

DASAMA SKANDAM

CHAPTER 6

KILLING OF THE DEMON PUTANA

Stanza 1

*śrī-śuka uvāca
nandaḥ pathi vacaḥ śaurer
na mṛṣeti vicintayan
harim jagāma śaraṇam
utpātāgama-śaṅkitaḥ*

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

(nandaḥ) Nandagopa, (vicintayan) while returning from Mathura, was thinking about (śaureḥ vacaḥ) what Vasudeva said to him, when he met him there, (na mṛṣā iti) and knowing full well that his words cannot be untrue, (utpāta āgama śaṅkitaḥ) was thus anxious about any bad things happening back at Gokulam. Therefore, (harim) he prayed to Shri Bhagwan, (pathi) even while he was travelling back home, (śaraṇam jagāma) and surrendered himself unto Him.

Note: This stanza 1 has to be taken in continuity with Stanza 31 and 32 of Chapter 5. Vasudeva cautioned Nandagopa that he was apprehensive of some dangers in Gokulam. Therefore, he advised Nandagopa not to stay in Mathura for long but return as fast as he could. Taking his views very seriously Nandagopa, along with all his team members, started his return journey from Mathura to Gokulam. Thus Nandagopa was very anxious about things back home when he was returning back from Mathura.

Stanza 2

kaṁsena prahitā ghorā

*pūtanā bāla-ghātinī
śīsūṁś cacāra nighnantī
pura-grāma-vrajādiṣu*

(ghorā) The ferocious (pūtanā) demon woman known as Putana, who was in the habit of killing (bāla-ghātinī) little babies, (prahitā) deputed (kaṁsena) by Kamsa, was wandering (pura-grāma-vraja-ādiṣu) all around the places including the towns, villages and Gokulam (nighnantī) killing (śīsūn) the little babies.

Stanza 3

*na yatra śravaṇādīni
rakṣo-ghnāni sva-karmasu
kurvanti sātvatām bhartur
yātudhānyaś ca tatra hi*

(yātudhānyaḥ) These types of demons can work and influence (tatra hi) only in such places (yatra) where (sva-karmasu) the people engage themselves purely for their own selfish interests and (na kurvanti) do not perform or participate (śravaṇa-ādīni) in listening to the pious prayers of the ever protective names (bhartuḥ) of Shri Hari, (rakṣaḥ-ghnāni) which destroy all the evils, and protect (sātvatām) the devotees.

Note : The reference to the places is not only where the prayers of Shri Hari and listening to his pious names are done, but also to Gokulam where there was the manifestation of the Supreme Almighty Himself. The demon Putana cannot exert her influence there in Gokulam as well. The purport has to be taken in this context also.

Stanza 4

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

(sā pūtanā) That Putana, (kāma-cāriṇī) who was capable of converting herself into different forms (khe-carī) and travelling through sky, (ekadā) one day, (māyayā) through her mystic powers, (ātmānam) camouflaging her body (yoṣitvā) in the form of a beautiful woman, (prāviśat) entered into (nanda-gokulam) Gokulam (upetya) through the sky route.

Stanza 5

**tāṁ keśa-bandha-vyatiśikta-mallikāṁ
bṛhat-nitamba-stana-kṛcchra-madhyamām
suvāsasaṁ kampita-karṇa-bhūṣaṇa-
tviṣollasat-kuntala-maṇḍitānanām**

Stanza 6

**valgu-smitāpāṅga-visarga-vikṣitair
mano harantīṁ vanitāṁ vrajaukasām
amaṁsatāmbhoja-kareṇa rūpiṇīṁ
gopyaḥ śriyaṁ draṣṭum ivāgatāṁ patim**

(keśa-bandha-vyatiśikta-mallikāṁ) Decorated with jasmine flowers on her well-arranged hair over her head,

(bṛhat nitamba-stana kṛcchra-madhyamām) having very healthy and firm breasts but at the same time having very slim waist region,

(su-vāsasam) wearing very special and beautiful dress,

(kampita-karṇa-bhūṣaṇa tviṣā) walking in a slightly bent style resulting in the radiation of shine spreading out from her quivering ear ornaments,

(ullasat kuntala-maṇḍita-ānanām) having very soft and nice black hair spreading and flowing over her head in such a way adding to the beauty of her face,

(valgu-smita-apāṅga-visarga-vīkṣitaiḥ) looking everywhere with beautiful smile and glancing through the sideways of her eyes, (manaḥ harantīm) and attracting the hearts of (vraja-okasām) the residents of Gokulam,

that Putana (amāṁsata) was understood (gopyaḥ) by the Gopa women (tām vanitām) as a young beautiful woman (ambhoja kareṇa) holding in her hand a lotus flower, (āgatām) who had reached there (draṣṭum) to look for (patim) her husband, (rūpiṇīm) in the attractive form (śriyam iva) like that of Sridevi.

Stanza 7

**bāla-grahas tatra vicinvaṭī śiśūn
yadṛchayā nanda-gṛhe 'sad-antakam
bālaṁ praticchanna-nijoru-tejasam
dadarśa talpe 'gnim ivāhitaṁ bhasi**

(bāla-grahaḥ) That Putana who was in the habit of killing the babies, (tatra) had reached there (vicinvaṭī) in fact in search of (śiśūn) babies. (yadṛchayā) Due to her own destiny (due to the effect of her own deeds) (dadarśa) she happened to see (nanda-gṛhe) in the home of Nandagopa (bālam) that baby Mukunda, (agnim iva) Who in fact was like the fire (bhasi āhitam) within the ashes (praticchanna nija-uru-tejasam) having very great hidden powerful energy, (asat-antakam) and who in fact was the destroyer of ignorance (destroyer of demons), (talpe) lying on the bed.

Stanza 8

**vibudhya tāṁ bālaka-mārikā-grahaṁ
carācarātmā'sa nimīlitekṣaṇaḥ
anantam āropayad aṅkam antakaṁ
yathoragaṁ sūptam abuddhi-rajju-dhīḥ**

(cara-acara-ātmā) That Bhagavan, Who is the intrinsic witness in all the living and non living beings,

(tām bālaka-mārikā-graham vibudhya) having understood that Putana was the demon who was in the habit of killing babies, (nimīlita-īkṣaṇaḥ āsa) closed his eyes and remained lying down on the bed pretending to be sleeping.

Putana, (yathā) as if (abuddhi rajju-dhīḥ) an unintelligent person picks up (suptam) a sleeping (uragam) live snake thinking by mistake that it is only a rope, (aṅkam āropayat) picked up that small “sleeping” baby and placed Him on her lap; (antakam) That Baby Who in fact was the form of the flow of eternal time factor (Kaala Swarupa) (anantam) and Who stands apart from the flow of time and space.

Stanza 9

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

(koṣa-paricchada-asi-vaṭ) Just like a very sharp sword placed on a very soft sheath, (ati-vāma-ceṣṭitām) Putana’s behaviour was very soft in nature (tīkṣṇa-cittām) though she was nurturing bad intentions within her mind. (vīkṣya) Despite seeing (tām vara-striyam) such a “most pious” woman (antarā) having entered their home, (dharṣite) because of their being influenced (tat-prabhayā) by her overall “gentleness” (janānī) both the mothers (Yashoda and Rohini) (atiṣṭhatām) remained where they were (nirīkṣyamāṇe hi) just staring at her.

Stanza 10

*tasmin stanaṁ durjara-vīryam ulbaṇam
ghorāṅkam ādāya śiśor dadāv atha
gāḍham karābhyām bhagavān prapīḍya tat-
prāṇaiḥ samam roṣa-samanvito ’pibat*

(ghorā) The most cruel Putana (aṅkam ādāya) placed the baby on her lap (dadau) and gave (ulbaṇam) her fierce

(stanam) breast (durjara-vīryam) containing the very fresh and powerful poison (śiśoḥ) into his mouth (tasmin) at that very place. (atha) The moment this was done, (bhagavān) Bhagavan, (roṣa-samanvitaḥ) who was waiting in anger, (tat prapīḍya) pressed it (karābhyām) with both His hands (gāḍham) very tightly (apibat) and started sucking (prāṇaiḥ samam) along with the very source of her life.

Stanza 11

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

(sā) Putana (akhila-jīva-marmaṇi) got severe pain all over her vital life joints in her body (niṣpīḍyamānā) and remained in a very painful condition. (iti prabhāṣiṇī) While so, she cried loudly saying: (muñca muñca alam) “Leave me, leave me, enough” (netre vivṛtya) and thereupon her eyes projected out widely, (muhuḥ) repeatedly (kṣipatī) fluttered on the ground (caraṇau bhujau) her hands and legs (prasvinna-gātrā) and sweating all over her body (ruroda ha) shouted at high pitch.

Stanza 12

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

(svanena) The sound reverberated and echoed (ati gabhīra raṁhasā) from the most ferocious screaming and shouting (tasyāḥ) of Putana (cacāla) as it shook up (sa-adriḥ mahī) the earth along with its mountains (dyauḥ ca) and also the entire space (sa-grahā) along with all the planets and stars. (diśaḥ ca) This sound even reached upto the all the directions (rasā) and the worlds beneath the earth (pratinedire)

**thus echoing at those places. (janāḥ) The people (kṣītau petuḥ)
fell down on the earth (vajra-nīpāta-śaṅkayā) fearing that the
thunderbolts are hitting them from above the sky.**

Stanza 13

*niśā-carīthaṁ vyathita-śtanā vyaśur
vyādāya keśāṁś caraṇau bhujāv api
praśārya goṣṭhe nija-rūpam āśthitā
vajrāhato vṛtra ivāpatan nṛpa*

**(nṛpa) Hey King ! (vyathita-śtanā) Having got afflicted with very
painful injuries on her breasts (ittham) in this manner,
(niśā-carī) that demon Putana, (āśthitā) assuming back
(nija-rūpam) her original demonic form, (vyaśuḥ) fell down dead
(goṣṭhe) in Gokulam (vyādāya) with her mouth wide open, and
spreading out (keśān) her hair all over from her head, (caraṇau)
her two legs (bhujau api) and her two hands (praśārya) stretched
wide (vṛtraḥ iva) in such a manner as if Vritrasura (apatat) had
fallen down on the earth (vajra-āhataḥ) after getting hit by the
weapon of Vajra.**

Stanza 14

*patamāno 'pi tad-dehaś
tri-gavyūti-antara-drumān
cūrṇayām āśa rājendra
mahad āśīt tad adbhutam*

**(rājendra) Hey the greatest King ! (api) Even as (tat-dehaḥ) her
body (patamānaḥ) was falling down dead,
(tri-gavyūti-antara drumān) the trees of all kinds spread out in that
area of twelve miles radius (cūrṇayām āśa) got uprooted and
tumbled. (tat) That was (mahat) a great (adbhutam āśīt) wonder
indeed.**

Stanza 15

īśā-mātrogra-damśṭrāśyaṁ

*giri-kandara-nāsikam
gaṇḍa-śaila-stanam raudram
prakṛṇaruṇa-mūrdhajam*

Stanza 16

*andha-kūpa-gabhīrākṣam
pulina-āroha-bhīṣaṇam
baddha-setu-bhujorv-aṅghri
śūnya-toya-hradodaram*

Stanza 17

*santatrasuḥ sma tad vīkṣya
gopā gopyaḥ kalebaram
pūrvam tu tan-niḥsvanita-
bhinna-hṛt-karṇa-mastakāḥ*

**(vīkṣya) Looking at (tat raudram) this most ferocious (kalebaram)
form of body:**

**(īṣā-mātra ugra daṁṣṭra āsyam) having the face with fierce teeth
each one equal to that of each plow;**

**(giri-kandara nāsikam) her nostrils looking like huge caves of the
mountains;**

**(gaṇḍa-śaila stanam) her breasts looking like two huge rocks
rolled over from the mountains and fallen down on the ground;**

**(prakṛṇa aruṇa-mūrdha-jam) clusters of hair from her head
spreading out everywhere with the shade of the copper colour;**

**(andha-kūpa gabhīra akṣam) her eyes looking as if they have fallen
deep into the well of darkness;**

**(pulina-āroha-bhīṣaṇam) her thighs instilling fear because of their
appearance as if they were two huge sand mountains;**

(baddha-setu-bhuja-uru-aṅghri) her hands and legs looking as if some dams have been constructed over there;

(śūnya-toya-hrada-udaram) her abdomen looking as if it was a lake in which the water had dried out;

(gopāḥ) all the Gopa men (gopyaḥ ca) and women (santatrasuḥ sma) got terribly scared.

(pūrvam tu) Even otherwise, just before the falling down of the dead body, (tat-niḥsvanita bhinna hṛt karṇa mastakāḥ) due to the screaming and shouting in pain by Putana, these people already had experienced severe shocks in their hearts, ears and heads.

Stanza 18

**bālaṁ ca tasyā urasi
krīḍantam akutobhayam
gopyas tūrṇaṁ samabhyetya
jagṛhur jāta-sambhramāḥ**

(bālam ca) Seeing the baby (krīḍantam) still playing (akutobhayam) without any fear (tasyāḥ urasi) on her chest, (gopyaḥ) the Gopa women (jāta-sambhramāḥ) very anxiously (tūrṇam) rushed fast (samabhyetya jagṛhuḥ) close to the baby.

Stanza 19

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

(tāḥ) All the Gopa women, (yaśodā-rohiṇībhyām) along with Yashoda and Rohini, (samam) very spontaneously together and with the single purpose within all of them, (bālasya sarvataḥ)

touched all parts of the baby's organs (go-puccha-bhramaṇa-ādibhiḥ) with the tail end of the cow and many other such actions (rakṣām vidadhire) required to protect the baby (samyak) in suitable manner.

Stanza 20

*go-mūtreṇa snāpayitvā
punar go-rajasārbhakam
rakṣāṁ cakruś ca śakṛtā
dvādaśāṅgeṣu nāmabhiḥ*

(snāpayitvā) After bathing (arbhakam) the baby (go-mūtreṇa) with the urine of the cow, (punaḥ) and thereafter (go-rajasā) applying the fine dust dunes of the cow dung on the body of the baby, (dvādaśa-aṅgeṣu) and again applying on twelve spots of the important parts of the baby starting with the forehead (śakṛtā) with the refined cow dung (nāmabhiḥ) while reciting the holy names of the Lord such as Kesava etc. at each time of the application, (cakruḥ) all of them conducted (rakṣām ca) the prescribed method of giving protection to the baby.

Stanza 21

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

(gopyaḥ) The Gopa women (saṁsprṣṭa-salilāḥ) did for themselves the purification process of touching the water and sipping it from their palms. Thereafter, (ātmani) they did for themselves (pṛthak) the specially prescribed process (bīja-nyāsam nyasya atha) of giving protection by invoking the concerned demiGods (karayoḥ) to their hands (aṅgeṣu) and all other important parts of their body organs. (akurvata) Further, they did the similar purification process (bālasya) for all parts of the organs of the baby.

Note : From stanza 22 to 29, eight stanzas, it is the recitation of the protective Mantras (Kavacha Suktas) by the Gopa women for the protection of the body of the baby of Yashoda and also for its overall protection both from inside and outside.

Stanza 22

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

(ajaḥ) Let Lord Aja (the Supreme Being Who does not have any birth) (avyāt) protect (tava aṅghri) your legs;

(avyāt) Let the Lord who adorns the Kaustubha jewel (Kaustubha Dhara) (jānu) protect your knees;

(atha) In the same manner, (yajñaḥ) let the Lord of Yajna (Yajna Swarupi Bhagwan) (ūrū) protect your thighs;

(acyutaḥ) Let Lord Achyutha (the Lord Who destroys evils) (kaṭi-taṭam) protect your waist region;

(hayāsyah) Let Lord Hayasya (the Lord Hayagriva) (jaṭharam) protect your abdomen;

(keśavaḥ) Let Lord Kesava (the protector of Lord Brahma and Lord Rudra) (hṛt) protect your heart which is the lotus of the source of life;

(īśaḥ) Let Lord Isa (the Controller of each and everything) (tvat uraḥ) protect your chest;

(inaḥ) Let Lord Ina (Lord Vishnu in the form of the Sun God) (kaṇṭham) protect your neck;

(viṣṇuḥ) Let Lord Vishnu (the Lord who is spread out everywhere) (bhujam) protect your arms;

**(urukramaḥ) Let Lord Urukrama (the Lord Vamana) (mukham)
protect your face;**

**(īśvaraḥ) Let Lord Iswara (The Supreme Almighty) (kam tu)
protect your head.**

Stanza 23

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

**(cakrī hariḥ) Let the Bhagavan Who holds His disc as His
weapon (agrataḥ astu) be your protector from your front side;**

**(saha-gadaḥ) Let the Bhagavan Who holds His club as His
weapon (paścāt) be your protector from your back side;**

**(dhanuḥ-asī madhu-hā ajanaḥ ca) Let Madhusudana Who holds His
weapon of bow and let Ajana Deva Who holds His weapon of
sword (tvat-pārśvayoḥ) be with you for protection from your two
sides;**

**(śaṅkhaḥ urugāyaḥ) Let Lord Urugaya (the greatly praised) Who
holds His Conchshell (koṇeṣu) protect you from all the four
corners;**

**(upendraḥ) Let Lord Upendra (tārḱṣyaḥ) mounted on His vehicle
Garuda (upari) protect you from the side of the sky;**

**(haladharaḥ) Let Lord Sankarshana Who holds His weapon of
plow (kṣitau) protect you from the side of the earth;**

**(puruṣaḥ) and the Supreme Almighty Who is inherent in each
and everything (samantāt) be with you for the protection at all
places.**

Stanza 24

*indriyāṇi hṛṣīkeśaḥ
prāṇān nārāyaṇo 'vatu
śvetadvīpa-patiś cittam
mano yogeśvaro 'vatu*

(hṛṣīkeśaḥ) Let Lord Hrishikesha Who is the protector of sense organs, (indriyāṇi) protect your sense organs;

(nārāyaṇaḥ) Let Lord Narayana Who is the initiator of the inner consciousness of the humans, (avatu) protect (prāṇān) all the five vital life elements in you;

(śvetadvīpa-patiḥ) Let Lord Vasudeva Who is the controller of the Śvetadvīpa (the purest of the pure Satvik characteristic) (cittam) protect inner core of your heart;

(yogeśvaraḥ) Let Lord Aniruddha Who is being worshipped by all the Yogis, (manaḥ avatu) protect your mind.

Stanza 25

*pṛśnigarbhas tu te buddhim
ātmānaṁ bhagavān paraḥ
krīḍantaṁ pātu govindaḥ
śayānaṁ pātu mādavaḥ*

(pṛśnigarbhaḥ tu) Let Lord Pradyumna born to Prisni (te buddhim) protect your intelligence;

(paraḥ bhagavān) Let Lord Sankarshana Who is the coordinator of each and everything, (ātmānam) protect the feeling of You in You;

(govindaḥ) Let Lord Govinda (krīḍantam pātu) Who plays around among and in the midst of the cows sustain You;

**(mādhaveḥ) The Lord Madhava the husband of Goddess
Lakshmi, (śayānam pātu) protect you while you are asleep.**

Stanza 26

*vrajantam avyād vaikuṇṭha
āsīnam tvām śriyaḥ patiḥ
bhuñjānam yajñabhuk pātu
sarva-graha-bhayaṅkaraḥ*

**(vaikuṇṭhaḥ) Let The Inhabitant of Vaikuntha (avyāt) protect
You (vrajantam tvām) while you are walking;**

**(śriyaḥ patiḥ) Let Sripati seated on His throne as the husband of
Lakshmi (āsīnam) protect You while you are sitting;**

**(yajñabhuk) Let Lord Yajna Bhuk (sarva-graha-bhayam-karaḥ)
known as the One Who engineers fear to the planets and stars
giving troubles (bhuñjānam pātu) protect You while you are
eating your food.**

Stanza 27

*ḍākinyo yātudhānyaś ca
kuṣmāṇḍā ye 'rbhaka-grahāḥ
bhūta-preta-piśācāś ca
yakṣa-rakṣo-vināyakāḥ*

Stanza 28

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

Stanza 29

*svapna-dṛṣṭā mahotpātā
vṛddhā bāla-grahāś ca ye*

*sarve naśyantū te viṣṇor
nāma-grahaṇa-bhīraṇaḥ*

*(dākīnyāḥ) Dakinis, (yātudhānyāḥ kuṣmāṇḍāḥ ca) Yatudanis,
Kushmandas etc. (ye) whichever are (arbhaka-grahāḥ) the stars
doing harms to children;*

*(bhūta preta piśācāḥ) The devils, demons, ghosts,
(yakṣa rakṣaḥ vināyakāḥ) Yakshas, Rakshas, Vinayakas, (koṭarā)
Kotara, (revatī) Revati, (jyeṣṭhā) Jyeshtha, (pūtanā) Putana,
(mātṛkā-ādayaḥ) Matrs etc. (unṁādāḥ) which affect the
intelligence in the children;*

*(apasmārāḥ ca) Apasmaras etc. (deha-prāṇa-indriya druhaḥ) which
trouble the body, life, and sense organs, (ye hi) whichever they
are;*

*(mahā-utpātāḥ) The unwanted visualization of evil things
(svapna-dṛṣṭāḥ) during the dream stage of a child;*

*(vṛddhāḥ bāla-grahāḥ) The stars which are very old and which are
very young, (ye ca) whichever they are;*

*(te sarve) Let each and all of them (naśyantū) get destroyed
(nāma-grahaṇa bhīraṇaḥ) due to the fear of the chanting of the holy
name (viṣṇoḥ) of Maha Vishnu.*

Stanza 30

*śrī-śuka uvāca
iti praṇaya-baddhābhir
gopībhiḥ kṛta-rakṣaṇam
pāyayitvā stanaṁ mātā
sannyaveśayad ātmajam*

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

*(iti) In this manner, (praṇaya-baddhābhiḥ) with so much of
bonding of love (gopībhiḥ) by all the Gopa women (ātmajam)*

towards such a son, (*kṛta-rakṣaṇam*) and duly protected by all of them, (*mātā*) the mother (Yashoda) (*sannyaveśayat*) made him slowly lie down (*stanam pāyayitvā*) after feeding him.

Stanza 31

*tāvan nandādayo gopā
mathurāyā vrajaṁ gatāḥ
vilokya pūtanā-dehaṁ
babhūvur ativismitāḥ*

(*tāvat*) By this time, (*nanda-ādayaḥ*) Nandagopa and all other (*gopāḥ*) Gopa men (*vrajaṁ gatāḥ*) had returned to Gokulam (*mathurāyāḥ*) from Mathura. (*vilokya*) Upon seeing (*pūtanā-dehaṁ*) the dead body of Putana, (*ati vismitāḥ babhūvuḥ*) all of them were very much astonished.

Stanza 32

*nūnaṁ batarṣiḥ sañjāto
yogeśo vā samāsa saḥ
sa eva dṛṣṭo hy utpāto
yad āhānakadundubhiḥ*

(*bata*) “ On what a wonder ! (*nūnam*) Definitely (*ānakadundubhiḥ*) Vasudeva (*sañjātaḥ*) must have taken birth (*ṛṣiḥ*) after having been a great saint in his previous birth. (*vā*) Otherwise, (*saḥ*) he (*samāsa*) must have been (*yoga-īśaḥ*) an expert in all the Yoga Vidya. (*hi*) That is because, (*yat āha*) whatever he had expressed earlier in Mathura (*saḥ eva utpātaḥ*) the same evil signs (*dṛṣṭaḥ*) have in fact been actually seen here!”

Stanza 33

*kalebaraṁ paraśubhiś
chittvā tat te vrajaukasah
dūre kṣiptvāvayavaśo
nyadahan kāṣṭhadiṣṭitam*

(te vraja-okasaḥ) The Gopa residents (chittvā) had to cut (tat kalebaram) the dead body of Putana (avayavaśaḥ) into various parts (paraśubhiḥ) with axes, (kṣiptvā) carried them (dūre) to a far away place (kāṣṭhadiṣṭitam) and set up the funeral pyre with plenty of wood (nyadahan) and burnt the body to ashes.

Stanza 34

**dahyamānasya dehasya
dhūmaś cāgaru-saurabhaḥ
utthitaḥ kṛṣṇa-nirbhukta-
sapady āhata-pāpmanaḥ**

(kṛṣṇa-nirbhukta sapadi āhata-pāpmanaḥ) Because of the Bhagavan having enjoyed (by sucking the breast of Putana) all the sins committed by Putana were cut from their very roots instantly. (dehasya) Thus, when the dead body of Putana (dahyamānasya) was being burnt into ashes (dhūmaḥ ca) the smoke (utthitaḥ) arising from her body in the funeral pyre (aguru-saurabhaḥ) carried the scent of the plant like that of the sandal wood.

Stanza 35

**pūtanā loka-bāla-ghnī
rākṣasī rudhirāsanā
jighāṁsayāpi haraye
stanam dattvāpa sad-gatim**

(pūtanā) Putana, (rākṣasī) the demon woman, (loka-bāla-ghnī) who in fact was the one who used to kill the children of the world, (rudhira-aśanā) who used to drink blood, (jighāṁsayā api) though approached Shri Krishna Bhagavan with the intention to kill, (stanam dattvā) having offered her breast as feed (haraye) to Him, (sat-gatim āpa) attained the most elevated position.

Stanza 36

kiṁ punaḥ śraddhayā bhaktyā

*kṛṣṇāya paramātmāne
yacchan priyatamaṁ kiṁ nu
raktās tan-mātarō yathā*

(yathā) The manner in which (raktāḥ) the most affectionate (tat-mātarāḥ) mothers in Gokulam offer (paramātmāne) to The Supreme Almighty (kṛṣṇāya) Krishna (śraddhayā) with care (bhaktyā) and devotion, if in the same manner (yacchan) if any other person offers (priya-tamam) the most endearing thing to Him, (punaḥ kim) is it necessary to say separately again (kim nu) in what manner that person shall attain his/her elevated position?

Stanza 37

*padbhyāṁ bhakta-hṛdi-sthābhyāṁ
vandyābhyāṁ loka-vanditaiḥ
aṅgam yasyāḥ samākramya
bhagavān apibat-stanam*

Stanza 38

*yātudhāny api sā svargam
avāpa janānī-gatim
kṛṣṇa-bhukta-stana-kṣīrāḥ
kim u gāvo 'numātarāḥ*

(vandyābhyām) The One Who is the most deserving to be worshipped (loka-vanditaiḥ) by all the devotees of all the world (including Lord Brahma and Vishnu), (bhakta-hṛdi-sthābhyām) the One Whose pious lotus feet are inherently positioned in the hearts of the devotees, (bhagavān) when such Shri Krishna (samākramya) climbed upon (aṅgam) the body (yasyāḥ) of Putana (padbhyām) with his sacred feet (stanam apibat) and sucked from her breast, (yātudhānī api) though she was a demon, (sā) she (janānī-gatim) was equal to that of the position of a mother (avāpa) and thereby attained (svargam) the Swarga Loka.

(kim) That being so, is it necessary to say separately that those (mātaraḥ) mothers (gāvaḥ) and cows, (kṛṣṇa-bhukta-stana-kṣīrāḥ) from whose breasts Shri Krishna sucks milk, (nu) shall definitely attain the pleasures of Swarga Loka?

Stanza 39

*payāmsi yāsām apibat
putra-sneha-snutāny alam
bhagavān devakī-putraḥ
kaivalyādy-akhila-pradaḥ*

Stanza 40

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

(rājan) Hey King ! (bhagavān) Shri Krishna, (kaivalya-ādi akhila-pradaḥ) who bestows Moksha and fulfills all the desires, (devakī-putraḥ) born as the son to Devaki, (apibat) drank (alam) to his entire satisfaction (payāmsi) the milk (putra-sneha-snutāni) which flows laced with the affection of all the mothers (yāsām) who all view Him as to He being their son,--

(yāsām) those mothers (kurvatīnām) who keep (suta-īkṣaṇam) their eyes as mothers would do to their sons (kṛṣṇe) on Shri Krishna (aviratam) constantly ,--

(tāsām) those mothers (punaḥ na kalpate) shall never have once again (saṁsāraḥ) the miseries of the world (ajñāna-sambhavaḥ) arising out of ignorance.

Stanza 41

*kaṭa-dhūmasya saurabhyam
avaghrāya vrajaukaṣaḥ*

*kim idaṁ kuta eveti
vadanto vrajam āyayuḥ*

*(vraja-okasaḥ) Other Gopas who had gone somewhere else,
(avaghrāya) upon smelling (saurabhyam) the fragrance
(kaṭa-dhūmasya) coming from smoke of the funeral pyre --
(idam kim) “what is this? (kutaḥ eva) where it is coming from?”
-- (iti vadantaḥ) saying in this manner (āyayuḥ) reached (vrajam)
Gokulam.*

Stanza 42

*te tatra varṇitaṁ gopaiḥ
pūtanāgamanādikam
śrutvā tan-nidhanaṁ svasti
śiśoś cāsan suvismitāḥ*

*(te) Those Gopas, who reached there thus, (varṇitam) upon
listening (tatra) from the other (gopaiḥ) Gopas, who were
already present there, (pūtanā-āgamana-ādikam) about the
detailed explanation regarding how Putana arrived there etc.
(tat-nidhanam) and her subsequent death, (śrutvā) and also
listening from them the information (śiśoḥ svasti ca) that the
baby was very safe even after this incidence, (su-vismitāḥ āsan)
remained in awe and stood stunned.*

Stanza 43

*nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ
mūrdhny upāghrāya paramāṁ
mudaṁ lebhe kurūdvaha*

*(kuru-udvaha) Hey the greatest of the Kuru dynasty ! (udāra-dhīḥ
) The most benevolent (nandaḥ) Nandagopa, (ādāya) picked up
(sva-putram) his son, (pretya-āgatam) as if he had died and got
life once again, (upāghrāya) kissed/smelt (mūrdhni) his head
(lebhe) and became (paramāṁ mudam) very happy.*

Stanza 44

*ya etat pūtanā-mokṣam
kṛṣṇasyārbhakam adbhutam
śṛṇuyāc chraddhayā martyo
govinde labhate ratim*

(*yaḥ martyaḥ*) Any person (*śṛṇuyāt*) who listens (*śraddhayā*) with respect and attention (*kṛṣṇasya*) Shri Krishna's (*ārbhakam*) childhood pastimes (*adbhutam*) and the most wonderful (*etat pūtanā-mokṣam*) incidence of Putana getting salvation, (*ratim labhate*) he inherits total devotion (*govinde*) in Shri Krishna.

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This concludes the sixth chapter of Dasama Skandam (10th Volume)

Hari Om