

Rādhā's appearance

- ॐ R appears in womb of Kirtida
- ॐ Appears at noon on the 8th day of the waxing moon in the month of Bhādra (August-September)
- ॐ Kirtida becomes happy looking at her daughter
- ॐ Gave 200k cows in charity

Description is found in Garga Samhita (Canto 1, chapter 8)

Sucandra (Vrsabhanu) and Kalavati's (Kirtida's) past good fortune

- ॐ Sucandra was the son of Nṛga (snake curse) and was a king of kings
- ॐ Was amṣa avatāra of Hari
- ॐ
- ॐ Pitās (inhabitants of planet wehre pious ancestors live) had 3 beautiful daughters
- ॐ Kalāvati, Ratnamālā, Menakā
- ॐ Pitās gave Kalāvati to Sucandra
- ॐ Ratnamālā to king of Videha (Janaka)
- ॐ Menukā to the king of the Himalayas (Himavat)
- ॐ From Ratnamālā, Sītā was born
- ॐ From Menakā, Parvati
- ॐ
- ॐ To please Brahma S & K performed austerities for 12 celestial years in a forest by the Gomati's shore
- ॐ Brahma comes: ask me for a benediction
- ॐ Hearing this Sucandra emerges from an anthill
- ॐ S: May I have the highest form of liberation
- ॐ Kala is unhappy
- ॐ Kala: for women their husband is the ultimate object of worship
- ॐ If my husband is liberated what about me
- ॐ I can't live without him
- ॐ If you give liberation to him I will curse you
- ॐ
- ॐ Br: I fear your curse
- ॐ Still my benediction can't go in vain
- ॐ Please go with your husband to the heavenly material planets
- ॐ After much happiness there at the end of Dv yuga you will take birth in Bharata Varsa in the land between the Ganga and the Yamuna

ॐ From you two, Rādhā will be born

ॐ The you will both be liberated

ॐ

ॐ Thus Kalavati (Kirtida) was born to King Bhalandana in Kanyakubja (Lucknow, UP)

ॐ Sucandra (Vrsabhanu) to King Surabhanu

ॐ Nanda M arranged their marriage

Description is
found in Garga
Samhita (purport)

An alternate version of Rādhā's appearance

ॐ Born in Raval

ॐ One day Vrsa goes to Yamuna and sees golden lotus that is bright like the sun

ॐ Within that lotus is a beautiful girl

ॐ Vrsa tries to reach lotus but mysteriously can't

ॐ Brahma arrives

ॐ Br explains that Vrsa and Kirtida had performed austerities in previous life to get K's consort as their daughter

ॐ This girl, R, is the source of Laksmi

ॐ Br gives R to Vrsa

ॐ V brings R home to Kirt

ॐ Baby was beautiful

ॐ Yet didn't cry

ॐ Appeared deaf, dumb and blind

ॐ

ॐ Narada knew K's hladini sakti had taken birth somewhere

ॐ So knocks on Vrsa's door

ॐ Vrsa is overjoyed to see Narada

ॐ Welcomes Narada in

ॐ Narada: Vrsa, do you have any children?

ॐ Vrsa: I have only one son

ॐ Narada doesn't believe

ॐ Vrsa reluctantly admits he has a daughter

ॐ Hesitancy was because she was blind

ॐ When Narada sees R he is overwhelmed with love

ॐ Begins to offer her praise

ॐ Narada (to Vrsa): hear the nature of this girl

ॐ Even the demigods can't cure her

- ॐ However, Laksmi will always reside in her home
- ॐ Keep her like the supreme goddess
- ॐ Despite her blindness perform all auspicious ceremonies
- ॐ To cure this blindness hold an elaborate feast and invite NM and MY
- ॐ
- ॐ Immediately K & V begin preparing
- ॐ NM and MY come
- ॐ MY & Kir sit down together
- ॐ While holding K, MY congrats Kir on birth of daughter
- ॐ Kir: I am happy because of her birth, but I am sad because she's blind
- ॐ
- ॐ While the ladies were talking, K crawls over to crib to look in
- ॐ K pulls himself to feet
- ॐ R smells K and knows he's there
- ॐ R opens her eyes for first time and sees K

Another alternate version (from Wikipedia until a better source is found)

- ॐ Radha, the principle consort of Lord Krishna appeared originally as a result of the prayers of the Vindychala Hills (personified), who after seeing Parvati (Shiva's consort), the daughter of the Himalayan Mountains, desired to have a daughter who is more beautiful and whose consort could defeat Lord Shiva.
- ॐ It is described in Bhagavata Purana how after Durga (the daughter born of Yasoda and switched by Vasudev with Krishna at birth) was offered to King Kamsa in place of Krishna, she cursed Kamsa and then flew away to take residence in Vindychala Hills (the present day temple of Vindychala Devi remains to this day in Mirzapur, UP).
- ॐ That was because 15 days later, Radharani (Adi-Laksmi) was to appear there.
- ॐ Kamsa dispatched Putana to Vindhychala to capture any newly born children in the event that Krishna might appear there, as Krishna was prophesized to kill His uncle, Kamsa.
- ॐ Radharani appeared with her sister Chandravali and other gopis, and Putana snatched them and on her way back to Mathura as she was flying Radharani became excessively heavy as they passed over Rawal.
- ॐ At that time Radhrani's mother Kirtida was praying for a daughter, and just then Radharani dropped from the sky into a large lotus flower.
- ॐ Kirtida retrieved her and accepted her as her daughter.
- ॐ When Krishna killed the Putana demon as a 15 day old baby, the other gopis were retrieved from Putana's dead body by Purnamasi devi who placed them in various foster homes.

- ॐ Radharani was given to Brishabanu Maharaja and her sister Chandravali got separated and her identity as her sister became hidden.
- ॐ Chandravali became Radharani's chief rival for Krishna's affection. (Narrated in Lalita-Madhava by Srila Rupa Gosvami, the chief of Lord Caitanya's disciples)

Kamsa sends Putana

- ॐ After consulting with his demoniac ministers, Kamsa instructed a witch named Putana, who knew the black art of killing small children by ghastly sinful methods, to kill all kinds of children in the cities, villages and pasturing grounds.
- ॐ Putana entered the county of Gokula, the residential quarter of Nanda Maharaja, without permission.
- ॐ Dressing herself just like a beautiful woman, she entered the house of mother Yasoda.
- ॐ She appeared very beautiful with raised hips, nicely swollen breasts, earrings, and flowers in her hair.
- ॐ She looked especially beautiful on account of her thin waist.
- ॐ Putana had disguised herself as the most beautiful woman in the three worlds.
- ॐ She assumed the form of a 16 year old girl
- ॐ She was glancing at everyone with very attractive looks and smiling face, and all the residents of Vrndavana were captivated.
- ॐ No gopa or gopi stopped Putana, whose beauty seemed to eclipse the demigoddesses Śacī, Sarasvatī, Lakṣmī, Rambhā, and Rati
- ॐ
- ॐ The Vrajabasis openly mocked the famous society girls of heaven:
- ॐ “O Urvasi you are the best among heavenly damsels, but in the presence of this woman you are no more than a beggar
- ॐ “O Alambuse, there is no use of maintaining the high bamboos of your pride anymore
- ॐ “Bambhe, you will soon become the consort of a frog
- ॐ “Ghitachi, your fame, which can be compared to a line of melted butter, is now as valuable as a crematorium covered by water.
- ॐ “O Menaka, now everyone laughs at you
- ॐ O Prabhoche, a river has just washed away your beauty
- ॐ O Citralekhe, you captivation g form now appear like lines in a paint
- ॐ O Tilottame, you fame has dwindled
- ॐ

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita (Canto 1, chapter 13)

Description is mainly from Ananda Vrndavana Campu, with some parts from Krishna Book and Garga Samhita (Canto 1, chapter 13)

- ॐ Everyone wondered about the identity of P
- ॐ Is she the presiding demigoddess of Vṛn?
- ॐ Is she the goddess of fortune? [Also in KB]
- ॐ Is she a creeper of lightning appearing without a cloud?
- ॐ Is she a friend of the kumuda flowers blossoming under the moon?
- ॐ The innocent cowherd women thought that she was a goddess of fortune appearing in Vṛndavana with a lotus flower in her hand.
- ॐ They wondered if she was the goddess Bhagavati Gauri?
- ॐ Or is she the presiding deity of the material elements (Durga)?
- ॐ Is she the consort of Indra?
- ॐ The queen of Varuna?
- ॐ The consort of Agnideva?
- ॐ Has she appeared to give affection to my son?
- ॐ Yasoda wondered: “Am I K’s mother or is she?”

ॐ

ॐ It seemed to them that she had personally come to see Kṛṣṇa, who is her husband.

ॐ Because of her exquisite beauty, no one checked her movement, and therefore she freely entered the house of Nanda Maharaja.

ॐ Putana, found baby Kṛṣṇa lying on a small bed, and she could at once perceive that the baby was hiding His unparalleled potencies.

ॐ Putana thought, "This child is so powerful that He can destroy the whole universe immediately."

ॐ

ॐ Kṛṣṇa showed the nature of a small baby and closed His eyes, as if to avoid the face of Putana.

ॐ This closing of the eyes is interpreted and studied in different ways by the devotees.

1. Some say that Kṛṣṇa closed His eyes because He did not like to see the face of Putana, who had killed so many children and who had now come to kill Him.
2. Others say that something extraordinary was being dictated to her, and in order to give her assurance, Kṛṣṇa closed His eyes so that she would not be frightened.
3. And yet others interpret in this way: Kṛṣṇa appeared to kill the demons and give protection to the devotees, as it is stated in the *Bhagavad-gīta: paritrāṇaya sadhūṇāṃ vinasāya ca duṣkṛtāṃ*. The first demon to be killed was a woman. According to Vedic rules, the killing of a woman, a *brahmana*, cows or, of a child is forbidden. Kṛṣṇa was obliged to kill the demon Putana, and because the

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killing of a woman is forbidden according to Vedic Sastra, He could not help but close His eyes.

4. Another interpretation is that Kṛṣṇa closed His eyes because He simply took Putana to be His nurse. Putana came to Kṛṣṇa just to offer her breast for the Lord to suck. Kṛṣṇa is so merciful that even though He knew Putana was there to kill Him, He took her as His nurse or mother.

Putana's death

ॐ When Putana was taking baby Kṛṣṇa on her lap, both Yasoda and Rohini were present, but they did not forbid her because she was so beautifully dressed and because she showed motherly affection towards Kṛṣṇa.

ॐ P puts K on lap

ॐ K immediately accepts P as his mother

ॐ Yasoda and Rohini look on with motherly affection

ॐ P pushes K into breast

ॐ She was hoping that as soon as He would suck her breast, He would die.

ॐ But baby Kṛṣṇa very quickly took the nipple in anger. He sucked the milk-poison along with the life air of the demon.

ॐ In other words, Kṛṣṇa simultaneously sucked the milk from her breast and killed her by sucking out her life. Kṛṣṇa is so merciful that because the demon Putana came to offer her breast-milk to Him, He fulfilled her desire and accepted her activity as motherly. But to stop her from further nefarious activities, He immediately killed her.

ॐ

ॐ "Oh child, leave me, leave me!"

ॐ She ran outside bringing K with her

ॐ She was crying loudly and perspiring, and her whole body became wet.

ॐ As she died, screaming, the earth shook violently (tremendous vibration)

ॐ People thought that thunderbolts were falling.

ॐ She opened her fierce mouth and spread her arms and legs all over.

ॐ Her fallen body extended up to twelve miles and smashed all the trees to pieces,

ॐ Including mango trees in Kamsa's garden

ॐ

ॐ Everyone was struck with wonder upon seeing this gigantic body.

ॐ Her teeth appeared just like ploughed roads

ॐ Nostrils appeared just like mountain caves

ॐ Her breasts appeared like small hills

ॐ Hair was a vast reddish bush.

ॐ Her eye sockets appeared like blind wells,

- ॐ Her two thighs appeared like two banks of a river;
- ॐ Her two hands appeared like two strongly constructed bridges,
- ॐ Her abdomen seemed like a dried-up lake.

Mother Yasoda's lamentation

- ॐ The affection P had shown K stunned Yasoda
- ॐ Because she couldn't see her son she cried: "What has happened to my son? Where is he?"
- ॐ Y faints
- ॐ The elderly gopis tried to revive Yasoda.
- ॐ Y cries out:
- ॐ Seeing that the my son is more beautiful than a blue lotus, the heavenly damsels kidnapped him
- ॐ Considering my son to be a priceless blue sapphire, the Nagapatnis took him to adorn their foreheads
- ॐ Thinking him to be a fragrant flower of the tamala tree, the son Gandharvas abducted him.
- ॐ Seeing my son as the personification of perfection, have the yoginis snatched him to help achieve so siddhis?
- ॐ Mistaking my son for the moon has Siva put him in his matted locks?
- ॐ Are the activities of this wicked lady the results of my own bad karma?
- ॐ Or is it just a freak act of destiny?
- ॐ Consider me unworthy now that my son has gone to another mother
- ॐ Y then falls and loses consciousness
- ॐ
- ॐ When Y hears that K has been found she cries out:
- ॐ Has someone kidnapped my son?
- ॐ Where can I find him?
- ॐ As she stumbled forward, her hair came undone and dress became covered in dirt
- ॐ Although the gopas tried to restrain her, she wailed and struck her breasts.
- ॐ
- ॐ The gopis ran frantically in all directions crying:
- ॐ Has a mountain peak, without being driven by a high wind, suddenly smashed down in Vrndavan?
- ॐ Is it the deadly womb of the earth?
- ॐ Is is some melted flesh fallen from the sky?
- ॐ Is it a heap of bones collected from the ten directions?

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ॐ Is it the body of a demon?

Kṛṣṇa is still alive

ॐ Out of compassion for his relatives, K climbs up on P's breast so he can be seen.

ॐ The gopis cried out: Although she came to kill K, she has been killed by her offense

ॐ How fortunate are we

ॐ We thought he must have been crushed by her fingers and died

ॐ The gopas climbed up to rescue K

ॐ

ॐ The gopis told Y that K had been found

ॐ Y: are you tricking me?

ॐ Y did not believe them

ॐ When they put K in her lap she regained consciousness completely.

ॐ She was overcome with joy.

ॐ

ॐ Mother Yasoda, Rohini, and other elder *gopis* immediately grabbed K from Put's breast, performed the auspicious rituals by taking the tail of a cow and circumambulating His body.

ॐ The child was completely washed with the urine of a cow, and the dust created by the hooves of the cows was thrown all over His body.

ॐ This was all just to save little Kṛṣṇa from future inauspicious accidents.

ॐ After this purificatory process, the *gopis*, headed by mother Yasoda and Rohini, chanted twelve names of Viṣṇu to give Kṛṣṇa's body full protection from all evil influences.

ॐ They washed their hands and feet and sipped water three times, as is the custom before chanting *mantra*.

Chanting prayers for Kṛṣṇa's protection

ॐ They chanted as follows:

ॐ My dear Kṛṣṇa,

ॐ May the Lord who is known as Maniman protect Your thighs;

ॐ May Lord Viṣṇu who is known as Yajna; protect Your legs; may Lord Acyuta protect Your arms;

ॐ May Lord Hayagriva protect Your abdomen;

ॐ May Lord Kesava protect Your heart;

ॐ May Lord Viṣṇu protect Your arms;

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- ॐ May Lord Urukrama protect Your face;
- ॐ May Lord Isvara protect Your head;
- ॐ May Lord Cakradhara protect Your front;
- ॐ May Lord Gadadhara protect Your back;
- ॐ May Lord Madhusudana who carries a bow in His hand, protect Your eyesight;
- ॐ May Lord Visnu with His conchshell protect Your left side;
- ॐ May the Personality of Godhead Upendra protect You from above,
- ॐ May Lord Tarksya protect You from below the earth;
- ॐ May Lord Haladhara protect You from all sides;
- ॐ May the Personality of Godhead known as Hrsikesa protect all Your senses;
- ॐ May Lord Narayana protect Your breath;
- ॐ May the Lord of Svetadvipa, Narayana, protect Your heart;
- ॐ May Lord Yogesvara protect Your mind; may Lord Prsnigarbha protect Your intelligence,
- ॐ May the Supreme Personality of Godhead protect Your soul. While
- ॐ You are playing, may Lord Govinda protect You from all sides,
- ॐ When You are sleeping, may Lord Madhava protect You from all danger;
- ॐ When You are working, may the Lord of Vaikuntha protect You from falling down;
- ॐ When You are sitting, may the Lord of Vaikuntha give You all protection;
- ॐ While You are eating, may the Lord of all sacrifices give You all protection.
- ॐ May Lord Vaikuṅṭha protect Your neck.
- ॐ May the Lord of Śvetadvīpa protect Your ears.
- ॐ May Lord Yajña protect Your nose.
- ॐ May Lord Nṛsimha protect Your two eyes.
- ॐ May Lord Rāma protect Your tongue.
- ॐ May Lord Nara-Nārāyaṇa Ṛṣi protect Your lips.
- ॐ May the four Kumāras, who are Lord Hari's kalā expansions, protect Your cheeks.
- ॐ May Lord Śveta Varāha protect Your forehead.
- ॐ May Lord Nārada protect the two vines of Your eyebrows.
- ॐ May Lord Kapila protect Your chin.
- ॐ May Lord Dattātreyā protect Your chest.
- ॐ May Lord Ṛṣabha protect both Your shoulders.
- ॐ May Lord Matsya protect Your hands.

Description is found in
Garga Samhita (Canto 1,
chapter 13)

- ॐ May powerful Lord Pṛthu always protect Your arms.
- ॐ May Lord Kūrma protect Your abdomen.
- ॐ May Lord Dhanvantari protect Your navel.
- ॐ May Śrīmatī Mohinī protect Your private parts.
- ॐ My Lord Vāmana protect Your hips.
- ॐ May Lord Paraśurāma protect Your back.
- ॐ May Lord Vyāsa protect Your thighs.
- ॐ May Lord Balarāma protect Your knees.
- ॐ May Lord Buddha protect Your shins.
- ॐ May Lord Kalki, the master of religion, protect Your ankles and feet.
- ॐ The Supreme Personality of Godhead gave this glorious and transcendental Śrī Kṛṣṇa-kavaca (armor of Lord Kṛṣṇa), which gives all protection, to the demigod Brahmā on the lotus flower of His navel.
- ॐ Then Brahmā gave it to Lord Śiva. Lord Śiva gave it to Durvāsā Muni.
- ॐ Durvāsā Muni gave it to Śrī Yaśodā in Śrī Nanda's palace.

Burning Putana's body

- ॐ After this, all the residents of Vraja cut the gigantic body of Putana into pieces and piled it up with wood for burning.
- ॐ When all the limbs of Putana's body were burning, the smoke emanating from the fire created a good aroma, like aguru and sandalwood.
- ॐ This aroma was due to her being killed by Kṛṣṇa. This means that the demon Putana was washed of all her sinful activities and attained a celestial body.
- ॐ When all the inhabitants of Vrndavana smelled the good aroma from the smoke of the burning Putana, they inquired from each other, "Where is this good flavor coming from?"
- ॐ And while conversing, they came to understand that it was the fumes of the burning Putana.
- ॐ They were very fond of Kṛṣṇa, and as soon as they heard that the demon Putana was killed by Kṛṣṇa, they offered blessings to the little child out of affection.

Description is found
Srimad Bhagavatam
(Krishna Book)

Nanda Maharaja returns

- ॐ After the burning of Putana began NM returned to Vrn
- ॐ His associates inquired: O Vrajaraja, is this a blue veil blowing in the wind and reaching up to touch the feet of a celestial lady?
- ॐ Is it the tips of tall grasses?

Description is mainly
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Garga Samhita (Canto
1, chapter 13)

- ॐ Or the rays emanating from the jewels on the hoods of the huge serpents from Rasatala trying to pierce the coverings of the universe
- ॐ Is it the running back and forth of the elephants that hold up the four directions?
- ॐ Is it clouds falling on the ground and again rising up to pollute the entire sky?
- ॐ Is it the mood of the goddess earth during her monthly cycle?
- ॐ Or has a dense clod of darkness suddenly speared throughout the universe?
- ॐ
- ॐ As they got closer to P they wondered
- ॐ Where has all this aromatic smoke suddenly come from?
- ॐ Has the fragrance of the earth, expressing its desire to conquer the sky, taken the form of smoke to spread throughout the world?
- ॐ Thus the gopas argued amongst themselves.
- ॐ
- ॐ Disturbed NM wondered: what has happened?
- ॐ The Vrajavasis assembled and told him of Putana's nefarious deeds
- ॐ Nanda Maharaja recalled the prophecy of Vasudeva and considered him a great sage and mystic *yogi*; otherwise, how could he have foretold an incident that happened during his absence from Vrndavana?
- ॐ NM then began to purify his son by bathing him in cow urine and other auspicious substances
- ॐ NM then took up the child on his lap and began to smell His head. In this way, he was quite satisfied that his little child was saved from this great calamity.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book), Garga Samhita (Canto 1, chapter 13), and Ananda Vrndavana Campu

Putana's past life

- ॐ Seeing the form of Lord Vāmana in Bali Mahārāja's yajña, Bali's daughter Ratnamālā felt for the Lord (a mother's) love for her son.
- ॐ (She thought:) If I had a son like Him, then I would give that gloriously smiling son the milk from my breast to drink. In that way my heart would become happy.
- ॐ "May your desire be fulfilled."
- ॐ In this way the Personality of Godhead, Lord Vāmana, gave a blessing in his heart to the daughter of His great devotee Bali Mahārāja.

Description is found in Garga Samhita (Canto 1, chapter 13),