

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
كوتانا
Killing babies by
cities & villages
كوتانا
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, where is the question of
fear when it 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 Pūtācī
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 amamsata) 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 house - by the potency of P & sleeping on the bed the child covering this potency → like she could see that he was the killer of the devas.

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.

(P) is heart was
cruel even though externally
she acted like a mother.
YM & KM ↓ overwhelmed by
her beauty did not stop her?

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.