forest is occupied and controlled by Ass demon Ddhenuka and his followers and friends. They were almost terribly fearsome man-eater Raakshasaas. But as induced by the Gopakumaaraas they all went there and Raama killed Ddhenuka by holding at his hind legs and whirling up and throwing him into the sky. He went and hit the top of the tallest palm tree in that forest. That tree fell on the next and on the next and so forth and most of the trees fell on the ground. Hearing the thunderous sound of the trees falling down the followers, friends and relatives jumped out and attacked Raama and Krishna and Gopakumaaraas. Raama and Krishna killed all of them and made that forest easily accessible to the Gopaas and Gos without any fear of the Raakshasaas. Dhevaas celebrated the killing of Ddhenuka and other Raakshasaas by showering flowers from heaven. Another day, when Sree Krishna Bhagawaan went for pasturing the cows with Gopakumaara friends but without Belaraama, the Gopakumaaraas and the Cows drank the water of Kaalindhi river which was contaminated by deadly poison of Kaaliya serpent and all of them lost their lives. Sree Krishna Bhagawaan revived and brought them all back to life with His Yoga Maaya or Mystic Yoga. Please continue to read for more details....]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

ततश्च पौगण्डवयः श्रितौ व्रजे
बभूवतुस्तौ पशुपालसम्मतौ ।
गाश्चारयन्तौ सखिभिः समं पदैः
वृन्दावनं पुण्यमतीव चक्रतुः ॥ १ ॥

1

Thahtascha paugendavayahsrithau Vraje
Bebhoovathusthau pasupaalasammathau
Gaaschaarayanthau sakhibhih samam padhair-
Vrindhaavanam punyamatheeva chakrathuh.

Sree Krishna Bhagawaan, Beladheva and their other Gopakumaara friends attained Paugenda or Boyhood (Childhood from zero to five years and Boyhood from six to ten years) while living in Vrindhaavana. As they have grown up to take up higher responsibility, their parents, Nandhagopar and other Gopaas, allowed them to take up the task of tending the cows instead of calves. Thus, Sree Krishna Bhagawaan and Beladheva, engaging the company of Their friends rendered the land of Vrindhaavana most auspicious by inspiring upon it the Marks of Their Lout Feet.

तन्माधवो वेणुमुदीरयन् वृतो
गोपैर्गृणद्भिः स्वयशो बलान्वितः ।
पशून् पुरस्कृत्य पशव्यमाविश-
द्विहर्तुकामः कुसुमाकरं वनम् ॥ २॥

2

ThanMaaddhavo venumudheerayan vritho
Gopair grinadhbhiah svayeso Belaanvithah
Pason puraskrithya pasavyamaavisa-
DhViharthhukaamah kusumaakaram Vanam.

During the Paugenda period of Sree Krishna Bhagawaan it was His daily routine to tend the groups of Cows in the divinely attractive Vrindhaavana where there was sufficient growth of tender grass and plants. He was accompanied by Belaraamadheva, and they both were surrounded by other Gopakumaaraas of their own age group singing Keerththans proclaiming the glories of Sree Krishna Bhagawaan and Belaraamadheva and their pastime activities of wonderful deeds. Sree Krishna Bhagawaan used to play very sweetly with divine charm and beauty. One such day Sree Krishna Bhagawaan, Belaraamadheva and the Gopakumaaraas, keeping the Cows before them entered the forest of Vrindhaavana, which was full of flowers of different varieties and rich with nourishment for the Cows and animals.

तन्मञ्जुघोषालिमृगद्विजाकुलं
महन्मनःप्रख्यपयःसरस्वता ।
वातेन जुष्टं शतपत्रगन्धिना

निरीक्ष्य रन्तुं भगवान् मनो दधे ॥ ३॥

3

Thanmanjughoshaalimrigadhvijaakulam
Mahanmanah prekhyapayahsarasvathaa
Vaahena jushtam sathapathragenddhinaa
Nireekshya renthum Bhagawaan mano dheddhe.

Bhagawaan Vaasudheva Sree Krishna Bhagawaan looked over the forest of Vrindhaavana which was divinely blessed and resounded with charming sounds of bees, animals and birds, and which were enhanced by the lake whose clear water resembled the minds of great souls and the breeze carrying the fragrance of Sathapathra or hundred-petaled lotuses. Seeing all these Lord Sree Krishna Bhagawaan decided to enjoy the auspicious atmosphere playing His Murali sweetly with divine charm.

स तत्र तत्रारुणपल्लवश्रिया
फलप्रसूनोरुभरेण पादयोः ।
स्पृशच्छिखान् वीक्ष्य वनस्पतीन् मुदा
स्मयन्निवाहाग्रजमादिपूरुषः ॥ ४॥

4

Sa thathra thathraarunapallavasriyaa
Phalapresoonorubharena paadhayoh
Sprisachchikhaan veekshya vanaspatheen mudhaa
SmayannivaahaagrajamAadhiPoorushah.

Aadhi Poorusha or The Prime and Primary Supreme Personality, Lord Bhagawaan Vaasudheva Sree Krishna Bhagawaan, saw the stately trees with their beautiful reddish buds and their heavy burden of fruits and flowers, which were bending down to touch His feet with the tips of their branches. Lord Vaasudheva Sree Krishna Bhagawaan smiled charmingly and addressed His brother and spoke:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Bhagawaan Vaasudheva Sree Krishna Bhagawaan Said):

अहो अमी देव वरामरार्चितं
पादाम्बुजं ते सुमनःफलार्हणम् ।
नमन्त्युपादाय शिखाभिरात्मन-
स्तमोऽपहत्यै तरुजन्म यत्कृतम् ॥ ५॥

5

Aho amee DhevavaraAmararchchitham
Paadhaambujam The sumanah phalaarhanam
Namanthyupaadhaaya sikhaabhiraathmana-
SThamoapahathyai tharujenma yeth kritham.

Oh, Best of the Dhevaas, My dear Brother [Beladheva is also the Incarnation of Vishnu Bhagawaan]! This is amazingly beautiful and charming. Please look at these trees and plants. They are full of leaves, flowers, buds and fruits. It seems these trees are burdened with a large number of fruits and the branches are unable to bear the weight. Therefore, the branches have come down and are touching the ground of this divine Vrindhaavana Bhoomi. When I look at it, I think these trees, by nature, are embodiment of ignorance without having any discriminative intelligence, touching on the ground as if they are prostrating at Our, Dhevaas, Lotus Feet and welcoming us devotionally and worshiping Us by offering flowers and fruits, in order to remove their ignorance! [Here, Bhagawaan Vaasudheva Sree Krishna Bhagawaan indirectly indicates that They are the Incarnations of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.]

एतेऽलिनस्तव यशोऽखिललोकतीर्थं
गायन्त आदिपुरुषानुपदं भजन्ते ।
प्रायो अमी मुनिगणा भवदीयमुख्या
गूढं वनेऽपि न जहत्यनघात्मदैवम् ॥ ६॥

6

Ethealinasthava yesoakhilalokatheerththam

Gaayantha Aadhipurushaanupadham bhajanthe
Praayo Ameer Munigenaa Bhawadheeyamukhyaa
Gooddam vaneapi na jehathanaghaathmaDhaiwam.

Oh, Aadhipurusha, The Original Prime and Primary Supreme Personality!
Please see these large groups of black beetles humming sweetly. It seems
they are worshipping and offering prayers to You by chanting holy hymns
or Manthraas and singing Keerththans proclaiming Your divine glories
which can easily purify and sanctify any impurities and contaminants. They
are always surrounding you with prayers and worship. Oh, Bhagawan! It
could be that because You appeared in the disguised Form as Belaraama,
the great Sages and Rishies must also have assumed the disguised forms
of these black beetles and offered prayers, worship and obeisance to You
with their sweet humming voices. [What an imagination!]

नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः
कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन ।
सूक्तैश्च कोकिलगणा गृहमागताय
धन्या वनौकस इयान् हि सतां निसर्गः ॥ ७।

7

Nrithyanthamee sikhina eedya mudhaa harinyah
Kurvvanthi gopya iva the priyameekshenena
Sookthaischa kokilagenaa grihamaagethaaya
Ddhanyaa vanaukasa iyaan hi sathaam nisarggah.

See the Peacocks are dancing very joyously in front of You and these
attractive does (not sure whether that's the accepted plural of doe but
Google says so) are glancing very affectionately just like how the Gopika
girls glance You with intimate love and affection. Listen to the sweet music
of Cuckoos, it seems they are welcoming you to the forest of Vrindhaavan
with Vedhic prayers, just like how the wife of the house receives her
husband when returns home. All these trees, plants, birds, animals and
other moving and non-moving entities of Vrindhaavana are taking special
care in receiving their guests; the Gopaas, Cow, You and Me; very cordially
to their house. [The forest of Vrindhaavana is as inhabitable with all
facilities and paraphernalia as the houses in the village.]

धन्येयमद्य धरणी तृणवीरुधस्त्वत्-
पादस्पृशो द्रुमलताः करजाभिमृष्टाः ।
नद्योऽद्रयः खगमृगाः सदयावलोकै-
र्गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः ॥ ८॥

8

Ddhanyeyamadhya ddharanee thrinaveeruddhasthvath-
Paadhaspriso dhrumalethaah karajaabhimrishtaah
Nadhyoadhrayah khagamrigaah sadhayaavalokair-
Gopyoantharena bhujayorapi yeth sprihaa sreeh.

This Planet of Earth is now blessed and gratified because it was fortunate to have the Marks of Your Lotus Feet. The Vrindhaavana has become blissfully holy because You have touched the grass and bushes with Your Lotus Feet and the Trees and Creepers with Your Fingernails and because You have graced the Rivers, Mountains, Birds, Animals, Etc. with Your blissful glances. But above all because You have embraced and hugged the Young Gopikaas or Cowherd Women between Your two arms, which only Lakshmeedhevi or Goddess of Fortune is privileged to have and solely reserved for Her. [These are all the words of Bhagawaan Vaasudheva Sree Krishna Bhagawaan to Beladheva Who is also The Incarnation of The Suprme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं वृन्दावनं श्रीमत्कृष्णः प्रीतमनाः पशून् ।
रेमे सञ्चारयन्नद्रेः सरिद्रोधःसु सानुगः ॥ ९॥

9

Evam Vrindhaavanam Sreemath Krishnah preethamanaah pasoon
Reme sanjchaarayannadhreh saridhroddhassu saanugah.

Thus, after expressing His full satisfaction and happiness with the beautiful and very fertile forest land of Vrindhaavana and of their inhabitants, Bhagawaan Vaasudheva Sree Krishna Bhagawaan enjoyed tending the

Cows, on the banks of holy river Yemuna on the valleys of Govardhddhana Hill, along with Gopakumaara friends and Belabhadhra.

क्वचिद्गायति गायत्सु मदान्धालिष्वनुव्रतैः ।
उपगीयमानचरितः स्रग्वी सङ्कर्षणान्वितः ॥ १० ॥

10

Kvachidh gaayathi gaayaathsu madhaanddhaalishvanuvrathaih
Upageeyamaanacharithah sragvee Sankarshanaanvithah.

Sometimes the honey-bees in Vrindhaavana become so mad with ecstasy that they close their eyes and begin to sing beautifully. At that time Kanna or Krishna Bhagawaan will sing along with them and stroll or walk lazily and slowly along with Sankarshana Bhagawaan or Belaraamadheva.

(अनुजल्पति जल्पन्तं कलवाक्यैः शुक्रं क्वचित् ।
क्वचित्स वल्गु कूजन्तमनुकूजति कोकिलम् ॥)
क्वचिच्च कलहंसानामनुकूजति कूजितम् ।
अभिनृत्यति नृत्यन्तं बर्हिणं हासयन् क्वचित् ॥ ११ ॥

11

(Anujelpithi jelpantham kalavaakyaih Sukam kvachith
Kvachithsa valgu koojanthamanukoojathi kokilam.)
Kvachichcha kalahamsaanaamanukoojathi koochitham
Abhinrithyathi nrithyantham berhinam haasayan kvachith.

Sometimes Sree Krishna Bhagawaan will crack some jokes and make His friends laugh. Some other times He will sing like and along with the swans, imitating exactly like them. Yet, some other times He will easily imitate the Peacocks and dance exactly like them without any difficulty at all.

मेघगम्भीरया वाचा नामभिर्दूरगान् पशून् ।
क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया ॥ १२ ॥

12

Meghagembheerayaa vaachaa naamabhirdhooragaan pasoon
Kvachidhaahvayathi preethyaa GoGopaalamanojnayaa.

चकोरक्रौञ्चक्राह्वभारद्वाजांश्च बर्हिणः ।
अनुरौति स्म सत्त्वानां भीतवद्वाघ्रसिंहयोः ॥ १३॥

13

Chakorakraunjchachakraahvabhaaradhvaajaamscha berhinah
Anurauthi sma saththvaanaam bheethavadh vyaaghrasimhayoh.

Sometimes Bhagawaan Vaasudheva Sree Krishna Bhagawaan will entertain and make blissfully happy the Gos or the Cows, and Gopaalaas or Cowherd Boys, shouting very loudly like a thunder and will be calling, very affectionately by their names, the Gos or Cows grazing far away from them in the forest and enchant them. Some other times He will cry out in imitation of birds such as Chakora = Partridges, Kraunjcha = Lovebirds, Bharadhvaaja = Snake Birds or Skylarks and Peacocks. Sometimes He will run away from very domesticated and harmless animals as if He is very fearful of them. But some other times He will mock wild animals like Tigers and Lions as if He is going to fight with them. Thus, He used to entertain His companions in many ways.

क्वचित्क्रीडापरिश्रान्तं गोपोत्सङ्गोपबर्हणम् ।
स्वयं विश्रमयत्यार्यं पादसंवाहनादिभिः ॥ १४॥

14

Kvachith kreedaaparisraantham Gopothanggopaberhanam
Svayam visramayathyaaryam paadhasamvaahanaadhibhih.

Sometimes after playing continuously for a long time and when tired, Belaraama might lie down on the lap of Gopapaalaka or Gopapaalakaas, One who protects and tends or Those who protect and tend Cows and Calves, making their lap as His pillow, at that time Sree Krishna Bhagawaan used to massage His legs and also used to provide other appropriate treatments to relieve Him quickly.

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

15

Nrithyatho gaayathah kvaapi valgetho yuddhyatho mitthah
Griheethahasthau Gopaalaan hasanthau presasamsathuh.

Sometimes all the Gopaalaas run together as if they are in a competition and some other times they jump up and down and fall down and yet at other times they will fight each other or in groups and thus they used to enjoy different types of light and hard sports and games seriously and friendly. Sometimes He used to shake hands with other Gopaalaas and compliment and praise them and some other times they would jovially laugh together and play.

क्वचित्पल्लवतल्पेषु नियुद्धश्चमकर्षितः ।
वृक्षमूलाश्रयः शेते गोपोत्सङ्गोपबर्हणः ॥ १६॥

16

Kvachith pallavathalpeshu niyudhddhasremakarsithah
Vrikshamoolaasrayah sethe Gopothsangopaberhanah.

Little Sree Krishna Bhagawaan sometimes used to engage in combat with His other Gopaala friends and when tired, He used to lie down on the base of a tree resting upon a bed made of twigs, buds and leaves and making the lap of His Gopaala friend as His pillow.

पादसंवाहनं चक्रुः केचित्तस्य महात्मनः ।
अपरे हतपाप्मानो व्यजनैः समवीजयन् ॥ १७॥

17

Paadhasamvaahanam chakruh kechiththasya mahaathmanah
Apare hathapaapmano vyejanaih samaveejayan.

Some of the most fortunate, holy and devotional Gopaalaas would be fortunate to massage His legs sometimes and some other times some of them might qualify to be blissfully fortunate, being free of all their sins, to fan and comfort Him with tender twigs and flower bunches.

अन्ये तदनुरूपाणि मनोज्ञानि महात्मनः ।
गायन्ति स्म महाराज स्नेहक्लिन्नधियः शनैः ॥ १८॥

18

Anye thadhanuroopaani manojnjaani mahaathmanah
Gaayanthi sma, Mahaaraaja, snehaklinnaddhiyah sanaih.

Other Gopaala Friends of Bhagawaan Vaasudheva Sree Krishna Bhagawaan would have the opportunity to relieve and comfort Him by singing very sweet and melodious songs and Keerththans proclaiming His glories and wonderful deeds as music treatment, appropriate to that occasion.

एवं निगूढात्मगतिः स्वमायया
गोपात्मजत्वं चरितैर्विडम्बयन् ।
रेमे रमालालितपादपल्लवो
ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥ १९॥

19

Evam nigooddaathmagethih svamaayayaa
Gopaathmajathvam charithairvvidambayan
Reme Remaalaalithapaadhapallavo
Graamyah samam graamyavadhEesacheshtithah.

Thus, Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who was with tender Lotus Feet which were always massaged and treated by Remaadhevi or LakshmeeBhagawathi, without disclosing His Transcendental Form and Nature, with the power of His Yoga Maaya, He appeared to the Gopaas and Gopakumaaraas as an ordinary Gopa child as the son of Nandhagopar and Yesodhaadhevi and used to play and spend

His life along with other Gopaalaas of Vrajabhoomi. Thus, He used to live in Vrindhaavana Vrajabhoomi as an ordinary Gopa boy.

श्रीदामा नाम गोपालो रामकेशवयोः सखा ।
सुबलस्तोककृष्णाद्या गोपाः प्रेम्णेदमब्रुवन् ॥ २० ॥

20

Sreedhaamaaaa naama Gopaalo RaamaKesavayoh sakhaa
SubelasthokaKrishnaadhyaa Gopaah premnedhamabroovan.

There was one Gopakumaara named as Sreedhaama. He was an intimate and close friend of both Raama and Krishna. One day the three of them along with Subela, Sthokakrishna and some other Gopaalaka friends spoke the following words:

राम राम महाबाहो कृष्ण दुष्टनिबर्हण ।
इतोऽविदूरे सुमहद्वनं तालालिसङ्कुलम् ॥ २१ ॥

21

“Raama, Raama, Mahaabaaho, Krishna, dhushtaniberhana,
Ithoavidhoore sumadhvanam thaalaalisankulam.”

“Hey, Raama, Mahaabaaho (meaning One with long hands)! Hey, Krishna, Dhushtanaasaka (meaning, Killer or Destroyer of Raakshasaas and Asuraas)! Not very far from here there is a forest by name Thaalavipinam or Thaalavanam, which is very large, covering a large area with thick forest of palm trees.”

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

22

“Phalaani thathra bhooreeni pathanthi pathithaani cha
Santhi kim thvarudhddhaani Dhenukena dhraathmana.”

“In that forest there are a large number of ripe and tender Palm Tree Fruits. This is the season the ripe fruits fall from the trees and also there are innumerable fruits already fallen. But as the cruelest and furiously dangerous Ddhenuka Raakshasa and his followers live in that forest nobody can go there to pick up those fruits. Thus, those fruits are simply wasted.”

सोऽतिवीर्योऽसुरो राम हे कृष्ण खररूपधृक् ।
आत्मतुल्यबलैरन्यैर्जातिभिर्बहुभिरावृतः ॥ २३ ॥

23

“SoathiveeryoAsuro Raama, hey Krishna, khararoopaddhrik
Aathmathulyabelairanyairjnjaathibhirbbehubhirvrithah.”

“That Ddhenuka Raakshasa is in Gerddhabha or Khara or Ass or Donkey like form. He is very strong, stout, powerful and mighty. He also has got a lot of friends, relatives, and followers like him. They are all living in the same forest with him. Hey, Raama and Krishna! Before You guys take any decision, please think twice keeping all these facts in Your mind.”

तस्मात्कृतनराहाराद्धीतैर्नृभिरमित्रहन् ।
न सेव्यते पशुगणैः पक्षिसङ्घैर्विवर्जितम् ॥ २४ ॥

24

“Thasmaath krithanaraahaaraadh bheethairnnribhiramithrahan,
Na sevyathe pasugenaih pakshisangghairvvivarjjitham.”

“Oh, The Destroyer of Enemies, Raama and Krishna! That Raakshasa and his friends and followers are Man-eaters. Therefore, all people are afraid of them, and nobody goes near that forest. Not only human beings, even the birds and animals do not go near the forest because they are all scared and fearful of those Raakshasaas. Thus, that forest area is not touched by human beings, birds and animals.”

विद्यन्तेऽभुक्तपूर्वाणि फलानि सुरभीणि च ।
एष वै सुरभिर्गन्धो विषूचीनोऽवगृह्यते ॥ २५ ॥

“Vidhyantheabhukthapoorvaani phalaani surabheeni cha
Esha vai surabhirggenddho vishoocheenoavagrihyathe.”

“There are many different varieties of perfectly ripe fruits which we have not seen or tasted in the past. Those fruits are with heavenly sweet fragrances. All the atmosphere in that area is spread with those divinely sweet fragrances. Now, see these sweet fragrances of the fruits we get here, these sweet smells are certainly coming from that forest. There is no doubt about it.”

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

“Preyachccha thaani nah Krishna, genddhalobhithachethasaam
Vaanjcchaasthi mahathee Raama, gemyathaam yedhi rochathe.”

“Hey, Bhagawan Krishna! Hey, Belabhadhra Bhagawan! We are completely enticed and allured by the heavenly sweet smell of those fruits. We desire to eat those tasty fruits. If You are willing, [we rather compel], please come with us to that forest. We will take you there as we know how to get there. Please fulfill our wishes.”

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया ।
प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥ २७॥

Evam suhridhvachah sruthvaa suhrith priyachikeershayaa
Prehasya jegmathurgopairvrithau Thaalavanam Prebhu.

Determined firmly that the wishes of their friends should be satisfied and fulfilled, Raama and Krishna immediately proceeded to that forest of Thaalavanam along with all Their Gopakumaara Friends.

बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन् ।

फलानि पातयामास मतङ्गज इवौजसा ॥ २८॥

28

Belah previsya baahubhyaam thaalaan samarikampayan
Phalaani paathayaamaasa mathanggaja ivaujasaa.

Just like how the strongest and mightiest elephant, Belaraama shook those palm trees with great force using His both hands, which were very strong and powerful. He continued to shake those trees again and again just like a rut or maddened elephant, causing innumerous Thaala Fruits or Palmyra Fruits to fall on the ground.

फलानां पततां शब्दं निशम्यासुररासभः ।
अभ्यधावत्क्षितितलं सनगं परिकम्पयन् ॥ २९॥

29

Phalaanaam pathathaam sabdham nisamyaAsuraraasabhah
Abhyaddhaavath kshithithalam sanagam parikampayan.

Hearing the sound of the falling fruits, the Ass formed Asura, Ddhenuka, came running and leaping to attack, making the trees and even the earth itself trembling.

समेत्य तरसा प्रत्यग्द्वाभ्यां पद्भ्यां बलं बली ।
निहत्योरसि का शब्दं मुञ्चन् पर्यसरत्खलः ॥ ३०॥

30

Samethya tharasaa prethyagdhvaabhyaam padhbhyaam Belam belee
Nihathyorasi kaasabdham munjchan paryasarath khalah.

The very strong and mighty Khara Roopa Ddhenuka Raakshasa kicked with the hooves of his hind legs at the chest of the Powerful and Mighty Belaraama with a roaring sound of the Ass and walked here and there in the forest aimlessly.

पुनरासाद्य संरब्ध उपक्रोष्टा पराक्स्थितः ।
चरणावपरौ राजन् बलाय प्राक्षिपद्दुषा ॥ ३१ ॥

31

Punaraasaadhya samrebdha upakroshtaa paraakstthithah
Charanaavaparau, Raajan, Belaaya praakshipadrushaa.

Hey, Mahaaraajan! Raging with increased anger and arrogance he came back again running and jumping near to the strong and powerful enemy, Belaraamadheva, and kicked Him with his back legs again.

स तं गृहीत्वा प्रपदोभ्रमियित्वैकपाणिना ।
चिक्षेप तृणराजाग्रे भ्रामणत्यक्तजीवितम् ॥ ३२ ॥

32

Sa tham griheethvaa prepadhor bhraamayithvaikapaaninaa
Chikshepa thrinaraajaagre bhraamanathyekthajeevitham.

Belaraamadheva caught hold of the Raakshasa by his hooves and whirled him around with one hand and threw him into the top of a Palm Tree and took his life away and killed him.

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

33

Thenaahatho mahaathaalo vepamaano brihachcchiraah
Paasvasttham kampayan bhagnah sa chaanyam soapi chaaparam.

The dead body of that Ddhenuka hit a nearby palm tree full of fruits and then that fell on to another tree and then that on another one like that all those trees and fruits fell on the ground.

बलस्य लीलयोत्सृष्टखरदेहहताहताः ।
तालाश्चकम्पिरे सर्वे महावातेरिता इव ॥ ३४ ॥

Belasya leelayothsrishtaKharadhehahathaahathaah
Thaalakaaschakampira sarvve mahaavaatherithaa iva.

When Belabhadhra threw the body of Ass Demon Ddhenuka to the sky, it went and hit the tallest palm tree in that forest and then that tree fell on the next tree and that to the next to the next like that almost all the trees in the forest fell down as if that area was struck by a cyclone. It was like a domino effect.

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

Naithachchithram Bhagawathi hanyanthe Jegadheesware
Oathprothamidham yesmimsthanthushvangga yetthaa patah.

Hey, Raajan! There is nothing wonderful or amazing in the playful deed of Belabhadhra, when we realize that He is the incarnation of Anantha Bhagawaan, Who is supporting and holding the entire universe upon Him. His strength and power are immeasurable and eternal. The entire universe rests upon Him just like a woven cloth rests upon its horizontal and vertical threads. He can cause anything at any time to the entire universe, then what is there for him to tremble the forest of Thaalavanam? He can easily destroy Dhenuka and Thaalavana.

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

Thathah Krishnam cha Ramam cha jnjaathayo Ddhenukasya ye
Kroshtaaroabhyadhrevan sarvve samrebddhaa hatha baanddhavaah.

Seeing that Ddhenuka was killed and Thaalavana was destroyed by Belaraama, all other Ass formed Raakshasaas who were his friends, relatives and followers came running in a mass to attack and kill Raama and Krishna and other Gopakumaaraas there.

तांस्तानापततः कृष्णो रामश्च नृप लीलया ।
गृहीतपश्चाच्चरणान् प्राहिणोत्तृणराजसु ॥ ३७॥

37

Thaamsthaanaapathathah Krishno Raamascha Nripa, leelayaa
Griheetha paschaachcharanaan praahinoththrinaraajasu.

Oh, Mahaaraajan! Both Raama and Krishna, The Supreme Most Heroes and Warriors, caught hold of all those Ass demons one after another by their hind legs and threw them into the Palmyra Trees and killed them very easily as their pastime plays.

फलप्रकरसङ्कीर्णं दैत्यदेहैर्गतासुभिः ।
रराज भूः सतालाग्रैर्घनैरिव नभस्तलम् ॥ ३८॥

38

Phalaprekarasankeernnam dheithyadhehairggethaasubhih
Reraaja bhooch sathaalaagrairghanairiva nabhasthalam.

The ground of that Thaalavana was thus completely covered by the top of the Palm trees, the dead bodies of the Ass demons and the fruits of the palm trees. Thus, that Thaalavana ground became an effulgently beautiful sight like sky covered with clouds all over.

तयोस्तत्सुमहत्कर्म निशाम्य विबुधादयः ।
मुमुचुः पुष्पवर्षाणि चक्रुर्वाद्यानि तुष्टुवुः ॥ ३९॥

39

Thayosthath sumath karmma nisamya Vibuddhaadhayah
Mumuchu pushpavarshaani, chakrurvaadhyaani, thushtuvuh.

Hearing this most amazing and magnificent deeds of The Two Brothers, Raama and Krishna, all the Dhevaas were thrilled and happy and celebrated the occasion by beating drums and showering flowers from heaven. The Dhevaas worshiped Raama and Krishna by singing devotional Keerththans proclaiming Their ceaseless glories.

अथ तालफलान्यादन् मनुष्या गतसाध्वसाः ।
तृणं च पशवश्चेरुर्हतधेनुककानने ॥ ४० ॥

40

Attha thaalaphalaanyaadhan manushyaa gethasaaddhvasaah
Thrinam cha pasavascherurhathaDdhenukakaanane.

As the most ferocious Ddhenuka Raakshasa and his friends and followers were killed, people began to go to the forest of Ddhenuka to pluck and eat the palm fruits sufficiently without any fear. And the Cows also started going there and grazing fresh green grass sufficiently. Thus, people and animals started going there freely without any fear at all.

कृष्णः कमलपत्राक्षः पुण्यश्रवणकीर्तनः ।
स्तूयमानोऽनुगैर्गोपैः साग्रजो व्रजमाव्रजत् ॥ ४१ ॥

41

Krishnah Kamalapathraakshah Punyasrevanakeerththanah
SthooyamaanoanugaairGopaih saagrajo Vrajamaavrajath.

Hey, Krishna Bhagawaan! You are Lotus-Eyed. You are The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Your Glories are most pious and holy to hear and to chant. Gopaala Krishna Bhagawaan returned to Vraja along with His Brother Belabhadhra Bhagawaan and Their Gopakumaara friends very happily and cheerfully.

तं गोरजश्छुरितकुन्तलबद्धबर्ह-
वन्यप्रसूनरुचिरेक्षणचारुहासम् ।
वेणुं क्वणन्तमनुगैरुपगीतकीर्तिं
गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः ॥ ४२ ॥

Tham gorejahcchoorithakunthalabedhddhaberha-
 Vanyapresoonaruchirekshanachaaruhaasam
 Venum kvananthamanugairanugeethakeerththim
 Gopyo dhidhrikshitha dhrisoabhyageman samethaah.

The most beautiful Gopa Kumaarees, Gopa Kanyakaas and Gopa Sthrees with honey-sweet voices were eagerly awaiting to see their most beloved and intimate Gopaala Krishna. At that time, He appeared to them as He was entering Vraja. Little Sree Krishna Bhagawaan was covered with dust produced by the Cows running, jumping, walking and playing, throughout His body, and wearing wildflower garlands and flowers and peacock feather on His head, playing His Venu or Murali very sweetly and attractively, and with smiling face along with His Gopa friends who were singing Keerththans proclaiming His glories and wonderful pastime plays and activities.

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

Peethvaa Mukundhamukhasaaraghamakshibhringgai-
 Sthaapam jehurvirahajam Vrajayoshithoahni
 Thatsathkrithim samaddhigemya vivesa goshttam
 Savreedahaasavinayam yedhapaanggamoksham.

With beelike beautiful black eyes, the women of Vrindhaavana drank the honey from the beautiful face of Lord Mukundha or Krishna Bhagawaan. And thus, they were able to get rid of their distress they had felt during the day because of the separation from Him. The young Vrindhaavana Gopa Kanyakaas cast sidelong glances at their most intimately beloved Krishna, the thief and robber Who robbed their hearts and minds. Their glances were filled with bashfulness, shyness, laughter and submission. Sree Krishna Bhagawaan, completely accepting those glances in its full spirit

and interest as a proper offering of devotion and respect, entered the village of Vraja, where Belaraama, Himself and all the Gopaas live.

तयोर्यशोदारोहिण्यौ पुत्रयोः पुत्रवत्सले ।
यथाकामं यथाकालं व्यधत्तां परमाशिषः ॥ ४४ ॥

44

THayorYesodhaaRohinyau puthrayoh puthravathsale
Yetthaakaamam yetthaakaalam vyeddhaththaam paramaasishah.

Both Yesodhaadhevi and Rohineedhevi, the Mothers of Sree Krishna Bhagawaan and Belaraamadheva, who were most affectionate and intimately beloved toward their Sons, offered Them all types of compliments and blessings and fulfilled all Their wishes most appropriately at most appropriate times. They both were very keenly interested and fully engaged in satisfying all the wishes and desires of both Sree Krishna Bhagawaan and Belabhadhra Bhagawaan.

गताध्वानश्रमौ तत्र मज्जनोन्मर्दनादिभिः ।
नीवीं वसित्वा रुचिरां दिव्यस्रग्गन्धमण्डितौ ॥ ४५ ॥

45

Gethaaddhvaansremau thathra majjanonmardhdhanaadhibhih
Neeveem vasithvaa ruchiraam dhivyasreggenddhamandithau.

Both Yesodhaadhevi and Rohineedhevi immediately massaged both Sree Krishna Bhagawaan and Belabhadhra Bhagawaan with oil and gave them baths and removed all their fatigue from Their daytime activities. Then, They were dressed well with beautiful clothes and decorated with very nice and sweetly fragranced flower garlands and put dots and marks with sandalwood pulp and saffron powder. Both Sree Krishna Bhagawaan and Belabhadhra Bhagawaan looked divinely charming and attractive with Eternal Effulgence.

जनन्युपहृतं प्राश्य स्वाद्वन्नमुपलालितौ ।

संविश्य वरशय्यायां सुखं सुषुपतुर्व्रजे ॥ ४६॥

46

Jenanyupafriitham praasya svaadhvannamupalaalithau
Samvisya varasyyaayaam sukham sushupathurVraje.

Both Raama and Krishna ate sufficiently the tastiest food given to them by Their Mothers, Rohineedhevi and Yesodhaadhevi. Thus, after dining sumptuously and being pampered in all ways by all means by Their beloved Mothers, the Two brothers lay down upon the nicest and softest beds and happily went to sleep.

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

47

Evam sa Bhagawaan Krishno Vrindhaavanacharah kvachith
Yeyau Raamamrithe, Raajan, Kaalindheem sakhibirvrithah.

While living like that very happily providing blissful happiness and devotional ecstasy to all the residents of Vrindhaavana, one day Bhagawaan Krishna decided to go to the banks of holy river Kaalindhi to graze Cows along with His Gopa friends but without Belaraama.

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

48

Attha gaavascha Gopaascha nidhaaghaathapapeedithaah
Dhushtam Jelam papusthasyasthrishaarththaa vishadhooshitham.

That was in the summer season. Due to extreme summer heat, the Gopaas and Gos or Cows became very tired and distressed due to unbearable thirst. They all entered the Kaalindhi river and drank the water which was contaminated with deadly poison.

विषाम्भस्तदुपस्पृश्य दैवोपहतचेतसः ।
निपेतुर्व्यसवः सर्वे सलिलान्ते कुरुद्वह ॥ ४९ ॥

49

Vishammbhasthadhupasprisya Dhaiwopahathachethasah
Nipethurvyesavah sarvve salilaanthe, Kurudhvaha!

Oh, Best of the Kuru Dynasty! So destined, all the Gopaas and Gos fell dead on the banks of that river as they were afflicted by deadly poison just by touching the water and breathing the air coming from that river.

वीक्ष्य तान् वै तथाभूतान् कृष्णो योगेश्वरेश्वरः ।
ईक्षयामृतवर्षिण्या स्वनाथान् समजीवयत् ॥ ५० ॥

50

Veekshya than vai thatthaabhoothaan Krishno YogeswarEswarah
Eekshayaamrithavarshinyaa svanaatthaan samajeevayath.

Seeing that most distressful stage of His friends and the cows, Sree Krishna Bhagawaan, The Master of all Masters of Mystic Potency, brought them all back to life instantaneously by showering Amrith or Nectar from His compassionate glance. [Meaning Sree Krishna Bhagawaan brought them back to life by His nectarine glance.]

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

51

The sampretheethasmrithayah samuthtthaaya jelaanthikaath
Aasan suvismithaah sarvve veekshamaanaah parasparam.

They all were fully refreshed and revived without any fatigue or tiredness. All of them got up and looked face to face at each other in wonder and amazement without knowing what had happened to them and how their fatigue and thirst had been removed. Thus, in mystic wonder they all stood in amazement on the banks of river Yemuna or Kaalindhi.

अन्वमंसत तद्राजन् गोविन्दानुग्रहेक्षितम् ।
पीत्वा विषं परेतस्य पुनरुत्थानमात्मनः ॥ ५२॥

52

Anvamasatha thadhraajan, Govindhanaanugrehekshitham
Peethvaa visham parethasya punaruththaanamaathmanah.

They realized that they all were dead by drinking the water contaminated with deadly poison and also that they had regained their lives by the blessing of merciful glance of Govindha Bhagawaan or Bhagawaan Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They expressed that by their glances to each other.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे धेनुकवधो नाम पञ्चदशोऽध्यायः ॥ १५॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe – DhenukaVaddho Naama
[DhenukaVaddham] PanjchadhesoAddhyaayah

Thus, we conclude the Fifteenth Chapter - In the First Half – Named as Killing of DhenukaaAsura [Killing of Asura Dhenuka in the Form of an Ass-Donkey] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!