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CHEATING GURU AND CHEATED DISCIPLE

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmaji, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Narada, and similarly, Narada, as spiritual master, handed over this knowledge to Vyasa, and so on ... The relationship between Brahma and Narada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Narada is not only well behaved, meek and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master.

One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a *gōsvāmī*. Without becoming a *gōsvāmī* one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated. 🍌

— Purport to *Bhāg.* 2.9.43

THE NATIVE PLACE OF THAKUR BHAKTIVINODE

Sri Srimad Gour Govinda Swami Maharaja

Today is the holy appearance day of Saccidananda Bhaktivinode Thakur. He is a great *vaiṣṇava* ācārya in the line of *gauḍīya vaiṣṇava paramparā* and is known as the Seventh Goswami. In *Sajjana-toṣaṇī*, Bhaktivinode Thakur has described what is the best type of welfare work, *para-upakāra*. He says that there are three types of *dayā*, mercy. Showing mercy to this gross body is also one type of doing good, known as *sat-karma*, or *punya-karma*. To feed the hungry, to make arrangements for the medical treatment of patients, to give water to thirsty persons, to give warm clothing to someone suffering from cold — all these are types of mercy pertaining to the gross material body.

Others open schools and colleges and make arrangements for free education. That is showing mercy to the mind. But the topmost activity is showing mercy to the soul. Those who are engaged in preaching the science of Krishna consciousness to others and

speaking about the science of devotional service, they are doing the topmost humanitarian work for others whereby they will be freed from material sufferings and develop complete Krishna consciousness. Developing pure devotion, they will be freed from material bondage and at last go back home, back to Godhead, never to return again in this material world to suffer.

Those *vaiṣṇavas* who have dedicated their life to preaching the science of Krishna consciousness are doing the best type of good. Those who are following the *karma-kāṇḍa* section of the Vedas don't do such good. They may be engaged in doing something beneficial for the gross body or the mind, but pure devotees, who are only engaged in preaching the science of Krishna consciousness, are doing the topmost good. This is what Bhaktivinode Thakur has said.

How many can understand Bhaktivinode Thakur's words? And who is following them? Only *vaiṣṇavas*, *mahājānas*, they know, they understand, and they are engaged in such activities.

How many persons are glorifying such *vaiṣṇavas* in this material world? *vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya* [adapted from *Cc. madhya* 23.39] — even a *vijñā*, a very wise and learned person, cannot understand the activities of *vaiṣṇavas*. Those who are engaged in doing some good to the body or mind are glorified in this human society. But how many are glorifying those who are engaged in doing good to the soul? How many are recognizing them? How many know about the soul? How many see the soul? How many have developed the vision to see the soul? Very, very few.

Bhaktivinode Thakur's previous name was Kedaranath Dutta. He was born on 2 September 1838 in the village Ula, in Nadia district, West Bengal. However, that was his maternal uncle's house, not his paternal house. His paternal house was in Odisha. So he belongs to Odisha. [According to the tradition in India, the village where one's paternal ancestors resided is considered to be one's native place.]

The name of his father was Ananda Chandra Dutta. The name of his grandfather was Raja Vallabha Dutta. The name of his mother was Jagat Mohini. The name of the father of Jagat Mohini was Ishwara Chandra Mustafi.

So Bhaktivinode's paternal house was in Odisha. At that time it was in the district of Cuttack. Now it is in the district of Kendrapara, near the river Birupa, and the name of the village is Choti Mangalpur. This is Bhaktivinode Thakur's *śrīpāta*.

Last year on the 155th appearance day of Bhaktivinode Thakur some of our devotees went to this village. One assembly was held there, organized by Dr. Fakir Mohan Das, a research scholar. He was a professor at Utkal University. He is writing a book that is soon to be published about Bhaktivinode Thakur and is bringing out some undiscovered facts.

On this day last year the Kendrapara Law College installed a picture of Bhaktivinoda Thakur at their school, because he was the first law graduate of Odisha. He was also a magistrate. Today in both Chotigram and at the Law College in Kendrapara there will be some meetings for the glorification of Srila Bhaktivinode Thakur. I hope that those who are engaged in doing this activity will get the mercy of Bhaktivinode Thakur and achieve all perfection. 🍌
— Lecture in Bhubaneswar on 17 September 1994.



From a wall painting at the Bodo Odia Math in Puri

THE TRADITION OF DEVOTIONAL PAINTING FOR LORD JAGANNATH

Part 3

Some of the other celebrations of Jagannath that the *citrakāras* contribute to are:⁵

Nava-kalevara: The festival wherein Lord Jagannath gets a new body. Approximately every two years and eight months there is a leap (extra) month in the Vedic calendar. When this leap month occurs between the *snāna-yātrā* and *ratha-yātrā* festivals,⁶ the bodies of the deities of Jagannath, Baladev and Subhadra are changed. This event is known as “*nava-kalevara*”, on the occasion of which the old deities are retired and new ones are fashioned.⁷ After the carving of the new



Paintings by Narayan Maharana and Harihara Maharana. From the book *In the Absence of Jagannatha* by Eberhard Fischer and Dhanath Pathy.

The Anavasara-paṭi paintings of Jagannath, Baladev, Subhadra that were worshiped as deities in the Puri temple in 1990

deities is complete, the Datta-mahapatra *citrakāras* wrap the deity with special ropes, cover them with cloth, and finally paint their features. This ceremonial painting of the deities is known as *banaka-lāgi*.⁸

Ratha-yātrā: Jagannath's famous chariot festival takes place in the month of *Āṣāḍha* (June-July). In this event, the main deities of Jagannath, Baladev, and Subhadra are brought outside the temple and placed on large chariots.⁹ The hundreds of thousands of attending pilgrims then pull the chariots by ropes from the main temple in Puri known as the Sri Mandir to the temple known as Gundicha located a few miles north, where they stay for a week. The *citrakāra* families paint the chariots, the wooden horses, and the many deities and figures mounted in various places of each chariot. This service is exclusively performed by individuals who come in particular lineages. There are eighteen different families who paint the chariot of Jagannath, fourteen who paint Balabhadra's, and six who paint the chariot of Subhadra.

Jhulana-yātrā: This swing festival is celebrated for one week in the month of *Śrāvana* (July-August). At this time the small festival deities are swung. Various birds and animals made from *sola*, the pith plant,¹⁰ similar in texture and strength to balsa wood, are brought from the temple storeroom. The *citrakāras* then freshly paint them before they are used to ornament the swing arena. Paintings of peacocks, parrots, cows with their young calves, etc., as well as depictions of Radha Krishna, Laksmi Narayan, Sita Rama, and large numbers of young *gopī* maidens, are made and hung on the walls.

Janmāṣṭamī and Vāmana-dvādaśī: For the celebrations of Krishna's birthday and the birthday of Vishnu's incarnation as Vamanadev, both of which take place in the month of *Bhādra* (August-September), the *citrakāras* make special paintings illustrating the birth of Krishna (known as *janmāṣṭamī-paṭi*) and of the dwarf incarnation Vaman. The pictures are then formally installed and worshiped like deities.

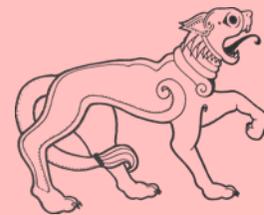
Ślokāmṛta

CALLING OUT TO THE LORD Rāmāyaṇa Yuddha-kāṇḍa 18.33 quoted in Cc. madhya 22.34

*sakṛd eva praṇanno yas tavāsmīti ca yācate
abhayaṁ sarvadā tasmai dadāmy etad vrataṁ mama*

[spoken by Lord Ramachandra] "It is my vow that if one only once seriously surrenders unto me, saying "My dear Lord, from this day I am yours," and prays to me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on."

— Krishnadas Kaviraj Goswami. *Śrī Caitanya-caritāmṛta*. English translation and commentary by A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. Los Angeles. 1975.



As described above, the artistic contributions of the *paṭa-citra* artists are intrinsic parts of the ancient worship and culture of Lord Jagannath. For this reason, in his book *Paṭa-paintings of Orissa*, Bijoy Chandra Mohanty has opined: “It is obvious that the techniques of the *paṭa* art originated from the art of painting the trinity [Jagannath, Baladev, and Subhadra]” (p. 6). 🍌 — MD

Notes

5 A complete list is beyond the scope of this article. For more information see J. P. Das’ *Puri Paintings*, chapter 4.

6 This occurs at an interval of either 19 or 27 years.

7 For more information on *nava-kalevara*, see our article, “Nava Kalevara — Lord Jagannath’s “Change of Body” Pastime”, in *Sri Krishna Kathamrita* magazine, issue 4.

8 The word “*banaka*” comes from the Sanskrit word *varna*, meaning “color”. “*Lāgi*” means painting.

9 Jagannath’s chariot, known as “Nandighosh” or “Chakradhvaja”, is 45 feet high, Baladeva’s chariot is named “Taladhvaja” and is 44 feet high, and Subhadra’s chariot “Padmadhvaja” is 43 feet high.

10 *Aeschynomene aspera* and *A. indica*.

A PITIFUL PRAYER TO GAURA NITAI

Śrī Śrī Gaura Nityānanda Vijñapti

Śrīla Lochan Das Thakur

*ei-bāra karuṇā kara caitanya-nitāi
mo-sama pātakī āra tribhuvane nāi*

O Chaitanya, Nitai! Now you must be merciful. In all the three worlds there is no sinner equal to me!



Unknown photographer. From, *In the Absence of Jagannatha*, by Eberhard Fischer and Dinanath Pathy.

Ceremonial procession in 2011 in Jagannath Puri carrying the *anasara-paṭis*, paintings that were temporarily worshipped as the deities of Jagannath, Baladev and Subhadra

*muñi ati mūḍhamati māyāra naphara
ei saba pāpe mora tanu jara jara*

I am a grossly ignorant servant of *māyā*. All sins are residing in my body.

*mleccha adhama yata chila anācārī
tā-sabā’ ha-ite mora pāpa ati bhāri*

The weight of my sins is greater than the combined sins of the all of the *mlecchas*, barbarian meat-eaters, *adhamas*, fallen persons, and *anācārīs*, those devoid of proper behavior.

*aśeṣa pāpera pāpī jagāi-mādhāi
tā-doñhāre uddhāriḥ tomarā duṭī bhāi*

Jagai and Madhai were the greatest sinners, yet you two brothers delivered them.

*locana bale mo-adhame dayā naila kene
tumi nā karile dayā ke karibe āne*

Lochan Das says, “Why has your mercy not come to this most wretched person? If you will not be merciful, then who will be? 🍌

— Translated by Pradyumna Das from *Śrī Saṅkīrtana-māhātmaḥ O Vaiṣṇava-vidhi*. Edited by Navin Madan Das. Sri Chaitanya Gaudiya Math. Mayapur 2005. Page 74.

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