

DASAMA SKANDAM

CHAPTER 12 (VOLUME 10)

THE GRANTING OF DELIVERANCE TO THE DEMON AGHASURA

PREFACE

The most interesting part in this chapter is Stanza No.24. Through this stanza it has been established that if one has full faith in the Supreme Almighty and if actions are carried out keeping Him only in one's mind, He shall always be there to guide through to the right situation.

The Gopa children, upon seeing the animal like giant snake in the Vrindavan thought that it was part of the scenic beauty of the forest. They never thought it to be the demon Aghasura who was sitting in that gigantic form assuming the form of a snake just waiting to eat them up all. However, the children discussed among themselves about each part of the snake, thinking it to be a non living entity, but at the same time it's supposed reaction if it was a live one. At the end of the discussions, they all come to the conclusion that even assuming that it was a live one, there was no need to worry about the outcome, as they looked at Shri Krishna and declared that when He was there for their protection, He shall rescue them if there was any danger just as he had killed Bakasura earlier.

The profound faith and trust and total dependance on Sri Krishna by the Gopa children has to be really felt by one to understand the inner content of their communication between themselves, as it goes beyond the descriptive words.

The quote from that stanza is repeated below:

“ (*ayaṁ*) Will this animal (*grasitā kim*) swallow (*asmān*) us (*atra nivīṣṭān*) if we get trapped within this one? (*tathā ced*) If it happens that way (*vināṅkṣyati*) this animal shall also die (*bakavat*) like the bill bird (*kṣaṇāt*) within no time (*anena*) because of Krishna.”

(*iti*) As they were talking among themselves in this manner, (*vīkṣya*) those children looked at (*baka-ari-uśat-mukham*) the pious face of the Bhagavan, the killer of Bakasura, (*yayuḥ*) and walked around (*uddhasantaḥ*) laughing loudly (*kara-tāḍanaiḥ*) and clapping their hands.

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Stanza 1

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

(*śrī-śuka uvāca*) Shri Sukha said to King Parikshit :

(*kvacit hariḥ*) Once, Shri Krishna, (*manaḥ dadhad*) with the intention of (*vanāśāya*) having food (can say picnic of the modern times) in the forest, (*samutthāya*) got up (*prātaḥ*) very early in the morning, (*prabodhayañ*) and woke up (*vayasya-vatsapān*) all his Gopa friends (*cāruṇā*) through the enchanting (*śṛṅga-raveṇa*) bugle made of horn he sounded as a signal to them, (*vinirgataḥ*) and started off (*vrajāt*) from Vraja (*vatsa-puraḥsaraḥ*) making all the calves move towards the forest in front of them.

Stanza 2

*tenaiva sākam̐ pṛthukāḥ sahasraśaḥ
snigdḥāḥ suśig-vetra-viṣāṇa-veṇavaḥ
svān svān sahasropari-saṅkhyayānvitān
vatsān puraskṛtya viniryayur mudā*

(tena sākam̐ eva) Together, as they were, in the company of Shri Krishna, (sahasraśaḥ) thousands of (pṛthukāḥ) children (snigdḥāḥ) who were his friends, carried with them (suśig-vetra-viṣāṇa-veṇavaḥ) very beautiful pots containing food, sticks, horn bugles, and flutes, (viniryayur) and moved (mudā) happily (sahasropari-saṅkhyayānvitān) making more than thousands of numbers (svān) of their own respective (vatsān) calves (puraskṛtya) walk forward in front of them.

Stanza 3

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

(asaṅkhyātair) Along with the innumerable number of (kṛṣṇa-vatsair) the calves of Shri Krishna, (yūthī-kṛtya) his friends assembled (sva-vatsakān) their own calves within them (cārayantaḥ) and while making all the calves graze (arbha-līlābhiḥ) they indulged in childhood (vijahruḥ) plays (tatra tatra) at different places there. Oh what a wonder !

Stanza 4

*phala-pravāla-stabaka-
sumanaḥ-piccha-dhātubhiḥ
kāca-guñjā-maṇi-svarṇa-
bhūṣitā apy abhūṣayan*

(kāca-guñjā-maṇi-svarṇa-bhūṣitāḥ api) Though they were already decorated with kaacha (a type of flakes shining like gold), rosary pea (the colourful seeds of a particular creeper), pearls, gold etc., (abhūṣayan) they also got themselves decorated again

(phala-pravāla-stabaka-sumanaḥ-piccha-dhātubhiḥ) with different types of fruits, bunches of tender plants, flowers, peacock feathers etc.

Stanza 5

*muṣṇanto 'nyonya-śikyādīn
jñātān ārāc ca cikṣipuh
tatratyās ca punar dūrād
dhasantaś ca punar daduh*

(anyonya-śikyādīn) They were, among themselves, picking up their pots containing food and other belongings (muṣṇantḥ) and hiding them, (jñātān) and once searched and identified by the other, (cikṣipuhca) they were immediately thrown (ārāt) away to far off locations. (tatratyāḥ) The children standing at those locations (dūrāt ca) threw them to still far off locations (punaḥ) again. (punaḥ) Ultimately when they find the owner of those articles very much aggrieved, (daduh ca) they used to hand them over to the owner child (hasantaḥ) laughingly.

Stanza 6

*yadi dūram gataḥ kṛṣṇo
vana-śobhekṣaṇāya tam
ahaṁ pūrvam ahaṁ pūrvam
iti saṁsprṣya remire*

(kṛṣṇaḥ) When Sri Krishna (dūram gataḥ yadi) went ahead of them (vana-śobhekṣaṇāya) to enjoy the beauty of the forest, all the children used to say (ahaṁ pūrvam) “let me go first” (ahaṁ pūrvam) “let me go first” (iti) and rush fast (tam saṁsprṣya) in order to touch Shri Krishna (remire) and this also became one sort of play.

Stanza 7

*kecid veṇūn vādayanto
dhmāntaḥ śṛṅgāṇi kecana*

*kecid bhr̥ṅgaiḥ pragāyantah
kūjantah kokilaiḥ pare*

(kecit) Some of them (vādayantah) were playing (veṇūn) their flutes; (kecana) some of them (śṛṅgāṇi dhmantah) were sounding their horn shells; (kecit) some other children (pragāyantah) were singing (bhr̥ṅgaiḥ) along with the bees; (pare) some others were (kūjantah) imitating the voice (kokilaiḥ) together with that of the cuckoos.

Stanza 8

*vicchāyābhiḥ pradhāvanto
gacchantah sādhu-hamsakaiḥ
bakair upaviśantaś ca
nṛtyantaś ca kalāpibhiḥ*

All of them played (pradhāvantah) running (vicchāyābhiḥ) along the shadows of the flying birds, (gacchantah) walking (sādhu) beautifully (hamsakaiḥ) together with the hans birds, (upaviśantah ca) sitting silently just like them (bakaiḥ) together with the bill birds, (nṛtyantah ca) dancing around just like them (kalāpibhiḥ) together with the peacocks.

Stanza 9

*vikarṣantah kīśa-vālān
ārohantaś ca tair drumān
vikurvantaś ca taiḥ sākam
plavantaś ca palāśiṣu*

(vikarṣantah) They played around by pulling (kīśa-vālān) the tails of the monkeys, (ārohantah ca) climbing upon (drumān) the trees (taiḥ) along with them, (vikurvantah ca) imitating each of their actions (taiḥ sākam) together with them, (plavantah ca) and jumping over (palāśiṣu) from one tree to the other.

Stanza 10

*sākam bhekair vilaṅghantah
sarit prasrava-samplutāḥ*

*vihasantah praticchāyāḥ
śapantaś ca pratisvanān*

(vilāṅhantah) They played around leaping (bhekaiḥ sākam) together with the frogs, (sarit prasrava-samplutāḥ) taking dips and baths in the rivers and streams, (praticchāyāḥ) looking at the shadows (vihasantah) and mocking at them, (śapantah ca) quarrelling with (pratisvanān) their own sounds of echos.

Stanza 11

*ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākam vijahruḥ kṛta-puṇya-puñjāḥ*

(kṛta-puṇya-puñjāḥ) All the Gopa children, who had done lot of good deeds in plenty during their previous lives, (vijahruḥ) played around and enjoyed (ittham) in this manner (sākam) together with the son of Nandagopa, that is Shri Krishna,

(brahma-sukhānubhūtyā) Who bestows the experience of the effulgence of Brahman (the source of everything) (satām) to the seekers of Truth (Jnanis),

(para-daivatena) Who becomes one's own choice of the dearest personalized God (gatānām) to those who have become (dāsyam) totally dedicated to Him,

(nara-dārakeṇa) Who shines in the form of a human child (māyāśritānām) for those worldly people who are encircled by the powers of Maya Shakti.

Stanza 12

*yat-pāda-pāmsur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alabhyah
sa eva yad-dṛg-viśayah svayam sthitah
kim varṇyate diṣṭam aho vrajaukasām*

(kim varṇyate) How can one describe (diṣṭam) the great fortunes

*(vrajaukasām) of those inhabitants of Vraja for whom (sah eva)
Shri Bhagavan Himself (svayaṁ) on His own (sthitaḥ) has
manifested (yad-drg-viṣayaḥ) for them to see Him in reality,
(yat-pāda-pāṁsuḥ) Whose dust particles of feet
(alabhyaḥ) cannot be attained (yogibhiḥ api) even by those yogis
(bahu-janma-kṛcchrataḥ) who had undergone with immense
difficulties severe penance over a period of their various births
(dhṛtātmabhiḥ) through their absolute control of mind and
senses ? (aho) Oh what a wonder !*

Stanza 13

*athāgha-nāmābhyapatan mahāsuras
teṣāṁ sukha-kṛḍana-vīkṣaṇākṣamaḥ
nityaṁ yad-antar nija-jīvitesubhiḥ
pītāmṛtair apy amaraiḥ pratīkṣyate*

*(amaraiḥ) Though the demiGods (pītāmṛtaiḥ api) who were the
beneficiaries of already having the intake of the nectar (Amrit),*

*(nija-jīvitesubhiḥ) were more interested, for the sake of
attainment of the ultimate purpose in their lives,*

*(antaḥ) in seeing within themselves (nityaṁ) constantly (yat)
those childhood pastimes of Shri Krishna (pratīkṣyate) for which
they had been waiting for a long time,*

*(teṣāṁ sukha-kṛḍana-vīkṣaṇākṣamaḥ) but because of his
(Aghasura's) impatience to arrest that experience of the
demiGods getting the enjoyment of the vision in seeing such
pastimes,*

*(mahāsuraḥ) the huge demon (agha-nāmā) known as Aghasura
(abhyapatat) happened to reach that place (atha) at that time.*

Stanza 14

*drṣṭvārbhakān kṛṣṇa-mukhān aghāsuraḥ
kaṁsānuśiṣṭaḥ sa bakī-bakānujaḥ
ayaṁ tu me sodara-nāśa-kṛt tayor*

dvayor mamainam sa-balam hanisye

(sa aghāsuraḥ) That Aghasura, (kamsānuśiṣṭaḥ) who was deputed by Kamsa, (bakī-bakānujaḥ) and who was the younger brother of Putana and Bakasura, (kṛṣṇa-mukhān) upon seeing Shri Krishna and other (dr̥ṣṭvā) children (thought within himself like this):

“ (ayam tu) He is the one (nāśa-kṛt) who had killed (me) my (sodara) brother and sister. (hanisye) I am going to kill (enam) him (sa-balam) together with all other children (mama) for the sake my relationship (tayoh dvayoh) with both of them.

Stanza 15

*ete yadā mat-suhr̥dos tilāpaḥ
kṛtās tadā naṣṭa-samā vrajaukaśaḥ
prāṇe gate varṣmasu kā nu cintā
prajāśavaḥ prāṇa-bhr̥to hi ye te*

“ (ete) When these children (by killing them) (tilāpaḥ kṛtāḥ) are made as the offerings of sesame and water (yadā) now (mat-suhr̥doḥ) for my departed brother and sister, (tadā) at that time (vrajaukaśaḥ) all the inhabitants of Vraja (naṣṭa-samā) shall die automatically (because of all their children getting killed thus).

(prāṇe gate) Once the life gets departed from the bodies, (cintā kā nu) where is the thought process (varṣmasu) within the bodies?

(hi) This is because, (ye prāṇa-bhr̥tḥ te) those who are all alive (in Vraja) (prajāśavaḥ) think their progenies as their own life form.”

Stanza 16

*iti vyavasyājagaraṁ br̥had vapuḥ
sa yojanāyāma-mahādri-pīvaram
dhr̥tvā’dbhutaṁ vyātta-guhānanam tadā
pathi vyaśeta grasanāśayā khalah*

(saḥ khalah) That wicked demon, (iti vyavasya) thinking in this manner, (dhṛtvā) assumed (adbhutam) the most fierce (ajagaram vapuḥ) form of a snake,

(yojanāyāma-mahādri-pīvaram) which was eight miles in length, grown up to the size of a mountain, (vyāta-guhānanam) with its mouth wide open in the form of a huge mountain cave, (brhat) and looking very fearsome,

(grasanāśayā) with the intention of swallowing all of them (vyaśeta) positioned itself (tadā) at that time (pathi) on the way.

Stanza 17

*dharādharoṣṭho jaladottaroṣṭho
dary-ānanānto giri-śṛṅga-damṣṭraḥ
dhvāntāntar-āsyo vitatādhva-jihvaḥ
paruṣānila-śvāsa-davekṣaṇoṣṇaḥ*

Aghasura was lying at that place in such a way as,

(dharādharoṣṭhaḥ) his lower part of the lip was touching the earth (jaladottaroṣṭhaḥ) and while his upper lip was hitting the clouds in the sky,

(darī-ānana-antaḥ) his mouth was so expansive similar to innumerable caves,

(giri-śṛṅga-damṣṭraḥ) his teeth were looking like the peaks of the mountains,

(dhvānta-antaḥ-āsyah) the inside of his mouth was covered with total darkness,

(vitatādhva-jihvaḥ) his tongue was lying like a very long highway,

(paruṣānila-śvāsa-davekṣaṇoṣṇaḥ) his breath was similar to a violent whirlwind, and his eyes were emitting the the flames of wild forest fire.

Stanza 18

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

(sarve) All the Gopa children, (dr̥ṣṭvā) upon seeing (taṁ) that demon (tādṛśaṁ) in the form described above, (matvā) thought it to be (vṛndāvana-śriyam) the natural scenic beauty of the Vrindavana, (vyāttājagara-tuṇḍena) and comparing that beauty with that of a python with a wide head, (utprekṣante sma) got engaged themselves in discussion (līlayā hi) as a matter of pastimes.

Stanza 19

*aho mitrāṇi gadata
sattva-kūṭaṁ puraḥ sthitam
asmat-saṅgrasana-vyātta-
vyāla-tuṇḍāyate na vā*

“ (aho) Wonderful ! (mitrāṇi) Hey friends ! (puraḥ sthitam) What is lying before us (sattva-kūṭaṁ na vā) is looking like a huge snake, isn't it ? (asmat-saṅgrasana-vyātta-vyāla-tuṇḍāyate) Does it not look like a gigantic python with its mouth wide open ready to swallow all of us ? (gadata) Do tell your views.”

Stanza 20

*satyam arka-karāraktam
uttarā-hanuvad ghanam
adharā-hanuvad rodhas
tat-praticchāyayā'ruṇam*

“ (satyam) Yes, it is true. (ghanam) The clouds up above, (arka-karāraktam) which are shining red with the radiation of the sun light upon them, (uttarā-hanuvad) are looking like the upper lip of this great snake, (tat-praticchāyayā) and because of the reflection of the light from those clouds (rodhaḥ) the shore

of the river here, (aruṇam) which has become red, (adharāhanuvad) is looking like the lower lip of that snake.”

Stanza 21

*pratispardhete sṛkkabhyām
savyāsavye nagodare
tuṅga-śṛṅgālayo 'py etās
tad-damṣṭrābhiś ca paśyata*

“ (nagodare) The two caves of the size of huge mountains (savyāsavye) on the left and right sides (pratispardhete) are equal to that of (sṛkkabhyām) the two side ways of its mouth. (tuṅga-śṛṅgālayaḥ api) The rows of the tall mountain peaks, (etāḥ) as we see there, (tad-damṣṭrābhiḥ ca) are equal to that of its teeth. (paśyata) Please look at them.”

Stanza 22

*āstrtāyāma-mārgo 'yam
rasanām pratigarjati
eṣām antar-gataṁ dhvāntam
etad apy antar-ānanam*

“ (ayam āstrtāyāma-mārgaḥ) This highway, which is long and broad, (pratigarjati) is standing as a challenge (rasanām) to its tongue, (etad dhvāntam) and this darkness (antaḥ-gataṁ) in between (eṣām) these tall peaks, (pratigarjati) is challenging (antar-ānanam api) the inner parts of its mouth”.

Stanza 23

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

“ (paśyata) Please look here ! (ayam dāvoṣṇa-khara-vātaḥ) This hot air blowing out as if it is coming straight from the forest fire, (śvāsavad bhāti) is resembling that of its breath.

(tat-dagdha-sattva-durgandhaḥ) The smell of the burnt out animals (within that forest fire) (antar-āmiṣa-gandhavat api) is resembling to that of the bad smell of its flesh coming out of its mouth.”

Stanza 24

*asmān kim atra grasitā niviṣtān
ayaṁ tathā ced bakavad vinaṅkṣyati
kṣaṇād aneneti bakāry-uśan-mukhaṁ
vīkṣyoddhasantaḥ kara-tāḍanair yayuḥ*

“ (ayaṁ) Will this animal (grasitā kim) swallow (asmān) us (atra niviṣtān) if we get trapped within this one? (tathā ced) If it happens that way (vinaṅkṣyati) this animal shall also die (bakavat) like the bill bird (kṣaṇāt) within no time (anena) because of Krishna.”

(iti) As they were talking among themselves in this manner, (vīkṣya) those children looked at (baka-ari-uśat-mukhaṁ) the pious face of the Bhagavan, the killer of Bakasura, (yayuḥ) and walked around (uddhasantaḥ) laughing loudly (kara-tāḍanaiḥ) and clapping their hands.

Stanza 25

*itthaṁ mitho 'tathyam ataj-jña-bhāṣitaṁ
śrutvā vicintyety amṛṣā mṛṣāyate
rakṣo vidityākhila-bhūta-hṛt-sthitaḥ
svānām niroddhuṁ bhagavān mano dadhe*

(bhagavān) Sri Krishna, (śrutvā) upon listening to (bhāṣitaṁ) these words of those children who were talking (mithaḥ) among themselves (itthaṁ) in this manner,

(a-tat-jña) the words which were indicating the reality, but at the same time the children thought they were expressing these seemingly real words as a play time game (atathyam) about a situation which according to them was unreal,

(iti vicintya) thought within His mind like this “ (amṛṣā) they are meeting a real situation (mṛṣāyate) but they think that the same is unreal.”

As Sri Krishna, (akhila-bhūta-hṛt-sthitah) Who resides within the heart of each and every element - both moving and nonmoving - (viditvā) knew that (rakṣaḥ) what the children were facing was a real demon (manaḥ dadhe) He desired within Himself (niroddhum) to stop (svānām) his own friends from playing like this any more.

Stanza 26

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

(tāvat) By that time, (śiśavaḥ) the Gopa children (sa-vatsāḥ) along with their calves (praviṣṭāḥ) had already entered (asurodarāntaram) into the abdomen of the demon. (param tu) However, (pratīkṣamāṇena) expecting (baka ari veśanam) the entry of the Bhagavan, the killer of the Bakasura, into his abdomen, (hata-sva-kānta-smaraṇena) and also remembering his desire of killing the destroyer of his own people, (rakṣasā) the demon (na gīrṇāḥ) did not swallow the children as yet.

Stanza 27

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

*(kṛṣṇaḥ) Sri Krishna Bhagavan,
(sakalābhaya-pradaḥ) Who is the protector of every one,
(tān vīkṣya) upon seeing those children,*

(ananya-nāthān) who had no one else to protect them other than him,

(avacyutān) who had slipped away (sva-karād) from His hands at that moment,

(dīnān) who deserved utmost sympathy in that situation,

(jaṭharāgni-ghāsānca) who had become prey to the fire of the abdomen (mṛtyoḥ) of the killer demon,

(ghrṇārditaḥ) thus became overwhelmed with extreme kindness towards the children, and

(vismitaḥ hi) could not but help Himself feeling astonished about this incidence,

(diṣṭa-kṛtena) which had happened purely through the pre ordained force of the Supreme Power.

Stanza 28

**kr̥tyaṁ kim atrāsyā khalasya jīvanam
na vā amīṣāṁ ca satāṁ vihiṁsanam
dvayaṁ katham syād iti saṁvicintya ta-
jñātvā'viśat tuṅḍam aśeṣa-dr̥g gharīḥ**

“ (kim kr̥tyaṁ) What needs to be done in this situation (atra) right here ? (jīvanam) The life (asya khalasya) of this cruel demon has to be arrested, (vā) while at the same time (na vihiṁsanam ca) ensuring that no harm happens to the lives (amīṣāṁ) of these (satāṁ) devotees. (katham syāt) In which manner (dvayaṁ) both these can be executed ? ” (hariḥ) Krishna, (aśeṣa-dr̥k) Who could foresee (iti) these happenings in the appropriate manner, (saṁvicintya) thought about them suitably, (tat jñātvā) and preparing Himself for executing such actions, (aviśat) entered into (tuṅḍam) the mouth of that snake.

Stanza 29

*tadā ghana-cchadā devā
bhayād dhā-heti cukruśuḥ
jahṛṣur ye ca kaṁsādyāḥ
kauṇapās tv agha-bāndhavāḥ*

(tadā) At that time, (devāḥ) all the demiGods (ghana-cchadāḥ) who hid themselves within the clouds (bhayāt) out of fear, (cukruśuḥ) shouted loudly (hā hā iti) “alas ! alas ! ” in this manner. (kaṁsādyāḥ ca) Kamsa and other (agha-bāndhavāḥ) relative demons of Aghasura, (ye kauṇapāḥ tu) whomsoever they were, (jahṛṣuḥ) became very happy.

Stanza 30

*tac chrutvā bhagavān kṛṣṇas
tv avyayaḥ sārbha-vatsakam
cūrṇī-cikīrṣor ātmānaṁ
tarasā vavṛdhe gale*

(kṛṣṇaḥ tu) As far as Sri Krishna was concerned,

(bhagavān) Who was the complete embodiment of all the prosperities and fortunes, (avyayaḥ) and Who had absolutely no shortcomings/fault at all in Him,

(tat śrutvā) upon listening (to the shoutings of the demiGods),

(vavṛdhe) started growing in size enormously (tarasā) very fast (gale) sitting within the throat of that demon,

(cūrṇī-cikīrṣoḥ) who was eagerly looking for trapping and making into pieces (sārbha-vatsakam ātmānaṁ) Krishna together with all the other children and their calves.

Stanza 31

tato 'tikāyasya niruddha-mārgiṇo

*hy udgīrṇa-dr̥ṣṭer bhramatas tv itas tataḥ
pūrṇo 'ntar-aṅge pavano niruddho
mūrdhan viniṣpātya vinirgato bahiḥ*

**(tataḥ) Because of this (action of Krishna) (niruddha-mārgiṇaḥ)
the demon's breathing tube got choked,**

(udgīrṇa-dr̥ṣṭeḥ) his eyeballs popped up,

(pavanaḥ) and the life air within that demon,

**(bhramataḥ) who was by now vigorously rotating his gigantic
body in circles and also (itaḥ tataḥ tu) here and there,**

**(pūrṇaḥ niruddhaḥ) got completely suffocated (antar-aṅge hi) right
inside (atikāyasya) his huge body (viniṣpātya) which made his
head (mūrdhan) burst (bahiḥ vinirgataḥ) through which it (the
life of air) escaped out.**

Stanza 32

*tenaiva sarveṣu bahir gateṣu
prāṇeṣu vatsān suhr̥daḥ paretān
dr̥ṣṭyā svayotthāpya tad-anvitaḥ punar
vaktrān mukundo bhagavān viniryayau*

**(sarveṣu prāṇeṣu) After the total life air of that demon
(bahiḥ gateṣu) escaped out through its head in that manner,**

**(mukundaḥ) Sri Krishna, the most benevolent (bhagavān) and
the complete personality of all the prosperities,**

**(svayā dr̥ṣṭyā) through his merciful look at (suhr̥daḥ) the
children (vatsān) and the calves, (paretān) who were lying
unconscious,**

**(utthāpya) made them get up (viniryayau) and came out
(tat-anvitaḥ) along with them (punaḥ) thereafter (vaktrāt) from
the mouth of that giant snake demon.**

Stanza 33

*pīnāhi-bhogotthitam adbhutaṁ maha-
jyotiḥ sva-dhāmnā jvalayat diśo daśa
pratīkṣya khe 'vasthitam īśa-nirgamaṁ
viveśa tasmin miṣatām divaukasām*

(mahat jyotiḥ) A great illuminating effulgence, (adbhutaṁ) which was looking so wonderful (pīnāhi-bhogotthitam) and which originated from the gigantic body of that snake,

(sva-dhāmnā) on its own power of effulgence (diśa daśaḥ jvalayat) made all the ten directions brightly shine,

(avasthitam) and remained as such (khe) in the sky (pratīkṣya) waiting (īśa-nirgamaṁ) till the time Sri Krishna came out of the mouth of the body of the snake,

(divaukasām) and thereafter, as all the demiGods (miṣatām) were looking at this wonderful sight,

(viveśa) merged into (tasmin) the body of Sri Krishna once he was out.

Stanza 34

*tato 'tīhrṣṭāḥ sva-kr̥to 'kṛtārhaṇaṁ
puṣpaiḥ surā apsarasaś ca nartanaiḥ
gītaiḥ sugā vādya-dharāś ca vādyakaiḥ
stavaiś ca viprā jaya-niḥsvanair gaṇāḥ*

(tataḥ) Subsequently, (surāḥ) the demiGods (atīhrṣṭāḥ) who were very happy, (puṣpaiḥ) showered flowers,

(apsarasaḥ) the celestial damsels (nartanaiḥ ca) performed dances,

(sugāḥ) the Gandharvas (gītaiḥ) sang the praises of songs,

(vādya-dharāḥ) the Vadhyadaras (vādyakaiḥ ca) played all their musical instruments,

*(viprāḥ) the saints and sages (stavaiḥ) recited Vedic hymns,
(gaṇāḥ) the Parshadars (jaya-niḥsvanaiḥ ca) resounded the voices
indicating victory,
(arhaṇam akṛta) all with the intention of showing their utmost
respect to (sva-kṛtaḥ) Sri Krishna, Who was instrumental in
helping them.*

Stanza 35

*tad-adbhuta-stotra-suvādyā-gītikā-
jayādi-naikotsava-maṅgala-svanān
śrutvā sva-dhāmno 'nty aja āgato 'cirād
dr̥ṣṭvā mahīśasya jagāma vismayam*

*(tad-adbhuta-stotra-suvādyā-gītikā-jayādi-naikotsava-maṅgala-svanān) The
auspicious sound generated through the numerous celebrative
resounding of their wonderful praises, the pleasing vibrations
of sounds from the musical instruments, the mind refreshing
songs, the bugles of the sounds of victory, (sva-dhāmnaḥ anti) all
of which echoed very near to the Satya Loka, which is the abode
of Lord Brahma. (śrutvā) Upon hearing these resounding
celebrations (ajaḥ) Lord Brahma (āgataḥ) reached that place
very fast; (vismayam jagāma) and wondered (mahi dr̥ṣṭvā) seeing
at the greatness (īśasya) of Sri Krishna.*

Stanza 36

*rājann ājagaram carma
śuṣkaṁ vṛndāvane 'dbhutam
vrajaukasāṁ bahu-tītham
babhūvākrīḍa-gahvaram*

*(rājan) Hey king ! (carma) The skin of (adbhutam) that wonderful
(ājagaram) giant snake (śuṣkaṁ) which remained there dried*

**(ākrīḍa-gahvaram babhūva) became a cave for playing (vrajaukasām)
by the Gopa children (vṛndāvane) in Vrindavana (bahu-titham)
for a very long time.**

Stanza 37

*etat kaumārajaṁ karma
harer ātmāhi-mokṣaṇam
mr̥tyoḥ paugaṇḍake bālā
dr̥ṣṭvocyur vismitā vraje*

**(etat karma) This incidence, (dr̥ṣṭvā) which was seen (bālāḥ) by
the Gopa children, (mr̥tyoḥ) of rescuing His people from the
mouth of death (ātmāhi-mokṣaṇam) and granting deliverance to
Aghasura, who was in the form of a giant snake, (kaumārajaṁ)
all of which happened within His age of five years (hareḥ) of Sri
Krishna, (ucuḥ) were presented (vraje) to the people of
Vrindavana by them (the Gopa children) (vismitāḥ) as the most
wonderful incidence (paugaṇḍake) happened during the age of
the sixth year of Sri Krishna.**

Stanza 38

*naitad vicitraṁ manujārbha-māyinaḥ
parāvarāṇām paramasya vedhasaḥ
agho 'pi yat-sparśana-dhauta-pātakah
prāpātma-sāmyaṁ tv asatām sudurlabham*

**(manujārbha-māyinaḥ) The One Who has assumed the human
form through the powers of His own Maya Shakti,**

**(vedhasaḥ) the One Who is the creator of (parāvarāṇām) each and
everything starting from Brahma till the extreme end of the
moving and non moving things,**

**(paramasya) that Sri Krishna (sparśana-dhauta-pātakah) just by
Whose touch all the sins of Aghasura have been removed,**

**(aghaḥ api) because of which even (prāpa yat etat) the demon
Aghasura could attain (ātma-sāmyaṁ tu) the rarest of the rare
achievement of deliverance,**

*(sudurlabham) is really impossible (asatām) for any non devotee,
(na vicitrām) and the same is not at all surprising.*

Stanza 39

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

*(yad-aṅga-pratimā) When that Bhagavan, Whose representative
form (manomayī) is meditated upon in one's mind (sakṛd) even
for once (āntaḥ āhitā) and placed within the heart firmly,
(dadau) bestows (bhāgavatīm gatim) the deliverance (merging of
self with Him),*

*(punaḥ kiṁ) what to talk of the situation in which (sa eva) that
Bhagavan Himself in real terms (antar-gataḥ hi) enters into one's
heart permanently,*

*(nityātma-sukhānubhūty-abhi-vyudasta-māyaḥ) Who mitigates all the
illusions and ensures permanent blissful experience for ever ?*

Stanza 40

*śrī-sūta uvāca
itthaṁ dvijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitrām
papraccha bhūyo 'pi tad eva puṇyaṁ
vaiyāsakiṁ yan nigrhīta-cetāḥ*

(śrī-sūta uvāca) Suta said to Saunaka :

*(dvijāḥ) Hey Brahmins ! (yādavadeva-dattaḥ) King Parikshit,
(caritaṁ śrutvā) who listened from Shri Sukha the stories
(sva-rātuḥ) of his protector Sri Krishna (itthaṁ) in this manner,
(puṇyaṁ) which are pious (vicitrām) and very wonderful,
(yat nigrhīta-cetāḥ) and because of which he had become a
person with equanimity of mind, (bhūyaḥ api) once again (*

papraccha) asked (*vaiyāsakim*) **Shri Sukha** (*tat eva*) about the same subject.

Stanza 41

śrī-rājovāca
brahman kālāntara-kṛtaṁ
tat-kālīnaṁ kathaṁ bhavet
yat kaumāre hari-kṛtaṁ
jaguḥ paugaṇḍake 'rbhakāḥ

(*śrī-rājovāca*) **King Parikshit** said to **Shri Sukha** :

(*arbhakāḥ*) **The Gopa children** (*jaguḥ*) explained about (*hari-kṛtaṁ*) the deeds done by **Sri Krishna** (*kaumāre*) at His age of five years, (*paugaṇḍake*) as having been done by Him at His age of six years. (*kālāntara-kṛtaṁ yat*) How come the deeds done in the past, (*kathaṁ bhavet*) have been described as the things having been executed (*tat-kālīnaṁ*) at present?

Stanza 42

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

(*guro*) **Hey the great teacher** (*mahā-yogin*) and **Yogi !** (*nūnam etat*) This is definitely (*māyā eva*) due to the powers of the **Maya Shakti** (*hareḥ*) of **Shri Hari**; (*anānyathā na bhavati*) as it cannot be otherwise. (*tad brūhi*) Even then please explain to me the reasons thereof. (*me paraṁ kautūhalaṁ*) I am really anxious to know about it.

Stanza 43

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
yat pibāmo muhus tvattaḥ
punyaṁ kṛṣṇa-kathāmṛtam

(guro) Hey teacher ! (vayam kṣatra-bandhavaḥ api) Though we are Kshatriyas, (dhanyatamāḥ) we are very fortunate (loke) in this world. (yat) That is because (kṛṣṇa-kathāmṛtam) the nectar of the stories of Sri Krishna, (puṇyam) which are very auspicious, (pibāmaḥ) is being taken in by us (muhuḥ) repeatedly (tvattaḥ) from you.

Stanza 44

**śrī-sūta uvāca
ittham sma prṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha tam bhāgavatottamottama**

(śrī-sūta uvāca) Suta said to Saunaka :

(bhāgavatottamottama) Hey Saunaka saint, the front runner among the devotees of the Lord ! (prṣṭaḥ tu) When asked (ittham) by King Parikshit in this manner to Shri Sukha, (bādarāyaṇiḥ) the son of Veda Vyasa,

(saḥ) Shri Sukha (tat-smāritānanta-hṛtākhilendriyaḥ) became overwhelmed with extreme happiness and realized it within himself remaining as such internally, totally disconnecting himself with all his sense organs, because of such questions about The Supreme Almighty, Sri Krishna Bhagavan,

(punaḥ śanaiḥ) gradually came back very slowly (kṛcchrāt) through his efforts (labdha-bahir-dṛśiḥ) and acquired the knowledg about the outside world through his sense organs,

(tam pratīḥ) and looked at King Parikshit (āha sma) to answer his questions.

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**This concludes the twelfth chapter of Dasama Skandam
(Volume 10)**

Hari Om