

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Six

The Killing of the Demon Pūtanā

Section – I

Pūtanā comes to kill Kṛṣṇa by
the order of Kamsa (1-9)

Thinking of what
gold, N.M. & Gov. fees
& took shelter of Hari

|| 10.6.1 ||

śrī-śuka uvāca

nandaḥ pathi vacaḥ śaurer

na mṛṣeti vicintayan

harim jagāma śaraṇam

utpātāgama-śaṅkitaḥ

Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home (nandaḥ pathi), he considered that what Vasudeva had said could not be false or useless (śaurer vacaḥ na mṛṣā iti vicintayan). There must have been some danger of disturbances in Gokula (implied). As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid (utpāta-āgama-śaṅkitaḥ), and he took shelter at the lotus feet of the supreme controller (harim jagāma śaraṇam).

In this chapter, Putana assumes a beautiful form and appears in Vraja.

Upon dying, Putana revealed her actual form of a rākṣasī, female-eater of human flesh.

Nevertheless, Putana attained liberation by the mercy of Kṛṣṇa.

Her body is burned and Nanda returns to Vraja from Mathura.

|| 10.6.2 ||

~~پوتانا~~
Pūtanā قاتلة
Killing babies by
cities & villages killing babies

kamsena prahitā ghorā
pūtanā bāla-ghātinī
śisūnś cacāra nighnantī
pura-grāma-vrajādiṣu

While Nanda Mahārāja was returning to Gokula (implied), the same fierce Pūtanā (pūtanā ghorā) whom Kamsa had previously engaged to kill babies (kamsena prahitā bāla-ghātinī) was wandering about in the towns, cities and villages (pura-grāma-vrajādiṣu cacāra), doing her nefarious duty (śisūn nighnantī).

|| 10.6.3 ||

na yatra śravaṇādīni

rakṣo-ghnāni sva-karmasu

kurvanti sātvatām bhartur

yātudhānyaś ca tatra hi

Wherever there
is śravaṇa-kīrtana etc,
there is no fear of bad elements
Then, there is no question of
fear etc. (2) is personally
present.

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇam kīrtanam viṣṇoḥ SB 7.5.23] (yatra sātvatām bhartur rakṣo-ghnāni śravaṇādīni sva-karmasu kurvanti), there cannot be any danger from bad elements (na tatra yātudhānyaś). Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present (implied).

This verse is spoken to allay the fears of Maharaja Parikṣit for Kṛṣṇa's safety.

In those places where people engage in scriptural duties like sacrifices without devotional acts such as hearing stories of the Lord, who is the life of the devotees, the rākṣasīs become powerful.

But rākṣasīs have no influence where the primary activities are acts of devotion.

What to speak of the place where the Lord is personally present?

|| 10.6.4 ||

Once Pūtānā
converted herself into a
beautiful woman & entered
Gokula.

sā khe-cary ekadotpatya
pūtanā nanda-gokulam
yoṣitvā māyayātmānam
prāviśat kāma-cāriṇī

Once upon a time (ekadā), Pūtanā Rākṣasī (sā pūtanā), who could
move according to her desire (kāma-cāriṇī) and was wandering in
outer space (khe-cary utpatya), converted herself by mystic power
into a very beautiful woman (yoṣitvā māyayā ātmānam) and thus
entered Gokula, the abode of Nanda Mahārāja (nanda-gokulam
praviśat).

To enact the pastime of killing Putana, Kṛṣṇa's lila-sakti inspired Putana to enter Gokula as if invited by death to be killed.

With this intention the verse is spoken.

One evening, Putana entered Gokula by flying through the sky (utpatya).

An alternate reading is upetya (arriving).

By mystic power Putana took on the form of a beautiful woman (yoṣitvā).

All the Vrajavasis were so much enamored by Putana's beauty that they gave her access to all the houses in town.

Though the Lord's illusory energy has no desire, by the will of
the Lord, Putana displayed her illusions just like a magician to
bewilder the eternal devotees of Vraja, and to unfold the
transcendental pastimes of Kṛṣṇa.

|| 10.6.5-6 ||

The Ganes got
bewildered by her
↓
The girls thought
this must be Lakṣmī
Gone to see her
Conjunct (k).

tām keśa-bandha-vyatiṣakta-mallikām
brhan-nitamba-stana-kṛcchra-madhyamām

suvāsasam kalpita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām

valgu-smitāpāṅga-visarga-vikṣitair

mano harantīm vanitām vrajaukasām

amaṁsatāmbhoja-kareṇa rūpiṇīm

gopyaḥ śriyam draṣṭum ivāgatām patim

Her hips were full, her breasts were large and firm (brhan-nitamba-stana), seeming to overburden her slim waist (krcchra-madhyamām), and she was dressed very nicely (suvāsasam). Her hair, adorned with a garland of mallikā flowers (tām keśa-bandha-vyatisakta-mallikām), was scattered about her beautiful face (kuntala-maṇḍita ānanām). Her earrings were brilliant (kalpita-karṇa-bhūṣaṇa-tviṣā), and as she smiled very attractively, glancing upon everyone (valgu-smitāpāṅga-visarga-vikṣitair), her beauty drew the attention of all the inhabitants of Vraja, (vrajaukasām mano harantīm) especially the men. When the gopīs saw her, they thought (gopyaḥ amaṁsata) that the beautiful goddess of fortune, holding a lotus flower in her hand (āmbhoja-kareṇa rūpiṇīm śriyam), had come to see her husband, Kṛṣṇa (patim draṣṭum ivāgatām).

Seeing that beautiful woman holding a lotus flower in her hands, the gopis concluded that she was Laksmi, the embodiment of all wealth and jewels.

She must have come to see her husband Narayana, the worshipable family Deity of Nanda Maharaja.

Putana had full hips and large firm breasts which contrasted
her thin waist.

She was so extremely attractive (vanita) that the Vrajavasis let
her enter the inner chambers of their houses without
obstruction.

Searching for children - she entered NMA's house - by the potency of P & sleeping on the bed she could see he was the killer of the devas. → like covering this area with the fire.

bāla-grahas tatra vicinvatī śiśūn
yadr̥cchayā nanda-grhe 'sad-antakam
bālam praticchanna-nijoru-tejasam
dadarśa talpe 'gnim ivāhitam bhasi

While searching for small children (śiśūn vicinvatī), Pūtānā, whose business was to kill them (bāla-grahah), entered the house of Nanda Mahārāja unobstructed (tatra nanda-grhe), having been sent by the superior potency of the Lord (yadr̥cchayā). Without asking anyone's permission, she entered Nanda Mahārāja's room (implied), where she saw the child sleeping in bed (dadarśa talpe bālam), His unlimited power covered (praticchanna-nijoru-tejasam) like a powerful fire covered by ashes (agnim bhasi āhitam iva). She could understand that this child was not ordinary, but was meant to kill all demons (asad-antakam).

Putana, the killer of children (bala graha, baby catcher) saw the child (śiśūn) who, though He Himself is the killer of the wicked (asad antakam), appeared easy to kill.

At that time, Kṛṣṇa concealed His unlimited powers, just as a fire is sometimes covered by ashes.

(P) Understood
 Pūtānā to be a witch
 killer & to close His eyes.
 (P) took Him on her lap just like
 an unintelligent person would place
 a snake thinking it to
 be a rope.

vibudhya tām bālaka-mārikā-graham
carācarātmā sa nimīltekṣaṇaḥ
anantam āropayad aṅkam antakam
yathoragam suptam abuddhi-rajju-dhīḥ

Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed (sah carācarātmā), understood (vibudhya) that Pūtānā, (a witch) who was expert in killing small children, had come to kill Him (tām bālaka-mārikā-graham). Therefore, (as if afraid of her) Kṛṣṇa closed His eyes (nimīltekṣaṇaḥ). Thus Pūtānā took upon her lap (āropayad aṅkam) Him who was to be her own annihilation (anantam antakam), just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope (yathā suptam uragam abuddhi-rajju-dhīḥ).

This verse shows an opportunity for the Lord's power of omniscience to render service at the time of an approaching evil.

Though Kṛṣṇa fully understood Putana's identity, He lay there with His eyes closed like a normal child.

Why did Kṛṣṇa close His eyes?

To show His fearfulness^① as a small child; to avoid seeing such^② an inauspicious person; to avoid making^③ the violence auspicious by the touch of His auspicious glance; to avoid the^④ shame of killing a woman posing as a mother; and to avoid^⑤ seeing the inauspiciousness of Putana's death.

Then Putana placed Kṛṣṇa in her lap.

Kṛṣṇa is called Ananta, which means without end, and
Antakam because He brings about the end.

This was an opportunity for Kṛṣṇa's destructive energy to
operate.

Putana held on her lap that person who is without limit in all
space and time.

Antakam and ananta are also contradictory words to express
this wonderful mellow known as adbhuta rasa.

As a foolish person picks up a sleeping snake, thinking it is a
rope, similarly, Putana foolishly held Kṛṣṇa, thinking Him an
ordinary, helpless child.

①'s heart was
cruel even though externally
she acted like a mother.
↓
YM & KM
her beauty did not stop her
, overwhelmed by

tām tīkṣṇa-cittām ativāma-ceṣṭitām
vīkṣyāntarā koṣa-paricchadāsivat
vara-striyam tat-prabhayā ca dharṣite
nirīkṣyamāṇe jananī hy atiṣṭhatām

Pūtanā Rākṣasī's heart was fierce and cruel (tīkṣṇa-cittām), but she looked like a very affectionate mother (tām ativāma-ceṣṭitām). Thus she resembled a sharp sword in a soft sheath (koṣa-paricchada asivat). Although seeing her within the room (vīkṣya antarā vara-striyam), Yaśodā and Rohiṇī (jananī), overwhelmed by her beauty (tat-prabhayā ca dharṣite), did not stop her, but remained silent (nirīkṣyamāṇe atiṣṭhatām) because she treated the child like a mother (ativāma-ceṣṭitām).

Why did Yasoda and Rohini not stop Putana?

This verse answers the question.

Putana acted like a very attentive mother.

Externally she was gentle, but inwardly she was cruel.

Putana resembled a sharp sword concealed in a soft leather sheath.

tat prabhaya: Overwhelmed by Putana's influence, Yasoda and Rohini thought that perhaps Ambika, Indrani or Laksmi of the celestial regions had come to feed Kṛṣṇa out of motherly love.

Thus they passively watched her pick up the child.

Section – II

Kṛṣṇa kills Pūtanā – Bodily

description of dead Pūtanā

(10-17)

|| 10.6.10 ||

tasmin stanam durjara-vīryam ulbanam
ghorāṅkam ādāya śiśor dadāv atha
gādham karābhyām bhagavān prapīḍya tat-
prāṇaiḥ samam roṣa-samanvito 'pibat

She pushed her breast
with his hands & sucked
the life out of it.

On that very spot (tasmin), the fiercely dangerous Rākṣasī (ghorā) took Kṛṣṇa on her lap (śiśor aṅkam ādāya) and pushed her breast into His mouth (stanam dadāv). The nipple of her breast was smeared with a dangerous, immediately effective poison (durjara-vīryam ulbanam), but the Supreme Personality of Godhead, Kṛṣṇa (bhagavān), becoming very angry at her (roṣa-samanvito), took hold of her breast, squeezed it very hard with both hands (karābhyām gādham prapīḍya), and sucked out both the poison and her life (tat-prāṇaiḥ samam apibat).

In that place (tasmin) the fierce (ghora) woman Putana offered her poison-besmeared (durjaram viryam) breast to the baby (śiśor).

Kṛṣṇa held Putana's breast so tightly with His two hands that she could not pull Him away (gadham prapidya).

Kṛṣṇa was filled with anger knowing that Putana planned to kill all the children of Vraja by offering her breast to them.

Therefore, Kṛṣṇa's power of destruction, saṁhāra śakti, sucked out her impure life.

Kṛṣṇa did not personally do this.

Though we say a man cuts down the tree, actually it is the axe held by the man that cuts down the tree.

Similarly, it is stated that Kṛṣṇa sucked out Putana's life airs, but actually His saṁhāra śakti performed the work.

|| 10.6.11 ||

Unbearably pressed
in every vital point
→ She began to cry → "Leave
me! Leave me!"
Sweating & flailing her hands & feet
She cried out loud.

sā muñca muñcālam iti prabhāṣiṇī
niṣpīḍyamānākhila-jīva-marmaṇi
vivṛtya netre caraṇau bhujau muhuḥ
prasvinna-gātrā kṣipatī ruroda ha

Unbearably pressed in every vital point (niṣpīḍyamānā akhila-jīva-marmaṇi),
the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no
longer (sā muñca muñca alam iti prabhāṣiṇī)!" Perspiring (prasvinna-gātrā),
her eyes wide open (vivṛtya netre) and her arms and legs flailing (carau
bhujau kṣipatī), she cried very loudly again and again (muhuḥ ruroda ha).

Being squeezed by baby Kṛṣṇa in all her sensitive points, Putana began flailing
her hands and legs.

|| 10.6.12 ||

AS SHE SCREAMED
EARTH along with mountains,
sky along with planets
& the lower planets started
to tremble.
↓
PEOPLE fell down thinking
that thunderbolts
were falling on them.

tasyāḥ svanenātigabhīra-ramhasā
sādrir mahī dyauś ca cacāla sa-grahā
rasā diśaś ca pratinedire janāḥ
petuḥ kṣitau vajra-nipāta-śaṅkayā

As Pūtanā screamed loudly and forcefully (tasyāḥ atigabhīra-ramhasā svanena), the earth with its mountains (mahī śa adriḥ), and outer space with its planets (dyauś ca sa-grahā), trembled (cacāla). The lower planets and all directions vibrated (rasā diśaś ca pratinedire), and people fell down (janāḥ petuḥ kṣitau), fearing that thunderbolts were falling upon them (vajra-nipāta-śaṅkayā).

Rasa means Rasatala and other lower planets.

|| 10.6.13 ||

iśā-carītham vyathita-stanā vyasur
vyādāya keśāṁś caraṇau bhujāv api
prasārya goṣṭhe nija-rūpam āsthitā
vajrāhato vṛtra ivāpatan nrpa

After Pūtanā
died &
her legs & spreading
→ she fell down etc
the pasturing ground in
her original form.

In this way the demon Pūtanā (ittham niśā-cari), very much aggrieved because her breast was being attacked by Kṛṣṇa (vyathita-stanā), lost her life (vyasuh). O King Parīkṣit (nrpa), opening her mouth wide (vyādāya) and spreading her arms, legs and hair (keśāṁś caraṇau bhujāv api prasārya), she fell down in the pasturing ground (goṣṭhe apatan) in her original form as a Rāksasī (nija-rūpam āsthitā), as Vṛtrāsura had fallen when killed by the thunderbolt of Indra (vajra āhato vṛtra iva).

Because of the pain of death, Putana Raksasi could not maintain her disguise as a beautiful woman and reverted to her demoniac form.

॥ 10.6.14 ॥

When she
fell down, she
smashed all trees
12 miles.

patamāno 'pi tad-dehas
tri-gavyūty-antara-drumān
cūrṇayām āsa rājendra
mahad āsīt tad adbhutam

O King Parīkṣit (rājendra), when the gigantic body of Pūtanā
fell to the ground (patamāno api tad-dehas), it smashed all
the trees within a limit of twelve miles (tri-gavyūty-antara-
drumān cūrṇayām āsa). Appearing in a gigantic body, she was
certainly extraordinary (mahad āsīt tad adbhutam).

Due to intense pain, Putana ran out of the house, fled the village and fell down to the ground on the outskirts of Vraja.

The word “api” signifies that not only while living, but even while dying Putana was killing other living entities.

All the trees within an area of six krosas (twelve miles) were crushed by the falling body of the gigantic witch.

It was remarkable that only the trees were crushed and none of the village houses.

According to Sri Jiva Gosvami's Vaiṣṇava-toṣaṇī-ṭīkā, these trees, which were laden with pleasurable fruits, were located in Kamsa's personal garden.

So far the
significant the
Pūtana the baby of
who were already
the son of (P),
more frightened.
because all the
were frightened.

|| 10.6.15-17 ||

iṣā-mātrogra-damṣtrāsyam giri-kandara-nāsikam
gaṇḍa-śaila-stanam raudram prakīrṇāruṇa-mūrdhajam

andha-kūpa-gabhīrākṣam pulināroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri śūnya-toya-hradodaram

santatrasuḥ sma tad vīkṣya gopā gopyaḥ kalevaram
pūrvam tu tan-niḥsvanita-bhinna-hrt-karṇa-mastakāḥ

The Rākṣasī's mouth was full of teeth, each resembling the front of a plow (īṣā-mātra ugra-damṣṭra āsyam), her nostrils were deep like mountain caves (giri-kandara-nāsikam), and her breasts resembled big slabs of stone fallen from a hill (ganḍa-śaila-stanam). Her scattered hair was the color of copper (raudram prakīrṇa aruṇa-mūrdhajam). The sockets of her eyes appeared like deep blind wells (andha-kūpa-gabhīra aksam), her fearful thighs resembled the banks of a river (pulina āroha-bhīṣanam), her arms, legs and feet seemed like big bridges (baddha-setu-bhujorv-aṅghri), and her abdomen appeared like a dried-up lake (śūnya-toya-hrada udaram). The hearts, ears and heads of the cowherd men and women (gopā gopyaḥ hr̥t-karṇa-mastakāḥ) were already shocked (pūrvam tu bhinna) by the Rākṣasī's screaming (tan-niḥsvanita), and when they saw the fierce wonder of her body (tad kalevaram vīkṣya), they were even more frightened (santatrasuḥ sma).

Seeing her hideous body, the cowherd men and women
became frightened.

Putana's teeth were as large as ploughshares.

Her nostrils were as deep as mountain caves, and her waist
was like the bank of a river.

Putana's hands, feet and thighs were like bridges and her belly was like a dried up lake.

All of this was terrible to see.

The hearts, ears and heads of the Vrajavasis were already shattered by Putana's screaming, and upon seeing her ghastly form they became more frightened.

Section – III

Purificatory processes
performed by the Gopīs for
Kṛṣṇa's protection (18-30)

⑫ was festly
play on her breast.
They too joyful girls
rush and picked Him up.

|| 10.6.18 ||

bālam ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇam samabhyetya
jagrhur jāta-sambhramāḥ

Without fear (akutobhayam), the child Kṛṣṇa was playing on the upper portion of Pūtanā Rāksasī's breast (bālam ca tasyā urasi krīḍantam), and when the gopīs saw the child's wonderful activities, they immediately came forward (gopyas tūrṇam samabhyetya) with great jubilation and picked Him up (jagrhur jāta-sambhramāḥ).

Putana's chest was raised like a hill, suitable for playing.

The gopis entered the maternity ward, but they did not see
Kṛṣṇa there.

Yasoda and Rohini lay on the ground unconscious.

Desiring to see Kṛṣṇa, the gopis went outside the house and
saw Him playing on Putana.

Thereafter, Y.M.
& R.M. waved the feet
of a cow to protect (P).

|| 10.6.19 ||

yaśodā-rohiṇībhyām tāḥ
samaṁ bālasya sarvataḥ
rakṣām vidadhire samyag
go-puccha-bhramaṇādibhiḥ

Thereafter, mother Yaśodā and Rohiṇī (yaśodā-rohiṇībhyām), along with the other elderly gopīs (tāḥ samaṁ), waved about the switch of a cow (go-puccha-bhramaṇādibhiḥ) to give full protection (samyag rakṣām vidadhire) to the child Śrī Kṛṣṇa (bālasya sarvataḥ).

This verse mentions that Yasoda, Rohini and the other gopis performed rituals of protection.

Yasoda and Rohini did not take a leading role, however, because they were extremely affected by anxiety for Kṛṣṇa's safety.

The elderly gopis waved a cow's tail around all of Kṛṣṇa's limbs (sarvatah) to protect Him.

They also offered other items such as mustard seeds, and touched Kṛṣṇa with the edge of the winnowing basket.

|| 10.6.20 ||

go-mūtreṇa snāpayitvā
punar go-rajasārbhakam
rakṣām cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ

② with cow urine
washed with cow urine
& smeared with go-dung
12 times with cow dung
the 12 parts of his body

The child was thoroughly washed with cow urine (arbhakam go-mūtreṇa snāpayitvā) and then smeared with the dust raised by the movements of the cows (punar go-rajasā). Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka (śakṛtā dvādaśa aṅgeṣu nāmabhiḥ). In this way, the child was given protection (rakṣām cakruḥ).

Using cow dung, they protected Kṛṣṇa by marking twelve
places on His body while pronouncing twelve names of Viṣṇu
starting with the name Kesava on the forehead, as done in
applying tilaka.

॥ 10.6.21 ॥

gopyaḥ saṁspr̥ṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

They performed
ācamana & Pr̥ṣṭiṃ
their bodies & hands with
the nyāsa-mantra with
applied the same mantra upon
of body.

The gopīs first executed the process of ācamana, drinking a sip of water from the right hand (gopyaḥ saṁspr̥ṣṭa-salilā). They purified their bodies and hands with the nyāsa-mantra (aṅgeṣu karayoḥ pṛthak nyasya) and then applied the same mantra upon the body of the child (atha bālasya ātmany bīja-nyāsam akurvata).

The gopis hastily started the rituals of protection without first doing acamana because of great fear.

After calming down, they did the rituals properly by first performing acamana (samsprsta salila).

They then performed anga nyasa and kara nyasa on their own bodies and hands.

Then they invoked bija mantras on Kṛṣṇa's limbs.

The bija consists of the first syllable of the name with an anusvara.

Example: am namah, "May Aja protect Your feet."

Mam namah, "May Maniman protect Your knees."

The Protection
Mentra Chant
by the gods

|| 10.6.22-23 ||

avyād ajo 'nghri maṇimāms tava jānv athorū
yajño 'cyutaḥ kaṭi-taṭam jaṭharam hayāsyah
hṛt keśavas tvad-ura īśa inas tu kaṇṭham
viṣṇur bhujam mukham urukrama īśvaraḥ kam

cakry agrataḥ saha-gado harir astu paścāt
tvat-pārśvayor dhanur-asī madhu-hājanaś ca
koṇeṣu śaṅkha urugāya upary upendras
tārksyah kṣitau haladharaḥ puruṣaḥ samantāt

[Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs (avyād ajo aṅghri), may Maṇimān protect Your knees (maṇimāms tava jānv), Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādhari, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

They protected Kṛṣṇa's limbs using a mantra.

Anghri stands for the two feet.

Maniman is a particular avatara of the Lord.

Janu stands for both knees.

Hrt refers to the lotus holding the living entity in the region of the heart.

Uro means chest.

In verse twenty-three, the directions around Kṛṣṇa are protected.

“May the holder of the cakra protect You in front.

May Sahagada, the holder of the club, protect You from behind.

May Madhusudana, holding the bow, and Aja, holding a sword, protect Your sides.

May Sankha Urugaya, holding the conch, protect You in the four corners (northeast, northwest, southeast, southwest).

May Upendra protect You from above and may Tārksya
(Garuda) protect You from below.

May Haladhara protect You in all directions.”

Mantra Cond.

|| 10.6.24 ||

indriyāṇi hr̥ṣīkeśaḥ
prāṇān nārāyaṇo 'vatu
śvetadvīpa-patiś cittaṁ
mano yogeśvaro 'vatu

May Hr̥ṣīkeśa protect Your senses, and Nārāyaṇa Your life air.
May the master of Śvetadvīpa protect the core of Your heart,
and may Lord Yogeśvara protect Your mind.

hanta out!

|| 10.6.25-26 ||

pr̥snigarbhas tu te buddhim ātmānam bhagavān parah
krīḍantam pātu govindah śayānam pātu mādhave
vrajantam avyād vaikunṭha āsīnam tvām śriyaḥ patiḥ
bhuñjānam yajñabhuk pātu sarva-graha-bhayaṅkaraḥ

May Lord Pr̥snigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikunṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

All the entities
go away when
wee regards.

|| 10.6.27-29 ||

dākinyo yātudhānyaś ca kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācās ca yakṣa-rakṣo-vināyakāḥ

koṭarā revatī jyeṣṭhā pūtanā mātrkādayaḥ
unmādā ye hy apasmārā deha-prāṇendriya-druhaḥ

svapna-dṛṣṭā mahotpātā vṛddhā bāla-grahās ca ye
sarve naśyantu te viṣṇor nāma-grahaṇa-bhīravaḥ

The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children (**ḍākinyo yātudhānyaś ca kuṣmāṇḍā ye 'rbhaka-grahāḥ**), and the evil spirits like Bhūtas, Pretas, Piśācas, Yaksas, Rākṣasas and Vināyakas (**bhūta-preta-piśācās ca yakṣa-rakṣo-vināyakāḥ**), as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātrkā (koṭarā revatī jyeṣṭhā pūtanā mātrkādayaḥ), are always ready to give trouble to the body, the life air and the senses (**deha-prāṇendriya-druhaḥ**), causing loss of memory, madness and bad dreams (**unmādā ye hy apasmārā svapna-drṣṭā**). Like the most experienced evil stars, they all create great disturbances, especially for children (**mahotpātā vṛddhā bāla-grahās ca ye**), but one can vanquish them (**sarve naśyantu te**) simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away (**viṣṇor nāma-grahaṇa-bhīravaḥ**).

In this way,
Gopis, who were bound by
affection, protected P.
Then, Y.M. fed Him milk & then
got Him to lie down.

|| 10.6.30 ||

śrī-śuka uvāca

iti prañaya-baddhābhir
gopībhiḥ kṛta-rakṣaṇam
pāyayitvā stanam mātā
sannyaveśayad ātmajam

Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā (gopībhiḥ), were bound by maternal affection (prañaya-baddhābhir). After they thus (iti) chanted mantras to protect the child (kṛta-rakṣaṇam), mother Yaśodā (mātā) gave the child (ātmajam) the nipple of her breast to suck (pāyayitvā stanam) and then got Him to lie down on His bed (sannyaveśayad).

Thus the gopis, being bound by maternal affection,
completed the rituals for protection.

After offering her breast to Kṛṣṇa, and seeing Him happily
sucking her milk, Yasoda could understand that Kṛṣṇa was in
good health.

Then she lay Kṛṣṇa down to sleep.

Section – IV

Nanda Mahārāja and other

Gopas burn the dead body of

Pūtanā (31-33)

Meanwhile, NatM
& the other gopas - returning
for NatM's - saw the
body of P & became
astorished.

|| 10.6.31 ||

tāvan nandādayo gopā
mathurāyā vrajam gatāḥ
vilokya pūtanā-deham
babhūvur ativismitāḥ

Meanwhile (tāvad), all the cowherd men, headed by Nanda Mahārāja (nandādayo gopā), returned from Mathurā (mathurāyā vrajam gatāḥ), and when they saw on the way the gigantic body of Pūtanā lying dead (vilokya pūtanā-deham), they were struck with great wonder (ativismitāḥ babhūvuh).

The cowherd men were astonished:

“Perhaps a ~~flying mountain~~ fell from the sky by mistake and crushed all the huge trees.”

Perhaps we have come to the wrong place under the spell of some witch.

Or perhaps this is just a magical illusion.”

In this way many doubts arose in their minds.

They said:
① must be a great
saint (or mystic).
But why he could foresee
this calamity.

|| 10.6.32 ||

nūnam batarṣiḥ sañjāto
yogeśo vā samāsa saḥ
sa eva dr̥ṣṭo hy utpāto
yad āhānakadundubhiḥ

Nanda Mahārāja and the other gopas exclaimed: My dear friends
(bata), you must know that Ānakadundubhi, Vasudeva (yad
āhānakadundubhiḥ), has become a great saint (nūnam r̥ṣiḥ sañjāto) or
a master of mystic power (yogeśo vā samāsa saḥ). Otherwise how
could he have foreseen this calamity and predicted it to us (sa eva
dr̥ṣṭo hy utpāto)?

“Certainly (nunam) Vasudeva is the rsi in our family; for being all-knowing, he has predicted correctly.

Through practice of astanga yoga (yogesa) Vasudeva has acquired the power to see the future.

Thus his glories forever shine (samāsa).”

|| 10.6.33 ||

kalevaram paraśubhiś
chittvā tat te vrajaukaṣaḥ
dūre kṣiptvāvayavaśo
nyadahan kāṣṭha-veṣṭitam

The v.v.s cut
the body & covered
them with wood & burnt

The inhabitants of Vraja (te vrajaukaṣaḥ) cut the gigantic body of Pūtanā into pieces (chittvā tat kalevaram) with the help of axes (paraśubhiḥ). Then they threw the pieces far away (dūre kṣiptvāvayavaśo), covered them with wood and burned them to ashes (nyadahan kāṣṭha-veṣṭitam).

On the order of Upananda and others, the lower class men (vrajaukasa) completely burned Putana's body out of fear that it would come to life again.

The influence of poisonous creatures is extinguished when their bodies are burned up.

Section – V

Pūtanā's great fortune and

Kṛṣṇa's causeless mercy

(34-40)

BCOS (R)
her breast - sucked
immediately - she was
all sins - freed
& when her body was burnt
the smoke smelled like aguru.

|| 10.6.34 ||

dahyamānasya dehasya
dhūmaś cāguru-saurabhah
utthitaḥ kṛṣṇa-nirbhukta-
sapady āhata-pāpmanah

Because of Kṛṣṇa's having sucked the breast of the Rākṣasī Pūtanā (kṛṣṇa-nirbhukta), when Kṛṣṇa killed her she was immediately freed of all material contamination (sapady āhata-pāpmanah). Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt (dahyamānasya dehasya), the smoke emanating from her body was fragrant like aguru incense (utthitaḥ dhūmah ca aguru-saurabhah).

This verse describes how Putana's body became sanctified by the touch of Kṛṣṇa's mouth.

Her body became purified of all sins (ahata papma) the moment (sapadi) Kṛṣṇa began drinking from her breast (kṛṣṇa nirbhukta).

|| 10.6.35-36 ||

pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā
jighāmsayāpi haraye stanam dattvāpa sad-gatim

kim punaḥ śraddhayā bhaktyā kṛṣṇāya paramātmane
yacchan priyatamaṁ kim nu raktās tan-mātarō yathā

Pūtanā was always hankering for the blood of human children (pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā), and with that desire she came to kill Kṛṣṇa (jighāmsayāpi haraye); but because she offered her breast to the Lord (stanam dattvā), she attained the greatest achievement (āpa sad-gatim). What then is to be said (kim punaḥ) of those who had natural devotion and affection for Kṛṣṇa (śraddhayā bhaktyā kṛṣṇāya paramātmane) as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child (yacchan priyatamaṁ kim nu raktās tan-mātarō yathā)?

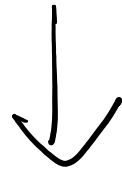
Ever though
I offered her breast
to kill Kṛṣṇa
I got the
greatest
achievement.
What then
do we have
to say
for those
who have
natural
devotion &
affection?

① gradation of attitudes

“If a person offers service with an attempt to kill the Lord and attains the goal of life, how much more will a person attain who offers with a neutral attitude.”



How much more will a person attain who offers with faith?



How much more will a person attain who offers with pure bhakti?

② Gradation of avatara & avatari

If a person worships an avatara of the Lord, he will attain the supreme destination.

But how much more will a person attain who worships Sri Kṛṣṇa, the source of all avataras (sarva-avatari)?”

③ Gradation of the object offered

“If one offers a poison breast to Kṛṣṇa and attains the supreme destination, how much more one will attain by offering a ^{non-}~~more~~ poisonous object?”

If one offers a dear object certainly one will attain a higher destination.

But if one offers a dearer object, then how much more he will attain.

And if one offers the deardest object, he will certainly attain the highest destination.

④ Gradation of ~~species~~ ^{faith}

If Putana, a demoniac raksasi, could attain the highest destination, then what can be attained by a faithful human being?

If one is a devotee, how much more he will attain.

And will not a pure devotee of the Lord (rakta) attain the highest award?

Then what to speak of the elderly gopis who had extreme affection for the Lord during the stealing of the calves by Lord Brahma?

Paying respects to mother Yasoda from a distance, I have placed her in the highest position.

Therefore, I will write no more because her love for Kṛṣṇa is beyond words.

padbhyām bhakta-hṛdi-sthābhyām vandyābhyām loka-vanditaiḥ
aṅgam yasyāḥ samākramya bhagavān api tat-stanam

yātudhāny api sā svargam avāpa jananī-gatim

kṛṣṇa-bhukta-stana-kṣīrāḥ kim u gāvo 'numātarāḥ

→ what then to speak of the cows who willingly & lovingly gave milk to ⑩.

The Supreme Personality of Godhead, Kṛṣṇa (bhagavān), is always situated within the core of the heart of the pure devotee (bhakta-hṛdi-sthābhyām), and He is always offered prayers (vandyābhyām) by such worshipable personalities as Lord Brahmā and Lord Śiva (loka-vanditaiḥ). Because Kṛṣṇa embraced Pūtanā's body with great pleasure (aṅgam yasyāḥ samākramya) and sucked her breast, ^(not strong) although she was a great witch (yātudhāny api), she attained the position of a mother in the transcendental world and thus achieved the highest perfection (sā svargam avāpa jananī-gatim). What then is to be said of the cows (kim u gāvo) whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection (kṛṣṇa-bhukta-stana-kṣīrāḥ) exactly like that of a mother (anumātarāḥ)?

⑩, the SPG who is worshipped even by the devotees, embraced by sucking her breasts & although she was a witch, she was the position like a nurse in a hospital & Goloka, always

These two verses describe the greatness of Putana's attainment through the mercy of the Lord.

Even though Putana was rakṣaṣī, her body was tread upon by Kṛṣṇa's feet which are situated in the hearts of the devotees and worshiped by those worthy of worship (devatas).

Putana's breast milk was drunk by Kṛṣṇa, and she attained the supreme abode as a mother of the Lord.

bhakta hr̥di sthabhyam: Kṛṣṇa's feet are situated only in the hearts of the devotees.

But Putana was neither a devotee nor a non-devotee.

She was an enemy of Kṛṣṇa.

vandabhyam loka vanditaih: Kṛṣṇa's lotus feet are worshiped by worshipable personalities such as Brahma and Siva.

But Putana did not worship Kṛṣṇa's feet, rather she did the opposite.

At the time of her death, Putana tried to dislodge Kṛṣṇa's feet from her chest.

Unable to do so, she began to beat them with all her strength.

samakramya: completely;

Kṛṣṇa stepped on Putana forcefully with His feet, not just touching her.

svargam: heavenly planets;

Where did Putana go at the time of her death?

She attained Vaikuntha.

This is explained in Bhagavatam (11.7.1), “Lord Brahma, Lord Śiva and all other planetary rulers are praying to live in Vaikuṅṭha.”

Lord Brahma says in Srimad Bhagavatam (10.14.35), “Putana attained You along with her family members.”

According to these two verses, the word svarga must mean svaḥ-vāsam, Your personal abode or Vaikuṅṭha.

The word does not refer to the material heavenly planet called Svarga.

jananī-gatim: destiny of a mother;

Which Vaikuntha planet did Putana attain?

The verse explains that Putana attained the same planet as mother Yasoda, janani gatim.

↑ Aishvaya Goloka

Therefore, Putana attained Goloka, but her position was
predominated by happiness and reverence.

She did not attain the place predominated by service in
prema.

One cannot say that she attained the status of a mother.

Verse 10.6.36 says that place is reserved for those who are anuragi (raktas), with pure loving attachment for Kṛṣṇa.

Here verse thirty-eight says that the cows and motherly gopis who fed milk to Kṛṣṇa during the Brahma vimohana lila attained a higher destination than Putana.

How could Putana, whose enmity was equal to Kamsa's, though she imitated the dress and emotion of a gopi, attain the same status as Yasoda?

Therefore Uddhava says in the Srimad Bhagavatam (3.2.23):

lebhe gatiṁ dhātry-ucitām

“Putana attained a status like a nurse.”

Thus in the present verse some interpret the word janani
(mother) to be dhatri (nurse).

But even then one should not say that Putana was a direct nurse of Kṛṣṇa.

Rather she attained a form like a nurse in a Goloka filled with sukhaiśvarya, reverential happiness.

|| 10.6.39-40 ||

payāmsi yāsām apibat putra-sneha-snutāny alam
bhagavān devakī-putrah kaivalyādy-akhila-pradah

tāsām avirataṁ kṛṣṇe kurvatīnām sutekṣaṇam
na punaḥ kalpate rājan saṁsāro 'jñāna-sambhavaḥ

The Supreme Personality of Godhead, Kṛṣṇa (bhagavān devakī-putrah), is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence (kaivalyādy-akhila-pradah). For that Personality of Godhead, the gopīs always felt maternal love (putra-sneha-snutāny), and Kṛṣṇa sucked their breasts with full satisfaction (yāsām payāmsi apibat alam). Therefore, because of their relationship as mother and son (tāsām avirataṁ kṛṣṇe suta īkṣaṇam), although the gopīs were engaged in various family activities (kurvatīnām), one should never think that they returned to this material world after leaving their bodies (na punaḥ ajñāna-sambhavaḥ saṁsāro kalpate).

The cows &
The gopīs who
willingly gave
him (Kṛṣṇa) their
higher position.
The never experienced
sensitive girls.

By saying that the elderly gopis attained more than Putana in going to Vaikuntha, there is a contradiction to the statement that enmity and affection lead to the same goal.

That statement taken literally would lead to criticism of the Lord for lack of discrimination.

If it is true that the elderly gopis attained more than Putana who attained Vaikuntha, then what did they attain?

That should be explained.

With this in mind the present verse is spoken.

Though Kṛṣṇa is the bestower of all sorts of goals such as liberation, He drank Putana's breast milk with extremely rare awareness (alam).

Lord Brahma says in the Bhagavatam 10.14.31:

“Fortunate are the cows and gopis whose sweet breast milk
Kṛṣṇa drank in great bliss.”

With this rare awareness Kṛṣṇa thinks,

“Whatever they want I will give, and as well, whatever I want,
they are willing to give.”

Since whatever is desired is easily attained, Kṛṣṇa certainly will give to the cows and gopis a suitable reward.

Higher than Vaikuntha or even Goloka, Kṛṣṇa will grant them Bhauma Vrndavana which is the most attractive of all.

Though Kṛṣṇa appeared from Devaki's womb, He did not drink her milk.

But He regularly drank the milk of the gopis

devaki putra: son of Devaki;

Thus by mentioning Kṛṣṇa as Devaki putra in this verse it is implied that the gopis were more attractive to Him.

samsāro: birth and death cycle;

One should not think that Kṛṣṇa liberated the gopis from samsara, for already they had no material bondage.

There is no bondage for those engaged in the Lord's service.

The samsara ensnares those attached to house, husband and sons.

Kṛṣṇa drank milk from the gopis' breasts and played in their houses.

Kṛṣṇa's father was their husband and Kṛṣṇa was their son.

This attachment did not breed samsara.

That is the intent of verse forty.

suteksana means the elderly gopis looked on Kṛṣṇa as their son.

For them samsara did not occur (**na punah kalpate**).

Samsara is born of ignorance.

A jnani's knowledge of Brahman puts an end to samsara.

However better than that is the santa bhakta's realization of Bhagavan as Brahman.

Better yet is the dasya bhakta who realizes Lord Kṛṣṇa as his master.

By that the Lord becomes controlled.

Superior to that is the sakhya bhakta who treats the Lord like a friend.

Higher than that is the vatsalya bhakta who realizes the Lord as a son
(mentioned in this verse).

Here there is a gradation of release from samsara according to the
degree of surrender of the Lord to the devotee.

Section – VI

**Nanda Mahārāja's response
and Phala-sruti (41-44)**

|| 10.6.41 ||

Upon smelling
the fragrance smoke →
the v.s. were astonished.
The one to that place wondering
what it could be?

kaṭa-dhūmasya saurabhyam

avaghrāya vrajukasaḥ

kim idaṁ kuta eveti

vadanto vrajam āyayuh

Upon smelling (avaghrāya) the ~~fragrance of the smoke emanating~~ from Pūtanā's burning body (kaṭa-dhūmasya saurabhyam), many inhabitants of Vrajabhūmi in distant places (vrajukasaḥ) were astonished (implied). "Where is this fragrance coming from?" they asked (kim idaṁ kuta eva iti vadantah). Thus they went to the spot where Pūtanā's body was being burnt (vrajam āyayuh).

After settling the philosophical issues, Sukadeva returns to the topic at hand.

kata: burning the dead body;

kutah kim idam: “Where does this smell come from?”

Is this aguru incense coming down from Indrapuri through the earth and trying to enter Sutala?

Or is it ascending from Bali's abode on Sutala through the earth and up to Svarga?

Or is it coming from Kuvera's city in the north or from Varuna's city in the west?"

In this way, the cowherd men entertained many questions.

|| 10.6.42 ||

te tatra varṇitam gopaiḥ

pūtanāgamanādikam

śrutvā tan-nidhanam svasti

śiśoś cāsan suvismitāḥ

When NM & other
gopīs returned &
they told about the story of
they were astonished &
they offered blessings to (P).

When the inhabitants of Vraja who had come from distant places heard (te tatra śrutvā) the whole story of how Pūtanā had come and then been killed by Kṛṣṇa (pūtanā āgamanādikam tan-nidhanam gopaiḥ varṇitam), they were certainly astonished (suvismitāḥ), and they offered their blessings to the child for His wonderful deed of killing Pūtanā (śiśoś ca svasti āsan). Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

The returning cowherd men were very astonished.

“Vasudeva has spoken correctly.”

In discussing amongst themselves they said, “Who else but
Narayana could protect the baby?”

|| 10.6.43 ||

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramām
mudam lebhe kurūdvaha

① NY Picking up
as if he had returned
from death - & by smelling
his head - the bliss
great bliss

O Mahārāja Parīkṣit, best of the Kurus (kurūdvaha), Nanda Mahārāja was very liberal and simple (nandaḥ udāra-dhīḥ). He immediately took his son Kṛṣṇa on his lap (sva-putram ādāya) as if Kṛṣṇa had returned from death (pretyāgatam), and by formally smelling his son's head (mūrdhny upāghrāya), Nanda Mahārāja undoubtedly enjoyed transcendental bliss (paramām mudam lebhe).

Returning from his visit (prosyagataha) to Mathura, Nanda began to lament:

“So much misfortune has occurred in my absence. Why did I go to Mathura?”

udara dhi: indicates that Nanda began to criticize everyone’s intelligence:

“How could the dull doorkeepers not prevent anyone from entering the house?”

|| 10.6.44 ||

ya etat pūtanā-mokṣam

kṛṣṇasyārbhakam adbhutam

śṛṇuyāc chraddhayā martyo

govinde labhate ratim

One who hears
this narration with
faith will attach next
to Govinda.

Any person who hears with faith and devotion (yaḥ martyaḥ śṛṇuyāc śṛaddhayā) about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā (etat pūtanā-mokṣam), and who thus invests his hearing in such childhood pastimes of Kṛṣṇa (kṛṣṇasya arbhakam adbhutam), certainly attains attachment for Govinda, the supreme, original person (govinde labhate ratim).

Anyone who faithfully hears the childhood pastimes of Kṛṣṇa (kṛṣṇasya arbakam) and the liberation of Putana, and accepts them as most astonishing, will obtain attraction for Govinda.

An alternate reading for śṛṇuyāc (hears) is nisamya (hearing).

Taking that reading, the meaning becomes,

“Anyone who hears the childhood pastimes of Kṛṣṇa and the liberation of Putana with faith will attain attraction to Govinda and everything related to Govinda.”