

I. Pastlife

A. *Brahmā-vaivarta Purāna*

- ॐ In her last life Putanā was Ratnamāla, the younger sister(daughter according to Garga Samhita) of Bali Mahārāja.
- ॐ At the time when Bali was visited by Lord Vamanadeva she also witnessed His arrival.
- ॐ As soon as Ratnamala had set her eye on the Lord, she desired that He might become her son wishing to suckle Him out of maternal affection.
- ॐ The Supreme Lord, feeling obliged to her father, His pure devotee, and understanding her heart, addressed Ratnamala, promising that whatever desire she was cherishing at that moment would be fulfilled.
- ॐ However, when Ratnamala saw, how Lord Vamanadeva tricked her father and tied him up like a vagabond she became angry and bitter.
- ॐ Looking at the Lord she thought maliciously: "If you become my son then not only will I feed you, I will kill you!"
- ॐ According to the original benediction that Lord Vamanadeva had offered, Ratnamala would have the opportunity to suckle Him as her child.
- ॐ However, because her sentiments had now swung so violently to the opposite extreme, by exercise of His unlimited intelligence, Lord Vamanadeva ingeniously supplied the solution, by smoothly incorporating the suitable reactions to both diverse desires in a single event.

B. *From Garga Samhita*

- 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.

C. *A special consideration on the descendents of Prāhlada Mahārāja*

- ॐ When Lord Nrsimha killed Hiranyakasipu, He guaranteed Prahalad Maharaja that He would never again personally kill any member of succeeding generations in Prahlada's dynasty.
- ॐ This promise also extended to cover family members in their next lives as well.

- ॐ An example of how Kṛṣṇa went to special lengths to avoid breaking His promise to Prahlaḍa may be found in the life of Sahasika, one of the sons of Balī Maharaja, who is the grandson of Prahlaḍa Maharaja.
- ॐ In his next life, Sahasika became the Dhenukasura demon in Kṛṣṇa-līlā. Instead of killing him directly Kṛṣṇa allowed Balarama to instead.

At this point the question may be raised if Kṛṣṇa would not kill Dhenuka personally then why did he kill Putana, Dhenuka's sister, Himself?

According to the scripture we find that because Putana was female she did not officially qualify as a member of her great grandfather's dynasty, and for this reason was eligible to be killed by Lord Kṛṣṇa Himself.

II. Special Nectar from Brahmā-vaivarta Purāna

- ॐ Putanā was the sister of Kamsa. She had been given her mystic powers by Durvasa Muni.
- ॐ When she entered the village she said she was the wife of a Mathura brāhmaṇa.
- ॐ When Lord Kṛṣṇa killed her a great chariot came to take her to Goloka Vṛndāvana.
- ॐ It had 100 wheels and was totally jewel-encrusted. It had 10,000 camaras on it and 10,000 mirrors.
- ॐ According to Śrīlā Prabhupāda she was the older sister of Aghāsura. She was also the sister of Bakāsura.

III. Setting the scene

A. Sad garbhasura and Balarama

- ॐ Kamsa killed the six dead sons representing lust, anger, greed, illusion, madness and envy
- ॐ Balarama then appears in Devaki's womb and is then transferred to Rohini's
- ॐ Balarama, the original guru, comes to purify the heart for K's appearance

B. K's appearance

C. Kamsa's atrocities

- ॐ Kamsa basically defeats all the demons that appear in KB and forces them to submit to him.

D. Meeting of NM and Vasudeva

- ॐ NM goes to Mathura to pay taxes to Kamsa

- ॐ Meets Vasudeva
- ॐ Vasudeva inquires about K's welfare
- ॐ NM explains how everyone is satisfied
- ॐ V explains how Kamsa had killed all of Devaki's children and he would probably seek out K
- ॐ Therefore NM should return to V as soon as possible
- ॐ NM takes leave of Vasudeva and returns

IV. The Pastime

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 Sacī, 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

Description is mainly from Ananda Vrndavana Campu, with some parts from Krishna Book and Garga Samhita

- ॐ O Citralekhe, you captivation g form now appear like lines in a paint
- ॐ O Tilottame, you fame has dwindled
- ॐ
- ॐ Everyone wondered about the identity of P
- ॐ Is she the presiding demigoddess of Vrn?
- 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 Vrndavana 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 Krsna, 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 Krsna 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 Krsna 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 Krsna 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, Krsna closed His eyes so that she would not be frightened.

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

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-gītā: paritrāṇaya sādhuṇaṃ 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 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:

Description is
mainly from Ananda
Vrndavana Campu,
with some parts
from Krishna Book
and Garga Samhita

- 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?
- 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*.

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book), Garga Samhita and Ananda

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;

Description is found Srimad Bhagavatam (Krishna Book)

- ॐ May Lord Visnu 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 Visnu protect Your arms;
- 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 Tarkasya 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 Svetadvīpa, 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 Svetadvīpa 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 Rṣi protect Your lips.
- ॐ May the four Kumāras. who are Lord Hari's kalā expansions, protect Your cheeks.
- ॐ May Lord Sveta Varāha protect Your forehead.
- ॐ May Lord Nārada protect the two vines of Your eyebrows.

Description is found
in Garga Samhita

- ॐ May Lord Kapila protect Your chin.
- ॐ May Lord Dattātreya protect Your chest.
- ॐ May Lord Rṣabha protect both Your shoulders.
- ॐ May Lord Matsya protect Your hands.
- ॐ May powerful Lord Pṛthu always protect Your arms.
- ॐ May Lord Kurma protect Your abdomen.
- ॐ May Lord Dhanvantari protect Your navel.
- ॐ May Sṛimatī Mohinī protect Your private parts.
- ॐ My Lord Vāmana protect Your hips.
- ॐ May Lord Parasurāma 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 Sṛī 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 Siva. Lord Siva gave it to Durvāsā Muni.
- ॐ Durvāsā Muni gave it to Sṛī Yasodā in Sṛī 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 Vṛndavana 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?
- 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 mainly from Ananda Vrndavana Campu, with some parts from Krishna Book and Garga Samhita

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

V. *The play (from Srīla Rupa Gosvāmī's Lalita Mādhava)*

- ॐ **Purnamasi:** Child Gargi, listen: As we drink the nectar of the overflowing celestial Ganges of Radha's moonlight smile touching the wave-filled Yamuna of Krsna's sidelong glance at the Triveni of Their rendezvous, a flood of pleasant coolness licks away our sufferings and pleases our hearts. Crossing over the seven worlds, now we stand above them all.

- ॐ **Gargi:** O noble lady, you yourself arranged Radha's marriage with Abhimanyu. Why would She desire to meet with Kṛṣṇa?
- ॐ **Paurṇamasi:** Daughter, this marriage is an illusion of Maya. How could the vaijayanti garland of Sri Radha, which was strung with Brahma's sweet nectar and Mount Vindhya's austerity flowers, be placed in the hands of an ordinary man?
- ॐ **Gargi:** What is this "sweet nectar?"
- ॐ **Paurṇamasi:** It is Brahma's words "O Mount Vindhya, to fulfil your desire you will have two daughters that will give you a son-in-law who will defeat Lord Śiva and whose virtues will fill the world with wonder."
- ॐ **Gargi:** Why did Mount Vindhya desire a daughter and not a son?
- ॐ **Paurṇamasi:** He had become the rival of king Himalaya, who is the father of Gaurī and very proud of the opulence of his son-in-law, (Śiva).
- ॐ **Gargi:** He could not tolerate the glory of his own family. In ancient times He tried to defeat Mount Meru. He could not rise again after he bowed down to offer respects to Agastya Muni.
- ॐ **Narrator:** Mount Vindhya grew taller and taller until he challenged even his relative, Mount Meru. Agastya Muni visited Mount Vindhya. The mountain bowed down to offer respects. Agastya asked Mount Vindhya to remain in that position until he returned. Agastya never returned and Vindhya could not raise his head again. In this way Mount Vindhya's pride was humbled.
- ॐ **Paurṇamasi:** Yes. The intelligent are like that.
- ॐ **Gargi:** How did Radha go from Mount Vindhya to Gokula?
- ॐ **Paurṇamasi:** She was taken by Putana, the kidnapper of children.
- ॐ **Gargi:** (with fear) Witches that steal children generally eat their victims. This girl is very fortunate to be saved.
- ॐ **Paurṇamasi:** O daughter, Kamsa ordered her to kill any extraordinary small boys and kidnap any small girls.
- ॐ **Gargi:** Why did the king ask her to do those two things?
- ॐ **Paurṇamasi:** (He was pushed) by the words of Devakī's demigoddess daughter.
- ॐ **Gargi:** What were those words?
- ॐ **Paurṇamasi:** She said to Kamsa: "This same person who in your previous birth severed your head with a cakṛa raised in battle, the same person who the sages know as He whose two lotus feet are worshipped by the demigods, the same person who pleases His loving devotees (by showering them) with oceans of the nectar of bliss, the same person who is the root from which the universe (has sprouted) has now appeared (in this world) at the time of the moon's rising." She said: "Today or the day after, eight sublimely sweet saktis will appear on this earth. Two sisters, who are like great palaces of beautiful transcendental qualities, will also appear. When He defeats Śiva, Lord Kṛṣṇa, the king of kings, will accept the hand of both the girls (in marriage)."

- ॐ **Gargi:** What happened to the second sister?
- ॐ **Purnamasi:** When Vindhya's chief priest chanted a demon-killing mantra, Putana's heart became struck with fear. As she was hastily flying over Vidarbha province the first of her victims dropped from her and fell into a river's current.
- ॐ **Gargi:** My father (Sandipani Muni) is omniscient. Why then, has he said that, (as a result of) a benediction granted by Durvasa Muni, Srimati Radharani appeared from (King) Vrsabhanu's chest?
- ॐ **Purnamasi:** Requested by Brahma, Lord Hari's yogamaya potency removed these two infant girls from the wombs of the wives of Candrabhanu and Vrsabhanu and placed them in the womb of Vindhya's wife.
- ॐ **Gargi:** (With astonishment) did the two fathers know what happened?
- ॐ **Purnamasi:** Certainly they understood. Why would Durvasa Muni not help them?
- ॐ **Gargi:** How do you know all this?
- ॐ **Purnamasi:** (I learned this) by the mercy of my spiritual master's (Narada's) instructions, which have also made me attached to Radha.
- ॐ **Gargi:** Is it true that when the witch Putana was killed you took Radha from her lap?
- ॐ **Purnamasi:** (I took) not only Radha, but five other girls also.
- ॐ **Gargi:** Who were they?
- ॐ **Purnamasi:** They were 1. Radha's moon-faced friend Lalita, 2. Candravali's beautiful friend Padma, 3. Bhadra, who acts auspiciously, 4. auspicious Saibya, and 5. splendid and cheerful Syama.
- ॐ **Gargi:** How were these girls placed among the gopis?
- ॐ **Purnamasi:** Swiftly and secretly I gave these five infant girls to five gopis in different parts (of Vrndavana). In a secret place I happily gave virtuous Radha to Yasoda's nurse, Mukhara, and said: "O elderly one, here is your son-in-law Vrsabhanu's daughter."
- ॐ **Gargi:** This must be the way Radha's second close friend Visakha, appeared in Gokula (Vrndavana).
- ॐ **Purnamasi:** No. No. Jatila found her floating in the Yamuna.
- ॐ **Gargi:** I did not know that. Who found the Vindhya's first daughter as she was floating in the river's current?
- ॐ **Purnamasi:** Bhisma.
- ॐ **Gargi:** Alas, the cruelty of fate, who has separated these two sisters.
- ॐ **Purnamasi:** My daughter, fate then re-united them. In this way fate's mercy may be seen.
- ॐ **Gargi:** How did that happen.

- ॐ **Paurṇamasi:** Candravali was the granddaughter of Karala. Jambavan, who lived in the caves of Govardhana Hill and the Vindhya Hills, kidnapped the five-year old Candravali and forcibly took her from Kundina City. He did this on the orders of (the goddess Durga, who was) staying then in the Vindhya Hills.
- ॐ **Narrator:** This goddess Durga is the daughter of Yasoda. After Maharaja Vasudeva brought her back to Mathura and after King Kamsa unsuccessfully tried to kill her, she escaped to the Vindhya Hills.
- ॐ **Gargi:** (aside) I have heard from my father's mouth that although the (gopis) headed by Candrabhanu's daughter Candravali, and the (Dvaraka queens), headed by Bhismaka's daughter, Rukmini, are expansions of the same spiritual potency, nevertheless, their forms are separate and distinct. Now it is said that with the aid of the yogamaya potency, each gopi is identical with a specific queen, and each pair of gopi and queen is a single person in a single form. It must be so. Later I shall perhaps understand it. What can I understand now of these confidential matters? (Openly) It is not that the yogamaya potency forcibly prevented the marriage of Govardhana and the other gopas with Candravali and the other gopis?
- ॐ **Paurṇamasi:** Yes. The gopas simply thought these girls were their wives. In fact, they never even saw each other.
- ॐ **Gargi:** Then it is not at all surprising that these eight girls have such deep love for Lord Kṛṣṇa.
- ॐ **Paurṇamasi:** What to speak of these eight girls, what doe-eyed girl in Gokula did not love Lord Kṛṣṇa?

VI. *The anartha*

- ॐ The guru who is unqualified or is qualified but teaches beyond his own realization.
- ॐ The guru who is qualified but teaches beyond the realization of his disciple
- ॐ The mind

A. *Kṛṣṇa Samhita*

1. Two types of gurus

Persons who are on the path of attachment [i.e., rāgā] should avoid the first obstacle, accepting a bogus guru, by discussing Putanā's arrival in Vraja in the guise of a nurse. There are two types of gurus—*antaranga*, or internal, and *bahiranga*, or external.

a) *Antaranga (internal)*

- ॐ The self realized are their own gurus:
The living entity who is situated in samādhi is his own antaranga guru.

ॐ The mind/argumentation is a bad guru:
One who accepts argument as his guru and who learns the process of worship from such a guru is said to have accepted the shelter of a bogus guru. When argument poses as nourishment for the living entities' constitutional duties, this may be compared with Putanā's falsely posing as a nurse.

ॐ All arguments should be engaged in spiritual subject matters:
Worshippers on the path of attachment must immerse all arguments in spiritual subjects and take shelter of samādhi.

b) Bahiranga (external)

ॐ The fit guru knows the path of bhakti and instructs his/her disciples accordingly:
The external guru is he from the science of worship is learned. One who knows the proper path of attachment and who instructs his disciples according to their qualification is a sad-guru, or eternal guru.

ॐ The unfit guru know neither the path nor how to properly engage the disciple:
One who does not know the path of attachment yet instructs his disciples without considering their qualification is a bogus guru and must be given up.

B. Caitanya Sikṣāmṛta

ॐ Putanā represents the fake *guru* who teaches *bhukti* and *mukti* (material enjoyment and liberation).

ॐ Duplicitous false devotees attached to *bhukti* and *mukti* represent Putanā.

ॐ Being merciful to the pure devotees, Kṛṣṇa, as a baby killed Putanā to protect the newly born affection of the devotees for Him.

C. From Professor Sannyal

ॐ The initial obstacle
The first obstacle is one's encounter with the pseudo-guru. The bad guru is no other than the demoness Putanā who offers the suck of her poisoned breast for killing new-born Kṛṣṇa in the purified cognition of the soul. Worshippers who have already obtained admission to the path of loving devotion should ponder on the appearance of Putanā in Braja and be thereby enabled to remove the initial obstacle, viz., the bad spiritual guide.

ॐ The real guru is one who is self-realized
The guru is either the inner or outwardly manifested spiritual guide. The soul in the state of perfect concentration in the absolute samādhi, is the guru of the soul.

ॐ The mind is a pseudo guru:

In other words a person who places himself under the guidance of the reasoning faculty and learns from it the method of worship, thereby gives the direction of himself to the pseudo-guru. The dallings of the empiric assertive rational faculty with the eternal religion by the offer of her support for its furtherance are comparable to the artifices of Putanā.

- ॐ To make spiritual progress we must accept realization, not reason:
Worshippers on the path of loving spiritual devotion owe it to themselves to discard all assertive help of reasoning in the attempt to realize the nature of the summum bonum, and seek instead the exclusive guidance of spiritual concentration.
- ॐ The fit guru knows the path of bhakti and instructs his/her disciples accordingly:
The human being from whom one learns about the substantive nature of worship of Godhead is the outwardly manifested guru. The bona fide guru is the person who after realizing the true nature of the endeavor of loving devotion, instructs the submissive disciple (sishya) regarding the summum bonum, taking into due consideration the specific requirement of the latter.
- ॐ The unfit guru know neither the path nor how to properly engage the disciple:
One who presumes to instruct others without himself realizing the nature of the course of loving devotion, or who, although himself cognizant of the nature of the path of devotion, instructs the disciple regarding the same without due consideration of the aptitude of the latter, is the pseudo-guru. It is necessary by all means to renounce the guidance of such a guru.
- ॐ Premature initiation into siddha pranali also leads to spiritual ruin
... The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realise their misfortune by reason of their mechanical aptitude which is exploited by, the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion. The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

D. Points from the Harmonist

1. Some preliminary words

- ॐ There is a literal meaning to sastra
There is a class of persons who insist on the texts being taken in their literal worldly sense. Much ingenuity has been expended for extracting meanings that may be satisfactory to the empiric judgment of the interpreters working by this literal method. Their argument is not unintelligible. As the revealed literatures

are to be regarded as containing the information of the Absolute the language should be regarded as part and parcel of the meaning of the text.

- ॐ However, just by our intellect we can't extract the full understanding.
From this conclusion the literal interpreters jump to the wrong inference that it should be possible for the conditioned soul to ascertain the real meaning of the scriptures by sticking to the lexicographical sense of their actual wordings. This latter part of the argument is inapplicable to the subject which is transcendental. The words possess a double meaning. The lexicographical meaning refers to the entities of this world and is, therefore, inapplicable to the case. The esoteric meaning is not accessible to the gross senses and mind of the conditioned soul. This is the great and insuperable difficulty. The literal interpreters who follow the lexicographical meaning of the words err grievously in overlooking this all-important consideration.
- ॐ One must hear from a pure devotee in disciplic succession
The transcendental meaning of the words cannot be conveyed to the senses of the conditioned soul as long as he does not agree to follow the method of submissive listening to the transcendental sound appearing on the lips of the pure devotee. There is a definite line of succession of the bona fide teachers of the truth. The bona fide teacher should be available sooner or later to the real seeker of the Truth.
- ॐ Such a pure devotee does not appear to those who are uninterested in Krishna prema.
The bona fide Acharya is not recognizable by the hypocrites and atheists who do not really want to serve Godhead.
- ॐ Until one finds a pure devotee one must, through self examination and hearing from saintly persons, rid him/herself of insincerity.
So long therefore, as the bona fide teacher does not manifest his appearance to the pure cognitive essence of the seeker of the Absolute Truth it is necessary for the candidate for spiritual enlightenment to concentrate on self-examination to be able to avoid harboring any lurking traces of insincerity. The words of the sadhu are also available, by his causeless mercy, for bearing the efforts of such candidates, for finding out their own insincerity.
- ॐ Without this necessary prerequisite, one may posit incorrect understanding of the absolute truth.
It is by overlooking or deliberately neglecting to undergo this preliminary training for obtaining access to the transcendental meaning of all words that the literal interpretationists who follow the ordinary lexicographical meaning of the words of the scriptures fail to understand the necessity of never deviating from the interpretations offered by the self-realized souls to whom the transcendental meaning of the words is available. Those empiricists who, while following the

lexicographical and syntactical method of the literal interpretationists, do not scruple to read their own meanings into the texts under the impression that the scriptures and the products of the human brain liable to every form of error, and therefore, fit to be corrected by the equally erring caprices of other hypothetical thinkers on the ground of allegations of error that cannot be proved, are disposed to think that the interpretations offered by the Acharya are not scrupulously faithful to the texts and offer allegorical explanations for supporting their own sectarian views.

2. Kamsa (the chief materialist, in the form of "aggressive empiricism") likes to suppress the truth before it has time to develop. He has an innate dislike for anything spiritual.

- ॐ Aggressive empiricist would indicate one who is aggressively seeking to established knowledge attained through the senses as the all-in-all.
- ॐ The appearance of a personal Absolute Truth is a threat to the empiricists/materialists and therefore takes every measure to kill Him
"Srī Kṛṣṇa manifest His eternal birth in the pure cognitive essence of the serving soul who is located above all mundane limitations. King Kamsa is the typical aggressive empiricist, ever on the lookout for the appearance of the truth for the purpose of suppressing Him before He has time to develop. This is no exaggeration of the real connotation of the consistent empiric position. The materialist has a natural repugnance for the transcendental.
- ॐ The aggressive empiricist (Kamsa) can only accept as truth that which his senses can detect.
- ॐ To him, "faith in the incomprehensible (adhokṣaja)" is dogma and hypocrisy.
He is disposed to think that faith in the incomprehensible is the parent of dogmatism and hypocrisy in the guise of religion.
- ॐ He also lacks the intelligence to distinguish between the spiritual and material. This could be something like intelligence in the mode of passion (does not know what is to be or not to be done.) This could also be like Māyāvāda philosophy.
He is also equally under the delusion that there is no really dividing line between the material and the spiritual."

3. He is associated with like-minded people, including lexicographers (those who uphold dictionary definitions of subjects that are transcendental to dictionaries), and he engages these lexicographers to put down Kṛṣṇa consciousness at its earliest stage.

- ॐ Therefore He is strengthened in his illusion by the lexicographers.
"He is strengthened in his delusion by the interpretation of scriptures by persons who are like-minded with himself. This includes all the lexicographic interpreters."
- ॐ (Lexicographical means a strict dictionary meaning)
- ॐ This is something like saying: "God is old," and therefore depicting Him to be a very old man.
- ॐ If the lexicographic definition is accepted as the truth regarding religion then people will undoubtedly lose faith. How can you not?
"The lexicographical interpretation is upheld by Kamsa as the real scientific explanation of the scriptures, and is perfectly in keeping with his dread of and aversion for the transcendental. These lexicographical interpreters are employed by Kamsa in putting down the first suspected appearance of any genuine faith in the transcendental."
- ॐ Once faith has developed in something transcendental it is certainly difficult to defeat it. So therefore Kamsa must send his demons with great haste.
"King Kamsa knows very well that if the faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects. There is historical ground for such misgivings. Accordingly if the empiric domination is to be preserved intact it would be necessary not to lose a moment to put down the transcendental heresy the instant it threatens to make its appearance in earnest."
- ॐ It makes no sense that God is old. And He is also formless...
- ॐ This brings to mind Harry Kusner's book: *Why Bad Things Happen to Good People*. Also the method the Marx used to spread Communism: pray to God for bread and see if he gives you any; ask us for bread and we'll supply.
- ॐ Therefore he employs attractive philosophical arguments given by mundane, dictionary-like scholars to put down revelations of the Absolute.
King Kamsa, acting on this traditional fear is never slow to take the scientific precaution of deputing empiric teachers of the scriptures, backed by the resources of dictionary and grammar and all empiric subtleties to put down, by the show of specious arguments based on hypothetical principles, the true interpretation of the eternal religion revealed by the scriptures.
- ॐ He believes that is best to do this at the beginning of life
Kamsa is strongly persuaded that faith in the transcendental can be effectively put down by empiricism if prompt and decisive measures are adopted at the very outset.

ॐ This explains atheism's past failure to spread widely.
He attributes the failure of atheism in the past to the neglect of the adoption of such measures before the theistic fallacy has had time to spread among the fanatical masses.

ॐ Kamsa can't understand the faith of devotees
"But Kamsa is found to count without his host. When Kṛṣṇa is born He is found to be able to upset all sinister designs against those who are apprised by Himself of His advent. The apparently causeless faith displayed by persons irrespective of age, sex, and condition may confound all rabid empiricists who are on principle averse to the Absolute Truth, Whose appearance is utterly incompatible with the domination of empiricism.

ॐ Nothing can dissuade a devotee when Krishna is truly situated in the heart.
But no adverse efforts of the empiricists, whose rule seems till then to be perfectly well-established over the minds of the deluded souls of this world can dissuade any person from exclusively following the Truth when He actually manifest His birth in the pure cognitive essence of the soul."

4. As soon as the transcendental child is born he falls into the hands of Putanā — the pseudo teachers of religion.

"Putanā is the slayer of all infants. The baby, when he or she comes out of the mother's womb, falls at once into the hands of the pseudo teachers of religion. These teachers are successful in forestalling the attempts of the good preceptor whose help is never sought by the atheists of this world at the baptisms of their babies. This is ensured by the arrangements of all established churches of the world. They have been successful only in supplying watchful Putanās for effecting the spiritual destruction of persons from the moment of their birth with the co-operation of their worldly parents. No human contrivance can prevent these Putanās from obtaining possession of the pulpits. This is due to the general prevalence of atheistic disposition in the people of this world."

ॐ This points out that established churches are not benefiting anyone. In fact they only create havoc.

ॐ Established churches can also mean scientific, materialistic, atheistic or deistic philosophies.

5. The attempted success of Putanā over the genuine spiritual teachers is aided by the efforts of organized religion, which is "atheism in the garb of theism."

ॐ The churches most likely to stand the test of time do so because they teach "covered atheism."

"The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism.

- ॐ In fact, churches are such cheating institutions and uphold such materialistic values that even the biggest empiricists hide from them.
The churches have always proved the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.
- ॐ Churches may not have started with poor intentions, but without pure Kṛṣṇa consciousness and with the strong influence of the material energy they were doomed in this way.
It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not always be objectionable. But no stable religious arrangement for instructing the masses has yet been successful.
- ॐ Lord Caitanya strongly (with authority and emphasis) imposes and directs that all teachers of religion abandon conventional practices.
The Supreme Lord Srī Caitanya Mahāprabhu, in pursuance of the teachings of the scriptures enjoins all absence of conventionalism for the teachers of the eternal religion.
- ॐ Conventional defined: **1.** Based on or in accordance with general agreement, use, or practice; customary. **2.** Conforming to established practice or accepted standards; traditional. **3.a.** Devoted to or bound by conventions to the point of artificiality; ceremonious. **b.** Unimaginative; conformist. **4.** Represented, as in a work of art, in simplified or abstract form. **5. Law.** Based on consent or agreement; contractual. **6.** Of, relating to, or resembling an assembly. **7.** Using means other than nuclear weapons or energy.
- ॐ But just by mechanically following an unconventional life doesn't make one a fit teacher.
It does not follow that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion.
- ॐ Regulation is necessary for controlling worldliness.
Regulation is necessary for controlling the inherent worldliness of conditioned souls.

6. "Organized" religion is an attempt to force the people in general to follow certain religious principles, without effecting any spiritual advancement in them, so is doomed to failure.

ॐ Mechanical regulation does not work on its own.
But no mechanical regulation has any value, even for such a purpose. The bona fide teacher of religion is neither any product of nor the favourer of any mechanical system. In his hands no system has likewise the chance of degenerating into a lifeless arrangement. The mere pursuit of fixed doctrines and fixed liturgies cannot hold a person to the true spirit of doctrine or liturgy.

ॐ Organized religion is actually an attempt to stop spiritual progress.
The idea of an organized church in an intelligible form, indeed, marks the close of the living spiritual movement. The great ecclesiastical establishments are the dykes and the dams to retain the current that cannot be held by any such contrivances. They, indeed, indicate a desire on the part of the masses to exploit a spiritual movement for their own purpose. They also unmistakably indicate the end of the absolute and unconventional guidance of the bona fide spiritual teacher. The people of this world understand preventive systems, they have no idea at all of the unprevented positive eternal life. Neither can there be any earthly contrivance for the permanent preservation of the life eternal on this mundane plane on the popular scale."

7. They would like to improve materialism through their religion.

ॐ The spread of real religion will factually remove hope for material advancement.
Those are, therefore, greatly mistaken who are disposed to look forward to the amelioration [improvement] of the worldly state in any worldly sense from the worldly success of any really spiritual movement.

ॐ False religion in fact equates material advancement with spiritual advancement.
It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanās, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance.

ॐ But spiritual progress can't be checked.
But the real theistic disposition can never be stifled by the efforts of those Putanās. The Putanās have power only over the atheists. It is a thankless but salutary [effecting or designed to effect an improvement; remedial] task which they perform for the benefit of their unwilling victims."

8. But Putanā cannot be successful once real religion has actually appeared, in fact she is destroyed at the earliest point in its development. "The would be slayer is herself slain. This is the reward of the negative services that the Putanās unwittingly render to the cause of

theism by strangling all hypocritical demonstrations against their own hypocrisy."

But as soon as theistic disposition proper makes its appearance in the pure cognitive essence of the awakened soul, the Putanas are decisively silenced at the very earliest stage of their encounter with new-born Kṛṣṇa. The would-be slayer is herself slain. This is the reward of the negative services that the Putanās unwittingly render to the cause of theism by strangling all hypocritical demonstrations against their own hypocrisy.

- ॐ The Putanās of so-called religious movements actually spread hypocrisy.
- ॐ Therefore when victims of such Putanās come in contact with Kṛṣṇa consciousness they accept it. This is the ultimate benefit of Putanā's negative service. M
- ॐ Much like her achieving *vātsalya-rasa* in Goloka.

9. Srīla Bhaktisiddhānta concludes by saying: The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona fide teacher of the Absolute heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion.

But Putanā does not at all like to receive her reward in the only form which involves the total destruction of her wrong personality. King Kamsa also does not like to lose the services of the most trusted of his agents. The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bonafide teacher of the Absolute heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion.

- ॐ Putanā screams when receiving this benediction and Kamsa is neither pleased.

VII. Symbolism/ Notes

- ॐ Milk = liquid religiosity
- ॐ Mother coming to nurse, take care, offer guidance like a guru
- ॐ It is interesting to note how easily Putana entered the courtyard of Nanda Maharaja. Everyone saw that she was so beautifully dressed that she must be coming to give Kṛṣṇa something. In the same way the false guru, the empiricist, is dressed nicely with so many sweet sounding words.
- ॐ Putana appears to be a great Vaisnavi – advertises self
- ॐ Vasudeva warning Nanda M
- ॐ Putana coming while NM is away
- ॐ Putana carrying the mothers of devotion – Radharani and Candravali

04 - Pūtana notes

ॐ Hypocrisy

ॐ Burning body was fragrant/pure; therefore even though we are contaminated by so many materialistic poisons, we can also become pure by taking shelter of sri nama.

ॐ Putana was a witch; a witch bewilders

ॐ Early gurus – teachers in mundane world.