

The following is an arrival address by His Holiness Jayapataka Swami, on October 17th, 1982 in Orlando, Florida.

Jayapataka Swami: Many times devotees like to go to big temples, but in many ways, small temple is very nice because it encourages everyone to take more and more of the responsibility to do different services, where in the big temple sometimes a few people can take on more load for the others, so some can gradually find ways, not really getting into the fire of service. That way, we find that Lord Caitanya Mahaprabhu, He used to give assignments to different devotees, not that every devotee had the same assignment and different devotees had also different qualities. It's wasn't that every devotee had the same quality, rather, just the opposite, we see then, in Lord Caitanya's associates, each devotee has got different qualities. Just like Rupa Gosvami and Sanatana Gosvami, they were the examples of humility.

Just like how they approached Lord Caitanya, even though they were the prime minister of the Hussein Shah, the finance minister, at that time, they approached Him with a piece of grass in their mouth, and from a distance, they offered their obeisances. The Hussein Shah was the emperor of many many kings, and they were more powerful than many kings, being completely in charge of the whole empire, as his prime minister. They may not have been kings, in terms of exact titles, but in actual power they were running the whole empire of several hundred million people, which went over at least 1/3 of what India and Burma and Bangladesh, today.

So, but they approached Lord Caitanya just like that, in such a humble way, and Lord Caitanya, "So humble." It's the sign of a devotee. They didn't come, saying "Here we are, representatives of the prime minister, come to see you." So humble. So, they're the example of extreme humility.

Then, like Raghunatha Dasa of course, was the son of, well what we call a Jamindar in India. It would be maybe in European context like a Count or Earl, big landlord who actually has his own army. It's like being a miniature king, but it's not actually a king. In other words, he's under a king, but something like an Earl, or a Count in the European context. Actually, nobility, a little less than a king. So he had all opulence and everything, every facility, but then, he was so renounced.

He used to live in the Radha-kunda, you know the story about how he was just eating the remnants, thrown from the Jagannatha Puri temple. Lord Caitanya finally came, and he was just eating even the chunks of rice after they were rotten and no animals would eat them, then he would break them open, take the good part from the center, and eat that.

Then, Lord Caitanya had chased after him and then, just forced him, He said,

"What do you have, there?"

“No no.”

“I want to taste your prasadam.”

“No no no, no. This is not fit for You. I cant...”

He says, “What do you mean?” and by force, just grabbed the prasada from him, and said, “Ah!, This is the greatest prasada I ever had, wonderful prasada.” So, like that Raghunatha dasa used to bow down a fixed number of times every day, maybe 108 or 1008, quite a significant amount of times. Like we chant 16 rounds, he would also bow down so many times just to remain humble. He was the epitome of humility.

And then, of course Ramananda Raya, he was the perfect example of just completely not being agitated at all by sex desire. He would be training up the young girls how to dance for Lord Jagannatha and in spite of intimate training of them he would never become agitated at all. Completely fixed in his constitutional position, svarupopalabधि, as an eternal servitor of the Lord, Hare Krishna.

So like that, every devotee has a particular quality, even of Lord Caitanya. In the pastimes, we see that. We see subsequently, Narottama dasa Thakura, he wrote a little poem, a little song, where he was glorifying Lord Caitanya who is Himself the Lord, He’s the source of so many spiritual energies, so some of these energies are engaged in publishing, writing different transcendental literatures and some of them are engaged in distributing those literatures.

Rupa and Sanatana, they’re engaged in writing the literatures, and Srinivasa Acarya, he’s distributing them. Srinivasa Acarya was the first book distributor in the movement of Lord Caitanya. Up to that point, everyone was writing the books, but no one actually had taken and established them. It was actually Srinivasa Acarya took the books and challenged the different panditas in the court of Virambirvikram Shah, the king of Visnupur. Of course the books had been stolen, but nonetheless, he was establishing the books and he actually converted that king into a pure Vaisnava. Later on the king took initiation, also became known as Sri Krishna Caitanya dasa and the queen also took initiation. In this way the book were established as actually authoritative sources of spiritual understanding.

So, Narottama Thakura was also glorifying the difference of qualities that how some were writing books and some were distributing books. Of course, in that way, Srila Prabhupada is unique because in him, you can find almost all the qualities. Every quality I try to find, I always find it in Prabhupada. It’s so amazing.

He wrote the books, pushed that they get published. Personally went to Dai Nippon, tried to make their initial deals so even with MacMillan to see that his books were published, and then trained the devotees how to distribute them, personally was distributing them when he was in Delhi, himself, and in that way, writing, publishing, distributing. Prabhupada was empowered by all the qualities, but of course, that’s unique.

Generally, a devotee has some qualities, maybe not all of the qualities. Maybe all the qualities, in some part, but specifically one quality, more. So, that way, in devotional service even if we can do one thing

perfectly, whether its writing, or distributing books or just cooking for the deity, or serving or cleaning or whatever it may be. One particular service, if we can do it very nicely, actually that's our ticket to pure devotional service.

That's the all we have to do, is just even do one service perfectly, and of course if we can do more, just like the nine practices of devotional service. The example is given of those nine different devotees: Hanuman and Pariksit and Sukadeva, and so on. Some devotees, just by doing one devotional service perfectly, they achieved liberation, or they achieve perfection of devotional service, and of course, Maharaja Ambarisa did self-surrender which includes many devotional services, but some devotees may be expert in one, or four or six or eight or all nine, and even one is enough.

Even one is enough to take us to the perfectional platform. So, in the nine, at least we should try to be steady in a particular service, and if we're doing a little bit of every one, that's alright also, but at least to be always steady to actually be concentrated in an unbroken devotional service, as is described in the Bhagavatam: *Sa vai pumsam paro dharmo, yato bhakti adhoksaja, ahaituki apratihata, yeyatma suprasidati. Ahaituki apratihata.* It's unbroken.

If we can keep the unbroken chain with just doing one service, well that's alright also. Like, if you're Pariksit Maharaja, you can just sit without sleeping, eating, day and night for 7 days, just completely hearing and then leave your body right afterwards, well then just by hearing, you can achieve perfection but then if you also in between hearing, you're going to do other things, or then you start doing other devotional service, in this way you fill up your day with the nine practices of devotional service, so that there's no gap, there's no space when you're doing something which is not connected to Krishna. It's a continuous meditation, continuous link with Krishna through devotional service.

So, what's wonderful in the present context is that Lord Caitanya is giving out His mercy to the fallen souls, and that mercy is so inconceivable, although Krishna has His plan that those who are naradhamas, who are the lowest of mankind, and demons and who have their intelligence stolen by the material nature, and who are foolish like the asses, generally speaking, they never can understand Krishna. They can never become liberated. We don't find such people generally achieve liberation, still, Lord Caitanya's such an intense merciful incarnation, descent, that by His mercy, even these four classes of people find a hope to become delivered, just like Lord Nityananda delivered Jagai and Madhai who were definitely naradhamas, were definitely the lowest of mankind, but by the mercy of Lord Nityananda, He was able to deliver them, so while Lord Caitanya's pastimes are still going on, this gives, not only the greatest opportunity for all the naradhamas who are in complete ignorance about their constitutional position, at the same time, it gives all of the devotees an opportunity to engage in this preaching activity which itself is purifying.

Just like, even the four Kumaras, when they came to see Maharaja Prthu, and Maharaja Prthu received them, gave them a seat, bathed their feet and did all the ceremonies, and then he asked so many wonderful questions: What's the purpose of life? What's the ultimate good that can be done for all mankind? So on and so forth. The Kumaras thanked him that by asking these questions, you are not only doing yourself a favor, but you're actually doing us a favor because you're giving us an opportunity

to be able to explain these topics. Both the listener and the speaker become purified because both are fixed in the Absolute.

So, in this way, the opportunity that even, say relatively neophyte people may be engaged in devotional preaching, and actually taste the nectar of being an instrument in the hands of Krishna, and thus become actually spiritually opulent, spiritually qualified and become actually nistha, fixed devotees in a very short time is also one of the special mercies of Lord Caitanya which, even in India, before Bhaktisiddhanta Sarasvati Thakura was not emphasized or understood as deeply, I would say, that he actually broadcasted this particular aspect of preaching. In the modern recent history, it kind of rejuvenated that which was existing during Lord Caitanya's original pastimes, and the pastimes of the immediately following acaryas like Narottama and others who are always engaged in this preaching nectar.

The immediate associates of Lord Caitanya were, of course, many of them were eternal associates of Radharani and Krishna in Their Vrndavana pastimes, and some were there to assist Lord Caitanya in His external pastimes, and some were there also to assist Him in His internal realizations of pure love of Radha-Krishna in Vrndavana. Because Lord Caitanya left the world, the task of the acaryas who came immediately after that was to establish the mission of Lord Caitanya in its actual full preaching form, just like Jiva Gosvami and Narottama, Srinivasa, Syamananda Pandita, Visvanatha Cakravarti Thakura and so many others.

So now, again, in the modern context, because Lord Nityananda predicted that the movement of Lord Caitanya would also go through a certain eclipse, a certain change, now we see there's like a whole renaissance of Lord Caitanya's movement all over the world. And so, now the need is to establish, very strongly, this whole mood of preaching and cooperation and Prabhupada has actually brought this now, into the whole international world context, and has made it so easy for everyone to engage in preaching, even if the person doesn't know the philosophy very well.

He can distribute the books, and of course Prabhupada wanted the people who distribute books should also know his philosophy, so while they're preaching, they're also reading. I know from my personal experience distributing Back to Godheads in Canada before I went to India, that being all the books we had, no big books or anything, just the Back to Godhead, at that time, by trying to sell the Back to Godheads, I would find people would ask me questions which would force me to go back and reread the books. I don't know nowadays if people ask questions, but I would imagine they still do, and in that way I was stimulated to always be reading and trying to understand the philosophy better and better in my initial days of sadhana, by actually preaching and by preaching, I found that Krishna would supply intelligence.

The things that I had read seemed to then suddenly take a new form, and I was able to repeat those in a way which the person could actually comprehend by the mercy of Krishna and Prabhupada, so in this way, this whole preaching movement which Lord Caitanya started and which has been brought all over the world by Srila Prabhupada and is being continued by his followers, is actually the greatest opportunity to develop each individual's special devotional quality to its fullest and to also not only

enable one to develop oneself and to actually become an instrument in the hands of Krishna, but to be instrument of giving mercy and see the actual development of and the welfare its doing to other people, right before your eyes.

If some sincere soul comes forward, you give them the opportunity of linking up with Krishna, you give them the opportunity of doing some devotional service for the first time maybe in their whole existence.

How a little devotional service means a lot is exemplified in a very little known pastime of one deity in India called Perumal. He's a Krishna deity in His Narayana form, at the place where Mohini-murti gave out the nectar to the demigods. Its near 5 kilometers or 2, 4 miles from Madurai which is the heart of the south of India, just right in the middle of south India.

In Madurai, there is Minaksi, a deity of mother Durga, and Sundaresvaram, the deity of Lord Siva. There's a whole pastime where this Minaksi married Lord Siva, just to make a long story short, and during that time, Lord Visnu gave Minaksi in marriage. He was like the best man, or He was the one who gave her in marriage, or was like the best man, He was like officiating the whole ceremony, of wedding Lord Siva and Parvati in this particular pastime. So as a result, this particular deity every year comes during the festival when Minaksi and Lord Siva are married, for thousands of years. These deities are very, very ancient.

Temples are gradually decaying, they're rebuilding. Present day temples that are there now are literally thousands of years. There's also a very big Visnu temple in the city of Madurai. I can tell you about the reception they gave me one time, with elephants, and coconuts and how everything was wonderful, but that's another story. The deity came to the wedding, and then was going back.

On the way back, a dacoit(an armed robber) attacked the party of the brahmanas that were carrying the deity. Now, the deity was just filled with diamonds and gold, and all sorts of decorations. Now, Krishna has said, ye yatha mam prapadyante tams tathaiva bhajamy aham. However you approach Him, He'll reciprocate with you. Just like people come up to our Prabhupada deities, and then they look there and say, "When is he going to talk?" In India, this happens all the time. They say, "He's really in Samadhi." They don't think at all that it's a deity. So this thief didn't at all think He's a deity, he just thought, "Here's a person being carried in a palanquin, and he's loaded with diamonds!"

He went up to Him and said, "I want your jewels. Will you give me your jewels?" And because he just went right up the deity and started talking to Him and was talking, so the deity reciprocated. He said, "Why do you want to steal from Me? I'm just coming back from a wedding. It's an auspicious occasion. You don't want to steal from a person coming back from a wedding, do you?" The thief thought about it. Said, "I don't really have any qualms about stealing from anybody. Wedding or whatever, I still want your jewels." (devotees laughing) He said, "No." He says, "You're gonna fight, or You're gonna give me the jewels?" He says, "Oh, if you are determined to steal the jewels from Me, then I won't fight."

He says, "Alright." The thief, having taken faith that, "Well, alright. He's not going to fight.", pulled his bag out, and said, "Will you just hold my spear, while I load up the jewels?", and he handed his spear to

the deity, and as soon the deity took the spear from him, he had given something to the deity, even just loaning it. He had done the act of handing it to the deity, for whatever purpose.

Because he did that little bit of devotional service, his whole naradhama attitude not at all recognizing, disappeared, and he got the sukrti to understand that this was the deity of God. God was right there, and immediately he realized that he was just talking to God. He thought about it, was completely amazed, was going on, and then so that person bowed down, and after that he actually became a great saint. The deity is glorified for that pastime, also.

What effect these people are gaining by doing a little service, whether they're getting literature and that money's being used for the service of the deity, even they're getting ajnata sukrti, they get so much benefit in the future. So, in this way, devotees are actually changing the destiny of the karma of the people, and the more that we can get devotees to preach, to help in bringing the people into more and more devotional services, and to appreciating Krishna consciousness in a favorable way, that's doing the greatest welfare work. It's all by the mercy of Srila Prabhupada. Now, Srila Acaryadeva is bringing more of these Bhagavatams to us also, for which we're very grateful.

In this way, every devotee, whatever service he may be able to do, just try to do that in such a way to please Krishna and to bring people closer and closer to Krishna. That's the perfection. Hare Krishna Hare Krishna Krishna Krishna Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare.

[That evening, there was a darshan.]

Jayapataka Swami: Have you read that poem by Prabhupada worshiping Krishna in Vrndavana written in Bengali?

nitya-siddha-parsada saba radha-krsna smare

tarer smaren jivera sarva papa hare

Anukarana kari yadi sei bhava-dhare

maya kabalito haya samsara na tare

pracara-karaho sada jiva ghore-ghore

saphala hoibe jiva pracarer dvare

siddhayite dasa prabhu dana ei siksa

kara uccasvare nama ei tar diksa

That the eternally liberated associates of the Lord, they always are in the remembrance of Radha and Krishna, every moment, but if the conditioned souls remember those eternally liberated associates, then they lose all their sinful reactions. They're so pure.

So, if someone tries to imitate them, putting on a show as also being eternally liberated soul, like cause, just living in Vrndavana or something, like these babajis trying to say they're already paramahansas and so on, so Prabhupada said maya kabalito haya samsara na tare, that actually they're all under the control of maya, and they're not able to get delivered from the repetition of birth and death, what to speak of pure devotion?

So, then he says that all the conditioned souls should simply always perform preaching, pracara, door to door. In this way, the life will become completely perfect by preaching activities. And he says that my master, siddayita dasa¹ has given this teaching, loudly chant the holy name.

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare.

This is his initiation.

One should loudly broadcast the message everywhere.

Prabhupada had quoted this in some of the other verses criticize karma. People taking shelter of the dhama who don't do any practical service, who just put on a big show and then don't preach. He complained how the Christian priests coming to Vrndavana criticizing Krishna's pastimes, and here these so-called liberated souls, they don't even defend Krishna. They could easily defend Krishna. They could protect His good name. Instead, because they're so exalted, they don't do anything. Prabhupada, he didn't like that at all. He said they're kanistha adhikaris. They're not at all advanced. Okay.

So, in that context he's saying what is the actual position of the six gosvamis? Someone might say, "Well they didn't preach?" And then go, "They didn't leave Vrndavan and preach, so therefore nobody should leave Vrndavana and preach, right? Anyone who leaves Vrndavana and preaches is not very advanced." Something like that. But, here Prabhupada is saying the difference was that they were ordered by Lord Caitanya to go there. They were eternal nitya-parsadas, nitya-siddhas, so by their being in Vrndavana everyone in the whole world gets purified, just by remembering them.

Plus, they also wrote and they did so many other things. Nonetheless, their position was so special, and these people, they may be Vaisnavas, but they can't claim that the whole world gets freed from their sins just because they remember them. They've not contributed anything to Lord Caitanya's movement, yet they have this feeling that that the preachers are like low-class. Prabhupada said by imitating them, it's actually another form of maya, illusion. The real nectar is to preach to everyone, house to house, person to person. Give them the message of Lord Caitanya, that this was the gift of Bhaktisiddhanta

¹Varsabhanavi dayita dasa is one name for Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja, so Siddayita is a portmanteau of these two names.

Sarasvati Thakura. As we mentioned this morning, regarding his contribution, by broadly preaching the holy name, fame and glory of the Lord, that is the real connection with Krishna.

Then Prabhupada goes on. He says:

Kirtaniya ango suddhu nahi daka dhola

Adhunika darai nahi kirtaniya rola

Hari sevaya anukula sakalei madhava

Tri jagater bhokta haya ekala yadava

Mayara vaibhava yata 'radio'er sabda (snickers)

Kirtanera dvara sada kara taha stabdha

Mayara kaca-kaci saba samvader patra

Kirtana koraho tahe jagate sarvatra

Daka-dhola means that the actual form of kirtana is not just pounding on a bunch of drums, here and there, also, it's not that just some machine recording or something. There has to be a connection with the Lord, to the service of the Lord. Anything that's in connection with the service of Madhava, is kirtana. It's transcendental.

He said that, the all-proprietor and enjoyer of these three worlds is Yadava or Krishna alone, and all of these professional kirtana singers, broadcasting over the radio is all simply the influence of maya, and by real kirtana, by real qualification the holy name, all this artificial chanting should be completely silenced, stopped. He said all the maya kaca-kaci, all the maya gossip is in the newspapers, so with the kirtan and glorification of the wonderful qualities of the Lord, all the world should be flooded or broadcasted everywhere, through the newspapers, changed to actually glorify Krishna.

Like that, Srila Prabhupada was trying to encourage that everything should be used in the service of Krishna. This is the mercy. This was written when he went to Vrndavana in say 10 years before he went to America, roughly.

He, Srila Prabhupada wanted that people the glories of Lord Krishna, but no one really had that vision, and when Prabhupada used to tell them that Lord Caitanya wants this to be spread all over the world, then his godbrothers would say that, "When He says Prthivite, it means all the villages in India. How can it be spread outside India? It's not possible." Prabhupada said, "No." and he says, "Prthivite means the whole world."

But then, because they couldn't understand Prabhupada had to go and show what Lord Caitanya wanted, so that way if we also keep up the faith in the sankirtana movement of Lord Caitanya, then by

Prabhupada's mercy, we will also be able to do wonders, but you can't have a stereotyped idea which would in any way limit the powerful potential of Lord Caitanya's movement. So, we should make this nice poetry that Prabhupada has writing into a little booklet.

In this poem, *Worshiping Krishna in Vrndavana*, Prabhupada traced out from the beginning, "I'm now sitting here alone in Vrndavana, please listen to me while I am absorbed in my meditation.", and he describes how his family members left him. How he's sitting there, and they're laughing because he's left his family situation, his money, his everything, because of his devotional service, money depleted. He says they're all laughing at me. I'm sitting here. I'm laughing. (devotees laughing) They're laughing, and I'm laughing. Only so-called loved ones. Where's my mother and father, where are they now? Where have they gone? Where are all the old uncles and aunts? Where have they all gone?

Vrndavana-bhajana. We wanted to translate bhajana as "bhajana to Krishna. It's really hard to translate the word bhajana. Worship means puja. Bhajana is actually more intense, more deep, where one's actually worshipping in a completely surrendered absorbed mood, with various types of services.

So, you said you have other questions.

Devotee (2): I heard sometimes people of Vrndavana, they have a special relationship with Krishna. They say we can't understand but when is it that they go back to Godhead, after this life, when their soul's in Vrndavana?

Jayapataka Swami: The Brijabasis who understand their eternal servitude, relationship with Krishna are above ordinary devotees, even if sometimes they may not be strict vaidhi sadhana-bhaktas, but because they've got some intimate relationship in terms of their being Brijbasis, a lot of them can see themselves as servant of Krishna. They're very connected, that way. So, that way if a neophyte comes and starts to criticize them, then it can be an offense. A very neophyte devotee or a karmi may not understand and they may criticize. Now, even the criticism might be to some extent just in some cases, if it's not their position, and then they're not able to see actually what is the good quality of the person, the person may be very attached to Krishna, but just due to the kali-yuga is not following everything perfectly, but at the same time, in the ultimate issue, is very much connected with Krishna.

So, that way, Prabhupada said that generally one is supposed to go the holy dhama three days, because after three days, the glitter wears off, then you start finding fault with the dhama-vasis, and that can be detrimental to one's advancement. I think that's probably the rule that you were referring to.

Devotee (2): What was Prabhupada saying there about people that go to Vrndavana, caught up by maya and they can't escape, in this life? There's some mention of that.

Jayapataka Swami: That is the people that go to Vrndavana, and imitate the six gosvamis, imitate liberated souls who are not actually on that level.

Bhaktisiddhanta Thakura put it another way, saying that Madhavendra Puri was no doubt a great devotee, but he didn't put on any of his emotions. He wasn't putting on any show, rather was trying to avoid it, public attention, but it was coming anyway. He never cheated, to put on any false show.

Someone else puts on some kind of show, imitating Madhavendra Puri, it's not only bad taste, it's very offensive actually.

So, that's the thing that's being criticized, people that imitate the pure devotees, not someone who's just a neophyte criticizing those persons born in the dhama, or the dhama, itself. Prabhupada didn't say they're not devotees, just kanistha-adhikaris. Kanistha-adhikari normally doesn't get liberation. We have to preach for our maximum purification. Is that alright?

Devotee: Could you please describe to us a bit about the special qualities and glories of Gopal Bhatta Gosvami?

Jayapataka Swami: He went to South India, Vyenkata Bhatta, the head pujari requested that Lord Caitanya stay with him for the four months of the rainy season. So, Gopal was the 10-year-old son of Vyenkata, and he was given the service of serving Lord Caitanya, washing His clothes, bringing Him prasadam.

So, he was serving like that, and one day, he was meditating that, how he was seeing Lord Caitanya every day, as a sannyasi, but how actually, he was very unfortunate that he missed the chance to see Lord Caitanya in His Navadvipa pastimes, and he was lamenting like that, that when He was with so many devotees, big sankirtana party. Here, Lord Caitanya was alone doing kirtana, which was of course, very wonderful.

He was thinking like that. He kind of dozed off. Was only dozing, and he was like he actually found a like, a type of samadhi in a dream state, and there he saw Lord Caitanya and Lord Caitanya was in His Navadvipa lila, and there was Lord Caitanya, and there were the other devotees, big kirtan was going on. He was just overwhelmed, he was paying his obeisances in this vision, he was just overwhelmed with ecstasy.

After a little while, Lord Caitanya disappeared, and Gopal Bhatta suddenly woke up, and he became very very filled with separation, "Where is Lord Caitanya?!" and he called out, "Where is Lord Caitanya?!", and he started running to find Lord Caitanya. There, in the distance he saw Lord Caitanya, ran and as he was running, he was crying because he was so eager to see Lord Caitanya. Just as he was approaching Lord Caitanya, Lord Caitanya assumed the form of Krishna, playing on the flute.

When he saw that, he was immediately, completely stunned and he fell unconscious on the ground, and when he came awake after a few moments, regained his consciousness, looked up and saw, there was Lord Caitanya. Lord Caitanya put His lotus feet on his head, told him to take up his gear, head off to Vrndavana. (devotees laughing) He said, "Gopal," ... and then, he went to Vrndavana. He met the other gosvamis there.

So, then he stayed mainly in Vrndavana as far as I know. Wrote literatures, established the worship of Radha-Raman. He was worshipping 12 saligram-silas, tying them up in a tree every night, and he was feeling separation that he could never do any dressing, srngar of the deities, so one day, when he unbagged the saligrams, there was 11 saligrams, and Radha-Raman. One saligram had manifested in

deity form, and Srinivasa Acarya took initiation from him. Also, Jiva gosvami gave him teachings. That's the basic thing.

Devotee: What literatures did he write that are left?

Jayapataka Swami: Well, he wrote the Samskara-dipika and another book like that Satkriya dipika. These two books are about the rules and regulations of Vaisnava samskaras and satkriyas for grhasthas and brahmacaris and sannyasis and include in a complete explanation, right from the garbhada-samskara to the nam-karan, cutting of the first hair, to the samadhi, taking sannyasa, everything, so he wrote that, though it's a small work.

Then, between him and Sanatana gosvami, the Hari-bhakti-vilasa was written. Apparently Sanatana gosvami started, and he finished it, something like that. So Santana gosvami got the credit for it, but then Prabhupada said that some of the Hari-bhakti vilasa was a little bit influenced by smarta, that Gopal Bhatta was influenced by that.

In there it says that, best if your guru is a Brahmana, that he should have these qualities, he should have good features. It gives so many materialistic qualifications, but of course in the end of that chapter, it says, "Of all of the above, the main qualification is they should be a pure devotee. If he's a pure devotee, nothing else matters." (laughing) But, because he put all these other things, it confuses people. Some of those things were put there, just to pacify the smartas, but the actual pure devotional conclusion is also there. It's just that the other thing is there, but then he transcends it.

Any other question?

Yes? Hari-bhakti.

Hari-bhakti: The mantra is supposed to control the mind, and sometimes it seems like it's uncontrolled. It goes away.

Jayapataka Swami: It's not that the mantra controls the mind. It's the mantra purifies the mind. We have to bring back the mind by intelligence, again and again to meditate on the mantra, and as you're meditating on the mantra, then it purifies the mind. It makes it easier to control. The louder you chant the mantra, that has effect of also drawing the mind, but it's not that the mind itself... that the mantra itself does everything. You have to bring it back.

I just heard somebody give the nice example of a lata. A creeper tied to a stick, goes up. Intelligence is like the stick and the mind's like the creeper. If you don't put it on the stick it'll go all over the place. You have to use the intelligence, and keep making it think of Krishna. Arjuna said it's impossible even for him to think of Krishna always. He said he thinks it's easier to control the wind you see. So, then Krishna said, "Well, My opinion is if someone practices and tries, then eventually he can control the mind." So, it's not that just by little chanting of Hare Krishna, immediately the mind is going to completely come under control, but by repeatedly bringing it back, again and again to the chanting, gradually, it becomes purified and will be able to control it. So, I know now everybody's tired. Maybe we can start off tomorrow, then we'll be fresh.

Devotee: We're not used to it.

Jayapataka Swami: What?

Devotee: We're not used to it.

Jayapataka Swami: I like this schedule.

Devotee: I think we're going to have to, if Maharaja will let us, offer.

Devotee (2): Jaya.

Devotee: Yeah well, or we all can. The devotees now can cook a little bit.

Jayapataka Swami: Cooking? You cooked some of those preparations, tonight?

Devotee: No, not tonight.

Jayapataka Swami: Who cooked tonight?

Devotee: The matajis.

Jayapataka Swami: The mothers, very nice.

Devotee (3): How about this kid you trained up, now? He's doing better and better. In the beginning he was a little rough, but... (devotees laughing) But just like you were saying, in a small center, everyone has to automatically take more responsibility, so it's a nice opportunity. He was hiding in Miami for six months. No one even knew where he was.

Devotee (3): Now each student has to take a lot of responsibility.

Jayapataka Swami: (In Spanish: Mui Bueno. Esta bien.) Hari Bol!

Devotee (2): All glories to Srila Acaryapada. Ki, jaya! Srila Acaryapada ki jaya.

Devotees: Jaya! [End of recording]