

Gatekeeper

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Hare Kāñëa

- Ruination of Enjoyment

But we are moving in this world *(verse?) punar api janmam punar api maranam punar api janani jadane sayanam samsare putra para dosa tatha.. santosa.* Where can we really enjoy? We are running after enjoyment. It is only deluding potency which is deluding us. Really we want happiness, we want enjoyment through our senses. We want to see and be happy. We want to hear and be happy. And we want to taste and be happy. And we also want to enjoy happiness and realize that happiness for which we are traveling since so many decades, so many centuries, so many innumerable millions of births. But, why do we take birth and die? Only for enjoyment. We could not able to have the satisfaction and enjoyment. So, dissatisfied we lose this body, enter into another body and there we enjoy, but no satisfaction.

Like this hundred, thousands, millions of births we had. But actually, nowhere we really enjoyed happiness or peace. We are without wants? No. Everybody has got some want. We are after want. Those wants have no end. If one goes, another comes. We are not satisfied with it. Whatever we have we are not satisfied. In order to improve our position we work hard. We struggle hard. We travel by train. We travel by airplane. We travel by more faster vehicles for the pleasures. And for what purpose? Only to satisfy ourselves. That is our want. There are many wants. No want actually we possess can give us real happiness. That we do not know.

- Illusory Happiness

We are only running after temporary happiness. It is illusory. It is not really happiness. It's illusory. And that illusory happiness we are spending our valuable lives on. And when occasion comes, then we were fortunate when we could get the association of a realized *vaiñëava* or a *sādhu*.

*mamottamasloka janesu sakhyam
samsara-cakre bhramatah sva-karmabhih
tvan-mayayatmatmaja-dara-gehesv
asakta-cittasya na natha bhuyat*

Citraketu, a great devotee of the Lord *Viiëu*. He praised the Lord: "Oh Lord, I don't want anything in this world."

*na naka-prstham na ca paramesthyam
na sarva-bhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
samanjasa tva virahayya kankse*

"Oh Lord, I don't want the throne of Indra or throne of *Brahmë*. I don't want to be the master or the ruler of the whole world. Though it is offered to me I won't accept. And all mystic *siddhis* also I don't want"

- Need for Want

And: "What do you want?" "I don't want even freedom from birth and death." "Then what do you want?" "I want you. You are my wealth. You are the wealth. And if you bless me I will be happy. My happiness

comes to an end when I see you, when I talk to you, when I do your service. Then you will be pleased and if you are pleased I will really enjoy the happiness for which I was traveling from one life to another life. Another life to another life. I had no satisfaction. I could not be fully satisfied. Now, when I could see you Lord, and when I approach you, and through your grace, and your pleasing look at this soul. My heart is burning. Now, the heart will become cold. Just like you see the hard day, in the night when you see the moonlight then your heart becomes cold."

- Suffering in this World

Likewise, here in this world we are suffering. Always suffering, suffering, suffering. Nobody can say that I am not suffering. Suffering 1%, 200% and 1000%. There is no limit in suffering. Only we forget that suffering when the reaction comes and for a second we feel happy. But again we have to be dissatisfied. So, real satisfaction comes to us, real happiness comes to us through the association of a *sādhu*. *Sādhus* are, real *sādhus*, they don't want anything of this world. No luxuries they want. They never travel throughout the world to enjoy happiness or enjoy more and freely travel in air. No. What do they want? They want the link with the Supreme Power, Supreme Lord. So, those desires of the sincere devotees can be fulfilled through the association of a *sādhu*. *Sādhus* are like gems. If you touch the iron piece with that gem then the iron becomes gold. How is it? You see, the Lord says that...

- Touching Stone

A story about a person, great scholar. And he approached *Mahādeva* at *Benares* and begged him. And he, without food. He was fasting. And begging to bless him. And *Mahādeva* asked:

"What do you want?" "Sir, I am suffering. You please remove my suffering." "Yes. You can have it. You go to *Vāndāvana*. There is a *Mahātmā*. A great soul. And he has got a touching stone. For some money it can. Tell him that I ordered him to deliver that money-gem to you. So, all your troubles, all your sufferings will be cleared." Then he thought that: "Definitely that touching stone will give me multimillions of rupees. I can able to obtain and get happiness." So, went there and requested that saint:

"Sir, you have got that gem. I was informed by *Mahādeva* and I have come to you, beg you. As he ordered me to reach you, and I, please, can you accept my prayers?" Then he said: "Yes, yes. Gem is there, but I don't remember where it is." Then he thought: "Yes, I am unfortunate. Though my *Lord Ćiva* gave me the gem, but I am not fortunate enough to have it my hand. What shall I do?" Then he sat for hours. Several hours. No reply. Then he said: "I am unfortunate. So, I will take leave and go"

When he was going away then *Sanātana Gosvāmē*. He is *Sanātana Gosvāmē*. He has come out. "Yes, you go and there kilometer the 10th, there is one tree. You see on east side of the tree if you dig hard 6 inches you will get that gem there." He went there and at a particular spot he opened and saw the gem dazzling like sun. "Oh!?" Now he tested. A piece of iron he touched, he touched gem. Immediately it become gold. "Oh, that's correct. This is correct. *Mahādeva*'s boon is correct. Now, I lost my sufferings. I have no sufferings!"

- [Reconcile](#)

He thought: "In exchange I will get gold and all the suffering must go." So, carefully in his cloth he kept it and walking to his village. On the way, he is thinking about: "Such a valuable article this gem. How this saint? He has no cottage, he has no cloth. He is nakedlike with one

kaupēna. No, not even a glass, anything for water, no glass is there, nothing is with him. Then he is suffering. Then he is master of that gem. Why should he suffer like this? In cold wind. In cold season. No carpet. No *kambī*."

He asked: "How he is suffering? Why he is suffering? Is he ignorant? Why he is suffering? When such a valuable gem is there why should he suffer?" Then he could reconcile that: "No. There must be some valuable, than this gem must be there with him. So, with that gem he forgot this gem which can give us happiness. He forgot that. He is more happy with that gem. Why should he take care of this material gem?" Then he returned back to him.

"Sir , I beg you that having in possession such a valuable gem you are nakedlike. You have no cottage, no hut, nothing. You have no shelter. You are sitting under a tree. When you possess such gem which can help you to construct a skyscraper, a hundred stories building. There sufficient luxuries you can enjoy. Why, this luck was thrown? And when I asked "I don't remember where it is" he said. Now after all he gave correct information. I could get the gem, real gem. It is not a mockery. It is not. Actually I am not deceived. *Mahādeva* never deceived and you never deceived. You have given me that gem. But, I think that in this gem I should enjoy happiness. But in this gem you had no happiness. This gem was thrown at the shade of a tree. It is like a stone. You have treated this like a stone. And why should I kept that. You have got much more valuable stone with you. That stone you please give. We are blessed. Let me sir, give me that stone."

- Do you want that stone?

Then he said: "Do you want that stone? You throw this in *Yamunā*." So, immediately he threw that in *Yamunā*. Then, he gave:

*cintamani-prakara-sadmasu kalpavrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami*

He gave in his loan *Kāñëa*, *Kāñëa*. When he serve *Kāñëa*, when he served *Kāñëa*, when *Kāñëa* came totally in his hands then all his desires of this material gem, all his desires for material enjoyment, happiness, all evaporated.

"I have, I am free from the world's bondage. I am free. By your grace I am free. Because my life, thought could reach my *Lord Kāñëa*."

There is nothing superior to *Lord Kāñëa* and nothing superior to the blessing of *Lord Kāñëa*. No one can have that blessing except who unconditionally surrenders to the Lord... there to approach blessing to the Lord is to unconditionally surrender to him. If one surrenders, Lord will destroy all his sufferings. He will, every second, every moment he will enjoy.

- [Transcendental Science](#)

And, *Çré Chaitanya Mahāprabhu*, when he took initiation from *Éçvara Puré* at *Gayä*. When he returned from there he was a great scholar, he was a teacher of several thousands students to whom he used to teach. And everybody, there are so many thousands schools, but they teach *sanskrit* and scholars are many, yet everybody is anxious to reach *Chaitanya Prabhu*. He is called *Nimäi paëòit*. His name was *Nimäi paëòit* then. So, giving up all the pundits they used to come to *Nimäi*. And whatever they learned after ten years, *Mahāprabhu* used to tell them in two years. He was great because he is the Lord. Now, these students, when *Mahāprabhu* returned from *Gayä*, *Mahāprabhu* told all the students:

"You have studied. I am not going to teach you the same subject again. I will teach you about the Supreme Lord. That subject you have to hear." *vidya bhagavata avati.* Now, you have become great devotees. Now, you must try to know the transcendental science. I will teach you that transcendental science. You should learn this. Many who are after worldly learning, they went to different pundits. And *Mahāprabhu*, very few with, was very eager to be with *Mahāprabhu* only. So *Mahāprabhu* he was preaching about devotion. The devotion. Because till then he was a great scholar. Everybody, he used to defeat them, questioning about philosophical and grammatical aspects, used to fight with them. But now he gave it up. He wants to reveal himself that he has come to this world to spread this devotion. Unconditional devotion and pure devotion. And the devotion, devotional gem he wants to: *kāññā prema pradāya te.*

He distributed that devotional love to all without distinction of *caste*, creed or wealth or knowledge.

- Grace of Lord Chaitanya

One may have knowledge, one may have no knowledge. One may have wealth, one may have no wealth. One belongs to high class, one belongs to poor class. Whoever he may be if he comes in his view, whenever he sees him, he delivers that *prema*, that wealth, that spiritual wealth to all. Then after some time he looks at the world. He thought:

"The world is free from influence of *kāma*. Now flooded with *prema*. They are floating on *prema*, *Kāññā prema.*" So now, these people who were suffering birth after birth, birth after birth due to their ambitions, greed for happiness and wealth and enjoyment. Now, by the grace of *Lord Chaitanya*, they are free from greed, free from anger, free from all these qualities which distract a person from devotional thoughts. They are now happy. All these people of *Navadvēpa*, they were very happy.

Because they have got transcendental love. That love is what we want. We are loving the material objects here. We are loving the nature. We are loving the trees. We are loving the valuable articles. We love golden ornaments. We love buildings. We love dogs. We love cats.

- Birth is devoid without Kāñëa

We love our social friends. But, we do not know wherefrom in this world love has come. The love is, the origin of this love is *Kāñëa*. Between *Kāñëa* and his servant. There are four stages of love. That *dāsya rasa*, *sakhya rasa*, *vātsalya rasa* and *çâi gâra*. One *jêva* who considers that he is eternal servant of the Lord. As a servant he serves him. Like Hanuman who served Kāñëa. And again, little advanced *prema* is *sakhya prema*. *Sakhya prema* means friendship. Friendship. When *Kāñëa* went to the forest, taking their breakfasts the boys also followed him. (break of tape)

- Binding Love

And this is *çâi gâra*. "And what shall we eat, *Yaçodâ*?" One day *Kāñëa* spoiled that pot. That pot where she used to churn and prepare butter. Daily big pot is there. And daily at four o'clock morning she gets up and churns that, what you call, the milk or little curd, but we say curd, that curd is churned. From it this butter will float on the surface and they remove that butter and take it. *Yaçodâ* has hundreds of maidservants. In spite of that there are only certain cows... *Kāñëa* will drink that milk. And those cows, their milk, she herself prepares the butter. And keep that butter on her hand always. Whenever *Kāñëa* will get from the sleep. Without opening his eyes, she feeds that butter. So she was serving. Now, one day *Kāñëa* destroyed that pot.

Then she grew angry: "Why you have destroyed that pot? Tomorrow how can I prepare butter? For you. How can I prepare?" She angry, she wanted to beat him with the cane. But he may run away. So, without beating she wanted to tie him. And to a roll when they used to prepare all with wheat and dry powder. Now, when she wanted to tie *Kāñĕa* with one rope. That rope, one meter rope is sufficient to tie him. Because his body is so much. This body how much rope wants to tie? Only one yard. One meter is sufficient. But the body is not enlarged. Body is same. But she could not able to tie with that one rope. And it is two inches short. Then she thought:

"Two inches short. All right, I shall add another meter." When another meter was tied at that, and she went to tie, that also became two inches short. Then another piece of rope. Like this the rope became ten meters, twenty meters. And the body is the same. It is not developing.

- Illusion or Surrender

Just like in *Vāmana avatāra*. He came. The Lord, as *Vāmana avatāra*, as a dwarf, came to *Bali Cakravartĕ*. And when he asked: "What do you want?" "I want only three my feet. I want three feet of land." "What will you do with this three feet of land? You take more. I am the Lord of three worlds. If you want I can give you three worlds. You have come to me. I am a great donor. You ask three feet. No, take three worlds."

"No, No. I will be happy with that." But, inspite of it, spiritual master told him that, told to *Bali*: "Don't believe that he may be dwarf. He is not a dwarf. He is *Vīñĕu*. He will take away all your belongings. He will... nothing will be left to you. Even one inch of land there will be, no. You cannot stand." "I have promised already. So... No, he is *Vīñĕu*. Unless you give your promised article then he will forcefully take. So I want to

give that."

When it was given he became *Trivikrama*. The one foot whole world and second foot all ether. The third foot he placed on his head. Now *Vāmana* told *Garuòà* to tie him with a *Varuëa*'s yantra and he was tied. Then all the family members have come. And all his friends. All his followers. All his ministers. All his supporters came to *Vāmana*. And they challenged *Vāmana*: "Is it the way that you should plunder our Lord? You have plundered. You came as a small dwarf. Now you have increased your body, developed your body and became too great. Though you became great my Lord gave everything to you. His house. Then why should you tie? It is justifiable? No."

Then, *Bali* says: "No, you cannot argue for me. I have surrendered my life to the Lord. My body belongs to him. *Bali*'s *Cakravarté* empire come first and *Bali* also lost his body to the Lord. This body belongs to my Master and he should protect this body. It is his responsibility. He can protect it. He can bury it. He can do it as he likes. You have noting to say, argue or... You should not advocate for me. You go." Then they went away. Then the Lord the same... Then he told *Bali*: "Whatever the empire that I have taken from you, it belongs to *Indra*. I will offer to *Indra*. And you have dedicated all heart and you have dedicated, submitted to me. Now, in return I will be your servant. You will be here as long as in *Sutala loka*... Now he is the emperor in *Sutala loka*. As long as you are an emperor I will be as your gatekeeper. Gatekeeper. I will be standing at the gate."

Now he is standing at the gate. Now, this is the surrender. The thing is.

- [Submit and do Service](#)

There *Yaçodä* was trying *Kāñëa*. Though the body of *Kāñëa* is not developing, the same body, but the rope become very long, yet two

inches short. What are those two inches? What is the meaning of that two inches? Two inches short means when the devotee offers everything to the Lord: "Everything's lost. I gave you everything." Yet, he has to serve the Lord. If he won't serve the Lord then he cannot conquer the Lord. He must submit and do service. One thing is you have to submit. Second thing is you should then receive the blessings of the Lord. The blessings of the Lord one inch. The service offered by this devotee one inch. Two inches. Now if *Yaçodä*, though she wants to tie, but she has no surrender, yes, yes surrender. Yet she considered that the Lord is my boy. I have the capacity to control him, to abuse him, to teach him, to kill him, to beat him. I have got. That is why, as long as she possesses that. *Kânëa*:

"Mother, you want to tie me. All right, tie. But, I have no beginning, no end. How can you tie? You cannot tie." But, inspite of that majestic conception, he, the Lord, though he possesses, but the devotee, she thinks that he is my boy. "Unless I teach my boy, who will teach? I will teach my boy by punishing. I will punish. For his welfare I am doing this." But when the majestic conception enters into her then she can realize: "No, No. Who am I to control the Lord? He is Lord. He is not my boy." So, this, she cannot exhibit *prema* by that. *Prema* means the devotee thinks that: "I am superior to the Lord." Unless he thinks superior and protector and savior of this Lord, then he cannot, she cannot exhibit that *prema*. The father can exhibit *prema* towards the child. If the child thinks that:

"I must obey my father, and obey my father and obey". When he obeys his father then father will be happy. Now, the father whose or son whose conception is not here. Father whose conception is not here. He teaches supreme *prema*. That *prema*, now the devotees can control the Lord. The master cannot be controlled by his servant. But the servant has got all right to control the master.

Now, *Yaçodä* wanted to control the master by tying, but actually when *Kânëa* reserved his opulence then though she adds more from

morning till evening, bringing ropes and adds. She has no rest. Restless she is trying her best to tie him. The Lord, *Kāñëa*, to tie him. But she is unable. So now, the Lord, when he saw that:

"My mother. She is my mother. She is my mother. Mother is suffering to tie me. Mother. You have suffered. Know that. You will tie now." *kértaya acyuta vasoti* (verse 713:13).. Then. Then he obliged to accept the bondage: "Yes, now you can tie." Now mother tied. And tied him to something and she went away.

- Behaving like Tree

And *Kāñëa* thought: "There are two trees. *Yamala-arjuna*, joint trees. They are standing there." And these two trees. Who are these two trees? *Nalaküvara*, *Maëigréva*. The children of *Kuvera*. They are trees. *Nārada* has cursed them to become trees. Because these two fellows, when they were drinking wine and they were playing in that tank in that *Gaī gā* river. And they have no clothes, no clothes. They were dancing with damsels. And when *Nārada* was passing that day, *Nārada* saw that these are all the demigods and now they are reckless. They have no shame. But, the humans came to this shore and tied their clothes. But these two fellows never came. They were very arrogant. And through this wine they forgot themselves.

"Yes. You are like trees. The tree has no shame. But you are not tree. You are now behaving like tree. You have got sense, senseless, you have lost your senses. You drink lots of wine. You must become tree." Then they said: "Sir, how long can we be like tree?" "As long as *Kāñëa* appears. If *Kāñëa* appears when he touches your body then you get released. Till then you must suffer." And now *Kāñëa* went there with that load. And he was dragging that. He went inside, out, but that big one, thick one doesn't come. So, when he applied due force to these fellows; very big trees, thousands of years trees. And all of them, when they heard this sound, all of them came running to see what's happened.

- Imperial power?

The boy is happy. But the bondage is there. So, mother, not, that not, *Kāñëa* cannot able to remove. But, *Kāñëa* can remove all our bondage. But, the bondage given to *Kāñëa* by his devotees he cannot untie. Because the reciprocation. But we, if offer ourselves unconditionally to the Lord, Lord will unconditionally surrender to you. Don't think Lord is that imperial power as the *Rävaëasüra* or *Hiraëyakaçipu* who has engaged all the demigods in his service, so the Lord also is like that. No! Lord is not like that.

Lord is always: *hari sevaka sevana dharma balo..* When we offer our worship to the Lord in return Lord will worship you. So, this is the conception of *prema*. And the *käma*. *Käma* is greediness, self enjoyment. *Prema* is always we want to please the Lord. *Käma* is we want to please ourself. The difference between *käma* and *prema*: *käma* is darkness, darkness. In the dark new moon light, amavasya there. There is no moon. On that day is very dark. So, like that our desires. As long as we possess our desires, with the desires our heart will be impure, become impure. And if we give up the desires. Then we offer everything to the Lord. Then we will be happy. Lord will accept our service. And in return Lord will surrender to us. If we surrender to him, reciprocation is that he will surrender to us. You can command your son, but you cannot command the Lord. He is the commander. But when he is born here, appeared in this *Vändävana* as the son of *Nanda*, he must obey the orders of *Nanda*. He carries the sandals of *Nanda*.

"*Kāñëa*, bring those sandals." Can you order *Kāñëa*? Can you order? Who can order? A loving devotee can order. It is said:

aham iha nandam vande

yasyalinde param brahma

He says, this scholar, the scholar. *Chaitanya Mahāprabhu*, when he was going to *Vāndāvana*, on the way he met this scholar. He asked this scholar to whom you worship? To whom you worship? He says:

*srutim apare smrtim itare bharatam anye bhajantu bhava-bhitah
aham iha nandam vande yasyalinde param brahma*

"Rest people follow the dictations of *vedas* and *upaniīads* or *dharma çāstras* or *bhagavat-gētā*. And I am not going to follow that. So, according to them the Lord may be different, but according to me I want to worship *Nanda*." "Nanda is the Lord?" "No. But he is the father of the Lord. He obeys the command of *Nanda*, the father. A son, a devoted son always obeys the command of the father." (*verse 20:45 gurva chetasya arjam*)

- Father of the Lord

Rāmacandra went to the forest. Who has commanded him? His father. Father said: "You go." No, father never said that. Yet, this was told by *Kaikeyé*. He loved more *Kaikeyé*. So, he was then, this boon was asked by *Kaikeyé*. Then *Daçaratha Mahārāja* senseless. He fell unconscious. When *Rāmacandra* went on the day of incarnation to get his blessings, father is in unconscious stage and *Kaikeyé* informed:

"Boy, you are a true son of *Daçaratha Mahārāja*. I have helped him. Long, long ago he has promised me two boons. Now he has promised those two boons. I ask." "What do you want?" "Now, you must give those two boons." Then, the one boon *Rāma* should go to forest for fourteen

years and *Bhārata* should control, rule this *Ayodhyā* for fourteen years. When he heard this he become senseless and he has died that...(?). But now, he went. The moment he received the blessing to sit on the throne, that blessing has gone, and the blessing is now the mother told: "It is why father is now unconscious. Don't wake him up. And this is, you are a truthful boy. You please obey this."

Yes... though *Bhārata* came from... and requested *Rāma* ... He said: "No, I won't return back." "My father has asked you to rule for fourteen years. You must rule. And she has asked me to be in the forest for fourteen years. I must go to forest. Now, father is no more. Who can cancel that order? Nobody can cancel it, father's order. Even the government's order can be canceled but father's orders can not be canceled. Who can cancel this?" So he went. (verse 223:15) *gurva chetasya arjam*.

- Destroy your Ignorance

So, Lord is so kind. He teaches us in various ways that these instruction for only to awake us from this slumber. We are sleeping. We are in ignorance. We are sleeping. We do not know all these things. So, Lord himself came as a devotee. That devotee is *Chaitanya*. He went to home. He went teaching. This boy took his hand, took his hand. And he danced. He was beating the drum. He was dancing. Throughout the night dancing. *Sai kērtan*. *Sai kērtan* till three. Through *sai kērtan* you can understand this subject. This love. The love you can understand through *sai kērtan*. If you repeat *namam* without offense. Without offense if you go on repeating *namam* then you can clear your heart. Now it is enveloped by all this ignorance and all that dirt.

Now we must surrender to the Lord and repeat their *namam* and repeat. After surrender we repeat the *namam* through his blessings. Then he will bless you to destroy your ignorance. Then you will be free

from influence of *māyā*. Your heart will be pure. In that pure heart. In that pure mirror you can see who am I. I am eternal servant of my Lord *Kāñëä*. You can see your face. Now, your face is glooming. Because it is not wrong thing. Because the mirror through which you see your reflection. It is covered with all dirt. Now, our mind, if it is in pure state, if I am in the pure state then I will be always happy. And to make my heart purified, to make my heart mirror purified I must perform *saì kértan*. *Mahāprabhu* says, *Kāñëä*: "You do *kértan*. If the *kértan*... You must perform *kértan*."

*ceto darpaëä märjanaà bhava mahä dävägni nirväpaëäà
çreyaù kairava candrikä-vitaraëäà vidyä vadhü jévanam
änandämbudhi vardhanaà prati-padaà pürëämâtäsvädanaà
sarvätma-snapanaà paraà vijayate çré kãñëä saëkértanam*

We will be drown in the ocean of *saì kértan*. We'll forget ourself, forget the world, forget our kits and kins, forget the enjoyment for we are day and night struggling to have that enjoyment. Purified through *saì kértan*. *Hari kértan, hari kértan, hari kértan*. So you give up all your offenses and repeat *saì kértan*. Today we are happy to be with you. You are all *Vaiñëavas*. (verse27:00 ?) *vaiñëava sangete mor anande ..sada hoi kãñëä para sanga*.

- [Wordly Enjoyment](#)

The *Vaiñëava* doesn't want anything of this world. Luxuries or opulence. They want only *Lord Kãñëä*. They want always to sing the Lord. They want the Absolute Truth. Worldly attachment, worldly enjoyment, this is not Absolute Truth. Not that thing. It is only dazzling like. But actually the glitters, all that glitters is not gold. The gold is not. Always we seek. Seeing the glitter, we cannot accept it it is gold. You are all fortunate. All the *Vaiñëavas* have come here and you saw them. You have heard *saì kértan*. Now you perform *saì kértan*. After *saì kértan* you

will be given *prasād*. You go. And we have brought very fine books. And these books were written by our scholars.