

This is a series of talks called “Built for Bliss.”

During these talks, we will examine happiness from every imaginable angle and from a totally different perspective than you are used to thinking of. The first installment is how to experience life as a thrill at every moment. These are the words of our spiritual master Srila Prabhupada. He is the founder Acharya of the International Society for Krishna Consciousness (ISKCON) and these series are all based on his teachings. He explains in his commentaries to the Bhagavad gita that if you are not experiencing life as a thrill at every moment there is something wrong because constitutionally we are supposed to do that.

All of us have moments of bliss and euphoria, and all of us have moments when we feel we have been touched by the divine. Maybe we are on a mountain top somewhere; maybe we are doing meditation; maybe we just had our favorite lemon meringue pie; maybe you’re listening to the Mormon Tabernacle Choir; and you just feel great. You feel transcendental, you feel transported. Nothing can touch you. But 24 hours later we are down in the dumps, we are reading some trashy novel about a serial killer, we rent DVD’s – some Hollywood garbage, to brain wash us, to dirty our minds - and we think – why couldn’t I sustain that. It was so great and it was just yesterday – why can’t I live life on that level all the time.

Prabhupada says not only can you, but you should; and when you are living life as a thrill at every moment, which is a sign that you are in your normal constitutional healthy spiritual condition. If we are not, that means we are not entirely healthy. We were put here for 5 purposes:

- To enjoy a relationship with God
- To experience a meaningful relationships with other people
- To develop maturity of character

- To express ourselves through our abilities; and
- To fulfill the particular mission we are here for

We are all pleasure seeking living beings. That is something we have in common.

The first lecture that I went to at a Hare Krishna temple in 1970 was in Australia. Those were practically the first words out of Upendra. Upendra was the devotee that I met on the street. He gave me the address and it just so happened that the temple was in easy walking distance of where our apartment was. We went along on a Wednesday night, and almost the first sentence that came out of his mouth was that we are *pleasure seeking living entities*. I thought, well I can't argue with that. Is anyone not seeking pleasure? Is anyone seeking pain? Did anyone get out of bed this morning and say "Dear Heavenly Father, please make me break my leg and make the pain be excruciating?"

In fact one time we were distributing books in downtown Melbourne and they had the tramway tracks with the overhead cables. Apparently around mid-afternoon a young girl walked in front of the tram. I did not see it and I am glad I didn't, because it probably wasn't pretty. All I could do was hear her screaming at the top of her lungs. You could hear it a mile away even in downtown traffic. She screamed, "I want to die! I want to die! I want to die!" I guess the pain was pretty excruciating, but her desire to die was to get away from the pain to a place that if it wasn't pleasurable, it was less painful. Even people who commit suicide imagine that whatever happens after they do away with their body is going to be less painful than it would be initially, so we are looking for pleasure. The problem is we don't know where to look.

I have a picture of an animal, a gazelle. Where is the animal? What sort of an environment is it? Is it in the mountains, or is it in the jungle? It is in a desert. Now this animal thinks it sees water. It looks on the horizon and it looks like there is a shimmering oasis of cool clear water there. The animal does not know that this is a mirage. It takes what is visibly evident as reality and runs towards

it anticipating a nice cool refreshing drink of water. In the course of running and running, the mirage is receding further and further away and eventually the animal dies. It is not that water does not exist. There is definitely such a thing as water. The problem is the water does not exist in the desert, so the animal is looking for the water in the wrong place.

Apply this to our own situation - it's not that pleasure does not exist - pleasure does exist. We get glimpses and whiffs of it every once in a while in our life. Positive pleasure does exist but we are looking for it in the wrong place - and that is in this material world. This material world is not built for pleasure. We are built for bliss, but in this material world it is an incompatible situation. We are built to walk on land. We have feet - we walk on land and we can do very well on land. Plop us in the middle of the Pacific Ocean and we've got a problem. If we had fins and gills we would be at home there but we don't. We are land lovers, so we have a problem. We are, according to the Bhagavad-Gita or any scripture you want to consult, not this material body; we are eternal spirit souls. We come from the world which is eternal, but somehow or the other we have landed in this world which is temporary and the eternal spirit soul can never be happy in a world which is temporary any more than a fish can be happy out of water. Give the eternal spirit soul a Porsche, give it a house, give it a big bank balance, give it a bowling trophy – whatever - it's not going to be satisfied. There is going to be a big hole in its life.

We all want happiness but we are all frustrated because we don't know how to get it, and we don't know where to get it. Life is meant to be enjoyed. It is not meant to just get through it. We have all these cynical sayings – “life's a bummer and then you die.” Your deepest impulses are right. You are meant to enjoy your life - you are meant to enjoy it fully and you are meant to enjoy it every moment. The problem is, we don't know how to achieve that. What we enjoy is occasional and conditional. Thanksgiving is coming up and we're thinking - oh man, I am going to have fun with the cranberry

sauce and the sweet potatoes, mash potatoes, gravy - man I am going to have fun. But come Thursday afternoon by 4 o'clock you're going to be like a zombie. "Oh, my gosh, oh, I ate too much. Oh I ate too much; my stomach hurts." That's not real enjoyment because there are so many conditions. First of all you're hungry. You eat you get relief from hunger, and then you eat too much and you are out on the other side. So it's a misery here, with a little time of relief, and then you got a misery there. Where was happiness here? You might have had a momentary relief from suffering but where was happiness? The enjoyment that we get - or what passes for enjoyment is not really such. Its conditional and its occasional. Real enjoyment has five characteristics:

- It's unconditional- there are no bounds on it. We can experience it in all times, places and circumstances
- It's unlimited- there's no end to it
- It's unshakable- there isn't any catastrophe or any calamity that can dislodge you from when you are situated in transcendence
- It's unearned- there is really nothing that we do to earn it. It's more like something we need to claim as our heritage
- It's unending as well- it's eternal.

If it is temporary it is not real. The Bhagavad-gita says "that which is eternal has no cessation and that which is temporary has no endurance," or "that which is real has no cessation and that which is unreal has no endurance¹." Therefore, you will know you are experiencing real happiness when there is no cessation.

In England, they recognize that there are a lot of drug addicts on the streets. And rather than have these people mugging people: travelers and tourists; breaking into shops and getting money to

¹ [BG 2.16]

feed their drug habit - the government of England has places that drug addicts can come and get a script just to keep them calm. That doesn't mean that the government of England condones the drug habit. It doesn't mean that the queen of England is a drug pusher. Actually, they are very much against the taking of drugs, but they recognize that they need to give the drug addicts something to keep them pacified. It's not at all a recommendation or certification of the habit. So similarly we are meant to serve God. We are not to pose ourselves as independent enjoyers. We are not meant to see ourselves as apart or separate from God, or as enjoyers apart from God. Just like the finger. The finger is a part of the body and its meaning is to serve the whole body. The idea of the finger thinking of itself as independent has no meaning whatsoever. A finger that is independent - a severed finger lying on the street - you just kick it. It has no value at all. On the other hand, a finger attached to the hand of a famous violinist or conductor might be insured at Lloyd's of London for millions and millions of dollars. So our meaning is in our attachment to God. That's where we derive meaning, pleasure and satisfaction. The independent enjoyer - the "I" and "mine" that we talk about constantly is illicit and yet God allows it to go on under limited circumstances. A lot of people say that God put me on this earth to enjoy. He created this world for me to enjoy, so when I enjoy, God's enjoying. When I smoke a cigarette, God's enjoying. When I drink a beer, God's enjoying. That is totally bogus. God does not support your smoking a cigarette; God does not support your drinking a beer. He does not support your independent enjoyment at all, but He allows it to go on - just like England allows the drug addicts to take their drugs, but at any moment it could be all wound up. Someone in parliament could propose that they don't think we should give out drugs anymore, so they stop and in a minute the whole thing is arrested and the whole thing rolls to a stop. Whatever independent enjoyment that we are allowed is only due to the will of the Lord; it's conditional, and it's limited. Why is He not recommending it or condoning it? He wants us to enjoy unlimitedly, and unconditionally.

There is a description of Lord Vishnu, from whose body the universes emanate. When it's time for creation, Krishna expands into Maha Vishnu. Maha Vishnu lies down in a corner of the spiritual world in what is called the Maha tapa. That is where the earth, air, water, fire, mind, intelligence, and false ego are all conglomerated. Then Maha Vishnu exhales, and from His breath and his pores unlimited universes emanate, and thus the material creation comes into being. Through His glancing, millions and millions of spirit souls such as you and I enter into material nature and according to our karma spring into 8,400,000 species of life: aquatics, reptiles, birds, mammals, human beings, demigods, and so on and so forth. That creation goes through phases of manifestation and non-manifestation. It's manifest for some trillions of years and its non-manifest for some trillions of years. The trillions of years by our calculations correspond to the exhalation of Maha Vishnu. He exhales and the universe is manifest for literally trillions of years. Then He inhales and the universe is dissolved. When the universe is dissolved there are all kinds of cataclysmic events. The sun gets twelve times hotter, the oceans get turbulent. There are all kinds of storms. There are all kinds of destruction and so on and so forth. You know what Lord Vishnu does when the universe is in the process of being destroyed? Do you know what He does? He goes to sleep. That's cool right? He's not disturbed. Now is that unconditional happiness? Is that deep, deep satisfaction? I think so. He enjoys the rocking of the waters of devastation and destruction. He's just sleeping away. Now how about you? Can you sleep at night? To Him this whole universe is just breathing in and out breathing. It's no big deal. It's not enough to get worried about. How about you? Do you sleep at night or do you let little things bother you and keep you awake? You are supposed to get a good night sleep. If you are in good spiritual consciousness, you won't worry. Everything is in God's hands. He can handle it. If He does not get upset by it, who are you to get upset by it? If He can handle it you don't need to worry about it. If you are in good spiritual consciousness, then you should sleep at night, and not toss and turn by the

waves of worry and the waves of your mind.

Prabhupada says in the Srimad Bhagavatam - there are many living entities in the ocean that enjoy the activities of eating, sleeping, mating and defending². For such insignificant living entities that can enjoy life in the water, why can't the Supreme Lord who is all powerful sleep on the cool body of the serpent and enjoy in the turmoil of the violent ocean waves? In the Bhagavad-Gita, there is a huge war about to take place. There are the Kauravas on the one side and there are Pandavas on the other side. Arjuna is right in the middle of the whole thing. Some of the opponents he has to fight and kill are his cousins, his teachers, and his relatives, so he has an attachment for them and it's very difficult for him to overcome paralysis due to his bodily attachment to those antagonists. You have probably experienced the same thing yourselves. If someone asks you to throw a dart at ink blotches on the wall, you have no problem doing so. If someone asks you to throw darts at Osama bin Laden, you probably have no problems throwing darts. If someone asks you to throw darts at your cousin, your brother, or at the picture of your mother - you find it hard; you find that you are somewhat paralyzed. So Arjuna found it difficult to fight against his cousins, brothers and teachers. It was the ultimate moral dilemma. They were the bad guys but he had a bodily connection with them and he found himself paralyzed. He looked toward Krishna to get some advice. Arjuna was a big stalwart warrior; think of a decathlon athlete, and he was paralyzed. He was shivering. He dropped his weapon and he turned to look at Krishna. Krishna smiled. He said, "What's the problem." Krishna is God. He sees everything – past, present and future. 5000 years ago the Lord personally descended. He was on the earth for 125 years and enacted past times such as the one I just described.

Pleasure is unconditional. It is not tempered by material circumstances of hot and cold, honor and dishonor, happiness and distress. Prabhupada said,

² [SB 5.5.3]

Generally a materialistic person can become very happy when there is something for the sense gratification for his body. But when he sees others have something more than he has for their sense gratification, then he has sorrow and is envious.

You could buy a new car for say \$55,000 and you ride it on the road. It's a new car, it's a model that has never been put out before and everybody looks at you. Everybody rubs it – "oh there is an X2300." It's not the car that gives you pleasure – it's the attention. You spent the money for the prestige; otherwise a Toyota corolla could have done the job just as well and probably got more miles on it in the end. A month later some other manufacturer comes out with some other model and no one wants to look at you anymore. Your car is yesterday's model, and you feel disappointed; you feel cheated; you feel sorrow, and you feel envious of the guy who has got the latest model car.

When a person is expecting retaliation from an enemy he experiences fear and when he cannot successfully execute something he becomes dejected. A devotee on the other hand, who is always very transcendental to all these disturbances, is very dear to Krishna. We are called devotees and what we practice is called bhakti yoga - or love and devotion. One who is involved part and parcel in the engagement of the service of the Lord hasn't got these worries, hasn't got these concerns. Vyasa Dev compiled the voluminous Vedic scriptures - hundreds of volumes of scriptures: dealing with spiritual subject matters, material subject matters, medicine, architecture, war, astrology and after compiling all these scriptures, Vyasa Dev wasn't happy. He felt there was something left undone, so his guru Narada Muni came to him and said that Vyasa Dev had encouraged people to enjoy in the material world.

There are 4 areas of enjoyment that we all pursue: artha, kama, dharma, and moksha. Artha means money because without money you cannot pursue pleasure. So first you are looking for money. Kama means pleasure - when you have money you get pleasure. Then dharma means mundane

religiosity. You like to have everyone point you out in the street. He is a very good man; He is a very religious man; He is a good LDS; He is a good Jew; He is a good Muslim; He is a good Hare Krishna. Then it adds to your prestige; it's what we call "churchianity." This is not genuine spirituality. And finally Moksha - this is the self assurance that I am a good man, I have done good things and if there is a reward in heaven, if there is salvation, then I am going to get it. When someone totally unworthy, nasty, and nonsensical dies, how often do we say, "Oh, he's gone to heaven." News-flash, probably not! Many people can follow the scriptures and be misled, and that is what Narada Muni cautions. Vyasa Dev says that people in general are naturally inclined to enjoy and you have encouraged them that way in the name of religion. This is condemned and quite unreasonable. Because they are guided under instruction, they will accept such activities in the name of religion, and will hardly care for prohibitions³. So what's wrong here? What's Narada saying to Vyasa Dev? He is saying it is not about religion, it is about relation.

Religion is useful as a stepping stone only so far as it awakens our relation with God, because it's in relations that we get pleasure – not in things, acquisitions, awards, kudos and ceremonies. It's in relations that we get pleasure, and the ultimate relation is our relation with God. So if religion is not leading to relation then it is condemned. It is stated in the Gita that to obtain material heavenly planets and to enjoy their facilities, a person sometimes performs sacrifices, but when his merit is exhausted he returns to earth again in the form of a man. This process is called karma. Karma conduct means that I will do good works in this life so I will get good results in the next life. How many people do you know, perhaps yourself, who believe that if I am good, I will go to heaven? You will not find that verified in any scriptures of the world. In no scripture of the world does it say that if you are good, you go to heaven - or rephrasing - there is heaven which is a better place than this material world like

³ [SB 1.5.15]

Hawaii is better than New Jersey. If you work in a factory and save up your money in New Jersey, and you buy a vacation ticket in Hawaii, you think you went from hell to heaven, don't you? There is only one problem – you cannot stay there very long. You can only stay there as long as your money allows. So karma conduct means that you do good work here so that in your next life you will enjoy in the heavenly planets but they are just a better place in the material world and you can only stay there as long as your pious credits last. When those pious credits are exhausted then you have to come back and take birth again as a human being. Therefore, it is no wonder that God never encourages us to do good to go to heaven. He wants us not to be religious, not to be following rules and regulations, but He wants us to have a relationship with Him so that we can then go to the spiritual world - the kingdom of God, which is not just a better place in this material world - it is an eternal place, full of loving past times and ecstatic reciprocations between the Lord and his devotees. So actually doing good and going to heaven is condemned and that is why Vyasa dev is being reproached by his Guru, Narada Muni, that he has mislead people in the name of religion.

On the other hand those who engage their tongue in speaking about the Lord, in hearing about the transcendental qualities and pastimes of the Lord, in seeing the beautiful form of the Lord, and associating with the Lord's devotees and taking beautiful food stuffs that have been offered to the Lord - they are preparing themselves to go back to be with God in the spiritual kingdom. This is the highest perfection of life and this Srimad Bhagavatam - meaning the beautiful story of the absolute truth - is what Vyasa Dev wrote after his conversation with Narada Muni, and is called Amala Purana. There are so many stories and so many histories in the Vedic scriptures - they are called puranas but they are mixed with this idea of going to heaven, doing good, and so on and so forth. The Amala Purana means "The Pure Purana." There is no mixture of self motivation, no mixture of self interest. The Amala Purana is a pure literature which focuses on our relationship with God as eternal servants and thus the

highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of this material world⁴. That nectar which one tastes by chanting,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

, cannot be compared to any bliss of this material world. It will not leave you. If you practice at it, it is a satisfaction and bliss which will be part and parcel; it will be your constant companion. This is what I have experienced in 40 years as a devotee. Most people have a few moments in their life, a few moments of lucidity, a few moments of what you might call bliss which is very rare and very infrequent. By chanting Hare Krishna and glorifying the Lord and serving the Lord, those moments become more and more frequent and they become more and more expected. They incorporate themselves more and more in your life and it becomes more and more the norm rather than the exception. It begins by just using our senses in the service of the Lord of the senses.

The second characteristic of bliss is that it is unlimited. It has no bounds. In Los Angeles we have a festival every year on Venice beach which is right on the Pacific Ocean. We have a big festival and every other day there are so many people on the beach. The ocean is there – the powerful ocean, and we saw what it did in the tsunami, in Thailand, Malaysia and Indonesia. We saw what it's capable of doing, but the people are pretty confident that the ocean is only going to come up this far and they enjoy themselves with the confidence that the ocean itself, as big and as vast as it is, that it has bounds. We all know that, because it is material. It has a beginning, middle and an end. Even the tidal wave that hit Southeast Asia, it went in about half a mile. If you were inland more than half a mile you were pretty safe. If you were a good runner you saw it coming when you were at 3/8ths of a mile and you

⁴ [SB 2.20.30]

could run the remaining quarter of a mile, you probably got the seat of your pants wet but you didn't get drowned, so there are limits. But the love of God - called anandam buddhi vardanam— is like a tidal wave that just gets bigger and bigger and bigger and bigger, and there is no limit to it. This is what great transcendentalists have experienced as their normal, natural, wholesome condition of life.

Krishna himself is capable of unlimited pleasure. We are all part and parcel of God; we are all servants of God. When Krishna was on the planet 5000 years ago, He had 16,000 wives. Now, I have talked to Indian people here who say Krishna is immoral. Wait a minute! If you have 2 or 3 wives it is immoral - 16,000 wives, I am not sure how I would categorize that. God is masculine. That means He is the controller. He is Purusha in Sanskrit and we are all Prakriti. He is the controller and we are the controlled. He is the enjoyer and properly speaking we are the enjoyed. When we try and assume his position and are the enjoyer, it's all flat. When we allow ourselves to be enjoyed by the Lord, then we experience unlimited pleasure. So everybody, including men, is feminine in relation to God.

5000 years ago there was a king named Banasura and he kidnapped 16,000 queens, took them to his palace and imprisoned them. In those days if a girl went to another man's house even if it was against her will, no other man would marry her because there was a question about her. You know the Stockholm syndrome; the victim becomes attached to her kidnapper, so on and so forth? So when Krishna attacked and defeated Banasura and released the 16,000 queens they had no place in society. It wasn't their fault, but they were no longer acceptable as brides. Whether that be right or wrong, that was the convention. It was okay with the 16,000 queens because in their previous lives they had prayed to become the wives of Krishna. They had prayed, and they were great yogis, and they had said that if we have to take birth again in this material world let us be the wives of Krishna. So to the 16,000 queens, Krishna said "you are released; you are free to go wherever you want" and they said that they had no where else to go and there was nowhere else they wanted to go. They wanted to be

Krishna's wives and Krishna said "there are 16,000 of you and only one of me. What's that all that about?" The queens said, "We know you are just spoofing us. You are the Supreme Personality of Godhead. You are in each and every living being's heart. You are standing here talking to us but you are also in our heart." Everyone's experienced this. On a summer day we see the sun in the sky. It's in one place and yet everyone will say the sun's on my head. Similarly, God is one but He is also many. He is in everyone's heart. So the queens said "you are in our hearts, so you just please come out and stand before us and let us serve you as your dutifully married wives," and Krishna said, "all right you got me there." So Krishna expanded himself into 16,108 forms. Why 16,108 – why not 16 million or 16 billion? God is in every living being's heart. The question is not "why does God expand himself 16,000 times." The question is "why you don't act in such a way that God appears before you as well," because that is normal for a spiritually whole and awakened person, so the pleasure is unlimited.

Krishna had in his city of Dwaraka (off the coast of Gujarat, west coast of India), 16,000 palaces - one for each of his wives; for each and every queen he built a palace. He lived in each and every palace with each and every queen and he was doing a different thing at any given time of the day. He was doing 16,000 different things. Now, yogis in India can expand their bodies up to 7 times, because there are 7 sacred rivers in India and the yogis in the morning want to take a sip of water from each one of the 7 sacred rivers of India, so they have learned how to expand their bodies 7 times but no more than that. Each yogi expansion is like a television image of the first one. If one is sipping from the Ganges, the Godavari, the Saraswati, the Mahanadi, the Sindhu, the Kaveri, and then all the rest are doing the same thing and it's only for a short duration. Krishna is the Supreme Personality of Godhead. He expanded himself 16,000 times and each and every expansion was doing something different in each and every palace. That is unlimited pleasure. It is not lust; it is not immoral – it's

unlimited pleasure. It's God - this is the nature of God. It is said that each of those queens actually felt more pleasure than Krishna himself felt. Husband of all, Prabhupada says in the Srimad Bhagavatam – “when He so descends He proves how much greater is his ability to enjoy and he exhibits His power of enjoyment by marrying 16,000 wives at once. Actually the Lord is the husband of all the women in his creation, but a conditioned soul under the control of the Lord feels proud to be the husband of one or two wives⁵.” What's the unlimited nature of the Lords abode? Where does he live? He doesn't live in heaven. In heaven is what we call the demi-gods. They are pious living beings; beings who acted pious in this life are promoted to the heavenly planets in their next life and they remain there as long as their pious activities last. So what's the difference between the spiritual world and the heavenly world? The heavenly world – you go there and you come back. The spiritual world - you go there - you never come back. Here it is described by Lord Brahma, the creator of the universe:

cintamani-prakara-sadmasu kalpa-vrksha-
lakshavrtesu surabhi abhipalayantam
lakshmi-sahasra-sata-sambhrama-sevyamana
govindam ädi-purusam tam aham bhajami

[Bs. 5.29]

Lakshmi is the goddess of fortune and each one of those 16,000 queens was a Lakshmi. Now, we court the goddess of fortune. We go to the temple, the church, and the mosque. We go down on bended knee and we say, “Oh please give me prosperity, Please give me a good job, Please give me a good income so that I can get all the things that I am entitled to have in life.” What we are doing is we are worshipping Lakshmi. Lakshmi is the goddess of fortune but she is also called Chanchala, which means that she may come if you really, really devote and prostrate yourself and you pray and desire

⁵ [SB 2.4.20]

and study hard, and you are good- she may come but she will not stay very long. In fact most of the statues of Lakshmi have her not sitting but standing. There is a meaning to that. If you have a very important personality that comes to your door and you say, “Come on in, have a seat” and they say, “No thank you I’d rather remain standing,” that is not a good sign. That means that they are not going to stay for very long. So the goddess of fortune doesn’t stay very long. Like in the recent downturn in the market, people lost on average 50% of their life savings overnight. So the goddess of fortune is not attached to anybody. She will come but she will also go, but in the spiritual world,

lakshavrtesu surabhi abhipalayantam

lakshmi-sahasra-sata-sambhrama

Krishna is served with great love and affection by not one or two, but thousands and thousands of goddesses-of-fortune who cannot leave his side even for a moment.

So if you want the secret to prosperity that doesn’t go, that comes and stays, you worship Krishna, because Lakshmi cannot leave his side even for a moment. That was Ravana’s problem. Ravana wanted Sita but he disregarded Rama and he lost everything. Everything was destroyed. This is the nature of the spiritual world and in the Bhagavad gita it is said:

Mac-citta mad-gata-prana

bodhayanta parasparam

kathayantas ca mam nityam

tushyanti ca ramanti ca

[BG 10.12]

There are two words- tushya and ramanti. Tushya means great deep satisfaction and rama means bliss. Krishna describes his devotees here, saying Mac-citta mad-gata-prana “Chita” means heart and “mad” means me, so Krishna is saying that their hearts are dedicated to me. They breathe for me. I am the

reason they breathe.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

This is the reason we are given breath - it is to then use it to glorify God and to discuss His past times and then, bodhi yenta parasparam “amongst themselves they gather” just like we are gathered here on Sunday nights and they discuss kathayantas ca mam nityam. Krishna says “they discuss amongst themselves my past times,” but His past times are not ordinary; they are described as Nityam – they are eternal. Those past times that He performed on earth 5000 years ago for a 125 years - each and every one of them is eternally going on, and when He left this universe they began again in some other universe, and when He left off in another universe they continued in another universe, so those past times are eternal.

Just like when you see someone walking past the window; they didn’t just exist in the window. They existed before the window and they exist after the window. So the Lord comes to this universe. He manifests His past times, but His past times were also manifested prior to this in another universe and after this they will be eternally manifested in another universe as well. So those topics are eternal, not temporary.

tushyanti cha, ramanti cha.

“They give great satisfaction and bliss to the devotees who discuss them.” A tidal wave - this is what I mentioned before; the Lord can generate unlimited pleasure. His name, attributes, past times, entourage, etc are unlimited and those who relish them can do so unlimitedly and never feel satiated. This is a term from the Padma Purana:

ramante yogino 'nante
iti rāma-padenāsau
param brahmabhidhiyate.

“The pleasure of those who are engaged in a relationship of service and love with the Lord is millions of times greater than the pleasure of those who get liberation or aspire to become one with the Lord.”
It is said that the desire to get liberation or the desire for oneness with the Lord is like a billionth part of a drop of water in the ocean of the nectar of devotion.