

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Six

The Killing of the Demon Pūtanā

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

Put her
her poison
in mouth
with his
the life out
of it
sucked
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 & Putana
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-bhīṣaṇam), 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
rushed 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 staff
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
rakṣāṁ cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ

② with cow letter
washed with urine
& with cow dung
12 times with go-dirt
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 (rakṣāṁ 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 saṁsprṣṭa-salilā
aṅgeṣu karayoḥ pṛthak
nyasyātmany atha bālasya
bīja-nyāsam akurvata

The gopīs first executed the process of ācamana, drinking a sip of water from the right hand (gopyaḥ saṁsprṣṭa-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).

They performed
ācamana & Pratikṣā
their bodies & hands with
the nyāsa-mantra with
applying the
of body. वेद मन्त्रों को

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
kr̥ḍantam 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 ||

ḍākinyo 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-drṣṭā mahotpātā vṛddhā bāla-grahās ca ye
sarve naśyantu te viṣṇor nāma-grahaṇa-bhīravaḥ

The evil witches known as Dākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children (**ḍākinīyo 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, Naty
& the other gopas - returning
for Naty'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 ||

nūnaṁ 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 (**nūnaṁ 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).”

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

|| 10.6.33 ||

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

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 (2)
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)?

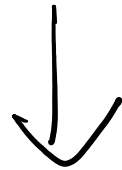
Ever though
I offered to kill
to kill P
strongest
she offered the
situation.
What then to speak of those
who have natural devotion & affection
for P?

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.