

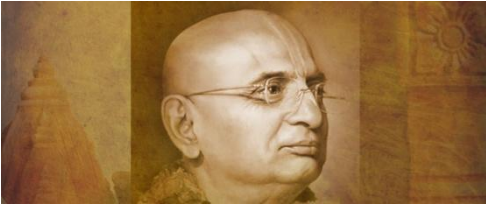
Ocean of Nectar

(E-Magazine for every Ekadasi)
Issue Number: 7

5 October 2014

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1. Kuntédevé remembers when Mother Yaçodä tied Kâñëa

SB 1.8.31

*gopy ädade tvayi kätägasi däma tävad
yä te daçäçru-kaliläjjana-sambhramäkñam
vaktraà ninéya bhaya-bhāvanayä sthitasya
sä mäà vimohayati bhér api yad bibheti*

TRANSLATION

My dear Kâñëa, Yaçodä 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 Vändävana are exchanged in that spirit. The friends of Kâñëa 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 fiances more palatably than the Vedic hymns. When Lord Kâñëa was present in this material world to manifest His eternal pastimes of the transcendental realm of Goloka Vändävana 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 Kāñĕa, 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 Kāñĕa 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 Kāñĕa in a conjugal relationship in the pastimes that Kāñĕa 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 Kāñĕa. They treat Kāñĕa just like a child and they don't treat Kāñĕa as anything other than their own little child.

↓ Mother Yaçodā forgot that Kāñĕa is God

"gopy ādāde tvayi kātāgasi dāma tāvad"; Mother Yaçodā tied Kāñĕa up with a rope. Now, if mother Yaçodā knew that Kāñĕa is the Supreme Personality of Godhead, she could never do that. Here, by the arrangement of Yogamaya, Mother Yaçodā forgot that Kāñĕa is God. Therefore, she could treat Kāñĕa in that way. She treated Kāñĕa just like her own little child and Kāñĕa also acted just like a little child. Kāñĕa also acted in such a way that Mother Yaçodā became angry with Kāñĕa. Kāñĕa wanted to actually have this kind of reciprocation with the residents of Vrindavan; therefore, Kāñĕa acts in such a unique way. What did Kāñĕa do? Kāñĕa broke the pots of butter.

↓ Kāñĕa broke the pots and why He broke the pots?

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 Kāñĕa do? Kāñĕa broke the pots and why He broke the pots? It is because Kāñĕa became upset. He became very angry. Why did Kāñĕa become very upset? It is because he was drinking his mother's breast milk. At that time Kāñĕa 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 Kāñĕa when He was about five years old. She was deriving

great joy just looking at Kāñĕa's beautiful face. Mother Yaçodā saw that the milk was just spilling over from the pot. But Kāñĕa was on her lap, so she just quickly put Kāñĕa down and she just ran to take care of the milk. Just this gesture of mother Yaçodā made Kāñĕa very upset. In the mean time, mother Yaçodā came back but Kāñĕa ran away and He was hiding. Mother Yaçodā saw Kāñĕa running away, she became very angry.

↓ Naughty little Kāñĕa

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 Kāñĕa and He also ran. "*rudantaà muhur netra-yugmaà mājantam karāmbhoja-yugmena sātaika-netram*" "*rudantaà muhur netra*"- Kāñĕa 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 Kāñĕa 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 Kāñĕa overcome his fear.

↓ Mother Yaçodā ties up Kāñĕa

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 Kāñĕa. 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 Kāñĕa, 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 Kāñĕa then

thought, "Okay, my mother became quite exhausted." Then Kāñĕa allowed mother Yaçodā to tie him back and then mother Yaçodā tied Kāñĕa up to the mortar, *udukhal*. "*yaçodā-bhiyolūkhalād dhāvamānam*" *Udukhal* means 'from the mortar'. So mother Yaçodā tied Kāñĕa to the *udukhal*. Kāñĕa 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 Kāñĕa 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-dēpti-dhāmne tvadēyodarāyātha viçvasya dhāmne*"; *udara* means belly; "*Viçvasya dhamne*" - *viçvasya* means entire creation and *dhamne* means the abode. Kāñĕa'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 Kāñĕa up with her love. It is with her love that mother Yaçodā tied Kāñĕa up. It is with her love that she could deal with Kāñĕa in this way and Kāñĕa is very fond of this loving exchange. Kāñĕa wants his mother to love him like that. It is an expression of love that she chased after Kāñĕa, 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 Kāñĕa and that Kāñĕa 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 Kāñĕa, not with the ropes. Who can tie the Supreme Personality of Godhead?

↓ Mother Yaçodā's position is more exalted

That's why, the Vrindavan pastimes of Kāñĕa are so wonderful and Srila Prabhupada is pointing that out in the purport. That of course, Kuntédevé was the aunt of Kāñĕa. She has a very very intimate relationship with Kāñĕa. She was a relative of Kāñĕa. But Yaçodā's position was even more exalted because Yaçodā treated Kāñĕa just like her little child, which fortune Kuntédevé didn't have or even Devaki did not have. Even Devaki could not treat Kāñĕa as a child. Kāñĕa was taken away from Mother Devaki just after He was born. So

Devaki did not get this good fortune of treating Kâñëa like a child, her own little child. Devaki could not breast feed Kâñëa. Devaki could not hold Kâñëa on her lap like her own baby. But mother Yaçodâ did and that is why the fortune of mother Yaçodâ is far greater than the fortune of mother Devaki and ultimately Kâñëa's Vrindavan pastimes are far superior to Kâñëa's Mathura and Dwarka pastimes. In those pastimes, Kâñëa 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 Kâñëa. Thank you very much. Srila Prabhupada ki Jai!

(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.)

2. Srila Prabhupada appreciation

Devotional service should be rendered according to the instruction of the *çruti, smâti, purâëä* and *païcaratra-vidhi*. According to this definition we should render devotional service as Çréla Prabhupâda has given it to us. We cannot say we will not follow Çréla Prabhupâdas instructions and still become devotees. Sometimes, some devotees especially those who have left the movement say "We'll render devotional service in our way" but that is a mistake. One cannot render devotional service whimsically. Çréla Prabhupâda has given very clear instructions that devotional service must be rendered in the association of devotees. That is the very first consideration. That is why Çréla Prabhupâda has given us ISKCON. Without the association of other devotees it is impossible to render devotional service.

How we should render devotional service? We must follow the four regulative principles. One cannot break the regulative principles and render devotional service. Çréla Prabhupâda gave us the specific way of rendering devotional service in this age that's by chanting the holy name of the Lord, hearing His glory and singing His glory. Prabhupâda taught us to worship the deities in the temple and although all of us are not worshiping but attending *mangala-aratik* it is non-different from worshiping Kâñëa. When one sees the pujari offering the aratik to the Lord, just by seeing one actually gets the benefit of offering the aratik. So in this way Prabhupâda has

given us the perfect system for rendering devotional service according to *sruti, smrti, purana and puncaratra-vidhi*.

(Excerpt from a lecture given by HH Bhakti Charu Swami at Long Island, New York on 1 July 1991)

3. Guru Maharaja's Instructions

- ↓ We should render devotional service as Çréla Prabhupâda has given it to us;
- ↓ We cannot say we will not follow Çréla Prabhupâdas instructions and still become devotees;
- ↓ Çréla Prabhupâda has given very clear instructions that devotional service must be rendered in the association of devotees. That is the very first consideration; and
- ↓ One cannot break the regulative principles and render devotional service.

4. Çré Dâmodarâñöaka

"In the month of Kârttika one should worship Lord Dâmodara and daily recite the prayer known as Dâmodarâñöaka, which has been spoken by the sage Satyavrata and which attracts Lord Dâmodara." (Çré Hari-bhakti-vilâsa 2.16.198)

1.

*namâméçvaraà sac-cid-ânanda-rûpaà
lasat-kuëöalaà gokule bhrâjamaanam
yaçodâ-bhiyölükhaläd dhâvamânaà
parâmâñöam atyantato drutya gopyä*

2.

*rudantaà muhur netra-yugmaà mâjantam
karâmbhoja-yugmena sätaïka-netram
muhuü çväsa-kampa-trirekhäïka-kaëöha-
sthita-graivaà dâmodaraà bhakti-baddham*

3.

*itédâk sva-lélâbhir ânanda-kuëöe
sva-ghoñaà nimajantam äkhyäpayantam
tadéyeñita-jieñu bhaktair jitatvaà
punaü prematas taà çatävâtti vande*

4.

*varaà deva mokñaà na mokñâvadhia vä
na canyaà väëe 'haà vareñäd apéha
idaà te vapur nätha gopäla-bälaà
sadä me manasy ävirästäà kim anyaiü*

5.

*idaà te mukhâmbhojam atyanta-nélair
vâtaà kuntalaiü snigdha-raktaïç ca gopyä
muhuç cumbitaà bimba-raktâdharaà me
manasy ävirästäam alaà lakña-lâbhaiü*

6.

namo deva dâmodarânanta viñöe

*praséda prabho duùkha-jäläbdhi-magnam
kâpä-dâñöi-vâñöyâti-dénaà batänu
gâhâëëña mäm ajiäm edhy akñi-dâçyaù*

7.

*kuverätmajau baddha-mürtyaiva yadvat
tvayä mocitau bhakti-bhäjau kâtau ca
tathä prema-bhaktiä svakää me prayaccha
na mokñe graho me 'sti dämodareha*

8.

*namas te 'stu dämne sphurad-dépti-dhämne
tvadéyodarâyätha viçvasya dhämne
namo rädhikâyai tvadéya-priyâyai
namo 'nanta-léläya deväya tubhyam*



(Compilation & editing by Hemavati Radhika dasi)