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ACTING FOR OTHERS

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Bhaktivedanta Swami Prabhupada

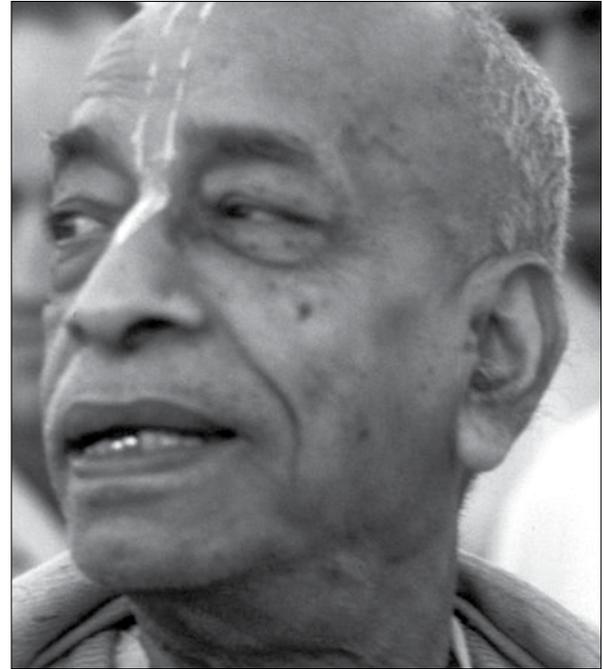
The spiritual master's qualification is that he does his best to deliver the soul from the clutches of *māyā*. That is a great service. Therefore he is very dear. There is a difference between one who is chanting or executing devotional service for his own personal benefit and one who is trying to deliver others for their benefit. ❀

— From a morning walk in Delhi, 2 September 1976.

SINFUL REACTIONS OF THE DISCIPLES

Sri Srimad Gour Govinda Swami Maharaja

When a guru accepts a disciple it is natural that any sinful reactions of the disciple will go to the guru. A disciple should be very careful, "My guru is so merciful! He is exerting himself so much to deliver me from this blind well, from the fort of Durga, Mayadevi. I was imprisoned, but my guru is exerting so much to pull me out. I should be a worthy disciple. I should not put my gurudeva into trouble. Why shall he suffer for me? He is doing so much good for me that I cannot repay him. Why shall I become so degraded, do so much nonsense, become so fallen, performing sinful, abominable acts that will put my gurudeva in trouble?" The disciple should be very serious. He should think, "No! My duty is to help my guru. He should not get trouble from me." This is a real disciple. It should not be one-sided. It is reciprocal. Guru and *śiṣya* — it is two-sided; the two must co-operate.



*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

As I have said previously, "Our guru has come with a rope. He has thrown one end into the well, saying, "Catch hold of it very tightly! There should be no slackness. Then I will pull you out." If you don't listen to those instructions, if you are lazy and careless and don't catch hold of that rope tightly, if you are slack, then you will fall down. What a shock that will be to the guru! "I spent gallons and gallons of my spiritual blood and this fellow fell down!" It should not happen. Rather, hold the rope very tightly, with no slackness, and then he can pull you out. Then he will be happy, "Yes! Now I am successful! I have pulled out one soul from the fort of Durga!"

It is not an easy task to become a guru. It is very dangerous. If the guru has no potency, how can he withstand the sinful reactions of his disciples? Such persons must fall down. He has *brahmacāris* as his disciples. They have so much material desire, so much sexual attraction, and that must come to the guru, because the guru is giving them protection. If you come to guru and the guru has no potency to withstand it, he will fall down. ❀

— From a darshan in Bhubaneswar, 17 December 1989.

SYAMANANDA PANDIT'S SAMADHI IN NARASINGHPUR, ODISHA

Syamananda Pandit appeared in the village Dandeswar in the Midnapur District of Odisha on the full moon day of the month of *Viṣṇu* in 1534 AD. His parents, Sri Krishna Mandal and Durika Dasi, were pious *śudras* whose occupation was distributing milk. Before his birth his elder brother and sister had died. So when their third child was born the parents named him Duhkhi, “unhappy”.

From his early childhood Duhkhi manifested strong religious tendencies. At the age of twenty he went on pilgrimage. Arriving at Ambika Kalna, he was overwhelmed with ecstasy upon seeing the deities of Gaura Nitai who had been worshiped by Gauridas Pandit. Hriday Chaitanya, a prominent disciple of Gauridas, was deeply impressed with the boy's spiritual advancement, gave him *dīkṣā*, and changed his name to Duhkhi Krishnadas.

With the permission of his guru, Duhkhi Krishnadas later went to Vrindavan where he studied and engaged in service under the guidance of Srila Jiva Goswami. Jiva engaged him in the service of sweeping the Rasamandala, the place in Vrindavan where Radha-Krishna and the *gopīs* engaged in their *rāsa* dance pastimes. Once, while Duhkhi Krishnadas was cleaning the Rasamandala, he found an ankle bell of Srimati Radhika that had dropped from her foot while she had been dancing the night before. There are different accounts as to what happened after that. Some say that Lalita appeared there and pressed that ankle bell to his forehead and gave him the name Syamananda. It's said that Radharani's ankle bell created a special *tilaka* mark on his forehead. Devotees in the line of of Syamananda Pandit wear a similar *tilaka* mark.



The samadhi of Syamananda Pandit in Narasinghpur

Later, on the order of Jiva Goswami, Syamananda Prabhu traveled to Odisha to preach the message of Mahaprabhu. As he was coming into the Mayurbhanj area of northeastern Odisha, Syamananda spoke to his intimate disciple Rasikananda about a demoniac zamindar named Uddanda Ray who ruled like a small king in an area on their path. Syamananda told Rasika, “Uddanda Ray hates the *vaiṣṇavas*. He has killed and robbed many saintly persons who came through his village. If a wicked person such as he can be changed then it will be marvelous. Let us both go to his place.”

They arrived at Narasinghpur in the evening. Uddanda Ray was lying on his bed but not sleeping. Suddenly he saw someone enter his room and stand before him. In a grave voice, that mysterious person told the king, “Dedicate yourself to Syamananda Ray,” and disappeared. Uddanda Ray considered the voice to have been divine and began to think about when he would meet this person Syamananda. Just at that moment, Syamananda and Rasika entered the home of Uddanda Ray. Seeing Syamananda standing before him, Uddanda Ray fell at his feet and worshiped him in various ways. It is said that just by the power of Syamananda Prabhu's presence, Uddanda Ray became a changed man.



Deities at the temple in Narasinghpur.
Sri Sri Radha Mohanjiu, are on the right.

He took shelter of the lotus feet of Syamananda, who then blessed Uddanda with devotion to the Lord. Everyone was astonished to see that the king who was previously so demoniac now knew nothing but service to guru, Krishna, and the devotees.

Uddanda Ray confessed to Syamananda, “There is no limit to the terrible sins I have committed. I have killed thousands of *vaiṣṇava sādhus*. After killing them I collected their *āsanas*, (cloths used by *sādhus* to sit on during their *bhajana*). Uddanda then produced seven hundred and eighteen *āsanas* that he had collected from the devotees he had killed. They were the size of a small hill. The now repentant zamindar king then showed them a well that for years he had used to dispose of the dead bodies of the devotees he had killed. Syamananda distributed those *āsanas* to the *vaiṣṇavas*, and the king also offered clothes and various other items to the devotees. Everyone in the local area was astonished to see that the formerly demoniac king had become a gentle devotee.

From that day on, Uddanda Ray began to serve all the *vaiṣṇavas* with great humility and love. Later, Syamananda brought his deities, Syama Ray, from Dharendra and, with the assistance of Uddanda Ray, put on huge festivals in Narasinghpur. Syamananda later installed Radha Krishna deities there that he named Sri Sri Radha Mohanjiu. In the year 1630 AD, Syamananda spent four months at Uddanda Ray’s house and then left his body there.

Syamananda Prabhu’s *bhajana-kuṭira* and full *samadhi* are still present today in the remote village of Narasinghpur in Odisha’s Mayurbhanj District. Also present there are the two tanks that Syamananda had dug and installed as Radha Kund and Syama Kund.

The worship of Sri Sri Radha Mohanjiu was later passed on to one of Syamananda’s disciples, who became the *mahant*, temple manager. The local devotees tell an interesting story. The deity was maintained by some agricultural fields that the temple owned. No one was there to help with the farming, so the *mahant* was working in the fields and also taking care of the deities. At one point he became very sick. Another devotee was brought in to worship the deities, but there was no one to tend to the fields. The time came to plow the land, but no one was available to do it. Understanding the situation, the *mahant* cried and prayed to Krishna, “My Lord! What can I do? If the fields are not plowed now then the planting will not be able to go on properly. Then there will be no crops, so how will we take care of you?”

The next morning when the *pūjārī* came to wake the deity, he was surprised to find that Krishna’s flute was gone. He also couldn’t understand why



Deity of Syamananda Pandit in Narasinghpur



Close up of the deity of Mohanjiu

there was mud on the deity's hands and feet. Just at that time a villager came by and congratulated the *pūjārī* for plowing the field so nicely the night before. "What are you saying?" the *pūjārī* asked, "I didn't plow the field last night."



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The villager looked at him strangely, and said, "Well, come see for yourself!" When the *pūjārī* went to look, he was astonished to find that someone had nicely plowed the field during the night. Noticing something shiny on the ground, he bent down to pick it up — and found Krishna's flute. ❀

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Top to bottom: The field that was once plowed by the deity of Mohanjiu; Syama Kund and Radha Kund established by Srila Syamananda Pandit

