



Sri Krishna Kathamrita Bindu

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YASHODA'S BEWILDERMENT

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Although Putana was an outsider and although she personified fierce death because the determination within her heart was to kill the child, when she directly came and placed the child on her lap to offer the child her breast to suck, the mothers were so captivated by her beauty that they did not prohibit her.

Sometimes a beautiful woman is dangerous because everyone, being captivated by external beauty (*māyā-mohita*), is unable to understand what is in her mind. Those who are captivated by the beauty of the external energy are called *māyā-mohita*. *Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam* (Bg. 7.13). *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ durāśayā ye bahir-artha-māninaḥ* (SB 7.5.31). Here, of course, the two mothers Rohini and Yashoda were not *māyā-mohita*, deluded by the external energy, but to develop the pastimes of the Lord, they were captivated by *yogamāyā*. Such *māyā-moha* is the action of *yogamāyā*. 🙏

— Purport to Bhāg. 10.6.9.

PUTANA PART 4

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada
Published in the Harmonist issue of January 1932

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 dikes 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.

They are, therefore, greatly mistaken who are disposed to look forward to the amelioration of the worldly state in any worldly sense due to the worldly success of any truly spiritual movement. It is such worldly expectants [“Expectants” means “persons who are expectant or hopeful”.] who become the patrons of the mischievous race of the pseudo-teachers of religion, the Putanas, whose congenital function is to stifle the theistic disposition at the very moment of its suspected appearance. But the theistic disposition can never be stifled by the efforts of those Putanas. The Putanas have power only over the atheists. They perform a thankless but salutary task for the benefit of their unwilling victims.

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

But Putana does not at all like to receive her reward in the only form that 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 bona-fide teacher of the absolute heralds the advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion. 🙏 (Article ends here)

TWO CONSIDERATIONS

Sri Srimad Gour Govinda Swami Maharaja

Question: It is often said that a genuine guru must be a pure devotee. Understanding that, how do we see that today so many persons are accepting the position of guru?

Gour Govinda Maharaja: Two sides are there: the spiritual side and the organizational side. This is an organizational matter. Unless they are allowed to accept disciples, the organization will collapse. There will be no cooperation. Only quarrelling and dissension. “

Oh, he wants to be guru. All right, you do this thing. Anyhow, maintain the society.” This is an organizational matter. They want to be gurus. They want some position. This is all material and nothing else. They are doing some work for the society. They are general heads, managing the zone. So how else can a worldwide organization be managed? (Evening darśana in Bhubaneswar, 4 July 1992.) 🙏

PUTANA, FALSE GURUS, INSTITUTIONS, AND THE HOLY NAME PART 4

Reflections on Srila Bhaktisiddhanta’s “Putana”

Deified

Historically, there has been a tendency amongst such disciples to place more emphasis on the founder-prophet of their religion than on the orders of that saint to glorify the Lord. The prophet, saint, founder was someone they were able to relate to with their senses, while the Lord remains always beyond the range of mundane sense perception. Such budding Putanas commonly exploit whatever association they had with that founding prophet, and instead of developing the qualities taught by the saint, seek prestige and respect based on whatever bodily contact they had with him.

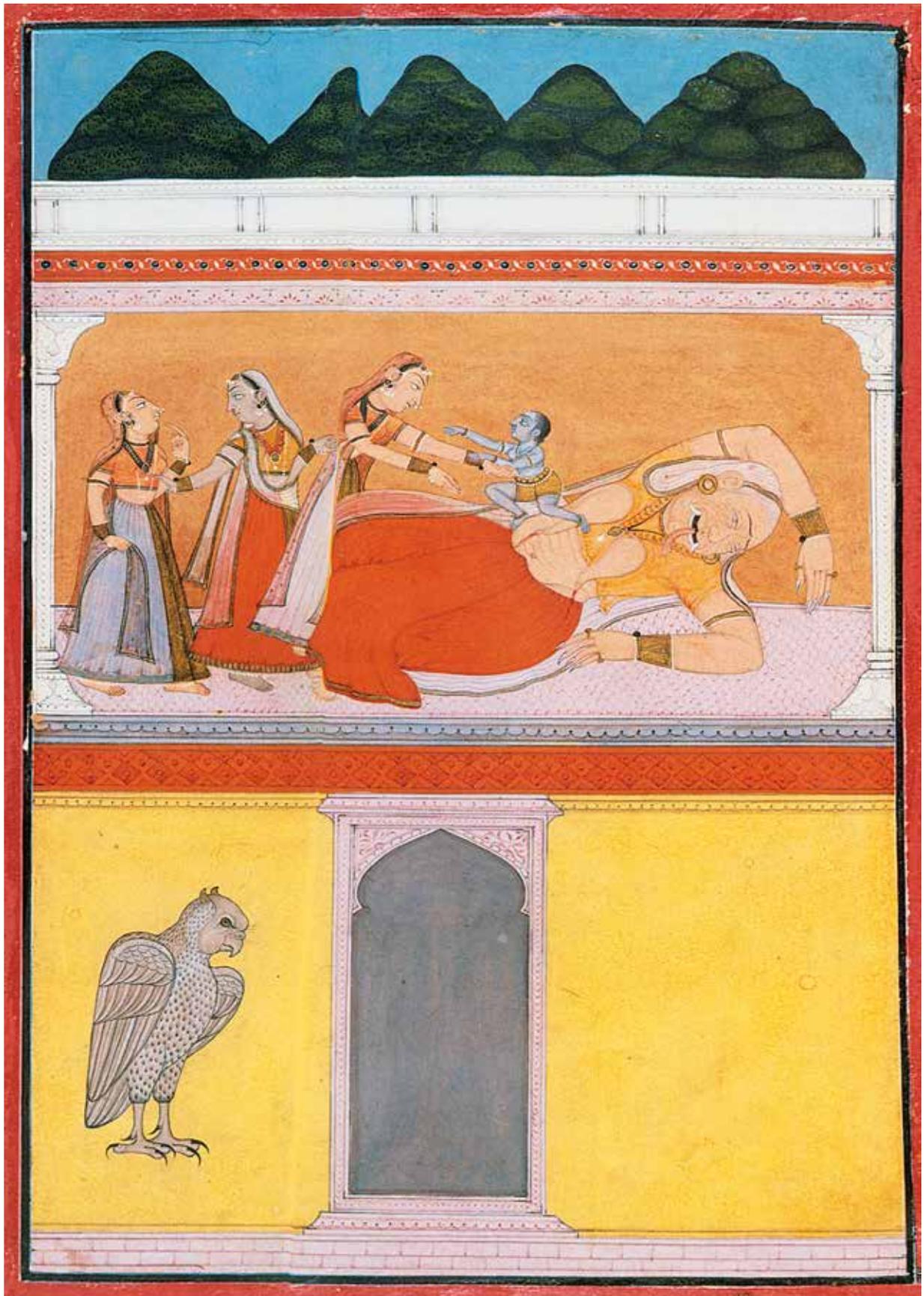
Attached to their reputation and external ritualism, Kamsa and his minions such as Putana do not appreciate the appearance of bona fide transcendentalists, for realized spirituality is a threat to Kamsa’s mechanical brand of churchism. Srila Saraswati Thakur writes:

Putana does not at all like to receive her reward in the only form that 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 bona fide teacher of the absolute heralds the advent of Krishna by his uncompromising campaign against the pseudo-teachers of religion. (“Putana” article.)

Krishna, as well as his empowered devotees, who are non-different from him, come to this world to reform the religion, originally pure, that has been hijacked by Kamsa and his unctuous band of hypocrites.

*yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānainḥ sṛjāmy aham*

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion — at that time I descend myself. (Bg. 4.7.)



Ascribed to Laharu of Chamba, c. 1750-75. Found in the Bhuri Singh Museum, Chamba.

Bottom section shows Putana entering the house of Nanda Maharaja in her form as an owl. The middle section shows her after being killed by Krishna, and the top shows the Vindhya Mountains where Putana found Radharani before bringing her to Vraja. For explanations of these points, see the article "Krishna's Pastime of Killing Putana", in Sri Krishna Kathamrita magazine issue 10, page 34.

Srila A. C. Bhaktivedanta Swami Prabhupada writes:

Whenever an *ācārya* comes, following the superior orders of the Supreme Personality of Godhead or his representative, he establishes the principles of religion as enunciated in *Bhagavad-gītā*. Religion means abiding by the orders of the Supreme Personality of Godhead. Religious principles begin from the time one surrenders to the Supreme Personality of Godhead. It is the *ācārya*'s duty to spread a bona fide religious system and induce everyone to bow down before the Supreme Lord. One executes the religious principles by rendering devotional service, specifically the nine items like hearing, chanting and remembering. Unfortunately, when the *ācārya* disappears, rogues and non-devotees take advantage and immediately begin to introduce unauthorized principles in the name of so-called swamis, yogis, philanthropists, welfare workers and so on. (Purport to *Bhāg.* 4.28.48.)

Universal Problem

Putana's presence is not limited to Vraja or to any one institution or religion. False gurus and hypocrisy are inherent problems that plague all religious organizations, and indeed all groups in the material world — from public libraries, to businesses, political groups, and even senior citizen shuffleboard clubs.

Dr. Sadhu Singh Dhami writes:

The followers of established religions soon degenerate into the smugness of self-seeking comfort and ease out of which their masters once shook them



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with their inspiring message. The hard road of truth and self-sacrifice is abandoned for the byways of personal gain and egotism. The religious idealism is lost in a barrage of high-sounding words and eloquent phrases. They worship the form instead of the spirit, the symbol instead of the essence, and hinder their development by narrow creed and stultifying dogma. Their leaders cease to live their religion; they begin to use it as a means to earn a comfortable living. The established religious hierarchy uses all the tricks of power politics to keep itself in the saddle. (*The Sikhs and Their Religion*. Page 12.)

Hypocrisy in religion is condemned in all of the world's sacred literatures:

Christianity:

And Jesus said to them, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men.'" (Mark 7.6-7)

[When Jesus discovered that materialistic persons had taken over the temple and were using it as a place to sell things to maintain themselves] he went into the temple and began to cast out them that sold therein and them that bought, saying unto them, "It is written that my house is the house of prayer. But ye have made it a den of thieves." (Luke 19:46-47)

Judaism:

King Alexander Jannaeus said to his wife, "Fear not the [true] Pharisees nor the non-Pharisees, but those hypocrites who ape the Pharisees." (Talmud, Sota 22b)

Buddhism:

What is the use of your matted hair, O witless man? What is the use of your antelope skin garment? Within you are full of passions; without you embellish yourself [with the paraphernalia of an ascetic]. (Dhammapada 394)

Confucianism:

Tzu-kung asked about the true gentleman. The master said, "He does not preach what he practices until he has practiced what he preaches." (Analects 2.13)

The master said, "A gentleman is ashamed to let his words outrun his deeds." (Analects 14.29) 🙏

(To be continued)