

The following is an arrival address given by His Holiness Jayapataka Swami on November 24th, 1982 in Chennai, India.

Jayapataka Swami: Thank you for the wonderful reception. Actually, since I was in Madras last, I had gone to uh, MayapuraDhama and Calcutta for the Janmastami festival. After that, then I went on a world tour which led me to London, Stockholm, France to the European big festival there. Then in Washington D.C. there was a big Ratha-yatra that I was invited to that came out in Back to Godhead, recent issue. Then, from there I went to Los Angeles for their Ratha-yatra festival.

There, you might have noticed in one of the ISKCON World Review, I was painting an elephant. You don't get ISKCON World Review. It's a pretty old issue. When uh, I went there, they had the elephant all decorated, but they had no tilak on the elephant, so I said, "In South India, all the elephants are wearing big tilak. Then, only they're going in the procession. Why don't you paint on the tilak?", but no one was eager to put the paint on the head, so they gave me the brush and said, "You do it." So, since they were reluctant, so I was putting on the tilak. The muhurat was holding, and I was putting on, so someone just took a snap, and they published that in the ISKCON World Review.

There were about 200,000 people at our Los Angeles Ratha-yatra. BhavanandaGosvami, SrilaRamesvara Swami were all present. Then from there, went to New Vrindavan. They had a festival. Then, I'm initiating in Atlanta, Georgia, in Nashville, Tennessee, in MurariSevaka Farm in Tennessee, in Mississippi and in New Orleans. So, I toured my initiating zone, there, and we had some college programs, setting up college clubs where the students meet every week and discuss Krishna consciousness, and we made the preparations for the New Orleans Ratha-yatra.

Then, I went down to South America, Bogota, Columbia, Lima, Peru. When I reached Lima the police surrounded me, I didn't know what was happening, whether this was some kind of a surprise situation. The police took me away said, "You are Jayapataka Swami?" I said, "Yes." They took me away, in their room.

There, there were press. It was the VIP lounge. They didn't want me to wait in the line. So, they took me in their room. It was the VIP lounge. There was two television stations there, radio, all the newspaper men, so, for about an hour, hour and a half, they had interview to give the message to the whole nation, how the people can achieve happiness and peace in this troubled world. From then on in Peru, every day was a big festival. In the national library auditorium we had a big program, and in an arts society in their auditorium. Every day there were big programs. There was wedding ceremony done in the Vedic style. That was televised over the whole nation. At that time, also there was uh initiation ceremony that was also put on the television, there. Television is quite widespread in all the

towns and villages, and uh, from there, I went to Arequipa, which is the second city of Peru. In Arequipa, the Governor of the uh province met me and uh received me and offered all uh, welcoming and wishing good fortune for the successful mission that the people may be benefitted by the spiritual association, and they gave a special limousine which had two flags, the Indian flag and the Peruvian flag. And this black limousine was escorted by two police motorcycle escorts with sirens blaring and light flashing and they stopped all the traffic, stopped the whole main road so that the procession of cars following behind the limousine could uh, go on.

In this way, I was feeling just uh, that uh because Prabhupada was present during all of these preaching tours, and because Krishna was present, therefore, all these uh, facilities were being provided. There, we had also a very big festival in the park, about 6,000 people came and then even people for their first time, for the big fire sacrifice and the big kirtana, and drama, at the end, when we were giving out prasada, they came up and for the first time they were bowing down before Krishna with uh, reverence, feeling overwhelmed by the uh, spiritual atmosphere, which had been created.

From there, I went to Chile, where also I'm initiating there. There, in Santiago, I was on the a Legrand, the great afternoon show, on the Sunday afternoon, Sunday evening, which is the main time everyone likes to watch the television, and that television show showed about 12 minutes interview with myself and then we had a kirtan group with the GBC Jagajivan Swami, many other programs.

One of the persons who was on the tv show, Dharmanandadasa has now come with Bhagavatamritaprabhu in Bangalore. So, we did a program there in a big college with over 1,500 students and after the program, when I requested the students not to engaged in drugs or engage in any type of immoral activity, but to rather develop their spiritual consciousness, the director of the school, he presented us with uh, a banner of the school, and with a special silk uh, school certificate, and we presented a couple books for his library, and he gave a speech how we appreciated so much that the Krishna consciousness was bringing the real Indian culture, and the real spiritual understanding to the uh distant parts of the world.

Like that, we had uh, programs every day, also in the big ampitheatre, in the uh Higgen's park in central Santiago, where again about 4 or 5,000 people gathered in the big ampitheatre and uh, turnover crowd was much more, maybe 10,000 but at one time 4-5, and then all the people began to circumambulate the fire sacrifice and the deities. So, from there, I came back to North America. Actually, it cost as much, and it takes as much time to fly from India to North America and back again, over the pacific, it takes just that much time to fly from North America to Chile and back. It's a uh, if you leave in the morning at 6:00, you will reach in the evening at 8:00. It's a fourteen hour flight, and the cost is even more in some cases. So, it's quite a long distance. It's the farthest end of the world from India, yet according to the Ramayana, Ramacandra went to South America and defeated Kumbhakarna there, so somehow it's a blessed place. People are very pious there and with the introduction of uh, Vedic culture, there's every hope that uh, that place can be uh, delivered again to a spiritual consciousness and its purest form.

So, coming back to North America, I was at the Ratha-yatra in New Orleans. It was very nice there. Pancadraida Swami Maharaja was present, and Brahmaṇanda Swami. From there, I came to Hawaii. In Hawaii, we did some programs on the Jaladuta-II boat, and from Hawaii, I came to Japan where we were doing sankirtana in the Times Square, Shinjuku of Tokyo, as well as in the park and we're having some programs in our temple, there. Many people were coming. They're making some Japanese bhaktas, bhaktins.

Then, from there, I came to Hong Kong. From Hong Kong, we did just one day preaching, and uh, some devotees from there came for our Vrindavana festival. They just were at Mayapura, and returned to China. From Hong Kong, they're doing preaching all around the area, can't go into too much detail, but they're doing preaching deep into the preaching field which lies all around Hong Kong. Then, from there, I came back to Bangkok. I brought some pictures of Bangkok. There, we just had a new center, which we hadn't moved in when we got there, but now they've moved into it. The new center's right next to the GPO. Even in the old center, we have many Chinese and Thai Buddhists and other Indian origin people all combined there, chanting

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare

And feasting on Krishna prasadam with all transcendental bliss, and then, from there, I came back and immediately, when I arrived in Calcutta, they had a pandal program waiting for me in one of the parks in Calcutta, so I could only spend a day or two in Mayapura. I immediately came back for the preaching program in Calcutta. Then, of course went to Vrindavan and uh, spent some more time in different parts of my zone, and now I'm coming here.

So, in this way, in touring around the world, we could see this time that actually, the enthusiasm of the devotees has uh, picked up, and the unity is growing more and more. Just like we had this beautiful ceremony in Vrindavan, where, from all over the world, different uh, acaryas and GBCs and Sannyasis and devotees, they all came together, this is not a formal function. It's not that this Vrindavana ceremony is something that everyone is required to come. It's just something spontaneous that people are coming and uh, so many devotees came and made a very intimate wonderful worship of Srila Prabhupada, and now we're preparing already for our annual festival in Mayapura, this March. March 20th. And I was discussing with Srila Bhavananda Gosvami in Mayapura, for several days, so one thing I'm noticing is that devotees sometimes, they become uhm, careless in dealing with the material nature and in maintaining the very basic principles of Krishna consciousness. Of course, the main principles are chanting 16 rounds, and avoiding the 4 regulative principles. What happens is sometimes a devotee engages in so much devotional service that it seems difficult to chant the 16 rounds. Of course, a devotee in the temple engaging in a lot of devotional service, somehow or another is still being protected, still it's very dangerous not to chant 16 rounds every day. And for someone who's not living

in the temple, who is engaging in many unrelated activities simply for maintaining their body and soul together, if they neglect to chant, then of course, it is much more dangerous. So, one has to be very careful to chant, otherwise, once we get out of chanting

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

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Rama Rama Hare Hare

And Sri Caitanya's Panca-tattva mantra, then what happens is gradually, we lose the taste. We forget the sweet taste of Krishna consciousness, and then our mind starts to become filled with anxieties and dissatisfaction. In this way, we start to identify with our body, in bodily consciousness and we become misled by the current of maya. To help us to think about Krishna, we dedicate this body as temple to Krishna. That's why we wear tilak on the body. Dvadasa-urdhva-pundra. This is mentioned in Padma purana and other puranas as well, that there are twelve tilaks put on the body. Now, the tilak, urdhvapundra is actually placed, each one with a name of Visnu, dedicating the body to the service of Visnu, so this is not only necessary for the uh, sannyasis and brahmacaris to wear, but its also essential, even for the grhasthas to wear. In fact, since grhasthas are living closer to the material world, in fact, they should be more careful to take all the different advantages.

Now, sometimes when one's working outside in the material world, it may not be suitable, although, it's uh, a very unfortunate thing that in India, today, people have become such that one cannot wear tilak without being ashamed. I have a disciple in uh, Thailand who is uh Nrsimha-Tirthadasa, maybe some of you know him, and he wears his tilak, everywhere, even in Japan, Thailand, everywhere, he just wears his tilak, and normally, anyone does business in Thailand, it's uh different type of thing, so there's so many Japanese and other Asian uh, Chinese, and different businessmen there, but even the Japanese or Thai or Chinese businessmen, they see him, they all automatically say, "Hare Krishna."

They know this is Hare Krishna. So, he's not ashamed of it. But whether it sometimes it may not be possible to wear the tilak visibly, then at least the tilak mantras should be chanted. It's not that we're just wearing like Adivasi, some tribal, we're putting some paint on our body. If you're just putting on the paint and you're not saying the mantras, then what is the use?

I sometimes go, and I ask, "What is the mantra of tilak?", just to check if people know it. We put on the tilak. Om srikesavayanamah, omsrinarayanayanamah, om srimadhavayanamaha, om srigovindayanamah. Each of the places has the different mantra. Om srivisnavaya, om srimadhusudanayanamah, om sririvikramayanamah, om srivamanayanamah, om srisridharaya, om srihrsikesayanamaha, om sripadmanabhayanamah, om sridamodarayanamah, om srivasudevayanamah.

In this way, we put on the tilak on all the parts of our body, dedicating the body that, "This body, my mind, myself, I, everything is for Your service, Lord Sri Krishna." In this way also, we are protected from influence of karmas that, "No longer do I want to enjoy my punya, no longer do I want to suffer my pap.

I want to simply engage in Your service whatever You give me, blessing, whatever you give me punishment, Hari, Krishna. That's simply what I want."

Manasadehogehojokichumorarpilotuwapadenandakisora. BhaktivinodaThakura is saying that, "Oh, my Lord, Nanda Kisora, I'm offering to Your lotus feet, manasa, my mind. manasadeho, my body, geho my house, jo kichumor. Everything ordinarily one considers to be his own. Everything I'm offering to You because it is all Your property. Everything is Yours, Your energy." Arpilotuwa, even though we naturally think, "Well, this is my mind, my body, my family, my house.", we consider like that, but even then, Bhaktivinoda is saying, "These, I'm also offering unto You. Manasadehogehojokichu mor arpilotuwapadenandakisora. Jivanemarane, bipadesampade, whether living or dying, whether or in good fortune or whether in bad fortune, in danger, whatever it may be, I'm simply offering every second unto You." So, in this way, one actually becomes the greatest yogi.

It's not that Ambarisa maharaja was less a yogi. It was because he was the greatest yogi that when Durvasa came and cursed him, and sent a demon after him, that the sudarsana killed that demon and chased Durvasa. Ambarisa was the greatest yogi because he was the pure devotee. He was a grhastha. He was a king. Durvasa thought, "This is a materialist.", but because he was wearing the tilak, because he was doing the puja, because he was offering his body, his mind, he was doing everything, even managing his whole worldly affairs, everything he was doing, with the consciousness to please guru and Krishna, therefore, every action was cinmaya. It was above this material world.

mam ca yo 'vyabhicarena

bhakti-yogenasevate

sagunansamatityaitan

brahma-bhuyayakalpate

It was gunatita, above the gunas. Sattva-guna, to help others bodies. Material welfare. Raja-guna, for one's own passionate interest, or tama-guna out of ignorance, anger, hatred, envy, or illusion. It was known none of these three motives dictated the life of Ambarisa maharaja. His motive was simply to please, Hari-tosanam, the Supreme Personality of Godhead. Therefore, he was the greatest yogi. Just as Krishna says,

yoginamapisarvesam

mad-gatenantar-atmana

You see. Most intimately connected to Me. So, we can take the example of the great devotees, mahajanayenayathasapantha. Follow in their footsteps. Follow their examples, and then, just as

Prabhupada has shown, that can actually change not only ourselves, but can change the lives of the people around the whole world.

So, I'm very glad that everyone here is gathering together, taking opportunity of the facilities of this temple on the request of Prabhupada, we're maintaining a center here in Madras. He personally came here. He was a guest of the Governor. He was preaching here in big pandals, but uh for long time, there was no center in a proper way, so Paradheyadasa and Uttamaslokadasa, and others, they have all worked here, hard, now all of you have come so that we can have our Krishna conscious center here in Madras.

Of course, this is only the humble beginning. There were more humble than this, but our vision is much greater than we hope to have a very big cultural center and temple and asrama and many schools and many programs so that the people throughout the Tamil Nadu can feel the benefit that Krishna consciousness has come to the state. That CaitanyaMahaprabhu has come to the city, and that SrilaPrabhupada has come to their life, you see. We want that people can appreciate what is the real happiness.

Even though they may have Vedic culture, even though in India, Vedic culture is here, even though people know what is Bhagavad-gita, they know what is worshipping Krishna in certain aspects but generally speaking, in India today, people are more affected by this mayavadi philosophy, or impersonal understanding that everything is one.

They're not understanding the real happiness of the pure Krishna consciousness of Krishna prema, of understanding the Lord, the Supreme Absolute Truth, in transcendental rupam, Ananta-rupam. So just as an example, the four kumaras, they were brahmavadis, they had realized the brahmajyoti, the brahman, but when they went to the Vaikunthalokas, when they went out of this material world into the brahmajyoti, beyond the brahmajyoti, to the spiritual planets, and when they could see Narayana, and bow down before His lotus feet, at that time, their whole bodies became quivering and they're feeling ecstatic symptoms, even though they're already in the brahman realization.

So what to speak of ordinary people in the material world, who, even though they may know something about the Vedas, who are still getting happiness only from this body, you see. They're far far distant from the happiness that the four kumaras had, realizing the moksa, the brahman, but even that brahman was nothing, was simply like a uh, drop compared to the ocean of happiness that uh, they experience when they actually had the direct darsana of Narayana, and that Narayana Himself, when He sees the picture of Krishna, in Vrndavana, He Himself becomes attracted, even Laksmi is doing tapasya to go to Krishna-loka.

That Krishna-loka is the topmost Vaikuntha-loka. That topmost Vaikuntha-loka, even Lord Siva did tapasya so he could become the gatekeeper at the rasa-lila, therefore he's known as gopesvara. That, highest spiritual abode, which is ananda-maya-bhyasat, pure transcendental ecstasy, has been brought down to this world by the great acaryas and given to everyone by Sri CaitanyaMahaprabhu. That great transcendental happiness is brought down in this Maha-mantra:

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare

Even if you chant the name of Krishna for 10,000,000 days of Brahma, you may not get love for Krishna. Moksa you may get, but you may not get love for Krishna. Krishna-prema is so rare. Yes. Even 10,000,000 ek crore, ek crore kalpa, or days of brahma, you may chant Hare Krishna and not get love of Krishna if you commit offenses against the holy name.

Ajamila chanted one name without offense. He achieved param-padam, but if you chant with offense for billions of years, you still may not get love for Krishna. So, then what is the hope? We are in the kali-yuga. We are so offensive. There is no hope then? What is the use of giving us the holy name? They may develop this type of doubt. That is the special feature of CaitanyaMahaprabhu. Papitapiyatachilo, hari-nama, uddharilo.

That Sri CaitanyaMahaprabhu, by chanting His name, by following in His footsteps, He immediately forgives one of all the offenses. He doesn't consider any offense. Therefore, even sometimes you see that offensive people they're chanting Nitai Gaur, or they're chanting Sri Krishna Caitanya, they're also experiencing some loving symptom, you see. And if a person is sincerely trying, chanting Lord Caitanya's name, and then chanting the Hare Krishna, maha-mantra, then actually they can achieve pure love for Krishna, very quickly. You see, that which even Brahma achieved, Narada, Sukadeva, they're always anxious to get that, Krishna-prema. So, this is the special mercy of CaitanyaMahaprabhu, that He's giving out this special nectar of pure love for Krishna.

We see all over the world, no matter whether it's in China, whether it's in Japan, whether it's in Thailand, or South America, or North America or Europe. Asia, Africa, everywhere, no matter who the person may be, if he just chants,

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare

Following the instructions of CaitanyaMahaprabhu, takes Krishna-prasada, associates with the devotees, renders some service, they experience transcendental happiness. They experience transcendental knowledge very quickly, you see.

The sloka is there in the Bhagavatam also that the holy name is so powerful, it acts like fire. You don't have to know that whether fire burns or doesn't burn, you don't have to have faith, or no faith. It

doesn't have any relevance. If you put your hand in fire, you'll get burned. If you chant the name of Krishna, knowingly or unknowingly, that holy name will act, even if you commit offense and you chant, it will also act, but it will be delayed. Even the people are chanting with offense, still it will act, but it will be delayed. That is the wonderful thing that by CaitanyaMahaprabhu's mercy, it is acting immediately, because He's not considering offense, and you can see right before your eyes, people become filled with spiritual happiness. No matter what their karmas were, because karmas are immediately wiped out by chanting. Anyway, these are very esoteric things, so that way we see that all over the world, people are taking up the chanting and simply one should try to chant and not use the chanting to give one material facility for more uh, materialistic activity. Not use the chanting to perform sinful activity. Not use the chanting for some temporary thing, but just use the chanting, chant to please Krishna, chant to develop oneself spiritually, and automatically, everything else fits into place. Chant to live in a harmonious way with Krishna. Krishna provides everything. Whether its material desire, whether its desire for liberation, or whether it's a desire for pure Krishna prema, love for Krishna, in any case simply by pure devotional service as Bhagavatam describes:

akamahsarva-kamova

moksa-kamaudara-dhih

tivrena bhakti-yogena

yajetapurusa-param

Simply by performing this pure devotional service, without any motive, means any condition. Maybe internal motive, but no condition, come what may, goes on serving, then, whatever the internal desire is, whether it's material desire, or whether its moksa desire, or whether it's akama, no desire, simply desire to love Krishna, that desire is fulfilled, you see, automatically.

But one shouldn't want to chant to continue sinful activity. Even if you have a material desire, that material desire should be at least in the mode of goodness, and passion, not in the mode of ignorance, you see. So, that way, the holy name purifies the whole world. Some leader was asking, "How to make everything correct? How we can manage?", but the world is in such a topsy-turvy situation, even if the government wants to do something, they're helpless. The people have become so materialistic. What can they do? The people themselves have to become spiritually awakened, the only the world can change, so therefore, Lord Caitanya's mass movement of bringing thousands and thousands of people together, chanting

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare

is the only hope in this troubled world. Hare Krishna Hare Krishna. Thank you very much.

So tell me how everybody is. Some new faces here.

Devotee: This is Rasaraja.

Jayapataka Swami: I met Rasaraja.

Devotee (2): Bhakta Frank then.

Devotee: This is Bhakta Frank.

Devotee (2): Flew in from Germany.

Devotee: Flew in from Germany. Just joined to check out this new (inaudible)

Devotee (2): Some relatives of Dadu, they have come to visit him today.

Jayapataka Swami: Dadu.

Devotee (2): They have come to visit.

Jayapataka Swami: What's the relation?

Devotee (2): Pardon?

Lady: Grandfather.

Devotee: Grandfather.

Devotee(2): Grandfather.

Lady: Sri Radha

Devotee (2): Sri Radha, she's been coming regularly for the last month or two, chanting 16 rounds, wants to get initiated.

Jayapataka Swami: I see. Very nice, wearing the tilak. Don't want to embarrass anyone. (Everyone laughing.)

Devotee(2): Krishna's mercy

Jayapataka Swami: Very nice that Dvija Dina Dayal's family came, also. How's your family? Give them my pranams. How are you? Here's a good example. The whole family are devotees. Is there anybody left, or is that the whole family?

Family members together: It's the whole family. (All laughing)

Devotee(2): This is Sri Rama.

Jayapataka Swami: Sri Rama.

Devotee(2): This is the second time he's coming to our temple. He has been chanting the mahamantra since childhood, so he came, last week.

Jayapataka Swami: Oh, wonderful. Actually, because here people have already the good culture it's so much easier. When you're trying to preach in the West, you have to tell them. They say, "Why should I chant?" Then you have to tell them, karma, you have to tell them, this or that. Somehow, by hook or by crook, but here the people, naturally from their birth, they are chanting.

It's a great opportunity, you see. With just a little bit of uh, effort it's very easy to achieve perfection. If one is just a little humble, then one can get that mood of pure bhakti. Pure bhakti. So, that's very great opportunity. We know that uhm, our paramgurudeva Bhaktisiddhanta Sarasvati Thakura, he liked south India so much. He said if I have to again take birth in the world, I hope that I can take birth in south India. So, we don't know even what great soul may come forward. It might even be, he might even come back in south India. You can't say, since he said that.

So, this is a great uh, stronghold of Vedic culture but, uh, due to so much difficulty, brahmanas non-brahmanas, this that, so much uh, uh, friction has been caused in society, but Caitanya Mahaprabhu's pure vision of daiva-varnasrama, that ultimately the soul beyond all the designation. He is described as acintya-bhedabheda-tattvadarsana, that of course, all the souls are part of Krishna.

mamaivamsojiva-loke

jiva-bhutahsanatanah

So the soul is originally pure, but it gets covered. Just like the sun is pure, but if we see it through the different colored glass, we'll see red, yellow, blue, like that, the consciousness is pure but through different bodies and mentalities, it comes out different. So, this chanting and serving, that can allow the pure consciousness to manifest. That's when people feel their natural happiness and bliss. And then when one takes that and doesn't only chant for one's own benefit, but tries to help others, then one becomes very dear to Krishna.

Krishna says in Bhagavad-gita that of all the souls, those who explain this message of gita to My devotees, they're the dearest to me, you see. That's why this Krishna conscious movement, we could be just staying here in holy place and just chanting, but we're coming here to the Madras and to New York City and London, and all over the world. Even in Madras, so many busses and cars and exhaust fumes, you see. Nicer is living in some asrama in the country. No one can argue.

If we say, in the weekend, lets go, no one is thinking, "Let's go downtown, to Mount Road. They're thinking, "Let's go to Mahabalipuram. Let's go to someplace in the country." Isn't it? On the beach. But why we're here? Not because we have many material fascination about this city. We're here just because we want to give the people who are in the city Krishna consciousness. We're helping others. In this way, we want to take that little extra risk. We might be safer in the country asrama, than living in the city, where there's so much maya. Tamas.Rajas. You see?

Country is sattvika. Why we're here? We want to get the special favor of Krishna. Because He says that "If someone distributes this message to My devotees, then I give them My special blessing. They're the dearest devotee to Me.", you see. Just like in the country, there's so many citizens, but in time of war, naturally the government is glorifying the soldiers, jawans. They're giving all the medals, so in this material world, there's a war against maya. So, Krishna gives special reward to the soldiers who are fighting against the mayas and bringing back the souls to their original spiritual consciousness.

So, we're very happy that Sri Rama is coming here, who's been chanting his whole life, and we hope that he continues chanting, and will help to let the other people also chant. In this way, if only we can induce more and more people to chant. Those who are already chanting, we give them all of our pranams, you see. In that sense, many of us are newcomers in chanting in this lifetime. Although in previous lives we may have been chanting. That we cannot say, but nonetheless, our intention and our purpose is to get everyone, as far as possible to take up this chanting, and for that, there's unlimited work to be done. Unlimited service that needs to be done. So, we hope that you also, Sri Rama can help us with your experience. That will be very encouraging to all of us.

This time I took with me one of my disciples to the West. Last time also, I took and that way, coming from India, never even flew in an airplane before, Jagadisadasa. First time flew in airplane, was flying from Calcutta to Bombay, and Bombay to London. So, of course, seeing the material opulence and technology, at first it was a surprise, but then after a while he could see that actually there was a great need for preaching in India.

[End of Recording]

Transcribed by Jagannathadasa

April 27th, 2015

Sri MayapuraDhama