

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Twelve

The Killing of the Demon Aghāsurā

Section – I

Cowherd boys play with Lord

Kṛṣṇa (1-10)

|| 10.12.1 ||

śrī-śuka uvāca

kvacid vanāśāya mano dadhad vrajāt
prātaḥ samutthāya vayasya-vatsapān
prabodhayañ śṛṅga-raveṇa cāruṇā
vinirgato vatsa-puraḥsaro hariḥ

Śukadeva 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 (hariḥ), keeping their respective groups of calves before them (vatsa-puraḥsaro), proceeded from Vrajabhūmi to the forest (vrajāt vinirgataḥ).

One day
decided to have
breakfast in the forest
Having risen early in the morning
→ He woke up his friends & calves
Putting the calves in the forest
→ They went towards forest.

~~The Twelfth Chapter describes Kṛṣṇa's playing with His friends, and their entering the body of the serpent demon Aghasura.~~

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

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

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

hundreds of groups
joined @ & they
took with them
bugles, flutes & sticks.

|| 10.12.2 ||

tenaiva sākam pṛthukāḥ sahasraśaḥ
snigdhaḥ suśig-vetra-viṣāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā

At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa (tena eva sākam pṛthukāḥ sahasraśaḥ (viniryayur mudā), keeping before them (puraskṛtya) their hundreds and thousands of groups of calves (svān svān sahasropari-saṅkhyayānvitān vatsān). The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves (snigdhaḥ suśig-vetra-~~viṣāṇa~~-~~veṇavaḥ~~).

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.

One should not argue however that such a large number of cows could not possibly fit into the thirty-two square mile area of Vrndavana because the dhama is unlimited by the inconceivable energy of the Lord.

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.

The Brhad Bhagavatamrta says there is no question of impediments, obstacles or limitations because the Lord, His associates, and His holy dhama have inconceivable power (acintyasaktih).

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.

Q. Along with
the friends + calves
began to sport in the
forest.

|| 10.12.3 ||

kṛṣṇa-vatsair asaṅkhyātair
yūthī-kṛtya sva-vatsakān
cārayanto 'rbha-līlābhir
vijāhrus tatra tatra ha

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

|| 10.12.4 ||

phala-prabāla-stavaka-

sumanaḥ-piccha-dhātubhiḥ

kāca-guñjā-maṇi-svarṇa-

bhūṣitā apy abhūṣayan

Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold (kāca-guñjā-maṇi-svarṇa-bhūṣitā apy), when they went into the forest they further decorated themselves (abhūṣayan) with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals. (phala-prabāla-stavaka-sumanaḥ-piccha-dhātubhiḥ).

Although the boys were already decorated by their mothers with gold, pearls etc. → Upon entering the forests, they decorated themselves with fruits, green leaves etc.

|| 10.12.5 ||

muṣṇanto 'nyonya-śikyādīn

jñātān ārāc ca cikṣipuh

tatratyāś ca punar dūrād

dhasantaś ca punar daduh

The boy who
steal call others lunch bag
& then it far away &
they would laugh &
if disappointed once he
cry they would return
it.

All the cowherd boys used to steal one another's lunch bags (**muṣṇanto anyonya-śikyādīn**). 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 cikṣipuh**), 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 (musnintah) 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 gataḥ kṛṣṇo
vana-śobheksaṇāya tam
aham pūrvam aham pūrvam
iti saṁspr̥śya remire

When sometimes
he would go for 2 to
the forest → the boys
would run shouting →
"I will touch Him first!"

Sometimes Kṛṣṇa would go to a somewhat distant place (yadi dūram gataḥ kṛṣṇaḥ) 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 (saṁspr̥śya 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."

The knots were enjoying in various ways like:

- ① Playing flute
- ② Buffalo cart
- ③ Rattling the beads
- ④ Crows nest on trees

etc

In this way that same Lord who is:

- a) who the source of Brahman which the brahman-jenis affirm
- b) Supreme AT for those in dasya.

|| 10.12.7-11 ||

kecid venūn vādayanto dhmāntaḥ śṛṅgāṇi kecana
kecid bhṛṅgaiḥ pragāyantaḥ kūjantaḥ kokilaiḥ pare

vicchāyābhiḥ pradhāvanto gacchantaḥ sādhu-hamsakaiḥ
bakair upaviśantaś ca nṛtyantaś ca kalāpibhiḥ

vikarṣantaḥ kīśa-bālān ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākaṁ plavantaś ca palāśiṣu

sākaṁ bhekair vilāṅghantaḥ saritaḥ srava-samplutāḥ
vihasantaḥ praticchāyāḥ śapantaś ca pratisvanān

attham satāṁ brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-punya-puñjāḥ

c) an ordinary reason for the materialists

He played with the boys who had performed great punya.

All the boys would be differently engaged. Some boys blew their flutes (kecid venūn vādayanto), and others blew bugles made of horn (dhmāntaḥ śṛṅgāṇi kecana). Some imitated the buzzing of the bumblebees (kecid bhrṅgaiḥ pragāyantaḥ), and others imitated the voice of the cuckoo (kūjantaḥ kokilaiḥ pare). Some boys imitated flying birds by running after the birds' shadows on the ground (vicchāyābhiḥ pradhāvanto), some imitated the beautiful movements and attractive postures of the swans (gacchantaḥ sādhu-hamsakaiḥ), some sat down with the ducks, sitting silently (bakair upaviśantaś ca), and others imitated the dancing of the peacocks (nṛtyantaś ca kalāpibhiḥ). Some boys attracted young monkeys in the trees (vikarṣantaḥ kīśa-bālān), some jumped into the trees (ārohantaś ca tair drumān), imitating the monkeys, some made faces as the monkeys were accustomed to do (vikurvantaś ca taiḥ), and others jumped from one branch to another (sakam plavantaś ca palāśiṣu). Some boys went to the waterfalls and crossed over the river (saritaḥ srava-samplutāḥ), jumping with the frogs (sākam bhekair vilāṅghantaḥ), and when they saw their own reflections on the water they would laugh (vihasantaḥ praticchāyāḥ). They would also condemn the sounds of their own echoes (śapantaś 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 (kṛta-puṇya-puñjāḥ), were able to associate in this way with the Supreme Personality of Godhead (sākam vijāruḥ). How can one explain their great fortune?

Verses 7-10:

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, jnanis and bhaktas.

The word satam indicates those jnanis who possess some trace of devotion.

The inhabitants of Vraja used to play freely with Kṛṣṇa 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 gaṇānā 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 Lord.

The jñānis have realization of Kṛṣṇa but they cannot play with Him.

karmīs → neither realize ⊕, nor worship Him

The dāsyā bhaktas, the Lord's surrendered servants, worship Kṛṣṇa in reverence, but they are not qualified to play with Kṛṣṇa.

jñānis → realize ⊕

dāsyā bhaktas → realize ⊕ + worship ⊕

vrajavāsīs → realize ⊕ + worship ⊕ + play with ⊕

The karmīs have no respect for Kṛṣṇa 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 (kṛta 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 ||

The belt of
Yogis, after
hard work,
hope to get
lot of feet.
What the
fortune of
those who
lived with
the

yat-pāda-pāmsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyah
sa eva yad-dṛg-viṣayaḥ svayaṁ sthitah
kiṁ varṇyate diṣṭam ato vrajaukasām
lived & they could see the face to face!

Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed (bahu-janma-kṛcchrato). Yet in due course of time, when these yogīs attain the perfection of controlling the mind (dhṛtātmabhir yogibhir apy), they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead (yat-pāda-pāmsuh alabhyah). What then can we describe (kiṁ varṇyate) about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana (diṣṭam^{ato} vrajaukasām), with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face (sa eva yad-dṛg-viṣayaḥ svayaṁ sthitah)?

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

That is the intent of this verse.

The yogis cannot attain even one particle of dust of Kṛṣṇa's feet (pada pamsuh).

dust from
lotus feet

padapamsuh → pada + pamsuh
reflects light of
the trees of
vraja. → padape + amsuh

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 sukha^{na}, 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 Aghāsurā demon

(13-33)

|| 10.12.13 ||

Ten Aghāsura
killed these →
his death was awaited
even by the Dgns.
This ↓
the AS could not tolerate
the pleasures enjoyed by
the Gopet.

athāgha-nāmābhyapatan mahāsuras
teṣāṁ sukha-kṛīḍana-vikṣaṇākṣamah
nityaṁ yad-antar nija-jīvitepsubhiḥ
pītāmṛtair apy amaraiḥ pratīkṣyate

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 (nityaṁ 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 (teṣāṁ sukha-kṛīḍana-vikṣaṇa-akṣamah).



Seeing that the boys were relishing ever-increasing bliss by playing, and that they would not stop playing, and knowing that they would not take time out to eat, and that the eating time had already passed, and seeing that it was also necessary to kill a demon, Kṛṣṇa's lila-sakti inspired the Aghasura demon through the Supersoul and brought him near the boys.

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.

|| 10.12.14 ||

dr̥ṣṭvārbhakān kṛṣṇa-mukhān aghāsurah

kaṁsānuśiṣṭah sa bakī-bakānujah

ayaṁ tu me sodara-nāśa-kṛt tayor

dvayor mamainam sa-balam hanisye

Aghāsura (aghāsurah), who had been sent by Kāṁsa (kaṁsa anuśiṣṭah), was the younger brother of Pūtānā and Bakāsura (bakī-baka anujah). Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys (dr̥ṣṭvā arbhakan kṛṣṇa-mukhān), he thought, "This Kṛṣṇa has killed my sister and brother, Pūtānā and Bakāsura (ayaṁ tu me sodara-nāśa-kṛt). Therefore, in order to please them both (tayor dvayoh), I shall kill this Kṛṣṇa, along with His assistants, ~~the other cowherd boys~~ (mama enam sa-balam hanisye)."

Ⓐ by Kṛṣṇa
He was the younger brother
of Bakā - Bakī.
He thought → This Kṛṣṇa
will kill his wife & other
sons.

|| 10.12.15 ||

ete yadā mat-suhrdos tilāpaḥ

kṛtās tadā naṣṭa-samā vrajaukasah

prāṇe gate varṣmasu kā nu cintā

prajāsavah prāṇa-bhr̥to hi ye te

If I can offer
to my dear siblings then
the v.v.s will automatically die
due to going

Aghāsura thought: If somehow or other I can make Kṛṣṇa 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 tilā-āpaḥ-kṛtāh), then the inhabitants of Vrajabhūmi (tadā vrajaukasah), for whom these boys are the life and soul (prajāsavah), will automatically die (naṣṭa-samā). If there is no life (prāṇe gate), there is no need for the body (varṣmasu kā nu cintā); consequently, when their sons are dead, naturally all the inhabitants of Vraja will die (prāṇa-bhr̥to hi ye te).

Observing all the cowherd boys headed by Kṛṣṇa (kṛṣṇa mukhan), Aghasura (sah), the younger brother of Putana (baki) and Bakasura, considered:

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 Kṛṣṇa 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.”

Deciding is this way → he assumed the form of a huge python & spread his mouth like a big cave & lay down expecting to swallow K.

|| 10.12.16 ||

iti vyavasyājagaram bṛhad vapuḥ
sa yojanāyāma-mahādri-pīvaram
dhṛtvādbhutaṁ vyātta-guhānanam tadā
pathi vyaśeta grasanāśayā khalah

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-mahādri-pīvaram). Having assumed this wonderful python's body (dhṛtvā adbhutaṁ), 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.

|| 10.12.17 ||

dharādharoṣṭho jaladottaroṣṭho

dary-ānanānto giri-śṛṅga-damṣṭrah

dhvāntāntar-āsyō vitatādhva-jihvah

paruṣānila-śvāsa-davekṣaṇoṣṇah

& eyes like blazing fire.

His lower lip rested on the surface of the earth (dharā adhara oṣṭhah), and his upper lip was touching the clouds in the sky (jalada uttara oṣṭhah). The borders of his mouth (dary-ānana-antah) resembled the sides of a big cave in a mountain (giri-śṛṅga-damṣṭrah), and the middle of his mouth was as dark as possible (dhvānta antar-āsyah). His tongue resembled a broad traffic-way (vitata adhva-jihvah), his breath was like a warm wind (paruṣānila-śvāsa), and his eyes blazed like fire (dava-ikṣana-uṣṇah).

His lower lip
rested on the ground
His upper lip
rested on the clouds
His mouth
resembled
a cave in a mountain
His tongue
was like a
broad traffic-way
& eyes like blazing fire.

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.

Upon seeing
They thought that it
must be a scenic spot
of Vrindavan like a great
statue for their pastimes.

|| 10.12.18 ||

dr̥ṣṭvā taṁ tādṛśaṁ sarve
matvā vṛndāvana-śriyam
vyāttājagara-tuṇḍena
hy utprekṣante sma līlayā

Upon seeing this demon's wonderful form, which resembled a great python (dr̥ṣṭvā taṁ tādṛśaṁ), the boys thought (sarve matvā) that it must be a beautiful scenic spot of Vrindāvana (vṛndāvana-śriyam). Thereafter, they imagined it to be similar to the mouth of a great python (vyātta ajagara-tuṇḍena). 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 utprekṣante 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).

Oh friends! → is
this creature dead (or)
living → has open mouth
mouth → to swallow all of us?

|| 10.12.19 ||

aho mitrāṇi gadata

sattva-kūṭam puraḥ sthitam

asmat-saṅgrasana-vyāta-

vyāla-tuṇḍāyate na vā

The boys said: Dear friends (aho mitrāṇi), is this creature dead (sattva-kūṭam puraḥ sthitam), or is it actually a living python with its mouth spread wide (vyāta-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?"

|| 10.12.20 ||

This must certainly
be a real snake.
Clouds ↑ redder by sunshine,
Lower lip ↓ resembles the
reddish shadows of a
cloud.

satyam arka-karāraktam

uttarā-hanuvad ghanam

adharā-hanuvad rodhas

tat-praticchāyayāruṇam

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 rodhas tat-
praticchāyayāruṇam).

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 & right
are the corners of his mouth.
& the high mountain peaks
are his teeth.

|| 10.12.21 ||

pratispardhete sṛkkabhyām

savyāsavye nagodare

tuṅga-śṛṅgālayo 'py etās

tad-damṣṭrābhiś ca paśyata

On the left and right (savya asavye), the two depressions resembling mountain caves (nagodare) are the corners of its mouth (sṛkkabhyām pratispardhete), and the high mountain peaks (tuṅga-śṛṅgālayah) 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."

|| 10.12.22 ||

~~The tongue~~
What resembles a broad
traffic way to study his
tongue ↓
& what resembles a dark cave
be the inside of his mouth

āstr̥tāyāma-mārgo 'yam
rasanām pratigarjati
eṣām antar-gatam dhvāntam
etad apy antar-ānanam

In length and breadth (āstr̥ta-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).

The darkness between the mountain peaks (esam) is like the opening of his mouth."

Just see that
the fiery wind is
like the breath coming out
of his mouth.
And it smells like burnt flesh
because of all the animals that
he has eaten.

|| 10.12.23 ||

dāvoṣṇa-khara-vāto 'yaṁ
śvāsavad bhāti paśyata
tad-dagdha-sattva-durgandho
'py antar-āmiṣa-gandhavat

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."

|| 10.12.24 ||

They thought.
Has he come to swallow
us? → Even if he does
before, he will be killed just like
Bakāsura.
Thus they looked @ R's face
& entered.

asmān kim atra grasitā niviṣṭān
ayam tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukham
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ

Then the boys said, "Has this living creature come to swallow us (asmān kim atra niviṣṭān grasitā)? 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.

|| 10.12.25 ||

Ⓟ Understood
that this was actually
a demon in the
form of a python.
∴ He wanted to
stop them

ittham mitho 'tathyam ataj-jña-bhāsitam
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo veditvākhila-bhūta-hṛt-sthitah
svānām niroddhum bhagavān mano dadhe

The Supreme Personality of Godhead, Śrī Kṛṣṇa (**bhagavān**), who is situated as antaryāmī, the Supersoul, in the core of everyone's heart (**akhila-bhūta-hṛt-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 (**rakṣo veditvā**), 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.

|| 10.12.26 ||

While @
considering how to
stop them → they
entered his mouth.
But @ was waiting for @
to enter as he was
talking about his
dear siblings.

tāvat praviṣṭās tv asurodarāntaram
param na gīrṇāḥ śiśavaḥ sa-vatsāḥ
pratīkṣamāṇena bakāri-veśanam
hata-sva-kānta-smaraṇena rakṣasā

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 tv 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 Kṛṣṇa 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 Kṛṣṇa.

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.

This is all arranged by the ever-watchful lila sakti of the Lord, which destroys all contradictions.

|| 10.12.27 ||

④
the boy who is
fearless, → strength
like straws → strength
like straws
wonder & distress by
entering fire

tān vīkṣya kṛṣṇaḥ sakalābhaya-prado
hy ananya-nāthān sva-karād avacyutān
dīnāṁś ca mṛtyor jaṭharāgni-ghāsān
ghṛṇārdito diṣṭa-kṛtena vismitaḥ

Kṛṣṇa (kṛṣṇaḥ), who is the source of fearlessness for everyone (sakala abhaya-pradaḥ), saw that all the cowherd boys (vīkṣya tān), who did not know anyone but Him as their Lord (ananya-nāthān), had now gone out of His hand (sva-karād avacyutān) and were helpless (dīnān), having entered like straws into the fire of the abdomen of Aghāsura, who was death personified (mṛtyor jaṭharāgni-ghāsān). It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys (ghṛṇā arditah). Therefore, as if seeing that this had been arranged by His internal potency (diṣṭa-kṛtena), Kṛṣṇa 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 ||

kr̥tyam kim atr̥asya khalasya jīvanam
na vā amīṣām ca satām vihimśanam
dvayam katham syād iti samvicintya
jñātvāviśat tuṇḍam aśeṣa-dṛg hariḥ

Now, what was to be done (kr̥tyam kim atra)? The demon has to be killed (na asya khalasya jīvanam) and the devotees have to be saved (amīṣām ca satām vihimśanam). How could both be performed simultaneously (dvayam katham syād)? Considering this way with His intelligence (iti samvicintya), Kṛṣṇa, being unlimitedly potent and knowing the past, present and future (aśeṣa-dṛg hariḥ). Then He entered the mouth of Aghāsura (āviśat tuṇḍam).

The demon
has to be killed
but the boys & Golves have to be
saved → How to accomplish both?
Thinking in this
way, Omniscient
Hari → entered (A's mouth).

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).

When Kṛṣṇa entered
the mouth of Aghāsura
"ha ha" → & the demigods
began laughing

|| 10.12.29 ||

tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahrṣur ye ca kaṁsādyāḥ
kaunapās 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 dhā-hā iti cukruśuḥ) But the friends of Aghāsura (agha-bāndhavāḥ), like Kamsa (ye ca kaṁsādyāḥ) and other demons (kaunapāḥ), were jubilant (jahrṣur).

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 ||

When @ heard the
demigods cry of the
→ He immediately enlarged
Himself in His throat

tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sār̥bha-vatsakam
cūrṇī-cikīrṣor ātmānam
tarasā vavṛdhe gale

When the invincible Supreme Personality of Godhead, Kṛṣṇa (avyayaḥ bhagavān kṛṣṇaḥ), heard the demigods crying "Alas! Alas!" from behind the clouds (tac chrutvā), He immediately enlarged Himself within the demon's throat (ātmānam tarasā vavṛdhe gale), just to save Himself and the cowherd boys, His own associates (sār̥bha-vatsakam), from the demon who wished to smash them (cūrṇī-cikīrṣor).

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.

|| 10.12.31 ||

tato 'tikāyasya niruddha-mārgiṇo

hy udgīrṇa-dr̥ṣṭer bhramatas tv itas tataḥ

pūrṇo 'ntar-aṅge pavano niruddho

mūrdhan vinirbhidyā vinirgato bahiḥ

his body & suffocated
(A) & closed all his
outlets → the life air
burst through the demon's head.

Then, because Kṛṣṇa had increased the size of His body (tataḥ), the demon extended his own body to a very large size (atikāyasya). Nonetheless, his breathing stopped, he suffocated (pūrṇo 'ntar-aṅge pavano niruddho), and his eyes rolled here and there and popped out (udgīrṇa-dr̥ṣṭer bhramatas tv itas tataḥ). The demon's life air, however, could not pass through any outlet (niruddha-mārgiṇo), and therefore it finally burst out through a hole in the top of the demon's head (mūrdhan vinirbhidyā vinirgato bahiḥ).

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).

|| 10.12.32 ||

tenaiva sarveṣu bahir gatesu
prāṇeṣu vatsān suhrdaḥ paretān
dr̥ṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau

Then @ glances
@ the gates & calves &
brought them back to life.
Then He came out of
with along with them.

When all the demon's life air had passed away (sarveṣu prāṇeṣu bahir gatesu) through that hole in the top of his head (tenaiva), Kṛṣṇa glanced over (dr̥ṣṭyā svayā) the dead calves and cowherd boys (vatsān suhrdaḥ 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-anvitaḥ).

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.

|| 10.12.33 ||

From the
body of the
gigantic python (A) →
glaring effulgence
came out of
the mouth of
the corpse (B)
(Then, as all the
demigods
looked on →
this effulgence
entered into
Kṛṣṇa's
body)

pīnāhi-bhogotthitam adbhutam mahaj
jyotiḥ sva-dhāmnā jvalayad diśo daśa
pratīksya khe 'vasthitam īśa-nirgamam
viveśa tasmin miśatām 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 (miśatām 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.

Though 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.

According to verses 38 and 39, Aghasura attained a form like
the Lord's and attained the Lord's abode.

↓
sayujya
↓
svarupya abhaya

From this it is clear that Aghasura did not attain mere sayujya
mukti, but svarupya 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)

The Dhs Shower
flowers, the celestial
singing, the celestial dance
etc.

|| 10.12.34 ||

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

Thereafter (tataḥ), everyone being pleased (atiharṣṭāḥ), the demigods began to shower flowers from Nandana-kānana (surā puṣpaiḥ), 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 (vādyā-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-kṛto akṛta arhaṇam).

The devas performed (akṛta) the worship (arhanam) of Kṛṣṇa he who creates himself (svakṛta).

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

Vadyadhara means the vidyadharas.

Vipras means vasistha and others.

Ganaḥ means garuda and others.

|| 10.12.35 ||

② heard this
Saw & came down
to see
seeing so much glorification of
②

tad-adbhuta-stotra-suvādyā-gītikā-

jayādi-naikotsava-maṅgala-svanān

śrutvā sva-dhāmno 'nty aja āgato 'cirād

dr̥ṣṭvā mahīśasya jagāma vismayam

When Lord Brahmā heard (ajah śrutvā) the wonderful ceremony (na-eka-utsava-maṅgala-svanān) going on near his planet (sva-dhāmno anty), accompanied by music and songs and sounds of "Jaya! Jaya!" (tad-adbhuta-stotra-suvādyā-gītikā-jayādi) he immediately came down to see the function (sva-dhāmno āgato acirād). Upon seeing so much glorification of Lord Kṛṣṇa (īśasya mahi dr̥ṣṭvā), 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 ājagaraṁ carma

śuṣkaṁ vṛndāvane 'dbhutam

vrajaukasām bahu-tithaṁ

babhūvākrīḍa-gahvaram

O King Parīkṣit (rājann), when the python-shaped body of Aghāsura dried up into merely a big skin (ājagaraṁ (śuṣkaṁ carma), it became a wonderful place (vṛndāvane adbhutam ākṛīḍa-gahvaram (babhūva) for the inhabitants of Vṛndāvana to visit (vrajaukasām), and it remained so for a long, long time (bahu-tithaṁ).

After A's death,
the body became dried
& it was used as a
play spot for the kids.

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.



|| 10.12.37 ||

Seed vase of Brhma

vidya

ritā

etat kaumārajaṁ karma

harer ātmāhi-mokṣaṇam

mṛtyoḥ paugṇḍake bālā

dr̥ṣṭvocyur vismitā vraje

wife astonished

after 1 year.

↑

But the boys disclosed it to their parents when he revealed his paugṇḍake

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python (etat atmāhi-mokṣaṇam), took place when Kṛṣṇa was five years old (harer kaumārajaṁ karma). All the boys disclosed (bālā dr̥ṣṭvā ūcyuh) this in Vrajabhūmi (vraje) after one year (paugṇḍake), as if it had taken place on that very day (vismitā).

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.

|| 10.12.38 ||

naitad vicitram manujārbha-māyinaḥ
parāvarāṇām paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakah
prāpātma-sāmyam tv asatām sudurlabham

if it is not so
agitating that
sit & get purified
& be odor of
Controlled by His touch of
overflows the

→ & this (A) offered sārūpya which is very rare for the dehas.

Kṛṣṇa 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 (parāvarāṇām paramasya vedhasaḥ). When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy (manujārbha-māyinaḥ). Consequently, for Him to exhibit His unlimited opulence was not at all wonderful (naitad vicitram). Indeed, simply by the slight association of Kṛṣṇa (yat-sparśana), Aghasura (aghaḥ) became free from all contamination of material existence (dhauta-pātakah) and was elevated to being one of His associates and achieving sārūpya-mukti (prāpātma-sāmyam), which is actually impossible for materially contaminated persons to attain (asatām sudurlabham).

The human child form of Krsna is his svarupa (manuja mayinah),
for maya is well known to mean svarupa in the srutis.

↓
Meaning

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.

↓
2nd meaning

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

He also attained a similar body to Krsna (atma samyam), 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.

Why did (A) get (sukṛtya)?

|| 10.12.39 ||

Why should he not?
Bros ↓
→ who has an eternal sp-body
& by see vedānta or
his form → one attracted
liberation.

sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīm dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kim punah

→ That (A) physically entered the stomach of (A) → Why would he not get liberation?

If even only once (sakṛd) or even by force one brings (antar āhitā) the form of the Supreme Personality of Godhead (yad-aṅga-pratimā) into one's mind (manomayī), 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)?

This verse speaks of the cause of Aghasura gaining sarupya mukti.

For Krsna whose form (anga pratima) meditated on (antarhita) by the mind (manomayi) awarded 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)**

After hearing these
līlās → PM again quite
to hear more.

|| 10.12.40 ||

śrī-sūta uvāca

ittham dvijā yādavadeva-dattaḥ

śrutvā sva-rātuś caritaṁ vicitram

papraccha bhūyo 'pi tad eva puṇyam

vaiyāsakiṁ yan nigrhīta-cetāḥ

→ skandakēśi rājā

Śrī Sūta Gosvāmī said: O learned saints (dvijā), in this way (ittham), after hearing the wonderful childhood pastimes (śrutvā vicitram caritaṁ) of Kṛṣṇa, his protector (sva-rātuḥ), Mahārāja Parīkṣit, who was protected by Kṛṣṇa within the womb of his mother (yādava-deva-dattaḥ), became steady in his mind (nigrhīta-cetāḥ) and again inquired (bhūyah papraccha) from Śukadeva Gosvāmī (vaiyāsakiṁ) to hear about those pious activities (tad eva puṇyam).

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.



How could things
done in the past
be described as the past
be described as being done in
the present? being done in
How could this pastime of killing
be described after they had passed
after a year.

|| 10.12.41 ||

śrī-rājovāca

brahman kālāntara-kṛtaṁ

tat-kālīnam katham bhavet

yat kaumāre hari-kṛtaṁ

jaguḥ paugaṇḍake 'rbhakāḥ

Mahārāja Parīkṣit inquired: O great sage (brahman), how could things done in the past (katham kālāntara-kṛtaṁ) have been described as being done at the present (tat-kālīnam bhavet)? How could this pastime of killing Aghasura, which Lord Śrī Kṛṣṇa performed during His (kaumāra) age (yat kaumāre hari-kṛtaṁ), be described by the boys in His paugaṇḍa age, as if the incident had happened recently (jaguḥ paugaṇḍake 'rbhakāḥ)?

"How can past events appear as if they happened very recently?"

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?"

|| 10.12.42 ||

Kindly describe why this happened.
I am very curious to know about it.
This must be due to the course yoga.

tad brūhi me mahā-yogin
param kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

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

Maya here means the Lord's sakti which is expert at making the unexpected happen.

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 ||

vayaṁ dhanyatamā loke

guro 'pi kṣatra-bandhavaḥ

vayaṁ pibāmo muhus tvattaḥ

punyaṁ kṛṣṇa-kathāmṛtam

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

Although we are the lowest of kṣatriyas, we are glorified and benefited because we are always hearing from You. *hosi karte*

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)**

|| 10.12.44 ||

śrī-sūta uvāca

itthaṁ sma prṣṭaḥ sa tu bādarāyaṇis

tat-smāritānanta-hṛtākḥilendriyaḥ

kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ

pratyāha taṁ bhāgavatottamottama

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees (bhāgavata-uttama-uttama), when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way (sa tu bādarāyaṇiḥ itthaṁ sma prṣṭaḥ), Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart (tat-smārita ananta), externally lost contact with the actions of his senses (hṛta akḥilendriyaḥ). Thereafter, with great difficulty (kṛcchrāt), he gradually (śanaiḥ) revived his external sensory perception (punar labdha-bahir-dṛśiḥ) and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā (taṁ pratyāha).

When questioned
in this way, Śukadeva
lost consciousness, S/G literally
Then, with great difficulty & began to gradually
Gave back to Kṛṣṇa

Sukadeva regained external consciousness because of the loud chanting of the Lord's name by Narada, Vyasa and others present there, with great effort (krcchrata).

Bhagavatottamottama refers to Saunaka in this verse.