

07 - Dāmodara Līlā

I. Past life

A. *Nalakuvera and Manigriva encounter Narada Muni*

- ॐ Once Nalakuvera and Manigriva, desiring to enjoy, entered the garden of Lord Siva in the province of Kailāsa on the bank of the Mandākinī Ganges.
- ॐ There they drank much and engaged in hearing the sweet singing of beautiful women who accompanied them in that garden of fragrant flowers.
- ॐ In an intoxicated condition, they both entered the water of the Ganges, which was full with lotus flowers, and there they began to enjoy the company of the young girls exactly as the male elephant enjoys the female elephants within the water.
- ॐ While they were thus enjoying themselves in the water, all of a sudden Nārada, the great sage, happened to pass that way.
- ॐ He could understand that the demigods Nalakuvara and Maṅgrīva were too much intoxicated and could not even see that he was passing.
- ॐ The young girls, however, were not so much intoxicated as the demigods, and they at once became ashamed at being naked before the great sage Nārada. They began to cover themselves with all haste.
- ॐ The two demigod sons of Kuvera were so much intoxicated that they could not appreciate the presence of the sage Nārada and therefore did not cover their bodies.
- ॐ On seeing the two demigods so degraded by intoxication, Nārada desired their welfare, and therefore he exhibited his causeless mercy upon them by cursing them.
- ॐ Because the great sage was compassionate upon them, he wanted them to see Lord Kṛṣṇa face to face.

B. *Narada's speech to the brothers*

1. **Wealth is the biggest bewilderment (more so than beauty, aristocracy/birth and knowledge)**

- ॐ Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned.
- ॐ When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.
- ॐ Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy.
- ॐ Sometimes they kill animals merely to enjoy an excursion.

07 - Dāmodara Līlā

- ॐ While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes.
- ॐ If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

2. Whose body is it? (Everyone's)

- ॐ While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father?
- ॐ Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire?
- ॐ Or, if the body is not burned, does it belong to the dogs that eat it?
- ॐ Among the many possible claimants, who is the rightful claimant?
- ॐ Not to ascertain this but instead to maintain the body by sinful activities is not good.
- ॐ This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements.
- ॐ Therefore, it is the common property of everyone.

3. Poverty is the best cure for those who use their wealth to inflict undue suffering on others

- ॐ Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims?
- ॐ Unless one is a rascal, one cannot commit such sinful activities.
- ॐ Atheistic fools and rascals who are very much proud of wealth fail to see things as they are.
- ॐ Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are.
- ॐ At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.
- ॐ By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked.
- ॐ Realizing that this pain is the same for everyone, he does not want others to suffer in this way.
- ॐ But one who has never been pricked by pins cannot understand this pain.
- ॐ A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything.
- ॐ Thus his false prestige is vanquished.

07 - Dāmodara Līlā

- ॐ Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence.
- ॐ Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.
- ॐ Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker.
- ॐ Having no extra potency, his senses are automatically pacified.
- ॐ A poverty-stricken man, therefore, is unable to perform harmful, envious activities.

4. Poverty is actually advantageous

- ॐ In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.
- ॐ Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich.
- ॐ A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.
- ॐ If one gets the advantage of association with saintly persons, by their instructions one becomes more and more purified of material desires.
- ॐ Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day.
- ॐ They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

C. Narada's curse

- ॐ Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.
- ॐ These two young men, Nalakuvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are.
- ॐ Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment.
- ॐ Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities.
- ॐ Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme

07 - Dāmodara Līlā

Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

ॐ Narada leaves and they become trees

II. The pastime

ॐ Took place on Diwali

A. A neighborhood gopi brings K (err... her son) to MY

- ॐ K was always going to neighbors' houses and stealing butter and yogurt.
- ॐ One day an elderly gopi catches K and decides to bring him to MY for punishment.
- ॐ So she takes K by the hand to MY and complains
- ॐ K transforms himself into that gopi's son
- ॐ Gopi to MY: Your son is naughty and mischievous. You should punish him.
- ॐ MY is confused, looking at the gopi holding her own son's hand and K is not around.
- ॐ MY: I think you've made a mistake
- ॐ Gopi looks down and sees she's holding her own son's hand & leaves embarrassed.
- ॐ K transforms back
- ॐ K to gopi: Next time you do that I'll transform myself into your husband.

B. The milk boils over

- ॐ MY wanted the best for K, so she only choose milk from the best cows (out of the many thousands NM had). Furthermore, she only chose milk from those best cows that grazed on this one particular area of GH that had the best grass.
- ॐ She did this because she thought that he was stealing butter and yogurt from the neighboring houses because He didn't like theirs.
- ॐ MY sees her maid is busy so she personally tends to churning butter
- ॐ While churning sang childhood pastimes of K; While churning the butter, mother Yasoda was singing about the childhood activities of Kṛṣṇa.
- ॐ All gopis sang about K's pastimes like this.
- ॐ It was formerly a custom that if one wanted to remember something constantly, he would transform it into poetry or have this done by a professional poet. It appears that mother Yasoda did not want to forget Kṛṣṇa's activities at any time.

07 - Dāmodara Līlā

- ॐ Therefore she poeticized all of Kṛṣṇa's childhood activities, such as the killing of Putana, Aghasura, Sakatasura and Trnavarta, and while churning the butter, she sang about these activities, in poetical form.
- ॐ *SP comments in purport: "Anyone who desires to be Kṛṣṇa conscious in motherly affection or parental affection should contemplate the bodily features of mother Yasoda. It is not that one should desire to become like Yasoda, for this is Mayavada. Either in parental affection or conjugal love, friendship or servitorship--in any way--we must follow in the footsteps of the inhabitants of Vrndavana, not try to become like them. Therefore this description is provided here. Advanced devotees must cherish this description, always thinking of mother Yasoda's features--how she was dressed, how she was working and perspiring, how beautifully the flowers were arranged in her hair, and so on. One should take advantage of the full description provided here by thinking of mother Yasoda in maternal affection for Kṛṣṇa."*
- ॐ Out of love milk starts flowing from breasts
- ॐ Perspiration on face
- ॐ Flower garland scattered
- ॐ K approaches indicating that MY should breastfeed now (SB)/give K butter (GS)
- ॐ K dances behind MY to get butter from MY
- ॐ Ankle bells sound sweet
- ॐ Continues to beg for butter
- ॐ Indicates that MY should stir later & thus grabs a hold of the churning rod.
- ॐ MY concedes, smiling at K puts on lap
- ॐ Milk also wanted opportunity to do service, thus milk was thinking if K becomes fully satisfied by MY's breast milk, then what chance do I have to serve K? Therefore milk decided to boil over.
- ॐ Milk begins to boil over
- ॐ MY puts K down to tend to milk
- ॐ K becomes angry
- ॐ Lips and eyes red
- ॐ Press teeth and lips
- ॐ Using emerald breaks pot of butter
- ॐ With false tears in eyes began to eat butter
- ॐ MY returns and sees broken pot (yogurt was being churned into butter)
- ॐ MY thinks this child is clever; he broke the pot and went to a secluded place to eat
- ॐ MY follows butter smeared footprints

07 - Dāmodara Līlā

- ॐ After searching all over finds K on top of large grinding mortar that had been turned upside down
- ॐ K is taking yogurt from a hanging from the ceiling and distributing to the monkeys
- ॐ K looking this way and that b/c conscious of his naughty behavior
- ॐ MY quietly approach from behind w/ stick in hand
- ॐ K sees and jumps down running in fear
- ॐ MY chases
- ॐ Couldn't keep up b/c of thin waist and heavy body
- ॐ Flowers in hair fall
- ॐ Finally catches K
- ॐ K almost to point of tears
- ॐ "When caught by mother Yasoda, Kṛṣṇa became more and more afraid and admitted to being an offender.
- ॐ As she looked upon Him, she saw that He was crying,
- ॐ His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands,
- ॐ He smeared the ointment all over His face. Mother Yasoda, catching her beautiful son by the hand, mildly began to chastise Him."
- ॐ Eyes become restless upon seeing MY

C. Binding of K

- ॐ MY think: If the child is too fearful of me, I don't know what will happen to Him
- ॐ Discards stick
- ॐ Decides to bind with ropes
- ॐ
- ॐ Mother Yasoda wanted to bind Kṛṣṇa not in order to chastise Him but because she thought that the child was so restless that He might leave the house in fear.
- ॐ That would be another disturbance.
- ॐ Therefore, because of full affection, to stop Kṛṣṇa from leaving the house, she wanted to bind Him with ropes
- ॐ 2 fingers too short
- ॐ Garland falls while endeavoring to tie
- ॐ K feels compassion and agrees to be bound seeing MY labor so hard

07 - Dāmodara Līlā

D. Other gopis come

- ॐ Other gopis come and see the broken pot of yogurt, churn and frightened child
- ॐ Filled with compassion they chastised MY
- ॐ Gopis to MY: in our homes, the children break these clay jugs all the time
- ॐ You are not kind
- ॐ You are merciless
- ॐ You beat this by with a stick & tie him up only because he broke a clay jug

E. K pulls down the trees

- ॐ After this exchange MY became absorbed in housework
- ॐ K drags mortar & goes with friends to Yamuna
- ॐ K's belly bound with rope
- ॐ K sees a pair of Y-A trees
- ॐ Drags mortar over and walked between trees
- ॐ K says to self: Mother Yasodā first of all left without feeding Me sufficient milk, and therefore I broke the pot of yogurt and distributed the stock butter in charity to the monkeys. Now she has bound Me up to a wooden mortar. So I shall do something more mischievous than before.
- ॐ Thus thinks of pulling down trees
- ॐ Pulls down & uproots
- ॐ Trees were 60-80 ft tall
- ॐ Sound of falling was like thunder

F. Nalakuvera and Manigriva appear

- ॐ 2 personalities emerge from trees
- ॐ Circumambulate K
- ॐ Touch feet
- ॐ Dandavats

G. Prayers of N & M

- ॐ By seeing you we are free from a brahmana's punishment
- ॐ We should not have offended your devotee
- ॐ Ob to you who is the pleasure of cows, land and the senses (Govinda)
- ॐ The L whose belly is bound with ropes (Damodara)
- ॐ Dear Lord Kṛṣṇa, You are the original Personality of Godhead, master of all mystic powers. Learned brāhmaṇas know very well that this cosmic manifestation is an expansion of Your potencies, which are sometimes manifest and sometimes unmanifest.

07 - Dāmodara Līlā

- ॐ You are the original provider of the life, body and senses of all living entities. You are the eternal God, Lord Viṣṇu, who is all-pervading, the imperishable controller of everything, and You are eternal time.
- ॐ You are the original source of the cosmic manifestation, which is acting under the spell of the three modes of material nature—goodness, passion and ignorance.
- ॐ You are living as the Supersoul in all the multiforms of living entities, and You know very well what is going on within their bodies and minds.
- ॐ Therefore You are the supreme director of all activities of all living entities. But although You are in the midst of everything which is under the spell of the material modes of nature, You are not affected by such contaminated qualities.
- ॐ No one under the jurisdiction of the material modes can understand Your transcendental qualities, which existed before the creation; therefore You are called the Supreme Transcendence. Let us offer our respectful obeisances unto the lotus feet of You, Lord Vāsudeva, the Supreme Brahman, who are always glorified by Your personal internal potencies.
- ॐ In this material world You make Yourself known only by Your different incarnations. Although You assume different types of bodies, these bodies are not part of the material creation. They are always full of the transcendental potencies of unlimited opulence, strength, beauty, fame, wisdom and renunciation. In the material existence there is a difference between the body and the owner of the body, but because You appear in Your original spiritual body, there is no such difference for You.
- ॐ When You appear, Your uncommon activities indicate that You are the Supreme Personality of Godhead. Such uncommon activities are not possible for anyone in material existence. You, the Supreme Personality of Godhead, cause the birth and death as well as the liberation of the living entities, and You are full with all Your plenary expansions.
- ॐ You can bestow on everyone all kinds of benedictions. O Lord! O source of all auspiciousness and goodness, we offer our respectful obeisances unto You. You are the all-pervading Supreme Personality of Godhead, the supreme source of peace and the supreme personality in the dynasty of King Yadu.
- ॐ O Lord, our father, known as Kūvera, the demigod, is Your servant. Similarly, the great sage Nārada is also Your servitor, and only by their grace have we been able to see You personally.
- ॐ We therefore pray that we may always be engaged in Your transcendental loving service by speaking only about Your glories and hearing about Your transcendental activities. May our hands and other limbs be engaged in Your service and our minds always be concentrated at Your lotus feet and our heads always bowed down before the all-pervading universal form of Your Lordship.

07 - Dāmodara Līlā

H. K's response

- ॐ It was already known to me about the curse
- ॐ Narada has made you very fortunate
- ॐ If someone is able, by chance, to see face to face a great saintly person like Nārada, who is always serene and merciful to everyone, then immediately that conditioned soul becomes liberated. This is exactly like being situated in the full light of the sun: there cannot be any visionary impediment.
- ॐ Therefore, O Nalakuvara and Maṇigrīva, your lives have now become successful because you have developed ecstatic love for Me.
- ॐ This is your last birth within material existence. Now you can go back to your father's residence in the heavenly planets, and by remaining in the attitude of devotional service, you will be liberated in this very life.

I. M & N circumambulate K

- ॐ
- ॐ Bow down and head north

J. Reaction of the cowherd men

- ॐ Vrajabasis headed by NM all come to spot where trees fell
- ॐ Astonished to see how the two great trees had fallen
- ॐ Puzzled because they could find no reason
- ॐ When they saw K bound, they must have thought it was some demon
- ॐ Otherwise how could it happen
- ॐ Simultaneously perturbed because so many events seemed to be happening to K
- ॐ While contemplating what might have happened, NM asks the children present what had happened
- ॐ Kids: K made fall
- ॐ Two effulgent personalities emerged
- ॐ They bowed to K and then headed North
- ॐ
- ॐ Most did not believe the kids
- ॐ Some did believe and told NM that his child was not ordinary
- ॐ NM then came forward and undid the knot binding K
- ॐ NM untied K & put K on lap
- ॐ Embraced and smelled
- ॐ Rebuke MY
- ॐ Gave 100 cows in charity

07 - Dāmodara Līlā

ॐ

ॐ K then went to the laps of the elderly gopis

ॐ They took K outside to the courtyard and began to sing and clap of his activities

III. The Anartha

A. Caitanya Siksamṛta

ॐ High birth and opulence lead to pride and arrogance
The Yāmala-arjuna trees represent the intoxicated pride and arrogance stemming from high birth and wealth,...

ॐ Pride and arrogance then lead to violence, etc.
...which breed violence, illicit sex, debauchery and addiction to wine,

ॐ Which in turn promote further wretched behaviors
...which leads to loose speaking and shameless brutality to other living beings.

ॐ Kṛṣṇa's mercy is what saves us
Kṛṣṇa, being merciful, removes this sin by breaking the twin Yāmala-arjuna trees.

IV. Lessons from the pastime

A. High birth

1. Queen Kuntī's prayers (SB 1.8.26):

*vipadah santu tāh sasvat
tatra tatra jagad-guro
bhavato darsanam yat syād
apunar bhava-darsanam*

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

*janmaisvarya-sruta-srībhir
edhamāna-madah pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

07 - Dāmodara Līlā

*namo 'kiñcana-vittāya
nivr̥tta-guṇa-vṛttaye
ātmārāmāya sāntāya
kaivalya-pataye namah*

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

ॐ Seniority as a devotee

ॐ Born in America

ॐ Born in India

B. Wealth

1. SB 1.17.39 says:

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication, lust, envy and enmity.

1. Real opulence is almost unknown these days:

"So actually, human opulence means not these tin cars. Once it is dashed with another car, it is finished, no value. Human opulence means the society must have enough gold, enough jewelry, enough silk, enough grains, enough milk, enough vegetables, like that. That is opulent. That is opulence. Formerly a person was considered rich by two things: dhanyena dhanavan. How much grain stock he has got at his home. A big, big barn, filled with grains. Still in India, if I am going to give my daughter to some family, to see the family's opulence, I go to see the house, and if I see there are many, many barns' stock of grains and many cows, then it is very good. It is opulent. Dhanyena dhanavan, gavaya dhanavan. A man is considered to be rich when he has got enough quantity of grains, enough quantity of, I mean to say, number, enough number of cows. Just like Maharaja, Nanda Maharaja, the foster father of Kṛṣṇa. He was keeping 900,000 cows. And He was rich man. He was maharaja, king. But see the behavior. His beloved son, Kṛṣṇa and Balarama, he has entrusted to take care of the calves or cows: "Go in the forest." He is well dressed with ornament, and nice dress, everything. All the cowherds boys, they are very rich. They have got enough grains and enough milk. Naturally they will be rich. But not that the cows and the calves will be taken care of by some hired servant. No. They would take care himself. " [SP lecture, SB 1.9.2, Los Angeles, May 16, 1973]

07 - Dāmodara Līlā

- ॐ Manigriva and Nalakuvera were blinded by their wealth, and thus we see it is easier for a **camel to pass through the eye** of a needle than a rich man to enter the kingdom of God.
- ॐ Wealth in fact brings on demoniac qualities. *Isvaro 'ham aham bhogi...* the wealthy person begins to think "Now I am the enjoyer and controller".
- ॐ Practical experience demonstrates this. The **poor are much more willing to give**, although their resources are limited.
- ॐ So the devotee must carefully avoid this pitfall. Simple living and high thinking. An intelligent devotee will keep himself on the verge of poverty.
- ॐ What is real wealth anyway? Austerity is the wealth of the brahmana.
- ॐ Knowledge and truth are also wealth.

C. Violence

- ॐ The opposite of compassion which is what a devotee is supposed to develop
- ॐ A devotee experiences suffering by seeing others suffering (and happiness by seeing others flourish)

D. Illicit Sex

1. Prahlada's prayers (SB 7.9.45)

*yan maithunādi-grhamedhi-sukham hi tuccham
kaṇḍuyanena karayor iva duhkha-duhkham
tṛpyanti neha kṛpaṇā bahu-duhkha-bhājah
kaṇḍutivan manasijam viśaheta dhīrah*

Sex life is compared to the rubbing of two hands to relieve an itch. Grhamedhis, so-called grhasthas who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The kṛpaṇas, the fools who are just the opposite of brāhmaṇas, are not satisfied by repeated sensuous enjoyment. Those who are dhīra, however, who are sober and who tolerate this itching, are not subjected to the sufferings of fools and rascals.

2. Rshabhdeva's prayer (SB 5.5.8)

*pumsah striyā mithunī-bhāvam etam
tayor mitho hṛdaya-granthim āhuh
ato grha-kṣetra-sutāpta-vittair
janasya moho 'yam aham mameti*

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

07 - Dāmodara Līlā

E. Intoxication

F. Some additional thoughts

- ॐ This anartha arises out of **pride** and **arrogance**, which in turn have their root in **aristocratic birth**. This in turn leads to **hatred of others**.
- ॐ Hatred, we know, has **roots in envy**
- ॐ In the case here, Manigriva & Nalakuvera were intoxicated with pride. Of course they were also drunk. But it was their pride that pre-empted their behavior which brought on the curse. The innocent damsels, who were also drunk, at least had the decency to try and cover themselves.
- ॐ Physical birth is certainly one cause for unnecessary pride. Other kinds of birth are also catalysts. Some specific births to be wary of:
- ॐ Initiation by a particular spiritual master, often Srila Prabhupada
- ॐ Birth in India
- ॐ Birth in a wealthy family
- ॐ Born w/ natural abilities (i.e., janmaisvarya ...)
- ॐ Pride in any form must be curtailed. Pride based on birth can only **lead towards spiteful behavior** towards others and obstruct proper dealings.
- ॐ This seems to be something that the aspiring devotee must watch for early on. Kṛṣṇa was very young (less than three?).
- ॐ Main thing is the importance of simple living and high thinking.

G. Two inches

- ॐ The two inches represent: A.) love and devotion, and B.) the devotee's endeavor and Krishna's mercy.
- ॐ The bond created is so strong that the tree broke, not the rope.

V. How it all fits together

- ॐ "Simple living & high thinking!" When we don't obey this simple edict we allow ourselves to become contaminated. Wealth and the things it can purchase can be used in Kṛṣṇa's service. Yukta-vairagya is one of the most bastardized principles in this movement. Those who want to go back to Godhead will remember this and be careful to not be attached.
- ॐ Aristocratic position is yet another obstacle. Position can be used to serve Kṛṣṇa, but when we use position to satisfy our own needs we only cripple ourselves.
- ॐ Kṛṣṇa was still quite young, so this suggests that this is an obstacle that must be overcome early in our devotional lives.
- ॐ This was also a reaction from a previous life (*yeṣām tv anta-gatam pāpam janānām puṇya-karmaṇām/te dvandva-moha-nirmuktā bhajante mām*)

Friday, January 02, 2009

07 - Dāmodara Līlā

dṛdha-vratāh — Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination. [BG 7.28]

- ॐ The mercy of the devotees was also involved in this lila.
- ॐ Mother Yasoda had to labor very hard, and it was love devotion (the two missing inches) that ultimately bound Kṛṣṇa.