

# Remembrance and knowledge comes from Krsna

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Vrndavana [58:11]

Srimad Bhagavad Gita As It Is chapter 15th text 15

sarvasya caha? hr̥di sannivisto, mattah smrtir jñanam apohana?  
ca, vedais ca

sarvair aham eva vedyo, vedanta-krd veda-vid eva caham

Translation and purport by Srila Prabhupada ki jai.

I am seated in everyone's heart, and from Me come remembrance,  
knowledge

and forgetfulness. By all the Vedas am I to be known; indeed I  
am the compiler of Vedanta, and I am the knower of the Vedas

## **Purport:**

The Supreme Lord is situated as Paramatma in everyone's heart, and it is from Him that all activities are initiated. The living entity forgets everything of his past life, but he has to act according to the direction of the Supreme Lord, who is witness to all his work. Therefore he begins his work according to his past deeds. Required knowledge is supplied to him, and remembrance is given to him, and he forgets, also, about his past life. Thus, the Lord is not only all-pervading; He is also localized in every individual heart. He awards the different fruitive results. He is not only worshipable as the impersonal Brahman, the Supreme Personality of Godhead, and the localized Paramatma, but as the form of the incarnation of the Vedas as well. The Vedas give the right direction to the people so that they can properly mold their lives and come back to Godhead, back to home. The Vedas offer knowledge of the Supreme Personality of Godhead, Krsna, and Krsna in His

incarnation as Vyasadeva is the compiler of the Vedanta-sutra. The commentation on the Vedanta-sutra by Vyasadeva in the Srimad-Bhagavatam gives the real understanding of Vedanta-sutra. The Supreme Lord is so full that for the deliverance of the conditioned soul He is the supplier and digester of foodstuff, the witness of his activity, the giver of knowledge in the form of Vedas and as the Supreme Personality of Godhead, Sri Krsna, the teacher of the Bhagavad-gita. He is worshipable by the conditioned soul. Thus God is all-good; God is all-merciful.

Antahpravistah sasta jananam. The living entity forgets as soon as he quits his present body, but he begins his work again, initiated by the Supreme Lord.

Although he forgets, the Lord gives him the intelligence to renew his work where he ended his last life. So not only does a living entity enjoy or suffer in this world

according to the dictation from the Supreme Lord situated locally in the heart, but he receives the opportunity to understand Vedas from Him. If one is serious to understand the Vedic knowledge, then Krsna gives the required intelligence. Why does He present the Vedic knowledge for understanding? Because a living entity individually needs to understand Krsna. Vedic literature confirms this: yo 'sau sarvair vedair giyate. In all Vedic literature, beginning from the four Vedas, Vedanta-sutra and the Upanisads and Puranas, the glories of the Supreme Lord are celebrated. By performing Vedic rituals, discussing the Vedic philosophy and worshiping the Lord in devotional service, He is attained. Therefore the purpose of the Vedas is to understand Krsna. The Vedas give us direction to understand Krsna and the process of understanding. The ultimate goal is the Supreme Personality of Godhead. Vedanta-sutra confirms this in the following words: tat tu samanvayat. One can attain perfection by understanding Vedic literature, and one can understand his relationship with the Supreme Personality of Godhead by

performing the different processes. Thus one can approach Him and at the end attain the supreme goal, who is no other than the Supreme Personality of Godhead. In this verse, however, the purpose of the Vedas, the understanding of the Vedas and the goal of Vedas are clearly defined.

So He is everything we are nothing. He is everything. He is this He is that.

**aham vaisvanaro bhutva**

**praninam deham asritah**

**pranapana-samayuktah**

**pacamy annam catur-vidham [BG 15.14]**

That we were reading yesterday, I am the fire of digestion in every living body, and I am the air of life, outgoing and incoming, by which I digest the four kinds of foodstuff. I digest **caturvidham, catur-vidha-sri-bhagavat-prasada [ Guru Astakam verse no.4]**

That caturvidham, four kinds of annam pacami I digest? Let me digest it. Let me digest. We should be saying let Lord digest it, you know. Not that I digest. I don't digest. It is Lord who has to digest. We could do some yajna, may be? Well, ya, we could do some yajna. And then what happens? Then there are rains, from the rains comes the grains so again. 'Hari sarvatra giyate' that is mentioned here. Lord is glorified. So we glorify the Lord that is yajna, sankirtana yajna or sometimes svaha, svaha, svaha. There also He says I am the ghee, I'm this, I'm that. And there is yajna, all the ingredients of that yajna, that's me. So you have performed and yo that yajna.

And then there is, **annad bhavanti bh?tani, parjanya anna-sambhavah [BG 3.14]**

There is anna and then you eat that but then again, you cannot digest it yourself. You need help to digest food that is in you. And again once it is digested, you just need to get that

out there are other arrangements in the body, other demigods are doing different things, controlling different parts of your body, different areas and so He is, He is there throughout.

And in this verse from Him come knowledge, from Him comes remembrance, from Him comes forgetfulness also. And He is the one 'sarvasya caham hr̥di sannivisto' and situated. It's translated here as I'm situated in the hearts of all the living entities. So 'sannivisto' 'vis' means to enter, Lord enters and then He is situated there. And 'sannivisto' means nicely samya prakare na 'sannivisto'. Once He gets there He is there, He is there to stay, not that temporarily He is there or He is in and out. That's not the case, sannivisto. He is there, or He situates Himself nicely in the hearts of all the living entities.

Our life is either is full of remembrance or full of forgetfulness. So He has control over all our thoughts, knowledge, remembrance, forgetfulness. I found the definition of remembrance: that aspect of knowledge, which seeks out sensations of objects previously experienced. Remembrance has something to do with the past, and you perform some activity or some aspect of knowledge. And you seek out sensations of the objects or persons previously experienced or this could be the remembrance of this material world. And we are forgotten. And Lord is there to remind us. Srila Prabhupada few times has mentioned in the purport that we give up the bodies so we die and there's another life but then where to continue we don't know.

But Lord makes, the present lives connection with the previous one, where we ended from there we continue, we go to sleep and we get up in the morning and we continue exactly kind of where we had stopped or ended last night. So, death is a kind of long sleep is a different kind of sleep. And you get up and you begin but how do you begin, someone is giving you a dictation, someone is reminding you and you continue. So

that's one thing in relationship with this body and material worlds some things you are reminded of that is remembrance and you continue your life here.

But this remembrance is not only in connection with this world and this body but, but as Krishna says, man-mana bhava mad-bhakto mad-yaj? -ma? namaskuru [BG 9.34] Remember Me, remember Me? Do you remember Me? So, also the previous experience we were with Krishna in the past long, long long ago we were with the Lord and then there were dealings, and there were experiences and remembrances, staying up, you are reminded again of those your interactions with the Lord, your dealings, your rasa all that with the Lord. What did the gopis do? Mainly they know two things. One is to remember and other one is remember.

Only remember and remember or we say remember, and they know only one thing remember and not forget, meaning remember, right? Actually they know only one thing they don't know two things. Remembrance and forgetfulness, but forget, not forgetfulness, not forgetting means remember. So only thing they do is remember, they remember all the time. So, 'man mana bhava' so remember Me.

So remembering, remembering Krishna, remember, I don't know how the word remember word from what Latin root or how it is formed may be you know, but just by seeing this word 're' remember, I'm reminded myself. So there's some connection with the past. Remember, remember, this kind of reminding us remember, remember, something with the past, so forget Yeah, there's some space here. So, remembrance and forgetfulness of this material existence, this is just the dvandva day and night and this and that in and out and man and a woman and sukha and dukha. So, likewise another kind of dvandva duality of his existence is remembrance and forgetfulness, remembrance and forgetfulness, remembrance and forgetfulness. But the goal is to go beyond this remembrance and beyond the forgetfulness of this world, what you would like to do remember things of

this world? Or you would like to forget things of this world, which would you like to do? Forget? Or remember, forget then what happens you forget, I think this half, the half the battle is won, may be you are forgetting, forgetting things of this world. So you want to go beyond. Well, something like that, I was trying to remembers and forget, go beyond that. And then that is remembrance of Krishna. And that is a perfection of our lives. To remember, Krishna, mattah smrtir jnanam apohanam ca. This verse, from Me comes knowledge, from Me comes remembrance, from Me comes forgetfulness, but we wish that we get remembrance of knowledge about Krishna, remembrance of Krishna and the forgetfulness of this material existence and material. Then there is forgetfulness of God, people have forgotten God so much that some people boldly declare that God does not exist. You come across some people like that? I mean, some of you were like that. It's possible, other day some person said that to me, I was such a fellow. Not only we forget God, but we declare that He does not exist. Isn't that amazing thing.

Lord here says, I'm seated in the heart of the living entity. So between heart and mouth it's not less than one foot nine inches away. People say God does not exist, but He is, God is just there. God does not exist. God is right there. God does not exist. God does not exist. So those who say God does not exist, this is forgetfulness. Isn't it? So total forgetfulness of God and they declare that God does not exist. Not good. In the beginning, we said He is cause of all causes. Seems that He is everywhere. He's controlling our every affair, every move that we make, He is there, He is a cause. If that is the case and if someone is making the big statement, that God does not exist, who's making this statement? If we close our eyes and boldly say God says that He does not exist, simple answer infact, who says that God does not exist? Infact this God who says, Okay, go ahead. Go ahead and say, be happy that I do not exist or God does not exist. Hello, hello, hello someone is knocking at the door. Son, a little boy opens the door. Is

your daddy here, I would like to see him, a little boy goes in to find his

daddy. But his daddy is not interested to meet that fellow at the door, his friend but he is not interested. And he tells his son, please go tell my friend that I am not here. And innocent and straightforward child runs back to the door. And he says my daddy said: What did he say? He is not here. My daddy said "My daddy said he's not here. He's not there." Who said? Daddy said. What did he say? He is not here. So, God does not exist, God does not exist who is saying this. God is saying you like to say so. Go ahead. I can also give you some arguments, some mirch masala. Some spicing if you want to do some logic, some argument is all there. He could prove and be convinced that I do not exist. And this is a forgetfulness part, 'mattah smrtir' that is remembrance, 'jnanaam' that is knowledge. 'apohanam ca' that is forgetfulness, from Him comes forgetfulness. It cannot be that God exists.

In one man, regular person he has a vision he has eyes he's seeing the sun and next to him there's a blind man, the blind man declares the sun does not exist, the sun does not exist I say sun does not exist. What is the value? Who says sun does not exist? The blind man says sun does not exist so what is the value of that statement? Person next to him with good eyesight he is seeing the sun right there, someone is remembering someone is seeing.

**"santah sadaiva hrdayesu vilokayanti" [BS text 38]** Lord says here that I'm- I'm in

the heart of all the living entities 'sarvasya caham hrdisannivistō' I'm in the heart of all the living entities "suhṛda? sarva-bhūtāna? [BG 5.29] as Krishna says in the fifth chapter 'suhṛda? sarva-bhūtāna?' I am in suhṛdam, I'm in the heart I'm a friend well-wisher I'm in the heart of living entity.

**"hrd-dese 'rjuna tiṣṭhati" [BG 18.61]**

'hrd-dese' Arjun, oh Arjun tisthati. I reside in hrd-dese, dese means country, Bharat dese, this dese, German dese, that dese this says is I stay in a country called heart,

**hrd-dese "?svarah sarva-bh?tana? hrd-dese 'rjuna tisthati" [BG 18.61]**

So, oh Arjun I stay in the heart or the country called heart and hearts of all living entities I stay I reside. So, residing here in Vrndavan and hearing or knowing about Krishna's rasa dance pastimes. During that past time Krishna expands Himself as many gopis those many Krishna's and probably you are thinking how fortunate are those gopis. Krishna expands Himself and He's with each gopi, one gopi one Krishna, one gopi one Krishna, one gopi one Krishna, one gopi one Krishna. Well, here the story is not much different. One living entity one Krishna, one living entity one Krishna, one living entity one Krishna, one living entity, as many living entities are there. There's many Krishna, are those many expansions of Krishna are in the hearts of all those living entities. How? Then think Krishna is partial partiality, only for gopis, He's expanding, but what about me, you know, me? What about me? So as he expands Himself and His each gopi dances with each living entity, is residing. Every other family member, if you say, my dear wife or husband, you know, in next life. I may, who knows, I may end up becoming this or that hog or dog. You would like to join me? Dear wife or dear husband will say, see you later just now coming. But the Lord He will accompany you there. He'll be there wherever you go. Who is more kind? Who is your friend? Who is closest to you? Krishna, Krishna, Krishna, Krishna is that friend, He never leaves you alone.

He is always with you. Friend in need is friend indeed. He is always with us. So that's kind of half the story here in this verse.

There is other part "**vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham**" [BG 15.15] aham.



So not only He is there as a supersoul, in hearts of all the living entities, from Him comes knowledge, remembrance, forgetfulness the forgetfulness, there are already a lot of things. But in the top of that is also 'vedais ca sarvair aham eva vedyo.' That He appears, I was reading, looking at the commentary that said, Lord appears as Badrayan. So Lord appears as Vyasadev and He sets standard of knowledge. All that we need to know is, is there in the Vedas, the vast body of knowledge, 'vedais ca sarvair aham eva vedyo', and in fact, Lord says here you study the Vedas, what for? 'aham vedyo' I am to be known so He appears as Vyasadev, He creates whole body of knowledge Vedas and then Puranas, Vedanta Sutra, of course talks here. Vedanta karoti, so the creator, compiler of the Vedanta, Lord is the doer, compiler of the Vedas and Vedanta. The end of knowledge, the conclusion of the knowledge and conclusion of knowledge is the Lord. The acquired knowledge and the conclusion of that is pointing, fingers are pointed towards the Lord. You study the sastras, Vedas and Puranas and Srila Prabhupada is quoting "yo sau'sarvair vedair giyate" [Gopala- tapani Upanisad confirms]. In all the Vedic literature beginning from four Vedas, Vedanta Sutra and Upanisads and Puranas. The glories of the Supreme Lord are celebrated "Harih sarvatra giyate", adav, madhye, ante [CC Adi 7.131]

'Harih sarvatra giyate', adav in the beginning, madhye in the middle ante at the 'end harih sarvatra giyate'. harih sarvatra everywhere He is glorified **"vasudevah sarvam iti"** [ BG 7.19]

So when you come to that conclusion, 'vasudevah sarvam' yes, yes. Now I have come to conclusion. 'vasudevah sarvam'. "bah?na? janmanam ante" [BG 7.19]

Right? You spent so many lifetimes, lifetime after lifetime and studying sastras, Vedantas and now you have become jnanavan means you have become full of knowledge. So what is how much you have to know? Krishna says elsewhere Bhagavad Gita with 'Vasudevah sarvam' quote and quote, in English quote

and quote, 'Vasudeh sarvam iti' this much. How much you have to know 'Vasudevah sarvam', Vasudevah is all in all. This is Vedanta this is being jnanavan, full of knowledge. This place is full of knowledge. How? What does he know? 'Vasudevah sarvam'. He has found out, he has come to conclusion 'Vasudevah sarvam' that much he knows 'Vasudevah sarvam', Vasudeva is all in all. That's Vedanta. 'vedais ca sarvair aham eva vedyo' I'm to be known by the studies of the Vedas, the Puranas. But if you have only found out Brahma in Varanasi, Caitanya Mahaprabhu went to Varanasi and air, that atmosphere was filled with Brahma Brahma, aham Brahmasi, Brahma, Brahma.

sarva? khalv ida? brahma

Everything is Brahma, ekam eva adhvithyam only one adhvithyam, there's no one else. This is the language they are talking everywhere Brahma, Brahma, Brahma, Brahma. And they are proud of their studies of Vedanta ' vedant vakyasu sada ramantah' they say.

' Kaupeenavantah khalu bhágyavantah khalo bhagyavantah' . We are very fortunate, we wear only kaupeen, we are kind of vairagi's. We wear only kaupeen and we are very fortunate. And what do we do?

**'vedanta vakyasu sada ramantah'**

We are studying Vedanta all the time. 'Vedanta vakyasu sada ramantah' so they are studying Vedanta. But not coming to the right conclusions. They're only going up to Brahma. But what about Paramatma as mentioned here, 'sarvair aham vedyo' or 'sarvasya caham hrđi sannivisto "brahmeti paramatmeti, bhagvan iti sabdyate" [SB 1.2.11].

They only go up to Brahman and they think that they are very fortunate. They study vyakran, grammar, and all that, but they missed the boat. They certainly missed the flight that goes back to home, merge into some kind of Brahman and get lost and

suffer more. Although Shankaracharya was there to propagate impersonalism, that task was given to him by the Lord. While he was in Varanasi, the same Varanasi there was very elderly person, old fellow infact, that he was still studying the vyakran and the grammar and he was remembering sutras and he was doing he was so much absorbed in that Shankaracharya, noticed that old fellow and you're still only studying grammar, you should move forward, use this knowledge of vyakran to study Vedanta and find out the ultimate reality.

Anyways, his words he said, '**bhaja govindam, bhaja govindam, bhaja govindam mudha mate**' You fool 'bhaja govindam' you worship Govinda.

**prapte sannihite khalu marane nahi nahi raksati dukrin karane**

Part of vyakran-grammar called dukrin karane. So when are you going to worship Govinda? Bhaja Govinda, so they spend their time studying grammar all life or even if they finish that and get to study they only claim that they're studying Vedanta but they don't come to the right conclusion. They're very badly influenced by the advait, the monism that philosophy. But its very fortunate to be, to come in contact with vaisnava and that parampara, evam parampara praptam then 'vedais sarvair aham eva vedyo' then there is Bhakti Vedanta, Bhakti and Vedanta, end of Vedanta is you take to bhakti life or life of devotional service.

Anyway, I think we should be winding up also. And just one last so many nice wonderful points here in this verse and the purport and you could spend days talking, hearing understanding and not getting up not leaving until we have understood, the close the doors and windows and not leave this room till we really understand. You understand. So many points, one verse is enough to understand Krishna. You don't even have to understand whole Bhagavad Gita one verse. We're good at this and there's one verse and not even the whole

verse sarvasya caha? hr̥di sannivisto.' Just one fourth of the verse, Lord is situated in the hearts of all living entities. All living entities include me the entity; I'm also one of those entities. I am not an exception, in my heart also, Lord is residing. So to understand, to realize that God resides in my heart. It's good to know right? This is good to know that Lord loves you. God exists and God loves you. Who loves you? God loves you. He should be loving you. Because you are very dear to Him. He loves you. What good is someone around the corner loves you there's one thing and then God loves you which one you would like? Whose love you care for? God loves you, you like that? God loves you He exists in my heart and He loves you and He likes you and He's looking for you and He's wanting you back home and that's why He's sitting in your heart trying to get rid of any obstacles, so that you could clear the path and go forward.

In Sanskrit, in Sruti mantra '**Antah-pravistah sasta jananam**'  
**[BG 15.15 Purport]**

'antah-pravistah' Lord enters the heart of all the living entities. And then it becomes sasta jananam. Of all the living entities, He becomes sasta, means to control or regulator. So, He enters us and He becomes regulator, 'sasta jananam' of all of us. So, He could allow Him to control you with some other ideas or own ideas and then Lord creates the facility. He alone enables the jivas to enjoy in the material world. So, there's one thing He does or is one of the key purposes of creation to enable the jivas to enjoy the material world, another one is He, He enables jivas to get liberation or to get Him get up to Him. So, He is doing these two functions. So if we could allow Him not interfere but allow Him so that He enables us dictates us, He regulates us in a fashion so that we get to Him, we outreach Him.

Everything is Vedanta, everything is the works of Vyasadeva and something that is not in Vyasadev's compilation it is not to be found anywhere else. It is a statement like that, I

forgot the Sanskrit of that says, something that is not found in the Vedas the verse compilation of Srila Vyasadeva if it is not there it is nowhere else. But whatever wherever we find the truth that is already included and works out Srila Vyasadeva plus much more plus something that is not found anywhere else is found in in the compilations of Srila Vyasadeva. So we have all of that, He is within us, within the heart and guiding us and then from outside. All this literature is also created. And then it also sends His representatives

**[sakshad-dharitvena samasta-sastrair [ Sri Sri Guru Astakam verse7]**

and all that. And they help us to understand those, those Vedas of sastras. In so many ways, God facilitates, Krishna facilitates, facilitates our liberations or our going back home.

Okay, any questions or any comments?

Devotee 1: Knowledge and forgetfulness He's controlling everything, then? What is our role? We don't have to do anything because He's doing everything? We will think about Krishna. That's all. We don't have. Means nothing is there in our hands. It is all in His power. So why should we think about anything, we should only think about Krishna. We can't do anything without His consent. If He allows us to do whatever we want to do then we can do, it is not in our hand we can't use our brain, we can't use our mind.

Maharaja: Good, please do that. You have come to the right conclusion. Do that, just remember Him. Let all the nonsense stop and let the truth prevail. And let that truth guide us in our wanderings. And we will be heading back home, straight back home.

Devotee 2: What is the gap between remembrance and knowledge because there were three aspects you mentioned? Knowledge,

remembrance and forgetfulness, and remembrance and forgetfulness was separate from knowledge. If we understand then how do we connect, knowledge with remembering? Maharaja: Remembering knowledge is remembrance and absence of it is forgetfulness. God exists, is a knowledge God exists. It's called astik the person who knows who access that, that God exists, this is a knowledge, the body of knowledge. And then remembrance is that you have experienced or you have interaction from the past with the Lord and you knew the truth or knowledge, you're full of knowledge. Now that is to be revived. And that is a remembrance or reminder, reminder of the knowledge and reminder of the facts. Something exists God exists and remembrance. Remember, remember my friends remember my friend? Who is that friend, did I ever meet Him? How did He look like? We spend a few minutes and reminding and remembering and the knowledge that from the past of my friend, my friend is revived. And you remember something like that? Okay.

Devotee 2: Thank you very much Maharaja for your eloquent discourse. You talked about going to back, that back to Godhead, there is a stage called a prema bhakti where tears come from your eyes and you dance like a madman. And that kind of stage very, very rare to achieve. Is prema bhakti a prerequisite to going to back to Godhead?

Guru Maharaja: Things kind of happen faster, during the last moments, when you are facing the last moments 'ante narayana.' When 'ante' is there things are happening faster and there may not be long spans of where that candidate has visible sadhana. He doesn't perform visible sadhana. So there may not be visible, or no time or years or months for him to exhibit or display or even experience the astavikaras or the bhavas trembling of the bodies and perspiration and tears and stand and last moments as person closes his eyes and is leaving. Things move very, very fast. And he's going through a lot of things. Lot of things are cleared and cleansed enabling him of

course this is mercy of the Lord and the prayers of the Vaisnavas and spiritual master and all those factors. So prema bhakti it's not a new thing to the soul again. As we're talking of remembrance, remembrance is that aspect of knowledge which seeks out sensations of the objects previously experienced. God loves you and soul loves God also, soul loves Krishna. It's only misdirected. We put our love in wrong place, wrong person and we end up giving our hearts and lives to so many undesirable. So, living entity has love for the Lord and living entity has experienced the prema for the Lord in the past, highest bhava and prema. So, it is that is to be revived.

Seeking out those sensations previously experienced or you may not, we may not have opportunity to see others symptoms of their love for the Lord. It is also kind of private personal affair. And that also could be explained, the devotees could not display but conceal their symptoms and their love for the Lord not make a public display. But they are there not showing or exhibiting that they are there and that Bhagavatam says, I could only paraphrase; I think in that verse there **"taravah ki? na j?vanti, bhastrah ki? na svasanty uta"** [SB 2.3.18]

Do not the trees live long life and as mentioned that 'What good is long life?' just what should I say, just the fully Krishna conscious life briefly practiced, briefly experienced; briefly even momentarily experienced is far better than a long life.

Ajamil was the first was Namabhasa and chanting was not pure then he was transferred to Haridwar and he continued to practice for a little longer and the next time Visnudutas were there first time they did not bring him back home because he was lacking, there was some shortcoming, shortfall. Then he was allowed to practice for a little longer and then he made up then another time there was a landing of the vehicle from the another world and he was given a lift right back to home. So certainly full development of love of God, full development

of Krishna Consciousness has to be there that's the prerequisite for,

**"ya? ya? vapi smaran bhava? tyajaty ante kalevaram ta? tam evaiti kaunteya sada tad-bhava-bhavitah"[ BG 8.6]**

So even for a moment if you experience that love of Godhead and then as said forever you are with it. When you are in that situation and that last moment comes, you don't look for help from outside "where's my family doctor? And where is this and that or my family members mummy,daddy,son" and then he's lost, then he will stay behind. He's already stuck but he has cut all the bonds and strings attached and is begging "they say you'll remember when you're in trouble you remember God more than otherwise you remember"; normally you don't ["vipadah santu tah sasvat" SB 1.8.25]

that is why the smart lady Kunti says, "Oh

God please keep sending the trouble, let there be calamities because when they come, I'm going to run to you and when that happens ["apunar bhava- darsanam"SB1.8.25] then I don't have to take the birth again.

So the toughest calamity kind of situation is when death is there so that's when and how Ajamil you know Narayan, Narayan and luckily he said Narayan and he did not say Tinku or Chinku or Pinku or... he said Narayan and Narayan Dutas appeared and but you know he was helpless. He was helpless, helpless. So if it is "Hey Krishna hey Govinda" not that let me help myself and Draupadi is battling with Dushyasan with both the hands and tug of war and then only with one hand let me help myself you know, at least a little bit that also wasn't working out but when there was full 'meri doli tere hath' then Krishna appeared.

So those moments, not look for any external help and face Lord and pray to the Lord and all that, that happens and lot of things are going to happen that time. And he will make a lot



of progress. And he will end up going back to Godhead or this will get there close, close to that. Okay may Krishna be with you, you are in Vrndavan.

Krishna Balaram Ki Jai

Srila Prabhupad Ki Jai

Gaur premanande hari hari bol