

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 front
→ 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.

1000s of GPs
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 etc.

|| 10.12.5 ||

muṣṇanto 'nyonya-śikyādīn

jñātān ārāc ca cikṣipuh

tatratyāś ca punar dūrād

dhasantaś ca punar daduh

The boy who
steal others' lunch bag
& then it far away &
they would laugh &
get disappointed once he
realized 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 saṁsprīya 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 kṛṣṇah) to see the beauty of the forest (vana-śobha ikṣaṇāya). 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 (saṁsprīya 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 boys were enjoying in various ways like:

- ① Playing flute
- ② Buffalo cart
- ③ Rattling the beads
- ④ Curms neck on trees

etc

In this way that same Lord who is:

- a) who the source of Brahman which the brahmins 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 satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-punya-puñjāḥ

He played with the boys who had had performed great punya.

c) an ordinary reason for the materialists

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 (māyāśṛitānām 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 vijāhruḥ). 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.