

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 – V

Pūtanā's great fortune and

Kṛṣṇa's causeless mercy

(34-40)

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 & avāpa - 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, jananī 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

śrṇuyāc 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 (yah martyah śrṇuyāc śraddhayā) 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.”