



# Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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## GHASTLY TALKS

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

In the fourth division of his *Bhakti-rasāmṛta-sindhu*, Srila Rupa Goswami describes seven kinds of indirect ecstasies of bhakti, the sixth of which is dread. In explaining this indirect ecstasy in *Nectar of Devotion*, Srila Prabhupada writes:

After the Putana witch had been killed, some friends of Mother Yashoda inquired from her about the incident. Mother Yashoda at once requested her friends, “Please stop! Please stop! Don’t bring up

the incident of Putana. I become distressed just by remembering this incident. The Putana witch came to devour my son, and she deceived me into letting her take the child on her lap. After that, she died and made a tumultuous sound with her gigantic body.”  
— From chapter 48 of *Nectar of Devotion*.

## PUTANA PART 3

*Srila Bhaktisiddhanta Saraswati Thakur Prabhupada*

*From the Harmonist issue of January 1932*

The church that has the best chance of survival in this damned world is that of atheism under the convenient guise of theism. The churches have always proved to be the staunchest upholders of the grossest form of worldliness from which even the worst of non-ecclesiastical criminals are found to recoil.

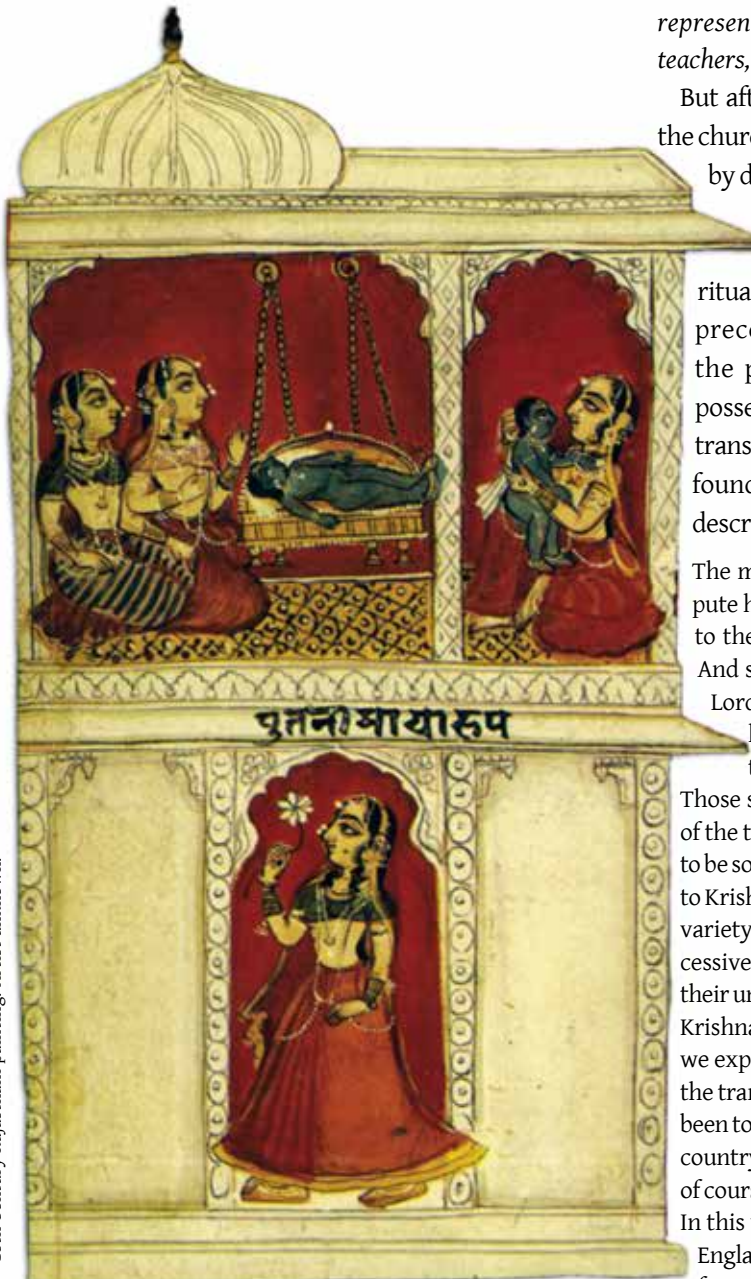
It is not from any deliberate opposition to the ordained clergy that these observations are made. The original purpose of the established churches of the world may not always be objectionable. But no stable religious arrangement for instructing the masses has yet been successful. The Supreme Lord Sri Chaitanya Mahaprabhu, in pursuance of the teachings of the scriptures, mandates all absence of conventionalism for the teachers of the eternal religion. It does not follow from this, however, that the mechanical adoption of the unconventional life by any person will make him a fit teacher of religion. Regulation is necessary for controlling the inherent worldliness of conditioned souls.

representative in the form of ācāryas, prophets, and teachers, to establish real religion.

But after the disappearance of the founder, care of the church falls into the hands of senior followers, who by default become the high priests, abbots, rabbis, imams, popes, pastors and gurus. Although these new leaders may be following the rituals, ceremonies, and practices given by their preceptor-founder, if they have not come to the platform of spiritual realization and still possess material desires then their vision of the transcendental religion given by their preceptor-founder will be mundane. Srila Bhaktisiddhanta describes:

The most merciful Lord condescends at times to depute his servants, the dwellers of that blessed region, to the benighted inhabitants of this ungodly world. And sometimes out of his great mercy the Supreme Lord himself comes down into our midst. The Lord himself and his obedient servants alone know the real nature of the transcendental world.

Those souls that are engrossed in matter are ignorant of the true nature of the spiritual region. This happens to be so because the fallen souls, being altogether averse to Krishna from time immemorial by reason of the vast variety of the material bodies which they were successively endowed by physical nature as the result of their ungodly activities, have remained without sight of Krishna for an incalculably long period. How then can we expect them to remember and tell us the tidings of the transcendental world? Can a person who has never been to England give us true information regarding that country? The analogy of this mundane world does not, of course, apply fully to the case of the supra-mundane. In this world, for instance, one who has never been to England may, by learning the account of that country from others who have visited it, be able to understand and also to convey to others information thus obtained. This is feasible because Bengal and England happen to be countries that are both situated within the limits of this physical universe and materially one country resembles the other. Therefore, it is possible for a person who is acquainted with the conditions of one country to understand the description of the other from the pen or lips of a person who happens to be like himself a denizen of their common universe. But the spiritual world is quite unlike this physical world. The two are in fact centered on opposite poles. Therefore, it is not at all surprising that, engrossed as we are in the experience of this world, we fail to understand the real meaning of such accounts of the spiritual world as have been written or declared for our benefit by those who have had the privilege of possessing the true



18th Century Rajasthani painting. Artist unknown.

Putana enters the home of Nanda Maharaja

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 favorer 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. (Continued in the next issue)

### PUTANA, FALSE GURUS, INSTITUTIONS, AND THE HOLY NAME PART 3

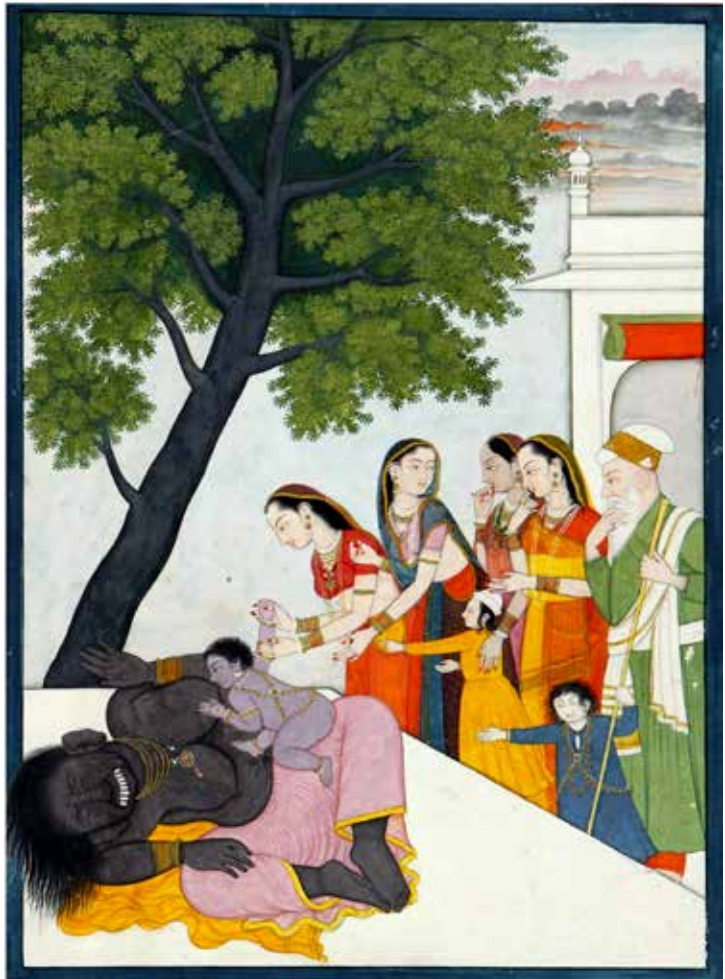
#### Reflections on Srila Bhaktisiddhanta's "Putana"

The last installment of this article spoke about how the Lord descends himself or sends his empowered

knowledge of that transcendental region. It is all the more so because the instruments with whose help we fallen souls have to study those accounts are themselves the cross threads in the texture that binds us to this world. Those who consider that by means of this material mind, intelligence and perverted ego it is possible to undertake the investigation of the spiritual kingdom and to enlighten other people regarding the same, and that it is possible with the help of such a mind to understand the nature of the spiritual world by studying the work of seers and explaining the same to others, are called psilanthropists [someone who views spiritual substance in a mundane way or with mundane vision] in the sense in which that term has been used by the devotees of God. ... Psilanthropism has assumed a great variety of forms and is grouped into numerous sects that are scattered over the world. (Excerpted from “Psilanthropism”, *Sajjana-Toshani* magazine, January 1928, volume XV, no. 7.)

After the disappearance of the religion’s preceptor-founder, if the new heirs to the priesthood harbor material desires for prestige and position, they tend to take advantage of the situation and accept the roles of religious leaders, even though they are not truly qualified. They are unquestionably accepted and supported by materialistic laity, who want a cheap imitation of religion and are thereby happy with the mechanical external presentation of the new priests. Thereby, such followers get the opportunity to be respected as pious people and feel good about themselves without going through the trouble of genuine surrender. In this way, by the symbiotic relationship of false teachers and materialistic followers, the transcendental and unconventional religion given by the preceptor is degraded into pedantry [an arbitrary adherence to rules and forms, a mere mechanical system of fixed doctrines and dogma]. Srila Saraswati Thakur writes:

Putana 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 Putanas for effecting the spiritual destruction of persons from the moment of their birth with the cooperation of their worldly parents.



Unknown artist

#### *Krishna kills Putana*

... The bona-fide teacher of religion is neither any product of nor the favorer 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. (“Putana” article.)

### **Preaching and Practice**

In an article entitled, “Lip and Life”, Saraswati Thakur describes the qualities required for a true preacher of religion:

Mere profession of devotion to God with the lip without practicing the same in one’s life is not the function of the preacher of God’s word. Employing the lip in discoursing religion is only then lifted to the sphere of the service of God when such discourse proceeds from the heart that has been purified by devotion to the transcendental reality. This makes all the difference between the mercenary preacher and the true pastor.

... No one can be a teacher of religion who does not act in accordance with the principles that he teaches.... In fact, preaching is only possible after practice has been perfected.

... Preaching of the word of God is the function of the *ācārya*, who practices what he preaches. It is only

when the conscious service of the Lord has been fully attained that one is fit to be styled as an *ācārya*. One who is himself fully established in the state of grace can alone lend a helping hand in lifting his brethren who happen to be in the fallen condition. One who is fit to instruct others regarding the nature of Godhead must himself belong to the transcendental plane. On the transcendental plane there can be nothing that is worldly. The person who moves on the spiritual plane is absolutely free from all mundane affinities.

... In fact, the word of God and ordinary words are in every way different from one another. This difference cannot be really grasped by those who are in the sinful state. But the difference is nonetheless real, and it is owing to this radical difference between the two that it is never possible for a person in the sinful state to be a preacher of the word of God. The word of God is identical with God himself and manifests itself of its own accord on the tongue of one who is absolutely free from sin and who submits himself entirely at the holy feet of the Supreme Lord. (*Sajjana-Toshani*. December 1927, volume XV, no. 8.)

Srila A. C. Bhaktivedanta Swami Prabhupada stated similarly in the following conversation:

Devotee: What if a disciple goes to preach but he is not preaching in the same spirit as his spiritual master?

Srila Prabhupada: Therefore he is not to preach. Chaitanya Mahaprabhu says, *janma sārthaka kari' kara para-upakāra*: “Go and do good to others. But first of all do good to yourself”. (*Cc. ādi 9.41*.)



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First of all you become a real preacher. Then go to preach. Chaitanya Mahaprabhu never sent neophytes to preach. For neophytes, preaching is not their business. Neophytes should stick to the worship of the deity in the temple. And those who have understood the philosophy and applied the philosophy in their life, they should go for preaching. Otherwise one will preach wrongly ... and it will stop. ... Mahaprabhu does not say that, “You remain a rascal and go to preach.” No. *janma sārthaka kari* — “Your first business is that you make your life perfect. Then go to preach. Perfect means you learn how to obey my orders, *āmāra ājñāya*.” That is perfection.

If you are actually perfectly carrying out the orders of Chaitanya Mahaprabhu, then you are preaching. Otherwise you will do wrongly and mislead. Don't do that! *andhā yathāndhair upanīyamānāh* — If you remain blind, don't try to lead other blind men. (*Bhāg. 7.5.31*.)

That is misleading. First of all, open your eyes. Everything is there. Nobody should do anything whimsically. If you do whimsically, concoctedly, it will be a failure. It will not be effective. (From a room conversation in Fiji. 2 May 1976.)

### Fledgling Putanas

Srila Bhaktisiddhanta describes how the duplicitous desire to become guru arises in the heart of the conditioned soul:

If I do not remember the lotus feet of Sri Guru at the beginning of every new year, every new month, every new day, and every new moment, then I am sure to fall into far greater inconveniences. If I do not remember his lotus feet, then the desire will come to dress myself in the garb of guru. I will become liable to the bad desire of seeking to be worshiped by other people as guru. It is this which constitutes addiction to things other than the truth. (*Sri Chaitanya's Teachings*, page 262-263.)

One who does not constantly remember and take shelter of one's transcendental teacher is unable to appreciate how that teacher is still present even after his physical departure. The history of the world's religions has shown that such materialistic followers commonly start to think, “My mentor is no longer present. How will his mission go on? I may not be qualified, but someone has to be the guru and priest. I don't see anyone else who can do it, so I will have to myself.” Srila Saraswati Thakur says that in this way the “bad desire” to falsely dress as guru arises in the heart of the follower. Putana thus takes birth. 🙏  
(Continued in the next issue)