

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 – V

Aghāsura's destination and
the glory of Devotional Service
(36-39)

|| 10.12.36 ||

rājann ājagaram carma

śuṣkam vṛndāvane 'dbhutam

vrajaukasām bahu-titham

babhūvākṛiḍa-gahvaram

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

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

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 Brhmar
Vidvan
Pita

etat kaumārajam karma

harer ātmāhi-mokṣaṇam

mṛtyoḥ paugandake bālā

dr̥ṣṭvocyur vismitā vraje

wife astonished

after 1 year.



BUT THE BOYS DISCLOSED IT TO THEIR PARENTS WHEN HE RECALLED HIS PAUGANDE

This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsurā, who had assumed the form of a python (etat ātmāhi-mokṣaṇam), took place when Kṛṣṇa was five years old (harer kaumārajam karma). All the boys disclosed (bālā dr̥ṣṭvā ūcyur) this in Vrajabhūmi (vraje) after one year (paugandake), 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
aghasura got purified that
sick & had odor of
Controlled by His touch of
overheated, 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 (soul)?

|| 10.12.39 ||

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

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

→ 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 Aghāsurā (bhāgavatīm dadau gatim). What then is to be said (kiṁ punaḥ) 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 krpā 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

vaiyāsakim 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 (vaiyāsakim) 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-kṛtam

tat-kālīnam katham bhavet

yat kaumāre hari-kṛtam

jaguḥ paugaṇḍake 'rbhakāḥ

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

"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 hearing from You. *hasi 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

When questioned
in this way, ŚG initially
lost consciousness revering @.
Then, with great difficulty → he gradually
came back & began to speak

Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees (**bhāgavata-uttama-uttama**), when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way (**sah 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**).

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.