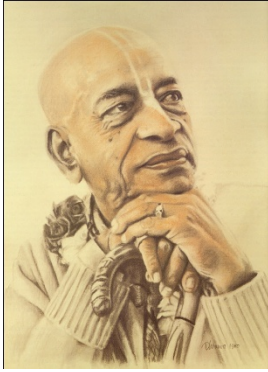


International Society for Kåñëa Consciousness
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



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Contents:

1. Srimad Bhagavatam 1.8.31;
 2. Srila Prabhupada appreciation; and
 3. Guru Maharaja's instructions.
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1. *Srimad Bhagavatam* 1.8.31

*gopy ādade tvayi kātāgasi dāma tāvad
yā te daçāçru-kalilāijana-sambhramākñam
vaktraā ninēya bhaya-bhāvanayā sthitasya
sā mää vimohayati bhēr api yad bibheti*

TRANSLATION

My dear Kāñēa, Yaçodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

PURPORT

Here is another example of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode of Goloka Vāndāvana are exchanged in that spirit. The friends of Kāñēa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts the chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancées more palatably than the Vedic hymns. When Lord Kāñēa was present in this material world to manifest His eternal pastimes of the transcendental realm of Goloka Vāndāvana as an attraction for the people in general, He displayed a unique picture of subordination before His foster mother, Yaçodā. The Lord, in His naturally childish playful activities, used to spoil the stocked butter of Mother Yaçodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vāndāvana, who took advantage of the Lord's munificence. Mother Yaçodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She

took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of Mother Yaçodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntédevé because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kunté was conscious of the exalted position of Kāñēa, whereas Yaçodā was not. Therefore Yaçodā's position was more exalted than Kunté's. Mother Yaçodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If Mother Yaçodā had been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaçodā. This exchange of love between the mother and the son was performed in a natural way, and Kunté, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly Mother Yaçodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child. [End of purport]

So here Kuntédevé treated Kāñēa as the Supreme Personality of Godhead. '*aisvarya paura sambhram*'. They treat him as God. But in Vrindavana it is a totally different kind of treatment. Therefore, that relationship is called *madhurya rasa*; conjugal relationship or conjugal love. They treat Kāñēa in a conjugal relationship in the pastimes that Kāñēa had with the younger girls/ younger gopis because as a mother she is not aware of that pastime. Just as the mother doesn't really talk about the son's affairs with his girlfriend, similarly, Kunti Devi is not speaking about that. That's the general feeling, parents don't discuss about the love affairs of the children. The senior members of Vrindavan are simply concerned about their love affair with Kāñēa. They treat Kāñēa just like a child and they don't treat Kāñēa as anything other than their own little child. "*gopy ādade tvayi kātāgasi dāma tāvad*"; Mother Yaçodā tied Kāñēa up with a rope. Now, if mother Yaçodā knew that Kāñēa is the Supreme Personality of Godhead, she could never do that. Here, by the arrangement of Yogamaya, Mother Yaçodā forgot that Kāñēa is God. Therefore, she could treat Kāñēa in that way. She treated Kāñēa just like her own little child and Kāñēa also acted just like a little child. Kāñēa also acted in such a way that Mother Yaçodā became angry with Kāñēa. Kāñēa wanted to actually have this kind of reciprocation with the residents of Vrindavan; therefore, Kāñēa acts in such a unique way. What did Kāñēa do? Kāñēa broke the pots of butter.



Actually, it takes a lot of time and endeavour to make butter. Mother Yaçodā boiled the milk, made it into yoghurt and then she had to churn the yoghurt, then the butter came floating on the surface. Then she collected the butter. It's a lot of hard work. The butter was kept in a pot, but what did Kāñëa do? Kāñëa broke the pots and why He broke the pots? It is because Kāñëa became upset. He became very angry. Why did Kāñëa become very upset? It is because he was drinking his mother's breast milk. At that time Kāñëa was about five years old. In the Vedic society, the child drinks the mothers' milk even when the child is five years/ six years old. Nowadays what to speak of five years/ six years, mothers do not even give their milk to the children even when they are five/ six days old. That's the unfortunate state of affairs and that's way the relationship doesn't grow between the mother and the children. The mothers do not take care of the children. This is what is happening in the human society. But in the Vedic culture, we see a perfect human behaviour. It is a perfect human society and everybody deals in that society in the most perfect way. Mother Yaçodā was breast feeding Kāñëa when He was about five years old. She was deriving great joy just looking at Kāñëa's beautiful face. Mother Yaçodā saw that the milk was just spilling over from the pot. But Kāñëa was on her lap, so she just quickly put Kāñëa down and she just ran to take care of the milk. Just this gesture of mother Yaçodā made Kāñëa very upset. In the mean time, mother Yaçodā came back but Kāñëa ran away and He was hiding. Mother Yaçodā saw Kāñëa running away, she became very angry.

See, mother Yaçodā although she was dealing with the Supreme Personality of Godhead, she became angry with the Supreme Personality of Godhead, just like the mother becomes angry when the child becomes naughty. Out of anger what mother Yaçodā did?



She picked up a stick and she ran after Kāñëa and He also ran. "*rudantaà muhur netra-yugmaà mājantam karāmbhoja-yugmena sātaika-netram*" "*rudantaà muhur netra*"- Kāñëa started to cry and tears started to flow from His eyes and "*karāmbhoja-yugmena sātaika-netram*" - He started to wipe the tears of His eyes with both of His hands. He was very afraid, with fearful eyes he started to look at mother Yaçodā. Then when she saw that Kāñëa was afraid, she like a natural mother felt, "Oh, the child is afraid. If he becomes too afraid, it'll be bad for him." Therefore, she dropped the stick. She thought that it's not good for a child to be too afraid. It affects the mentality of the child. Mother Yaçodā then dropped the stick to let Kāñëa overcome his fear. Mother Yaçodā at the same time thought, "He has done something wrong so he must be punished." Thinking that, she decided to tie the child up. She then went and got some rope and tried to tie up Kāñëa. But she found to her great amazement that the rope was two inches short.



The rope was not enough to tie. It was a little short. Then she went and got some more ropes and tied those ropes together to tie Kāñëa, that also was short and this way she got all the ropes in the house. You can well imagine how much rope she had at her house. Nanda Maharaja was a cowherd man; who had cows in the house. When you have cows in the house, you need ropes to tie the cows. How many cows Nanda Maharaja, had? Nine Lakh cows. Yaçodā didn't have any shortage of ropes, she got so much ropes. Finally, she was completely exhausted. She was sweating and she was completely tired. So Kāñëa then thought, "Okay, my mother became quite exhausted." Then Kāñëa allowed mother Yaçodā to tie him back and then

mother Yaçodā tied Kāñēa up to the mortar, *udukhal*. “*yaçodā-bhiyolūkhalād dhāvamānā* ” *Udukhal* means ‘from the mortar’.



So mother Yaçodā tied Kāñēa to the *udukhal*. Kāñēa actually climbed on top of that to get the butter so as punishment mother Yaçodā tied him up to the mortar. Kunti Devi is saying that it is so wonderful that you treated Kāñēa like your little child and tied him up with ropes. The personality in whose belly, the entire creation is situated, that belly was tried to be tied up by mother Yaçodā. Mother Yaçodā was trying to tie up that belly “*namas te 'stu dāmne sphurad-dépti-dhāmne tvadéyodarâyātha viçvasya dhāmne*”; *udara* means belly; “*Visvasya dhamne*” - *visvasya* means entire creation and *dhamne* means the abode. Kāñēa’s belly is the abode of entire creation and mother Yaçodā tied up that belly up. How did she do that? Not with the ropes, she tied Kāñēa up with her love. It is with her love that mother Yaçodā tied Kāñēa up. It is with her love that she could deal with Kāñēa in this way and Kāñēa is very fond of this loving exchange. Kāñēa wants his mother to love him like that.



It is an expression of love that she chased after Kāñēa, she picked a stick and chastised Him and then she thought, “Oh, He should not become afraid.” Kunti Devi is making that point, fear personified is afraid of you.

You cause fear to the fear personified: “*bhīr* api yad bibheti”. Who even *bhīr* (means fear), fear

is afraid of. “*yad bibheti*” “*svayam bhayam*” Even fear personified is afraid of Kāñēa and that Kāñēa is afraid of you. Why? It is because of love. What is that line? “*bhakti baddham*” Mother Yaçodā - *bhakti baddham*; with her *bhakti* she tied up Kāñēa, not with the ropes. Who can tie the Supreme Personality of Godhead?



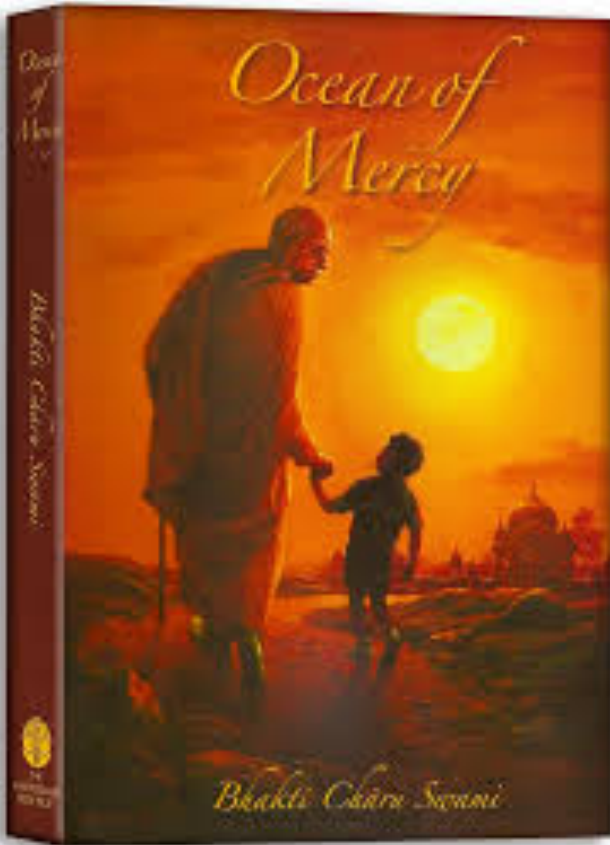
That’s why, the Vrindavan pastimes of Kāñēa are so wonderful and Srila Prabhupada is pointing that out in the purport. That of course, Kuntédevé was the aunt of Kāñēa. She has a very very intimate relationship with Kāñēa. She was a relative of Kāñēa. But Yaçodā’s position was even more exalted because Yaçodā treated Kāñēa just like her little child, which fortune Kuntédevé didn’t have or even Devaki did not have. Even Devaki could not treat Kāñēa as a child. Kāñēa was taken away from Mother Devaki just after He was born. So Devaki did not get this good fortune of treating Kāñēa like a child, her own little child. Devaki could not breast feed Kāñēa. Devaki could not hold Kāñēa on her lap like her own baby. But mother Yaçodā did and that is why the fortune of mother Yaçodā is far greater than the fortune of mother Devaki and ultimately Kāñēa’s Vrindavan pastimes are far superior to Kāñēa’s Mathura and Dwarka pastimes. In those pastimes, Kāñēa is the Supreme child, Supreme friend and Supreme lover. The three mellows *sakhya*, *vatsalya* and *madhurya* are three unique relationship of the Supreme Personality of Godhead. That is available only in Vrindavan and nowhere else. Hare Kāñēa. Thank you very much. Srila Prabhupada ki Jai!

2. Srila Prabhupada appreciation

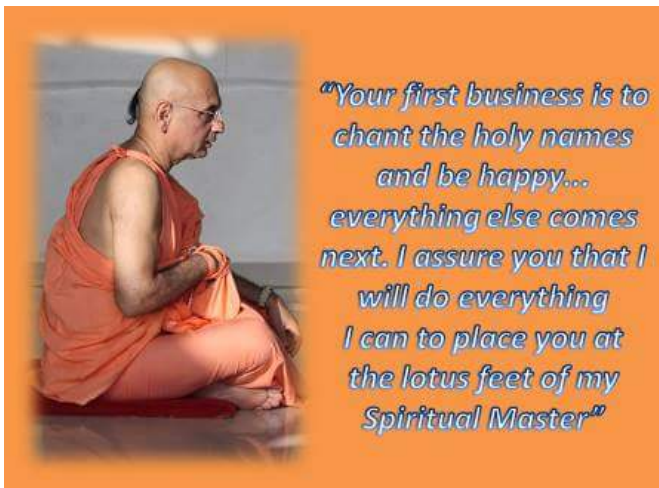
“After initiation, I had to attend to Srila Prabhupada, so I did not have a chance to go out and collect guru-daksina, I regretted that I had not collected anything for him. When everyone left, I was alone with Prabhupada, my heart filled with remorse. “Srila Prabhupada” I said to him, “you gave me diksa but I did not offer you any guru daksina.”

“You offered yourself; that is the best guru daksina,” he assured me. I offered my obeisances and said, “Srila Prabhupada, I am offering myself to you completely. Please accept me and utilize me in whatever way you want.”

(Extract from *Ocean of Mercy* by HH Bhakti Charu Swami)



3. Guru Maharaja's instructions



(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 13 September 2013 at ISKCON Ujjain.)

(Compilation & editing by Hemavati Radhika dasi)