



# Sri Krishna Kathamrita Bindu

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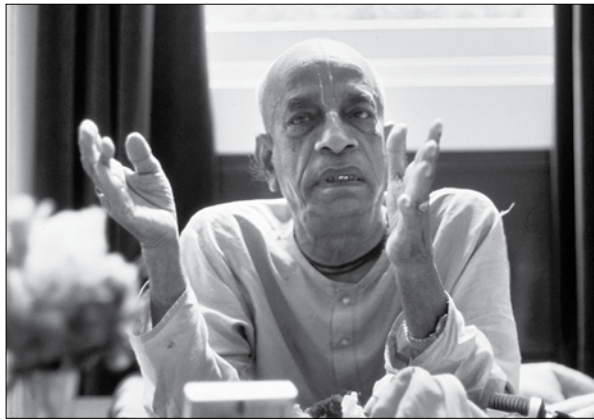
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Srila Vrindavan Das Thakur



## KEEPING THE BODY FIT

*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

You will be cured very soon, rest assured, but after you get out of this diseased condition please keep fit with regular habits — at least once a day take your bath and timely eat, drink and sleep. Now you are a married man, you have got facility for sex life, but also this should be regulated. Increased Krishna Consciousness will reduce the propensity of sense gratification and too much sense gratification is the cause of obtaining material bodies. So there may not be bodily disturbance, it is necessary to maintain a regulated life and easily prosecute our Krishna Consciousness. I shall pray to Krishna for your quick recovery. (Letter to Gargamuni, 15 September 1967.)

Because this body belongs to Krishna and we are using it in his service, it should be kept in good working order.

A little *dāl*, a little rice, some vegetable, and a few *capātis* is a substantial diet, along with a little fruit and milk. Two cups of milk a day is sufficient. The Ayurvedic system of eating is to decide how much you can comfortably eat, then take half of that amount, filling the remaining half one quarter with water and leaving one quarter for air. This simple, regulated diet along with strict cleanliness will keep one healthy, strong and free from disease. (Letter to Koumadaki, 27 March 1972.)

Regarding your question about maintaining your body nicely, I think that if you follow our regulations of diet, sufficient sleeping, and keep to the prescribed rules of cleanliness, two baths per day (at least one), then you will be able to keep yourself in proper health. Of course, disease will always be there at some time while there is this material body, but this we must tolerate and not be very much agitated by it. Actually, a *vaiṣṇava* who knows that he is not this body does not therefore neglect his body, but he takes very nice care so that he may utilize his body in the service of Krishna. Just like while a man may know that he is not his car, he does not therefore neglect his car but he will take care of it so it will be able to render service to him. So we must take sufficient care to provide our bodies with its demands. But when disease or other necessary inconveniences arrive, we do not become disturbed, because such troubles are simply temporary manifestations. (Letter to Balabhadra, 12 May 1969.)

## A CROOKED FRIEND

### Sri Srimad Gour Govinda Swami Maharaja

One who is not simple-hearted is duplicitous. He has no faith in the words of *sādhu*, *śāstra* and guru. He is finished. He cannot come to this path of devotional service. Often we tell a story in this regard of two men in Nabadwip who were friends from their very childhood. One was a devotee and the other was a non-devotee.

The devotee thought, “He is my childhood friend, but he has no faith in the words of Krishna. He has become an atheist. He doesn’t believe in the existence of God. He has faith in the words of these materialistic scientists, politicians, and all those who speak about sense gratification. Thus, he has been suffering. He doesn’t associate with *sādhus*. I must take him to a *sādhu*. If he is given an opportunity to have the association of *sādhus* and if the *sādhus* cast their merciful glance on him, then he will come to the path of *kṛṣṇa-bhakti*.”

So he said “O my friend! On the other side of the Ganges there are many *sādhus*. They are always engaged in *bhajana*. If you are fortunate enough to have the association of such pure devotees of Krishna for even a moment then you will achieve the highest perfection of your life, *kṛṣṇa-bhakti*. So let us go to the other side of the Ganges and associate with the *sādhus*.” The atheist friend replied, “Yes, my friend, I understand what you say, but I have no time. I am very busy.”

The atheist friend would reply like this every time and would avoid visiting the *sādhus*. So the devotee friend thought, “I tried my best. What shall I do? He is always busy, busy, busy. No time! How should I take him to the other side of the river? Alright, I will play a trick. He is very fond of seeing theatrical performances. I will trick him into going to the other side of the Ganges on the pretext of seeing the performance of a theatre troupe.” So one day he said, “My friend! Do you know that a very famous theatre party is performing on the other side of Ganges. Will you go?”

“Oh yes! We must go, we must go,” said the atheist friend. So they came to the banks of the Ganges. The atheist was just about to step into the boat but he somehow then surmised that his *vaiṣṇava* friend was tricking him into meeting those *sādhus*. So the atheist said, “O my friend! I forgot to tell you. I have a disease.”

“What disease do you have?”

“As soon as I get into a boat my head reels and I start vomiting. Therefore I never get into a boat. Please wait till summer arrives. Let the river dry up and then we will go.”

The *vaiṣṇava* friend replied, “O my friend! I tried my best, but you are such a duplicitous person. Your heart is completely filled with crookedness. Does the Ganges ever dry up? Even in the summer season, much water flows in it. The Ganges will never dry up and you will never want to have the association of *sādhus*.”

He was such a faithless person! Such people can never be helped by anyone. Krishna says in the *Bhagavad-gītā* that such faithless individuals perish in their spiritual lives. ❀

— From a lecture in Bhubaneswar. 16 August 1993.

## THE GLORIES OF OFFERING RESPECTS

### From Padma-purāṇa, Śṛṣṭi-khaṇḍa, Chapter 33

*The sage Pulastya is describing to Bhīṣma about the sage Markandeya. This pastime of Markandeya is different from the one given in the Śrīmad Bhāgavatam, as it is from a different kalpa.*

In the previous *kalpa* there was a renowned sage by the name Mrikandu. He was the illustrious son of the sage Bhrigu, and he executed austerities in the forest along with his wife. While Mrikandu was residing in one of the forests, a son was born to him.

That boy attained five years of age and developed exceedingly good qualities. Once, a sage full of knowledge saw the boy roaming around in the courtyard. The sage stood there for a long time and through his mystic vision came to know all about the future course of events that were to occur in the life of the boy. Seeing the sage, Mrikandu asked him, “What is the duration of life of my son? Kindly calculate the number of years remaining in his life, and whether they are less in quantity or great.”

Thus addressed by Mrikandu, the sage said, “O Lord of the sages! The creator of this world [Brahma] has fixed the total remaining duration of life of your son to be six months. Please do not lament. I have told you the truth.”

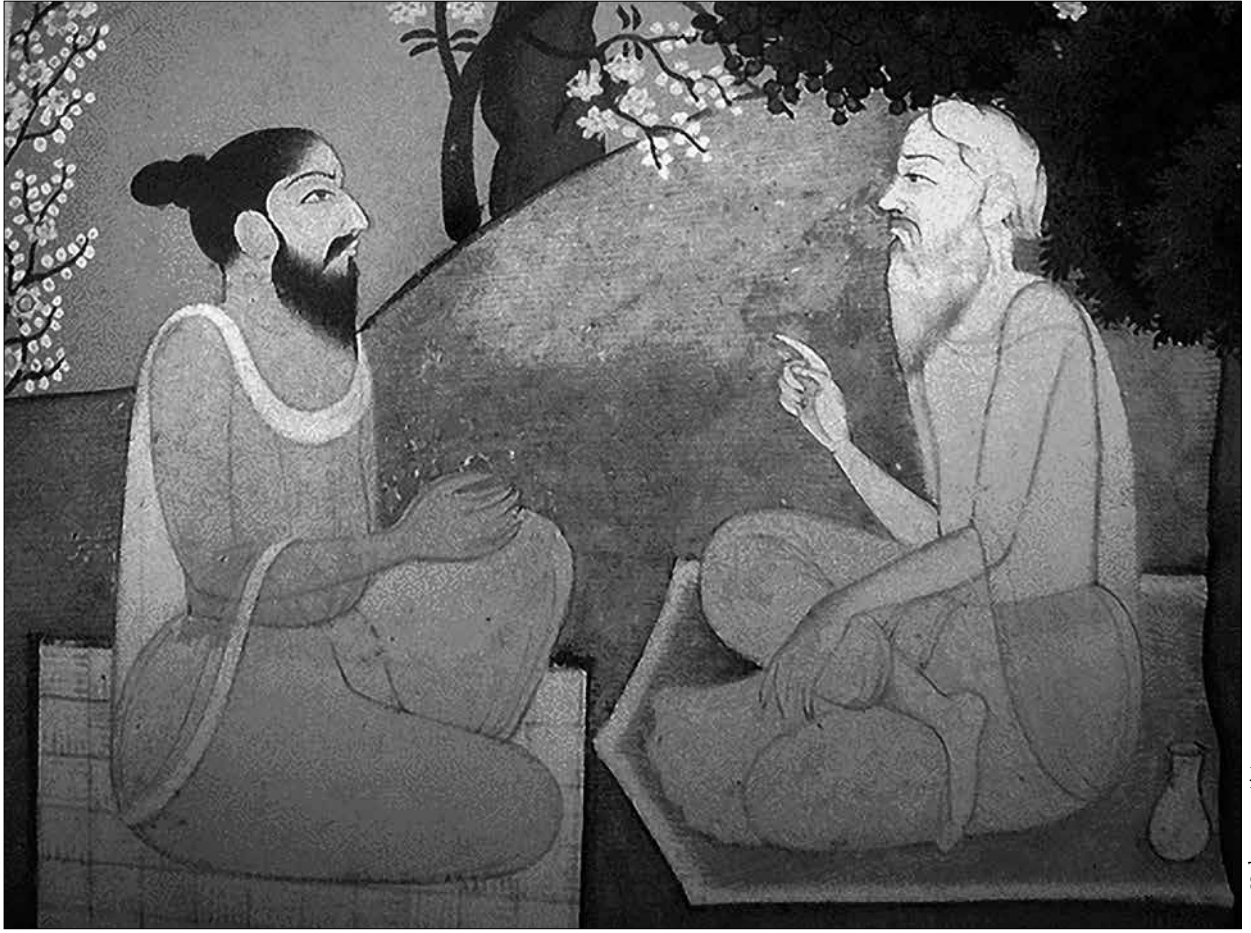
Mrikandu heard this and then performed the *upanayana*, sacred thread ceremony, of his son.

*āha cainam pitā putram ṛṣīṁs tvam abhivādāya  
evam uktaṁ sa vai pitrā prahr̥ṣṭas cābhivādane*

Mrikandu then said to his son, “Always offer obeisances to the sages.” The son, having heard this, took great pleasure in offering such obeisances. (10)

Not caring for high or low caste, he paid respects to all humans. After five months and twenty-five days had passed, Markandeya saw a group of seven sages and offered his respects to them. Markandeya was wearing a *mekhalā*, a belt-like girdle, and was carrying





Unknown artist

Above and below: Rishis discussing

a staff. The sages said, *āyusmān bhava*, “Live long!” However, after saying this they noticed that the boy had only five days remaining in his life.

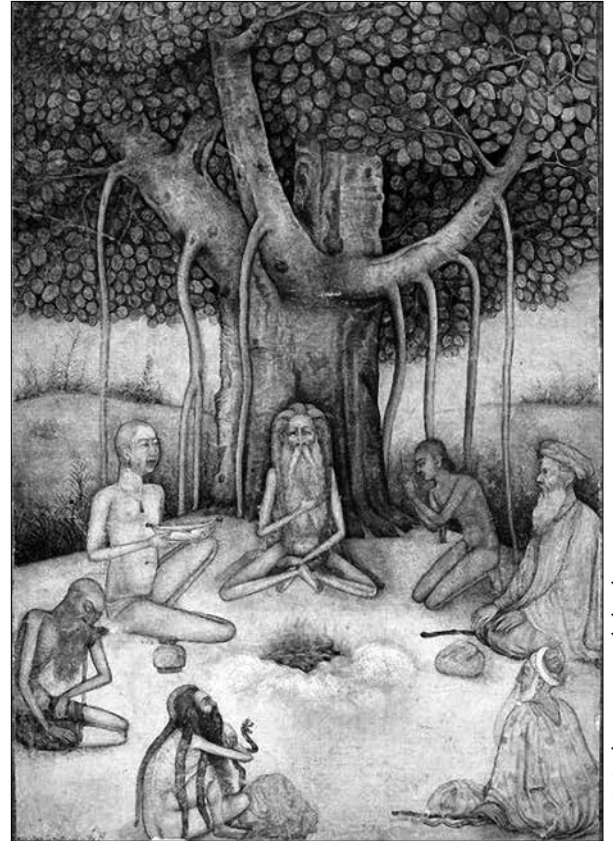
Knowing this fact, the sages became frightened. They took the boy with them and went to see Lord Brahma. They paid their respects to Lord Brahma and introduced the boy. The boy offered obeisances to Lord Brahma.

*cirāyur brahmaṇā bālāḥ proktaḥ sa-ṛṣi-sannidhau*

Lord Brahma said to the boy, “May you live long.”  
(text 16)

The sages heard these words and were visibly pleased. Lord Brahma saw the sages and was amazed. He said to the sages, “Who is this lad and why has he come here?”

The sages then narrated everything as follows, “This is the son of Mrikandu. He is short-lived. We have brought him here so that you can kindly make him long-lived. Seeing that he was short lived, his father named Mrikandu performed the *upanayana* ceremony, tying the girdle around his waist and bestowing the staff. Mrikandu then advised him to pay respects to each and every saintly person he saw.



Painting by Inayat, Mughal style c. 1598





Unknown artist

Sri Chaitanya Mahāprabhu's prema-nāma-saṅkīrtana

“O great grandsire! We were on a pilgrimage and happened to notice this lad paying respects to each and everyone. Thus we blessed him by saying, ‘Live long!’ How will the words spoken by us as well as yourself come true?”

Thus addressed by them, Lord Brahma replied:

*rta-vākyād iyaṁ bhūmiḥ saṁsthitā sarvato ’bhayā*



“This is *Satya-loka* — the land where true words are spoken. This is the reason why it is fearless from all sides.” (23)

*mat-samaś cāyuṣā bālo mārkaṇḍeyo bhaviṣyati  
ṛṣīṅām cāpi mukhyas ca mat-sahāyo bhaviṣyati  
kalpasyādau tathā cānte mato me muni-sattamaḥ*

“This lad named Markandeya will now have a life-span equivalent to mine. This best among sages will be helpful to me and will be present along with me at the beginning as well as at the end of a *kalpa*.” (24, 25) ❀

— Translated by Hari Parshad Das from the *Padma-purāṇam*. Published by Khemraj Shri Krishna Das. Printed at Shri Venkateshwar Steam Press. Bombay. Unknown Date.

## CHANT WITHOUT CRITICISM

**Caitanya-bhāgavata, madhya 10.312, 313**

*kāhāre nā kare nindā, kṛṣṇa kṛṣṇa bale  
ajaya caitanya sei jinibeka hele*

One who does not criticize anyone and chants, “Krishna! Krishna!” wins over the unconquerable Lord Chaitanya.

*nindāya nāhika labhya — sarva śāstre kaya  
sabāra sammāna bhāgavata-dharma haya*

All the scriptures declare that the Supreme Lord can never be attained by criticizing anyone. *Bhāgavata-dharma* lies in exhibiting respect for every living entity. ❀

— Translated by Hari Parshad Das from the *Caitanya-bhāgavata*. Edited by Srila Bhaktisiddhanta Saraswati Thakur. Printed by Ananta Vasudeva Brahmachari. Gaudiya Math. Ultadanga. Gaurabda 448 (1933-1934)

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