

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

**Śrīla Viśvanātha Cakravartī Ṭhākura**

# Canto Ten – Chapter Twelve

## The Killing of the Demon Aghāsurā

# Section – II

Fortunate position of cowherd

boys (11-12)

॥ 10.12.12 ॥

The belt of  
Yogis, after  
hard work, ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> ~~able~~ <sup>able</sup>  
to get the dust of  
lotus feet.  
What he is speaking of  
is the fortune of those  
Yogis who  
lived & they could see His face to face!

yat-pāda-pāmsur bahu-janma-kṛcchrato  
dhṛtātmabhir yogibhir apy alabhyah  
sa eva yad-dṛg-viṣayaḥ svayaṁ sthitaḥ  
kiṁ varṇyate diṣṭam ato vrajaukasām

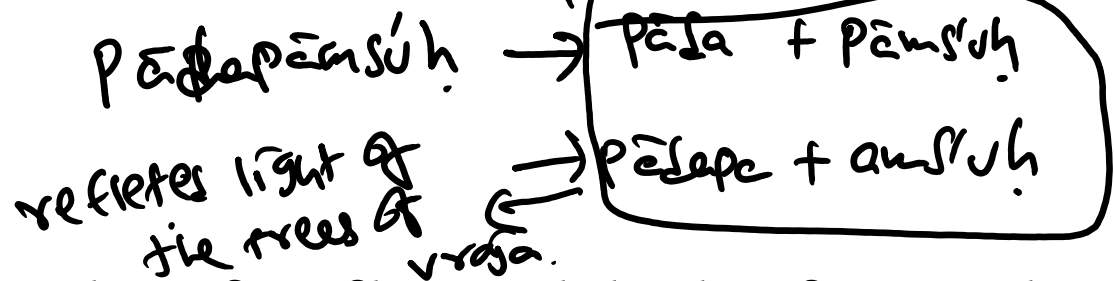
Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed (bahu-janma-kṛcchrato). Yet in due course of time, when these yogīs attain the perfection of controlling the mind (dhṛtātmabhir yogibhir apy), they will 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 sthitaḥ)?

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



reflects light of the trees of vṛṣa.

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<sup>na</sup>, 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  
were there. →  
His death was awaited  
even by the Dgns.  
This ↓  
the AS could not tolerate  
the pleasures enjoyed by  
the Gopet.

athāgha-nāmābhyapatan mahāsuras  
teṣāṃ sukha-kṛīḍana-vikṣaṇākṣamah  
nityaṃ 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 (nityaṃ 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 (teṣāṃ sukha-kṛīḍana-vikṣaṇa-ākṣamah).



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 King sent  
He was the younger brother  
of Bakā - Bakī.  
He thought → This Kṛṣṇa killed my  
sister & brother  
Ⓑ Kill this & 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  
the last offering  
to my dear siblings  
the V.V. 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  
rests on the ground  
His upper lip is in the clouds.  
His mouth walls resemble  
cave in mountain  
His tongue was like a  
broad traffic-way  
His breath was like a  
warm wind  
& 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 its mouth  
mouth → to swallow all of us?

|| 10.12.19 ||

aho mitrāṇi gadata

sattva-kūṭam purah sthitam

asmat-saṅgrasana-vyāta-

vyāla-tuṅḍāyate na vā

The boys said: Dear friends (aho mitrāṇi), is this creature dead (sattva-kūṭam purah sthitam), or is it actually a living python with its mouth spread wide (vyāta-vyāla-tuṅḍāyate 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 ↑ resemble  
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-  
praticchāyaya aruṇam).

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 two depressions  
on the left & right  
& the corners of his mouth  
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 he has eaten 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 ayaṁ) 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 kills just like  
Bakasura.  
Thus they looked @ R's  
& 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.



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.