

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 – III

Killing of Aghāsurā demon

(13-33)

|| 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

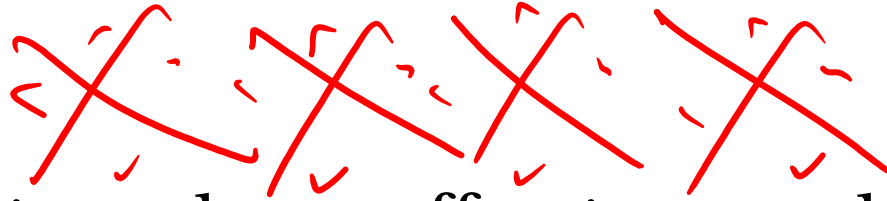
|| 10.12.29 ||

tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahrṣur ye ca kamsādyāḥ
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 kamsādyāḥ) 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-cikīṣor 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-cikīṣor).

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 effulgence
came out of
Then, as all the
demigods
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 tosan.

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.

↓
संयुजा
↓
संयुजे अबहे

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
Sung, the Gandharvas
etc.

|| 10.12.34 ||

tato 'tiharṣtāḥ 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 (atiharṣtāḥ), 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
Sound & came down
to see what was going on.
③ seeing so much glorification of
Kṛṣṇa

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.