# Śrīmad-Bhāgavatam

## Canto Ten: The Summum Bonum

# With the Sārārtha-darśinī commentary

## by Śrīla Viśvanātha Cakravartī Țhākura

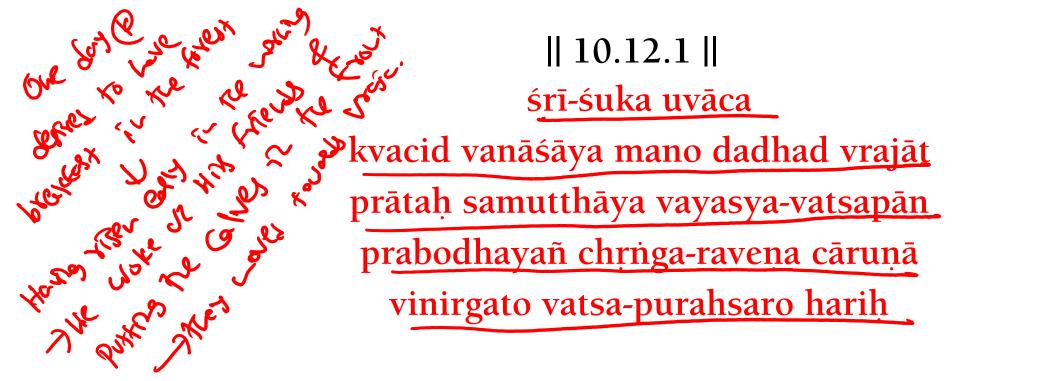
### Canto Ten – Chapter Twelve

# The Killing of the Demon Aghāsura

## Section – I

# Cowherd boys play with Lord

Kṛṣṇa (1-10)



Sukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest (kvacid vana āśāya mano dadhad). Having risen early in the morning (prātaḥ samutthāya), He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound (cāruṇā śṛṅga-raveṇa vayasya-vatsapān prabodhayañ). Then Kṛṣṇa and the boys (harih), keeping their respective groups of calves before them (vatsapuraḥsaro), proceeded from Vrajabhūmi to the forest (v<del>rajāt vinīrgatah</del>). The Twelfth Chapter describes Kṛṣṇa's playing with His friends, and their entering the body of the serpent demon Aghasura.

To save His friends Krsna also entered the demon and killed him by expanding His body.

One day (kvacit) Krsna decided to enjoy a picnic in the forest (vanasaya).

Only Kṛṣṇa's name (harih) is mentioned, indicating that Rohini forcefully kept Balarama at home in order to bathe Him and perform auspicious rites on His birthday.

#### || 10.12.2 ||

vices were finders with fights both eggin tenaiva sākam prthukāh sahasraśah snigdhāh suśig-vetra-visāna-venavah svān svān sahasrop<u>ari-sankhyayānvitān</u> vatsān puraskrtya viniryayur m<u>udā</u>

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Krsna (tena eva sākam p<u>rthukāh</u> sahasraśah (viniryayur mudā), keeping before them (puraskrtya) their hundreds and thousands of groups of calves (svān svān sahasropari-sankhyayānvitān vatsān). The boys were very beautiful, and they were equipped with (unch bags) bugles, flutes, and sticks for controlling the calves (snigdhāh suśig-vetra viṣāna-venavan).

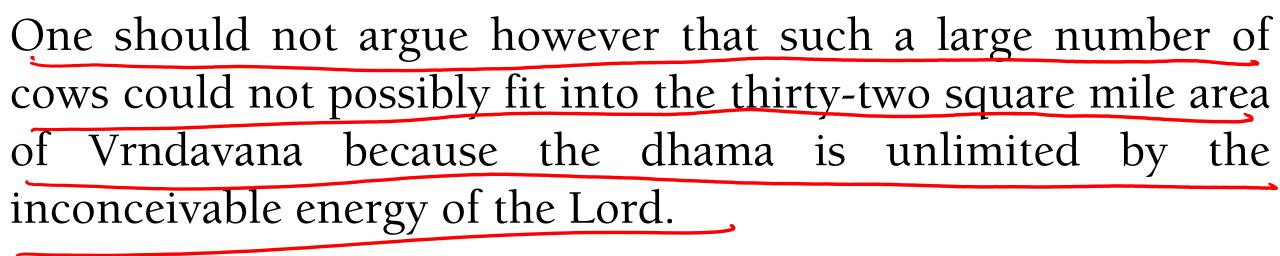
Prthukah refers to the cowherd boys.

They were holding sticks, horns, flutes and lunch bags.

Sahasra pari sankhya means ten thousand.

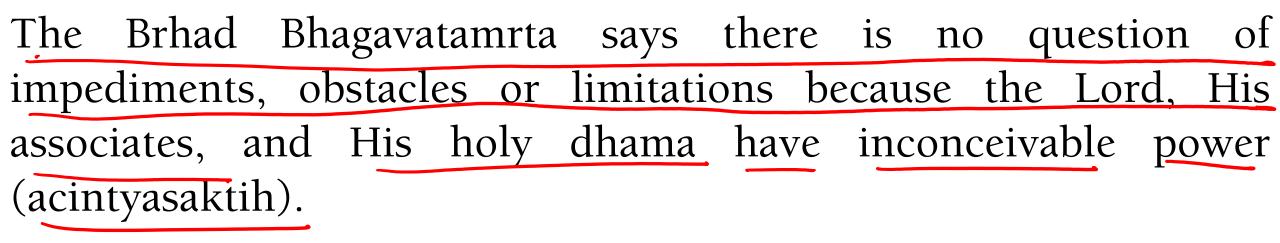
Kṛṣṇa had an asankhya number of calves.

Asankhya is one followed by seventeen zeros.



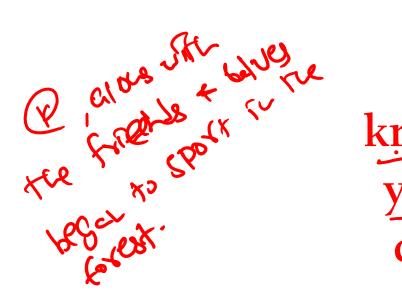
Even a small portion of the holy dhama is sufficient to accommodate billions of universes each measuring fifty million miles in diameter.

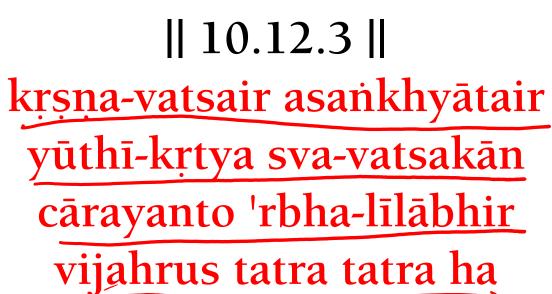
Kṛṣṇa showed this to Brahma in a later chapter.



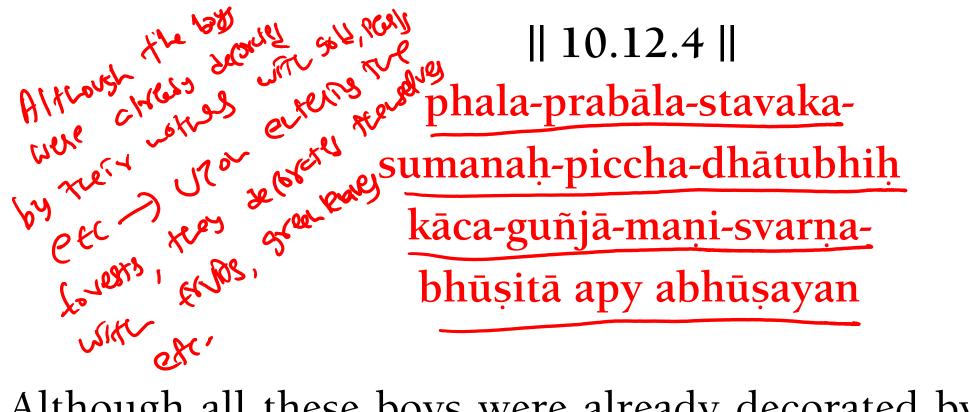
Kṛṣṇa's cowherd boyfriends were ornamented by their mothers with necklaces of crystal and gunja seed beads before entering the forest.

Once in the forest, they ornamented themselves with forest fruits and flowers.

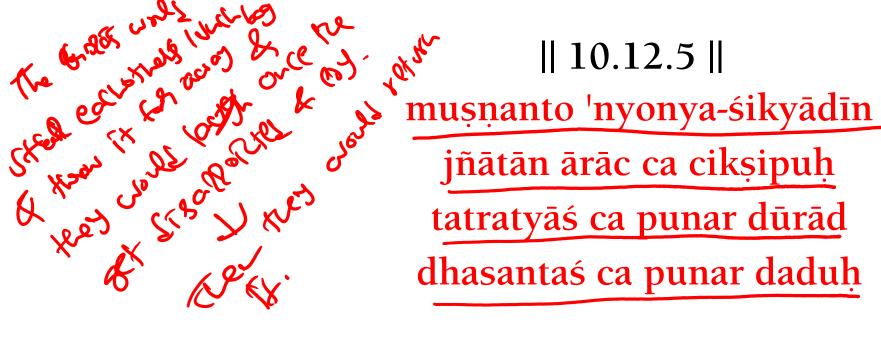




Along with the cowherd boys and their own groups of calves (sva-vatsakān), Kṛṣṇa (kṛṣṇa) came out with an unlimited number of calves assembled (asankhyātair vatsair yūthī-krtya cārayantah). Then all the boys began to sport in the forest in a greatly playful spirit (arbha-līlābhir vijāhruh tatrā tatra ha).



Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold (kāca-guñjā-maņisvarņa-bhūșitā apy), when they went into the forest they further decorated themselves (abhūṣayan) with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals. (phalaprabāla-stavaka-sumanaĥ-piccha-dhātubhih).



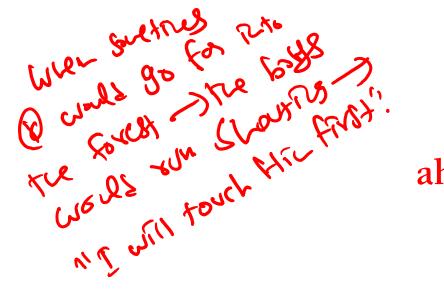
All the cowherd boys used to steal one another's lunch bags (muṣṇanto anyonya-sikyādīn). When a boy came to understand that his bag had been taken away (jñātān), the other boys would throw it farther away, to a more distant place (ārāt ca cikṣipuḥ), and those standing there would throw it still farther (tatratyāś ca punar dūrād punar daduh). When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned (hasantaś ca). The cowherd boys used to steal (musnantah) each other's articles.

One boy would steal another's food container, take it to a distant place, and hide it under a tree surrounded by thorn bushes and red ants.

When the boy whose lunch bag was stolen tried to retrieve it, other boys would throw it farther away.

When he ran after it, they would throw it still farther.

The boy would cry, and then the other boys would laugh and return his lunch bag.



|| 10.12.6 || yadi dūram gatah kṛṣṇo vana-śobhekṣaṇāya tam aham pūrvam aham pūrvam iti samspṛśya remire

Sometimes Kṛṣṇa would go to a somewhat distant place (yadi dūram gatah kṛṣṇah) to see the beauty of the forest (vana-śobha īkṣaṇāya). Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first! (tam aham pūrvam aham pūrvam)" In this way they enjoyed life by repeatedly touching Kṛṣṇa (samspṛśya remire).

When Kṛṣṇa wandered off to see the beauty of a distant forest, the boys would run after Him, shouting, "I will touch Kṛṣṇa first!" "No, I will." "No, I will."  

 Image: State of the state vicchāyābhih pradhāvanto gacchantah sādhu-hamsakaih vikurvantas ca taih sākam plavantas ca palāsisu Jakam bhekair vilanghantah saritah srava-samplut. Julio 18: vihasantah praticchāyāh sapantas ca pratisvanān Cone Govere 67 Cone fre bovere 67 Cone fre bovere 67 Cone control tre Brohen control tre لعلى العلى العلى العلى المعلى المعلى العلى المعلى الم المعلى الم He Played with the boys or LO have have boys or LO have have great Purye. When with a stam satām brahma-sukhānubhūtyā brene Jorenii al (1858 dāsyam gatānām para 1) brehe sivens for these dāsyam gatānām para-daivatena māyāśritānām nara-dām b) schen holdesse sākam mit sākam vijahruh krta-punya-punjāh ()an orthogy resord for the reterialists

All the boys would be differently engaged. Some boys blew their flutes (kecid venun vadavanto), and others blew bugles made of horn (dhmāntah śrngāni kecana). Some imitated the buzzing of the bumblebees (kecid bhrngaih pragāyantah), and others imitated the voice of the cuckoo (kūjantah kokilaih pare). Some boys imitated flying birds by running after the birds' shadows on the ground (vicchāyābhih pradhāvanto), some imitated the beautiful movements and attractive postures of the swans (gacchantah sādhu-hamsakaih), some sat down with the ducks, sitting silently (bakair upaviśantaś ca), and others imitated the dancing of the peacocks (nrtvantas ca kalāpibhih). Some boys attracted young monkeys in the trees (vikarsantah kīśa-bālān), some jumped into the trees (ārohantas ca tair drumān), imitating the monkeys, some made faces as the monkeys were accustomed to do (vikurvantas ca taih), and others jumped from one branch to another (sakam plavantas ca palāsisu). Some boys went to the waterfalls and crossed over the river (saritah srava-samplutāh), jumping with the frogs (sākam bhekair vilanghantah), and when they saw their own reflections on the water they would laugh (vihasantah praticchāyāh). They would also condemn the sounds of their own echoes (sapantas ca pratisvanān).

In this way (ittham), all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence (satām brahma-sukhānubhūtyā), who is the Supreme Personality of Godhead (para-daivatena) for devotees who have accepted eternal servitorship (dāsyam gatānam), and who for ordinary persons is but another ordinary child (māyāśritānām nara-dārakena). The cowherd boys, having accumulated the results of pious activities for many lives (krta-puņya-puñjāḥ), were able to associate in this way with the Supreme Personality of Godhead (sākam vijahruḥ). How can one explain their great fortune?

#### <u>Verses 7-10:</u>

The cowherd boys blew bugles (dhmantah) made of buffalo horns, chased the shadows of the birds and pulled the tails of baby monkeys.

They would climb the trees by grabbing the tails of the monkeys hanging from the branches.

After imitating the funny faces of the monkeys, the boys would jump from one tree branch to another.

They leaped after the frogs into pools of water, which were created by the cascading waterfalls.

Upon seeing their reflections on the water, they would laugh heartily.

Raising their arms, the boys would shout loudly in a playful mood.

Then they would curse their echoes saying, "Aaare (ahah)! Who is that speaking?"

# Hearing a single syllable echo back, the boys would become angry.

"What is this?" The echo would reply vibrating "re—re-re." And the boys would say, "Today you will die!" In this way they would curse again and again and never come to an end.

## Section – II

# Fortunate position of cowherd

boys (11-12)

#### Verse Eleven:

After describing the playing of the cowherd boys, this verse shows the unique good fortune of the Vrajavasis as compared with others.

There are three types of people in this world: karmis manis and bhaktas. The word satam indicates those jnanis who possess some trace of devotion. The inhabitants of Vraja used to play freely with Krsna who is the source of the knowledge and happiness the jnanis seek in Brahman.

One can understand from this that Kṛṣṇa's body, with which the Vrajavasis played, contains the Brahman.

The word satam (transcendentalists) cannot apply to those jnanis who think that Kṛṣṇa's body is material.

The phrase dasya gana refers to all the genuine devotees besides the Vrajavasis, who see Kṛṣṇa as their worshipable Lord.

The Vrajavasis were so fortunate that they directly played with Kṛṣṇa who is seen by these other devotees as their reverent Lord.

The Vrajavasis joyfully sported with Kṛṣṇa, who is perceived as an ordinary human (naradarakena) by the materialistic sense enjoyers covered by the illusory potency (mayasritanam) of the

The jnanis have realization of Krsna but they cannot play with Him. Kants -> netter relise (P, vor arouthis HA. The dasya bhaktas, the Lord's surrendered servants, worship Krsna in reverence, but they are not qualified to play with JAZLIS -> relize @ Krsna. désyc blakes -> religer + Worthigh Vrejaresis - veriger + play with The karmis have no respect for Krsna so they neither realize nor worship Him, what to speak of playing with Him.

Although Kṛṣṇa is made of complete bliss, He experienced intense ecstasy playing with the Vrajavasis in various pastimes of love.

They too attained the pinnacle of joy in His association.

Therefore, the Vrajavasis were more fortunate than all others (krta punya).

Of course, this is a material viewpoint.

For the nitya siddha Vrajavasis, Kṛṣṇa's eternal associates who far surpass the jnanis and dasya bhaktas, the cause of the playing with Kṛṣṇa is not material piety (punya).

Here the word punya (kṛta-puṇya-puñjāh) can only mean activities pleasing to Kṛṣṇa, by which Kṛṣṇa comes under the devotee's control.

It does not mean material piety or heaps of good deeds.

#### || 10.12.12 ||

ex 8 yat-pāda-pāmsur bahu-janma-krcchrato dhṛtātmabhir yogibhir apy alabhyah e von sa eva yad-drg-viṣayaḥ svayaṁ sthitaḥ von v R kiṁ varṇyate diṣṭam ato vrajaukasām (Av nug & feer cul See An fece to feer, ]

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Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāņāyāma, none of which are easily performed (bahujanma-krcchrato). Yet in due course of time, when these yogis attain the perfection of controlling the mind (dhrtātmabhir yogibhir apy), they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead (yatpāda-pāmsuh alabhvah). What then can we describe (kim varņyate) about the great fortune of the inhabitants of Vrajabhūmi, Vrndāvana (distamato vrajaukasām), with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face (sa eva yad-drg-vişayah svayam sthitah)?

What to speak of playing with Krsna, even establishing a relationship with Krsna is very rare.

That is the intent of this verse.

The yogis cannot attain even one particle of dust of Krsna's feet (pada pamsuh). Nor can the yogis attain even one particle of reflected light from the trees of Vrndavana (padapa:tree, amsuh: particle). Those who fully concentrate their minds (dhrta-atmabhih) cannot attain Kṛṣṇa.

Thus it was stated earlier that Kṛṣṇa is sukhapa, not easily attained.

Svayam sthita (being self situated) indicates that seeing Kṛṣṇa does not depend even on the performance of sadhana.

"Oh what great fortune (distam atah)" or "What a happy festival (dista maho)!"

Who can describe the good fortune or happiness of the Vrajavasis who constantly see Kṛṣṇa?

Such fortune is unobtainable by the yogis.

Though they concentrate their minds for lifetimes, they cannot even attain a particle of dust at Kṛṣṇa's feet.

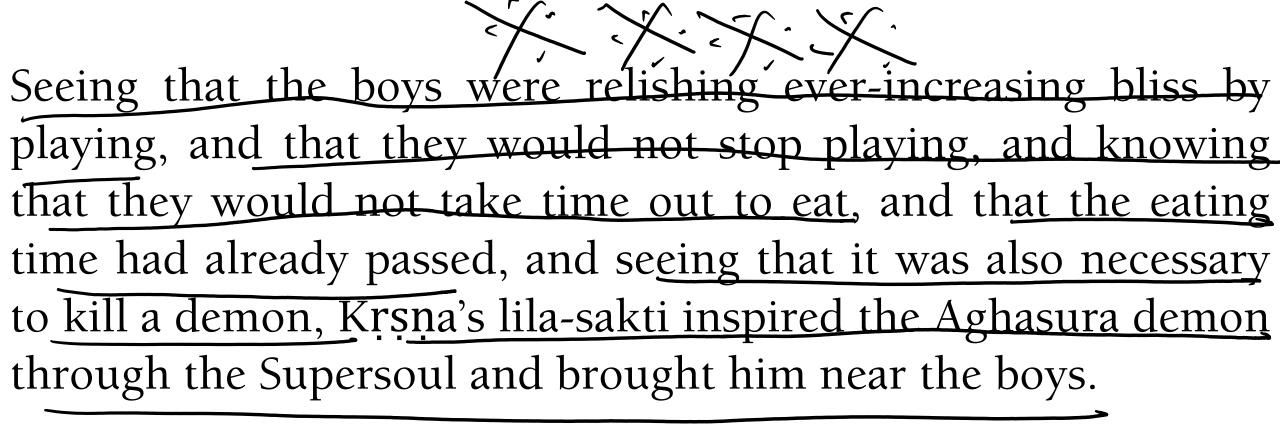
## Section – III

# Killing of Aghāsura demon

(13-33)

# Image: Source of the second second

My dear King Parīkṣit, thereafter (atha) there appeared a great demon named Aghāsura (agha-nāma mahā asurah abhyapatan), whose death (yad-antah) was being awaited (pratīkṣyate) even by the demigods (amaraiḥ) who drank nectar every day (nityam pītāmṛtair apy), so that they could live undisturbed by Aghāsura (nija-jīvita īpsubhiḥ). This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys (teṣām sukha-krīḍana-vīkṣaṇa-@kṣamaḥ).



Aghasura could not tolerate the fun the boys were having.

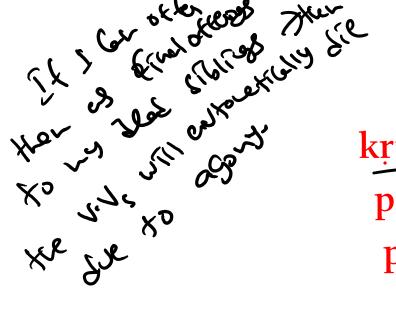
The various sports they played filled the boys with pleasure, but the demon experienced only suffering.

The demigods (amaraih) who drink the celestial nectar (amrta) were afraid of being killed by the demon, so they eagerly awaited his death (yad antah). Yad can also refer to playing and antah can mean in the heart.

Then the meaning would be:

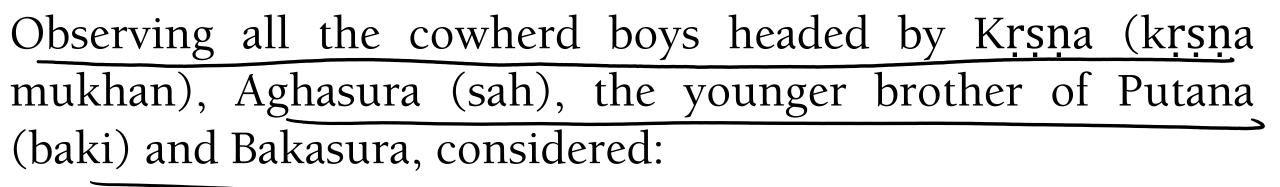
Aghasura could not tolerate the gopas' playing, which was meditated upon by the demigods, and which alone gave them the desire to maintain their lives (nija jivtepsubhih), though they already drank nectar, amrta.

### H) was sent - Jourge Lawler || 10.12.14 || kamsānušistah sa bakī-bakānujah kamsān sa balam hanisya & Bareci Aghāsura (aghāsurah), who had been sent by Kamsa (kamsa anuśistah), was the younger brother of Pūtanā and Bakāsura (bakī-baka anujah). Therefore when he came and saw Krsna at the head of all the cowherd boys (drstvā arbhakān krsna-mukhān), he thought, "This Krsna has killed my sister and brother, Pūtanā and Bakāsura (ayam tu me sodara-nāśa-krt). Therefore, in order to please them both (tayor dvayoh), I shall kill this Krsna, along with His assistants, the other cowherd boys (mama enam sabalam hanişye)."



### || 10.12.15 || ete yadā mat-suhrdos tilāpaḥ kṛtās tadā naṣṭa-samā vrajaukasaḥ prāņe gate varṣmasu kā nu cintā prajāsavaḥ prāṇa-bhṛto hi ye te

Aghāsura thought: If somehow or other I can make Krsna and His associates (yadā ete) serve as the last offering of sesame and water for the departed souls of my brother and sister (mat-suhrdoh tila-āpah-krtāh), then the inhabitants of Vrajabhūmi (tadā vrajaukasah), for whom these boys are the life and soul (prajāsavah), will automatically die (nasta-samā). If there is no life (prāņe gate), there is no need for the body (varsmasu kā nu cintā); consequently, when their sons are dead, naturally all the inhabitants of Vraja will die (prāna-bhrto hi ye te).



# The second half of verse 14 and verse 15 are Aghasura's thoughts:

"This person (ayam tu) has killed my older sister Putana (baki) and my brother (baka sodara nasa krt).

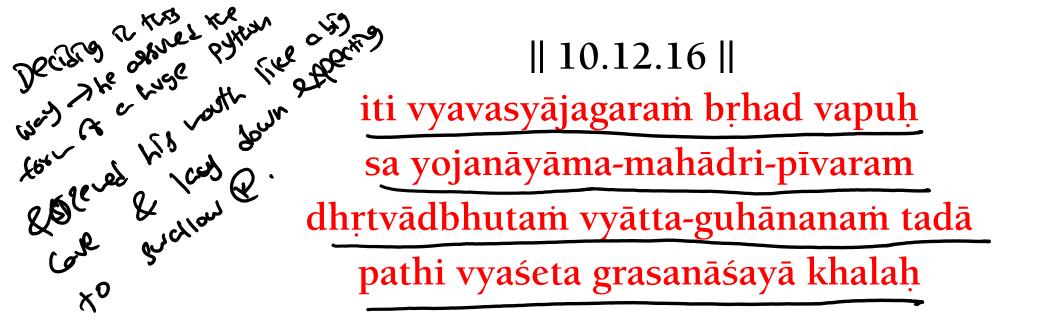
On their behalf therefore (atha), I will kill Krsna as a pinda offering along with His followers (sabalam).

If Kṛṣṇa and the other boys become the sacrificial offering (tilapah) to the Pretas for my brother and sister (mat suhrdoh), Nanda and the other inhabitants of Vraja will automatically die.

If life has left the body, need we worry any more about the bodies (varsmasu)?

## Living entities (ye prana bhrtah) live through their children (te prajasavah).

Therefore if their beloved child Krsna dies, then Nanda, Yasoda and the rest of the Vrajavasis will automatically die without my having to kill them."



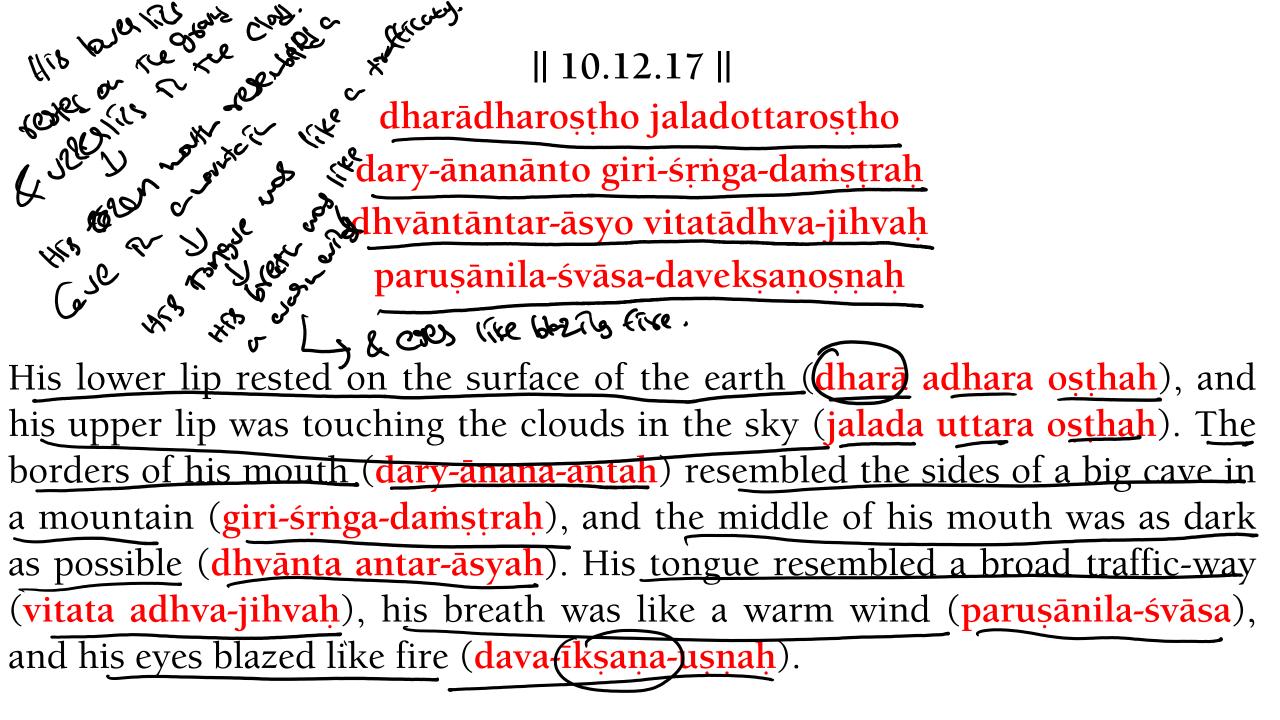
After thus deciding (iti vyavasya), that crooked Aghāsura (sah khalah) assumed (dhṛtvā) the form of a huge python (bṛhad ajagaram vapuḥ), as thick as a big mountain and as long as eight miles (yojanāyāma-mahādripīvaram). Having assumed this wonderful python's body (dhṛtvā adbhutam), he spread his mouth like a big cave in the mountains and lay down on the road (vyātta-guhānanam tadā), expecting to swallow Kṛṣṇa and His associates the cowherd boys (pathi vyaśeta grasana āśayā).



Thinking in this way, Aghasura lay on the path in order to devour Kṛṣṇa and His friends.

He was one yojana (eight miles) in length, and as thick (pivaram) as a huge mountain (mahadri).

His mouth spread open (vyattam) like a cave.



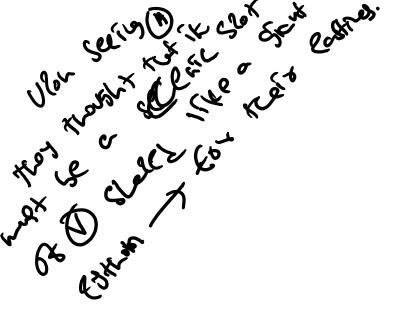
Aghasura's lower lip rested on the earth and his upper lip touched the clouds.

#### The borders of his mouth resembled the sides of a big mountain

cave.

The interior of the mouth was as dark as night, and his tongue resembled a wide road.

His breath was like a burning fire and his eyes blazed like fire.



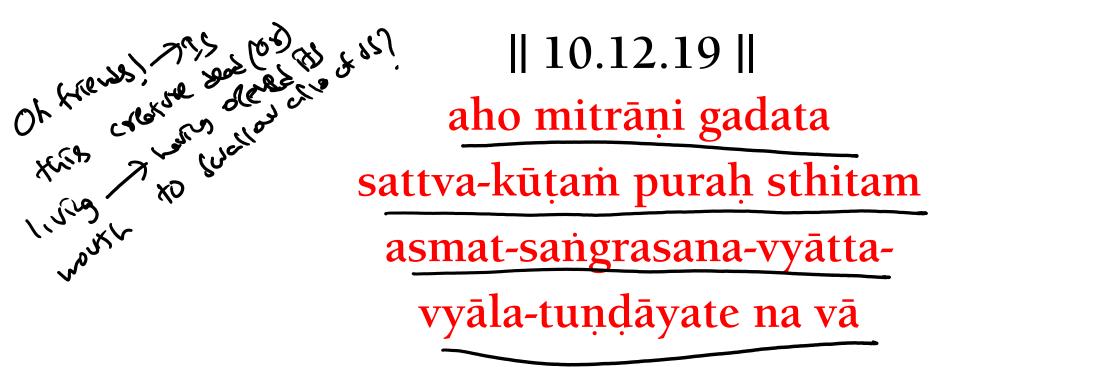
|| 10.12.18 || dṛṣṭvā taṁ tādṛśaṁ sarve matvā vṛndāvana-śriyam vyāttājagara-tuṇḍena hy utprekṣante sma līlayā

Upon seeing this demon's wonderful form, which resembled a great python (drstvā tam tādrśam), the boys thought (sarve matvā) that it must be a beautiful scenic spot of Vrndāvana (vrndāvana-śriyam). Thereafter, they imagined it to be similar to the mouth of a great python (vyātta ajagara-tundena). In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes (hy utpreksante sma līlayā).

A few boys thought that Aghasura was a big snake, so they started to run away upon seeing it.

Other boys however thought that Aghasura was simply a wonderful scenic spot of Vrndavana.

They comforted their fearful friends saying, "O fools, a snake can never be this big. It is just some statue fashioned by the Lord so that we can appreciate the splendor of Vrndavana even more. Kṛṣṇa made it look like a huge snake with a big gaping mouth." In this way the cowherd boys thought the Lord's creation was something like the gaping mouth of the serpent made just for pastimes (lilaya).



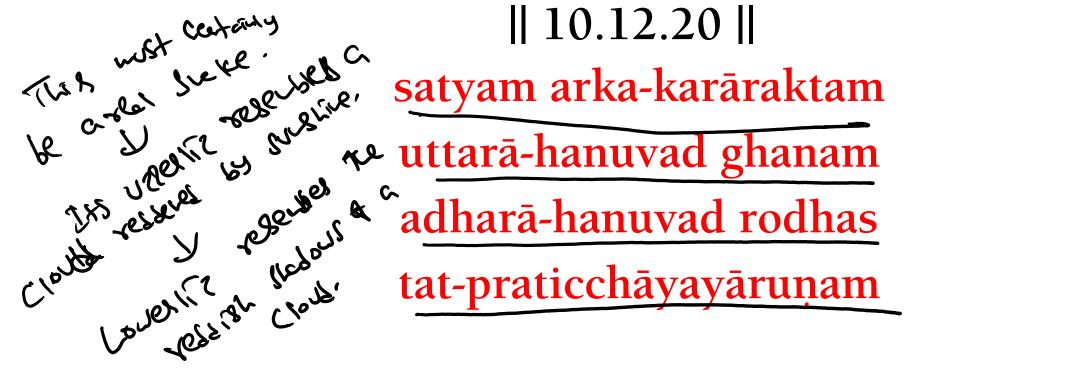
The boys said: Dear friends (aho mitrāṇi), is this creature dead (sattva-kūṭaṁ puraḥ sthitaṃ), or is it actually a living python with its mouth spread wide (vyātta-vyāla-tuṇḍāyate na vā) just to swallow us all (asmat-saṅgrasana)? Kindly clear up this doubt (gadata).

Some called out to the chief boys to confirm their thoughts.

"Is this some type of immovable living entity?"

Kuta means a peak, indicating some large animal.

"Is it some peaceful tiger or other big animal, who has his mouth open as if to devour us?"

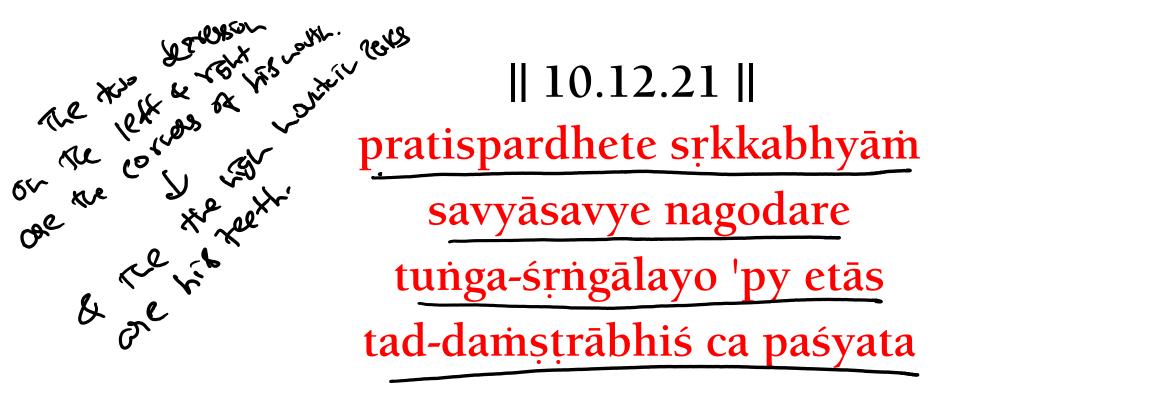


Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all (satyam). Its upper lip resembles a cloud reddened by the sunshine (arka-karāraktam uttarā-hanuvad ghanam), and its lower lip resembles the reddish shadows of a cloud (adharā-hanuvad rodhah tat-praticchāyayā arunam).

One boy agreed with them.

"The cloud reddened by the sun seems to be his upper lip, and its reflection reddening the ground seems to be his lower lip."

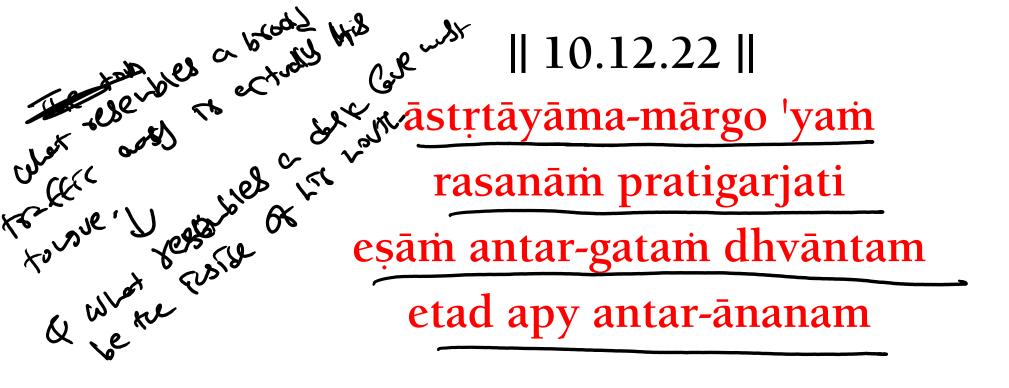
Hanu here means lip or jaw rather than chin since there is no upper and lower chin.



On the left and right (savya asavye), the two depressions resembling mountain caves (nagodare) are the corners of its mouth (srkkabhyām pratispardhete), and the high mountain peaks (tunga-šrngālayah) are its teeth (tad-damṣṭrābhih ca).

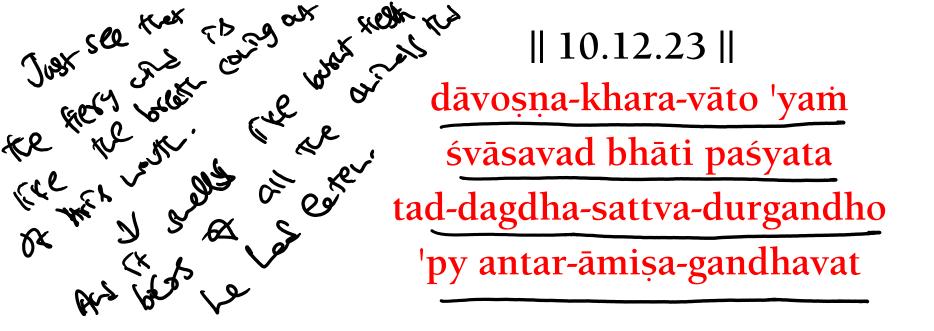
"Look here, these two caves (etah) appear to be like the front part of a mouth.

And these mountains (pointing with his forefinger) (etah) appear like a serpent's teeth."



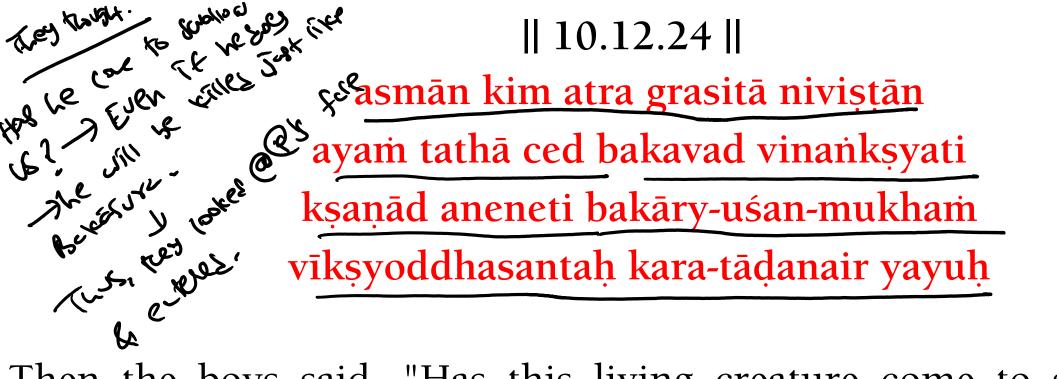
In length and breadth (āstrta-āyāma) the animal's tongue resembles (rasanām pratigarjati) a broad traffic-way (mārgah ayam), and the inside of its mouth (etad apy antar-ānanam) is very, very dark, like a cave in a mountain (eṣām antar-gatam dhvāntam). "This wide (astrtayamah) road is like a tongue (rasana).

Th<u>e darkness between the mountain peaks (esam) is like the</u> opening of his mouth."



Just see (paśyata) how the hot fiery wind (dāvoṣṇa-khara-vāto ayam) is exactly like the breath coming out of his mouth (śvāsavad bhāti), which is giving off the bad smell of burning flesh (tad-dagdha-sattva-durgandho) because of all the dead bodies he has eaten (antar-āmiṣa-gandhavat).

"The smell of animals burned in the forest fire seems to be like the smell of flesh digesting in a snake's stomach."



Then the boys said, "Has this living creature come to swallow us (as<u>mān kim atra niviṣṭān grasitā</u>)? If he does so (ayam tathā ced), he will immediately be killed like Bakāsura, without delay (bakavad kṣaṇād anena vinaṅkṣyati)." Thus they looked (vīkṣya) at the beautiful face of Kṛṣṇa, the enemy of Bakāsura (baka-ari-uśat-mukham), and, laughing loudly (hasantaḥ) and clapping their hands (kara-tāḍanair), they entered the mouth of the python (yayuḥ).

Together they spoke with a little fear.

"This thing, if this is really a snake, and we enter his mouth, will he swallow us up?"

Someone then answered to calm them down.

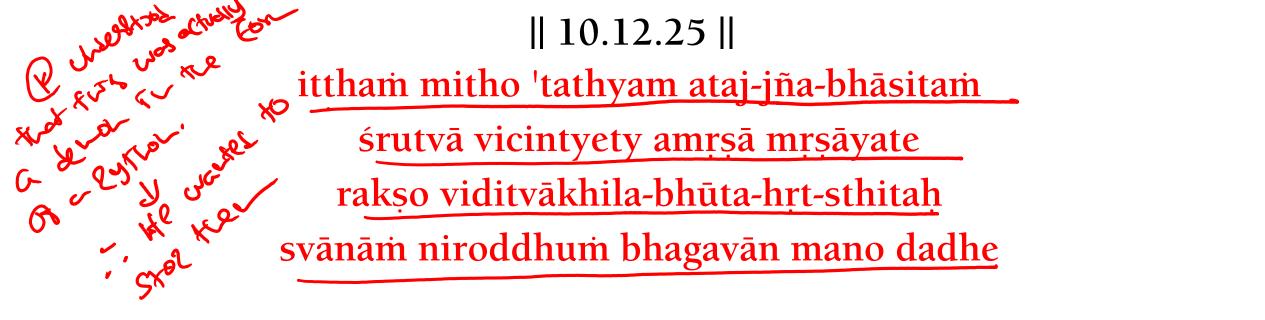
"If it is so, then in an instant (ksanena) he will be killed as Baka was killed by Krsna (anena)." Saying this he smiled while looking at Krsna, who was standing some distance away.

"Krsna is within our glance, so what have we to worry?"

Getting this answer, they all began to laugh loudly and said, "Friends, we must find out what is in that mouth." Then they entered the mouth out of boyish curiosity.

They ran in, clapping their hands, to show their fearlessness and courage, or to dismiss the snake.

The calves also raising their tails ran after them inside the snake's mouth.



The Supreme Personality of Godhead, Śrī Krsna (bhagavān), who is situated as antaryāmī, the Supersoul, in the core of everyone's heart (akhila-bhūta-hrt-sthitah), heard (śrutvā) the boys talking among themselves (ittham mitho bhāsitam) about the artificial python (atathyam). Unknown to them (ataj-jña), it was actually Aghāsura, a demon who had appeared as a python (amṛṣā mṛṣāyate). Kṛṣṇa, knowing this (rakso viditva), wanted to forbid His associates to enter the demon's mouth (svānām niroddhum mano dadhe).

Hearing the boys discuss about the real snake as if it were something else Krsna began to think.

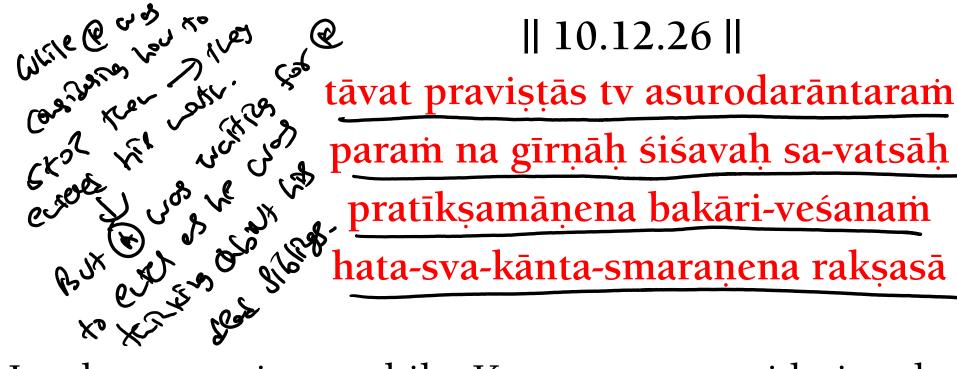
"What is really a snake's mouth they are thinking is some scenic part of Vrndavan, not a snake's mouth.

This is not just a snake, but the demon called Aghasura. "

How did he know this?

Because he is situated in everyone's heart (akhila bhuta hrt sthitah) as paramatma, knowing everything.

He then decided to prevent them (svanam) from entering.



In the meantime, while Kṛṣṇa was considering how to stop them (tāvat), all the cowherd boys entered the mouth of the demon (śiśavaḥ sa-vatsāḥ praviṣṭās tự asura-udara-antaram). The demon (rakṣasā), however, did not swallow them (param na gīrṇāḥ), for he was thinking of his own relatives who had been killed by Kṛṣṇa (hata-sva-kānta-smaraṇena) and was just waiting for Kṛṣṇa to enter his mouth (bakāri-veśanam pratīkṣamāṇena).

Just as Krsna decided to stop them, the boys entered the serpent's mouth, but the serpent did not swallow them.

Why didn't he swallow them?

Remembering the death of his brother and sister (hata svaka antasmaranena) he was waiting for Krsna.

To think that though Krsna wanted to stop the boys from entering he could not do it, and that his satyasankalpa sakti(every desire of the Lord is fulfilled) was thwarted, is incorrect.

The devotees had the desire , " If we go in the serpent's mouth, will he swallow us? If he swallows us, our friend will kill him as he did Baka."

Of the two desires, the desire of the devotee prevails, as it was explained previously, by the principle that the Lord is controlled by his devotee.

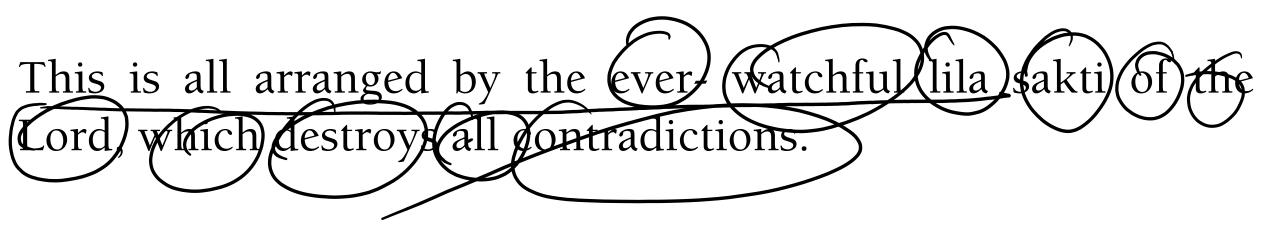


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Krsna (krsnah), who is the source of fearlessness for everyone (sakala abhayapradah), saw that all the cowherd boys (vikșya tān), who did not know anyone but Him as their Lord (ananya-nāthān), had now gone out of His hand (svakarād avacyutān) and were helpless (dīnān), having entered like straws into the fire of the abdomen of Aghāsura, who was death personified (mrtyor jatharāgnighāsān). It was intolerable for Krsna to be separated from His friends the cowherd boys (ghrnā arditah). Therefore, as if seeing that this had been arranged by His internal potency (dista-krtena), Krsna was momentarily struck with wonder and unsure of what to do (vismitah).

Seeing the boys escape from his hands like jewels and fall into the fire of the snake's stomach like blades of grass, moved with compassion (ghrnaya arditah), Krsna was astonished at the actions of his lila sakti (dista krtena) or of time (dista) in having them enter the serpent's mouth.

What was the cause of astonishment?

"It is not possible for these cowherd boys to have prarabdha karma and besides, the supersoul does not give them the tendency for karma.

Because supersoul is my expansion, he does not do anything unfavorable to me.

Therefore the lila sakti has made this seemingly unfavorable arrangement with a desire to put me, full of prema, into the compassionate mood (karuna rasa) on seeing this unfortunate situation.

How astonishing is her control over me, the form of all rasas, the king of all lila (lila purusottama).

Though the sorrow due to separation from his friends remained, with the rise of astonishment (vismaya bhava), it reduced a little.

This is the meaning.

### || 10.12.28 ||

the drewlike ye to we will krity: krtyam kim atrāsya khalasya jīvanam

na vā amīsām ca satām vihimsanam

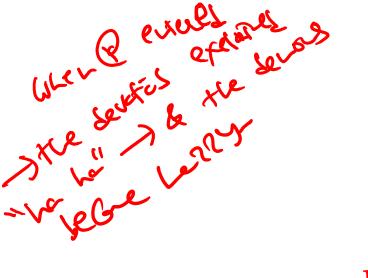
dvayam katham syād iti samvicintya jñātvāviśat tuņḍam aśeṣa-dṛg ghariḥ

Now, what was to be done (krtyam kim atra)? The demon has to be killed (na asya khalasya jīvanam) and the devotees have to be saved (amīsām ca satām vihimsanam). How could both be performed simultaneously (dvayam katham syad)? Considering this way with His intelligence (iti samvicintya), Krsna, being unlimitedly potent and knowing the past, present and future (asesa-drg harih). Then He entered the mouth of Aghāsura (āviśat tundam).

What should I do in this dangerous situation?

#### How can I at once kill the demon without harming the boys?

Thinking in this way, and finding a solution, he entered the mouth of the serpent, because he is one who knows what to do in the present and future (asesa drk) and he takes away (hari) danger (for the devotee) and life (for the demon).

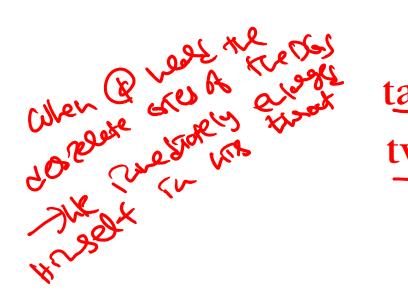


|| 10.12.29 || tadā ghana-cchadā devā bhayād dhā-heti cukruśuḥ jahṛṣur ye ca kaṁsādyāḥ kauṇapās tv agha-bāndhavāḥ

When Kṛṣṇa entered the mouth of Aghāsura (tadā), the demigods hidden behind the clouds (ghana-cchadā devā), out of fear exclaimed, "Alas! Alas!" (bhayād hā-hā iti cukruśuh) But the friends of Aghāsura (agha-bāndhavāh), like Kamsa (ye ca kamsādyāḥ) and other demons (kaunapāh), were jubilant (jahrsur). The devatas, who were hiding in the clouds out of fear of Kamsa, began shouting, fearing Krsna's safety.

Though the devatas are aware of the Lord's powers, because they are also devotees, they shouted in anxiety. The very nature of bhakti is to have affection, and the very nature of affection is to lose ones logical discriminatory powers.

Kamsa and the raksasas (kauna pa—eaters of corpses), the sons and brothers of Aghasura, rejoiced on hearing the news from messengers.



|| 10.12.30 || t<u>ac chrutvā bhagavān krsnas</u> tv avyayaḥ sārbha-vatsakam <u>cūrņī-cikīrṣor ātmāna</u>ṁ

tarasā vavŗdhe gale

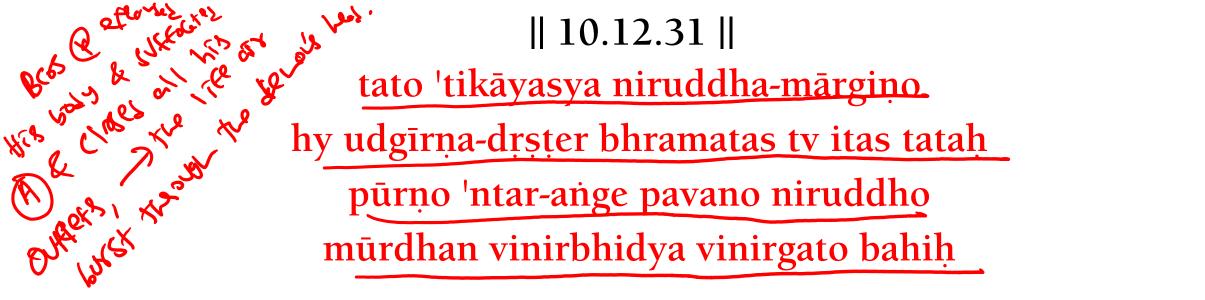
When the invincible Supreme Personality of Godhead, Krsna (avyayah bhagavan kṛṣṇah), heard the demigods crying "Alas! Alas!" from behind the clouds (tac chrutyā), He immediately enlarged Himself within the demon's throat (atmanam tarasa vavrdhe gale) just to save Himself and the cowherd boys, His own associates (sa arbha-vatsakam), from the demon who wished to smash them (cūrnīcikirsor).

Hearing the sounds of dismay from the devatas, and the sounds of rejoicing from the demons, Krsna then expanded his form in the throat of the snake, who tried to swallow him into his stomach and digest him and the other boys.

Krsna did this to reverse sounds of the lamentations of the devatas and the sounds of rejoicing of the demons.

In the pastimes of killing Sakatasura, Trnavarta, and getting bound up, Krsna remained in a very small form and spread his powers. Therefore in the throat of Aghasura he expanded his form to show that he did not lack the power to expand himself in size.

In the Damodara and other pastimes the Lord maintained his small form suitably because the devotees could taste in that form the full sweetness and within that, the astonishment caused by a show of power, with no disturbance to the conception of Krsna as their child. But here in the absence of the two parents who were relishing the sweetness, he, being the Lord, took the more common method of just expanding himself to kill the demon.



Then, because Krsna had increased the size of His body (tatah), the demon extended his own body to a very large size (atikāyasya). Nonetheless, his breathing stopped, he suffocated (pūrno 'ntar-ange pavano niruddho), and his eyes rolled here and there and popped out (udgirna-drster bhramatas tv itas tatah). The demon's life air, however, could not pass through any outlet (niruddha-mārgiņo), and therefore it finally burst out through a hole in the top of the demon's head (murdhan vinirbhidya vinirgato bahih)

His throat blocked up (niruddha marginoh), his eyes falling out, the air, trapped in his body with no way of getting out, went out through the brahma randhra at the top of the head, and attained perfection (purnah).

When all the demon's life air had passed away (sarveşu prāņeşu bahir gatesu) through that hole in the top of his head (tenaiva), Kṛṣṇa glanced over (dṛṣṭyā svayā) the dead calves and cowherd boys (vatsān suhṛdaḥ paretān) and brought them back to life (utthāpya). Then Mukunda, who can give one liberation (mukundo bhagavān), came out from the demon's mouth (vaktrān viniryayau) with His friends and the calves (tad-anvītah). he cowherd boys and calves who fainted due to separation from Krsna and from the heat of the serpent's stomach, were brought back to consciousness by Krsna's glance, which was a shower of nectar.

# Il 10.12.33 || Ināhi-bhogotthitam adbhutam mahaj jyotiķ sva-dhāmnā jvalayad dišo daša pratīksya khe 'vasthitam īša-nirgamam viveša tasmin mişatām divaukasām

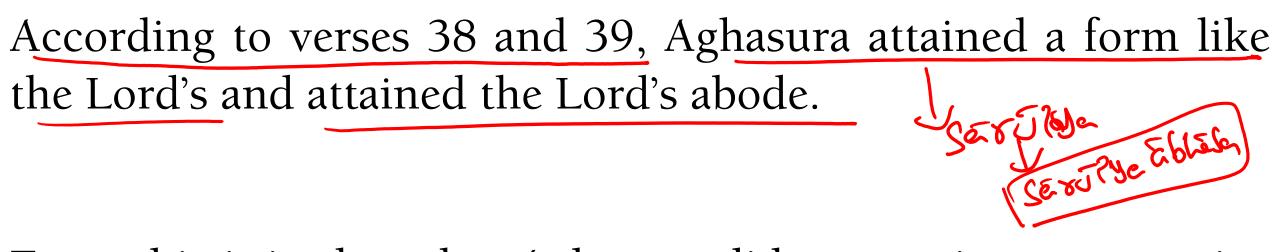
From the body of the gigantic python (pīna ahi-bhoga), a glaring effulgence (adbhutam mahad jyotiḥ) came out (utthitam), illuminating all directions (sva-dhāmnā jvalayad diśo daśa), and stayed individually in the sky (pratīksya khe avasthitam) until Kṛṣṇa came out from the corpse's mouth (īśa-nirgamam). Then, as all the demigods looked on (miṣatām divaukasām), this effulgence entered into Kṛṣṇa's body (viveśa tasmin). The light in the serpent's body was suddha sattva according to Sridhara Swami.

That an evil person can get liberation as illustrated here is for instilling faith in the people.

Thougho the soul is normally invisible, embraced by the sakti of the Lord, this soul became visible directly as a great light. This is Jiva Goswami's opinion, in the vaisnava tosani.

Like the great light of the para brahman, the light of the soul is not visible to material eyes, it became visible by the Lord's will, like his own form, in order to show all the world directly the Lord's quality of giving liberation even to the demons.

This is one opinion.



From this it is clear that Aghasura did not attain mere sayujya mukti, but syarupya mukti.

Therefore the light which was visible was the light from Aghasura's spiritual body which he attained at that moment.

Because the body itself was spiritual, it could not be seen with material eyes.

His entrance into the Lord's body was just a show as in the case of Sisupala and Dantavakra.

Though Sisupala and Dantavakra attained sarupya as eternal associates of the Lord, when they died a light from their bodies entered into the Lord.

This is another opinion about the visibility of the light.

This happened in the presence of the devatas (misatam divaukasam) who were greatly astonished.

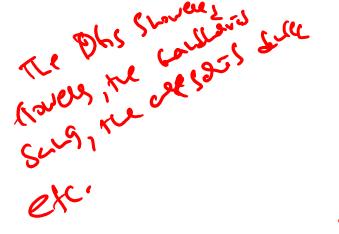
It can also mean with the use of genative absolute, that Aghasura's soul entered Krsna, not paying attention to the devas though they were present.

## Section – IV

# Celebration by demigods and

Lord Brahma's astonishment

(34-35)



#### || 10.12.34 ||

tato 'tihṛṣṭāḥ sva-kṛto 'kṛtārhaṇam puṣpaiḥ sugā apsarasaś ca nartanaiḥ gītaiḥ surā vādya-dharāś ca vādyakaiḥ stavaiś ca viprā jaya-niḥsvanair gaṇāḥ

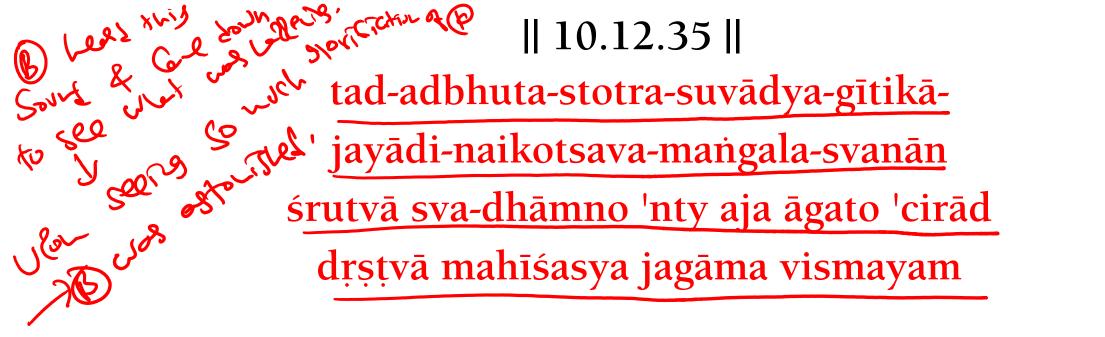
Thereafter (tatah), everyone being pleased (atihrstāh), the demigods began to shower flowers from Nandana-kānana (surā puṣpaih), the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer (sugā apsarasaś ca nartanaiḥ gītaiḥ). The drummers began to beat their kettledrums (vādya-dharāś ca vādyakaiḥ), and the brāhmaṇas offered Vedic hymns (stavaiś ca viprā). In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord (sva-krto akrta arhaṇaṁ). The devas peformed (akrta) the worship (arhanam) of Krsna he who creates himself (svakrtah).

Sugā meaning those who sing beautifully, refers to the gandharvas.

Vadyadhara means the vidyadharas.

Vipras means vasistha and others.

Ganah means garuda and others.



When Lord Brahmā heard (ajah śrutvā) the wonderful ceremony (naeka-utsava-maṅgala-svanān) going on near his planet (sva-dhāmno anty), accompanied by music and songs and sounds of "Java! Java!"(tad-adbhuta-stotra-suvādya-gītikā-jayādi) he immediately came down to see the function (sva-dhāmno āgato acirād). Upon seeing so much glorification of Lord Kṛṣṇa (īśasya mahi dṛṣṭvā), he was completely astonished (jagāma vismayam). There was the sound of wonderful stutis, beauty instrumental music, soft singing, shouts of jaya jaya combining to make, not one festival, but an infinity of festivals.

From mahaloka to jana loka from jana loka to tapoloka, the inhabitants were listening and then singing.

From tapoloka next to brahmaloka (svadhamnah anti-next to brahma loka), Brahma heard the singing.

While the light of Aghasura was going to Vaikuntha, at that time, to see the glory of Krsna (isasya mahi), Brahma (ajah) came to Vrndavana, unseen by others, and was astonished.

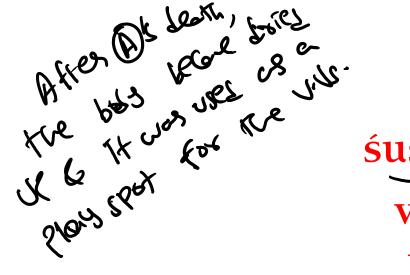
Or it can mean: coming to Vrndavana and seeing his glory, he was astonished.

## Section – V

## Aghāsura's destination and

the glory of Devotional Service

(36-39)



|| 10.12.36 || rājann ājagaram carma śuṣkam vṛndāvane 'dbhutam vrajaukasām bahu-titham babhūvākrīḍa-gahvaram

O King Parīkșit (rājann), when the python-shaped body of Aghāsura dried up into merely a big skin (sijagaran suskam carma), it became a wonderful place (vrndāvane adbhutam ākrīda-gahvaram babhūva) for the inhabitants of Vrndāvana to visit (vrajaukasām), and it remained so for a long, long time (bahu-titham). The dry skin of the snake remained there for a long time (bahutitham) and became a cave in which the children used to carry out various pastimes.

There was another astonishing event which you should hear about.

Though Krsna performed the pastime when he was five years old (kaumara jam) the cowherd boys reported the incident when they were six years old (pauganda), but as if the incident -being freed from the mouth of the serpent--happened that day.

FUNC || 10.12.38|| the safe naitad vicitram manujārbha-māyinaķ parāvarāņām paramasya vedhasah - US Q in Right of singer agho 'pi yat-sparsana-dhauta-pātakah prāpātma-sāmyam tv asatām sudurlabham of this of the denag. 5-10- 6 retrolle Krsna is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller (parāvarāņām paramasya vedhasah). When Krsna appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy (manujārbha-māyinah). Consequently, for Him to exhibit His unlimited opulence was not at all wonderful (na etad vicitram). Indeed, simply by the slight association of Krsna (yat-sparsana), Aghasura (aghah) became free from all contamination of material existence (dhautapātakah) and was elevated to being one of His associates and achieving sārūpya-mukti (prāpa ātma-sāmyam), which is actually impossible for materially contaminated persons to attain (asatam sudurlabham).

The human child form of Krsna is his svarupa (manuja mayinah),

for maya is well known to mean svarupa in the srutis.

planing-1

He is one who causes by his own free will (vedhasah) and is the supreme form among all the expansions and expansions of expansions (paravaranam).

For him it is not remarkable, that Aghasura was purified of all his sins by touching him (or he was purified of his bad odor by touch).

This second meaning can be taken because in Putana's case also her body was freed of bad odor.

Because Krsna and his friends used his dead body as a playground it must have been so.

H<u>e also attained a similar body to Krsna (atma samyam)</u>, which was very, very rare for a demon (asatam).

Sayujya is rare for the demons, and sarupya is even rarer (su durlabham), as this is reserved for the devotees.

(MH) Like (P) get (2007)    10.12.39   UNS (Kould be vot), sakid yad-anga-pratimāntar-āhitā J. (P) the over is sakid yad-anga-pratimānta
(hould be vot ) sakrd yad-anga-pratimāntar-āhitā
Je manomayī bhāgavatīm dadau gatim
bes ar restanter sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kim punaņ Iībeutoj
His iloudion Stret @ Physicily extered the Stoned of (a) -> - ally would be not get
If even only once (sakrd) or even by force one brings (antar ahita) the form of
the Supreme Personality of Godhead (yad-anga-pratima) into one's mind
(manomayi), one can attain the supreme salvation by the mercy of Kṛṣṇa, as did
Aghāsura (bhāgavatīm dadau gatim). What then is to be said (kim punah) of
those whose hearts the Supreme Personality of Godhead enters when He
appears as an incarnation, or those who always think of the lotus feet of the
Lord, who is the source of transcendental bliss for all living entities (sa eva
nitya ātma-sukha-anubhūty) and by whom all illusion is completely removed
(abhi-vyudasta-māyā)?

T<u>his verse speaks of the cause of Aghasura gaining sarupya</u> mukti.

For Krsna whose form (anga pratima) meditated on (antarhita) by the mind (manomayi) aw<u>arded</u> the supreme destination (bhagavati gati) to Khatvanga and others, who has directly (eva) an eternal body (nityatma), is direct perception of happiness, and destroyer of maya, who is the avatari Krsna (paramah), who entered into the demon's stomach (antargatah), is it so astonishing?

However, in the case of Khatvanga and others, the cause of their attaining the Lord was devotion.

In Aghasura however, the absence of devotion acts as a deterrent in attaining the Lord, for the Lord says, "Only by devotion can I be attained." (bhaktyaham ekaya grahya).

True, that rule is there, but it is for other times.

When Krsna comes as avatara, a person can attain his abode simply by contact, because of the extra surge of his perfect krpa sakti at that time.

That is why it is said: "Those who approach me in just one of the moods -lust, anger, fear, affection, oneness, friendship and devotion- certainly attain love of that nature." B. 10.29.15. "

Do not think that this is astonishing for Krsna the master of

yoga.

He gives liberation not only to humans but also to non moving entities." (10.29.16)

That Krsna gives liberation to his enemies is a remarkable quality in his completeness.

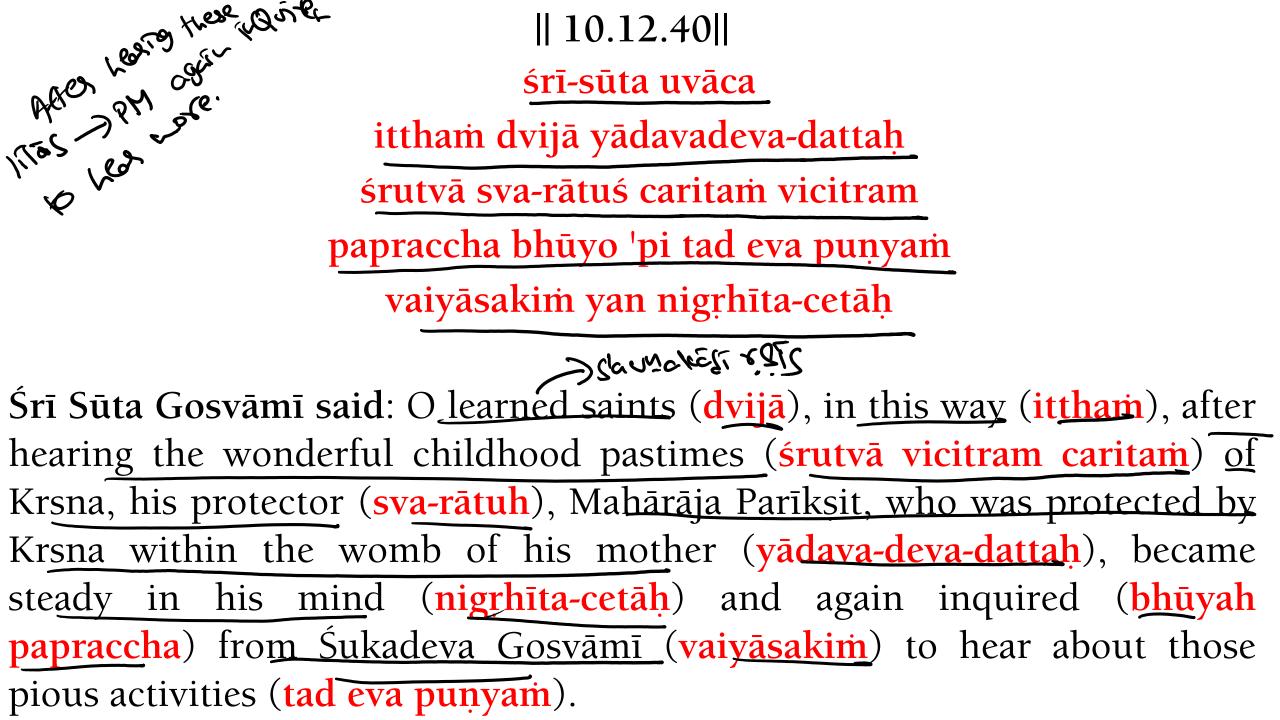
He does however reward according to the mood of the person approaching him.

From the statement that Aghasura's body became the playground for the boys for many days, it should be understood, that the demon's unfavorable attitude had been transformed into favorable attitude, and he had attained sarupya in Vaikuntha, but he did not attain a form in Vrndavana, because of his lack of that particular type of bhakti.

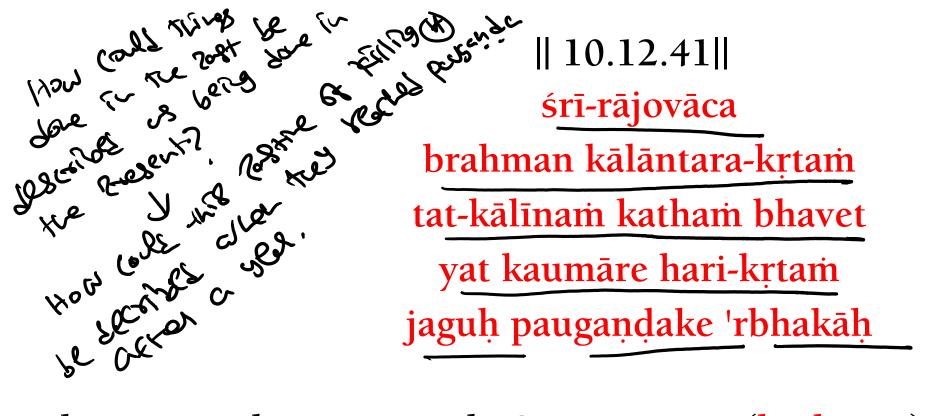
## Section – VI

## Parikshit Maharaj's inquiries

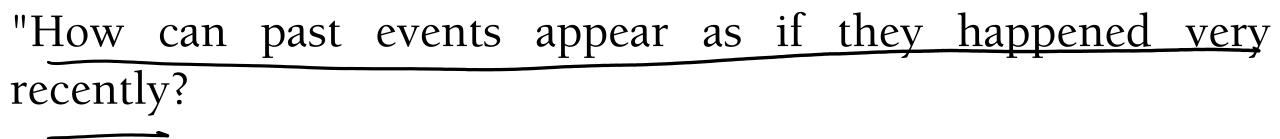
and his humility (40-43)



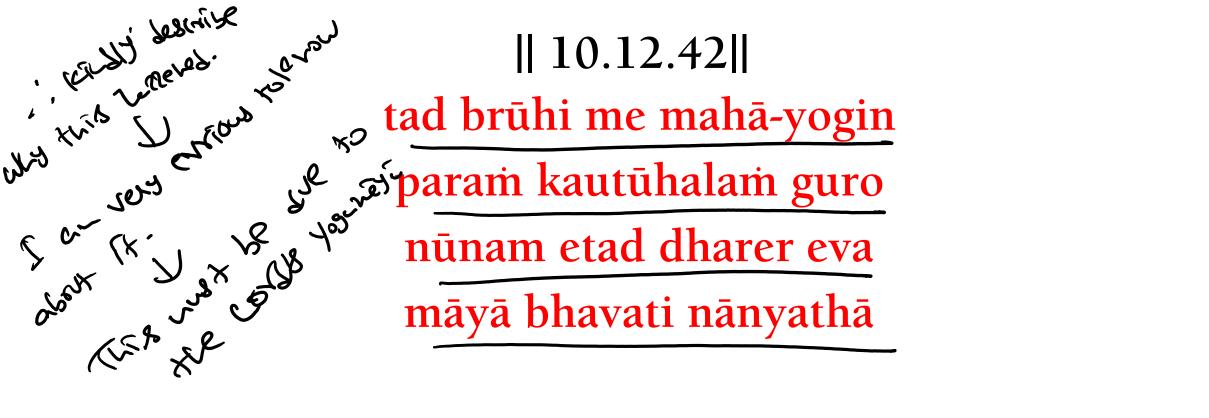
Parkiksit, who was given to Uttara or Yudhisthira by Krsna (yadava deva datta) hearing of the wonderful pastimes of he who gives himself to his devotees(svaratuh), whose heart was controlled by hearing those pastimes (yad nigrhita cetah) again began to ask questions to Sukadeva.



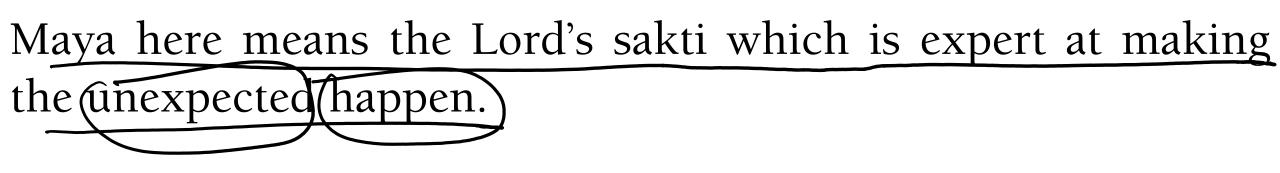
Mahārāja Parīksit inquired: O great sage (brahman), how could things done in the past (katham kālāntara-kṛtam) have been described as being done at the present (tat-kālīnam bhavet)? How could this pastime of killing Aghasura, which Lord Śrī Kṛṣna performed during His kaumāna age (yat kaumāre hari-kṛtam), be described by the boys in His pauganda age, as if the incident had happened recently (jaguḥ pauganḍake arbhakāḥ)?



How can Krsna make the pastimes which happened when the boys were in their kaumara age (five years) appear to have happened later, when they were six years old?"

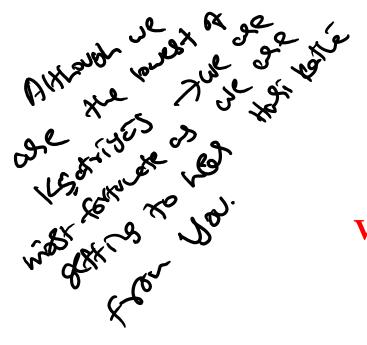


O greatest yogī (<u>mahā-yogin</u>), my <u>spiritual master</u> (<u>guro</u>), kindly describe why this happened (<u>tad brūhi</u>). I am very much curious to know about it (<u>param kautūhalam me</u>). I think that it was nothing but another illusion due to Kṛṣṇa (<u>nūnam etad dharer māyā eva bhavati na anyathā</u>).



Because it is here called the Lord's maya (harer maya), it cannot mean anything else except yogamaya.

The eternal associates of the Lord can fall into illusion by this energy alone.



|| 10.12.43|| vayam dhanyatamā loke guro 'pi kṣatra-bandhavaḥ vayam pibāmo muhus tvattaḥ puṇyam kṛṣṇa-kathāmṛtam

O my lord, my spiritual master (guroh), although we are the lowest of kṣatriyas (vayam ksatra-bandhavaḥ api), we are glorified and benefited (dhanyatamā loke) because we have the opportunity of always hearing from you (vayam pibāmo muhus tvattaḥ) the nectar of the pious activities of the Supreme Personality of Godhead (puṇyam kṛṣṇa-kathāmṛtam).

Pariksit speaks.

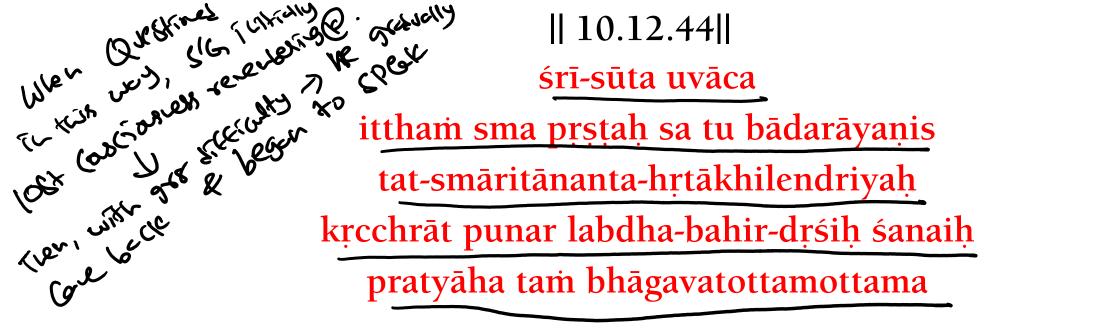
"O guru" This implies, "I am your student, and because of the rule 'the guru will teach esoteric topics to the devoted student' please tell me what should be told."

His devotion is indicated by his own efforts, through the words "I drink the nectar."

## Sukadeva Gosvami's response

## Lost his external

consciousness (44)



Sūta Gosvāmī said: O <u>Śaunaka</u>, greatest of saints and devotees (bhāgavatauttama-uttama), when Mahārāja Parīksit inquired from Śukadeva Gosvāmī in this way (sah tu bādarāyaņih ittham sma pṛṣṭaḥ), Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart (tat-smarita ananta), externally lost contact with the actions of his senses (hṛta akhilendriyah). Thereafter, with great difficulty (kṛcchrāt), he gradually (śanaiḥ) revived his external sensory perception (punar labdha-bahir-dṛśiḥ) and began to speak to Mahārāja Parīksit about kṛṣṇa-kathā (tam pratyāha). Sukadeva regained external consciousness because of the loud chanting of the Lord's name by Narada, Vyasa and others present there, with great effort (krcchrat).

Bhagavatottamottama refers to Saunaka in this verse.