



Sri Krishna Kathamrita Bindu

Fortnightly email mini-magazine from Gopal Jiu Publications

Issue No. 487

Śrī Utthāna Ekādaśī

26 November 2020

Circulation 9,833

Highlights

• YASHODA'S JOY

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• PUTANA PART 1

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

• PUTANA, FALSE GURUS, INSTITUTIONS, AND THE HOLY NAME PART 1

Reflections on the article of Srila Bhaktisiddhanta Saraswati Thakur Prabhupada



YASHODA'S JOY

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Mother Yashoda sometimes enjoyed transcendental ecstasy in happiness when her child was saved from a

dangerous situation, such as being attacked by Putana or some other demon. In Śrimad Bhāgavatam, tenth canto, seventeenth chapter, verse 19, Sukadev Goswami says that Mother Yashoda felt very, very fortunate when she got back her lost child. She immediately placed him on her lap and began to embrace him again and again. While she was thus embracing her son repeatedly, torrents of tears fell from her eyes, and she was unable to express her transcendental joy. It is stated in the Vidagdha-mādhava of Srila Rupa Goswami, "My dear Krishna, the touch of your mother is so pleasing and cooling that it surpasses the cooling capacity of the pulp of sandalwood and of bright moonshine mixed with the pulp of uśīra root." (Uśīra is a kind of root which when soaked with water has a very, very cooling effect. It is especially used in the scorching heat of the sun.)

— From Nectar of Devotion, chapter 43. Bhaktivedanta Book Trust, Bombay. 1989.

PUTANA PART 1

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

An article published in the
Harmonist issue of January 1932

King Kamsa is the typical aggressive empiricist, ever on the lookout for the appearance of the truth in order to suppress him before he has time to develop. This is not an exaggeration of the essence of the empiricist's position. The materialist has a natural repugnance for the transcendental. He is disposed to think that faith in the incomprehensible is the parent of the dogmatism and hypocrisy that flourish in the

[next column](#)





The Birth of Evil

guise of religion. He is also equally under the delusion that there is no dividing line between the material and the spiritual. He is strengthened in his delusion by the scriptural interpretations of like-minded persons. This includes all the lexicographic interpreters. [“Lexicographic” means “strict dictionary meaning”.]

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. King Kamsa knows very well that if faith in the transcendental is once allowed to grow it is sure to upset all his empiric prospects.

There is historical ground for his concerns. 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. 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 presenting specious arguments based on hypothetical principles — the true interpretation of the eternal religion revealed by the scriptures.

Kamsa is convinced that faith in the transcendental can be effectively rooted out by empiricism if prompt and decisive measures are adopted at the very outset. 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. 🎶

(Continued in the next issue)

PUTANA, FALSE GURUS, INSTITUTIONS, AND THE HOLY NAME

Reflections on Srila Bhaktisiddhanta’s “Putana”

In response to repeated requests from some of our readers, over the next issues of Bindu we intend to serialize an article that we wrote and printed in Sri Krishna Kathamrita magazine, issue 10, titled, “Putana, False Gurus, Institutions, and the Holy Name”. As our original article was a contemplation on Srila Bhaktisiddhanta’s article “Putana”, we will regularly include excerpts from his original article as well. We begin Part 1 of this presentation with our introduction to that magazine issue that we entitled “Finding Sweetness in a Gloomy Place”:

We have been contemplating this issue of Sri Krishna Kathamrita magazine for a number of years. In 1994 we first came across Srila Bhaktisiddhanta



Kamsa and his minions (Putana is in the top row, second from the left.)

Saraswati's article "Putana". Therein, he compares the demoness Putana to a false or cheating guru, and he compares Kamsa to the materialistic head of a religious organization. Srila Bhaktisiddhanta's thoughts were astonishing, and we immediately felt a desire to develop his article into an entire magazine issue. Yet, the subject — a blood-sucking witch whose purpose in life is to kill innocent children — did not seem like a topic we could bring to a positive conclusion. Srila Viswanath Chakravarti Thakur in his commentary on *Bhāgavatam* 10.90.1-7 instructs:

One rule of poetic composition practiced by *vaiṣṇava* authors is *madhureṇa samāpayet* — a literary work should conclude in a mood of special sweetness.

After some years of contemplation, however, we felt that the brilliance of Srila Bhaktisiddhanta's article, along with its philosophical implications, could be presented, provided we could satisfactorily address an important question: Why, knowing well the evils of religious institutions, did Srila Bhaktisiddhanta Saraswati Prabhupada and his disciples create religious institutions like the Gaudiya Maths and ISKCON?

This volume of *Sri Krishna Kathamrita* attempts to provide a sweet answer to this question. But to do so we must first peer into a dark and terrible place — the realm of tragically misplaced faith.

A cruel fiend poses as a devoted nurse and is thus granted entrance to the room of a helpless newborn babe. Once inside, she manifests her real intention — to mercilessly kill the child by offering him her poison-coated breast. This is the false guru, Putana.

In exploring this topic, we felt a responsibility to examine the inherent problems in religious organizations frankly and philosophically, without institutional gloss or sectarian bias, through the light of *śāstra* and the writings of our previous *ācāryas*. It is our hope that the message herein will inspire devotees to steadfastly serve the *seva/saṅga* missions of their respective gurus, in spite of the Putanas and Kamsas that are inevitably found in such societies.

Finally, we must confess to having another more selfish motivation for presenting this subject. Finding all of the tendencies of Putana and Kamsa in our own heart, producing this issue has been an opportunity for self-purification. We pray to you, dear *vaiṣṇava* readers, to kindly overlook our many shortcomings and bless us that we may give up pretension and duplicity and one day gain the rare gem of *śuddha-bhakti* — pure unalloyed devotion for the Lord.

Śrī guru, vaiṣṇava-kṛpā-prārthī,
Madhavananda Das

The main article starts here:

A robe of seeming truth and trust
 Hid crafty Observation;
 And secret hung, with poison'd crust,
 The dirk of Defamation:
 A mask that like the gorget show'd,
 Dye-varying on the pigeon;
 And for a mantle large and broad,
 He wrapt him in Religion.

HYPOCRISY A-LA-MODE

—From “The Holy Fair” by Robert Burns (1759–1796)

Putana is the first demon killed by baby Krishna. Srila Bhaktisiddhanta Saraswati Thakur describes that she represents the first obstacle encountered by a spiritual aspirant — acceptance of a false guru. Anyone who wants to achieve genuine love of Krishna must give up false teachers, whether they be mundane religionists, priests, secular teachers, materialistic counselors, friends, or family members.

False Gurus

Srila Bhaktivinode Thakur describes that there are two types of false gurus — internal and external. The external false guru is the pretentious hypocrite who presents himself as guru even though he is not qualified.



SRI KRISHNA KATHAMRITA BINDU

A free bi-monthly service provided by:

Gopal Jiu Publications
 c/o Sri Krishna Balarama Mandir
 National Highway No. 5
 IRC Village
 Bhubaneswar, Odisha, India 751015



Email: katha@gopaljiu.org
 Website: www.gopaljiu.org
 Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a section of the International Society for Krishna Consciousness, Founder-Acharya: His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust. All other materials, unless specified, © ISKCON Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute Bindu in electronic or print form provided no changes are made to the contents.

श्रीकृष्णकथामृत बिन्दु

The internal false guru is the mind of the living entity, which takes shelter of material logic and reason to understand the absolute truth. The Thakur writes in *Kṛṣṇa-saṁhitā* (8.14):

Those who are on the path of attachment, *rāga-marga*, should avoid the first obstacle, accepting a bogus guru, by discussing Putana’s arrival in Vraja in the guise of a nurse.

... One who accepts reason and 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 reason and argument pose as nourishment for the living entities’ constitutional duties, this may be compared to Putana’s falsely posing as a nurse.

... One who knows the proper path of attachment and who instructs his disciples according to their qualification is a *sad-guru*, eternal guru. Those who do not know the path of attachment yet instruct others in this path, or those who know the path and instruct their disciples without considering their qualification, are bogus gurus and must be given up.

Quoting *Viṣṇu-smṛti, Hari-bhakti-vilāsa* (1.45–46) also describes:

paricaryā-yāśo-lābha-lipsuh śisyād gurur na hi
 krpā-sindhuḥ su-sampūrṇaḥ sarva-sattvopakārakah
 nisprhah sarvataḥ siddhaḥ sarva-vidyā-viśāradah
 sarva-saṁśaya-sa-śācchettānalaso gurur āhṛtaḥ

One who is greedy to get worship, praise, and money from his disciples is a bogus guru. A true spiritual master is an ocean of mercy, perfect, a person who does good to everyone, free from all material desires, fully knowledgeable, able to cut apart all doubts, and not lazy.

Srila A. C. Bhaktivedanta Swami Prabhupada writes:

There are many pseudo-worshipers that become religionists only for the sake of name and fame. Such pseudo-religionists do not wish to get out of this universe and reach the spiritual sky. They only want to maintain the status quo in the material world under the garb of worshiping the Lord.

... The pseudo-religionists have neither knowledge nor detachment from material affairs, for most of them want to live in the golden shackles of material bondage under the shadow of philanthropic activities disguised as religious principles. By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God.

... pseudo-religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification. (Īśopaniṣad mantra 12, purport.)

(Continued in the next issue)