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## TAKE CARE OF YOUR HEALTH

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

You have no sufficient warm cloth, so you are affected by the cold. You must arrange for warm clothes. You must take care of your health. *yuktāhāra-vihārasya yogo bhavati duḥkha-hā*. In the *Bhagavad-gītā* it is said that you should take food just to maintain your health nicely. Similarly, other necessities of the body must be taken care of. If you become diseased, then how can you execute Krishna consciousness? Just like this devotee could not go out today. So we must be careful. We should not eat more or less. Better eat less than eat more. You'll not die by eating less, but you may die by eating more. (Lecture, Los Angeles, 29 April 1973.)

Sanatan Goswami's body was all covered with wet itches. Chaitanya Mahaprabhu was embracing him and the wetness was sticking to the Lord's body. Sanatan Goswami felt very ashamed, "I am suffering from itches, and Chaitanya Mahaprabhu is embracing me, and the wetness is smearing all over his body. How unfortunate I am!" So he decided, "Tomorrow I shall commit suicide instead of allowing myself to be embraced by Chaitanya Mahaprabhu." The next day, Chaitanya Mahaprabhu inquired, "You have decided to commit suicide. Do you think this body is yours?" Sanatan Goswami



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

was silent. Chaitanya Mahaprabhu said, "You have already dedicated this body to me. How you can kill it?" From that day, the itches were cured. Those who are Krishna conscious, who are working for Krishna, they should not think that the body belongs to themselves. It is already dedicated to Krishna. It must be kept very carefully, without any neglect. Just like you are taking care of the

temple because it is Krishna's place, similarly you should also take care of the body. We should not overly care for it, but some care we should take so that we may not fall ill. (Lecture, Los Angeles, 29 April 1973.)

If you do it very carefully then you'll never become diseased. Take simple food, stay neat and clean, and then you'll not catch any disease. Everything depends on eating simply to keep proper health. But these things can be simplified when life is simple. If you go to work in office at an odd time, then so many things become topsy-turvy. But if you depend on yourself, either as a *brāhmaṇa* or *kṣatriya*, you haven't got to depend on others, and then you can do all your activities in a timely manner. Now you have to go fifty miles at least to attend the office. In your country, this is the system. In New York I have seen. They are coming from Long Island. Three or four hours to go to work, and again three or four hours to return home. And at work they spend eight hours. Then what is the value of his life? He is shattered. He has no other solace than wine, and he has no other culture. (Room Conversation, New Mayapur, 2 August 1976.)

Regarding sleeping, there is no need of confusion on this subject. At this stage, if we do not take sufficient rest we shall fall ill. There is no need of forcing the matter. One should take rest enough to keep in good health. Sleeping two hours out of 24 is a later, natural development. For the present, take six hours sleep at night. That is enough. And if necessary, take another hour during the day. If chanting rounds at night is not a disturbance to your daily schedule, then it is all right. But by perseverance and rigid following of devotional service your demands for extra hours sleeping will automatically diminish. (Letter to Rudra, 9 March 1970.)

In the beginning, because we are accustomed to eating voraciously, we don't try to eat less artificially. We eat, but we try to minimize it gradually. Therefore, there are prescriptions for fasting at least twice in a month. And there are some other fasting days as well. The more you can reduce your sleeping and eating, the more you can keep good health, especially for spiritual purposes. But it is not to be

done artificially. When you advance, naturally you'll feel detached, just like Raghunath Das Goswami. (Lecture, Los Angeles, 17 February 1969.)

### SHORT BY TWO FINGERS

**Srila Vishwanath Chakravarti Thakur**  
**Sārārtha Darśinī commentary on**  
**Śrīmad Bhāgavatam 10.9.18**

*tataś cāho maṇimayān atidīrgha-kiṅkiṇī-  
veṣṭitāvalagnasyāsya gr̥ha-sṭhita-sarva-dāmabhir  
api yad bandhanam na niṣpadyate, tad asya  
śubham. yat bālakasya lalāṭa-patre vidhātrā  
bandhanam na likhitam ity anumīyate tad ita  
udyamāt priya-sakhi yaśode vīramyatām iti*

*purandhrī-jana-prabodhitayāpi yaśodayādyā  
sandhyā-paryantam apy etad-grāma-sṭhair  
api dāmabhir grathitair etad udarasyāvadhīr  
adhijigamiṣaṇīya iti*

*praudha-vādavyā putrābhīmatyā paramēśvara-  
bandhanodyame hy aparītyakte satī bhakta-  
bhagavator madhye bhakta-haṭha eva tiṣṭhed  
ity ato mātuḥ śramam ālakṣya mātr-vatsalo  
bhagavān eva sva-haṭham tatjājety āha—sa iti.*

*svamātur iti ca pāṭhaḥ. kṛpayeti sarva-śakti-  
cakravartinī parama-bhāsvatī kṛpā-śaktir eva  
bhagavac-cittam navanītam iva vidrutīkṛtya tatra  
svayam prādurbhūya pūrvodbhūte satya-saṅkalpatā  
vibhūtā-śaktī tatra sahasaivāntardhāpayāmāsety  
arthaḥ. atra pariśramam iti kṛpayety ābhyaṅ  
dvy-aṅgula-nyūnatā samāhitā bhakta-niṣṭhā  
bhajanotthā śrāntis tad-darśanotthā sva-niṣṭhā  
kṛpā ceti dvābhyaṅ eva bhagavān baddho bhavet.*

*te dve yāvan nābhūtām tāvad dvya-ṅgula-  
nyūnatā āsīt. tayor udbhūtayos tu baddho bhūd iti  
premnā sva-baddhena prakāra sva-mātari svayam  
udāhrto bhagavateti jñeyam.*

(When Mother Yashoda was unable to tie up Krishna due to the rope being short by two fingers, the *gopīs* said): “As you cannot bind Krishna even with all the ropes in the house, it must be concluded that it is his good fortune that it should not be. Listen Yashoda, give up this attempt!”

Though the village women advised in this way, Yashoda was determined, “Even if evening comes and I tie together all the ropes in the entire village, I must find out just once the extent of my son's waist.”



Unknown artist. Provincial Mughal, possibly Murshidabad.

Breaking the twin Arjuna trees

Yashoda wanted to teach a lesson to her son. In her persistence, she would not give up her attempt to bind the Lord. In the competition between Krishna and his devotee, the devotee's determination always prevails. Thus, seeing his mother's fatigue, Lord Krishna gave up his own persistence, became merciful, and allowed himself to be tied.

Krishna's mercy, which reigns as the king of all his potencies and illuminates all others, melts the heart of the Lord and turns it into butter. The appearance of Krishna's mercy made his *satya-saṅkalpa-śakti*, potency of transcendental conviction, and *vibhūti-śakti*, potency of grandeur and magnificence, immediately disappear. The distance of two fingers was filled up by the devotee's effort, *pariśramam*, and the Lord's causeless mercy, *kṛpā-kṛpā*.

It is the *bhakta-niṣṭhā*, firm faith of the devotee seen in his tireless endeavors to worship the Lord, and the *sva-niṣṭhā*, steadiness of the Lord in bestowing his mercy upon seeing the devotee's effort and fatigue, that caused Krishna to be bound. In the absence of these two, the rope would have remained two fingers too short. But when *bhakta-niṣṭhā* and *sva-niṣṭhā* are present, the Lord can be bound. In this pastime, Krishna showed Yashoda and the whole world that only love can bind the Supreme Lord.

— Translated by Bhanu Swami. Edited and Published by Mahanidhi Swami. 2004. Sanskrit taken from <http://www.granthamandira.com>

### RADHA BINDS DAMODARA

**Srila Jiva Goswami's**  
**Śrī Rādhā-kṛṣṇārcana-dīpikā 119-127**

*bālye 'pi bhagavān kṛṣṇas taruṇam rūpam āsritah  
reme vihāir vividhaiḥ priyayā saha rādhayā  
ekadā kārttike māsi paurṇamāsyām mahotsavaḥ  
āsin nanda-grhe. ity ādau*

*tasmīn dīne ca bhagavān rātrau rādhā-grham yayau  
sā ca kruddhā tam udare kāñcī-dāmnā babandha ha  
kṛṣṇas tu sarvam āvedya nija-geha-mahotsavam  
priyām prasādayāmāsa tataḥ sā tam avocayat  
idam covāca tāḥ kṛṣṇaḥ preyasi pūta-mānasaḥ  
kāñcī-dāma tvayā tanvi udare yan mayārpitam  
dāmodareti me nāma priyam tena śubhānane  
nātaḥ pṛitkarām nāma mama lokesu vidyate*

*nityam etat prajāpatyām sarva-siddhir bhaviṣyati  
bhaktīm ca durlabhām prāpya mama loka mahīyate*

*ulūkhale yadā mātrā baddho 'ham bhavitā priye  
udare dāmabhir loka tadā vyaktām bhaviṣyati*

*anena nāma-mantreṇa yo 'smīn māsi tvayā saha  
mām arcayed vidhānena sa labhet sarva-vāñchitam*

In Goloka Vrindavan, Lord Krishna eternally assumes a youthful form. In this form, he enjoys in various ways along with his beloved Srimati Radhika. Once during the *Kārttika* month, he stayed home to celebrate the festival arranged by Paurṇamasi.

Due to the festivities that day, he arrived late at night to meet Srimati Radhika. In a state of anger, she tied him up using her waistband as a rope. Krishna then narrated everything that had taken place at his home that caused the delay. This story appeased her, after which Krishna said to her, “O slender-waisted Radhika! I am most satisfied by this action of you in binding me lovingly by your waistband. O beautiful lady, this name of mine, ‘Damodara’, has now become dearer to me. In this world of mine, no other name is as dear to me as this name. By chanting this name, one will always have children and will attain all perfection along with the rarest forms of devotional service. One will also be able to stay eternally in my abode by chanting these names.

“In the near future, when Mother Yashoda will bind me to the mortar, this name of mine will be manifest in the material world. In this



*Radha was angry with Krishna for coming late*

month of *Kārttika*, one who worships me with you according to the rules of the scriptures will attain the fulfillment of all desires.” ❀

— Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com>



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## I MEDITATE ON RADHA-DAMODARA Bhaviṣyottara Purāṇa

*saṅketāvasare cyute praṇayataḥ saṁrabdhyā  
rādhayā  
prārabhya bhrū-kuṭīm hiraṇya-raśanā-dāmnā  
nibaddhodaram  
kārtikyaṁ jananī-kṛtoṣava-vara-prastāvanā-  
pūrvakam  
cāṭiṇi prathayantam ātma-pulakam dhyāyema  
dāmodaram*

Having missed a rendezvous with Srimati Radhika, he was passionately frowned upon by her and was subsequently bound up by her golden waistband. He then proceeded to offer the explanation that his delay was due to the great festival of the *Kārttika* month that was being celebrated by his mother. I meditate on him, who thus became known as Damodara, who in this bound condition offered many excellent words of flattery with erect goose bumps on his body. ❀

— Cited in the commentary on *Kṛṣṇa-Karṇāmṛta* by Srila Krishnadas Kaviraj Goswami, verse 110. Translated by Hari Parshad Das from the Sanskrit available at <http://www.granthamandira.com>



*Radha captures Krishna to bind him*

