



Sri Krishna Kathamrita Bindu

तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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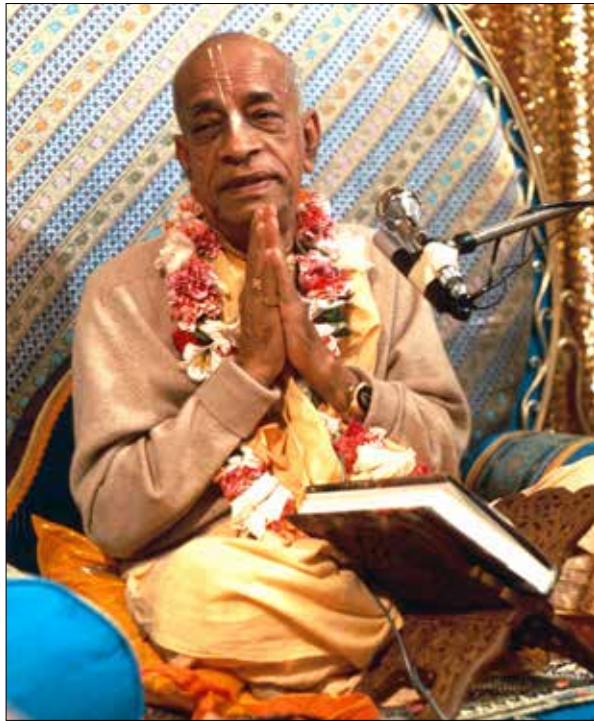
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DON'T WORRY ABOUT WORLD EVENTS

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Instead of contemplating what will happen to this world — you have got a short duration of life, say fifty, sixty years — you should chant Hare Krishna and go back to home, back to Godhead. Don't consider what will happen to this world. Nature will take care of it.

Don't puzzle your brain with these thoughts. You should utilize whatever time you have in your possession and go back to home, back to Godhead. You cannot check it. The best thing is that you mold your life and go back to home, back to Godhead. Oil your own machine, instead of thinking what will happen elsewhere. [Those things] will happen. Because people will go on with their rascal civilization, natural consequences will be there. Better you take advantage of whatever time you have got, become fully Krishna conscious and go back to home. 🙏
— Morning walk in Caracas. 21 February 1975.

FEIGNED DIKSA IS NOT DIVINE

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Sri Gaudiya Math does not, and cannot, have anything in common with those who duplicitously join it with a motive to misuse divine knowledge to serve their own selfish ends. Feigned *dīkṣā* and obtainment of divine knowledge are never identical. Sri Chaitanya and his sincere devotees are eternally present in Sri Gaudiya Math. Owlsh persons incapable of seeing the light are called *māyāvādīs*, *karmīs*, or wayward nondevotees. 🙏

— From *Patrāvalī*, cited in *Śrī Bhaktisiddhānta Vaibhava* by Bhakti Vikasa Swami. P. 100. Published by the author. Vallabh Vidyanagar, Gujarat, India. 2008.

SRI VAKRESHWAR PANDIT

Sri Vakreshwar Pandit was present with Srīman Mahāprabhu during his pastimes in Nabadwip,



The deities of Sri Radhakanta worshiped by Vakreshwar Pandit in the Gambhira in Jagannath Puri

and after Mahaprabhu's acceptance of *sannyāsa* he also accompanied Mahaprabhu to Jagannath Puri. During the time of the Lord's residence in Puri he continued to live there as well.

Sri Vakreshwar Pandit took birth in the village of Guptipara near Tribeni [across the Ganga from Shantipur]. He was an especially proficient dancer and *kirtanīya* and could dance continuously for 72 hours.

When Sri Chaitanya Mahaprabhu began his pastimes of congregational chanting of the Holy Name of Sri Hari in Nabadwip, Sri Vakreshwar Pandit was an important singer and dancer in that assembly. It was by his mercy that Devananda Pandit was delivered from the wrath of Mahaprabhu. He was also present during the Lord's journey to Ramakeli.

Devananda Pandit was, at one time, known as the foremost lecturer on the *Bhāgavata*. One day, Srivas Pandit went to hear his discourse, and being moved in ecstatic love by hearing the *Bhāgavatam*, he began to cry. A few of the ignorant students of Devananda Pandit, thinking that this was creating a disturbance, removed Srivas Pandit from the assembly and brought him outside. Though this was done in front of Devananda, he didn't restrain his students from this act of disregard to

the devotee *bhāgavata*. There are two types of *Bhāgavata* — the book *Bhāgavata* and the devotee *bhāgavata*. For this reason, Devananda Pandit became implicated in an offense to a great devotee (*maha-bhāgavata*).

When Sri Chaitanya Mahaprabhu came to hear how his dear devotee, Srivas Pandit, had been disrespected, he gave many instructions concerning the *Bhāgavata*. He told that those who read the book *Bhāgavata* but don't offer respects to the devotee *bhāgavata* are simply offenders. Though they may read the *Bhāgavata* for eons, still they will never attain love of Godhead. The devotee *bhāgavata* and the book *Bhāgavata* are non-different. In order to understand the book *Bhāgavata* one must first sincerely serve the devotee *bhāgavata*. Therefore Mahaprabhu neglected Devananda and didn't bestow mercy on him.

One evening, Vakreshwar Pandit came to perform dancing and chanting of the holy name at the house of a devotee from Kulia, across the Ganga from Nadia. Receiving this auspicious news, Devananda proceeded there, and upon seeing the symptoms of divine love in the person of Sri Vakreshwar Pandit he became charmed. Gradually a great crowd gathered at that place, and Devananda Pandit, taking a cane in his hand, kept the crowd in order so as not to obstruct

the ecstatic dancing of Sri Vakreshwar Pandit. In this way, Vakreshwar Pandit performed chanting, and dancing for two *praharas* (six hours), into the night.

When he finished dancing and sat down, Devananda came and offered *daṇḍavats* at the lotus feet of Sri Vakreshwar Pandit, who became pleased with his service and blessed Devananda with the words, *Kṛṣṇa-bhakti hauk* — “May you attain devotion to Sri Lord Krishna.” From that day, devotion was awakened in the heart of Devananda by the mercy of Vakreshwar Pandit.

Thereafter, when Mahaprabhu came to Nadia to have *darśana* of his mother and mother Ganges, he bestowed his mercy on Devananda at Kulia. “Because you have served Vakreshwar, I have noticed you. Vakreshwar is fully imbued with the Lord’s transcendental energy, and whoever becomes devoted to him attains the lotus feet of Sri Krishna. His heart is the personal abode of Sri Krishna, and as Sri Krishna dances, so Vakreshwar also dances. Wherever one can get the association of Vakreshwar, that place is the sum total of all holy places and is as good as Vaikuntha.”

Vakreshwar Pandit’s disciple was Gopal Guru Goswami and Gopal Guru Goswami’s disciple was Sri Dhyana-chandra Goswami. In his *Śrī Gaura-Govindārcana-smaraṇa-paddhatiḥ*, Dhyana-chandra Goswami has written, “That person who was previously very expert in the arts of singing and dancing, the *gopī* Tungavidya, is presently renowned in the world as Vakreshwar Pandit. He has appeared on the fifth day of the dark fortnight of the month of Asadha [June-July] and he closed his pastimes in this world on the sixth day of the bright fortnight of the month of Asadha.

While Vakreshwar danced, Mahaprabhu himself would sing and Vakreshwar would catch hold of his lotus feet, saying, “O moon-faced one, give me ten-thousand *gandharvas*, and let them sing while I dance. Then I will be happy.” Mahaprabhu answered, “You are one of my wings. If I had another like you I could fly in the sky.” (Cc. ādi 10.19-20).

Vakreshwar Pandit’s worshipable deity is Sri Sri Radha-kanta, whom he worshipped in Kasi Mishra’s house, which was also the residence of Sri Chaitanya Mahaprabhu (Gambhira). These deities are still being worshiped there to this day. 🙏

— Translated and compiled by Kunjabihari Adhikari Das. *Lord Chaitanya’s Eternal Associates, Sāṅgopāṅgāstra-pārsadam*. Unpublished manuscript.



THE QUALITIES OF VAKRESHWAR PANDIT

By the poet Narahari

It is not clear which Narahari wrote this poem. There are two prominent ācāryas in our line by that name: Narahari Sarkar Thakur and Narahari Chakravarti Thakur, and both of them have written many songs. Amongst the many works of Narahari Chakravarti are Narottama-vilāsa and Bhakti-ratnākara. The Bengali scholar Sukumar Sen comments in A History of Brajabuli Literature that it is often difficult to determine which of the two authors wrote a particular work. He writes:

“The criterion which can be safely adopted in some of the cases to distinguish between the writings of the two poets is this: The earlier poet’s (Narahari Sarkar’s) theme was the life and character of Chaitanya Dev, and most of his songs were written in Bengali. Only a few poems seem to have been written in Brajabuli. ... Narahari Chakravarti on the other hand wrote mostly in Brajabuli, ...”

Based on this, and the fact that this song is composed in almost pure Bengali, it seems likely that it was written by Srila Narahari Sarkar, the spiritual master of Srila Lochan Das Thakur, who wrote the famous Caitanya-maṅgala. Narahari Sarkar was one of the associates of Chaitanya Mahaprabhu and is considered to be the first person to begin writing about the pastimes of Mahaprabhu in the form of Bengali poems.

*āre mora kulamani kevala premera khani
vakreśvara paṇḍita ṭhākura
adbhuta caritra tāṅra kahe hena sādhyā kāra
jīve yāṅra karuṇā pracura*

O Sri Vakreshwar Pandit Thakur! O gem of the family of vaiṣṇavas! O mine of love! Who can describe your

wonderful qualities? You are full of compassion for all the living entities!

bujhite nā pāre keha atyanta udāra yenha
 śrī gauracandrera kṛpā pātra
 duḥka saba yāya kṣaya brahmāṇḍa pavitra haya
 yānra nāma smaraneī mātra

No one can understand this magnanimous receiver of Sri Gaurachandra's mercy. Just by remembering his name, all miseries are vanquished and the entire universe becomes purified.

mahāprabhura śrī-carana kamala bhramara mana
 kṛṣṇa prema vihvala sadāi
 devāsura ādi yata yānra nṛtye vimohita
 bhāvāveśa bujhana nā yāya

His bee-like mind, which resides at the lotus feet of Mahaprabhu, is constantly overwhelmed with kṛṣṇa-prema. All the demigods and demons are enchanted by his dance and his ecstatic trance is inconceivable.

pulaka huñkāra lampha sveda hāsya asru kampa
 mūrccā ānandādi nirantara
 sañkīrtana mājhe matta ye kare adbhuta nṛtya
 ekabhāve cabbīsa prahara

Roaring, and jumping in delight, sweating, laughing, crying, trembling, then suddenly fainting, Vakreshwar Pandit would dance ecstatically in the sañkīrtana for seventy-two hours continuously.

prabhu yānra nṛtya kāle bhujā tuli hari bale
 caturdike bulaye dhāiyā
 punaḥ prabhu gaura hari vakreśvara pāne heri
 gāna kare preme matta haiyā

While he danced, Mahaprabhu would raise his hands and call out “Hari! Hari!” while running here and there. Then Gaurahari would glance at Vakreshwar and begin singing, becoming mad in prema.

vakreśvara yataksaṇa nṛtya kare tatakṣama
 vetra haste laiṅyā gauracandra
 kariyā yateka prīti loka kare eka bhāti
 upajaye sabāra ānanda

While Vakreshwar danced, Gaurachandra would take a stick in his hand and lovingly gather all the people on one side to watch. Seeing the dancing of Vakreshwar, everyone would become blissful.

vakreśvara sthira haile prabhu dhari rākke kole
 tāhāra angera dhūlā laiṅyā
 se dhūlā āpana aṅge lepana karaye raṅge
 netra jale asru yukta haiyā

When Vakreshwar would become calm, Mahaprabhu would take him on his lap. Taking the dust from his body, the Lord would smear it all over his own body, while his eyes filled with tears of joy.

prabhu samādhiyā ati kahe vakreśvara prati
 mūkhya eka pākhā tumi mora
 yadi āra pākhā pāna ākāse uḍiyā yāna
 aiche kata kahe nāhi ora

With great love, the Lord would say to Vakreshwar things like, “You are one of my wings. If I had another wing, I could fly in the sky.” There was no limit to what the Lord would tell him.

hena vakreśvara yāke karunā karaye tāke
 caitanya caraṇadhana mile
 ki kaba mahimā tānra mo hena pāpī durācāra
 kata dīna hīna uddhāriḷe

If Vakreshwar shows his compassion on someone, that person will get the treasure of the lotus feet of Sri Chaitanya. How can I speak the glories of one who has delivered innumerable fallen sinners like myself?

narahari akiñcana kare ei nivedana
 kṛpākara mo hena pāmare!
 vṛthājanma goa-inu bhakti marma nā bajhinu
 majilāma e bhava sañsāre

This wretched Narahari submits his plea, “Please be merciful to this wretched soul! Not understanding the importance of bhakti I have wasted my life! Now I am drowning in the ocean of material existence. 🙏

— Translated by Mani Gopal Das from Śrī Śrī Parikara-gaṇera Mahimā Sūcaka. Compiled by Kishori Das Babaji. Vaishnava Research Institute. Halisahar, West Bengal. 2005. pp. 79-80. Bengali.

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