

Śrī-Śrī Guru-Gaurāṅga Jayataḥ

To be Controlled By Love

The Guru-Disciple Relationship

by

Śrī Śrīmad
Bhaktivedānta Nārāyaṇa Mahārāja

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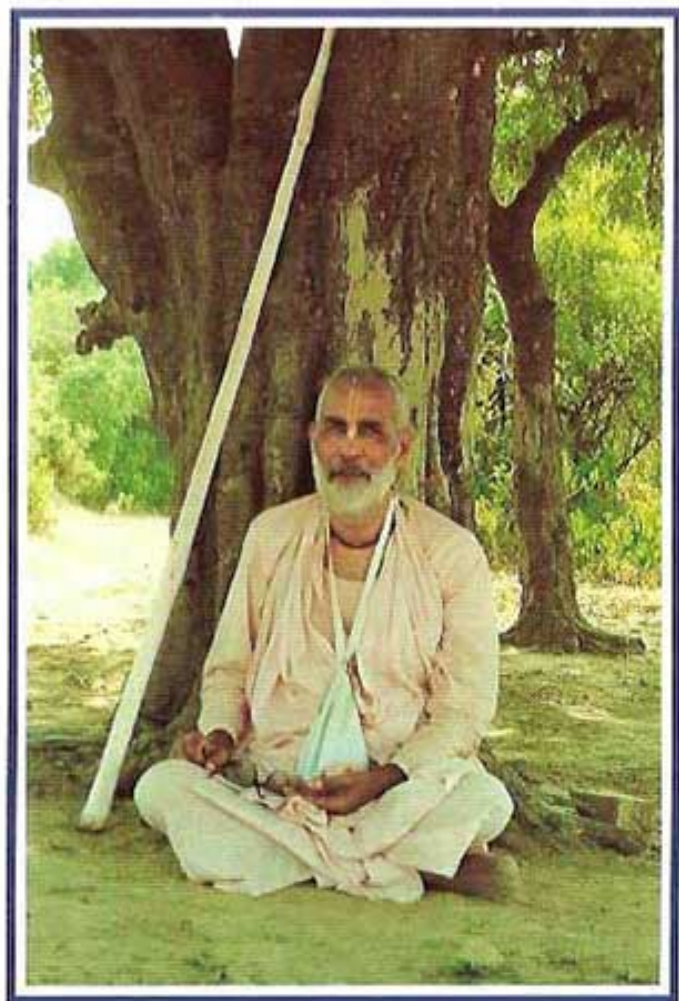
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Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

A LIFE SKETCH OF ŚRĪLA BHAKTIVEDĀNTA NĀRĀYAṆA MAHĀRĀJA

Śrīla Nārāyaṇa Mahārāja was born in a village named Tewaripur located near the bank of the sacred Ganges river in Bihar, India on February 19, 1921. He was born on the *amavasya* (new moon) day in a very religious Trivedī Brāhmaṇa family. Throughout his childhood he had many opportunities to regularly accompany his father when he would go to attend *kīrtana* (devotional songs) and *pravacaṇ* (theistic discourses) at religious assemblies.

In february 1947, he had his first meeting with his gurudeva, Śrīla Bhakti Prajñāna Keśava Mahārāja, in Śrī Navadvīpa-dhāma, West Bengal. In that same year, he was initiated by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja and received the name Śrī Gaura Nārāyaṇa. Very soon afterward, his Gurudeva also awarded him the title Bhaktabāndhava, which means 'Friend of the devotees', because he was always serving all the Vaiṣṇavas in a very pleasing manner.

He travelled extensively along with Śrīla Bhakti Prajñāna Keśava Mahārāja on preaching tours throughout India over the next five years, and in 1952, on Gaura-Purnīmā, his beloved Gurudeva awarded him initiation into the sacred order of *sannyāsa*. In 1954 Śrīla Bhakti Prajñāna Keśava Mahārāja posted him in charge of the newly opened temple in Mathurā named Śrī Keśavaḥ Gauḍīya Maṭha.

A significant relationship in the life of Śrīla Nārāyaṇa Mahārāja was his association with His Divine Grace Śrīla A.C. Bhaktivedānta Svāmī Mahārāja Prabhupāda, the world famous preacher of Gauḍīya-Vaiṣṇavism and the Founder Ācārya of the International Society for Kṛṣṇa Consciousness. They first met in Calcutta in 1947. A few years later, in the early 50's, Śrīla Bhaktivedānta Svāmī Mahārāja came to reside in Mathurā at Śrī Keśavaḥ Gauḍīya Maṭha, by invitation of his god-brother, Śrīla Bhakti Prajñāna Keśava Mahārāja, where he stayed for some months. By having regular devotional exchanges with him and deep discussions on Vaiṣṇava philosophy, Śrīla Nārāyaṇa Mahārāja developed a very intimate relationship with him during this time period, regarding him both as *śikṣā-guru* and as his intimate friend.

In 1959 Śrīla Bhakti Prajñāna Keśava Mahārāja initiated him into the sacred order of *sannyāsa*, giving him the *sannyāsa* name and title, Śrī Śrīmad Bhaktivedānta Svāmī

Mahārāja. The ceremony of Vedic fire sacrifice (*yajña*) and all the rituals were performed by Śrīla Nārāyaṇa Mahārāja.

Śrīla Bhaktivedānta Svāmī Mahārāja was already residing in Vṇḍāvana during this period. Śrīla Nārāyaṇa Mahārāja would often go there to visit him. He would cook for him, honour *praśada* (sanctified foodstuffs) with him, and have intimate discussions on Vaiṣṇava philosophy.

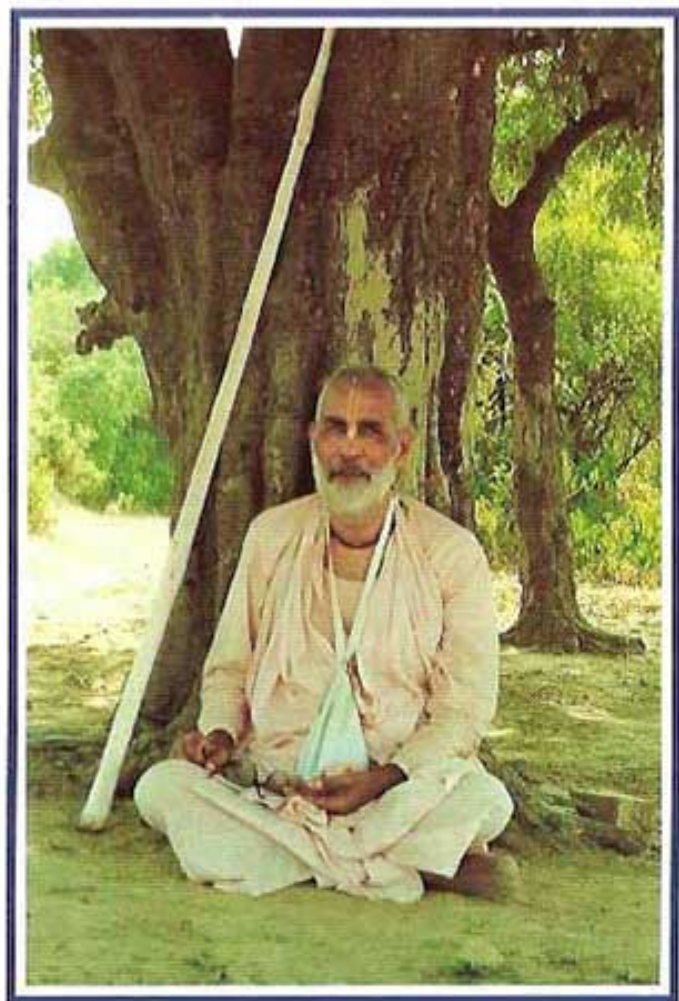
When Śrīla Bhaktivedānta Svāmī Mahārāja went to preach in the west, and succeeded in starting the first Rādhā-Kṛṣṇa temple in America, Śrīla Nārāyaṇa Mahārāja sent the first *mṛdaṅga* drums and *karāṭalas* (hand cymbals) to him to be used for *saṅkīrtana*. He also sent Rādhā-Kṛṣṇa deities and his sanskrit books for translation. Śrīla Bhaktivedānta Svāmī Mahārāja maintained regular correspondence every month or two with Śrīla Bhakti Prajñāna Keśava Mahārāja and Śrīla Nārāyaṇa Mahārāja up until 1968 when Śrīla Keśava Mahārāja entered *nitya-līlā*. And after that, he continued to write Śrīla Nārāyaṇa Mahārāja until his own divine departure.

The last person Śrīla Bhaktivedānta Svāmī spoke to before departing this mortal world was Śrīla Nārāyaṇa Mahārāja. He explained that though so much had been accomplished in such a short span of time (12 years) and though his western disciples were sincere, there was none amongst them capable of managing the affairs. Though Śrīla Nārāyaṇa Mahārāja was apprehensive to make any promises understanding the magnitude of responsibility that it entailed, Śrīla Prabhupāda very lovingly and affectionately took Śrīla Nārāyaṇa Mahārāja's hands in his own hands and made Śrīla Nārāyaṇa Mahārāja promise to always help his western disciples and followers to understand and follow the deep teachings of the Vaiṣṇava philosophy as presented by his gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Śrīla Prabhupāda also requested Śrīla Nārāyaṇa Mahārāja to take complete charge of performing all the rituals for his *samādhi* burial after his departure. Both of these requests by Śrīla Bhaktivedānta Svāmī Mahārāja clearly demonstrated the firm and utter confidence that he held in Śrīla Nārāyaṇa Mahārāja. For a period spanning over two decades since his departure in November 1977, Śrīla Nārāyaṇa Mahārāja has been providing insightful guidance and loving shelter to all who came to him seeking such, and through the medium of his books and world tours, he is now giving his purifying association and divine realisations to sincere seekers of truth all over the globe.

To Be
Controlled By Love





Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja

To Be
Controlled By Love



TO BE CONTROLLED BY LOVE

THERE IS NO HAPPINESS IN THIS WORLD

You know that everyone wants to be happy. All living entities want happiness, but this world is arranged so that no one will ever be happy here. We cannot be happy. You should realise that there is no happiness and no tranquillity in this world.

Even if a man is wealthy and has all facility for happiness, still some problem or dangerous sickness will disturb him. We may not be weak while we are young, but many diseases appear as we get older. Even if one has no diseases, there are many other problems. His wife may become sick; another relative or a friend may have cancer or tuberculosis; and someone else has another disease or some other problem.

This world is arranged so that we always have a rope around our neck, and at some point it starts to tighten. This is because we have forgotten Krishna. As long as we are not endeavouring for Krishna consciousness, we will be more and more unhappy, with more problems, for many lifetimes. This is the truth, but we can only understand all this by the grace of the discipic succession. That is called Vedic authority.

THE MOST VALID AUTHORITY

Whom can we believe regarding what is good and what is bad? We must have some authority who is very kind and selfless, and in whom we can believe. The Vedic literatures such as the *Vedas*, *Upanisads* and *Srimad-Bhagavatam* are like that, but they cannot speak directly to us. They can only speak directly to great souls who are on a higher platform than we are, to personalities like Vyasa, Sukadeva Gosvami, Valmiki and Parasara. If we attend their classes and hear something from them, and if we read under their guidance, then we can understand something. But if we read *Srimad-*

Bhagavatam by ourselves, we may be troubled by lust and ignorance.

The great sages who first spoke *Srimad-Bhagavatam* have set this example. They only instructed their disciples after they themselves had heard and realised what they were teaching. After that, they could speak *Srimad-Bhagavatam* with realisation; the *Bhagavatam* inspired them. We should try to follow their example, so that we can have firm faith in scriptures such as the *Vedas*, the *Upanisads*, *Bhagavad-gita* and *Srimad-Bhagavatam*.

The deep truths contained within these scriptures have been handed down since time immemorial through an unbroken disciplic succession, which began with Lord Brahma, the secondary creator of this universe. In modern times, it was continued by Srila Bhaktisiddhanta Sarasvati Thakura, and after that by his disciples, such as our Gurudeva and Srila Bhaktivedanta Swami Maharaja. We can realise something especially if we study the scriptures that have been accepted by this disciplic succession.

The scriptures have stated conclusively that, Krishna (also known as Hari) is the Supreme Absolute Truth. In other words, Krishna is the Supreme Personality of Godhead. He is the ocean of transcendental mellows and relationships, and He possesses all kinds of powers and potencies in full. He is also very merciful, and He is the source and basis of our very existence.

THE TWO KINDS OF SOULS IN THIS WORLD

We — that is, all living beings in every species of life — are all spirit souls. There are two categories of souls: liberated souls and conditioned souls. The liberated souls never forget Krishna. They are always serving Him with love and affection, and they do not even know what this material world is. But unfortunately, we conditioned souls have forgotten Krishna. That is why He has sent us to this world, where we are covered by the illusory energy, *maya*. *Maya* says, “Oh, you want to imitate Krishna, and try to taste this world

and enjoy it? And that is why you have forgotten Him? Then I will help you. I will give you all kinds of wealth, husbands and wives, brothers, sisters and so many things. You can become attached to them and forget Him more and more.“ Then we become attached to these things, and that attachment becomes the cause of so much suffering. We should know that our attachment, love and affection in this world is all a perverted reflection of our original love for Krishna.

As conditioned souls in the material world, we are thinking, “I have so many possessions which belong to me, and I am the doer of so many activities. I am a father; I am a mother; I am a husband; I am a wife; I am a son; I am a daughter; I am a king.” In this way, we create many false identities for ourselves.

By the influence of the witch of *maya*, sometimes we go up, and sometimes we come down. She has created so many diseases and problems to plague us. We must be clear on this one point: whatever our position in life, we will have problems. One may be Hitler or Mussolini, or a very poor person, or somewhere in between, but in any case he will have problems, because there are problems everywhere. Everywhere.

“O KRISHNA! I AM YOURS!”

Sri Caitanya-caritamṛta describes the material sufferings of the living entity, and how these sufferings come to an end.

“When the conditioned soul becomes averse to Krishna, he is swept away in the current of birth and death in material existence. He wanders aimlessly throughout the 8,400,000 species of life, being burnt by the three-fold miseries. It is extremely difficult to attain deliverance from this current. However, just as a piece of wood floating in a river may be washed up on the bank by the strong current, similarly a conditioned soul by extreme good fortune may attain the shelter of the association of pure devotees. Then he may be released from the current of material existence, and may again

be established in his own constitutional position as the servant of Krishna.”

“When, by the association of *sadhus*, a person awakens his loving attachment to Sri Krishna’s lotus feet, it is a sign that by good fortune he will soon be released from material existence. That is why all the scriptures glorify the association of *sadhus* so abundantly. They state that it is not at all easy to attain even a moment’s association with a *sadhu*. But if any conditioned soul feels extreme anguish, and just once calls out to Krishna from the core of his heart, ‘O Krishna! I am Yours!’ then Krishna gives him the association of *sadhus*, and takes him beyond the bondage of *maya* [illusion].“

REAL GOOD FORTUNE

When someone begins to associate with *sadhus*, it is a sign that, by exceedingly good fortune, his material existence is about to come to an end. We should understand very well what this good fortune is. The fortune of the conditioned soul is simply the fruit of his previous activities. There are two types of activity: material activities, which give rise to material fortune and gain, and transcendental activities which give rise to spiritual fortune and gain. Activities such as serving *sadhus*, Sri Krishna or His holy name, are transcendental when they are performed for the sake of acquiring spiritual wealth. No matter what else the conditioned soul may do, knowingly or unknowingly if he performs transcendental activities, their effects accumulate to create a type of impression within the heart which gradually takes the form of desire for devotional service to Krishna (*bhakti*). When this impression becomes well nourished, it is called good fortune, and by its influence, the conditioned soul’s materialistic desires gradually begin to weaken. When desires in relation to material existence are very much diminished, and when the impression of good fortune has been nourished extensively, then faith in the association of *sadhus* arises. This same faith easily leads to repeated

association with *sadhus*, and that is the cause of attaining complete perfection.

KRISHNA ARRANGES FOR US TO HAVE A GURU

Krishna will arrange a *guru* when one surrenders sincerely, without desire for material gain. So we should come to that stage, and then we can easily receive the mercy of that rare *guru*. Everything depends on Krishna.

A bona fide *guru* is very rare in this world, and the scriptures explain that a bona fide disciple who surrenders fully is even more rare. We have heard about Arjuna's surrender to Krishna in *Bhagavad-gita*. The *Vedas*, *Upanisads* and *Puranas* cite many other examples of the ideal *guru* and the ideal disciple, but the most exalted example is that of Srila Jiva Goswami, and his full surrender to the lotus feet of Sri Rupa and Srila Sanatana Gosvamis. Now we may ask, who is the *guru* of Srila Sanatana Gosvami and Srila Rupa Gosvami? Srila Rupa Gosvami has prayed to Sri Caitanya Mahaprabhu in the auspicious invocation of each of his books. Caitanya Mahaprabhu is a historical personality who appeared some 500 years ago. Yet we understand from scriptural authority that He is Sri Krishna Himself, and that He has come as His own devotee to teach us by His own example how to practise devotional service. Sri Rupa and Sanatana Gosvamis were His personal associates and direct disciples. But when did Sri Caitanya Mahaprabhu initiate Sri Rupa and Sanatana? Have we heard of a fire sacrifice being performed for their initiation, and mantras being given to them? No. Sri Caitanya Mahaprabhu instilled everything in their hearts, and they accepted Him as *guru* within their hearts. This is most important— to follow Gurudeva internally and externally.

If we offer our heart very naturally at a Vaisnava's lotus feet, he is our *guru*, regardless of whether or not he gives *mantras* and performs a fire sacrifice. These activities are external, and they are not as important as the internal process of surrendering one's heart.

TWO TYPES OF DISCIPLE

There are two types of disciples, and consequently two kinds of initiation. The first type is formal initiation, which includes the external formality of the fire sacrifice and the giving of *gayatri mantras*. One may think, “Now I am initiated, because I have sacrificed so much, I have shaved my head, and I have received my *mantras*,” but this is external. Of course, formal initiation is essential, but it is not complete without internal initiation.

Internal initiation is the process whereby the disciple dedicates his heart at his *guru's* lotus feet, knowing that the *guru* will give him the qualification to serve Sri Sri Radha and Krishna. Sri Gurudeva gives all kinds of transcendental knowledge of the fundamental truths about the Supreme Personality of Godhead, *guru*, the devotees, and transcendental love of Godhead.

WHAT IS MAYA? WHAT IS BHAKTI?

The *guru* also teaches what is *maya*. He explains that it is the spell of the illusory energy that makes us see a man or a woman as a source of our sense gratification. Such consciousness has created many problems between husband and wife, especially in Western countries. Many people get married and are divorced several times, and there is no concern for the children. Marriage actually means that husband and wife should be together for life, and they should not allow small problems to be a cause of divorce. The *guru* will teach his followers that they should not be too attached or detached. Rather, they should perform their duty, and they should see themselves, their wives and their children as Krishna's servants. He will teach them to perform their duties in such a way that they develop their Krishna consciousness.

The *guru* instructs us how to practise devotion [*bhakti*], and how to develop our honour, affection and service for Krishna. This is transcendental knowledge. Gurudeva also destroys our sinful reactions: “As a result of receiving *diksa*,

one gradually becomes disinterested in material enjoyment, and becomes interested in spiritual life.“ (*Bhakti-sandarbhā*, 283)

THE GURU DESTROYS SIN

Kuryat papasya sankṣayam: “Material life consists of the problems arising from our attachment to worldly affairs.“ In material life one is full of lust, anger, greed, pride, illusion and envy, and he thinks that he is the enjoyer.

Sri Gurudeva destroys the four stages of sin:

1. *Karma* that has already fructified. This is the suffering and enjoyment that comes to us now, as a result of activities that we committed in the past.
2. The seeds of sinful desire dormant within the heart, which will eventually cause us to perform sinful activity when they mature.
3. Future reactions. The reactions of our present activities that will fructify in the future.
4. Ignorance whereby one forgets Krishna and thinks himself to be the enjoyer. This ignorance is the fundamental cause of all problems.

If one’s initiating *guru* is not advanced enough to vanquish these four stages of sin, one cannot make steady progress in devotional service. In that case, one should accept an instructing *guru* who is more advanced. Pray to Krishna and Gurudeva to help you to solve your difficulties. A bona fide *guru* will advise you to seek the shelter of advanced Vaisnavas, who are of the calibre of Srīla Rupa Goswami

and Srīla Narottama dāsa Thākura.

If the *guru* shows jealousy or envy when his disciples associate with a more advanced instructing *guru*, or if he is opposed to Vaisnavas and their teachings, then the disciple should consider giving him up. Otherwise, one should not give up one’s initiating spiritual master, even if one finds an instructing spiritual master who is more advanced.

Nowadays, people leave one *guru* and take another, just as modern husbands and wives divorce each other very easily.

But if we want to be successful in devotional service, we must become faithful and steady. “Even if anyone cuts me into pieces, I cannot give up chanting Hare Krishna“ — we should have this strong faith in the holy name. If we have such strong faith in chanting, we will not readily change *guru*, because we cannot attain devotional service to Sri Krishna by doing so. Our faith in our *guru* and his words should be high class, and not bogus.

HOW TO APPROACH GURUDEVA

If you are sincere, Krishna will arrange to send you a very good *guru* who is qualified in all respects, so you should always pray to Krishna to give you a qualified *guru*. This is the external symptom of faith. You should have strong faith in the statements of *guru*, Krishna and the scriptures. *Bhagavad-gita* explains how we should approach a spiritual master.

*tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva darsinah*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realised souls can impart knowledge unto you because they have seen the truth.“ (*Bhagavad-gita* 4.34).

We should go to those who have realised this Absolute Truth, the Supreme Personality of Godhead, and we should offer obeisances (*pranam*s) to them. What is *pranam*? “Oh, I offer my *pranam* to you.“ Real *pranam* is not merely an external activity of that sort. *Pranam* means that I am offering my whole self with all my knowledge and everything at the lotus feet of my Gurudeva. In other words, I am surrendering to him. This is *pranam*: “Whatever you instruct me to do, I must follow.“

We must serve the *guru* and please him, and then make inquiries from him in the proper fashion, very humbly. We

should examine him, because certain standards are required both for the *guru* and for the disciple. It is stated in the scriptures, *tasmad gurum prapadyeta*: “We should surrender to a *guru* who can give good instructions, and who can remove all our doubts.” Such a *guru* will take us to Krishna, but he must be a realised soul. That means that he has given up sense gratification and does not hanker for any worldly things.

SYMPTOMS OF A GURU

If you see that a *guru* still desires sense gratification, you should offer *pranam* and leave his association. Specifically, what should you do if the *guru* was previously a high class renunciate^{2s} but has become attached to some lady and has given up his renunciation to become a householder? You should offer *prasadam* and give him up as one leaves stool after passing it.

There are symptoms that show whether the *guru* is qualified or not. Of the three grades of devotee — neophyte, intermediate and highest — the initiating *guru* should not be less than an intermediate devotee. Of course, the topmost devotee is superior, and he can award superior results in *bhakti*, but such a *guru* is rare in this world. In the absence of such an extremely advanced *guru*, the intermediate devotee can be accepted as an initiating or instructing *guru*. That means that it is necessary to know the symptoms of an intermediate devotee before accepting an initiating or instructing *guru*.

You should not accept anyone as *guru* if he does not exhibit these symptoms. Otherwise, you will have so many difficulties in your devotional life. If your *guru* falls down, you will cry bitterly, and your life will be ruined.

The first symptom of an intermediate devotee is:

*tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam*

“Anyone who seriously desires to achieve real happiness must find a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realised the conclusion of the scriptures by deliberation and logic, and must be able to convince others of these conclusions. Such great personalities, who have left aside all material considerations and have taken complete shelter of the Supreme Godhead, are to be accepted as bona fide spiritual masters.” (*SrimadBhagavatam*, 11.3.21)

QUALIFICATIONS OF THE GURU

A *guru* should have all of the symptoms mentioned in this verse, but three are especially important. The first symptom is *sabde pare ca nisnatam brahmani*: the *guru* has complete knowledge of the scriptures. The second symptom is *upasa1nasra yam*: he is detached from material desires, and is always serving Krishna very happily. If he is unhappy and feels that his life is full of problems, then he is not qualified to be a *guru*.

Haridasa Thakura was beaten in 22 market places, almost to the point of death, but he did not consider this a problem. He kept chanting Hare Krishna, Hare Krishna. Prahlada Maharaja was tortured by his father, yet he never felt that he had a problem. On the contrary, he stood on the head of all his problems. Suppose a *guru* laments that he has many problems: his wife has cheated him; his children are not with him; he cannot make money and he’s not good at managing; he doesn’t have enough material facility; and he has no computer. Such a so-called *guru* should be rejected at once, even if he chants Hare Krishna, has taken initiation, and performs the nine processes of *bhakti*.

The third symptom of a *guru* is that he is realised in *Krishna-bhakti*. If he lacks this realisation because he still has material desires, he is bound to fall.

THE QUALIFICATIONS OF THE INTERMEDIATE DEVOTEE

In addition to the three symptoms mentioned above, one should make sure that the *guru* has the following four qualities of an intermediate devotee:

1. He has love and affection for Krishna.

2. He shows friendship towards the Vaisnavas, and offers service to them. He has three kinds of relations with three kinds of Vaisnavas. When he meets a devotee who is more advanced than himself in *bhakti*, he honours him and obeys him, in a mood of friendship. He relates to equals as friends, and he is also friendly to those whose *bhakti* is less developed. So he has friendship (*maitri*) with honour for superiors; he has friendship towards those who are on an equal level; and he has friendship and compassion for subordinates.

3. He shows mercy to those who are less advanced, but who have faith in Vaisnavas (even if the faith is worldly) and who honour them. In other words, the less advanced devotees may have material sentiments towards the *guru* and the Deity. They may have more affection for the Deities than for the devotees, and therefore may not like to meet with devotees and hear their *hari-katha*. Such less advanced devotees may not be able to act in the four ways that an intermediate devotee should act, even though they understand that they should obey the scriptures. These people may be ignorant, but they want to learn how to advance in devotional service.

4. The intermediate devotee shows neglect towards offenders who oppose the Vaisnavas, or who do not honour them. He is aware that having a relationship with such people or associating with them destroys all traces of *bhakti*.

Anyone who is trying to decide whether to accept a particular *guru* should examine him. Does he have the three main symptoms of an intermediate devotee who is qualified to be *guru*, and also the four above-mentioned additional qualities? Srila Jiva Goswami warns us in *Bhakti-sandarbha* that if one accepts a *guru* for worldly name, fame and gain, or if a

guru accepts disciples for a similar reason, both will fall down. Their destination will be *naraka*, hell.

WE ARE CONTROLLED BY MAYA

Although we have come genuinely to search for Guru, still, in this world, it is very painful to be controlled. We don't want anyone else to control us. Rather, we want to be free. However, we cannot escape being controlled by the material energy, *maya*. We are all bound to take birth and to die. We are all bound to become old, even though we don't want to.

When you are young, you may have a few white hairs. Then what will you do? "Oh, pull them out." That's all right, but what will you do when most of your hair has become white? You can't pull it all out.

Our teeth are so beautiful when we are young, but when we become old, they fall out. During our youth, our eyes are so beautiful and so powerful, but as we grow old, we are controlled by old age. We can only see with the help of glasses, and in the end, when we are older still, even glasses may not help us. We are bound to become old, although we don't want to. We are bound to die, although we don't want to.

We don't want anyone to control us. Boys don't want their parents to control them. When they finish their studies, they work very hard so that they can become free. They work hard in some job and live alone, because they don't want to be controlled by their parents. Girls also don't want to get married, because they have this conviction: "If I get married, I will be under the control of some male person. So why should I get married? It will be better if I stay single."

Young men also don't want to be controlled in marriage. They think, "If I get married, I will have to support my wife and children and look after them until I have become old." So no one in this world wants to be controlled, even by the love of his wife and children.

WHERE IT IS BLISSFUL TO BE CONTROLLED

Even though we don't generally want to be controlled, still, there is a place where being controlled is so lovely and full of affection that it makes us happy. You know that children want to be with their parents and especially with their mother. What does the baby do when the mother has gone here and there? He misses his mother and cries for her. There is a place where being controlled is so blissful that even the Supreme Personality of Godhead wants to be controlled by love and affection. Everybody wants to have love and affection, because it is the nature of all living entities to feel happiness by giving and receiving love and affection. We are like this because this quality is fully present in the Supreme.

THE SLAP OF LOVE AND AFFECTION

It is excruciatingly painful to live under a controlling influence in this material world. But in the spiritual world, Vaikuntha, it is very blissful to be controlled. In fact, we cannot even imagine how blissful it is from our experience in this world. Why is it so blissful to be controlled there? Because the control there is always with love and affection. It is absolutely full of pure love and affection.

Krishna is the Supreme Personality of Godhead, but in Goloka Vrndavana He wants to be defeated and controlled by Srimati Radhika. And who is Radhika? She is the embodiment of pure love and affection.

If a man is not on good terms with you yet he offers to give you something, can you accept it? No, you cannot because there is a lack of regard. But if someone has love and affection for you, even if he slaps you, you will be happy because he has the highest regard for you. Why? Because the slap is so full of love and affection.

“I WILL TAKE ALL YOUR LOVE AND AFFECTION”

In Goloka Vrndavana, which is Krishna’s supreme abode in the spiritual world, it is not a problem to be controlled by others, because all there are themselves controlled by love and affection. Even Krishna Himself, who is the Supreme Personality of Godhead, wants to be controlled by love and affection there.

When people play gambling matches with each other, they make an agreement: “If you defeat me, I shall have to pay you something. And if I defeat you, I will take something from you.” Krishna and Srimati Radhika also play games with each other like this.

Krishna said, “If I defeat You, You will have to pay me something.”

“What is that something?”

Krishna said, “I will take Your whole love and affection.” Just imagine how blissful it is to defeat someone and be defeated like that. So in that realm, everything is blissful.

KRISHNA BECOMES VICTORIOUS IN DEFEAT

Everything is so high there in Krishnaloka, in Vaikuntha or in Goloka Vrndavana. It is so high that we can’t imagine from here. Krishna is defeated when He is wrestling with his friends. According to Indian rules, when two people are wrestling, whoever is pinned to the ground is defeated. Krishna and Sridama were wrestling according to these rules, and Sridama defeated Krishna. Sridama announced that he was victorious, but Krishna simply smiled.

“Why are You smiling?” Sridama asked.

Krishna declared, “I have defeated you.”

Sridama became perplexed: “How have You defeated me? I have pinned You to the earth so You are defeated. How can you think that You have defeated me?”

Krishna explained, “No, I have defeated you because your nose is down and My nose is up.” Krishna is so inspiringly witty. They are defeating one another there because it is so

blissful to be defeated. We cannot imagine such loving exchanges from our experience in this world. We will have to learn all this, and the first step now is how to be controlled by Gurudeva. It will make you blissful, and it will help you to enter into the realm of love and affection.

THERE ARE NO LIARS IN THE SPIRITUAL WORLD!

There is no love and affection at all in this world. That is why we are always suffering intensely. But there is nothing like that there — there is no suffering or anything. There is no birth, no death, and no old age or disease. It is always a very beautiful place, with nothing unpleasant or unfavourable. No one there will lie to us or cheat us — not one. There are no lawyers or anyone like that there. It is not like here at all. Here, everyone wants to take, but there is nothing to take there — nothing. There is only giving. Everyone is coming to us to give pure love and affection.

It begins from the fundamental principle of *guru*. A disciple takes shelter of Gurudeva and Gurudeva controls him. Every bona fide disciple wants to be controlled by Gurudeva. Why? Because it is so very blissful to be under Gurudeva's control.

This control with love begins with service to Gurudeva. A disciple gives everything to Gurudeva and Gurudeva gives his whole transcendental wealth — that is love and affection. To be controlled is such a high thing there. So have faith in this and don't be afraid.

DEVOTIONAL SURRENDER

I also used to be afraid of being controlled. I never wanted to be controlled by anyone. But when I was controlled by my Gurudeva, — Oh! then I changed completely. Now I think, "I want to be controlled by my Gurudeva. I want to be controlled by Krishna and His friends in the spiritual world." I want to be controlled by them. Even Krishna wants to be

controlled by His friends' love and affection for Him. And His friends also want to be controlled by love and affection.

You can also control Krishna by love and affection. Do you want to control Krishna like that? But first you must be completely controlled by love and affection. To be controlled in this way is called 'devotional surrender.'

The process of control by love and affection is devotional surrender. The particular type of devotional surrender that devotees practise has been described minutely by the great teachers in our line, and it is called

A SPECIAL TYPE OF FAITH

Saranagati is made possible by faith. In fact, it is the first manifestation of faith. When I say 'faith', I am not just talking about belief. This particular type of faith, which we call *sraddha*, is a very special condition.

Our original nature is to serve Krishna, but we have forgotten this because of the spell of *maya*. When this tendency or desire to serve Krishna manifests within the heart by Gurudeva's grace, it shows itself outwardly by *sraddha*. This is the mood necessary to enter the main stream of *bhakti*, or transcendental devotional service.

Saranagati, devotional surrender, takes the devotees to the door of *bhakti* and then *bhakti* takes us to Krishna. *Bhakti* is the actual process of serving Krishna with these present senses, and it starts with hearing and chanting His name, fame, glories, pastimes and so on.

THE SYMPTOMS OF SURRENDER

You should know what the symptoms of surrender are, so that you will know whether or not you have faith or *saranagati* to Gurudeva. There are six symptoms of a surrendered devotee, one who is actually practising *saranagati*. (1) He accepts whatever is favourable for devotional service and (2) he rejects everything that is unfavourable. He has (3) firm faith that Krishna will always protect him, and (4) that

Krishna will look after him and maintain him, supplying all his necessities. (5) He has dedicated himself to Krishna and he is always (6) meek and humble. These six symptoms naturally manifest in those who have *sraddha*, faith — faith in Gurudeva, faith in the devotees, and faith in Krishna.

It is at this point that bliss begins. As the devotee advances, there is a natural development from faith, to firmly established devotional service, and then to taste, transcendental attachment, loving ecstasy and at last it develops into full transcendental love and affection, or *prema*.

IT IS SO BLISSFUL TO SERVE SRI GURUDEVA

Gurudeva knows that Krishna is supplying whatever he needs, and a thousand times more. Therefore, he does not need any service from us. But we need to serve him, because unless we serve Gurudeva, we cannot develop our service to Krishna. So, Gurudeva accepts our service to help us, and because we want to serve him. It is so blissful to serve Gurudeva.

Recently I asked my disciple, “Why did you have to drive me to the airport in your own car? Why couldn’t you have sent someone else? Any of these boys could have brought me here.”

My disciple answered, “Because I wanted to be your driver.”

If the disciple gets so much bliss and love and affection from serving Gurudeva, just imagine how blissful it will be to serve Krishna’s lotus feet in the spiritual realm. Service to Krishna’s lotus feet is love and affection in that plane. To serve Krishna is the essence of love and affection.

CHANT HARE KRISHNA!

If you want all these things, then you should chant the *mahamantra*:

*Hare Krishna Hare Krishna
Krishna Krishna Hare Hare
Hare Rama Hare Rama
Rama Rama Hare Hare*

Then love and affection will develop naturally, and it will fulfil all of your needs and desires — automatically. Your life will be filled with love and affection.

This is our preaching — take it!

Gaura premanande! Haribol!