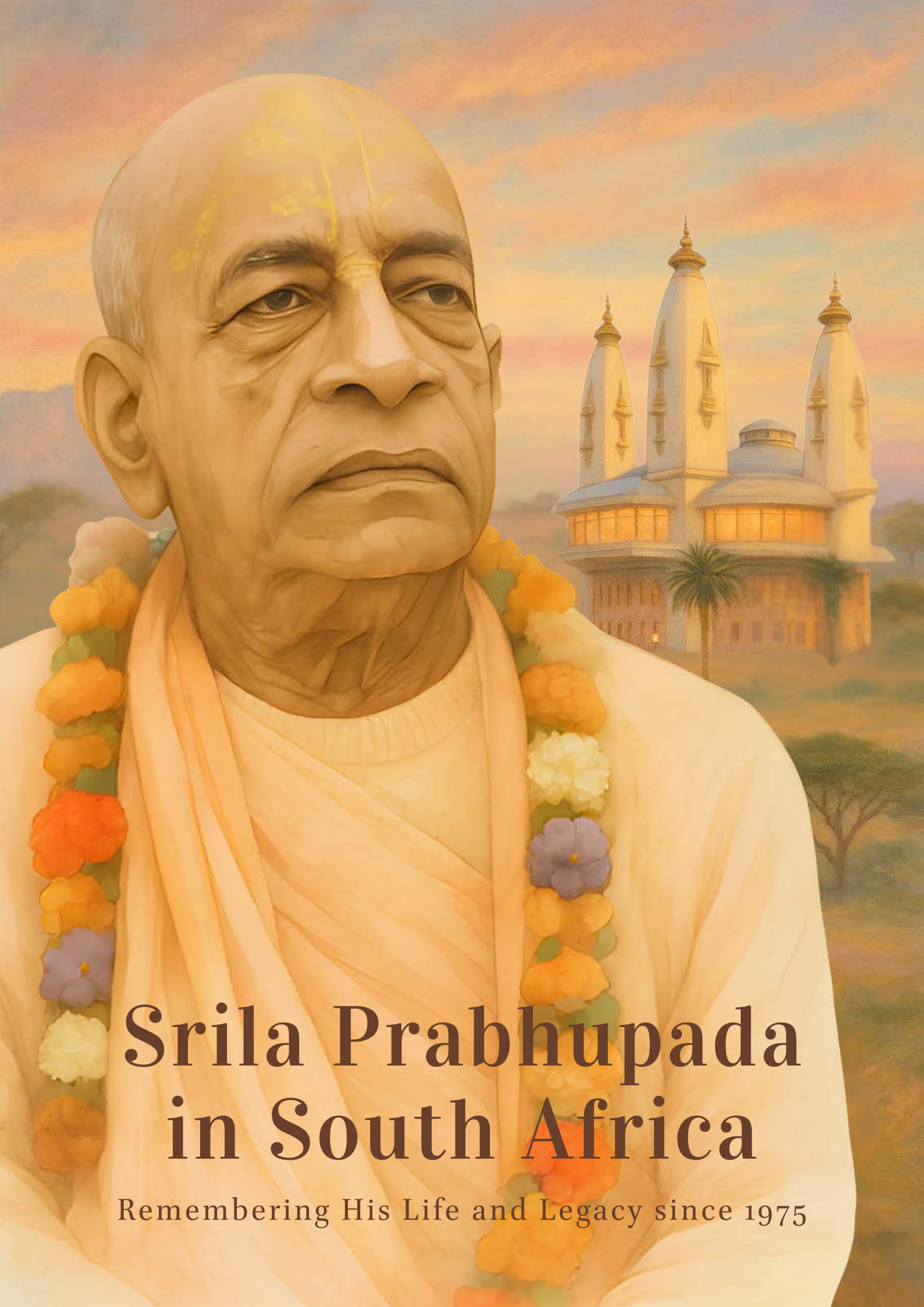




Srila Prabhupada in South Africa

Remembering His Life and Legacy since 1975

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Pranama

*om ajnana-timirandhasya jnananjana-salakaya
cakshur unmilitam yena tasmai sri-gurave namah*

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

*nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine*

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet.

*namas te sarasvate deve gaura-vani-pracarine
nirvishesha-shunyavadi-pashchatya-desha-tarine*

Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhanta Saraswati Goswami. You are kindly preaching the message of Lord Chaitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

*(jaya) sri-krsna-caitanya prabhu nityananda
sri-advaita gadadhara srivasadi-gaura-bhakta-vrinda*

Sri Caitanya Mahaprabhu is always accompanied by His plenary expansion Sri Nityananda Prabhu, His incarnation Sri Advaita Prabhu, His internal potency Sri Gadadhara Prabhu, and His marginal potency Srivasa Prabhu. He is in the midst of them as the Supreme Personality of Godhead.

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By Jagannatha Priya Dasa

Putting together this offering for the pleasure of his Divine Grace A. C. Bhaktivedanta Swami Prabhupada was the brainchild of the members of Team ARYA (African Ratha Yatra Alliance), who spent eight months researching and collating all the material needed to make this presentation.

I offer my deepest gratitude to my spiritual master, His Holiness Bhakti Caitanya Swami for his support and encouragement, and for penning the 'Foreword'.

His Holiness Partha-Sarathi Das Goswami greatly assisted with gathering of all relevant information and was the backbone behind this wonderful offering. Maharaja's 'Introduction' set the tone for the entire book.

During the period of information gathering, I had the pleasure of meeting and having conversations with many devotees and members of the public alike. I take this opportunity to offer my sincere gratitude to all of them for sharing their experiences and knowledge which helped in compiling this offering. I would like to acknowledge a few who not only contributed in word, but in time too.

- HG the late PrabhaVisnu Dasa, who was my mentor and guide throughout my writing career.
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- HG Nandakumar Dasa, for his detailed contribution.
- HG Subal Sakha Dasa, for editing and corrections.
- Menka Kara, for photo editing and layout.
- The BBT Africa team, for the design and layout.

Your insignificant servant

Jagannatha Priya Dasa



Foreword

By His Holiness Bhakti Caitanya Swami

Srila Prabhupada's arrival in South Africa 50 years ago was the beginning of a whole new era for the country and for the people. Up till then South African society had been very materialistic, showing some of the worst traits that can be there in the hearts and lives of conditioned souls. There was so much abuse of others, particularly, through which South Africa was destined to suffer extremely badly in the future. Who knows what the future would have brought? We hate to think.

But when Srila Prabhupada came that all started to change. The pure heart of the pure devotee is full of love and caring for others, and this is what Prabhupada came to give to South Africans.

It is one thing to make political changes and to attempt to bring happiness by those means, but such attempts are not able to completely solve the difficulties people are facing in this world. Instead of the people suffering in one way, they then suffer in another way, and ultimately, they are completely unable to escape the main sufferings of material life, of birth, death, old age and disease.

Even though such political and social changes bring benefits to some, they are temporary, and do not give a complete solution to these main problems of life.

As Srila Prabhupada wrote regarding his Guru Maharaja, Srila Bhaktisiddhanta Sarasvati Maharaja:

*Forgotten Krishna
We fallen souls.
Paying most heavy
The illusion's tolls.
Darkness around
All untrace,
The only hope
His Divine Grace.*

So we are very fortunate to have been touched by His Divine Grace and his mercy. Our lives have been changed in transcendental ways, and if we carry his message forward, then we will also be able to touch others with that mercy.

We can get off the material platform and live on the spiritual platform, free from lust, anger, greed, envy, pride and arrogance. We can help people find themselves in real ways, and live lives of fulfilment and spiritual satisfaction.

So let us follow in his footsteps and live the lives he wanted us to live, and let us give those gifts to all South Africans.

Hoping this meets you well.

Your servant,
Bhakti Caitanya Swami



Introduction

By His Holiness Partha Sarathi Das Goswami

His Divine Grace Om Visnupada Paramahansa Parivrajakacarya Astottara-sata Sri Srimad A.C. Bhaktivedanta Swami Prabhupada, the Founder-Acharya of The International Society for Krishna Consciousness arrived in Durban, South Africa, from Mauritius at 8:45 p.m. on Sunday, the 5th of October 1975.

Srila Prabhupada was accompanied by his servant, His Grace Harikesa Das (then a sannyasi) and His Grace Pusta Krishna Das (then a sannyasi), who was the leader of the South African yatra. I did not go to the airport to meet His Divine Grace because the management felt that if too many white-bodied devotees were seen bowing down to an Indian, it might set off alarm bells, as this was during the height of apartheid. So, I stayed back at our rented house in 98 Devon Terrace, Westville. The house was kindly lent to us by Mr. V. N. Naik's family. And we turned it into a temple. His Divine Grace Om Visnupada Paramahansa Parivrajakacarya Astottara-sata Sri Srimad A.C. Bhaktivedanta Swami Prabhupada had finally arrived in the southern tip of Africa, and this was a great achievement for the devotees in the yatra and, of course, for Srila Prabhupada himself.

South Africa has always been very much on the map concerning India because Mahatma Gandhi ended up spending twenty-one years here as a lawyer and subsequently founded the Natal Indian Congress (NIC).

I was twenty-two years old when Srila Prabhupada visited and had been given the important responsibility of taking care of Sri Sri Gaura Nitai. That was another reason why I didn't go to the airport to meet Srila Prabhupada—I had to arrange the reception, play the Govindam prayers in time when Srila Prabhupada walked in, light the incense, arrange the guru-puja paraphernalia and also see Srila Prabhupada onto his vyasasana, which I had also made.

Out of sentiment, none of us tested the seat, so I wasn't even sure whether it would hold Prabhupada's weight. I was anxious that it would collapse. There is a photo of Srila Prabhupada sitting on the vyasasana, and I am standing on his left side with my hands together, ready just in case the vyasasana-back, which was enormous and heavy, might fall onto Srila Prabhupada. I stood there as a precaution. Srila Prabhupada delivered his arrival address to an audience of local Indian businessmen and their families, and some white guests. After the talk, he went to his room and took a rest.

Srila Prabhupada's coming to South Africa was a great achievement for the handful of devotees who were in South Africa at that time. There were only three local South African devotees — Gokulendra Prabhu, Venu-rati Prabhu, and Rocani Dasi. Most of us were imported from England and America. The entire ISKCON mission in South Africa could fill one room.

Srimad-Bhagavatam (Canto 1 Chapter 13 Text 10):

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

“My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.”

Srila Prabhupada writes in the purport, *“If anyone visits a holy place, he must search out pure devotees residing in such holy places and take lessons from them and try to apply such instructions in practical life and thus gradually prepare oneself for the ultimate salvation, going back to Godhead.”*

The fact that a pure devotee of Srila Prabhupada's status stepped onto South Africa's soil and resided in a house in Westville transformed the whole area into a holy place. Wherever Lord Caitanya Mahaprabhu travelled in West India, even if He stopped for only a few moments, those places were commemorated with little altars and recognized as holy places.

Srila Prabhupada further writes, *“To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamuna or to visit the temples situated in those places. One should also find representatives of Vidura and have no desire in life save and accept to serve the Supreme Personality of Godhead.”*

Srila Prabhupada writes, *“Such pure devotees are able to rectify the polluted atmosphere of any place, what to speak of a holy place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of a holy place.”*

Srila Prabhupada says such pure devotees are able to rectify the polluted atmosphere of any place. So, Srila Prabhupada, in coming to South Africa, was able to rectify the polluted atmosphere here too. At the moment, the population of South Africa is about sixty-five million, and in 1975 it was probably about twenty-five to thirty million – that’s only counting human beings. Srila Prabhupada was able to purify all simply by his presence.

gaurangera bhakti gana brahmanda tarite shakti dara janar janar

“In the Vedas and the Puranas, it is said that each of the dear devotees of Sriman Mahaprabhu have the potency to deliver the entire universe.” This is a song by a great Vaisnava, Devakinandan.

So, what to speak of purifying Westville, Durban, KwaZulu Natal, a pure devotee on the advanced stage that Srila Prabhupada was on can purify the entire universe. We have information that this is the smallest universe, and there are countless universes. Just like in a big bag of mustard seeds, there are millions and millions of mustard seeds. Or in the Indian Ocean, there are many drops of water. So, each mustard seed or each drop of water can represent a universe. And within that universe, there are many planets, higher planets, middle planets, and lower planets. This Earth is more or less in the middle. Srila Bhaktivinoda Thakura has said that the most auspicious place in this universe is the Earth planet. And the most auspicious place on the planet is India. The most auspicious place in India is Bengal. The most auspicious place in Bengal is Navadvipa. And the most auspicious place in Navadvipa is Yoga-pitha, where Lord Caitanya appeared.

Srila Prabhupada is taking Lord Caitanya's message out of Navadvipa, Bengal, India, and planting it in other countries like South Africa, Mauritius, South America, Russia, Ukraine, etc. Now, 50 years later, ISKCON South Africa has expanded and has approximately twenty-eight Food for Life outlets and about twelve centres. Some big temples like Sri Sri Radha Radhanath Temple and New Jagannath Puri Temple. We are also printing books in local languages and hold numerous Ratha Yatra festivals throughout the year.

I am sure that Srila Prabhupada and Srila Bhaktisiddhanta Sarasvati Thakura, and our guru varga are pleased by the efforts of the Vaisnavas who are trying their best to cooperate to maintain and expand Srila Prabhupada's personal preaching mission.

This International Society for Krishna Consciousness is Srila Prabhupada's personal offering to Sri Caitanya Mahaprabhu's preaching mission. Before Srila Prabhupada went to the West, Vaisnavism was only in certain areas in India. Now, Srila Prabhupada has taken it out of India, and it is expanding. Our service is to assist our spiritual masters—diksa-gurus and siksa-gurus, who are serving Srila Prabhupada, who is serving Srila Bhaktisiddhanta Sarasvati, who is serving Srila Bhaktivinoda Thakur, who are serving Srila Rupa and Srila Raghunath Das Gosvamis, and Sri Caitanya Mahaprabhu.

I encourage all the Vaisnavas to carefully read and listen to the lectures Srila Prabhupada gave in South Africa over the 19 days. You should also try to increase your attachment to your diksa-guru, siksa-guru, and your param guru. For most devotees, their param-guru is His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. If you love someone, you have to know about their activities, their likes and dislikes, their character, etc.

I would also like you to pray and think favourably of all the wonderful Vaisnavas who contributed to the South African yatra. There are too many to list, but I want to especially mention the following devotees:

The Pioneers

His Grace Kshudi Dasa – the first devotee to come and prepare the field.

His Holiness Rsi Kumar Swami – briefly assisted Kshudi Prabhu.

Devotees Present During Srila Prabhupada's Visit

Adi Purana Dasa – accompanied Srila Prabhupada on his morning walks.

Bhakta Johnny – accompanied Srila Prabhupada on his morning walks.

Bhaktin Gail – there is a photo of her and her mother sitting in the garden in Yeoville with Srila Prabhupada. Srila Prabhupada subsequently awarded her initiation, but she had left before any formalities.

Bhargava Dasa – BBT photographer.

Diranga Dasa – He was from England.

Gokulendra Dasa – he was a student at Rhodes University and the most prominent of Srila Prabhupada's South African disciples.

Harikesa Dasa – Srila Prabhupada's secretary.

Jagad Guru Narasimha Swami – it was his idea to go town to town making Life Members.

Janakaraj Dasa – he assisted Pusta Krishna Prabhu in bringing Srila Prabhupada to South Africa and currently lives in New Zealand.

Pusta Krishna Dasa – he was solely and wholly responsible for making the arrangements for Srila Prabhupada to come to South Africa.

Ramanujacharya Dasa – he was American but came to South Africa from Nairobi. He cooked for Srila Prabhupada.

Riddha Dasa – he was born in South Africa and returned to help spread the mission here.

Rocani Dasi – she was a student at Rhodes University.

Rukma Dasa – he was American and cooked for Srila Prabhupada.

Venurati Dasi – she is South African.

Vishnu Dasa – He came from Nairobi for a brief time.

And of course, there have been stalwarts who have made enormous contributions but are not part of the above list, most notably **His Holiness Bhakti Caitanya Swami**.

I wish to thank all the devotees who served on this project, headed by Jagannatha Priya Prabhu.

I hope you are happy and well in all respects.

I remain,

Your well-wisher,

Partha Sarathi Das Goswami



Srila Prabhupada

His Early Days

Srila Prabhupada was born Abhay Charan Dé on September 1, 1896 to a pious Hindu family in Calcutta. As a youth growing up in British-controlled India, Abhay became involved with Mahatma Gandhi's civil disobedience movement to secure independence for his nation. It was, however, a 1922 meeting with a prominent scholar and religious leader, Srila Bhaktisiddhanta Sarasvati, which proved most influential on Abhay's future calling. Srila Bhaktisiddhanta was a leader in the Gaudiya Vaishnava denomination, a monotheistic tradition within the broad Hindu culture, and asked Abhay to bring the teachings of Lord Krishna to the English-speaking world. Abhay became a disciple of Srila Bhaktisiddhanta in 1933, and resolved to carry out his mentor's request. Abhay, later known by the honorific A.C. Bhaktivedanta Swami Prabhupada, spent the next 32 years preparing for his journey west.

In 1965, at the age of sixty-nine, Srila Prabhupada travelled to New York City aboard a cargo ship, the *Jaladuta*. The journey was treacherous, and the elderly spiritual teacher suffered two heart attacks aboard ship. When His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada entered the port of New York City on September 17, 1965 few Americans took notice, but he was not merely another immigrant. He was on a mission to introduce the ancient teachings of Vedic India into mainstream America. He arrived with just seven dollars in Indian rupees and his translations of sacred Sanskrit texts. Srila Prabhupada began to share the timeless wisdom of Krishna consciousness. His message of peace and goodwill resonated with many young people, some of whom came forward to become serious students of the Krishna tradition.

With the help of these students, Srila Prabhupada rented a small storefront on New York's Lower East Side to use as a temple. On July 11, 1966, he officially registered his organization in the state of New York, formally founding the International Society for Krishna Consciousness. Men and women from all backgrounds and walks of life came forward to accept his message. Under the instruction and guidance of Srila Prabhupada, centres were being opened in most major cities in America. Soon, the Society crossed over the Atlantic to London and gradually into Europe. In the eleven years that followed, Srila Prabhupada circled the globe 14 times on lecture tours, bringing the teachings of Lord Krishna to thousands of people on six continents, and established ISKCON centres and projects throughout the world. Even Africa was not spared. Srila Prabhupada instructed his most senior disciples to travel to Nairobi and Mombasa in Kenya.

From this base his movement spread to South Africa and Mauritius. Under his inspiration, Krishna devotees established temples, rural communities, educational institutions, and started what would become the world's largest vegetarian food relief program. With the desire to nourish the roots of Krishna consciousness in its home, Srila Prabhupada returned to India several times, where he sparked a revival in the Vaishnava tradition. In India, he opened dozens of temples, including large centres in the holy towns of Vrindavan and Mayapur.

Srila Prabhupada's most significant contributions, perhaps, are his books. He authored over 70 volumes on the Krishna tradition, which are highly respected by scholars for their authority, depth, fidelity to the tradition, and clarity. Several of his works are used as textbooks in numerous college courses. His writings have been translated into 76 languages. His most prominent works include: *Bhagavad-gita As It Is*, the 30-volume *Srimad-Bhagavatam*, and the 17-volume *Sri Caitanya-caritamrita*.

Before Srila Prabhupada passed away on November 14, 1977 at the age of 81, his mission proved successful. He had founded the International Society for Krishna Consciousness (ISKCON) and saw it grow into a worldwide confederation of more than 108 temples, ashrams and cultural centres.



South Africa

In the Radar of Krishna Consciousness

Spreading Krsna Consciousness in Kenya was gaining momentum, and Srila Prabhupada had spoken a few times about the possibility of opening a temple in South Africa. Early in 1972, whilst in Bombay, Rśi Kumar Swami enquired about the possibility of coming to South Africa. Srila Prabhupada was pleased and suggested that he make his plans immediately and find another devotee to accompany him.

Rśi Kumar Swami convinced Ksudhi dasa bramachari to join him and were to become the first two devotees to come to South Africa. After putting their little savings together, and collecting some money from family and friends, they soon left for Switzerland. Soon thereafter, they left for Kenya, where they met with a few favourable people, including a Mr Damji Devji Pattni, who gave them letters addressed to influential business persons in South Africa, requesting them to assist the two devotees to establish Krsna Consciousness in South Africa. It took five months to get the necessary visas to travel to South Africa, and eventually on 02 September 1972, they boarded a flight from Nairobi to Johannesburg armed with a few letters of recommendation and bags of Srila Prabhupada's books. By some divine intervention, a Mr Arvind Gokool, a businessman from Johannesburg, sat beside them in the flight.

During the conversations amongst them, Rśi Kumar Swami showed Mr Gokool the letters of recommendation and much to their surprise, they found that one of the letters was addressed to Mr Gokool, who arranged accommodation for the two devotees for the night. They then stayed with Mr Chunnibhai Patel at his home in Fordsburg, Johannesburg, and after a few weeks, travelled to Durban with him. Upon arrival they stayed in the house of Mr Dhamji Kara in Overport. They were introduced to many influential personalities mainly from the Gujarati business community, all of whom assisted in helping the fledgling South African ISKCON movement. The pair found it difficult working from a shared house. Mr Champak Soni, a well-known jeweller offered them his beach cottage in La-Mercy to use. Now that they had a base to work from, they commenced raising funds in earnest by signing up life members whilst waiting for a shipment of books to arrive from Los Angeles.

The South African laws under 'apartheid' were very complex and the devotees found it very difficult under the watchful eyes of the secret police.

Eventually Rśi Kumar Swami had enough and feared arrest. As his visa was close to expiring, he left leaving Ksudhi das bramachari alone in South Africa. Srila Prabhupada felt the need to send a replacement for Rśi Kumar Swami immediately, so he requested Pusta Krsna Swami to go to South Africa to take over the preaching programme as he was worried that Ksudhi das bramachari was young and alone, and was under the observation of the police for a while. He was also arrested and given three days to leave South Africa. Pusta Krsna Swami had recruited Janakaraja das to accompany him to South Africa. They left immediately and arrived in Johannesburg the next day and got a connecting flight to Durban. Ksudhi das bramachari showed them around and introduced them to the local life members and some businessmen. He also asked them to leave for Cape Town immediately in a car that was purchased for him by his mother, to evade the police.

The two new devotees gathered up everything, packed the car and left for Grahamstown, where they stayed at the home of Mr Champak Soni's sister. Ksudhi das bramachari handed himself to the police, who gave him one day to leave South Africa or face arrest. He flew to Johannesburg and immediately got a flight to America. Upon arrival in Grahamstown, Pusta Krsna Swami and Janakaraja das met Greg, a favourable university student, who was a close friend of Ksudhi das bramachari. Greg offered them to stay in his room at the university campus, where they could preach to the students. Soon the security became suspicious of their activities, and they decided to leave for Cape Town. Once in Cape Town they rented a storeroom for their books and incense manufacturing. Pusta Krsna Swami left shortly to renew his visa.

Srila Prabhupada needed the South African mission to grow so he asked Mukunda das to seek a few young devotees to be sent to South Africa. Brahmananda Swami, who was based in Kenya immediately sent Jagat Guru das from Kenya to Cape Town. Upon his return Janakaraja das had to leave to renew his visa. The short-term visas was a big problem for the devotees.

Once in London Janakaraja das he teamed up with Partha Sarathi dasa bramachari on book and record distributions. He convinced Partha Sarathi das to join the South African mission and soon with Srila Prabhupada's permission the two were on their way to Johannesburg and onward to Cape Town. Soon another devotee, Dhiranga dasa brahmachari from England joined the team. His assistance was much needed as Pusta Krsna Swami rented a house and opened the Sri Sri Radha Krsna temple.

This was their new preaching centre, with book distribution and kirtan in the streets being on top of their agenda. Sunday preaching program and Love Feast at the temple gained momentum with many of the locals from the Indian and Malay communities becoming regular visitors.

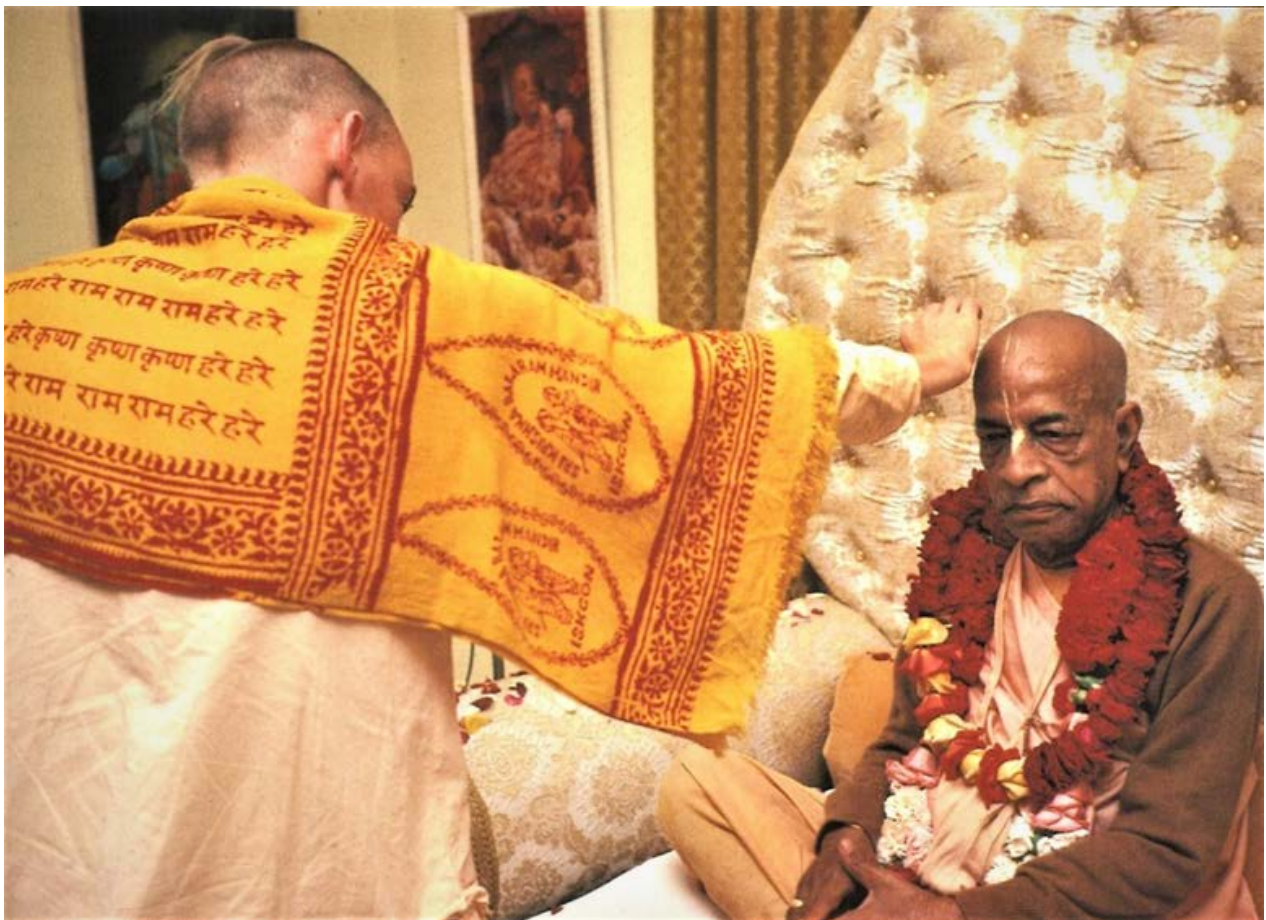
Preaching in Cape Town was difficult so Pusta Krsna Swami and his team decided to move back to Durban where the Indian community was big and was easier to preach and sign up new life members. They packed all their belongings and books in the car and left for Grahamstown enroute to Durban. They visited Greg and Pusta Krsna Swami convinced him to join the mission. He dropped out of university and joined the team onward to Durban. Upon arrival they moved into the beach cottage of Mr Champak Soni in La-Mercy where they soon settled in. Partha Sarathi das set up a temple room for their Gaura Nitai deities.

Soon a lady friend of Bhakta Greg, Roma Kearney arrived to visit from Grahamstown and also decided to drop out of university and move into the cottage. Pusta Krsna Swami wrote to Srila Prabhupada, who initiated the pair as Gokulananda das and Rochani devi dasi. She had driven from Grahamstown in a new VW beetle car, which came in the most opportune time as their old Dodge had broken down beyond repairs and sold as scrap. The VW was their only mode of transport. La-Mercy was in a remote area about 20km from Durban and this made preaching very difficult. Pusta Krsna Swami decided to purchase a new VW kombi van. This purchase suited their needs tremendously as it could carry all the devotees and books needed for the days preaching. The yellow van was so conspicuous that the secret police was soon upon them and a decision was taken to move to Johannesburg.

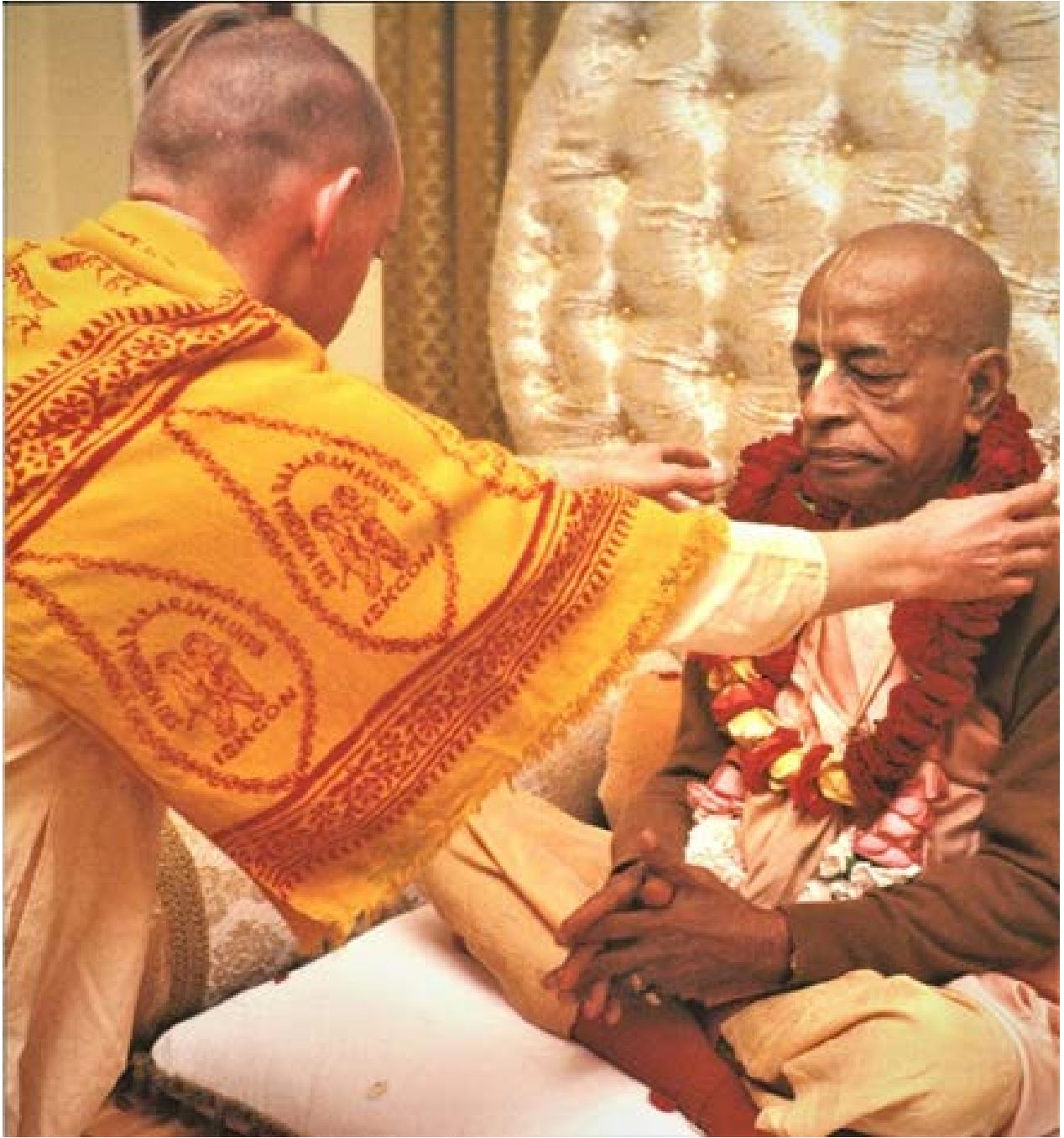
They managed to pack all their books and personal belongings into the van and Rochani devi dasi's VW and were soon on their way to Johannesburg via all the small towns along the way. They would book a hall in every town and invite the local community to attend their evening program which started with kirtan and dance. This would get the audience singing and clapping and set the mood for the evening class, followed by the showing of the movie "The World of Hare Krishna." Some devotees would set up a book table for the distribution of Srila Prabhupada's books and signing of new life members. The travelling party soon reached Laudium, a predominantly Indian suburb near Pretoria, where they stayed at the house of Mr Nattoo Patel who was favourable to the teachings of Krsna Consciousness.

He arranged many programs for the devotees and assisted in signing up many life members. From this base Pusta Krsna Swami started searching for a permanent venue. His search took him to the suburb of Yeoville, a predominantly Jewish suburb in Johannesburg, and was offered a house at 59 Muller Street on rent. This became their new base and South Africa's first ISKCON temple.

One room was converted into the new temple room. Partha Sarathi das built a new altar for their Gaura Nitai deities and became the official pujari. The rest of the house was painstakingly renovated to suit the needs of the devotees, book storage, incense manufacturing and a kitchen. From this base it was easier for the devotees to go out on daily kirtan and book distribution. They made regular visits to Lenasia, Laudium and Benoni for book distribution and classes as the Indian community was more receptive to the teachings of Krsna Consciousness.



Receiving tilak and garland upon arrival at Yeoville Temple



Receiving tilak and garland upon arrival at Yeoville Temple



In the Meantime

Srila Prabhupada's mission in Kenya was growing at a steady pace. He had met with some influential Gujarati businessmen both in Bombay and Nairobi and had a desire to spread into South Africa. Early in 1972, he sent the first devotees to set up a mission in South Africa. The devotees made inroads in Johannesburg, Durban and Cape Town and were always on the move from fear of being arrested by the 'Apartheid Secret Police'. Srila Prabhupada felt the need to visit South Africa to expand his mission and started making plans for his visit. His first obstacle was to obtain a South African visa using his Indian passport. India was one of the first countries to stand firm against apartheid, and Indian passports were endorsed "Valid for all countries except The Republic of South Africa." As there were no South African missions in India, the visa application had to be processed at the Department on Interior in Pretoria. Srila Prabhupada's application was kept aside as a "non-priority" visit and was eventually refused.

Then came a breakthrough in the form of a Mr Rasikbhai Parekh, who had met Srila Prabhupada in Bombay and Nairobi, and had a strong desire to bring him to South Africa. A second application was submitted by Mr. Rasikbhai Parekh, using his residential address in the Indian suburb of Lenasia. As he was well connected in the political circles, the visa was granted with certain conditions attached. These included, a valid passport to travel to South Africa, a refundable deposit of R500.00, medical reports, guaranteed re-entry into India, a return ticket, and that the stay not to exceed six weeks. This great news was conveyed to Srila Prabhupada.

With Srila Prabhupada's visit now confirmed, the local devotees moved into top gear. Gokulendra das and Pusta Krsna Swami went to Pretoria to register the 'International Society for Krishna Consciousness' as a charitable organisation. This came with its own challenges, but with Lord Krishna's intervention, it was successfully registered. Then came the arrangements to be made for the arrival of Srila Prabhupada in South Africa. His itinerary was finalised, with Srila Prabhupada flying from Bombay to Mauritius. He was to spend a week in Mauritius before flying directly to Durban for a nine-day visit. He would then fly to Johannesburg for a further ten days, thereafter leaving for Nairobi in Kenya.

Gokulendra das and Pusta Krsna Swami left for Durban to make the necessary arrangements for the Durban leg of the tour, whilst the rest of the team remained in Yeoville to prepare for the Johannesburg visit.

Partha Sarathi das was entrusted with the task of building a new opulent vyasasana for Srila Prabhupada. All the devotees were assigned tasks, design and printing of posters, temple clean-up and decorating, preparing Srila Prabhupada's room etc. Meanwhile, in Durban, the teams first task was to secure a suitable residence for Srila Prabhupada as the La-Mercy cottage was too small and far away from Durban central and the Indian areas. In their search, they visited Mr. J T Bhoola, a life member, who arranged a house belonging to Mr. V N Naik in the 'upper class' suburb of Westville.

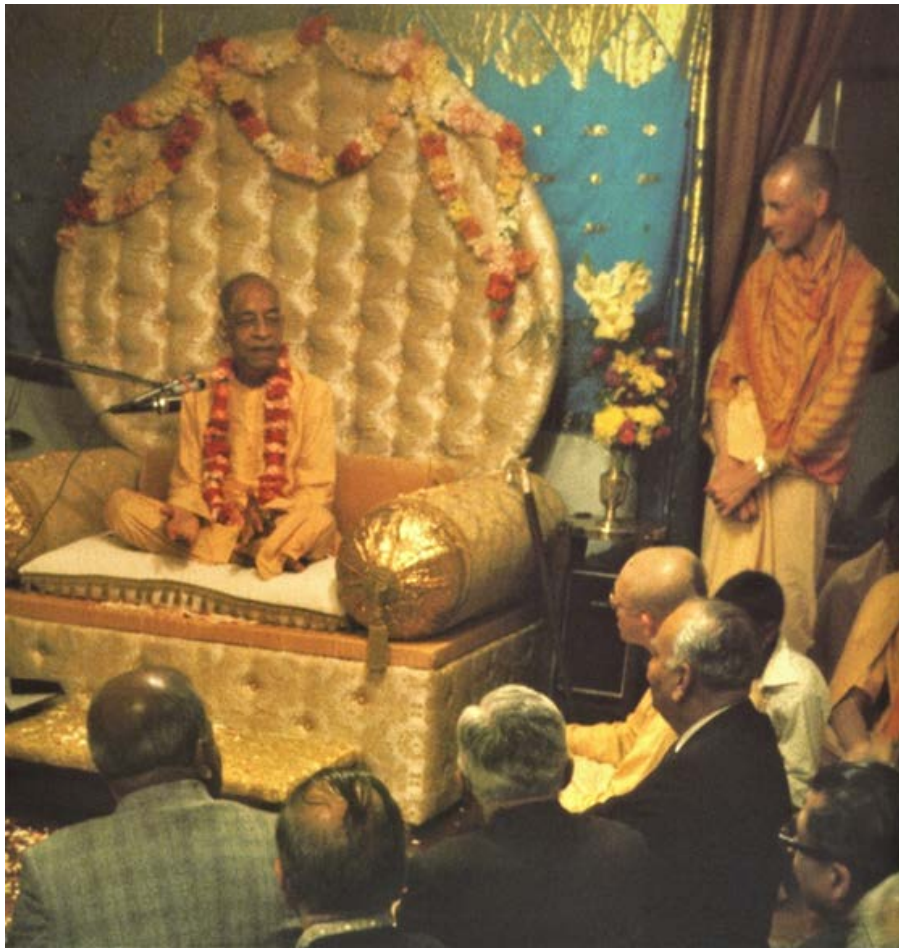
This house was perfect as it was centrally situated and minutes away from the city centre and surrounding suburbs. The house was opulently transformed with spiritual theme, using saries and paintings sponsored by Mr. Popatlal Kara. Life members and their families, and well-wishers came to assist with the cleaning and decorations. A bedroom was prepared and decorated for Srila Prabhupada with all furnishings. The living room was converted into a temple room wit sufficient space for the opulent vyasasana and guests to sit in. The kitchen got a thorough clean-up makeover with new cookware and utensils.

With the Yeoville temple sorted, the devotees packed the van with everything they required, including the beautiful vyasasana and left for Durban. Posters were put up in almost every prominent spot and devotees held street harinaam whilst distributing pamphlets advertising Srila Prabhupada's visit and program.

All was ready (well almost) for Srila Prabhupada's arrival to South Africa.



The Yeoville Temple



The Yeoville Temple



The Yeoville Temple



Srila Prabhupada's Arrival



Arriving at Durban International Airport from Mauritius on 05 October



05 October 1975

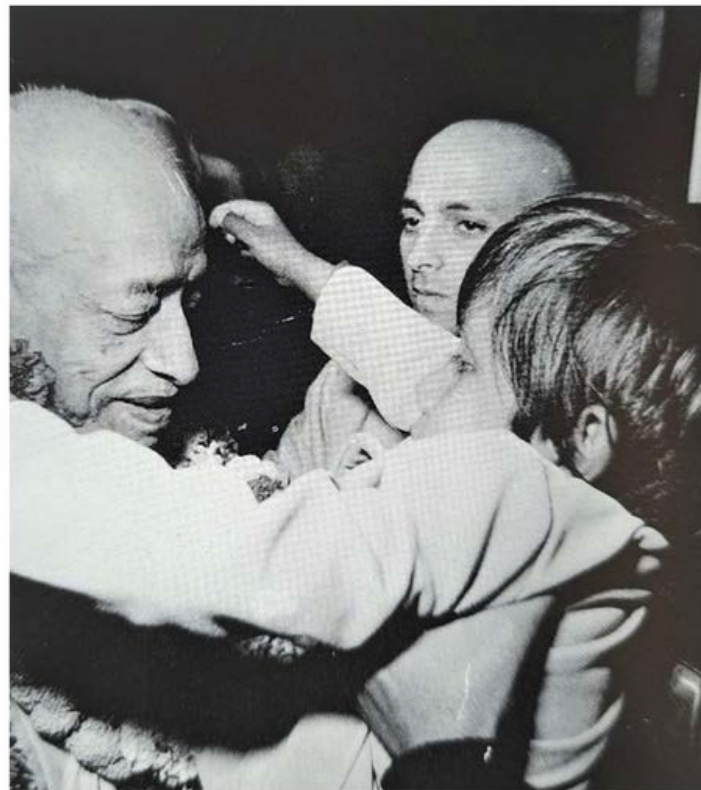
Srila Prabhupada arrived at Durban International Airport from Mauritius on Sunday, 05 October 1975 at 20:45. When Riddha dasa went to the arrivals lounge to wait for Srila Prabhupada, he met several life-members from the Hindu congregation along with Mr V.K. Naidoo and his religious cultural group from Chatsworth. Word had spread in the Indian community of the arrival of Srila Pradhupada and at least a hundred or more Indian people who had come from different areas to greet Srila Prabhupada. He was introduced to the many life-members, who all offered flower garlands to him. Mr J T Bhoola stood up and welcomed Srila Prabhupada on behalf of all present, upon which Srila Prabhupada stood up upon a seat, high above everyone and began to address all eagerly waiting to hear him.

“I am so pleased to see so many of my countrymen here, I have come with a very special message of happiness for you and that is the ancient message of Bhagavad-gita As-It-Is as spoken by Lord Krsna thousands of years ago...Happiness is to be found in the Bhagavad-gita. The wisdom of the Gita is relevant to all mankind in every field of endeavour, be it economics, social or cultural.”

Srila Prabhupada was driven to a house in Westville, which was to be his residence for all of his stay in Durban, where all the devotees and many well-wishers waited eagerly for his arrival.



Arriving at Durban International Airport from Mauritius on 05 October



Arriving at Durban International Airport from Mauritius on 05 October



06 October 1975

Srila Prabhupada loved his morning walks. Devotees drove him to the Durban beachfront at 6am for his daily walk. The weather was cold, overcast and windy. He walked briskly on the soft sand near the water's edge, with devotees barely able to keep up with him. Usually throughout the morning walks, devotees would ask Srila Prabhupada questions and Harikesa would record his replies on a tape-recorder. Whilst walking on the beach sand, Srila Prabhupada stopped suddenly and looked at the sand below. There he saw a full colour picture of Lord Siva in perfect condition covered in the sand, like Lord Siva was awaiting Srila Prabhupada's arrival in South Africa. Our annual Durban Ratha Yatra festival takes place on the same beach that Srila Prabhupada graced on His first day of arrival in South Africa.

One room in the house was converted into a temple room, with beautiful Sri Gaura Nitai deities wonderfully placed on Their altar. During the mornings, *guru-puja* was offered to Srila Prabhupada, followed by His most relishing *Bhagavad-gita* class. Many well-wishers attended the morning *guru-puja* and class.

Today was a good 'rest day' for Srila Prabhupada to adjust to the climate that Durban had to offer. Rukma prabhu and Ramanujacharya were assigned as Srila Prabhupada's chefs, as Rukma prabhu had cooked for Srila Prabhupada in New York, and was the best candidate for the task.



Morning beach walks in Durban



Morning beach walks in Durban



Morning beach walks in Durban



07 October 1975

Today was a windy and cold day, so Gokulendra prabhu drove Srila Prabhupada to the Old Fort Park for the morning walk. The walk through the tree-lined pathways was pleasant as they were sheltered from the wind. Whilst walking past the British war graves, Srila Prabhupada recalled how the Indian soldiers were undermined under British rule and forced to enlist in the foreign British army.

Today's main program was held at the Durban City Hall. Srila Prabhupada arrived, gracefully climbed onto the stage and sat on the vyasasana. The hall was packed to capacity, with more than two thousand people, mostly from the Indian community. Thereafter, Srila Prabhupada spoke with great authority and in a very convincing manner.

PRABHUPADA: [chants *maṅgalācaraṇa* prayers]

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ
śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

*śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

Ladies and Gentlemen, I thank you very much for your kindly participating in this great movement. This movement is not started by me. This was started long, long years ago by Kṛṣṇa Himself. Firstly, He spoke this philosophy of *Bhagavad-gita* to the Sun-God. As it is stated in the *Bhagavad-gita*, Fourth Chapter,

*imaṁ vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāhur
manur ikṣvākave 'bravīt*

[Bg. 4.1]

*evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ*
[Bg. 4.2]

So, if we calculate the age of Manu, it comes to the point of forty millions of years. So Kṛṣṇa said that forty millions of years ago at least, He spoke this philosophy of *Bhagavad-gita* to the sun-god, Vivasvān. The name of the predominating deity in the sun planet is Vivasvān. His son, Manu, Vaivasvata Manu; His son, Ikṣvāku, the original person in the dynasty Sūrya-varṇśa, in which Lord Rāmacandra appeared, Ikṣvāku. So, in this way this Kṛṣṇa consciousness movement is coming since a very, very long time. But Kṛṣṇa said, *evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ* [Bg. 4.2] = "Formerly the *rājarṣis*, they used to receive this instruction through the chain of disciplic succession." That was the way of understanding *Bhagavad-gita*. But Kṛṣṇa said, *sa kālēnha yogo naṣṭo parantapa*. Now Kṛṣṇa, five thousand years ago, when Kṛṣṇa was talking with Arjuna in the Battlefield of Kurukṣetra, he was perplexed whether to fight or not to fight, and just to enthuse him in the fighting, He spoke this *Bhagavad-gita* five thousand years ago to Arjuna. And He said there that "The *paramparā* system, disciplic succession, is now broken; therefore, I am speaking to you again so that people may learn from you what is the purport of this philosophy, Kṛṣṇa consciousness."

So, five thousand years ago this philosophy was spoken to Arjuna, and we are having the instruction. Unfortunately, that is again being distorted. Because we do not receive through the *paramparā* system, we inference, we make inferences in our own way, and therefore it is also again broken. Therefore again, five hundred years ago, Śrī Caitanya Mahāprabhu instructed this *Bhagavad-gita* as a devotee. Śrī Caitanya Mahāprabhu is supposed to be incarnation of Kṛṣṇa. As Kṛṣṇa, the Supreme Personality of Godhead, He instructed as the order-giving master, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* [Bg. 18.66], but still, people misunderstood. Therefore, this time, five hundred years ago, Lord Caitanya Mahāprabhu, Kṛṣṇa Himself, appeared as a devotee of Kṛṣṇa. Śrī Caitanya Mahāprabhu is Kṛṣṇa. That is described in the authentic *śāstra*:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñair saṅkīrtanaiḥ prāyair
yajanti hi su-medhasaḥ*
[SB 11.5.32]

So, this Krishna consciousness movement is practically Sri Caitanya Mahaprabhu's movement. And Sri Caitanya Mahaprabhu is Krishna Himself. So Krishna is very kind upon the conditioned soul. He is trying to elevate them to the real platform of Krishna consciousness again and again. But we are so stubborn, we are trying to forget Krishna again and again. This is going on. So Sri Caitanya Mahaprabhu's mission is... Especially He is instructing to the Indian people. He is saying to the Indian people, *bharata-bhumite manusya-janma haila yara* [Cc. Adi 9.41]. Sri Caitanya Mahaprabhu appeared in Bengal, you know, in the district of Navadvipa, about sixty-four miles from Calcutta, northern side. So, His life and precepts are there. We have translated many books. You'll find *Teachings of Lord Caitanya* and *Caitanya-caritamrta*, almost seventeen volumes, *Caitanya-caritamrta*. And we have summarized the teaching in one volume. So, you can learn about the teachings of Caitanya Mahaprabhu. But the summary of Sri Caitanya Mahaprabhu's teaching is like this = He says to every Indian, not only Bengalis... It is not that because He appeared in Bengal, therefore He advised to the Bengalis. He is especially speaking to the Indians.

*bharata-bhumite manusya-janma haila yara
janma sarthaka kari' kara para-upakara*
[Cc. Adi 9.41]

Para-upakara. He says that "Anyone who has taken birth in India, Bharata-bhumi..." Bharata-bhumi is *punya-bhumi*, the pious land. Within this universe... In the *sastra* we find that even the demigods in the heavenly planets, they desire to take birth in India, India is so glorious. So, Caitanya Mahaprabhu's mission is that anyone who has taken birth as a human being in India, his business is to first of all make his life perfect by taking advantage of the Vedic knowledge, because it is available in India.

So, every Indian, especially the higher circles, namely the *brahmanas*, *ksatriyas*..., *ksatriyas* and the *vaisyas*, especially the *brahmana*, it is their business to make the life perfect by studying the Vedic knowledge and distribute the knowledge all over the world. *Para-upakara*. Because, so far spiritual knowledge is concerned, outside India they have got very meager knowledge; therefore, Caitanya Mahaprabhu requested that every Indian, especially the higher class, study the Vedic knowledge and distribute it throughout the whole world.

*bharata-bhumite manusya-janma haila yara
janma sarthaka kari' kara para-upakara*
[Cc. Adi 9.41]

Para-upakara. This Krishna consciousness is the best welfare activities in the world, because people are in ignorance. They are... Everyone, practically 99.9%, at the present moment they are under the conception, bodily conception = "I am Indian," "I am American," "I am Hindu," "I am Muslim," like that. That is ignorance. That will be discussed in the *Bhagavad-gita* very elaborately.

So, the question may be raised that "How I can do welfare activities for the welfare of the whole world?" The Caitanya Mahaprabhu encourages. He says that *amara ajnaya guru hana tara ei desa*: "Wherever you are staying," *ei desa*, "in that country... You may not go outside, but wherever you are staying," *amara ajnaya*, "by My order," *guru hana*, "you must become a *guru*" — by the order of Sri Caitanya Mahaprabhu. Then? "I have no education. How can I become *guru*? How can I instruct?" Caitanya Mahaprabhu says, "Yes, that I know. But you take My order." *Amara ajnaya guru hana tara ei desa* [Cc. Madhya 7.128]. "Then what shall I do?" *Yare dekha tare kaha krsna-upadesa*: "You become *guru*. You haven't got to manufacture anything, any philosophy. You simply instruct whatever is spoken by Krishna. That's all. You'll become a *guru*."

So, our request is that you are so many Indians living in this foreign country for generation. So, take this instruction of Sri Caitanya Mahaprabhu. Because you are coming from India, therefore it is special request to you that "By the order of Sri Caitanya Mahaprabhu, every one of you become a *guru*." And what shall you have to do? *Amara ajnaya guru hana tara ei desa* [Cc. Madhya 7.128]. *Ei desa*. This South Africa, you are staying here. So, you preach as a *guru*. And what shall you preach? Caitanya Mahaprabhu says, *yare dekha tare kaha krsna upadesa* [Cc. Madhya 7.128]. You haven't got to do anything. The instruction of Krishna is there in the *Bhagavad-gita*. Don't distort it, but put it as it is. That's your duty. If you do simply this thing... Because in the *Bhagavad-gita* it is clearly said that Krishna is the Supreme Personality of Godhead. Krishna says Himself that *mattah parataram nanyat kincid asti dhananjaya* [Bg. 7.7].

*aham sarvasya prabhavah
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah*
[Bg. 10.8]

This thing we have to understand, that Krishna is the Supreme Personality of Godhead. And He is accepted. Arjuna heard from Krishna about Himself, and he says... He agreed, *param brahma param dhama pavitram paramam bhavan purusham sasvatam adyam* [Bg. 10.12]. So, He is accepted by the direct disciple, Arjuna; He is accepted by Vyasadeva; He is accepted by Narada Muni; and recently, within two thousand years, He is accepted by all the *acaryas* of India—Sankaracarya, Ramanujacarya, Madhvacarya, Visnu Svami; and lately, five hundred years ago, Sri Caitanya Mahaprabhu.

So, there is no doubt about Krishna's becoming the Supreme Personality of Godhead. In the *Srimad-Bhagavatam* it is confirmed, *ete cansa kalah pumsam krsnas tu bhagavan svayam* [SB 1.3.28] = "The original Personality of Godhead—Krishna." Similarly, in the *Upanisad*, in the *Vedas* and *Brahma-samhita*, if you take evidence from the *sastras*, everywhere you will find, *krsnas tu bhagavan svayam*. In the *Brahma-samhita*, which is supposed to be written by Lord Brahma, he says in the beginning,

*isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam*
[Bs. 5.1]

So, from sastric evidences, from authentic evidences, from the *acaryas*, from *Bhagavad-gita* itself—everywhere you will find the confirmation, *krsnas tu bhagavan svayam*. So, Caitanya Mahaprabhu's mission is that *yare dekha tare kaha krsna upadesa* [Cc. Madhya 7.128]. It is not difficult. You simply take up the instruction of *Bhagavad-gita* and try to preach, *yare dekha tare*, whomever you meet. You may remain as a businessman, you may remain whatever you are, you remain a family head, but instruct this advice of Krishna—*yare dekha tare kaha krsna upadesa*. This is our mission.

So Krishna, when... The instruction of Krishna begins when Arjuna was very much perplexed, very much perplexed whether to fight. Because the other side was his brother, his nephews, his son-in-law, his grandfather, his teacher. So, when he saw in the battlefield all relatives, friends and kinsmen, so he was perplexed. So Krishna was very much compassionate that he practically said, "Krishna, I am not going to fight." Then Arjuna also knew that "Krishna is the Supreme Personality of Godhead. So, my perplexity can be eradicated only by Krishna."

Therefore, he submitted to Krishna, *sisyas te 'ham sadhi mam prapannam* [Bg. 2.7] = "I am in great perplexity." Everyone is in great perplexity. There is no doubt. Anyone in this material world is full of anxiety and perplexity. So, it is not only Arjuna's, I mean to say, problem, it is the problem of everyone. So, if we want to solve the problems of life, we should accept Krishna as the supreme teacher. This is the instruction of *Bhagavad-gita* and Arjuna. *Sisyas te 'ham sadhi mam prapannam*: "My dear Krishna, now I am asking You to become my teacher." [aside:] Don't disturb. "I am asking You to become my teacher and solve my problem."

So Krishna, first of all He says that... *Sanjaya uvaca*. Sanjaya was explaining *Bhagavad-gita* before Dhrtarastra:

*evam uktva hrsikesam
gudakesah parantapah
na yotsya iti govindam
uktva tusnim babhuva ha*
[Bg. 2.9]

So Sanjaya said that *evam uktva*, "Krishna, I am not going to fight," *evam uktva hrsikesam*, "unto Krishna..." Krishna's another name is Hrsikesa. Hrsikesa means... *Hrsika* means the senses, and *isa* means the master. So, we have got our senses. Everyone has got senses. The master is Krishna. We are not the master. That we have to understand. I am speaking that "This is my hand," but if the power of the hand is withdrawn by Krishna, we cannot act. We should understand this way, that none of our senses belong to us. It is given to us for proper use. Therefore, because it is given to us by the Supreme Lord, Krishna, the master of the senses, it should be utilized for Krishna. This is *bhakti-yoga*.

We should know that "Although we have got all these senses, it has been given to us for use, but the senses do not belong to me." Therefore, Krishna's name is Hrsikesa. *Hrsikena hrsikesa-sevanam bhaktir ucyate* [Cc. Madhya 19.170]. *Bhakti* means when we..., you use your senses, *hrsikena*... *Hrsikena* means "by the senses"; *hrsikesam*, "the master of the senses." *Hrsikena hrsikesa-sevanam bhaktir ucyate*. This is called *bhakti*. At the present moment, under the condition of material nature, we are using our senses for our sense gratification. That is called conditional stage. And we are becoming subjected to so many changes of circumstances in different bodies. *Tatha dehantara-praptih* [Bg. 2.13].

We are creating a different situation by utilizing senses for our personal sense gratification, and we have become bound up, bound by the laws of nature. That is explained in the *Bhagavad-gita*: *yajnarthe karma anyatra loko 'yam karma-bandhanah* [Bg. 3.9]. *Karma-bandhana*. *Yajna*. *Yajna* means Visnu, *yajna-purusa*. If you work for Krishna, then you are doing right; otherwise, you have become implicated. *Yajnarthe karma anyatra loko 'yam karma-bandhanah* [Bg. 3.9]. This is the teaching of *Bhagavad-gita*.

Now, just like Arjuna. What is the instruction of *Bhagavad-gita*? Arjuna is a fighter. Why? He's a soldier. He knew how to fight, that's all. He's not a Vedantist; he is not a *brahmana*; he is not a *sannyasi*. He is *grhastha*, householder. He appeared on the Battlefield of Kuruksetra for fighting on political reasons. So, he knew all this business. But he utilized his talent in fighting art for Krishna. He did not want to fight. As a Vaisnava, he is very kind. He said that "My brothers, my cousins, certainly they have insulted my wife. They have taken my kingdom by gambling and so many devices. I know that. Still, because they are my brothers, I don't wish to kill them." This is Vaisnava's attitude. But Krishna, His business is *yada yada hi dharmasya glanir bhavati* [Bg. 4.7]. When there is injustice, it must be faced with fighting. That is Krishna's version. So, Arjuna, as a Vaisnava, did not like to fight. But Krishna, as the supreme mediator... That is also good for everything. Whatever Krishna does, that is..., "God is good." There is nothing bad.

So anyway, Arjuna, when he heard *Bhagavad-gita* very minutely, he was asked by Krishna, "Now I have explained to you the *Bhagavad-gita*, the knowledge, the spiritual knowledge. Now whatever you like, you can do." *Yathecchasi tatha kuru* [Bg. 18.63] = "Whatever you like. Now it is up to you. If you don't fight, that you can decide. I have no objection, because you have little independence. But My advice is that you should fight. Now I ask you what you are going to do." So, Arjuna replied that *nasto mohah smrtir labdha tvat-prasadan madhusudana, karisye vacanam tava* [Bg. 18.73] = "Now I shall do it." This is *Bhagavad-gita*. This is *bhakti*, that we have to act according to the advice of the Supreme Lord. That is *bhakti*. *Hrsikena hrsikesa-sevanam bhaktir ucyate* [Cc. Madhya 19.170].

So therefore, we have to first of all establish our relationship with God. You establish..., is already established. Just like the father and the son—the relationship is already there. It is not... But still, sometimes the son goes out of home and may be forgetting his father.

Similarly, we are out of home. We have come from the spiritual world in this material world. We have forgotten our father. So, we have to revive this relationship with our father, or God, or Krishna. That is the main business of human life. In other species of life lower than the human being it is not possible to revive our old relationship with God. But in this life... Therefore, this is the greatest opportunity. After all, we are under the grip of material nature's law. That is explained in there. *Tatha dehantara-praptih* [Bg. 2.13]. According to our desire, we are creating a different type of body, and after death, *tatha dehantara-praptih*... Just like the child is become a boy, the boy is becoming young man, the young man is becoming middle-aged man, and the middle-aged man is becoming old man. So, what is next after the old body? The next is *tatha dehantara-praptih*: you have to accept another body. This is called chain or cycle of birth and death, or transmigration of the soul. This is going on.

So, if you want to... But nobody wants to die. Nobody wants to change this body. But this is a problem. One should know it. That is the first instruction given by Krishna... [break] ...Arjuna, that we are changing. *Tatha dehantara-praptih*. So, this is the opportunity, human life. If we want to stop this repetition of birth and death under different obligation and different circumstances, we should take instruction from Krishna, try to understand Krishna—that is *Bhagavad-gita*—and make our life successful so that... Understanding Krishna means, as it is stated, *tyaktva deham punar janma naiti mam eti kaunteya* [Bg. 4.9]. We have come from God; we again go back to God if we simply understand Krishna, or God. This is the whole instruction of the *Bhagavad-gita*. And when Arjuna was perplexed, that "How shall I kill the other side?" then Krishna informed him in the beginning, *asocyan anvasocas tvam...*, er,

*evam uktva hrsikesam
gudakesah parantapah
na yotsya iti govindam
uktva tusnim babhuva ha*
[Bg. 2.9]

"He completely became silent. 'Krishna, I am not going to fight.' " Therefore,

*tam uvaca hrsikesah
prahasann iva bharata
senayor ubhayor madhye
visidantam idam vacah*
[Bg. 2.10]

Then Krishna was smiling, that "Arjuna is My friend, and he is so much overwhelmed with material consciousness of life." Therefore, it is said, *tam uvaca hrsikesah prahasann:* He was smiling, that "You are My friend. You should not have done like this." *Prahasann iva bharata senayor ubhayor madhye:* "Between the two parties of soldiers," *visidantam,* "he was lamenting." So, because Krishna was accepted as the teacher, as the master, so He is chastising Arjuna.

sri-bhagavan uvaca
asocyam anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah
[Bg. 2.11]

"My dear Arjuna, you talk very much just like a learned man." *Prajna-vadams ca bhasase.* *Prajna-vadams* means talking just like a learned man. "Unfortunately, you are not a learned man, because you are lamenting on this body." He said, *gatasun agatasums ca nanusocanti panditah:* "Anyone who is learned, he does not lament over this body, whether in living position or dead position. So, you are talking like a learned man, but you are not a learned man." This is the first instruction. Because Arjuna accepted Krishna, He chastised him with little hard words, that "You are not a *pandita*." Now, you just consider what is the position of this world. Everyone is taking care of this body. But Krishna said, *gatasun agatasums ca nanusocanti panditah.* The *panditah*, one who is learned, he knows that he is not this body. He is soul.

So, our first business is to take care of the soul. And this is the opportunity, this human form of body. In the human form of body, we can understand *Bhagavad-gita*, not in the dog's body. That is not possible. So, by evolution, *jalaja nava-laksani sthavara laksa-vimsati* [Padma Purana], from aquatics to trees, plants, then insects, then birds, then beast, then human being, then civilized human being... In this civilized form of human being, if we do not take this knowledge of *Bhagavad-gita* personally given by the Lord Himself, then we are missing the point. This is the whole Vedic literature's lesson, that human form of life is meant for self-realization = "I am not this body. I am soul. I am spirit soul. My business is different from simply taking care of the body." This is human civilization.

So therefore, our Krishna consciousness movement is very important movement. We request everyone to study this movement very seriously and make one's life successful. And what is that success? Simply try to understand Krishna. If you simply try to understand Krishna... And Krishna is explaining Himself. When I speak of Krishna, everyone should know that "Krishna" means God. So, if we try to understand simply Krishna, or God, in this life, then we become liberated. We become free from this material bondage. *Tyaktva deham punar janma naiti mam eti kaunteya* [Bg. 4.9]. This is the assurance given in the *Bhagavad-gita*. If you simply try to understand Krishna... *Janma karma ca me divyam yo janati tattvatah* [Bg. 4.9]. Now, in truth you should understand Krishna, what is Krishna. And there is no difficulty. Krishna is explaining Himself in the *Bhagavad-gita*.

So, our only request is that you, all of you, you try to understand *Bhagavad-gita* as it is. Don't interpret in a different way. Then you will understand Krishna. And as soon as you understand Krishna, you become free from this material bondage, no more accepting... *Tyaktva deham*. We have to give up this body, that is certain. The cats and dogs will also give up their body; we'll have also give... But before giving up this body, if we simply understand Krishna, then our life becomes successful. What is that success? That after giving up this body we are not going to accept anything our material body. Then we stand in our original, spiritual body. The spiritual body is there within the body. That will be explained very nicely. So, we... Our mission is to come to the platform of our spiritual body. It is very simple, simply by understanding the instruction of Krishna. And Caitanya Mahaprabhu has made it still simplified. What is that? He advises, "Chant Hare Krishna *mantra*."

*harer nama harer nama harer nama iva kevalam
kalau nasty eva nasty eva nasty eva gatir anyatha*
[Cc. Adi 17.21]

In this age, as we are fallen, so the method is also given very simplified. It is confirmed in the *sastras*, in the *Srimad-Bhagavatam* also, that *kaler dosa-nidhe rajan asmin hy eko mahan gunah* [SB 12.3.51], that this time, this Kali, this age... This is called Kali age, misunderstanding and fighting. So, in this age there are so many faults in the human society. It is just like ocean. *Kaler dosa-nidhe*. *Nidhi* means the ocean. *Dosa-nidhi*, fault, ocean of fault. *Dosa-nidhe rajan*. "There is one great opportunity."

What is that? *Kirtanad eva krsnasya mukta-sangah param vrajet* [SB 12.3.51] = "If one takes to this chanting of Hare Krishna *mantra*," *kirtanad eva krsnasya*, "then *mukta-sanga*, he becomes liberated," and *param vrajet*, "he becomes eligible to go back to home, back to Godhead."

So, these things are there. Our Krishna consciousness movement is only to give you information, just like a peon delivers the letter from a friend. He has nothing to do. So, we are trying to deliver the message of Krishna to you. You kindly accept it and utilize it. Srila Prabhupada could see that most of the people in the audience was of Indian origin, so he encouraged them to assist in his preaching work. His lecture from *Bhagavad-gita* was well received and he closed his talk very aptly:

So, our only request is that you, all of you, you try to understand Bhagavad-gita As-It-Is. Do not interpret it in a different way. Then you will understand Krsna. And as soon as you understand Krsna, you will become free from this material bondage.

Thank you very much. Hare Krishna.

DEVOTEES: Jaya Prabhupada.

INDIAN MAN (1): [loudly interrupting] Hare Krishna, Hare Krishna, Hare Rama, Rama Rama. In the name of God, I feel it is my duty to... [break]

PUSTA KRISHNA: The question is, "Why should one pray to God?"

PRABHUPADA: Our prayer is, Caitanya Mahaprabhu has taught,

*ayi nanda-tanuja patitam kinkaram
mam visame bhavambudhau
krpaya tava pada-pankaja
sthita-dhuli-sadrsam vicintaya*
[Cc. Antya 20.32, Siksastaka 5]

Just like if you are in danger, you ask your friends to help you, this is prayer. So, our prayer is, to Krishna, *ayi nanda-tanuja*. *Nanda-tanuja* means... Krishna appeared as the foster son of Nanda Maharaja; therefore, He is addressed as *nanda-tanuja*, means "the son of Maharaja Nanda."

So *patitam kinkaram mam visame bhavambudhau*: "I am Your eternal servant. Somehow or other, I am now fallen in this ocean of nescience, ignorance." Just like if you are a person of the land, if you are thrown in the ocean, it is struggle for existence. *Manah sasthanindriyani prakrti-sthani karsati* [Bg. 15.7]. This is struggle for exis... Everyone is struggling. But what you will struggle in the ocean? You may be a very big swimmer, but how long you shall swim? You will be tired. The only means is to take you out of the ocean. Even one inch above the ocean is your safety. It doesn't matter how many inches you are taken from the ocean. Similarly, the prayer is, "My dear Lord Krishna, I am Your eternal servant. Somehow or other, I am now fallen in this ocean. Please pick me up and fix me again as the dust of Your lotus feet." This is the prayer.

So, we should know in what dangerous position we are. Then there is necessity of prayer. And prayer to whom? To the Supreme Person to save us. Therefore, there are so many prayers in the sastra. Prayers means addressing the Lord to save us from this. The real saving is to pick us up from this ocean of nescience, ignorance. Then everything is all right. As soon as we come to the knowledge that "I am not this body; I am spirit soul, part and parcel of God," then our knowledge is perfect. This is called *brahma-bhutah prasannatma*. This is called Brahman realization.

*brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param*
[Bg. 18.54]

So, prayer is needed because we are in danger. And actually we pray when we are in great danger. Suppose if immediately there is some earthquake or there is some danger, naturally, spontaneously, we pray. We pray. But we forget it. But the prayer, the tendency of offering prayer to the Lord at the time of danger, is automatic. So, we should know that we are in danger. We are in this material condition of life means we are in danger. Therefore, we should pray. We must pray to pick him up, to pick us up. That is necessity of prayer.

PUSTA KRISHNA: Are there any other questions?

GUEST (2): Swamiji, I would like to know from you whether or not it is necessary for a person to be a vegetarian or to have a special diet to be able to respond to the..., your teachings.

PRABHUPADA: What is that?

PUSTA KRISHNA: He would like to know whether it is necessary for one to be a vegetarian or not in order to respond or understand the teachings.

PRABHUPADA: Yes. Because if you want to be Krishna conscious—that is the whole teaching—you have to act according to the instruction of Krishna. So, vegetarian or not vegetarian, it is not a very important thing. Either you eat meat or vegetable, both of them have got life. That is the nature's way. *Jivo jivasya jivanam* [SB 1.13.47] = one life has to eat another life. That is nature's law. But Krishna consciousness means he does not anymore eat anything which is not offered to Krishna. That is Krishna consciousness. We take *prasadam*. Whatever is offered to Krishna, we take that. So Krishna says in the *Bhagavad-gita*, *patram puspam phalam toyam yo me bhaktya prayacchati tad aham asnami* [Bg. 9.26]. So just like if you ask some guest at your home, you will ask him, "What you shall eat, sir? What can I offer you?" Similarly, when you invite Krishna to your home or to your temple, you should prepare foodstuff according to Krishna's instruction, not according to your whims. So Krishna says, *patram puspam phalam toyam yo me bhaktya prayacchati*: "Anyone who offers Me *patram*"—that is vegetable—"puspam"—vegetable—and liquid things like milk, water... And you can prepare so many other things from vegetables. If you offer it to Krishna and take *prasadam*, then you are free. That is, *yajna-sistasinah santo mucyante sarva-kilbisaih* [Bg. 3.13]. If you accept foodstuff which is offered for *yajna*—*yajna* means acceptance by Krishna—then you are free from sinful life. Otherwise, you are responsible, either you eat meat or vegetable, it doesn't matter.

PUSTA KRISHNA: Are there any other questions?

PRABHUPADA: No. One man once.

PUSTA KRISHNA: Are there any other people who'd like to ask questions, because there may be others...

PRABHUPADA: Others should be given opportunity.

GUEST (3): I would like to have this question. Why should one accept this Krishna as God?

PRABHUPADA: That I have already explained. We have to accept the Vedic evidence. So, the Vedic evidence establishes, *kṛṣṇas tu bhagavan svayam* [SB 1.3.28]. Otherwise, you have no opportunity to understand what is God. Then, if you don't accept Krishna as God, then present somebody else who is God and whether he is satisfying the definition of God. So, considering the Vedic evidences, authorities, we have to accept Krishna as God. And when He was present on this planet, He proved that He is God. Then we have no other alternative than to accept Krishna as God.

PUSTA KRISHNA: Any other questions? Yes?

GUEST (4): With the present state of the world as it is—it seems to be in a pretty much a mess at the moment—what would you say we are actually advancing spiritually?

PUSTA KRISHNA: "With the present state of the world, in the present mess that it's in today, would you say that we are advancing spiritually?"

PRABHUPADA: No. Practically, the present state of the world means without any spiritual knowledge. We are blind; therefore, it is very dangerous position. The spiritual knowledge we must have; otherwise, we are doomed.

INDIAN MAN (5): Master, I wish to inquire. From the ancient Vedic scripture of the Vedas, we learn that God is *nirakara* [indistinct] and He cannot be seen. However, in the *Bhagavad-gita* we learn that Lord Krishna is born as a human. Now, [indistinct] does this not work conflict to the ancient scriptures of the Vedic religion?

PRABHUPADA: Therefore, in the *Bhagavad-gita* you will find that you have to understand Krishna in truth. *Janma karma me divyam yo janati tattvatah* [Bg. 4.9]. If we simply see that Krishna is born or He has taken His birth as a human being, that is not sufficient study of Krishna. Therefore, Krishna says His birth and activities are transcendental. *Janma karma me divyam*. So, that you have to study, *divyam, yo janati tattvatah*. Anyone who understands what is Krishna's birth... His birth and my birth, is not the same. That means you have to study the subject matter very scientifically. Then you will understand that although Krishna comes as a human being, still, He maintains His position as God. That is real understanding. Unless you understand this fact, you will misunderstand Him. Therefore, Krishna says as soon as you understand Krishna in truth, then you become liberated. *Janma karma me divyam yo janati tattvatah*. Simply superficial study will not help you.

Then you have to study to become a serious student of Krishna consciousness and study Him. Then you will understand. Otherwise, superficially we cannot understand.

WOMAN GUEST (6): Swamiji, would you say that the soul is locked in the third eye?

PRABHUPADA: Hmm?

PUSTA KRISHNA: The soul is what?

HARIKESA: Locked in the third eye.

PUSTA KRISHNA: Locked in the third eye. She's asking if the soul is locked in the third eye.

PRABHUPADA: Locked? What does it mean, "locked"? Soul is not locked. Soul, for temporarily, is embodied according to the soul's desire. There are 8,400,000 forms of body, and as we are desiring, the material nature is supplying the body. It is explained in the *Bhagavad-gita*,

*isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya
[Bg. 18.61]*

Yantrarudhani. *Yantra* means machine. So Krishna is situated in everyone's heart. That is all-pervading. And He knows what the soul wants, so he is given the opportunity. As he wants to work, he is given a particular type of body, machine, *yantra*. *Yantra* means machine. And he is seated there, and in this way, he is wandering in different species of life and different planets for different times. That is going on. *Yantrarudhani mayaya* [Bg. 18.61]. So, if we stop this business, if we hear Krishna—*sarva-dharman parityajya mam ekam saranam vraja* [Bg. 18.66]—then our life is successful. Otherwise, we shall continue to change this *yantra*, one *yantra* to another, another, another. This is going on. So practically the soul is not locked up, but intentionally he wants some position. And Krishna is very kind. God is very kind. He is giving the opportunity = "All right, you want like this? Do it like that."

GUEST (5): Swamiji? Are we [indistinct] to believe in that by chanting the holy name of Krishna that we can attain a higher conscious level on this earth and attain self-realization without going through all the rigors of the [indistinct] and the old Vedic scriptures?

PUSTA KRISHNA: The question is, "Are you saying that simply by chanting the holy names, Hare Krishna, that you can do without all of the other instructions which are in the older Vedas?"

PRABHUPADA: Yes. This is the special concession for the conditioned soul of this age, that if you simply chant Hare Krishna *maha-mantra*, then your heart will be purified. *Ceto-darpana-marjanam* [Cc. Antya 20.12]. Then everything will be revealed. This is special concession. So, you can see it. All these students coming, joining this movement all over the world, they are beginning, chanting Hare Krishna, and gradually they are becoming purified and taking this consciousness very seriously. You can see it.

INDIAN MAN (1): [loudly interjecting] Om. Om. [break]

GUEST (7): ...explain the ways of *papa-nirvanam*.

PUSTA KRISHNA: Explain what?

GUEST (7): *Papa-nirvanam*.

PUSTA KRISHNA: *Papa-nirvanam*.

PRABHUPADA: *Papa*. Yes. *Papa*. I understand. *Papa*... First of all, we have to know what is *papa*. Just like in ordinary way, in ignorance we commit something unlawful. Just like in this country it is said, "Keep to the left," and some other country it is said that "Keep to the right." Say, Americans, they "Keep to the right." Now, in this country, if instead of keeping to the left if he keeps to the right, then he becomes punishable. So, this is due to ignorance. So *papa* means in ignorance. So, if you become in knowledge, there is no more *papa*. So, if you understand what is God, what you are, what is your relationship with God, and if you act accordingly, there is no *papa*. This is *papa-nirvana*: no more *papa*.

That is explained in the *Srimad-Bhagavatam*:

*srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah stho hy abhadhrani
vidhunoti suhrt satam*
[SB 1.2.17]

If you simply hear Krishna in the *Bhagavad-gita*, then gradually you become free from all sinful reaction of life. That is *papa-nirvana*. This is very simple thing. That's all.

PUSTA KRISHNA: Would you like to take any more questions, Prabhupada?

PRABHUPADA: One more.

PUSTA KRISHNA: One more question.

INDIAN GUEST (8): Swamiji, I got a disturbing mind. I would like to clear my mind. We understand that according to the Lord's creation, apart from this planet, there are many other planets, which is called the universe. And as such, being created by the Lord, I'm sure He has given His right in a way of knowledge to understand Him. Now, if Krishna conscious, as we understand in this part of the world, then I am sure it should be in the other part of the world as well. So, I don't know, Swamiji, what is the position, knowing that we are living in this part of the world, or this planet, what could be the other part of the planet which is called the universes. I was just reading today the *Bhagavad-gita As It Is*. I don't expect that I will be able to bring about this bit of the *Gita* that I read in a question form, because Lord... In the *Gita* itself it says that Arjuna presaged[?] to Lord Krishna in the Tenth Chapter, verse twelve, thirteen and fourteen, where He mentions that He is supreme, He is the ultimate, He is abode, place of residence of His, that He is purified, eternal, primal God, primal, and so on, transcendental, original and unborn. Now, Swamiji, I would like to know, being unborn, then how come that Lord Krishna was born as a human being or brought Himself to that position to form Himself as the Supreme Being? I would like this answer to be given. Thank you.

PRABHUPADA: If you have read *Srimad-Bhagavatam*, you can see that Krishna was not born. Krishna appeared before Devaki and Vasudeva as four-handed Narayana.

Then the father, mother requested Narayana that "You have appeared as Narayana. Immediately Kamsa will kill You. Please, You, become like human child." So, He, again immediately became a human child. So, the conception of birth from the womb of the mother was not actually the fact about Krishna. You read *Bhagavatam*, you will find this description. So even though if He comes as a child, still He is unborn, because Krishna, or God, is in everyone's heart. *Isvarah sarva-bhutanam hrd-dese arjuna tisthati* [Bg. 18.61]. So, from the heart, if He comes before you, is it very difficult task for Him? It is not at all difficult. [break]

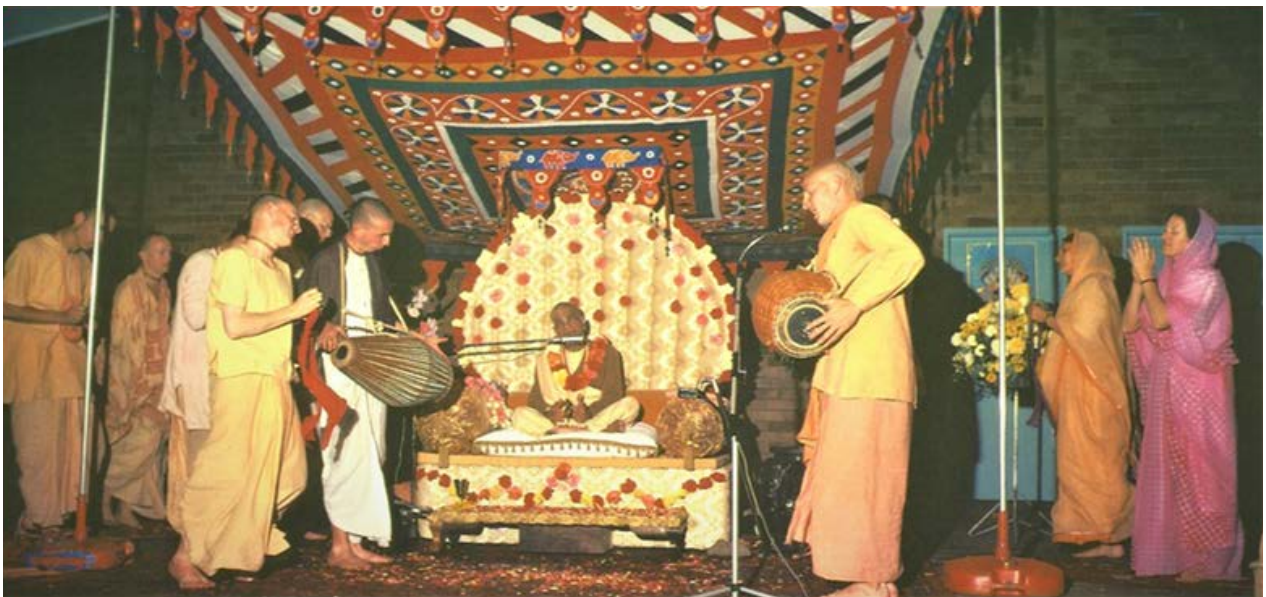
What to speak of Krishna, we are part and parcel of Krishna; we do not take birth. You will find in the *Bhagavad-gita*, *na jayate na mriyate va*. When the description of soul is given there, it is said that the soul is never born. If the soul is never born, how the Supersoul is born? That you have to understand. Even the soul... We are ordinary soul. We are not..., also not born, *na jayate na mriyate va kadacit*, at any time. *Na hanyate hanyamane sarire* [Bg. 2.20]. So, we have to study this. We have to learn this. Superficially understanding will not help us. You have to become a serious student. That is wanted. And so far, Krishna is speaking, He is speaking for all living entities. It is not that He is speaking for India or for the Hindus or for this planet or that planet. He is speaking for everyone. *Sarva-yonisu kaunteya sambhavanti murtayo yah* [Bg. 14.4]. Krishna says, "In all forms of life, all the living entities, I am...", *aham bija-pradah pita*, "I am the supreme father." So Krishna does not speak for any particular section or any particular country or any particular religion. It is for everyone. And so far, we are concerned, that is also described in the *Bhagavad-gita*:

*yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
mad-yajino 'pi yanti mam*
[Bg. 9.25]

Now, in this human form of life you can select where you will go next. If you want to go to the higher planetary system, so you can go there. *Yanti deva-vrata devan*. The higher planetary... *Urdhvam gacchanti sattva-stha madhye tisthanti rajasah* [Bg. 14.18]. You qualify yourself. So, if you qualify yourself to go to the higher planetary system, you can go. *Yanti deva-vrata devan*. And if you qualify yourself to go back to home, back to Godhead, that also you can do. *Mad-yajino 'pi yanti mam*.

So, if you become a pure devotee, then you go to Krishna. That is up to you to make your selection. And this human form of body is meant for that purpose. If you don't utilize it for our next elevation, then you are committing suicide. That is our Krishna consciousness movement, to inform you.

That's all. Thank you very much. Let us chant Hare Krishna.



Durban City Hall Class on 07 October 1975



08 October 1975

Today started with the usual brisk walk on the beachfront. Although there was a cold breeze, Srila Prabhupada continued answering many questions from the devotees. Upon returning to their residence, there was to usual *guru-puja*, kirtan and class from *Bhagavad-gita*.

Then there was a rush to get to the University of Durban Westville for a meeting with Professor Olivier. Upon arrival at the university, Srila Prabhupada found out that he was sharing the stage with two Mayavadi leaders, who openly decry the *Bhagavad-gita*, the *Maha-mantra*, and any form of deity worship. Srila Prabhupada was visibly upset, but kept his composure, and stood up to speak as he was more senior than the others in age. Within minutes one of the Mayavadi's began asking questions, to which Srila Prabhupada replied with perfect answers, thus defeating them soundly.

Professor Olivier was caught up with urgent work and arrived late for the meeting.

PROFESSOR: ...this morning from the east and from the west. Unfortunately, the rector is busy... The principal is busy this morning with somebody in his office, but he will be here just now. So, we may just as well, shall I say, introduce. Perhaps I should say something about the university.

PUSTA KRISHNA: Yes.

PROFESSOR: Now, I just want to say as far as the... I don't think it's necessary for me to sketch the background history of the Indian community of... [break]

PRABHUPADA: You have given description. May I ask you one question? The transmigration of the soul, do you take it as science or religion?

PROFESSOR: Yes. Here we take it as religion.

PRABHUPADA: Then what is your definition of religion?

PROFESSOR: My definition of religion is ultimate..., that which has to do with your ultimate concern. Ultimate concern. I mean, I can make religion out of... If my ultimate concern is money, then that is my religion, to put it that way. Or ideology and so forth.

But it is my ultimate concern, what is my ultimate concern in life. What is my ultimate concern. Every man is religious. He's a *homo religiosus*, to put it in Latin. He's a religious being. Just as he wants to eat, he has to have religion.

PRABHUPADA: So, the transmigration of the soul, you take it as religion. It is not a science.

PROFESSOR: We haven't progressed so far.

PRABHUPADA: But so far, we are concerned, that is the basic principle of our further investigation in religion.

PROFESSOR: Yes.

PRABHUPADA: We are preaching Krsna consciousness. That is on the basis of *Bhagavad-gita*. So, the beginning of *Bhagavad-gita* is the teaching of transmigration of the soul. *Dehino 'smin yatha dehe kaumaram yauvanam jara, tatha dehantara-praptih* [*Bg. 2.13*]. So that is our first concern, *dehantara-praptih*. This body will not exist, and we have to accept another body. Krsna says, *dehantara-praptih*, "another body." Now, there are 8,400,000 different types of body. Which body I am going to accept, there is no education. So, I am kept in darkness. So, what is the value of my education?

PROFESSOR: You mean your future?

PRABHUPADA: Yes. I do not know what is my future. Then what is my education?

PROFESSOR: Yes. Yes. Of course, that is one standpoint, isn't it?

PRABHUPADA: No, that is the main standpoint. I am taking education in the university. I do not know what is my future. Then where is the education? I am in darkness.

PROFESSOR: Yes. But the main thing is, from the Hindu point of view, you have the opportunity...

PRABHUPADA: It is not the Hindu point of view. It is science. *Tatha dehantara-praptih* [*Bg. 2.13*]-that is applicable both for Hindu, Muslim, Christian, everyone. Just like a Hindu child and a Muslim child. Does it mean that Hindu child will not grow to become young man? Only the Muslim will grow? The *dehantara-praptih*---a child becomes a boy---that is equally applicable to the Hindus, to the Muslim, to the Christian, to everyone.

PROFESSOR: Of course, yes.

PRABHUPADA: Then where it is the religion? It is the science.

PROFESSOR: Yes. But the Christian, for example, says...

PRABHUPADA: No, no. I say from practical... A Hindu child becomes a boy, and Christian child also becomes a boy. You cannot say that because you are Christian you will not become a boy. Can you say like that?

PROFESSOR: Oh, no.

PRABHUPADA: Or because you are Christian you will not become an old man. Can you say like that?

PROFESSOR: I am following your argument, yes.

PRABHUPADA: So, it is the science. So, if this science is not in your university, then you are in darkness.

PROFESSOR: Now, we teach it as religion, but whether you take it...

PRABHUPADA: Again, you say religion. It is not religion; it is science.

PROFESSOR: Fine. You say it is science; I say it is religion.

PRABHUPADA: Now, you have to say, because you also grow. You shall also grow old man like me, not that because you are Christian you will not grow old man like me.

PROFESSOR: In any case...

PRABHUPADA: No, this is the first proposition, that if you keep people in darkness---he does not know what is his future---then what is the use of education and university?

INDIAN MAN (2): So, do you mean that the university should be abolished?

PRABHUPADA: Not abolished. But education means that you must know what is your position.

INDIAN MAN (2): With due respect, I want to know what is the line of demarcation between science and religion.

PRABHUPADA: Science means which is applicable to everyone. Religion is described in the dictionary, "a kind of faith." Faith... I may be Hindu today; tomorrow I may be Christian. That is... I can change.

INDIAN MAN (2): But this is not the definition of true religion.

PRABHUPADA: No, no. I am not talking of religion. I am talking of science. Religion is a kind of faith. You may believe or you may not believe.

INDIAN MAN (2): No. There is no question of belief. The question is whether..., what is the difference between religion and science? If difference is known, then the learned persons can make him right or wrong at that time. But unless and until the demarcation of line between religion and science...

PRABHUPADA: Now... Yes, that we can say like this, that "Two plus two equal to four," this is applicable to the Hindus, Muslim, Christian, everyone. This is science.

PROFESSOR: Yes. No, no, I understand. I understand. I know where your argument is going to. But any case, let us beg to differ. Because... Let us accept it. I just want to say I agree with you in this sense. I agree with you in this sense, Swami, that if we do not pay attention to the religious side, then we keep the people in darkness. We have to, on the religious side too.

[someone entering] Professor Olivier, the rector. [introducing] ...And this is our Swami Bhaktivedanta.

PUSTA KRISHNA: The principal of the university, Srila Prabhupada. Hare Krsna. How are you?

PROFESSOR: And Mr. [indistinct] Singh from Pietermaritzburg, and Professor Maharaj you know. And all the other ladies and gentlemen. [indistinct]

PUSTA KRSNA: [to Professor Olivier] Would you like to sit beside Srila Prabhupada?

PROF. OLIVIER: Yes.

PRABHUPADA: [to Pusta Krsna] So you can explain what I was talking.

PUSTA KRSNA: Yes. So, the idea is that now you have secular state, because the religion as it is being taught today is being accepted simply, or seen simply as some kind of dogma that can't be proven, some kind of blind faith. But in the *Bhagavad-gita* Krsna is giving scientific evidence, reason, how the existence of the soul can be proven. Religion means there must be soul. But people, they don't understand how soul is existing.

They think it is simply beyond their conception or comprehension. Krsna has made it so reasonable to understand the existence of the soul that any sane man would accept. For example, Krsna says, *dehino 'smin yatha dehe kaumarāṇ yauvanāṇ jara* [Bg. 2.13]. Any person can accept that they had a youthful body, childhood body, and then old man's body. The change of body is always there. *Tatha dehantara-praptiḥ*. And after this body we can reasonably accept that there is another body. Just as from childhood to youth there is change of body, from youth to old age there is change of body, similarly, old age, death, and then there is another change of body. But in all circumstances, I am still the same person. My body is changed, but still, I am experiencing that I am the same identity, the same person.

So, this education is lacking in the universities because, generally speaking, all of the scientists in the universities, they are simply dealing with this body, simply dealing biology, physics, chemistry---simply with the body. So where is the question that this is not science? It is science. It is the science of the soul. When our spiritual master went to Massachusetts Institute of Technology---it is a very well-known technological university---he questioned the faculty and students there that "You are the most advanced technological university in the world. Where is that department that tries to understand the difference between a dead body and a living body?" So, this is science. You can't say that it's not science. And it should be accepted as science by university professors and taught as such. Otherwise, if we simply turn our back on this philosophy... Krsna says, *raja-vidya*: "This is the king of knowledge." This is not some sentimental proposition we are putting forward, but it is the king of knowledge, that the soul is existing, and after this body there will be another body.

So real education, therefore... Just like you come to the university, you want to get a better job, not that you go to the university so that you can work an elevator when you come out.

You go to the university to increase your standard of living, to have higher standard of living. So real education, similarly, is that you can have higher standard of existence in your next life, not that I come to the university and simply live like animal and then have to be demoted to the body of an animal in my next lifetime. Rather, the real education is how we can be elevated from this human existence to higher existence, or to spiritual, eternal existence. So, the purpose of the science of *Bhagavad-gita* is just this, that *janma karma ca me divyam evaṁ yo vetti tattvataḥ* [Bg. 4.9]. If you understand God in truth, and fact, then *tyaktva dehaṁ punar janma naiti*, you will never take birth again in this material world, but you will go back to the spiritual world, called *Vaikuntha* in Sanskrit language. *Vaikuntha* means the spiritual world, the place where there is no repetition of birth and death. Where there is no...

PRABHUPADA: No anxiety. No anxiety.

PUSTA KRSNA: No anxiety. Yes.

INDIAN MAN (3): Excuse me, sir. We recognize six great religions of the world. Are you suggesting that the adherents of all the other religions of the world should accept as a science this doctrine of reincarnation or transmigration of soul? Are you suggesting that everyone, irrespective of the faith that they belong to, should accept the doctrine of reincarnation? Is that what you are suggesting?

PRABHUPADA: [aside:] You don't...

INDIAN MAN (4): Another question is...

INDIAN MAN (3): I want an answer, please. Are you suggesting that every person, whether he is Muslim or Christian or Buddhist or Jew or Parsi, or anybody else for that matter, should accept the Hindu doctrine of transmigration or reincarnation of soul in order that he may be called a really religious person or a scientific person?

PRABHUPADA: Well, the difficulty is that we are talking of transmigration of the soul on scientific basis, but you are trying to give it a Hindu color. Why? To become... I have already explained. To become old man is equally applicable to the Hindus, Muslim, Christian. So why you say it is Hindu belief? It is not Hindu belief. It is a science. Why you are bringing "Hindu," "Muslim," "Christian"? I do not know why.

INDIAN MAN (4): The real question between this statement of Mr. Professor and you, is that what is the religion and what is science. Unless the nature of science and religion defined...

PRABHUPADA: Yes. Science is applicable to everyone.

INDIAN MAN (3): But when you use reason for proving your...

PRABHUPADA: Yes. This is the reason, that a child is becoming boy, a boy is becoming a young man, a young man is becoming...

INDIAN MAN (3): Reason is the subject of logic, and logic is philosophy. So, philosophy is the knowledge of generality, while the science is knowledge of particularity. Philosophy can be the subject of religion, but not the science can be the subject of religion. It is knowledge of particularity.

PRABHUPADA: It is not religion. First of all, forget religion. I am talking of science. That a boy is becoming young man and young man is becoming old man, this is science. What do you think, Principal? It is science or religion? Does it mean that only the Hindus become old men and the Christians do not?

PROF. OLIVIER: Now, my problem as a simple layman is how to make God relevant to the issues of the day. But since God's relevancy can only be related to the permanent, the problem becomes even more complicated. But I have to deal with practical situations. Everybody in a university...

PRABHUPADA: This is practical situation, that...

PROF. OLIVIER: Yes, I would agree. It is one of the neglected avenues of learning that we have not been able scientifically, I think...

PRABHUPADA: Yes, that is my point. That is my point.

PROF. OLIVIER: This is the point that he's trying to make, that we have not been able to absorb into scientific studies those spiritual components which go up to make the whole of man. And I would agree. I think it's one of the great shortcomings in our modern educational system, that we... Not that we do not accept this.

I think basically, as an infrastructure, we accept this. But it's like a house. When you look at all the superstructures you do not inquire too deeply about the foundations of that superstructure.

PRABHUPADA: Yes. Thank you very much. [chuckles]

PROF. OLIVIER: And now your point is that the time has come for society and the world to find out if there are cracks in the superstructure---whether these cracks are just superficial cracks or whether they are caused by foundational cracks or shifts in the corners of the foundational structure. And I, like you, I believe that this is not entirely a question of... Well, it's certainly not a question of whether, you know, it's Hinduism or Christian or Islam.

PRABHUPADA: It is the foundation.

PROF. OLIVIER: It's the foundation. But we know so little about the foundation. When the rich man in the Bible asked the Lord to send this poor man down to warn his brothers, the Lord said they've had all the prophets all the years, and they haven't listened; any new evidence they will not accept either. I think that we have enough evidences around us. We need not seek more evidences, except, I believe, through more direct contact with the workings of the holy spirit itself, which I think is available. But again, which I agree with you, I don't think we have exploited enough---you could use that word advisedly---because the spirit is there. "It bloweth where it listeth." It is for us to get attuned to that spirit.

Another the point is, that we are concerned with = Who is going to do this? There has just been written a book in England, which I haven't read, and I hope to order it, but I've only seen the advertisement, namely, The Biology of God, which takes into consideration the points that you have raised here. Of course, there are a lot of objections to this book in principle. You know---how can a man try to biologize God, to give Him a physical, scientific being in terms of modern life? But I think in the last book in the Old Testament, Malachi, there is a, when the Lord was complaining about all these people who bring blind animals as a sacrifice or lame animals or weak animals, you know. The poorest in their flock they bring as sacrifices to the Lord. And He said, "It's not sacrifices that I want at all, if you bring this kind. It's obedience. It's truth. It's only truth that brings knowledge. It's truth that I want."

But then He goes on to say you must... This is the challenge that you were referring to = how do we open more windows from God or from the spirit of God onto this present world today? Of course, the good Lord is still God. And He uses... [break]

PROFESSOR: I include the transmigration of souls, and I include everything else, religion and the lot. But when I speak about science in the English language sense, the science in this sense, then I have a problem.

PROF. OLIVIER: Even the German word 'wissenschaft' that we normally use, which covers, as you say, everything---this is not translatable. The word science is...

PRABHUPADA: But in Sanskrit there are two words, *jnana* and *vijnana*. *Jnana* means theoretical knowledge, and *vijnana* means practical knowledge. So *vijnana* is taken as science. Just like you... Theoretically you know that two hydrogen-oxygen mixed together becomes water. And when you do it practically in the laboratory, that is science, *vijnana*. So *jnana-vijnana-sahitam*. In the Bhagavata it is said, *jnanam me paramam guhyam yad-vijnana-samanvitam*. Knowledge of God should be practical application in life. That is *vijnanam*. And according to our philosophy, unless one has got perfect knowledge of his self-identification, he remains an animal.

PROF. OLIVIER: He is what?

PRABHUPADA: He remains an animal. Just like a dog is thinking, "I am dog." So similarly, if I think, "I am Hindu," then what is the difference? Or if I am thinking, "I am this or that," with the bodily conception of life... *Yasyatma-buddhiḥ kunape tri-dhatuke* [SB 10.84.13]. If one is thinking in terms of bodily conception---"I am this body"---and based on this foundation, *sva-dhi kalatradisu bhauma-ijya-dhiḥ*, our family, society, national, so many things we are building up on this bodily conception of life... So,

yasyatma-buddhiḥ kunape tri-dhatuke
sva-dhiḥ kalatradisu bhauma-ijya-dhiḥ
yat-tirtha-buddhiḥ salile na karhicij
janesv abhijnesu sa eva go-kharah
[SB 10.84.13]

Such person is no better than the cow and the asses, because he is giving his identification with this body, which he is not. And Vedic realization is *aham brahmasmi*: "I am not this body; I am spirit soul." And the *Bhagavad-gita* explains,

*brahma-bhutaḥ prasannatma
na socati na kanksati
samaḥ sarvesu bhutesu
mad-bhaktiṁ labhate param*
[Bg. 18.54]

One, when he is on the platform of Brahman realization, then he becomes jubilant, *prasannatma, na socati na kanksati*. That life is required, Brahman realization. That is education.

PROF. OLIVIER: But, now, do you not think that Christianity and Islam accept this as well?

PRABHUPADA: I do not say which religion accepts and which religion does not, but unless one understands that he is not this body---he is different from this body---his education is imperfect.

INDIAN MAN (2): But do I mean that up till now, Your Excellency were giving the question of transmigration, field of science, and now you are also taking that subject of God in this sphere of science?

PRABHUPADA: It is not God. God is far away. First of all, I must know what I am. God is long, long distant.

INDIAN MAN (2): But what should be the...

PRABHUPADA: First of all, you understand what you are, whether you are this body or something other than the body. That is first.

INDIAN MAN (2): Whether we are different or separate from God, or we are God.
[laughter]

PRABHUPADA: That also dog can say, "I am also God." That is not very difficult thing.

INDIAN MAN (2): Whether God says or not, it is the question between us, whether we are God...

PRABHUPADA: So, that bodily conception of life is dogism. Dog thinks "I am dog." Cat thinks "I am cat." Similarly, if I think "I am Hindu," "I am Christian," so what is the difference? Because you are giving some name of religion, therefore you are better than dog?

INDIAN MAN (2): With due respect, I want to know the God knows that He is God and dog knows he is dog? [?]

PRABHUPADA: Why do you bring God? I am not talking of God.

INDIAN MAN (2): Dog. Dog.

PRABHUPADA: I am talking of the soul.

INDIAN MAN (2): Whether dog knows that he is dog?

PRABHUPADA: Yes. He knows the body---"I am dog." That's all.

INDIAN MAN (2): Not about body. I am asking the question whether dog knows that he is dog, cow knows that she is cow?

PROFESSOR: Have they got the intelligence to know?

PRABHUPADA: Unless he knows that "I am dog," why he is barking? [laughter]

INDIAN MAN (2): Dog is barking, but does he possess discriminative knowledge?

PRABHUPADA: That you do not know. Because you are not dog, you cannot understand what dog is thinking. You cannot say what dog is thinking. You cannot say what dog is thinking, because you are not dog. But you have to become dog, then how dog is thinking. For the present time, as you do not know what is dog...

PROFESSOR: If we don't start the lecture, we have the dog barking. [laughter] So we have to go for the lecture at 11 o'clock, unfortunately.

PRABHUPADA: What is that lecture?

PUSTA KRSNA: The students have been invited to hear kirtana and lecture, Prabhupada, at another place.

PRABHUPADA: Kirtana?

PUSTA KRSNA: Yes.

PROF. OLIVIER: Might I just explain, I don't know whether we will have an audience. May I first of all say thank you very much for coming to the university. We are very honored also, sir, that you have been able to come, also that your guests have come, and that you have been able to come. Thank you very much for visiting the university. I unfortunately have a committee of my council meeting this afternoon, and the chairman is coming over shortly, so I will unfortunately not be able to attend your lecture. Thank you very much for coming. Some of you have been here before. We have this week a student break for a week before they start their examinations, so I do not know whether Professor Oosthuizen will have an audience at all. Maybe a few members of staff.

PROFESSOR: I told Mr. Bhoola when he asked me about the lecture, I told him that this would be a problem.

PROF. OLIVIER: Thank you very much for coming.

PRABHUPADA: If there is no audience, what is the use of holding class?

PROF. OLIVIER: Well, Professor Oosthuizen here will take charge of you, but if there isn't an audience, I agree that one must be careful not to press too far. It may be more in the nature of a seminar. There might be people sitting around like this, and then there could be discussion. So that would depend on whether there is an audience. Students are funny people. They must be very strongly motivated before they will come away from their examination books at this time.

PRABHUPADA: [aside:] So my time for taking bath is half past eleven. They can... You can stay. I can go.

PROF. OLIVIER: So, thank you very much.

INDIAN MAN (5): I want to say, professor, that on behalf of the *Arya-patha-niti-sabha*, I would like to request Professor Oosthuizen and to his department of Hindu Studies and Science of Religion to make it known to the students who are interested in the study of Hindu studies that at 21 Kalar Street we have this Vedic temple, and that the Vedic temple is open to all students who can see and also participate in this service.

PROF. OLIVIER: Thank you very much. Might I apropos of that just say here that we have here a department, Science of Religion. Then we have a department of Christian Theology. We have now started a department of Islamic Studies, which will concentrate more on the theological aspects as we go along. And then, if we can find the right guru, we can start a gurukula, a department of Hindu Studies or Hinduism. And Mr. Chotari and various other members of the local community here are assisting us to find the right spiritual leader. As far as Hindu studies are concerned, we give a course here in Sanskrit at the university.

PRABHUPADA: You have seen our books?

PROF. OLIVIER: I got a copy of the *Bhagavad-gita* at the last occasion when your representatives were here, which I thought was a very well brought out and a well-documented edition. The printing is also very good. So, we are trying at this university to, slowly, to delve down into the infrastructure of education. Of course, one..., in the Western society one has got to take cognizance of so many developments in the various fields of science. And the element of spiritual science certainly has been neglected. I would concede this point immediately. That is perhaps where this university can also still play a meaningful part. Of course, here we have representatives of three of the world's greatest religions = Islam, Hinduism and Christianity. And this will be part of Professor Oosthuizen's department, to try and take the best out of these and formulate for our students, and maybe for the rest of South Africa and the world that will listen, the essences of the religion that would really satisfy as we go along, and we...

PRABHUPADA: We say that religion means the law given by God. So, any religion must accept God. Then there is no difference. The law may be little different according to time, circumstances. But religion means *dharmaṁ tu saksad bhagavat-pranitam* [SB 6.3.19]. Religion means the law given by God. Just like law means the codes given by the state. That is law. Just like you are keeping, "Keep to the right" or "left" here. In America it is right. So somewhere, "Keep to the right," or somewhere, "Keep to the left," but because it is given by the state, it is law. Similarly, whatever law is given by God, that is religion. This is our definition of religion.

PROFESSOR: I think we have to leave slowly. Thank you very much.

PUSTA KRSNA: Please won't you all take some *prasadam*?

PROF. OLIVIER: Thank you very much.

PRABHUPADA: [to Pusta Krsna] So I think I shall not be able to attend that class, because I take my bath at half past eleven.

PUSTA KRSNA: That's okay, Prabhupada.

PRABHUPADA: I will go. These people will remain.

PROF. OLIVIER: Have you transport?

PUSTA KRSNA: Oh, yes. We'd like to show you some of the books and also... [break]

PROF. OLIVIER: ...searching for truth. If it is not doing that, it is no longer science.

PRABHUPADA: No longer science.

PROF. OLIVIER: I think this is your point. We have neglected the science of the spirit.

PRABHUPADA: Yes.

PROF. OLIVIER: And this is what we have to rediscover and work at.

PRABHUPADA: Yes. That I want. Without science, simply sentiment will not help you.

PROF. OLIVIER: That's right. Sentimentality...

PRABHUPADA: "I believe; you believe..." You may believe something, I may believe something, but everything should be on the scientific basis. That is wanted. So, unless we understand this point, that "I am not this body; I am something else than the body," there is no question of spiritual education.

PROF. OLIVIER: Correct. Then it becomes sentimentality.

PRABHUPADA: Sentimentality.

PROF. OLIVIER: Love without honesty, without scientific honesty. Love without scientific honesty is sentimentality. Similarly, honesty without caring and love is cruelty.

PRABHUPADA: [chuckles] Thank you very much.

The 11.00 class with the students was poorly advertised, leading it to be cancelled as the students were busy with exams.

Later that day, Srila Prabhupada had an interview with a reporter Bill Faill from The Natal Mercury. The reporter had read up on Srila Prabhupada and his movement and had prepared some perfect questions, to which Srila Prabhupada had perfect spontaneous answers.

BILL FAILL: ...the Krsna movement is about and its origins, its following. This sort of thing.

PRABHUPADA: [aside:] Where is Pusta Krsna? Krsna means God. The word *Krsna* means all-attractive. So, unless one is all-attractive, he cannot be God. So, this Krsna consciousness means God consciousness. Our position, we all living entities, we are all small particle, equal in quality with God---small, just like gold and a small particle of gold.

BILL FAILL: The spark.

PRABHUPADA: Spark. Yes. Fire, big fire and spark fire---both of them fire, but one is big and one is very small. So, our relationship with God is eternal. At the present moment, on account of contact with this material energy, we have forgotten our relationship with God. Therefore, our life is problematic. We are facing so many problems. So again, if we revive our original consciousness, then we shall become happy. So, this is the sum and substance of Krsna consciousness. Now, the process how to revive our original consciousness. There are different processes, but at the present moment people are very, very fallen. This is called the age of Kali---means most fallen.

BILL FAILL: Most fallen.

PRABHUPADA: Most fallen. The so-called material advancement is not the solution, because God is eternal, we are eternal, and in the material condition we are changing our body. On account of our ignorance we are thinking, "I am this body," but I am not this body. I am that spark, spirit, part and parcel of God.

BILL FAILL: The body is just a vehicle.

PRABHUPADA: Yes, a covering. Vehicle also. Vehicle also. It is just like a machine. You go from one place to another on a motorcar machine. So, this body is just like machine. On account of our material, conditional life we are thinking that "If I get this position, then I will be happy. If I get this position, I will be happy." We are creating mental concoction. But nothing will make us happy unless we come to our real position that "I am part and parcel of God. My business is to associate with God and help, or cooperate, with God." So that position we have to revive. And there are different types of vehicles in the aquatic animals, then, I mean to say, plants. When the water is dried up, then vegetation comes. Then vegetation..., from vegetation, we... Trees and plants, they cannot move. Then we get little improvement---we can move, just like flies, insects, microbes, reptiles, and so many.

So, there are nine *lakhs*' forms of body within the water. Then two million types of bodies in vegetable, and then 1,100,000 species of life like microbes, germs, worms, insects. Then you come to the birds' life, three million different forms of. Then we come to beast life. That is also... Birds..., I am sorry = birds' life, one million, and then the beast life, three million. Then we come to human form of body, and especially, gradually, we become civilized. So, when we are civilized, then it is a chance to understand what is God, what I am, what is our relationship. So, if we don't take advantage of this civilized human life to understand God, and if we simply waste our life like cats and dogs, jumping and going here, then this is a great missing point. So, the Krsna consciousness movement is to educate people not to miss this opportunity. You take full advantage on this human form of life and try to understand God and your relationship with God.

BILL FAILL: May I ask a few questions now?

PRABHUPADA: Yes, yes, yes.

BILL FAILL: Do we get a second chance if we don't make the most of this life? In other words, is reincarnation part of your...

PRABHUPADA: Yes. Second chance means you have to change your body. Now, according to your desire you get another body. That body is not guaranteed that you shall get a human body. It may be...

BILL FAILL: If you've been bad enough, you might finish...

PRABHUPADA: No, that... This I have already told you. There are 8,400,000 different forms of life. So, you can enter any one of them, according to your mental condition. We are under the control of the material nature. The material nature is being conducted in three modes = goodness, passion and ignorance. So just like three colors = yellow, red and blue. Now you mix---three into three equal to nine, nine into nine equal to eighty-one. So, these modes of material nature are being mixed up. Therefore, there are so many varieties of life. So, if we transcend this colouring platform of material nature, we come to the pure consciousness. Then we stop this repetition of birth and death in different forms of life. And if we do not that, then there is chance of going down or going up. There are different planets. If you cultivate the modes of goodness, then you are promoted to the higher planetary system, higher standard of life. And if you don't improve or don't go down, then you may remain in the present stage. But out of ignorance, if you still degrade, commit sinful activities, violate the laws of nature, then we go down again---the animal life, the plants' life, like that. But again, we have to evolve, evolutionary process, by nature's... So, it may take many millions of years.

So therefore, a human being must be responsible, that "I have got this opportunity to get out of this cycle of birth and death and different forms of life, and let me properly understand God and what is my relationship with God and act accordingly, so that if we understand what is God, then we go back to home, back to Godhead."

BILL FAILL: What can an ordinary man do? I mean the Krsna consciousness movement involves shaving the head and wearing the saffron robe. What can the man who is caught up in family life do?

PRABHUPADA: This saffron robe is not very essential, or cut the hair, but it creates some good situation, mental. Just like a military man, when he is dressed properly, he gets some energy to feel like a military man. But it does not mean that unless you are dressed, you cannot fight. It does not mean. So, God consciousness can be revived in any condition, without any check. But these conditions are helpful, helpful.

Therefore, it is prescribed that "You live like this," "You dress like this," "You eat like this," "You do like this." These are convenient. These are convenient. So, they are not essential. At the same time, if we take to these processes, then it will be helpful.

BILL FAILL: Yes. One can be a student of Krsna consciousness while going about a normal daily life.

PRABHUPADA: Yes.

BILL FAILL: Do you think Transcendental Meditation is beginning to help a lot of people?

PRABHUPADA: They do not know what is meditation. They are... Simply it is a farce. That is another cheating process by the so-called *svamis* and *yogis*. They do not know what is meditation. Do you know what is meditation? You are asking me the question, but do you know what is meditation?

BILL FAILL: Just a stilling of the mind, trying to sit in the center without swimming either way.

PRABHUPADA: So, what is that center?

BILL FAILL: Oh, I don't know.

PRABHUPADA: Then? Why you are asking me? You do not know. So, everyone does not know what is meditation, and they talk very much "meditation." This is going on.

BILL FAILL: Isn't it a starting point?

PRABHUPADA: These bluffers, they say "meditation," but what is the subject matter of meditation they do not know. Simply bogus propaganda.

BILL FAILL: Not even beginning to get people thinking right?

PRABHUPADA: No. Meditation means this *dhyanavasthita-tad-gatena manasa* [SB 12.13.1], mind saturated with God consciousness and thinking of God. But if you do not know God, then where is the meditation?

BILL FAILL: So, it's a long..., something you have to learn.

PRABHUPADA: No, it is very nice, but at the present moment in the name of meditation, simply cheating and bluffing going on. They do not know what is the subject matter of meditation. Besides that, in this age, mind is so agitated that you cannot concentrate. I have seen the so-called meditation. They are regularly sleeping and snoring. They do not know. Yes. This is going on. So unfortunately, in the name of God consciousness or this self-realization, so many not-standardized methods are being presented by the so-called bluffers without any reference to the authoritative books and knowledge, Vedic knowledge. It is another type of exploitation.

BILL FAILL: What about some of the other schools that have grown up, people like Ouspensky and Gurdjieff and people who've brought a message similar to yours to the West in the past?

PRABHUPADA: That we have to study particularly whether it is standard. Otherwise, they may speak so many things, but if they do not know what is the standard... Just like medical science or any science, that is one. It cannot be different because it is spoken by different men. That is not one. That is not science. "Two plus two equal to four," this is a science that is true everywhere, not that because it is spoken by somebody else it becomes "two plus two equal to five" or "three." No. That is...

BILL FAILL: No. Some other people, do you feel, possibly have had the truth as well, have they?

PRABHUPADA: It is very difficult to say.

BILL FAILL: Yes. Unless you studied it in detail.

PRABHUPADA: Yes. Unless I study, it is very difficult to say, because there are so many bluffers, so many.

BILL FAILL: Just doing it for money.

PRABHUPADA: That's all. That's all. It is going on like that. They have no standard method. We are presenting the standard method. This is *Bhagavad-gita As It Is*. As it is, without any malinterpretation, we are presenting as it is. This is standard.

BILL FAILL: Yes. If you begin dressing things up, they change. And the size of the movement now? Is it a growing movement, Krsna consciousness?

PRABHUPADA: Oh, yes, it is very much growing. You will be surprised that we are selling these books... We have got about fifty books like this, and every library, college, professor, universities, they are very much appreciative of this, because there was no such literature existing. This is the new contribution to the world.

BILL FAILL: Now this American, Alpert, he came to a state of God consciousness, but he was very, very heavy on drugs. This can't be right, taking a drug.

PRABHUPADA: Alfred? Just speak.

HARIKESA: He was one of the associates of Timothy Leary.

PRABHUPADA: Alfred Ford?

HARIKESA: No, no, no.

PRABHUPADA: Then?

HARIKESA: What is his first name?

BILL FAILL: Alpert was his second name, and then he took on, you know, an Indian name.

PRABHUPADA: Oh, then he is speaking of Alfred Ford.

HARIKESA: No, no, no. He is one of the people who were first into that LSD thing, and then he took up meditation in India.

PRABHUPADA: Timothy?

HARIKESA: Yes. Leary was his associate. And then this other man, he took up this meditation and started to become...

PRABHUPADA: That is also bogus. That is also bogus.

BILL FAILL: I didn't like the idea of that. The book was very impressive, but I just thought, "This isn't right. You shouldn't have to lean on drugs."

PRABHUPADA: No. That is... Anything... If drugs can help God realization, the drug is better, I mean to say, more powerful than God.

BILL FAILL: Which isn't possible.

PRABHUPADA: Then how we can accept that? Drug is a material thing, chemical composition, and how it can help one, God realization? That is not possible. This is a kind of intoxication and hallucination, but it is not God realization.

BILL FAILL: Do you think that the great mystics down the ages have actually seen this spark? This is what...

PRABHUPADA: What do you mean by mystic?

BILL FAILL: Well, there seem to be chaps who've had some very odd experience and always remembered it and found it very difficult to put it down in words.

PRABHUPADA: Mystic means something jugglery? What do you mean by mystic?

BILL FAILL: Well, it's just the name they seem to give to people who've had an experience of another level of reality.

PRABHUPADA: Yes. So yes, that... We don't say mystic. Our reality is God realization. There are different stages, I mean to say, direct perception, then receiving knowledge from authority, then personal experience between the two, then above that transcendental, and then, I mean to say, spiritual. In this way we have to go, step by step. We have to come to the point, to the spiritual platform. So, so long we are on the bodily concept of life, our understanding is sense gratification because body means the senses. And then, if we go still up, then we can see that mind is the center of sense activities. We take the mind as the final, and that is mental platform. Then, from mental platform, we come to the intellectual platform. Then, from intellectual platform, we come to the transcendental platform.

BILL FAILL: To the trans...

PRABHUPADA: Transcendental platform. And from transcendental platform, we come to the spiritual platform. These are the stages. So, in this age, because people are so fallen, and in the *sastra* a special recommendation that give the people directly spiritual platform. That direct spiritual platform is chanting of this holy name of God, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. So, if we cultivate this practice on the spiritual platform, then immediately we realize our spiritual identity and God, and it becomes very quickly successful.

BILL FAILL: So, in a sense, what a lot of people are saying today is that we must look inwards rather than outwards into the world of the senses.

PRABHUPADA: Yes. Inward means that you are spirit soul; you are not this body. But if you keep your bodily concept of life, then where is inward? It is outward only.

BILL FAILL: It's just another way of looking out.

PRABHUPADA: No. That means it is simply talking. It has no realization. Unless you understand that you are not this body---you are spirit soul---there is no question of inward. That we have to study first of all, whether I am this body or I am something within this body. That is inward. But that they do not understand. There is no education in the school, college or university. Everyone is thinking, "I am this body." Just like in this country, everywhere = "We are South African. They are Indian. They are this. They are this. They are this." So whole bodily concept, the whole world... "I am American," "I am Indian," "I am German." So, this Krsna consciousness movement means it starts when one is above the bodily conception of life. Then the starting begins.

BILL FAILL: So, the recognition of the spark comes first.

PRABHUPADA: Hah. Recognition of the spirit soul within this body, that is first education. Unless one understands this simple fact, there is no question of spiritual advancement.

BILL FAILL: Is it a question of just understanding it?

PRABHUPADA: Yes. For the time..., in the beginning, first of all theoretical, theoretical.

BILL FAILL: Intellectually accept it.

PRABHUPADA: Theoretical. That is a fact. Unless there are two department of knowledge, theoretical and practical... So, first of all, one has to learn theoretical. That much knowledge one must have. Then, by practicing, working on that spiritual platform, he comes to the practical life.

BILL FAILL: Am I keeping you too long now?

PRABHUPADA: No, you can go on.

BILL FAILL: Do you think we're going to come right, then? Is that a possible question? Or is it just far too many people now who are purely in the body and in the world of the senses? Is the world going to come around?

PRABHUPADA: They are in darkness. Therefore, this movement is very important to take the civilized man from the darkness. Because everyone is thinking, "I am this body." So long we are in this bodily conception of our life, we are no better than animal. The animal, they keep themselves always in bodily conception = "I am dog," "I am cat," "I am cow," "I am this." If we also keep in that platform, then where is the difference between dog and me?

BILL FAILL: There is none then.

PRABHUPADA: The dog is barking. He is thinking, "I am dog. I am appointed here as watchman, er, watchdog, and as soon as somebody is passing, 'Yow! Gow! Gow!' " So, and similarly, if I keep myself in the dog mentality and act like that---"Why you have come to this country? Why you have come to my jurisdiction?" the same dog mentality.

BILL FAILL: Is it vital to follow certain eating habits? I mean...

PRABHUPADA: Yes. The whole process is how to purify ourself. So, by..., according to eating, the purification also... I think Mr. Bernard Shaw, he wrote one book that "You Are What You Eat." And that's a fact. We constitute our bodily atmosphere and mental atmosphere according to eating. So, our Krsna conscious movement recommends... Not the movement recommends; it is recommended in the *sastra* that to become Krsna conscious you eat the remnants of foodstuff left by Krsna. Just like opposite way = if a tuberculis patient eats something and if you eat the remnants, then you will be infected with the tuberculis bacillus. Is it not?

So similarly, if you eat *krsna-prasadam*, then you infect Krsna consciousness. This is our process. We don't take anything directly. We offer to Krsna, then we take *krsna-prasadam*. That helps us. We do not take anything... We cannot take anything from the restaurant or from the shop. No. We prepare everything, offer to Krsna, then we take it.

BILL FAILL: You're all vegetarians, are you?

PRABHUPADA: Oh, yes, because Krsna is vegetarian. Krsna says... Krsna can eat anything, because He is God, but He recommends, "Give Me vegetable." *Patraṁ puṣpaṁ phalaṁ toyam yo me bhaktya prayacchati* [Bg. 9.26]. He never said, "You give Me meat or wine or this." No.

BILL FAILL: Those are all out. They have to be. And tobacco is...

PRABHUPADA: Tobacco is also intoxication. We are already intoxicated in the bodily conception of life, and if we put more intoxication, then we are lost.

BILL FAILL: You mean these things just reinforce body consciousness.

PRABHUPADA: Yes. So, if you want to be treated, then we have to follow the instruction of the physician. He says, "Don't take this. Don't take that. You eat only this." So, we have got such prescription.

BILL FAILL: Well, I think I have got quite a lot down now. I'll have to go and work it out.

PRABHUPADA: Yes.

BILL FAILL: I'll look up some reference books on the history of the movement and that sort of thing.

PRABHUPADA: History..., it is not a new movement. You have seen this book. You read that book thoroughly, you will get full knowledge. This movement is very, very old and standard. It is never changed. As soon as you change it, then the potency of the movement is lost.

BILL FAILL: Sorry, what was that?

PRABHUPADA: Potency. Just like electricity. There is standard regulation = "This is negative; this is positive. You must act like this. You must fix like..." You cannot do whimsically = "No, why not this way? Why not that way?" Then it is lost. Then there will be no electricity. Similarly, there is standard method how to understand this philosophy, how to get it, I mean to say, what is called, authoritatively. Then it will act.

BILL FAILL: Then you could go to a book, read a book...

PRABHUPADA: Oh, yes. That is the book of, what is called, guidance. If you follow the guide and do this according, then it will be effective. And if you don't follow the guide, you do in your whims... That is another dangerous disease of the modern man. Everyone wants to do according to his own whim. Nobody wants to follow any standard way. Therefore, they are failure.

BILL FAILL: I think that's fine. I'll just take that and do what I can with it. I've spoken to them, and they're quite happy if I can get a feature out of it. You wouldn't know what time the plane's leaving yet on Monday?

HARIKESA: I can find out.

BILL FAILL: I was thinking we might try and get a photographer out and get the group leaving, if that would be all right.

PRABHUPADA: Yes. Yes. That can be done.

BILL FAILL: Have they modernized this at all, in that they've explained some of the...

PRABHUPADA: Oh, yes. There it is very lucidly explained.

BILL FAILL: May I have another one of them?

PRABHUPADA: Yes, yes, yes. You just read one big professor's remark here.

BILL FAILL: Yes.

PRABHUPADA: Professor Dimmock of Chicago University.

BILL FAILL: "A new and living interpretation." This is you, is it?

PRABHUPADA: This is...? Yes.

BILL FAILL: That's you. [looks through reviews]

PRABHUPADA: Yes. If you read these books and write regular articles on the basis of my talk with you, it will be actually great benefit to the public.

BILL FAILL: Well, I'm about the only person in Durban, I think, who tries to write about this at all.

PRABHUPADA: Yes. It is the duty of the journalist to give real knowledge to the public. That is the duty of the journalist, not to give some hodgepodge idea without any effect.

BILL FAILL: I can't be bothered with profit journalism. [indistinct] I do a weekly science column, but it's more mysticism than science, I think. I try and cover everything. Anyway, I won't keep you any longer.

HARIKESA: We're leaving at 9:45 A.M. on Tuesday.

BILL FAILL: 9:45.

HARIKESA: A.M. on Tuesday morning.

BILL FAILL: That's fine. Well, I'll try and get a photographer out and just get the group with you when you're catching the plane.

PRABHUPADA: Thank you. Yes.

BILL FAILL: The plane is at 9:45.

HARIKESA: Yes. It's leaving at 9:45.

BILL FAILL: You'll have to be there about 9:15, I think. Good. Well, thank you very much.

PRABHUPADA: Now, now... So, we are leaving this plane at nine?

HARIKESA: No, no. We are leaving this place maybe nine o'clock.

PRABHUPADA: "Maybe." You do not know. But where they will come, here or in the...?

HARIKESA: You mean you will meet at the airport?

BILL FAILL: Oh, we'll meet you. We'll have somebody out at the airport.

PRABHUPADA: Then that's all right. So, the airplane leaves this port at 9:45. So you can come, according to the time.

BILL FAILL: Yes. You'll have to leave here about 8:30 actually. It's about three quarters of an hour's drive there.

PRABHUPADA: Yes.

BILL FAILL: Good. Thank you.

PRABHUPADA: Thank you. Give him some *prasada*.

The interview was so dynamic that excerpts from it was used in Srila Prabhupada's book *"The Science of Self Realisation."*



09 October 1975

Srila Prabhupada was ready at 6am for his morning walk on the beachfront. Instead of chatting with the devotees as usual, Srila Prabhupada kept conversation with a young Indian lad, Pravin, who had joined in the walk. Srila Prabhupada was trying to understand the mindset of South African Indians, be it spiritual or religious. Upon returning to their residence, there was to usual *guru-puja*, kirtan and class from *Bhagavad-gita*.

The evening program was arranged at the Laksmi-Narayana Hall, the most prestigious venue in Chatsworth. Early in the afternoon, Partha Sarati das and a few devotees went to the hall to assemble the vyasasana and canopy, and the sound system. Some ladies decorated the stage with lovely garlands made with carnations. By 6.30pm, the hall was completely packed to capacity, and were being entertained with lovely kirtan and dance. Srila Prabhupada arrived just after 7pm, and was greeted with a beautiful kirtan from his 'boys.' Srila Prabhupada spoke on one of his favourite verses, *Bhagavad-gita Chapter Seven, "Knowledge of the Absolute."*

PRABHUPADA: [aside] Fan. You have no fan? *Bhagavad-gita*, Chapter Seven, "Knowledge of the Absolute." There are two things = absolute and the relative. This is relative world. Here we cannot understand one thing without the other. As soon as we speak that "Here is son," there must be father. As soon as we say, "Here is husband," there must be wife. As soon as we say, "Here is servant," there must be master. As soon as we say, "Here is light," there must be darkness. This is called relative world. One has to be understood by other, relative terms. But there is another world, which is called absolute world. There the master and the servant, the same. There is no distinction. Although one is master and other is servant, but the position is the same.

So, the Seventh Chapter of *Bhagavad-gita* is giving us some hint about the absolute world, absolute knowledge. How that knowledge can be attained, that is being spoken by the Absolute, Supreme Person, Krsna. Krsna is the Absolute Supreme Person.

*isvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ananda-vigrahaḥ
anadir adir govindaḥ
sarva-karana-karanam
[Bs. 5.1]*

This is the definition of Kṛṣṇa given by Lord Brahma in his book known as *Brahma-saṁhita*, very authorized book. This book was collected by Sri Caitanya Mahāprabhu from southern India, and He presented it to His devotees when He came back from southern India tour. Therefore, we accept this book, *Brahma-saṁhita*, as very authoritative. This is our process of knowledge. We receive knowledge from the authority. Everyone receives knowledge from the authority, but general authority and our process of accepting authority is little different. Our process of accepting one authority means he is also accepting his previous authority.

One cannot be authority self-made. That is not possible. Then it is imperfect. I have given this example many times, that a child learns from his father. The child asks the father, "Father, what is this machine?" and the father says, "My dear child, it is called microphone." So, the child receives the knowledge from the father, "This is microphone." So, when the child says to somebody else, "This is microphone," it is correct. Although he is child, still, because he has received the knowledge from the authority, his expression is correct. Similarly, if we receive knowledge from the authority, then I may be child, but my expression is correct. This is our process of knowledge. We do not manufacture knowledge. That is the process given in the *Bhagavad-gītā* in the Fourth Chapter, *evaṁ parampara-prāptam imaṁ rājarsayo viduḥ* [Bg. 4.2]. This *parampara* system...

*imaṁ vivasvate yogam
proktavan aham avyayam
vivasvan manave prahur
manur ikṣvakave 'bravit*
[Bg. 4.1]

Evaṁ parampara. So absolute knowledge can be achieved when we hear from the Absolute. No person in the relative world can inform us about the absolute knowledge. That is not possible. So here we are understanding about the absolute world, absolute knowledge, from the Supreme Person, the Absolute Person. Absolute Person means *anadir adir govindāḥ* [Bs. 5.1]. He is the original person, but He has no original; therefore absolute. He is not to be understood being caused by somebody else. That is God. So here in this chapter, therefore, it is said, *sri bhagavan uvaca*, means Absolute Person... *Bhagavan* means the Absolute Person who does not depend on anyone else.

So Krsna says,

*mayy asakta-manah partha
yogam yunjan mad-asrayah
asamsayam samagram mam
yatha jnasyasi tac chrnu*
[Bg. 7.1]

Throughout the whole world... Of course, in the human society, advanced human society, Aryan society, there is search after God, the Absolute. And the human life is meant for that purpose. Human life is not meant for wasting like dogs and hogs. The dogs and hogs, they are busy whole day and night to find out, "Where is food? Where is food?" But the human life is not meant for that purpose. The dogs and hogs, they do not know that food is supplied by God, everyone's. That is the Vedic information. *Eko yo bahunam vidadhati kaman* [Katha Upanisad 2.2.13]. God is supplying food to everyone. Therefore, in the Christian method it is prayed, "O God, give us our... O Father, give us our daily bread." That is very good idea. But even if you do not ask, the food is there, we should understand. Because the animals, lower than human being, they do not go to church or to temple to ask for daily bread, but they get their bread. The elephants, they eat at a time 40 kg in this African forest, but they are getting their daily food twice. And the ant, it is satisfied with one grain. It is also supplied food. There are 8,400,000 forms of living entities. They are all getting their food without going to the church or to the mosque or praying to the Lord.

So actually, to approach God does not mean that we shall ask Him for our bread. Bread He is supplying. You ask or do not ask, the arrangement is there. Therefore, the *Bhagavata* says, *tasyaiva hetoh prayateta kovidaḥ*: "Anyone who is expert, he should try to achieve that thing..." *Tasyaiva hetoh prayateta kovido na labhyate yad bhramatam upary adhaḥ* [SB 1.5.18]. We have, or we are wandering, *upary adhaḥ*. *Upary* means up, and *adhaḥ* means down. There are higher planetary systems, there are lower planetary systems, there are middle planetary system. Therefore, it is called *tri-loka*, three worlds. So, we living entities, according to our different desires and different activities, we are being promoted to the higher, to the lower, or keeping ourself in the middle. This is going on perpetually. But we are not getting information what is the aim of life. Therefore, *sastra* says that we have traveled so many times---not only once; life after life--in so many forms of life, in so many different planets. but still, we haven't got the information what is the aim of life.

We are simply changing one body to another and searching after something, happiness. But we have not received it. Simply we are wandering. So, in this human form of life, we should try to achieve that thing which we did not get, wandering so many times throughout the whole universe. *Tasyaiva hetoḥ prayateta kovidō na labhyate yad bhramatam upary adhaḥ.*

"Then," one may question, "if I simply try to achieve Kṛṣṇa consciousness, then how my belly problem will be solved?" The answer is, *tal labhyate duḥkhavad anyataḥ sukham.* It is... According to Vedic injunction, you are destined to achieve a certain amount of happiness and certain amount of distress also, because you cannot achieve here in this material world any happiness which is not disturbed. There must be distress. So, there are two things = happiness and distress. So, as you are getting distress without inviting it... Nobody invites distress, "Let distress come upon me." Nobody invites, but it comes. Similarly, even if you do not pray for happiness, whatever is destined to you, it will come. So don't bother yourself about the material distress and happiness. Try to achieve Kṛṣṇa consciousness, which you could not achieve in so many lives after life. That is the injunction. That is called absolute knowledge.

So that Kṛṣṇa consciousness achievement, how it can be obtained is being explained by Kṛṣṇa Himself. Therefore, it is said, *sri bhagavan uvaca*: "The Supreme Personality..." *Bhagavan* means He does not cheat you. Others, they will give you instruction and cheat you, because anyone who is not liberated, he has got four defects of his life = he commits mistake, he is illusioned, he cheats and his senses are imperfect. This is called conditioned soul, everyone. Even big, big men, big, big leaders, they commit so many mistakes. And so far, illusion is concerned, everyone is illusioned, because I am not this body, but everyone is thinking, "I am this body." This is called illusion. *Dehatma-buddhi*. "I am not this body; I am spirit soul." *Ahaṁ brahmasmi*. But I am thinking, "I am Indian," "I am American," "I am South African," "I am black," "I am white," "I am fat," "I am thin." This is bodily. This is called illusion. And we invent our ideologies by mental speculation, without having perfect knowledge. We are accustomed to say, "I think," "I think." But "I think"? What I am? All my senses are imperfect, I commit mistake, I am illusioned, and when I say, "I think," what is the use of my thinking? This is cheating. This is cheating.

Dhyanavasthita-tad-gatena manasa pasyanti yam yoginaḥ [SB 12.13.1]. The *yogis*, the real *yogis*---not these gymnastic *yogis*; the real *yogis*---they, *dhyanavasthita*, they always meditate upon Kṛṣṇa, *dhyanavasthita-tad-gatena manasa*, by the mind.

Yam... Dhyana-vasthita-tad-gatena manasa yaṁ pasyanti yogināḥ. Pasyanti means he sees, actually sees Kṛṣṇa. So, this kind of yoga can be attained if we increase our attachment for Kṛṣṇa. *Mayy asakta-manāḥ partha yogam. This is yoga, real yoga. Mayy asakta-manāḥ partha yogaṁ yunjan mad-asrayaḥ.* The... One should take shelter of Kṛṣṇa or shelter of a person who has taken shelter of Kṛṣṇa. *Mad-asrayaḥ*: "One who has taken shelter of Me," or directly. So directly it is not possible. Because Arjuna was fortunate enough that he contacted Kṛṣṇa directly, Kṛṣṇa instructed him directly... So, it is not possible for everyone. But if we take the shelter of a person who has taken shelter of Kṛṣṇa, that is also perfect. That is called *mayy asakta-manāḥ partha yogaṁ yunjan mad-asrayaḥ*. This is perfect yoga. In the Sixth Chapter it is also said that... Kṛṣṇa says, *yoginam api sarvesam*: "There are different kinds of yogis, but of all the yogis," *yoginam api sarvesaṁ mad-gatenantar-atmana*, "one who is thinking of Me, Kṛṣṇa," *mad-gatena antar-atmana...* *Antar-atmana*: within the core of heart, he is thinking of Kṛṣṇa. So *yoginam api sarvesaṁ mad-gata antar-atmana sraddhavan* [Bg. 6.47]. *Sraddhavan* means "with faith"; *bhajate*, "worships Me"; *sa me yuktatamaḥ*, "he is first-class yogi. He is yogi."

So, this Kṛṣṇa consciousness movement is teaching people how to become first-class yogi. *Sa me yuktatamo mataḥ. Yogaṁ yunjan mad-asrayaḥ.* This is real yogi. To practice yoga... Yoga means connection. Yoga... In India, yoga means "addition," and *viyoga* means "subtraction," *viyoga, viyoga*. So, we are now *viyoga*, without any contact with the Supreme Lord, Personality of Godhead, material conditioned life; therefore, we have to make connection with Him. That is called yoga. Yoga system means to connect ourself again with God, or Kṛṣṇa. So, this practice of yoga, *mayy asakta-manāḥ partha*, always thinking of Kṛṣṇa, so this process is very easily accomplished by chanting *Hare Kṛṣṇa maha-mantra*, if you chant

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rama, Hare Rama, Rama Rama, Hare Hare*

twenty-four hours. It can be practiced. There is no expenditure, there is no loss, but the gain is very great. We are teaching that. We are known as Hare Kṛṣṇa people all over the world. It is inexpensive, without any loss. If there is a very great gain, why don't you take it? It is... You are not paying any price. We are soliciting everyone, "Please chant Hare Kṛṣṇa." So, it is open.

There is no secrecy. You can take it and see by chanting Hare Kṛṣṇa what gain you are gaining. It is practical. It is not to be asked, anyone, "What I am gaining?" It is said, *bhaktiḥ pareśānubhavo viraktir anyatra syāt* [SB 11.2.42]. *Bhakti*, this is devotional service. Chanting *Hare Kṛṣṇa mahā-mantra* means the beginning of devotional life, the beginning of liberation, simply by chanting Hare Kṛṣṇa.

So, this is *bhakti*. There are nine different processes for executing devotional service. The first thing is *sravanam*.

sravanam kirtanam visnoḥ
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam
[SB 7.5.23]

So, you can execute the nine different processes if possible. If not, you execute eight, seven, six, five, four, three, two---at least one. Then you will be perfect. So, this one, simply chanting and hearing... If you chant *Hare Kṛṣṇa, Hare Kṛṣṇa*, you will hear also.

This process of yoga is recommended in this age.

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty...
[Cc. Adi 17.21]

In the Kali-yuga it is not possible to practice any other system of yoga. Mind is so agitated, you cannot concentrate. But if you chant loudly, "Hare Kṛṣṇa!" your mind will be forced to be drawn and hear Kṛṣṇa. Then *mayy asakta-manah partha yogam yunjan mad-asrayah*. If you practice this, then *asamsayam samagram mam yatha jnasyasi tac chrnu* [Bg. 7.1] = "If you try to hear Me attentively..." *Bhagavan uvaca*. Who is speaking? *Bhagavan*, the Supreme Person, the Absolute Person. There is no mistake, there is no cheating, there is no imperfection and there is no illusion. It is perfect.

So, if we follow... "We follow" means to increase your attachment for Kṛṣṇa. We have got attachment. What is attachment? That is not to be learned. Everyone has got attachment, either he has got attachment for family or for society or for community or for the country, for the nation, and so on, so on, his business, at least for his dog. So, attachment there is.

One, everyone, can understand what is attachment. But this attachment should be turned over for Krsna. Then your life is successful. This is explained here. *Mayy asakta-manah partha yogam yunjan mad-asrayah*. [Bg. 7.1] And if you simply turn your attachment to Krsna... You know what is attachment. "So, then I shall have to give up attachment for my family, for my business?" No. Keep the center attachment in Krsna and do whatever you are doing. That's all right.

Just like family. So, it does not mean because you have turned your attachment, therefore your family attachment should be withdrawn. No. It will be polished. The family attachment will be polished. If you train your family in Krsna consciousness... Just early in the morning rise up. You can control your family in that way = "Now get up. Take your bath. Have *mangala-arati*. Then chant *Hare Krsna*, read *Bhagavad-gita*. Then take *prasadam*. Then go to office or work." So, in this way, if your mind is in Krsna and if you act accordingly, then that is perfection. *Sthane sthita sruti-gatam tanu-van-manobhih* [SB 10.14.3]. Caitanya Mahaprabhu recommended this process, that you stay in your position. There is no question of changing your position. But from that position you become Krsna conscious. And the easiest process is = chant *Hare Krsna*. That is not at all difficult, provided we agree to accept it. Then we can gradually understand, "What is God, what I am, what is my relationship with God," and so on, so on. Everything will be clear.

"Everything will be clear" means for the time being our heart is very dirty. We are always full of so many dirty consciousness. It has to be cleansed. This cleansing process is this chanting of *Hare Krsna maha-mantra*. Caitanya Mahaprabhu therefore says, *ceto-darpana-marjanam* [Cc. Antya 20.12]. This *Hare Krsna maha-mantra* means the first business is to cleanse the dirty heart. The dirty heart means rajas-tamas. There are three qualities, three modes of material nature = *tamo-guna*, *rajo-guna*, *sattva-guna*. So generally, we are in *rajas-tamo-guna*, ignorance and passion. The ignorance and passion, the symptom is greediness and lusty desires. So, this is the dirty things. We have to just cleanse these dirty things, greediness and lusty desires. Then we come to the platform of goodness. And in goodness we can see things as they are. Therefore, the Krsna consciousness movement means trying, the devotees, the followers, to bring him to the platform of goodness, not to stay in the platform of ignorance and passion. That will not help us. Therefore, we recommend, who is joining Krsna consciousness movement, that "You should give up this habit = illicit sex, intoxication, gambling and meat-eating." These four things will keep me in the lower status of life, and it will not allow me to advance in spiritual understanding. Therefore, these things should be given up. And chant *Hare Krsna mantra*, minimum sixteen rounds.

In this way you see practically, these European, American boys and girls, they are improving. They are not material attached. They do not go anywhere. They always keep in the temple and chant Hare Krsna mantra, busy in Krsna's service from morning three o'clock, early in the morning, up to ten o'clock. And they are also young men. They must have desires. But *bhaktiḥ paresanubhavo viraktir anyatra syat* [SB 11.2.42]. *Bhakti* is so nice that now they hate any other engagement. This illicit sex, meat-eating and intoxication and gambling, they hate. You bribe them lakhs of rupees, they will not agree. *Viraktir anyatra*. This is the test of *bhakti* = *virakti*, detachment from all these nonsense things. And unless you are purified, you cannot understand God.

So, if you... That is our only business in the human life = to understand God. We have no other business. And if you want to understand God, then you have to become purified. Without being purified...

*yesam tv anta-gataṁ papaṁ
jananaṁ punya-karmanam
te dvandva-moha-nirmukta
bhajante maṁ drdha-vrataḥ*
[Bg. 7.28]

So, it is very easy thing. Simply we have to take to this yoga system, *yogaṁ yunjan mad-asrayaḥ*, under the shelter of Krsna or His devotee. Then we shall understand what is God in full, *samagram*. *Samagram* means "full, without any doubt." Other, mental speculators, they are in doubt. They do not know whether there is God or what kind of God He is, what does He do or what is His business, so many things. But these Krsna conscious people, they know exactly what is God and where is His address, where is His family. Everything they know, *samagram*. *Samagram* and *asaṁsaya*, without any doubt. Not that "Yes, I have now come to know God, where He lives, His address and His activity, but it may not be," *saṁsaya*. No. *Asaṁsayaṁ samagram*. *Asaṁsayaṁ samagram* maṁ yatha jnasyasi tac chrnu [Bg. 7.1]. So, it is not difficult. If we are actually serious to understand what is God, God is explaining here Himself. You cannot speculate upon God. God is explaining Himself, "This is... I am like this." Just like a very big man, if you speculate upon him, "He may be possessing so much wealth, he may be like this, he may be..." No. That "may be," may be or may not be. But if that person explains himself, "My dear Mr. Such-and-such, my position is like this. I am like this," then it is very easy.

So, take instruction from God to understand God. Then your life will be perfect. And if you understand God, then your all problems solved. Our real problem is repetition of birth and death. That is real problem. That we do not know. We are callous. We do not know what is the position of my real self. That we do not know. This is called ignorance. That instruction is given in the *Bhagavad-gita* in the beginning = *na hanyate hanyamane sarire*. This living spirit... *Na jayate na mriyate va kadacin na hanyate hanyamane sarire* [Bg. 2.20]. This, I mean to say, spirit soul is never born. Then what is this birth? The birth is of this body. *Dehino 'smin yatha dehe kaumaram* [Bg. 2.13]. This change of body... We are changing body. But I am the eternal. I know that I had a body of a child. The body is gone. The childhood body is no more existing. But I know that I had a body. This is the proof that I am eternal = the body is changing. This is the way. I was a young man; now I am old man. But I know, "I was young man. My body was like this. I was doing that. But now that is not possible because that body has gone." So similarly, the conclusion is that when this body will be vanquished, I shall accept another body. *Tatha dehantara-praptih* [Bg. 2.13]. This is simple method of understanding the transmigration of the soul. So real problem is that I am eternal, but I am put into such condition that I have to take birth and die, I have to become old and I have to disease. This is the real problem. The modern civilization, they are supposed to be very much advanced. What is the advancement? The real problem is there = you have to accept death. Nobody wants to die, but why death is there? But they are callous. They think, "We have to accept this death" or "This is finished," all vague idea, no real idea.

So, if we want to be really learned, if we want to know what is our constitutional position, what is the aim of life, what is God, how we can reestablish our relationship with God, these things are explained in the *Bhagavad-gita* very clearly. And if we are intelligent enough, we should take this Krsna consciousness movement very seriously. And if you want to understand this movement scientifically, philosophically, we have got hundreds of books, all being accepted by educated circle, very logically and very philosophically written. You read them, chant *Hare Krsna*, take advantage of this movement and be successful in your life.

Thank you very much. *Hare Krsna*. [loud applause] Thank you. Any question?

PUSTA KRSNA: Persons who have questions may come up to the front and speak through the microphone. [break]

INDIAN MAN (1): ...and then, as a child is born, he grows up. [indistinct] of the right from wrong. [indistinct] As, he grows up, as he gains knowledge, he knows the rights from the wrongs. Along with this that we do [indistinct] that civilizes [indistinct]. Now, the question is, in connection with karma, if man has the intelligence..., if man has the intelligence, and he follows the way of karma apart from the Hindu philosophies and the way for me to live, does one have to, in view of his consciousness and his intelligence, does He give way for the children to come out of darkness, out of [indistinct]? Must I accept death?

PRABHUPADA: What is that? What does he say?

PUSTA KRSNA: The question is... What is the question?

INDIAN MAN (1): My question is, man... The question is, what I want to find out [indistinct].

PRABHUPADA: What is that question?

PUSTA KRSNA: What is your question?

INDIAN MAN (1): Oh, in punishing the intelligence of man, does he know the right from the wrong according to the karma? Does man have to pay one way to others in different forms of life?

PUSTA KRSNA: The question is that does man knows right from wrong because of his karma, or...

PRABHUPADA: No. Karma may be. Just like you are sent to school, college, to understand the right and wrong. Therefore, you must be educated to know what is right and wrong, not that you do like animals, whatever you like. There is education required, and because we have no education, therefore there are so many books of knowledge, Vedic knowledge. You have to take advantage of it, and then you'll understand what is right and wrong. Otherwise not.

INDIAN MAN (1): According to the present situation here in South Africa...

PRABHUPADA: So, you can take advantage.

INDIAN MAN (1): Man has a very high intelligence [indistinct]. But the question is, most of the African people here are not educated in spite of their education. They look upon a man of intelligence for guidance...

PRABHUPADA: The real education... Real education is, first of all, you must know what you are. You are this body or something else than the body? Just like when a man dies, his son or relative laments, "Oh, my father has gone away." Now, father is lying there on the bed. Why do you say, "My father has gone away"? The father is lying on the bed. Therefore, you did not see who is your father. After death you are realizing that your father is gone away. [loud applause] Then where is your education? You cannot see even your father; then where is your education? This is no education. Therefore, you must know, "What I am, what is my father, what is my mother." That is real education.

INDIAN MAN (1): You see, the question regarding the...

PUSTA KRSNA: Just one question per person. [indistinct] Anyone else who as a question can come forward.

INDIAN MAN (2): Since the *Bhagavad-gita* is the confidential message of from Lord Krsna to Arjuna, can Swamiji please explain how is it that Sanjaya is narrating to Dhrtarastra, and how it came to pass that Vyasadeva wrote the *Bhagavad-gita*?

PRABHUPADA: It is just like television nowadays. You can see things happening thousands of miles away in television, and you can explain to your friends. This is like that. It is a question of seeing power. So now we have got the instrument, television machine. It is not difficult to understand. In the football ground the matches are going on, and it is being relayed in your room. It is like that.

INDIAN MAN (3): Swamiji, of all holy scriptures we have two books available to follow, and one is the Ramayana and one is the *Sri Bhagavad-gita*. Can you give us or tell us who [indistinct]? 'Cause some people offer the reason that according to the Ramayana we follow Rama and Sita as God. Can you just inform us the real or tell us who is our, the most of our [indistinct]?

PRABHUPADA: So, we are... Our Krsna consciousness movement is to educate people on the principles of the teachings of *Bhagavad-gita*. So, if you understand *Bhagavad-gita* thoroughly, then you will understand Lord Rama also and other incarnations, because Krsna is present with all the incarnations.

*ramadi-murtisu kala-niyamena tisthan
nanavataram akarod bhuvanesu kintu
krsnah svayam samabhavat paramah puman yo
govindam adi-purusam tam aham bhajami*
[Bs. 5.39]

In the Vedic literature it is said, *yasmin vijnate sarvam idam vijnataṁ bhavati* [*Mundaka Upanisad* 1.3] = "If you understand that one Supreme, then you will understand everything." So *Ramayana*, *Valmiki Ramayana*, not, other *Ramayana*, the so-called *Ramayana*... Authority, *Valmiki Ramayana*. If you read *Valmiki Ramayana*, that is also as good as reading *Bhagavad-gita*. But if you read *Bhagavad-gita*, you understand the transcendental science very easily. There is no difficulty. So, we shall advise to read *Bhagavad-gita*. It is very widely read all over the world, not only by the Hindus but others also---by all scholars, all philosophers. They read *Bhagavad-gita*. So, we recommend you all to read *Bhagavad-gita* as it is. Do not distort the meaning. Try to understand as it is.

Just like in the beginning the *Bhagavad-gita* is mentioned,

*dharma-ksetre kuru-ksetre
samaveta yuyutsavaḥ
mamaśāṅgāḥ pandavas caiva
kim akurvata sanjaya*
[Bg. 1.1]

The *dharma-ksetre*, *kuru-ksetre*. This is a fact. The *kuru-ksetra* is a pilgrimage, *dharma-ksetra*. Still, it is. There is a railway station of the name Kuruksetra, and that Kuruksetra place is very big field. So why should we misinterpret, "*Kuru-ksetra* means this body, and Pandava means the senses"? Why? This business distorted the meaning, so we should give up. We should understand as it is. Kuruksetra is there, it is a pilgrimage, and in the past history, five thousand years ago, two sections of the same family, Kuru family... One section was known as Pandava and the other section as Kurus. They had to fight on political reason. This is historical. So, there is no question of misinterpreting it. The difficulty is, as soon as we misinterpret to our whims, to show our scholarship, it is spoiled. Don't do that. Read it as it is and you will get the benefit. Yes?

INDIAN MAN (4): Swamiji, we are living in a world where new thoughts, new ideas are being disseminated with a..., by saintly people. But as we have read, that the Vedas were the first book of knowledge handed to mankind. Now what I would like to know is... The Christians have Bible as their book, the Muslims have the Koran as their book, and the Hindus have the Vedas as their book. Why should we not go back to the Vedas rather than accepting, notarizing the interest in many other scriptures, the *Bhagavad-gita* or the *Ramayana* for instance? But the sages, four *rsis*, who first gave them, and Vedas were given to us at the beginning of God's creation. Why don't we go back to Vedas, and then we will know the *Bhagavad-gita* also?

PRABHUPADA: So, what is the purpose of reading Vedas? Can you tell me? Who can say what is the purpose of reading Vedas? That is mentioned in the *Bhagavad-gita* = *vedais ca sarvair aham eva vedyah* [Bg. 15.15]. By reading Vedas, any Veda, you have to understand God. Then it is perfect reading of Vedas. If you do not understand what is God, then what is the use of reading Vedas? *Srama eva hi kevalam* [SB 1.2.8]. Simply waste of time. If you have read Vedas, then give me full information of God. Then I can understand that you have read Vedas. If you have no idea of God, then it is useless advertisement that "I have read Vedas."

INDIAN MAN (5): Swamiji, most of our Hindus accept Lord Krsna as our Supreme Being, as God. Yet in the *Bhagavad-gita*, Arjuna won't fight his brothers, but Lord Krsna encouraged this, to fight his own brothers, to kill his own brothers, to shed blood. Isn't this condoning violence? Yet Hinduism doesn't condone violence. Can you explain why Lord Krsna encourages Arjuna to fight his own blood?

PRABHUPADA: If you can question the high-court judge why he is ordering somebody to be hanged, then what will be the answer? The high-court judge orders somebody to be hanged and somebody to take decree for one lakh of rupees. Is there injustice? It is the law. The Supreme Lord has to execute the law. So, there is no mistake. As there is no mistake in the judgment of the high court, similarly, what to speak of Krsna, the Supreme Lord. There is necessity. The government, in order to keep law and order, there is violence also. The police sometimes commit violence, the military force. So, in order to keep whole thing in balance, sometimes violence is required, and that is not to our whims but at the decision of the Supreme Lord.

INDIAN MAN (6): Swamiji, there is a school of thought amongst Hindus that condemns idol worship and the concept of avatara. Would you kindly elaborate on these concepts?

PRABHUPADA: Idol worship... That is not idol. Just like if you worship your leader in some picture or some statue, that is not idol worship. That is actually fact. You show your respect to your leader. Similarly, when we worship the Deity of the Supreme Lord, Krsna, it is not idol worship; it is worshiping Krsna. The difference is, as we have already discussed, Krsna is absolute. In the ordinary case the picture of your father and the father is different, because it is material body. But Krsna, being absolute, His form, Deity form, and He, there is no difference. It is Krsna's mercy that He comes before you in the Deity form made of so-called wood or stone, because we cannot see at the present moment except wood and stone. We cannot see. Just like I was explaining we cannot see even our father, the spirit soul. And how we can see the Supreme Spirit? So, when we worship Deity, it is not idol worship; it is worshiping Lord Krsna. And the Deity is not different from the person. This is the idea. We have to understand. It is a science. Just like the holy name of the Lord, it is as good as the Lord Himself. *Nama cintamaniḥ krsnas caitanya-rasa-vidyāḥ pūrṇaḥ suddho nitya-mukto 'bhinnatvan nama-naminoh* [Cc. Madhya 17.133]. When we chant *Hare Krsna*, this means Krsna is dancing on my tongue. Otherwise, why these people are chanting twenty-four hours, "*Hare Krsna, Hare Krsna, Hare Krsna*"? If you ask them to chant some other name, "Mr. John, Mr. John, Mr. John," it will be not possible. He will be tired = "No more." But you go on chanting *Hare Krsna* twenty-four hours, you'll never feel tired. That is the proof that the holy name of God and God is nondifferent.

INDIAN MAN (7): Idea of *avatara*? [indistinct]

PRABHUPADA: We have already explained. The idol, it is not idol. It is Krsna. Krsna is all-powerful. He can present Himself in a manner which you can see, because Krsna is everything. *Bhumir apo 'nalo vayuḥ khaṁ mano buddhir eva ca* [Bg. 7.4]. He is everything. God is everything. So, you cannot see at your present status the God. But you can see His form, and the business will be done. If you offer everything, Krsna will eat, business will go on. There is no difference. It is His mercy that He presents Himself in a form which we can see.

INDIAN MAN (8): Gurudeva, if for some reason [indistinct]. The question I wish to ask is = whence did we come, why are we here, and what is the true reason for our existence, and where are we going?

PUSTA KRSNA: The question is, from where did we come, why are we here, and where are we going?

PRABHUPADA: Wherefrom just now you are coming? [laughter] Hmm? Tell me wherefrom you are coming. You cannot say? Who can say wherefrom he is coming. Huh? Wherefrom you are coming? You cannot say? Hmm? You cannot say wherefrom you are coming just now?

INDIAN MAN (8): That is what I would like to know, Gurudeva.

PRABHUPADA: First of all, say.

INDIAN MAN (8): What is true reason for our existence and where are we going?

PRABHUPADA: You are coming from home. [laughter] So this is our temporary home. We have got real home. That is the kingdom of God. We are coming from there. Just like you have come from India, or your forefathers have come from India. Now you have made this country as your home. Similarly, we have come from the spiritual world. Now we have made this material world as our home. So here, struggling for existence... It is said in the *Bhagavad-gita*,

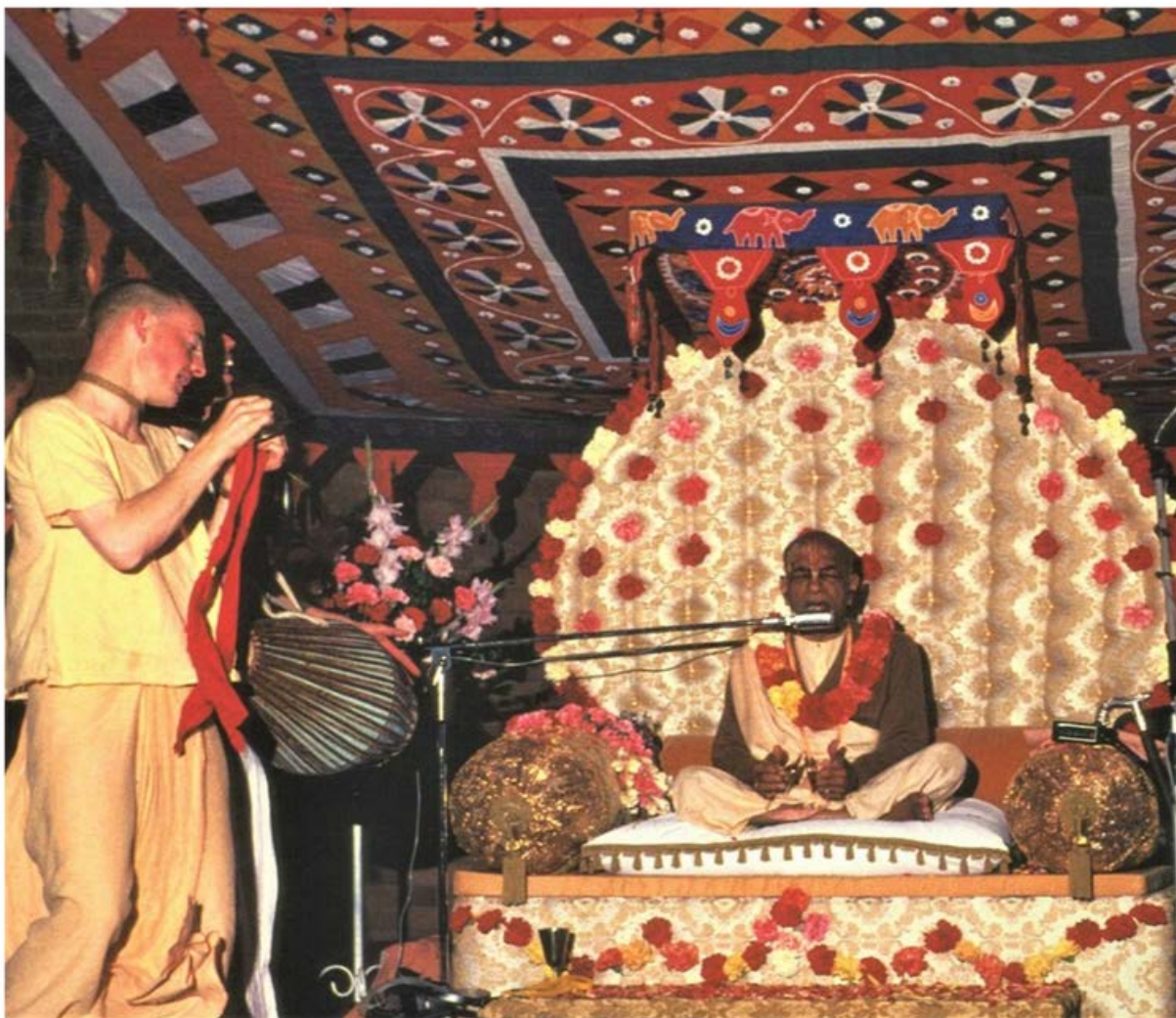
*mamaivāṁso jīva-bhūtāḥ
jīva-lokaḥ sanātanaḥ
manāḥ sasthanindriyani
prakṛti-sthāni karsati*
[Bg. 15.7]

"These living entities, they are My part and parcel, or they are as good as I am, part and parcel." A small particle of gold is gold. It is no other thing. Similarly, we, being part and parcel of God, we are also the same quality. Not the same quantity but same quality. So, we have come here, and we are struggling for existence with our mind and senses. This is our position. Therefore, our business is how to go back to home, back to Godhead. That is our main business. We are teaching that.

PUSTA KRSNA: Are there any further questions?

PRABHUPADA: All right. *Chant Hare Krsna*. Please join, chanting Hare Krsna.

Later Srila Prabhupada enquired about the book sales at the hall. The devotees had only sold about ten or so big books as they had distributed books in the area for the past two years and Chatsworth was already saturated with his books.



Lakshmi-Narayan Hall in Mobeni Class on 09 October 1975



10 October 1975

Today's morning walk was on the beachfront as usual. There had been some stormy weather and the waves were very high, making walking on the sand difficult. After a short while the walk was called off and everyone returned to the residence in Westville. There was the usual *guru-puja*, kirtan and morning class.

Dr S P Olivier, rector at the University of Westville, came to have a private conversation with Srila Prabhupada in his room. The professor was quite knowledgeable on Indian religious and cultural matters, and was keen to listen to Srila Prabhupada, as ISKCON's message was very clear and different to others.

PROF. OLIVIER: Well, we didn't get the... We didn't get time to discuss some of the...

PRABHUPADA: Yes.

PROF. OLIVIER: ...the points that you raised, and I came in in the middle of a discourse.

PRABHUPADA: I do not know who were those gentlemen. They are your teaching staff, that Mr. Chadda and others? They were introduced as Arya-samajis. They belong to the teaching staff, no?

PROF. OLIVIER: No. The Arya-patha-niti-sabha, which is an organization which was started about a hundred years ago by Swami Dayananda in India, with a motto of *bhavantu visvam aryam*: "Let us make all men noble through search after truth," and that started in South Africa about fifty years ago. And one of the leading gentlemen in the organization today was the one sitting on the extreme left-hand side, Mr. Chautari. They are celebrating their fiftieth anniversary here in South Africa with a week's program, and they invited these two *acaryas* over from India. One is from Delhi. I don't know where the other one is from. They invited them over to grace their celebrations. So, they have been having a week of celebrations starting in the City Hall last Sunday.

PRABHUPADA: This Sunday?

PROF. OLIVIER: The Sunday that's just passed, yes. They started then.

PRABHUPADA: Oh.

PROF. OLIVIER: I have a program in the car. Perhaps I could give you the program and you could have a look. All kinds of interesting topics.

PRABHUPADA: For interesting topic, the gentleman, he was introducing himself, "I am God." So, what topics we can have with them? [chuckles]

PROF. OLIVIER: Yes.

PRABHUPADA: He said that "I am God." I do not know what kind of topics they are...

PROF. OLIVIER: Well, the one was the regeneration of the Hindu spirit. I don't know what is meant by that.

PRABHUPADA: They do not belong to the Hindu. They are described in the *Bhagavad-gita*. [aside:] Find out, *veda-vada-rata partha nanyad astiti vadinah*.

PROF. OLIVIER: I have read through the *Gita*, of course, but you see... And I have thereafter referred to certain paragraphs. But it is a book of profound depth, and unless you spend a lot of time going into details, much of it gets lost.

PRABHUPADA: You have got this? *Veda-vada-ratah*? Huh?

PUSTA KRSNA: Yes. I had it. Oh, here it is.

*yam imam puspitam vacam
pravadanty avipascitah
veda-vada-ratah partha
nanyad astiti vadinah
kamatmanah svarga-para
janma-karma-phala-pradam
kriya-visesa bahulam
bhogaisvarya-gatim prati*
[Bg. 2.42-43]

"Men of small knowledge are very much attached to the flowery words of the *Vedas*, which recommend various fruitive activities for elevation to heavenly planets, resultant good birth, power and so forth. Being desirous of sense gratification and opulent life, they say that there is nothing more than this."

PRABHUPADA: Purport.

PUSTA KRSNA: Purport = "People in general are not very intelligent, and due to their ignorance, they are most attached to the fruitive activities recommended in the *karma-kanda* portion of the *Vedas*. They do not want anything more than sense gratificatory proposals for enjoying life in heaven, where wine and women are available and material opulence is very common. In the *Vedas* many sacrifices are recommended for elevation to the heavenly planets, especially the *jyotistoma* sacrifices. In fact, it is stated that anyone desiring elevation to heavenly planets must perform these sacrifices, and men with a poor fund of knowledge think that this is the whole purpose of Vedic wisdom.

"It is very difficult for such inexperienced persons to be situated in the determined action of Krsna consciousness. As fools are attached to the flowers of poisonous trees without knowing the results of such attractions, similarly unenlightened men are attracted by such heavenly opulence and the sense enjoyment thereof. In the *karma-kanda* section of the *Vedas* it is said that those who perform the four-monthly penances become eligible to drink the *soma-rasa* beverages to become immortal and happy forever. Even on this earth some are very eager to have *soma-rasa* to become strong and fit to enjoy sense gratifications. Such persons have no faith in liberation from material bondage, and they are very much attached to the pompous ceremonies of Vedic sacrifices. They are generally sensual, and they do not want anything other than the heavenly pleasures of life. It is understood that there are gardens called *Nandana-kanana*, in which there is good opportunity for association with angelic, beautiful women and having a profuse supply of *soma-rasa* wine. Such bodily happiness is certainly sensual. Therefore, there are those who are purely attached to material temporary happiness as lords of the material world."

PROF. OLIVIER: Well, so we are left in this twentieth century, this last part of the century, with a new global search for..., or the truth of the spirit. We, of course, in the Western world are not familiar with the *Bhagavad-gita* and so on.

PRABHUPADA: No.

PROF. OLIVIER: But our problem is basically, I think, the one that you raised, was how do we make... How do we make a reality, a scientific reality? And I think you were quite right. I think people, very few people, get the point that you were trying to make there.

PRABHUPADA: That is the beginning of *Bhagavad-gita*, scientific reality. Therefore, I raised that question. But nobody could reply properly. They thought it a kind of Hindu conception. No. That is not Hindu conception. That is the basic principle of living condition. We are changing body, and there are so many varieties of body. We may enter in any one of them after death. That is the real problem. *Prakrteḥ kriyamanani gunaiḥ karmani sarvasaḥ* [Bg. 3.27]. Nature's work is going on. This body is a machine. This machine, just like a car, has been offered to us by material nature, by the order of God, Kṛṣṇa. And we are moving, transmigrating. So, the real purpose of life is to stop this migration, transmigrating, perpetually from one body to another, one body to another, and revive our original, spiritual position so that we can live eternally, blissful life of knowledge. That is the aim of life. The whole Vedic conception is based on this principle.

PROF. OLIVIER: Now how do you...? This..., your concept of reincarnation, how do you reconcile reincarnation with this attempt to...

PRABHUPADA: So long you'll have desire for material...

PROF. OLIVIER: This is what is normally in the Hindu religion, you know, which it is not so, of course, in the Christian religion.

PRABHUPADA: It is not the question of religion. This is the, I mean to say, our position, real position. Religion develops. Religion is a kind of faith. That develops according to time, circumstances, people. But reality is this, that we are spirit soul. We are now conditioned by the laws of material nature, and we are carried away by the laws of material nature and transmigrating from one body to another---sometimes happy, sometimes distressed, or sometimes heavenly planet, sometimes lower planet. This is going on. And human life is meant for stopping this process of transmigration and revive our original consciousness, and go back to home, back to Godhead, and live eternally, blissful life of knowledge. This is the whole scheme of Vedic literature. And *Bhagavad-gita* is the synopsis how to attain this life.

Therefore, the teachings of *Bhagavad-gita* begins to understand the constitutional position of the soul. Then other things. First of all, we have to understand what we are---whether I am this body or something else. This is the first understanding. So, I was trying to explain this, but that Mr. Chadda, he would bring that "You want to introduce Hindu conception." It is not Hindu conception; it is the scientific conception.

I am a child for some time. Then I become a boy for some time. Then I become a young man, some time. Then I become old man. In this way I am changing body. This is not Hindu conception or Vedic conception. This is the fact. But he would not hear that. He would simply say, "You are trying to push Hindu conception of..." And what is this Hindu conception? It is equally applicable to everyone.

PROF. OLIVIER: Hmm, true.

PRABHUPADA: Scientific basis. That is explained in the *Bhagavad-gita*.

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra...*

[aside:] Find out this.

PUSTA KRSNA:

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*
[Bg. 2.13]

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

PRABHUPADA: Purport.

PUSTA KRSNA: Purport = "Since every living entity is an individual soul, each is changing his body every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man. Yet the same spirit soul is there and does not undergo any change. This individual soul finally changes the body at death and transmigrates to another body; and since it is sure to have another body in the next birth---either material or spiritual---there was no cause for lamentation by Arjuna on account of death, neither for Bhishma nor for Drona, for whom he was so much concerned.

Rather, he should rejoice for their changing bodies from old to new ones, thereby rejuvenating their energy. Such changes of body account for varieties of enjoyment or suffering, according to one's work in life. So Bhisma and Drona, being noble souls, were surely going to have either spiritual bodies in the next life, or at least life in heavenly bodies for superior enjoyment of material existence. So, in either case, there was no cause of lamentation.

"Any man who has perfect knowledge of the constitution of the individual soul, the Supersoul and nature---both material and spiritual---is called a *dhira*, or a most sober man. Such a man is never deluded by the change of bodies. The Mayavadi theory of oneness of the spirit soul cannot be entertained, on the ground that spirit soul cannot be cut into pieces as a fragmental portion. Such cutting into different individual souls would make the Supreme cleavable or changeable, against the principle of the Supreme Soul being unchangeable. As confirmed in the *Gita*, the fragmental portions of the Supreme exist eternally, *sanatana*, and are called *ksara*; that is, they have a tendency to fall down into material nature. These fragmental portions are eternally so, and even after liberation, the individual soul remains the same---fragmental. But once liberated, he lives an eternal life in bliss and knowledge with the Personality of Godhead.

"The theory of reflection can be applied to the Supersoul, who is present in each and every individual body and is known as the *Paramatma*, who is different from the individual living entity. When the sky is reflected in water, the reflections represent both the sun and moon and the stars also. The stars can be compared to the living entities and the sun or the moon to the Supreme Lord. The individual fragmental spirit soul is represented by Arjuna, and the Supreme Soul is the Personality of Godhead, Sri Krsna. They are not on the same level, as it will be apparent in the beginning of the Fourth Chapter. If Arjuna is on the same level with Krsna, and Krsna is not superior to Arjuna, then their relationship of instructor and instructed becomes meaningless. If both of them are deluded by the illusory energy, *maya*, then there is no need of one being the instructor and the other being the instructed. Such instruction would be useless because, in the clutches of *maya*, no one can be an authoritative instructor. Under the circumstances, it is admitted that Lord Krsna is the Supreme Lord, superior in position to the living entity, Arjuna, who is a forgotten soul deluded by *maya*."

PRABHUPADA: So, in the *Bhagavad-gita*, everything is explained very scientifically, not, I mean to say, a sentimental explanation. No. Logically, scientifically.

PROF. OLIVIER: The problem as I see it, of course, is how to get modern man to make this study in depth that is contained, or outlined, in this book. Especially when you are caught up in an educational system that denies a place to this very concept or even the philosophy of it, it's...

PRABHUPADA: The modern education, they do not accept soul?

PROF. OLIVIER: Part of it in theory, perhaps, you know, and at the junior stage. But as they..., as we advance, there is either a complete neutrality or a..., just a simple rejection of these truths.

PRABHUPADA: They do not accept soul.

PROF. OLIVIER: They accept the soul, I think so, but they do not care to analyse what it means.

PRABHUPADA: Oh. And it is... Without analysing this, what is the education? First of all, this should be analysed, what is the distinction between a dead body and a living body. That must be analysed. Otherwise, what is the education? We are dealing with this body. The body is always dead. Just like a motorcar with driver and without driver. The car is always a lump of matter. Similarly, this body, with the soul and without the soul, is a lump of matter. Therefore the...

PROF. OLIVIER: Not worth very much.

PRABHUPADA: Eh?

PROF. OLIVIER: Not worth very much.

PRABHUPADA: No.

PROF. OLIVIER: I think about..., around one rand fifty-six cents or something. Somebody worked it out the other day.

PRABHUPADA: Yes. But if one cannot distinguish between the car and the driver of the car, then he remains just like a child. A child may think that the car is running automatically, but that is foolishness. There is a driver. The child may not know, but when the child is grown-up, educated, still he does not know, then what is the meaning of his education?

PROF. OLIVIER: But now this is the whole range of education in, well, as far as I am aware, in the whole of the Western world, and it covers primary and secondary and tertiary education. There is no place for an in-depth study of..., well, of the soul and of the...

PRABHUPADA: I talked with one big professor in Moscow. Perhaps you may know him. His name is Professor Kotovsky. He is the leader of Indology in Moscow. So, I had a talk with him for about an hour. That talk was published in some paper. He says, "Swamiji, after this body is annihilated, everything is finished." So, I was surprised. And he is holding a very responsible post, Indology, and known to be very good scholar. He was good scholar, but he also does not know.

PROF. OLIVIER: Well, we have started a course, or we have a course here at our own university in Indology.

PRABHUPADA: Here?

PROF. OLIVIER: Yeah. It is a scholar from Vienna that we have got to teach this course for us. But what he teaches and what kind of basic philosophy, I wouldn't know. There are about thirty or forty students. So, in essence, they ought to start by making at least a detailed study, as I see it, of the *Bhagavad-gita* as a basis for their whole philosophy.

PRABHUPADA: So why not appoint somebody to teach *Bhagavad-gita As It Is*? That is essential. And we have got step by step, so many books, fifty books, simply to understand God.

PROF. OLIVIER: Uh-huh. You mean from the beginning right through the...

PRABHUPADA: Oh, yes. You can make them pass the entrance examination, the graduate examination, the postgraduate examination by studying these books. Yes.

PROF. OLIVIER: Well, this is apparently what one needs. This is perhaps what one needs, you know.

PRABHUPADA: And our books are being appreciated, Europe, America, by big, big professors, universities. They are giving us standing order, even in Oxford University. What is that, Oxford University?

PUSTA KRSNA: Yes. I was just in London a while back.

PRABHUPADA: No, that letter is there?

PUSTA KRSNA: I don't know if I have the one from Oxford. This is from Harvard. We just received this telegram from Los Angeles, Prabhupada. "Amazing success from your library party---one hundred and fifty-two standing orders sold in just seventeen days of September in New England. Thirteen standing orders at Harvard, with no limit in sight." These books are very much being appreciated in America.

PROF. OLIVIER: These are for the sets.

PUSTA KRSNA: Yes, a standing order of books even which haven't been published yet. Prabhupada is translating on his Dictaphone each night, throughout the hours of the night. And now about fifty books so far; many more to come.

PRABHUPADA: The total number of books will be about eighty. Out of that, we have published about fifty. So, the balance they are giving standing order, "As soon as published, you give."

PUSTA KRSNA: In the United States... These are many letters we have, just some of them, from different professors who are actually using Prabhupada's books, professors from respectable universities such as Harvard, Yale, Duke. Professor Dimmock, who is the leading scholar of southeastern languages at the University of Chicago, he very much appreciates Prabhupada's books.

PRABHUPADA: He has written one foreword.

PUSTA KRSNA: So, these books are being accepted as the authority, at least in America and England, so far as studies of Indian culture are concerned, philosophy, sociology. And you can see the beautiful presentation. Each Sanskrit is there, transliteration so that anyone can chant, word-for-word Sanskrit to English translation, translation in English, and then the purport, a commentary.

PROF. OLIVIER: That's right. This is a good edition. Good edition.

PUSTA KRSNA: Professor Dimmock, he says that there are many, many translations of *Bhagavad-gita*, and he says that "By bringing us a new and living interpretation of a text already known to many, A. C. Bhaktivedanta Swami Prabhupada has increased our understanding manyfold." So, although it's been prevalent in America... I know that when I was studying Humanities in college in the University of Florida, *Bhagavad-gita* was required. And we read one edition, but it was very much limited. Until we come in contact with *Bhagavad-gita As It Is*, the understanding is very much limited and stunted. But it's not a sectarian approach. It's purely scientific and realistic. There are many such reviews.

PROF. OLIVIER: [looking at review] Well, this is a good letter.

PUSTA KRSNA: All of our different books, just offhand. These are some of the colleges as of several months ago who placed standing orders for our books. Now the professors, as we go from college to college in America, in the universities they are using our books as textbooks, standard textbooks. They are seeing that the cost of the book is not the real criterion. The criterion is the quality of the teaching. Someone may be attracted by the cover of the books... [break] ...transliteration is pronounced, different words, glossary for words which may not be so well understood by the neophyte, references. And for the different pictures, plate numbers and explanation. It's a complete edition. Nothing has ever been seen like this in the Western world. So, there's great authority behind it.

PROF. OLIVIER: Yeah. This... I mean, our university has almost an obligation to make a study in depth of all of these points.

PRABHUPADA: And after studying *Bhagavad-gita* thoroughly, then begins further, higher study---*Srimad-Bhagavatam*, the same principles. Show.

PUSTA KRSNA: The same format is used. There is colour illustrations, introduction, and Sanskrit transliteration, word for word.

PROF. OLIVIER: Now, would this be... Would this be a... Where would this come in, a book like this, in the study course?

PUSTA KRSNA: This is the postgraduate study of *Bhagavad-gita*, yes. The *Bhagavad-gita* teaches the general...

PRABHUPADA: No, *Bhagavad-gita* is entrance, and then this is graduate. And *Caitanya-caritamrta* postgraduate.

PROF. OLIVIER: Our great problem is at the undergraduate level.

PUSTA KRSNA: Yes. Well, there is the *Nectar of Devotion* and the *Teachings of Lord Caitanya*.

PRABHUPADA: Yes.

PUSTA KRSNA: *Nectar of Devotion* and the *Sri Isopanisad*. These books are actually being used in undergraduate courses. These are some of the recommendations, see, offered as an undergraduate course. Mostly... This book is very, very interesting, this, "the complete science of *bhakti-yoga*." This explains scientifically the science of devotional service to God. That devotional service which is not practiced with reference to the Vedic literatures is simply a disturbance, just as if some chemist walked into an English laboratory or some foreign language laboratory and tried to do something, and he has no knowledge. So, the same way, we should try to understand the science of devotional service from the authorities, so that it's not just..., it doesn't become simply a disturbance in society. People lose faith in God that way. *Sri Isopanisad* also has the same format once again---the Sanskrit, transliteration, word for word. This is a very nice entrance book into Vedic understanding. This is the most important of the *Upanisads*. Many other books we have like this, paperbacks and hardbound. This is being used in many universities in America.

PRABHUPADA: Temple University, it is a study book.

PROF. OLIVIER: Temple University?

PUSTA KRSNA: Yes. In Philadelphia.

PROF. OLIVIER: Yes, I have been there. There is an Islamic professor there, Professor of Islamics, Farooki. He was also here at the university lecturing in Islam.

PUSTA KRSNA: See, this is University of Minnesota. This is a book review of the *Srimad-Bhagavatam*. He says, "I know of no better introduction to the vast literature of *krsna-bhakti* than Swami Bhaktivedanta's paraphrase of Canto Ten of the *Srimad-Bhagavatam Purana*. Translators inevitably have to commute between felicity and fidelity.

In this edition, Bhaktivedanta resolves the dilemma by presenting a purport of each chapter which is both readable and substantial." No one can argue with the authority of these literatures, it's a fact, because Srila Prabhupada has not manufactured anything from his own mind. It's simply being presented, the Vedic literatures, as they are, in such a way that we in the Western countries, we can understand very clearly, without any hesitation, what is being said in each verse and each chapter. In other words, Prabhupada is not presenting in order to confuse or to juggle words, but to actually give people understanding. This is why it's been accepted so readily. We have many such [indistinct].

PROF. OLIVIER: Yes, it's... That other letter you showed me, the first one, is a...

PUSTA KRSNA: It's from Utah State University.

PROF. OLIVIER: Yeah, Sociology. It's a good letter. It would be a good letter to have a copy.

PUSTA KRSNA: Yes. I can make copies of some of these letters and bring them by. Will you be in your office on Monday?

PROF. OLIVIER: I have a meeting in the morning, but my secretary...

PUSTA KRSNA: I can leave it there. And all of these books are readily available here in stock.

PROF. OLIVIER: Are they?

PUSTA KRSNA: Yes. We have thousands and thousands of books here in South Africa.

PROF. OLIVIER: In South Africa?

PUSTA KRSNA: Oh, yes. Very, very reasonable prices.

PRABHUPADA: Your Sanskrit professor, he has seen?

PUSTA KRSNA: Yes. The Sanskrit professor has noted that he would like to take the whole set of books.

PROF. OLIVIER: What's his name, this professor? Zanenberg? Pusta Krsna: One of the devotees spoke to him, but he wanted that I should go back and see him.

PRABHUPADA: Where he is? Call him, that devotee who saw him.

PROF. OLIVIER: Was this an Indian gentleman or...

BHARGAVA: Yes, it was an Indian gentleman. I saw him, but I didn't speak to him.

PROF. OLIVIER: Which professor?

BHARGAVA: I don't know his name.

PROF. OLIVIER: Probably Mishra?

BHARGAVA: I don't know his name. I saw he was an Indian gentleman.

PROF. OLIVIER: Yes. We want to... I mean, I can do very little at the university. My attempts have been to try and stress that the only..., the only permanent element in education is the spiritual, and how to affect this.

PRABHUPADA: These are the books. That is a fact. So, you saw the Sanskrit professor there?

DEVOTEE: Yes, Prabhupada.

PRABHUPADA: What is his name?

DEVOTEE: He's not a professor; he's a lecturer.

PROF. OLIVIER: Mr. Mishra?

DEVOTEE: Yes, of the [indistinct].

PROF. OLIVIER: Mishra.

DEVOTEE: Mishra. He's a lecturer. He has these special classes.

PROF. OLIVIER: That's right, yes. He does Sanskrit for us. He's from Mauritius.

DEVOTEE: And he was interested in getting a whole standing order of books. And I said I could supply the books, but it will be a while before we got every single one from America, including the Bengali books, etc. We have to order them specially, because South Africa doesn't have a good communication with America as far as transporting large quantities...

PRABHUPADA: No, we shall supply from here. You haven't got to bother.

PUSTA KRSNA: Yes. We have good stock now. We have in stock over a thousand of all these books.

DEVOTEE: We've sold so many that we have to reorder. It won't be much problem getting by air freight. We just put them on the plane and we get them here quickly.

PRABHUPADA: We shall take responsibility for supplying the books from here, in this center.

PROF. OLIVIER: But now, what must you..., what can you do if your..., one of the professors who is in charge of Indology, like the one in Moscow, he teaches Indology but he does not believe the basis of what...

PRABHUPADA: [laughs] Yes.

PROF. OLIVIER: What must you do then?

PUSTA KRSNA: Therefore, in America many of our students, they are teaching courses at the university. I, for one, I have a B.Sc. in chemistry. I'm actually a graduate in chemistry. I had a four-year scholarship to medical school, and some of the other devotees are also graduates, and they are actually teaching in the universities.

PRABHUPADA: If you want some of our student to teach, he can do that.

PROF. OLIVIER: I think one must make a start somewhere, either by getting specialist lectures or lecturers at least to start.

PUSTA KRSNA: We could always assist in some way in an objective presentation, so that the students don't feel that they're being biased in any way. This is the idea of science. Let them draw their own conclusions. Just simply present the facts and let them come to their own conclusion. The main idea, though, is the authenticity. There's no use in studying something if it's simply mental speculation, which, of course, the Vedic scriptures mean that. They've been passed down for so many thousands of years intact, and the most important thing is to get a chance to read the originals in our own language, English, or Afrikaans, whatever it may be. We're also translating into Afrikaans the *Bhagavad-gita As It Is*.

PROF. OLIVIER: Is that so?

PUSTA KRSNA: Yes. Some of the girls are very, very proficient, and they're doing this now, and we hope that within a year or so's time we'll have a polished copy to print. We're working in this direction.

PROF. OLIVIER: I see.

PRABHUPADA: If this line of activity is taken seriously, sometimes I may come and teach them. Yes.

PUSTA KRSNA: It is a very nice opportunity, because you have all Indian students and they are eager, eager to know. They want to know. And they want to...

PRABHUPADA: And they should be helped to...

PROF. OLIVIER: They should be helped, yes. They should be helped.

PRABHUPADA: Yes. That is the purpose of education.

PROF. OLIVIER: Apart from anything else, our Indian, our Hindu community here in South Africa seems to be very loose from any fixed idea of what constitutes Hinduism.

PRABHUPADA: Yes.

PROF. OLIVIER: And especially the young people, they are therefore living in a complete vacuum. For various reasons they do not want to accept... And I come back to the word *religion* again, because this is what they have about, or see around them. They cannot identify themselves with the Christian religion. They cannot identify themselves with the Islamic religion. They are largely ignorant.

PRABHUPADA: So, they should be shown the right path.

PROF. OLIVIER: They should be.

PRABHUPADA: This is the right path---original, authentic.

PROF. OLIVIER: There were not very many great scholars in South Africa amongst our Indian community, you know. They came out by and large as workers on the sugar plantations. A few were Christian missionaries, a few were jewellers and tailors and so on. And then for the last hundred years they were occupied in resisting...

PRABHUPADA: Political struggle.

PROF. OLIVIER: Political struggles or resisting this transportation back to India. And they were fighting to make a living, you know, finding their own place in the country. And it's only, as I see that in the future as I've been telling them that we are privileged to have them here in this country with this background, and that they mustn't cut themselves away from it and drift in a vacuum. They must give meaning to the essence of their own beliefs and faith. But they do not know to whom to turn.

PRABHUPADA: So, this is the opportunity.

PROF. OLIVIER: You see, now, they turn..., the senior ones turn perhaps to the *acaryas* that you saw there.

PUSTA KRSNA: The youth are not attracted...

PROF. OLIVIER: They're not...

PUSTA KRSNA: ...because they don't have the answers. The youth want to know exactly. In other words, if a youth asks a question and you can't answer it, he doesn't want to hear from you anymore. But we can answer all questions on the basis of these literatures without any tinge of mental speculation. Scientific, that's a fact.

PROF. OLIVIER: And then basically they and myself and others want to know how do we get this spirit into our own hearts, and how does this then issue out into everyday living.

PRABHUPADA: Yes. That is all explained in the *Bhagavad-gita*, how to live peacefully in this world and go back to home, back to Godhead. This is the whole thing is explained very nicely.

PUSTA KRSNA: It's not that everyone will become a monk.

PRABHUPADA: No, no.

PUSTA KRSNA: Not everyone will become a jeweller or a teacher. But all different occupations must be there in society. Simply they have to somehow or another become God-centred.

PROF. OLIVIER: Yeah. Well, this is the point, you see. A man only lives because God allows him to live. God has given him breath to live, and he's got to breathe God and speak God and live God. Now...

PRABHUPADA: That is wanted.

PROF. OLIVIER: How to get him to voluntarily make this experiment, because this is what you were saying. Any scientific development rests on experimentation. The challenge to experiment...

PRABHUPADA: Yes.

PROF. OLIVIER: ...is there. I mean, God does not deny anybody the privilege of experimenting.

PRABHUPADA: Yes.

PROF. OLIVIER: And especially the youth at university, as I have always indicated and I tell them every year, that they've got to experiment with the spirit to the same extent that they experiment in their laboratories with pieces of animal tissues or grass or what it is that they've got to analyse. But the real tragedy is that we have wandered away so far from the spirit and from the spiritual laboratory...

PRABHUPADA: Yes.

PROF. OLIVIER: ...that we don't know where to start. I was telling them the other day that when the Americans sent their first man to the moon, they had a laboratory of about four thousand men at the controls. The one was doing this and the other one was doing that, but this was a huge human laboratory. That is only while they experiment, and then by that stage it was more than an experiment. They worked all this scientific..., the scientific data for years, very clever men---not only one, but probably hundreds of them. And then they were sending this man to the moon and they worked as a team. No man could afford to... I said to my students that "Here you've got a..., had an ordinary scientific laboratory where 4000 people had to cooperate, and we can't get half a dozen real, honest believers prepared to sit down and try to find out what the mind..., or how much God wants to give of His mind to our minds."

PRABHUPADA: God is giving His mind. We require to take it. That requires little advancement. Otherwise, everything is there.

PROF. OLIVIER: Yeah. But it needs a little bit of instruction.

PRABHUPADA: Just like...

DEVOTEE: Yes.

PRABHUPADA: ...this verse, that the soul is eternal and the body is changing. In a very simple example, God says,

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
[Bg. 2.13]*

The soul is there, permanent, and the body is changing. Just like a boy is becoming a young man, a young man is becoming old man. So, there is no denying this fact. I can understand, you can understand that I was a boy. So, I was a boy. I know that I had a body of a boy. So, the boy's body is no longer existing, but I am existing.

PROF. OLIVIER: That's right.

PRABHUPADA: And this is the fact = that I am eternal, and the body is not eternal. Very simple. There is no difficulty to understand it. I remember, I was a boy and was jumping. And now I cannot do that, because I have got a different body. So, I am conscious that I possessed a body like that. Now I do not possess. So, the body is changing, but I am, the person, eternal. Very simple example. One requires little brain only, that I, the owner of the body, is eternal. The body is changing.

PROF. OLIVIER: Hmm. Yeah, but now having accepted that, a further problem then arises = what are the implications?

PRABHUPADA: Yes, that, if we understand that I am not body. So, at the present moment I am engaged only to keep my body in comfort. But I am not taking any care of myself. Just like I am cleansing the shirt and coat, thrice daily, uh, but I am hungry. No food for me, only washing material for my shirt and coat. And this basic civilization is wrong. If I take care of your coat and shirt and I don't give you to eat anything, then how long you'll be satisfied? And that is going on. This is the basic mistake. Everywhere, the material civilization means taking over-care of the body and bodily comforts. But the owner of the body, the spirit soul, no care.

PROF. OLIVIER: No care.

PRABHUPADA: No care.

PROF. OLIVIER: No care.

PRABHUPADA: Therefore, everyone is restless.

PROF. OLIVIER: Hmm?

PRABHUPADA: Restless.

PROF. OLIVIER: Yeah.

PRABHUPADA: And they are changing *-ism*, from capitalism to Communism, this *-ism*. But they do not know what is their mistake.

PROF. OLIVIER: Hmm. Yeah. There is very little difference there. They are both material.

PRABHUPADA: No, they are material. The Communists are thinking that if we take the control in government in our hand, everything will be adjusted. But the mistake is there--either the Communists or the capitalists, they are taking care of the external body...

PROF. OLIVIER: Right.

PRABHUPADA: ...not the internal identity, the soul. The soul must be peaceful. Then everything will be peaceful. *Santi*. That is stated:

bhoktāraṁ yajña-tapasāṁsarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁjñātvā māṁśāntim ṛcchati
[Bg. 5.29]

This is the formula of peacefulness. [to Pusta Kṛṣṇa] Just try to read it.

PUSTA KṚṢṆA:

bhoktāraṁ yajña-tapasāṁsarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁjñātvā māṁśāntim ṛcchati
[Bg. 5.29]

"The sages, knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries."

PRABHUPADA: That means one must know what is God. Because you are part and parcel of God, you have got very intimate relationship with God, our business with God. So, at the present moment there is no information or attempt, the business, what is our relationship with God and what is our, ah, I mean to say, action in dealing with God. God is neglected. They do not know what is God, no complete idea. Every religion they are, of course, trying to understand God, but they have no clear... That is also..., has taken for bodily comforts. Either in Christianity or Hinduism or Buddhism, the so-called priest and the religious leaders, they are also after the bodily comforts.

They have no clear knowledge. This is the difficulty. Ask any priest or any leader, "What do you mean by 'God'?" Hardly he will be able to explain. I have studied all of them. I went to Rome. I talked with one of the secretaries of Pope. No clear idea. One of the Cardinals. In France I talked with one important, main Cardinal. So, so many scandals were published against...

PUSTA KRSNA: Yes...

PRABHUPADA: Eh?

PUSTA KRSNA: He died recently.

PRABHUPADA: Ah.

PUSTA KRSNA: He was found dead in a prostitute's house. It was on the front pages of the French newspapers.

PROF. OLIVIER: Yeah.

PUSTA KRSNA: I was there [in Paris] when it happened.

PRABHUPADA: So, people are losing faith in this way, you see. Even the leaders of religion, they have no stability.

PROF. OLIVIER: Well, I believe that with..., with..., well, with all the modern scientific developments that we see around us... Well, if the satellite in the sky can reveal, you know, what happens...

PRABHUPADA: But that is material.

PROF. OLIVIER: But what I mean, if the satellite in the sky, it can reveal what happens in one pole, can reveal you to the other pole, then surely God can reveal His spirit and His mind to...

PRABHUPADA: Yes.

PROF. OLIVIER: ...anyone who wants to obey, wants to know...

PRABHUPADA: Yes.

PROF. OLIVIER: ...who sincerely wants to follow.

PRABHUPADA: Oh, yes. So here the *Bhagavad-gita* means God is explaining Himself. Now we have to take, take it by our logic and reason. Then it will be pure understanding of God.

PROF. OLIVIER: Yeah, but how to get this across? I mean, you know...

PRABHUPADA: That requires... The teaching is there. We have to understand it by discussion, authoritative discussion.

PROF. OLIVIER: Well, I think so. I think this is probably where...

PRABHUPADA: Yes.

PROF. OLIVIER: ...one has to start, that you, you've got to sit down and discuss this very much as, you know, some professors would discuss in a scientific experiment, and, ah...

PUSTA KRSNA: The only difference is that the answers are there before the questions.

PROF. OLIVIER: Yeah, but you still have to...

PRABHUPADA: Now, the processes is dis..., prescribed there, how to understand:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*
[Bg. 4.34]

[aside] Find out this verse.

PROF. OLIVIER: You see, the water is there...

PRABHUPADA: Hah.

PROF. OLIVIER: ...but I've still got to drink the water if I want to get the benefit of the water.

PRABHUPADA: Yes, that is it.

PROF. OLIVIER: You see, and, and I mean, the answers are there, that's, er...

PUSTA KRSNA: That's the difference = that they are looking for the answers.

PROF. OLIVIER: ...that I can conceive. Unless we can give... But how do you bring a person to drink?

PUSTA KRSNA: Yes.

PROF. OLIVIER: How do you get him to start putting into practice?

DEVOTEE: This is the verse Prabhupada has requested:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*
[Bg. 4.34]

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

PRABHUPADA: Purport?

PUSTA KRSNA: Purport. "The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a bona fide spiritual master in the line of disciplic succession from the Lord Himself. No one can be a bona fide spiritual master without following this principle of disciplic succession. The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his disciple. No one can be spiritually realized by manufacturing his own process..."

PROF. OLIVIER: Good, good.

PUSTA KRSNA: "...as is the fashion of the foolish pretenders. The *Bhagavatam* says, *dharmam hi saksad-bhagavat-pranitam* [SB 6.3.19] = the path of religion is directly enunciated by the Lord. Therefore, mental speculation or dry arguments cannot help one progress in spiritual life. One has to accept a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. Inquiries and submission constitute the proper combination for spiritual understanding..."

PRABHUPADA: Just..., the practical example. These European, American boys, they are coming from well-to-do families. The Americans are all well-to-do family. There is no poor man. Now why they are serving me? I'm Indian, coming from a poor country. [chuckles] I cannot pay them. Eh? And when I came here, I had no money. I brought only forty rupees. And that was only one hour's expenditure in America. [laughter] So their life and soul are engaged to carry out my instruction, and therefore they're making progress. *Pranipatena, pariprasnena*. They are asking question; I am trying to reply them. And they have got full faith. They are serving like menial servant.

But this is the process. If the spiritual master is bona fide and the disciple is very sincere, then the knowledge is immediately there. This is the secret = *yasya deve para bhaktir yatha deve tatha gurau* [SU 6.23]. This is the secret of success. Therefore formerly, the students were sent to *gurukula*. It doesn't matter whether he's a king's son or... Of course, the *brahmana*, *ksatriya*, *vaisya*, they were coming from very respectable... Even Krsna, He had to go to *gurukula*. There is story, one day Krsna went to collect dry wood from the forest. And there was all of a sudden rain, and they could not get out from the forest. The whole night they remained in the forest with great difficulty, torrents of rain. The next morning, the *guru*, teacher, with other students, they came in the forest and searched them out. This story was being reminded to His one friend, Sudama Vipra = "My dear friend, do you remember that night, how we had to suffer?" So even Krsna, whom we accept the Supreme Lord, He had to go to the *gurukula*---this is example---and serve the *guru* as a menial servant, to go to the forest. There was no fuel at that time, gas stove. [laughs] Then to collect this..., what, the dry wood had fallen. That's all.

So, all of the students had to do like that. How a *brahmacari* would live, the description is there = *brahmacari guru-kule vasan danto guror hitau* [SB 7.12.1]. A *brahmacari* should live at *gurukula*, very submissively. *Danto* means submissive, and only for the benefit of *guru*. No personal benefit. In this way *brahmacari* should take lesson from the *guru*.

That is *tad viddhi pranipatena pariprasnena sevaya* [Bg. 4.34]. They were trained up from the very beginning how to become the first-class submissive student. Then *guru*, out of affection, would teach him open-hearted = "These boys are doing so much for me. Let me teach them as far as I know." This is the process. There was no question of monetary transaction. On the basis of love and education. So, we have already one *gurukula*, in Texas. We are teaching on that basis. And another *gurukula* just going to open in Vrndavana.

PROF. OLIVIER: In?

PRABHUPADA: In Vrndavana, in India.

PROF. OLIVIER: Oh, yeah.

PRABHUPADA: So, we have got this scheme, but we haven't got sufficient money that we can immediately start all these things. With great difficulty we are writing these books and selling. And whatever little money we are getting, we are gradually developing. Yes.

PROF. OLIVIER: Because printing, stationery, paper...

PRABHUPADA: How?

PROF. OLIVIER: ...it's all very expensive today.

PRABHUPADA: Very expensive. We have got expenditure to the extent of twenty *lakhs* per month.

PROF. OLIVIER: Twenty...?

PRABHUPADA: *Lakhs*. Twenty hundred thousand rupees.

DEVOTEE: It's about...

PRABHUPADA: Two million.

PUSTA KRSNA: It's about two million rands, I think.

PRABHUPADA: Yes.

PUSTA KRSNA: Last year, these books were distributed almost seven million..., over six million books, hardbound books.

PROF. OLIVIER: Is that so?

PUSTA KRSNA: And now there's reports that upwards to 75,000 books per month, in addition to our other literatures, are being distributed---the *Srimad-Bhagavatam*...

PROF. OLIVIER: Hmm.

PUSTA KRSNA: Very much for you to see.

PRABHUPADA: We're getting encouragement gradually.

PUSTA KRSNA: Increasing, increasing more and more.

PROF. OLIVIER: Yeah. Yeah. You..., you..., ah... Are you producing these books at a nominal profit for yourself, or...?

PUSTA KRSNA: Oh, yes. Small.

PROF. OLIVIER: Small. [indistinct]

PUSTA KRSNA: It works out that a book like this, normally in America, you'd find a book like this, sells for something like, ah, fourteen or fifteen dollars. And we're selling these books for about six dollars in America. Very reasonable.

PROF. OLIVIER: Hmm. Yeah.

PUSTA KRSNA: Our price...

PRABHUPADA: But we're getting encouragement from different sections. We are getting good encouragement.

PUSTA KRSNA: Our retail price here in South Africa is 5.95 for this book. Of course, there is discount for the universities, for textbooks and for libraries. And it covers the cost of printing. That is our main concern. We have different programs for maintaining. We don't require the book sales for maintaining ourselves. We have membership programs and whatnot to maintain our temples and this and that. As such, it is not a commercial endeavour. We are registered as a company not [indistinct] in South Africa.

PROF. OLIVIER: Hmm. And how long are you still staying here?

PUSTA KRSNA: About two more weeks. Prabhupada will be going to Johannesburg Tuesday morning, for programs there.

PROF. OLIVIER: I see. But will there be somebody around here?

PUSTA KRSNA: Oh, yes. We are opening a center here in Durban. But we have our center in Johannesburg, and we're going to open another center, here in Durban. So, we would like to somehow or another follow this up, and we could present a syllabus if you're interested in a course in Vedic teaching, Vedic culture. We can present the syllabus to you, week by week, day by day, whatever...

PRABHUPADA: You have got our catalogue?

PROF. OLIVIER: Yeah, I have. That's very interesting.

PUSTA KRSNA: I have taught one class in the University of Florida, in America. This is the catalogue of our Book Trust, Bhaktivedanta Book Trust. It is printing all of these literatures.

PROF. OLIVIER: Oh, yeah.

PUSTA KRSNA: It's a great service. You know, if these classes are available to students, then the restlessness which students have---you have the understanding, that is sometimes there---that will diminish markedly. They must have answers to their questions, authoritative answers.

PROF. OLIVIER: Hmm. Yeah. Well, you see, we have this course of Indology, of Oriental Studies, of Indian philosophy. As I say, what they teach there, I do not know, but it would appear that... One ought to sit down and, and, and..., see that your, what you say, your syllabus is incorporated or becomes part of the existing courses.

PUSTA KRSNA: Yes.

PROF. OLIVIER: Now, where would one get such a syllabus?

PUSTA KRSNA: Well, we... I have syllabuses from America from some of our courses.

PROF. OLIVIER: You have?

PUSTA KRSNA: But if you told me the format and how many times a week you meet, and how long, how many weeks your classes last, and how your examinations are standardized, this way and that way, then it can be worked out very easily. We can type it out and present this to you...

PROF. OLIVIER: Yeah.

PUSTA KRSNA: ...what our course would be, what books would be utilized and how much reading material there would be necessary for the various time periods; how many students could be accommodated. Everything. And what books would be used in higher-level courses.

PRABHUPADA: We have got many Ph.D.'s also, students.

PROF. OLIVIER: Hmm.

PRABHUPADA: They can help. They can come. Yes. Of American University Ph.D.'s.

PROF. OLIVIER: Well, one would have to grade books to see, which is one of the difficulties we..., we... At the moment we have one man in..., in Indology, but he is not enough. I mean, he can't cope with this work.

PUSTA KRSNA: Well, he has to be qualified.

PROF. OLIVIER: This is not Mr. Mishrama[?].

PRABHUPADA: It requires special training.

PUSTA KRSNA: Yes.

PROF. OLIVIER: Well, now, this is the point, you see. He, the man that we have at the moment, ah, well, theoretically he would...

PRABHUPADA: Yes.

PROF. OLIVIER: ...he would, ah, agree, or I wouldn't say he would agree, but he would say, "Well, this is the *Bhagavad-gita*," and he would explain what is in the *Bhagavad-gita*. But whether he believes himself or whether he.

PRABHUPADA: Acts.

PROF. OLIVIER: ...accesses...

PRABHUPADA: Yes.

PROF. OLIVIER: ...this is a different story altogether.

PRABHUPADA: Yes, you are right.

PUSTA KRSNA: Even it would be difficult for him to explain if he's not following.

PRABHUPADA: Practicing.

PROF. OLIVIER: I mean, this is.

PUSTA KRSNA: That's the difficulty.

PROF. OLIVIER: You see, those of us who have in our hearts...

PUSTA KRSNA: There is no incentive for him to go into it in the first place, unless he has some desires for understanding.

PRABHUPADA: *Acarya*, *acarya* means one who practices, and by practical experience he explains. He is *acarya*. *Acarya*, this very word *acirati*[], he knows the principles of scriptures, and he practices himself. And then he becomes *acarya*. Otherwise not.

PROF. OLIVIER: Hmm. You see, I might have some difficulty in accepting parts of the..., of what you have indicated here, simply because I do not know. But basically, I accept, for myself...

PRABHUPADA: Oh, yes.

PROF. OLIVIER: ...you know, that God lives in us and He moves us, and when we leave things to Him, He knows how to direct these things.

PUSTA KRSNA: Well, the main point is that we shouldn't leave these ideas to be discussed simply from the basis of mental speculation.

PROF. OLIVIER: Correct.

PUSTA KRSNA: Because then everyone will have a different opinion.

PROF. OLIVIER: Well, this is the point. This is...

PUSTA KRSNA: There has to be a standard. The Vedic literatures actually set the standard that we can refer to. Just like sometimes this example is given that if there are two lawyers arguing in court. They have some argument, and then the ultimate authority is the law book, which the judge, he refers to.

PROF. OLIVIER: Yeah.

PUSTA KRSNA: In the same way the *sastras*, the scriptures, are the law book, and are very clearly and philosophically presented. Anyone can understand.

PROF. OLIVIER: How do the Christians that you have come across... Do you belong to the Christian religion?

PUSTA KRSNA: Actually, I'm raised a Jew. But I used to go..., I used to attend Mass...

PROF. OLIVIER: Yeah.

PUSTA KRSNA: ...regularly, because my friends were Christian.

PROF. OLIVIER: Yeah. How do they look at this? How do they accept this?

PUSTA KRSNA: Very nicely, because, ah, generally the Hindu conception, the Hindu conception is one of monism, whereas the Vedic conception is one of, ah, God being a person, monotheism.

PRABHUPADA: Hinduism is not monism. They have made it now. Hinduism, that is *Bhagavad-gita*.

PUSTA KRSNA: Yes, the..., at least the modern-day practice of it. In other words, they've given so many interpretations to the Vedic literatures. I'll just give you one example. In the *Bhagavad-gita*, for example, there is a statement here that the spirit soul, *jiva-bhutaḥ sanatanah* [Bg. 15.7], that the living entity remains eternally individual, fragmental. *Jiva-bhutaḥ* means tiny spirit soul. He never loses his identity. Now, the modern-day Hindu conception is that the soul, after liberation, merges into God---I'm sure you have heard this idea before---and then becomes one with God and has no separate identity. But this is not confirmed in the Vedic literatures anywhere. The individual soul remains individual eternally. And therefore, there is the possibility of a loving relationship with God. Because lover and the beloved, there has to be two souls.

PROF. OLIVIER: Hmm.

PUSTA KRSNA: Pure Vedic teaching is very wonderful, and it is very much appreciated by Christians in particular, because the Christian conception is that God is a spiritual person. And also, the Vedic conception is that God is *purusa*, a spiritual person.

PROF. OLIVIER: Yeah. I'm, ah...

PUSTA KRSNA: This is the wonderful thing about the Krsna consciousness movement, is that there are so many points of view in common with the Bible. That Westerners very much appreciate it. Even though they may not embrace the conception of Krsna as God, they can appreciate the conception of God as a person...

PROF. OLIVIER: Of course.

PUSTA KRSNA: ...you see, because it is right in line with their upbringing.

PROF. OLIVIER: Yeah.

PUSTA KRSNA: And therefore, in our movement, practically speaking...

PRABHUPADA: I have read one book... What is that? *Aquarian Gospel*?

PUSTA KRSNA: *Aquarian Gospel*.

PRABHUPADA: In that book, it appears that the Christianity has come from the word *Krsna*. Krsna-anity. The word *Kristo*, it appears in Greek dictionary, *Kristo*. And this word is... What is called? *Apabhramsa* word? What is called, a word misspelled or mispronounced? What is called? In India...

PUSTA KRSNA: Oh, a similar sound?

PRABHUPADA: Ah, in India still, Krsna is sometimes called Kristo.

PROF. OLIVIER: Hmm. Hmm.

PRABHUPADA: My younger brother, his name was Krsna, also we were calling him Kristo.

PROF. OLIVIER: Yeah. Yeah.

PRABHUPADA: And this *Kristo* word has come from *Krsna*. And *Kristo* means "love," "anointed," like that.

PUSTA KRSNA: Yes.

PROF. OLIVIER: The redeemer.

PRABHUPADA: Ah?

PROF. OLIVIER: The redeemer.

PRABHUPADA: Ah.

PROF. OLIVIER: The savior, if one could call it that, of..., of..., of..., of...

PRABHUPADA: And from this *Kristo, Christ*. This is explained in that book.

PROF. OLIVIER: Yeah.

PRABHUPADA: So, I think this Christianity has got a link with Krsna.

PUSTA KRSNA: Yes.

PROF. OLIVIER: Well...

PRABHUPADA: Christianity and Krsna-anity.

PUSTA KRSNA: Just like God created the body and then He created the life. Same idea = *dehino 'smin..*

PROF. OLIVIER: Yeah. You see, even one trillionth of one percent of the mind of God is so big...

PRABHUPADA: Oh, yes. [laughs]

PROF. OLIVIER: ...that there is no human being that can even conceive of that, you know. And, er...

PRABHUPADA: *Anor aniyan mahato mahiyan* [*Katha Upanisad* 1.2.20]. Greater than the greatest and smaller than the smallest.

PROF. OLIVIER: Yeah.

PRABHUPADA: That is our conception of Brahman.

PUSTA KRSNA: Because He is so great, it behooves us to repeat His instructions...

PROF. OLIVIER: Sure

PUSTA KRSNA: ...without great interpretations to distort the meaning.

PROF. OLIVIER: Well, this is the...

PUSTA KRSNA: That is a wonder of these books, that they are as they are, without interpretation and... Records always cross-reference back to other Vedic literatures, you see. Here you will find in the...

PRABHUPADA: So actually, all our books, explaining Krsna.

PROF. OLIVIER: Yeah.

PRABHUPADA: Whatever books we have presented...

PROF. OLIVIER: Now your, your, your concept of Krsna is a.

PUSTA KRSNA: You see this is a reference to the *Upanisads*. In other words, the harmonious oneness of idea within the Vedic literatures is presented in the purports. No mental speculation. Practically every sentence that Prabhupada speaks is quoting some verse from the Vedic literature, because he is representing the authority of the Vedic literatures. This is *guru*.

PROF. OLIVIER: But then we have, as I said, we have two little cross-references from..., well, from the Christianity that I know and that I accept. And I accept Christ as redeemer. I do not even argue about it. I accept that God is, that I live, that I have my being in Him. Er, but the challenge of living the life so that...

PRABHUPADA: Yes.

PROF. OLIVIER: ...He..., well He can never be really satisfied, but then, you know, that I live the life. And at least He has disciplined the word that you have used there, as a discipleship. This is where the difficulty comes in, in that you need an inspiration.

PRABHUPADA: Therefore, we have got this Society, they live in God. These boys are trained up how to live in God. Yes. That is required. Without practical life in God consciousness...

PROF. OLIVIER: Right.

PRABHUPADA: ...simply theoretical knowledge may help, but it takes long time.

PROF. OLIVIER: Well, I'm sure it helps, you know. You must... But you can only..., this can only become a reality in one's own life...

PRABHUPADA: Yes.

PROF. OLIVIER: ...if you practice it, and you practice it with others, you.

PRABHUPADA: Now these boys are being trained up in practical life, now they are established. Yes. [aside:] No *prasadam*? Bring.

PROF. OLIVIER: Yeah. Well, I mustn't keep you longer...

PRABHUPADA: Ah.

PUSTA KRSNA: Just a few moments.

PROF. OLIVIER: I want to thank you very much, and I pray that God will bless your visit to our country, and to our people here.

PRABHUPADA: No, I am in this old age, I am eighty years old now, and still, I am traveling all over the world, once, at least twice in a year. Now it is a little straining of course, but still I have established so many centers. I want to see that they are going nicely, and on my presence, they take encouragement.

PROF. OLIVIER: Yeah.

PRABHUPADA: And for this reason, I am traveling.

PROF. OLIVIER: Yeah. Well, here at this university we certainly can create a very live center.

PRABHUPADA: Yes.

PROF. OLIVIER: You know, the material is here, and the opportunities are here, the courses are here and the...

PRABHUPADA: I was speaking this morning about your government. I was appreciating that people are happy here. I was comparing that Gandhi tried to take some political power here, and he was not able. But he went to India, and he somehow or other he got independence. But practically I see here the Indians are happier than in India. I was talking.

PROF. OLIVIER: Yeah.

PUSTA KRSNA: Here's some nice sweets.

PROF. OLIVIER: Thank you very much.

PRABHUPADA: No, you can take all.

PUSTA KRSNA: Take the whole plate. You can take a few...

PROF. OLIVIER: [indistinct]

PRABHUPADA: No, no, carry it.

PROF. OLIVIER: Thank you very much. Oh, thank you very much. Well...

PRABHUPADA: What you have prepared?

PUSTA KRSNA: We have “simply wonderfuls” and another sweet that we made.

PRABHUPADA: No, you take. You take and eat.

PUSTA KRSNA: It is very nice.

PROF. OLIVIER: All right, thank you.

PUSTA KRSNA: If you like, I can put this in a bag to take with you also, take some home.

PROF. OLIVIER: Thank you. You see, Gandhi was here for almost twenty years.

PRABHUPADA: Yes.

PROF. OLIVIER: South Africa made Gandhi into the man that he became.

PRABHUPADA: Yes. That I know. [laughs]

PROF. OLIVIER: That he...

PRABHUPADA: I was telling him that Gandhi in India, before coming to South Africa, was a bibless[?] barrister.

PUSTA KRSNA: Yeah. [laughs]

PRABHUPADA: He had no practice, so he got some case here...

PROF. OLIVIER: That's right.

PRABHUPADA: ...and he came here and joined some political movement and became famous, and with that background he went to India and became leader.

PROF. OLIVIER: Twenty years of political struggle in South Africa really made Gandhi the leader.

PRABHUPADA: Yes.

PROF. OLIVIER: Enabled him to become the leader. But, you know, he tried to get for the Indians in South Africa what was his right, of course, for the Indians in India. But the situation in South Africa, where there were not only Indians---there were Zulus, and there were English, and there were Afrikaans and...

PUSTA KRSNA: I've been here now almost three years in South Africa.

PROF. OLIVIER: Is that so?

PUSTA KRSNA: Yes.

PROF. OLIVIER: Uh-huh.

PRABHUPADA: So, I gave my honest opinion, that India, after getting independence in India, they are not so happy as I see here the Indians are happy, although they are not independent. So, the government is good government, I...

PROF. OLIVIER: Well, you know, the devil is very busy everywhere.

PRABHUPADA: Yes, that is natural. That is natural.

PUSTA KRSNA: But there is peace here. That's a fact.

PROF. OLIVIER: Well, we must keep it, at all costs.

PRABHUPADA: Oh, yes.

PUSTA KRSNA: That's the most important.

PROF. OLIVIER: This man wants this, and that group wants this, but there are so... You've got to keep the balance in a very delicate situation.

PRABHUPADA: That is wanted. That is wanted.

PROF. OLIVIER: Very delicate situation.

PRABHUPADA: You keeping this black community and Indian community and the white community all in peace, that is good government. Government's first duty is to keep peace.

PROF. OLIVIER: It must have order.

PRABHUPADA: That's all.

PROF. OLIVIER: Otherwise, chaos.

PUSTA KRSNA: Everything stops.

PROF. OLIVIER: You know, once you've got chaos, you've got the law of the jungle.

PRABHUPADA: So, I was giving this credit to your government.

PUSTA KRSNA: Yes.

PRABHUPADA: It is not... But I must [indistinct] very popular.

PROF. OLIVIER: Well, we have problems.

PUSTA KRSNA: Oh, yeah.

PRABHUPADA: Problem there must be. The whole world is in problem, that is another thing. But you, on the whole, we have to see how the government is keeping order. That is wanted. Yes.

PROF. OLIVIER: You see now, it makes it easier, again, if we accept that God has a plan and a purpose...

PUSTA KRSNA: Yes.

PROF. OLIVIER: ...for my life...

PRABHUPADA: Yes.

PROF. OLIVIER: ...for your life.

PRABHUPADA: Oh, yes.

PROF. OLIVIER: But He also has a plan for the country.

PRABHUPADA: Ah.

PROF. OLIVIER: Eh. If He did not want the Indian people here, He wouldn't have brought them here. If He didn't want me here or the black people, He wouldn't have brought them here. Now either you must accept the totality of the plan of God...

PUSTA KRSNA: Yes.

PRABHUPADA: Yes.

PROF. OLIVIER: ...or reject it.

PUSTA KRSNA: Yes.

PRABHUPADA: As soon as they come under the shelter of a government, it is the duty of the government to give them protection.

PROF. OLIVIER: Sure, sure.

PRABHUPADA: That is the duty.

PROF. OLIVIER: You can't pick out a part of the plan of God that suits you.

PRABHUPADA: No.

PROF. OLIVIER: "This one I accept. This is God's plan for me, which is there for God working, and the other part I reject." You see, now too many of us want to live this...

PRABHUPADA: East Africa, they are following the policy of driving away. That is not good policy.

PROF. OLIVIER: No, no, no.

PRABHUPADA: That is not good policy. When they have come to your shelter, it doesn't matter who is he, I must give him shelter. That's all.

PROF. OLIVIER: Yeah.

PRABHUPADA: That is good government.

PROF. OLIVIER: Yeah. But then you've got to..., you've got to have a centrifugal point...

PRABHUPADA: Oh, yes.

PUSTA KRSNA: Cast iron.

PROF. OLIVIER: ...which is God. Once you have that... And I believe our present Prime Minister and our previous prime ministers, they've accepted that. Maybe, you know of course, the *maya* of God is so great they have not always been able to interpret it...

PRABHUPADA: Ah. Imperfectness there may be. On the whole, when the order is kept very nicely, that is good government.

PROF. OLIVIER: I think so. This is primarily what is required, you know, and it takes a lot of wisdom in this country to do it.

PUSTA KRSNA: Unless people are finding spiritual satisfaction...

PRABHUPADA: That is another chapter. But on the whole, the material life... Of course, the God's plan is that people may live peacefully and be enlightened in spiritual consciousness. That is God's plan. But if we miss that point, then there will be trouble.

PROF. OLIVIER: Yeah.

PRABHUPADA: But if the government is vigilant that all the citizens, they must advance in spiritual understanding...

PROF. OLIVIER: Well, I think this is the great tragedy.

PRABHUPADA: Yeah.

PROF. OLIVIER: They must give guidance.

PRABHUPADA: Yes.

PROF. OLIVIER: You see, they must...

PRABHUPADA: No, it is the duty of the government.

PROF. OLIVIER: Sure, sure, it's their first duty...

PRABHUPADA: It is the duty...

PROF. OLIVIER: ...because God is a God of order.

PRABHUPADA: Yes.

PROF. OLIVIER: And He, He Himself keeps order

PRABHUPADA: And the king or the government is the representative of God...

PROF. OLIVIER: That's right.

PRABHUPADA: ...to enlighten them in God consciousness. That is wanted. That was the plan in the beginning, that Church was guiding the government. In India also, the *brahmanas* were guiding the kings. That was the order in the previous. Now everything is topsy-turvy. But now we should take seriously. If we want real peace, we must take to that peace formula I have given, or Kṛṣṇa has given:

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ...*
[Bg. 5.29]

He is the well-wisher friend of everyone. So, we should take His advice. So *Bhagavad-gita* is directly the instruction by God. If we take any line of action---social, political, religious, cultural, philosophical---everything requires it. That is explained in *Bhagavad-gita*. So, if a gentleman like you or somebody comes forward and impartially studies this *Bhagavad-gita* with our logic, reason... It is actually the, what is called, boon to the human society. If they act accordingly, everything, all problems will be solved. That is a fact. Anything, you take any science, it is explained there. It is explained, "Do like this. Do like this."

PROF. OLIVIER: Well, we must..., we must...

PRABHUPADA: So, I shall request you to study this book very thoroughly and minutely, and as soon as there is any doubt, I am at your service. You can ask. Yes.

PROF. OLIVIER: Thank you very much.

PRABHUPADA: So, you can take little leadership. You are already in a position. If you take a little importance of this idea, Krsna consciousness, the whole people of the world will be happy. Irrespective of these nations, everyone will be happy. Because after all, that is stated that every living being is part and parcel of God. So intimately they are connected with God. Just like this my finger is part and parcel of my body; it is intimately related with this body. But if you cut this finger and drop it from the body, it has no value. This finger cut from my body, lying on the street, nobody will take care. But this finger, so long it is attached with the body, if there is little trouble, I spend thousands of dollars.

PROF. OLIVIER: Yeah.

PRABHUPADA: Because it is important.

PROF. OLIVIER: Correct.

PRABHUPADA: And the same finger, you cut it from the body and throw it in the street, nobody will take care.

PROF. OLIVIER: That's right.

PRABHUPADA: So, we are now thrown out of connection of God...

PROF. OLIVIER: Correct.

PRABHUPADA: ...therefore we have no value.

PROF. OLIVIER: No. I want to conclude by saying that we want to start a new course...

PRABHUPADA: Yes.

PROF. OLIVIER: ...called for, you know, for lack of another word, Hinduism, or Hindu religion.

PRABHUPADA: No. This is the best word, "Krsna consciousness." Krsna is Hindu word.

PROF. OLIVIER: Yeah.

PRABHUPADA: So, if you take "Hinduism," there are so many hodgepodge ideas. But if you take "Krsna-ism," no Indian will deny it.

PROF. OLIVIER: Will the Hindus not object?

PRABHUPADA: No. That is not a single Hindu will object to Krsna's...

PUSTA KRSNA: They all follow *Bhagavad-gita*, which is spoken by Krsna.

PROF. OLIVIER: So, if you call it Krish...?

PRABHUPADA: Krsna.

PROF. OLIVIER: Krsna-ism? Krsna-ism.

PRABHUPADA: Yes, we have named already, "Krsna consciousness."

PROF. OLIVIER: Oh, well, perhaps Krsna-ism, in order to... Islam..., Islam we call the other, and, er, Christian theology...

PRABHUPADA: If you say "Hinduism," it is already distinct from others, but if you take "Krsna-ism," it will include all others, and the Hindus will not object.

PROF. OLIVIER: This is very important, you see, because I must now find a teacher. Er.

PRABHUPADA: Teacher we can supply.

PROF. OLIVIER: And he must be an erudite scholar...

PRABHUPADA: Ah.

PROF. OLIVIER: ...with good [indistinct].

PRABHUPADA: We can give you some Ph.D. Ph.D. we can give.

PROF. OLIVIER: Can you?

PRABHUPADA: Oh, yes. He'll teach.

PROF. OLIVIER: Well, that's a...

PRABHUPADA: As soon as you want, we can supply immediately.

PROF. OLIVIER: Well, we have created a Chair.

PRABHUPADA: Yes.

PROF. OLIVIER: A professorship.

PRABHUPADA: Oh, yes.

PROF. OLIVIER: It's now vacant.

PRABHUPADA: Ah, so you give, and immediately...

PROF. OLIVIER: We can, if we can find a...

PRABHUPADA: [aside] Have you got that book of Svarupa Damodara, Dr. Svarupa Damodara's book, *Scientific Basis of Krsna Consciousness*?

DEVOTEE: In Johannesburg we have it.

PRABHUPADA: Huh?

PUSTA KRSNA: In Johannesburg we have it.

PRABHUPADA: You have?

PUSTA KRSNA: In Johannesburg, at the temple. We have one copy there. Not here.

PRABHUPADA: Oh. Not here?

PUSTA KRSNA: He's a Ph.D. A chemistry Ph.D.

PRABHUPADA: He's Ph.D. and my student.

PUSTA KRSNA: Yes.

PRABHUPADA: He knows the philosophy and can teach.

PROF. OLIVIER: Yeah. But will he be accepted as an..., well, now we use the word *acarya*. Will he be accepted by the Hindu community as a religious leader?

PRABHUPADA: He's Hindu. He's practicing Krsna consciousness. Why he will not be accepted? He can speak on authority about Krsna.

PROF. OLIVIER: Yes, but how will the local Indian community react to a man if he has not...

PRABHUPADA: He is trained up. He is my student. He practices like him.

PROF. OLIVIER: Yeah, but now would he have what is normally in the Western world called a theological degree?

PRABHUPADA: He has... Theological degree, he has studied all these books. This is theological. But there is no such thing at the present moment.

PROF. OLIVIER: Yeah. I can see your problem. But now our problem on this side is, of course, that you...

PUSTA KRSNA: Just as in America, I remember at the university...

PRABHUPADA: No, you can give an experiment. We don't charge anything. You see how he teaches. Then, if you like, you can appoint.

PROF. OLIVIER: He would have to be acceptable to the Hindu community, because it would be for them only, not for the Christians or for the Muslims.

PUSTA KRSNA: Well, the Hindu community accepts our movement. Every program we have, we have at least... We've seen at City Hall we had full house, last night; at Mobeni Heights, full house, and they very much appreciate our movement in particular. They come to us when they have questions.

So, any representative of our movement is pure in his activities, and his understanding of the philosophy is comprehensive. Certainly, they'll have no objection. But they see practically that the big men in the Hindu community here, in Johannesburg and Durban...

PRABHUPADA: You can ask the Hindu community.

PUSTA KRSNA: They will testify to our character. They accept. They accept.

PROF. OLIVIER: You see, the... South Africa has had to import its priests, its Hindu priests.

PUSTA KRSNA: Even the young girls who join our movement, they cover their heads. And the Hindu ladies are so impressed that they practice such chastity, even to the extent always covering their head as a sign of chastity. They very much appreciate.

PROF. OLIVIER: Perhaps I can give you one or a couple of application forms that you could post to one or two people if they're interested to apply. But this would be, as I say...

PRABHUPADA: The Hindu community, I think they will accept us. I don't think they will deny.

PROF. OLIVIER: Well, this would be a wonderful opportunity to bring the essence of Hinduism, because from what I gather here from what you have said, this is not only the essence of religion from here, but it is also the essence of Hinduism.

PRABHUPADA: Yes. The essence of Hinduism is *Bhagavad-gita As It Is*.

PROF. OLIVIER: Yeah. Therefore, one would like to see that the foundation of any course which is given here in Hinduism is a pure foundation, unadulterated and, therefore, based on the *Gita* and the *Upanisads* and the *Veda*, all the Vedic literature, because that's all that's available. But the trouble is, you see, as it is, whether it is Christianity or whether it is... I don't want to speak about Islam, because I don't know enough about them, but there is always the danger that you will get intellectual expositions...

PUSTA KRSNA: Well, this is the idea of presenting...

PROF. OLIVIER: ...without the faith.

PUSTA KRSNA: ...presenting as it is. In other words, let them draw their own conclusion. In other words, it's not simply that you're trying to flatter some people that they know so much if they don't know. You're trying to educate, which means uplift. So simply we present the principles that are here and let the people become elevated, educated.

PROF. OLIVIER: Well, are your book lists in here?

PUSTA KRSNA: Yes. Books are here.

PRABHUPADA: Yes.

PROF. OLIVIER: And you've got another copy of this?

PUSTA KRSNA: Oh, you can keep this.

PRABHUPADA: You can take.

PROF. OLIVIER: Are the prices in here?

PUSTA KRSNA: No, the prices...

PRABHUPADA: No, price is there.

PUSTA KRSNA: I can give you...

PRABHUPADA: No, no, price is there.

PUSTA KRSNA: The American prices.

PRABHUPADA: That doesn't matter. Price is there.

PUSTA KRSNA: Some of them are here.

PROF. OLIVIER: In case we want to order them for our library.

PUSTA KRSNA: Yes, yes.

PRABHUPADA: So, you can order here. You can get it.

PUSTA KRSNA: Yes, here it is, here it is.

PRABHUPADA: You can get it.

PUSTA KRSNA: All of these books we have available at this point.

PROF. OLIVIER: These are introductory?

PRABHUPADA: Yes. I think in the beginning *Bhagavad-gita As It Is*.

PUSTA KRSNA: No shortage.

PROF. OLIVIER: Well, thank you very much, sir...

PRABHUPADA: Hare Krsna.

PROF. OLIVIER: ...for sacrificing the afternoon for me like this, and God bless.

PRABHUPADA: Thank you, Hare Krsna. Thank you, yes, for your... [chuckles] Thank you.

PUSTA KRSNA: So, shall I come by your office Monday with some copies?

PROF. OLIVIER: Please.

PUSTA KRSNA: and then little by little we'll be able to... I myself, I have to go with Srila Prabhupada to Johannesburg on Tuesday morning, and right after the programs are finished, I'll come back to Durban and pursue this further with you.

PROF. OLIVIER: Yeah, let's see what we can... We can discuss. Thank you very much.

PUSTA KRSNA: Thank you very kindly. Thank you for your coming.

PRABHUPADA: Hare Krsna.

PROF. OLIVIER: [to Bhargava] Now, you mustn't take so many photos that it will make one egoistic. [chuckles] Right.

PUSTA KRSNA: He's taking for... You know, we have our *Back to Godhead* magazine published, over one million copies per month.

PROF. OLIVIER: What do you call it?

PUSTA KRSNA: *Back to Godhead*.

PROF. OLIVIER: I see.

PUSTA KRSNA: *Back to Godhead*. [voices fade as they walk away down hallway discussing magazine]

DEVOTEE: He was a nice man.

PRABHUPADA: Very nice man. Therefore, I called.

The evening program was different from others as it was held in a huge marquee at the Reservoir Hills Seva Samaj as they were in the process of building a temple. The stage was small, just big enough to fit the vyasasana. As the program was in an Indian residential area, it was well supported and a huge success. There were quite a few dignitaries at the program, including Professor S R Maharaj from the University of Durban Westville. Srila Prabhupada's class from the *Bhagavad-gita* was well received.

At the end of the program, Srila Prabhupada mentioned that he had a vision that one day there would be an opulent temple in Durban, a vision that came to fruition in due course, our very own Sri Sri Radha Radhanath Temple.



11 October 1975

The weather was much better today so a few devotees accompanied Srila Prabhupada on his morning walk on the beachfront. They were joined in the walk by Narandas Valabdass and his wife Mrs Manhur Kumare Valabdass, parents of Mr Bob Devandra Narandas. At the end of the walk, Srila Prabhupada thanked them for their support and taking care of his 'boys.' There was to usual *guru-puja*, kirtan and class from *Bhagavad-gita*.

There were no pre-arranged commitments for Srila Prabhupada today, so he spent some time with Rukma das and Ramanujacharya sharing some new recipes. He also spent much time with all chatting from book distribution to 'Back to Godhead' and also some chat on the dreaded word 'apartheid' and how his disciples went about their work without being arrested.

Srila Prabhupada was taken for a drive through the streets of downtown Durban and he commented as to how westernised South Africa was, with good roads and highways and British styled buildings. They then drove to Chatsworth, where Srila Prabhupada said how there was a distinct difference between the British city-centre and an Indian area.



12 October 1975

Today's morning walk was at the Botanical Gardens. Srila Prabhupada loved the walk amongst the trees which sheltered them from the wind. He could also relate to some of the trees, like the jackfruit, that were found in India. After the walk, they returned to their residence in Westville. There was the usual *morning guru-puja, kirtan* and class from *Srimad-Bhagavatam*.

Pietermaritzburg City Hall was the venue for the Sunday class. A few devotees left early to set up the *vyasasana* and décor. There was a huge grand piano on the stage and Partha Sarati das was tempted to play on it. Srila Prabhupada's interview with The Natal Witness appeared in the paper that morning. It also carried an advert of the program. The word spread fast and many people flocked to the hall. Some members of the staff from a local high school were encouraged to attend by their principal. Srila Prabhupada arrived at 2.30pm and was greeted with kirtan and flower petals. He spoke from *Bhagavad-gita*.

Then Pusta Krsna opened the floor for questions.

INDIAN MAN (1): ...regarding this *Candi-patha*.

PRABHUPADA: *Candi-patha* means you..., if you properly read, you get some material profit. That's all. No spiritual profit.

INDIAN MAN (1): There is no special significance in it?

PRABHUPADA: Yes. You get material profit. [break] *Bhagavad-gita* it is said, *alpavat tu phalam tesam*: "The result of material profit is for a short duration of time," *tad bhavaty alpa-medhasam* [Bg. 7.23], "and these things are desired by less-intelligent class of men." His real need is how to gain his spiritual life. That is his real need. But he does not want that. He wants some material profit for the time being. This is less intelligent. Suppose if somebody gives you some money and he says "Tomorrow, I shall take it away," will you... [laughs] So, *tad bhavaty alpa-medhasa*. [break] ...*kamais tais tair hrta-jnanaḥ yajanty anya-devataḥ* [Bg. 7.20] = "They worship demigods, bewildered by lusty desires." And so long we have got lusty desires, we have to change our body, and that we do not know, what kind of body we are going to get next birth. Therefore, without knowing this, if we become mad after material profit, then less intelligent.

INDIAN MAN (1): Yogendra, you wanted to ask Swamiji a question?

INDIAN MAN (2): Yes. If we become completely Krsna conscious...

PRABHUPADA: Hmm?

INDIAN MAN (2): If we follow the Krsna conscious path... Now, take for example our wedding ceremonies. Now, the first thing that we take, the Ganapati, there is *Ganasyainava*[], and various other deities that we have to respect. Now, what happens in his case?

PRABHUPADA: If you are actually Krsna conscious, then to worship Ganapati, there is no harm. But if you take Ganapati as independent God, then your Krsna consciousness is hampered.

INDIAN MAN (2): But in certain ceremonies these things are...

PRABHUPADA: Any ceremony. If you know the constable is constable and the president is president, then it is all right. But if you think constable is president, then you are misguided.

INDIAN LADY: [Hindi exchange with Prabhupada and other Indians] [break]

INDIAN MAN (3): ...this country, what do you think is the best way of establishing the *asrama*, or the centers, and which way we can help in this matter?

PRABHUPADA: We have got so many *asramas*. You can see how we are doing. We have got hundred and two temples all over the world. You come to India?

INDIAN MAN (3): Yes, I have been to India.

PRABHUPADA: So, this time you come and see our temple in Vrndavana. We have got, India, four, five temples. We have got in London, New York. In London we have got two temples, big, big. One is very big. In New York we have got. Los Angeles. Everywhere we have got. Here also, yesterday's paper, there was some advertisement, one Mr. Desai.

PUSTA KRSNA: Jayanti Desai.

INDIAN MAN (3): Jayanti Desai, yes. Yes, he wants to give some charities.

PRABHUPADA: So why not give us? Then we can make a nice...

INDIAN MAN (3): I think we could approach him and see what... They are asking for applications from various charitable organizations.

PRABHUPADA: So, I have come temporarily. Why don't you approach?

INDIAN MAN (3): Yes, we will...

PRABHUPADA: If he is known to you, you can approach, that "Here is a good cause, International..."

INDIAN MAN (3): Yes, that's right. I will send a message to him to come and see you this evening.

PRABHUPADA: Ah, that will be very nice. Then I can talk. Yes. When you will bring him?

INDIAN MAN (3): I think you are meeting the officials of various organizations this evening?

PUSTA KRSNA: They've been invited.

PRABHUPADA: Oh, right.

PUSTA KRSNA: Yes. Different organizations in Durban. Six p.m.

INDIAN MAN (3): Six p.m. Yes. I will send a message to him today.

PUSTA KRSNA: Also Dr. Desai, his brother.

INDIAN MAN (3): Yes. Dr. Desai has been very helpful in establishing societies and schools and charitable organizations. Yes, I will also send a message to Dr. Desai to come and see you. Dr. Desai sacrificed all his medical practice and all for the people.

PRABHUPADA: Ah.

INDIAN MAN (3): Yes.

PRABHUPADA: [heavy wind blowing] *Pranair arthair dhiya vaca sreya-acaranam...*
[break] ...by words, by intelligence, everyone should serve Krsna, then life is successful.
Pranair arthair dhiya vacah.

INDIAN MAN (1): Lot of meetings, religious meetings, especially here in South Africa...

PRABHUPADA: Huh?

INDIAN MAN (1): In South Africa, here especially, number of religious meetings and so on, they start off with the *Gayatri mantra* three times, and at the end of the meeting they have a *santipat*. Now is there any real necessity for a religious meeting to start off with the *Gayatri mantra* and end with *santipat*?

PRABHUPADA: Yes, that's not bad.

INDIAN MAN (1): But I don't see that being practiced in the...

PRABHUPADA: We chant Hare Krsna. That includes everything. It is called *maha-mantra*. It includes all *mantras*. *Gayatri mantra* is not to be chanted in the public loudly. That is not the system.

INDIAN MAN (1): Not to be chanted.

PUSTA KRSNA: In the public loudly. No.

SOUTH AFRICAN DEVOTEE (1): Srila Prabhupada, in this country we have to do army training, and on a Sunday, we have to attend a church service. We have to attend it. Is it all right to say that we won't attend it because we follow Krsna consciousness, or must we go anyway? It's sort of a Christian denomination service on a Sunday.

PRABHUPADA: Yes. That is good. Those who are doing nothing, for them to attend the church at least for one hour, that is better than... Something is better than nothing, you see. That is good. People have completely forgotten God. They are doomed. So better to remember at least for some time. That is good.

INDIAN MAN (3): We would like you to stay more longer in this country.

PRABHUPADA: Hmm?

INDIAN MAN (3): We would like to request you to stay more longer in this country.

PRABHUPADA: So, if you start a good center I will stay and see that things are going on.
[aside:] Just take this stick.

INDIAN MAN (3): Then I could... I think we would be able to benefit from you much more. See, your arrival in this period in Durban, with so many functions that we are carrying on today in this whole week, that people were sort of distributed, and quite a lot of them were unable to even come to your meetings.

PRABHUPADA: Oh. No, our meetings were well attended.

PUSTA KRSNA: Yes. We have had full house all the time.

INDIAN MAN (3): Yes, I know your house, but you could have had even more than full house.

INDIAN MAN (1): There are about four hundred thousand Indians alone here.

INDIAN MAN (3): Yes. The reason of that *Navaratri* festival these Arya-samajis they have had, well in advance. They had their celebrations and all, so a lot of people were unable to come. Do you think it will be possible for you to come back to Durban from Johannesburg, after your Johannesburg stay?

PRABHUPADA: Yes. I can come back. There is no harm. [break]

INDIAN MAN (3): And when you have these *asramas* and all, and how to serve the poor people in the way of welfare?

PRABHUPADA: Give them *prasadam*. Give them *prasadam*. We are giving two thousand, three thousand men each center *prasadam*.

INDIAN MAN (3): And also, to rehabilitate them against their...

PRABHUPADA: Yes. We are giving them shelter also---food, cloth, everything---giving them proper chance to live peacefully and be God conscious.

INDIAN MAN (3): And in the way of hospitals?

PRABHUPADA: Hospitals, there are many, but real hospitals, to cure the material disease, there is no hospital. They are... There are hundreds and thousands of hospitals for curing the disease of the body, but there is no hospital to cure the disease of the soul. That is the defect. So, we are opening hospital for curing the disease of the soul. They have no information about the soul throughout the whole world. Even so-called religious organizations, they have no information about the soul. They go to religious ceremonies for material profit.

They do not know what is the necessity of the soul and what is the disease of the soul. They do not know. [break] ...*nabhijanati mam ebhyaḥ param avyayam* [Bg. 7.13]. What is the goal of life, these people, they do not know. *Mudhas*. *Mudha* means rascals, *gadha*. They do not know what is the goal of life. They take calculation of the duration of life, that fifty, sixty or hundred years, that's all. Beyond this, after this, they do not know. Yes. That is the defect. Now, in the *Bhagavad-gita* it is said that this temporary attempt to become happy---*antavanta phalaṁ tesam* [Bg. 7.23]-it will end with the end of the body. But they do not know beyond this. Therefore *alpam-medhasam*, they are less intelligent. Just like a child playing. He likes to play and does not go to school. So, do you think that is all right?

INDIAN MAN (3): No.

PRABHUPADA: So therefore, we are doing like that. We are concerned that "I have got this body. Let me enjoy to the fullest extent, and don't mind what I am going to have in future. It doesn't matter."

INDIAN MAN (3): You get attracted by a lot of side attractions.

PRABHUPADA: Yes. And the education is so defective that even university students, if I say that "You are going to be a dog," they say, "What is the harm if I become?" They say like that. The education is so defective, they don't mind to become a dog. They think, "It is a facility to become a dog, because I can have sex on the street without any restrictions."

INDIAN MAN (3): Yes. I mean they have lost their self-respect for that.

PRABHUPADA: No consideration. They are actually like cats and dogs. This is going on. Nobody knows what is soul; nobody knows what is the goal of life; nobody knows what is the necessity of the soul. These things are not discussed, neither they know it. So-called religious institution or so-called..., they do not know. It is only mentioned in the *Bhagavad-gita*, and that... They do not take care of this *Bhagavad-gita*. They manufacture their own ways of...

INDIAN MAN (3): Is there any other books before *Bhagavad-gita*?

PRABHUPADA: Yes, *Vedas* there are. Yes. But what is the purpose of *Veda*? The purpose of *Veda* is to understand God. If you do not understand God... Just like the Arya-samajis. They are concerned with *Vedas*, they say. But they do not know what is God. They say, "I am God." This is their knowledge. If he is God, who is going to worship him? Nobody comes to kick on his face, and still he says, "I am God." This is going on. How you become God? Who worships you? But still, he will say, "I am God." You see. Such foolishness is going on. *Arya*. *Arya* means advanced, and this is their advancement. *Arya* means advanced, and this is their advancement that they think, "I am God." Just see. Everyone can think like that. Then what is the use of advancement? This is going on. [break] ...*sarvair aham eva vedyah* [Bg. 15.15]. *Veda* means knowledge. So, the ultimate knowledge is to know God. But if you do not know God, then what is the value of your knowledge?

INDIAN MAN (3): Quite right.

PRABHUPADA: If you say like a rascal that "I am God," is that knowledge?

INDIAN MAN (3): It's no knowledge at all.

PRABHUPADA: Huh? Still, they claim they are advanced Aryans.

INDIAN LADY: And Vallabhacarya?

PRABHUPADA: Vallabhacarya, he was a Vaisnava. He worships Krsna, Bala-Krsna. That's all right.

INDIAN LADY: [Hindi]

PRABHUPADA: Ah, yes.

INDIAN MAN: [Indian man asks Prabhupada if he speaks Gujarati in Gujarati or Hindi]

PRABHUPADA: *Na Gujarati, ne.* Hindi I can. ...the four *sampradayas*: Ramanuja, Madhvacarya, then Visnu Svami. Vallabhacarya belongs to the Visnu Svami group, and we belong to Madhvacarya, so there is no difference.

INDIAN MAN (3): She's a very staunch believer in Vallabhacarya and Devaputi Maharaja.

PRABHUPADA: Yes. Mostly Gujaratis are Vallabhacarya follower. I know that. That is good. So, you are worshiping Bala-Krsna? You are worshiping Bala-Krsna?

INDIAN MAN (3): Bala-Krsna, yes.

PRABHUPADA: That's nice. [Hindi] ...there one opinion of the Vallabhacarya *sampradaya*...

The screening of the film 'The World of Hare Krsna' followed. For most of the attendees, it was an opportunity of a lifetime, and the seeds of devotion were sown deep in their hearts. Many purchased copies of *Bhagavad-gita* and other books, which nurtured their spiritual life further. One such person was the deputy principal, who became a devotee. There was an Indian lady in the crowd who eventually succeeded in touching Srila Prabhupada's lotus feet, and twenty years later became Srila Prabhupada's grand-disciple.



Pietermaritzburg Civic Hall Class on 12 October 1975



Pietermaritzburg Civic Hall Class on 12 October 1975



13 October 1975

Today's morning walk on the beachfront was very special as it was Srila Prabhupada's final walk. Instead of his brisk walk, he would walk a short distance, and stop to answer questions from the devotees. The walk to longer than usual and everyone relished every moment with Srila Prabhupada. They returned to the Westville house in time for time for the morning offerings, *Guru-puja*, *kirtan* and a special class from *Bhagavad-gita* 18.42-45.

PRABHUPADA: ...from *Bhagavad-gita*, Eighteenth Chapter, verse number 42 to 45.

*sve sve karmany abhirataḥ
samsiddhiṁ labhate naraḥ
svakarma-nirataḥ siddhiṁ
yathā vindati tac chṛṇu*
[Bg. 18.45]

Sva-karma or *sva-dharma*, the same thing. The word *dharma*, as it is explained in the English dictionary, "a kind of faith," actually *dharma* does not mean that. *Dharma* means your occupational duty, the characteristic. Everything has got characteristic. Just like this microphone = the characteristic of microphone is to vibrate the sound loudly. This is *dharma*. If the simply the microphone is there and it does not act to produce the sound loudly, then it is out of his *dharma*, or out of order. Try to understand what is *dharma*. There are many other examples. Just like water = Water is liquid, everyone knows. But sometimes water becomes solid, ice, under certain circumstances. That is not his *dharma*. To remain liquid is *dharma*. Therefore, sometimes water, even it is transformed into solid ice, it melts, again wants to become water. This is *dharma*.

So, what is our *dharma*, we human being? There is no question of any sect, any nation or any party, no, as human being. As human being or living being, what is our *dharma*? *Dharma* is to render service. Every one of us is rendering service. As a family man, he is rendering service, as a society man, as a national---everyone is, whatever... Or occupation. As a medical man, you are also offering your service. As engineer, you are offering your service, or any other, businessman, you are also. Sometimes businessmen, they hang the signboard, "Our first business is to offer you service." So, everyone is engaged in giving service to somebody else.

This is called *dharma*, basic principle of *dharma*. So, what is our *dharma*, living entity? Our *dharma* is to render service. But we are rendering service? But no. We are rendering service not rightly, but wrongly. Therefore, you are not satisfied.

There are many examples. Just like in our country, Mahatma Gandhi, he also, he was here. He gave so much service. He gave service in India. But what was the return? The return was he was killed by his countrymen. This is the return, practical. The return was that he wanted to establish nonviolence, and his countrymen proved that nonviolence cannot go on---"You must die by violence." This is material world, that however you may render service to your family, to your country, to your friend, to anyone, you will never be satisfied. Rather, when he is dissatisfied, he will kill you. This is material world. So, my occupational duty is to render service to somebody, but I cannot satisfy that somebody. This is material world. You go on giving service, but you will never be able to satisfy to the person to whom you are giving service. This is material world.

So, what is the defect? The defect is that my business is to render service to the Supreme Lord which is misplaced in so many ways. In so many ways I am giving service to my society, to my friend, to my community, to my nation and so on, so on. That is misplaced. Your duty is to render service to Krsna, or God, but that is being misplaced. Therefore, you are not satisfied, neither the person to whom you are giving service, they are also not satisfied. This is the material world. Therefore, Krsna comes. *Yada yada hi dharmasya glanir bhavati bharata* [Bg. 4.7]. *Dharmasya* again. What is that *dharma*? To render service. When there is discrepancy to render service, then Krsna comes to teach you how you should render service. So, we have created so many platforms of service. They are not giving us satisfaction, neither to the person nor to me. So Krsna comes to rectify it. *Yada yada hi dharmasya glanir bhavati*. This is *glaniḥ*. The service is misplaced.

Then what is to be done? *Sarva-dharman parityajya mam ekaṁ saranam vraja* [Bg. 18.66]. This is service. This is wanted. All other service... I have given you already the example. Who can give better service than Mahatma Gandhi? Who can become such honest man, ideal man. He was addressed as *mahatma*. Still, his service was not recognized. He was killed. So that is the result of material service. Therefore, Krsna says that "This kind of service rendering will never satisfy you, neither the party will be satisfied. You give up all this wrong engagement; you give service to Me." *Sarva-dharman parityajya mam ekaṁ saranam vraja* [Bg. 18.66].

"Then I will give up so many duties I have got?" "Yes, you can give up." "No, I will be involved in sinful activities because I am giving all..., others service." "Yes." *Ahaṁ tvam sarva-papebhyo moksayisyami*: "I shall give you protection. Don't bother. Don't worry." This is the sum and substance of the instruction in the *Bhagavad-gita*, and you have to learn it. Then our life will be successful.

In every respect we can render service. In all positions we can render service to Kṛṣṇa. And that is being taught here = *sve sve karmani...*, *sve sve karmany abhirataḥ*. You are a medical man; you are giving service. You can also be engaged in giving service to Kṛṣṇa. *Sve sve karmani*. Or you are a businessman or you are engineer, whatever you may be, *sve sve karmani*. Everyone has got a particular type of duty, engagement. That is *dharma*. So *sve sve karmany abhirataḥ saṁsiddhiṁ labhate naraḥ*. He can become perfect. *Saṁsiddhiṁ labhate naraḥ*. *Svakarma-nirataḥ siddhiṁ yatha vindati tac chrnu*. "I will explain to you," Kṛṣṇa says.

Now the *svakarmana*, *svakarma*... Of course, now we are engaged in so many different types of duties, but the Vedic civilization, there are four divisions of soci..., society and four division of spiritual enlightenment. It is called *varna* and *asrama*. Four *varnas* means *brahmana*, *ksatriya*, *vaisya*, *sudra*. This is social arrangement. And spiritual arrangement---*brahmacari*, *grhastha*, *vanaprastha* and *sannyasa*. So, we are known, advertised, as Hindu. Actually, there is no such word in the whole Vedic literature, *Hindu*. It is a name given by the Muhammadans on account of the river Sindhu. They pronounced *sa* as *ha*. So, the Sindhu was mispronounced as Hindu, and the side, or this side of Indus River, who resided, they are called by the Muhammadans as Hindus. The Hindu name is given by the Muhammadans. Actually, our *dharma* is *varnasrama-dharma*, four *varnas* and four *asramas*. That is the real name, *varnasrama-dharma*. The whole Vedic culture is dependent on *varnasrama*. It is meant for everyone, not that it is meant for Indians only. No. Four *varnas* and four *asramas*.

So how these four *varnas* are recognized? That is stated in the *Bhagavad-gita*. *Brahmana*. [child making noise] [aside:] The child must stop. The first *varna* is *brahmana*. *Brahmana* is the head of the *varnas*, social arrangement. So *brahmana*, first of all it is said... Not here in the Eighteenth Chapter. In the, I think, Fourth Chapter it is. *Catur-varnyam maya srstam guna-karma-vibhagasah* [Bg. 4.13] = "The *catur-varna*---the *brahmana*, *ksatriya*, *vaisya* and *sudra*---they are created by Me according to *guna* and *karma*, quality and action."

One is designated, "Here is an engineer." This engineer is not by birthright, "Because my father is an engineer, so I become an engineer." No. You must have the qualification of the engineer. That is called *guna*. If you simply say that "I am a son of an engineer, therefore you must accept me as engineer," that is not accepted. Have you got qualification of engineer? If he says "Yes," then consider it. So *guna*.

Then I have got *guna*, but I do not practice it. Suppose I have passed medical examination, but I do not practice. Then nobody will call me a doctor sir. I must practice. I must cure patient. Then I will be known as medical practitioner. So *guna-karma-vibhagasaḥ*: not only quality but also practice. So, what are the *gunas*? The *gunas* are described in the *Bhagavad-gita*. Everything is there. Simply we have to study thoroughly and understand it thoroughly. Then the whole human society will be in peace and they will make progress not only in this life but in the next life also. Therefore, it is said, *saṁsiddhi labhate naraḥ. Sve sve karmani nirataḥ saṁsiddhi labhate naraḥ*. What is that *saṁsiddhi*?

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ*
[Bg. 8.15]

That is *saṁsiddhi*. The *saṁsiddhi* means, perfection of life means, that this life we shall act in such a way that next life, after giving up this body... We have to give up this body, but we should not give up this body like cats and dogs. That is human civilization. The cats and dogs, they also give up their body. And if we also give up our body like cats and dog, that is not success of life. That is failure of life.

Prahlada Maharaja has said that *durlabham manusam janma tad apy adhruvam arthadam. Durlabham*. This human form of life is *durlabham*. *Durlabha...* *Duḥ* means difficult, and *labha* means gained. After many, many millions of years of evolution process we get this human form of life. That is the nature's... *Prakrteḥ kriyamanani gunaiḥ karmani sarvasaḥ* [Bg. 3.27]. We are being carried by the laws of nature. So, this human form of life is very *durlabha*, very rarely gotten. *Durlabham manusam janma*.

*kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhruvam arthadam*
[SB 7.6.1]

This is the version of Prahlada Maharaja. He was preaching Kṛṣṇa consciousness among his school friends. Because he was born in a demon's father's family, Hiranyakasipu, he was stopped even uttering "Kṛṣṇa." He could not get any opportunity in the palace, so when he was coming to school, at the tiffin hour he would call his small friends, five years old, and he would preach this *Bhagavata-dharma*. And the friends would say, "My dear Prahlada, we are now children. Oh, what is the use of this *Bhagavata-dharma*? Let us play." "No," he said, "no." *Kaumara acaret prajno dharman bhagavatan iha, durlabham manusam janma* [SB 7.6.1] = "My dear friends, don't say that you'll keep it aside for cultivating Kṛṣṇa consciousness in old age. No, no." *Durlabham*. "We do not know when we shall die. Before the next death we must complete this Kṛṣṇa consciousness education." That is the aim of human life. Otherwise, we are losing the opportunity.

So, everyone wants to live forever, but nature will not allow that. That's a fact. We may think very independent, but we are not independent. We are under the stringent laws of nature. A young man, you cannot say that "I will not become old man." No. You must become. That is the law of nature. And if you say, "I'll not die," no, you must die. So, this is law of nature. So, we, we are therefore *mudhas*. We do not know practically what is the law of nature.

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*
[Bg. 3.27]

Everything is being pulled down by the laws of material nature, and still, because we are so fool and rascal, we are thinking "independent." This is our fault. This is our fault. We do not know what is the aim of life, how *prakṛti*, nature, is carrying us, how we can protect ourself from the problems of life. We are busy in solving the temporary problems of life, just like dependence or independence. These are temporary problems.

Actually, we are not independent. We are dependent on the laws of nature. And suppose we become independent, so-called independent, for a few days. That is not independence. Real independence is how to get out of the clutches of these material laws.

Therefore, Kṛṣṇa presents before you the problem amongst... We have got so many problems, but that is temporary. Real problem is, Kṛṣṇa says, *janma-mṛtyu-jara-vyadhi-duḥkha-dosanudarsanam* [Bg. 13.9]. A man of knowledge should always keep in the front the real problem. What is that? Birth, death, old age and disease. This is your real problem. So, the human life is meant for solving these four problems = birth, death, old age and disease. And that can be done by Kṛṣṇa consciousness. So, we are pushing on this Kṛṣṇa consciousness movement to solve the ultimate problems of life. So, our request is that you take this Kṛṣṇa consciousness movement very seriously and solve the ultimate problems of life. And that problems of life can be solved simply by understanding Kṛṣṇa. Simply by understanding Kṛṣṇa.

*janma karma ca me divyaṁ
yo jñānāti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti kaunteya*
[Bg. 4.9]

This is the solution of problem. Then what will be the benefit, *mam eti*, by going back to home, back to Kṛṣṇa? Now, *mam upetya tu kaunteya duḥkhalayam asasvatam, napnuvanti. Mam upetya tu kaunteya, saṁsiddhiṁ labhate param* [Bg. 8.15]. The same example, this, that "Anyone who comes back to Me," Kṛṣṇa says, "then," *duḥkhalayam asasvatam napnuvanti*, "he does not get again birth in this material world, which is *duḥkhalayam asasvatam*." Kṛṣṇa certifies about this world as *duḥkhalayam*, "the place of miseries," and we are trying to be happy. This is our illusion. You cannot be happy in this material world. Tell me if anyone is happy. Nobody is happy. The problem, only problem, beginning from the womb of mother up to the again, next death, simply problems. This is material life. Therefore, Kṛṣṇa says, *mam upetya tu kaunteya duḥkhalayam asasvatam* [Bg. 8.15], *napnuvanti*: "He does not come again." That is the solution. That is *saṁsiddhiṁ labhate nara*.

So, the society must be divided as suggested in *Bhagavad-gita* and other Vedic literature, that *catur-varnyaṁ maya srstaṁ guna-karma-vibhagaśaḥ* [Bg. 4.13]. There must be four *varnas* and four *asramas*, ideal. Then you may be a *sudra*, you may be a *grhastha* or you may be a *brahmana*---everyone will get salvation, everyone attains the perfection, if we adopt this process. So, there must be one class of men, first-class men, ideal, that people will learn that "Here is an ideal class of men. Let me try to imitate or follow them." But there are no ideal men now, at the present moment. Everyone is *sudra*. *Kalau sudra-sambhavaḥ*. Then how the society will be happy? It is not possible, because there are no ideal men. So here Kṛṣṇa says that we should create, we should educate a section of man who are by *brahmana*, by *guna* and *karma*, not by birth. Then society will be happy. *Samo damas...* This is the brahminical qualification:

*śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānaṁ āstikyaṁ
brahma-karma svabhāva-jam*
[Bg. 18.42]

So, our this Kṛṣṇa consciousness movement is that for the time being we are trying to create a section of men, not from India, not from Hindus. Never..., Kṛṣṇa never said that "These things can be done only in India and amongst the section, the Hindu." No. It is open for everyone. It is open for everyone. Just like if you start an engineering college, does it mean that it is meant for Hindus or Muslims or a certain nationality? No. It should be open for everyone. Anyone who wants to become a *brahmana*, he can become *brahmana*. Of course, the, what is called, conservative class of men, they come to fight with us, that "How you are making *brahmanas* from the European and American people? They are *mlecchas* and *yavana*." No. That is not sastric injunction. Sastric injunction is there. It is spoken by Narada Muni, not ordinary person, but the great authority Narada. He was instructing about this *varnasrama-dharma* to Maharaja Yudhisthira, and he said, he summarized, "My dear king,"

*yasya yal lakṣaṇaṁ proktaṁ
puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta
tat tenaiva vinirdiśet*
[SB 7.11.35]

This is instruction.

So here is the *laksanam*, symptom, who is *brahmana* = *samaḥ*. *Samaḥ* means controlling the sense, controlling the mind. In every circumstance, mind is steady, that is called *samaḥ*. And *damaḥ* means senses, controlling the senses. My tongue is dried up, asking for a cigarette. Now, if I am *brahmana*, then I shall say, "No, you cannot smoke." That is *damaḥ*. That is *damaḥ*. A..., senses may dictate me... We are... Now, at the present moment, we are all servants of the senses. I have already explained that our real occupational duty is to become servant. So instead of becoming servant of Kṛṣṇa, we are now servant of our senses. This is our material life. So, if you, instead of becoming servant of the senses, if you become master of the senses, then you are a *brahmana*. Then you are a *brahmana*. Not that you remain a servant of the senses, and because you are born in a *brahmana* family you remain a *brahmana*. This is miscalculation. This is not allowed.

Therefore, Kṛṣṇa says, *samo damas tapaḥ*. This *samo damaḥ*, how it can be practiced without *tapasya*? It is so easy thing that you can control your mind and senses? But with *tapasya*. You must agree. That is human life. *Tapo divyaṁ putraka yena suddhyet sattvam* [SB 5.5.1]. Rṣabhadeva was advising His sons, "My dear boys, this human form of life is meant for *tapasya*, *tapo*." What for *tapasya*? *Divyam*, to realize the Supreme, *deva*. Why it is required? *Tapo divyaṁ putraka yena suddhyet sattvam*: "Your existence will be purified if you practice *tapasya*." "Now what is my existence? Am I impure?" Yes. Therefore, you are dying. Otherwise, you are eternal. *Na hanyate hanyamane sarire* [Bg. 2.20]. You, eternal, but you are dying. You are subject to death because your existence is impure.

Therefore, *tapo divyaṁ putraka yena suddhyet yasmad brahma-saukhyam anantam*. If you want really blissful life eternally, then you must come to the eternal existential position, platform. *Yasmad brahma-saukhyam anantam*. To become happy, to become joyful, that is your right because you are part and parcel of Kṛṣṇa, God. He is *sac-cid-ananda-vigrahaḥ* [Bs. 5.1]. You are part and parcel. So, you are now fallen. You are trying to get that blissful life, but you are trying falsely, falsely, in a platform where there is *duḥkhalayam asasvatam* [Bg. 8.15]. It is not possible. You come to the spiritual platform. You come to your original consciousness. Then your *sattva*, your existence, will be purified and you will enjoy. Enjoyment is your right. So therefore, this *samo damaḥ* can be practiced, provided you agree to execute *tapasya*, *tapasya*.

Therefore, in this Krsna consciousness movement we are training these boys, anyone--- it doesn't matter what he is---no illicit sex, no intoxication, no meat-eating, no gambling. This is *tapasya*. Those who are practiced to these bad habits, for them it will be very difficult. Very difficult. Yes. One of our Godbrother went to preach in London, and Lord Zetland, he was talking with him, and he said, "Goswamiji, can you make me a *brahmana*?" So, he said, "Yes, why not? You give up these four bad habits," and he said, "It is impossible for us." He said clearly, "It is impossible. This is our life." But at the present moment these boys, hundreds and thousands of boys, they are giving up this practice. This is called *tapasya*. Hundreds and thousands, they have agreed. I have not bribed them. I am poor Indian. But they have agreed, "Yes." They are actually practicing no illicit sex, no gambling, no meat-eating and no intoxication. They do not smoke even, don't take tea even. This is called *tapasya*.

So *samo damah*, brahminical first qualification, can be practiced provided you agree to undergo *tapasya*, *tapah*. And it is not very difficult. Not that because these boys, European, American boys, have given up these bad habits they are dying for it. No. Rather, their parents, their countrymen say they are bright-faced. When they chant on the street, they become surprised, their fathers. And some of the fathers, they come to thank me, "Swamiji, it is our great fortune that you have come to our country," because they know that how their sons are being rectified from the LSD habit. Professor Judah has written a book, very nice book, appreciating that "How these LSD men could become Krsna conscious servant of Krsna?" So, it is... Everything is possible provided you agree *tapasya*. *Samo damas tapah*.

Then *saucam*: very clean. Everyone must take bath thrice daily and wash the cloth. This is *saucam*, external, *saucam*. So, they are doing that. They are rising early in the morning at half past three and taking bath. In this country they don't even require hot water---in cold water. *Saucam*, very cleanse. *Samo damas tapah saucam ksantih*, toleration. *Ksantir arjavam*, simplicity. *Ksantir arjavam eva ca jnanam*, knowledge. What is that knowledge? Knowledge that "I am not this body." This is knowledge.

And if I simply I think "I am this body," you may advance in your so-called scientific knowledge---you are a fool. [break] This is called *jnanam*. And *vijnanam*, practical application. *Jnanam vijnanam*, then *astikyam*. *Astikyam* means to believe in the injunction of the *sastra*, *astikyam*. That is called theism. One who does not believe in the injunction... Just like Krsna is advised in the *Bhagavad-gita*.

One who believes in the words of Kṛṣṇa, he is *astika*. One who does not believe, he is *nastika*. This is the *astika* and *nastika*. So, our *nastika* definition means one who does not believe in the Vedic instruction. He is called *nastika*. So *brahmana* must be *astikyam*.

*śamo damas tapaḥ śaucam
kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam
brahma-karma svabhāva-jam*
[Bg. 18.42]

If you acquire this qualification, then you are *brahmana*. So, is it very difficult? Simply there is no training center. Throughout the whole world there is no such training department. There are many departments of knowledge, but how to create an ideal *brahmana*, there is no education. There is no education.

Therefore, the *brahmana* is considered to be the head of the body. Just like we have got this body, this head is to be considered as *brahmana*, and the arm is to be considered as *ksatriya*, the belly is to be considered as *vaiśya* and the leg is considered as *sudra*. So as to maintain this body nicely you must everything in order---the head, brain must be in order; the hand, arms must be in order; the belly must be digesting food and getting energy; and the leg also must walk---similarly, *sve sve karmany abhirataḥ*, never mind you are a *brahmana*, *ksatriya*, *vaiśya*, *sudra*, if your aim is to keep the body in order, then either you become *brahmana*, either you become *ksatriya* or *sudra*, everything is in order. That is required. Unless these instructions are followed as given by Kṛṣṇa... He comes. *Yada yada hi dharmasya glānir bhavati* [Bg. 4.7]. He comes there. He leaves this instruction. If you take advantage of this instruction and make your society, family or government, everything, according to the instruction of *Bhagavad-gita*, then everything is perfect. Otherwise, you are doomed.

Thank you very much. Hare Kṛṣṇa.

PUSTA KṚṢṆA: Questions, Srila Prabhupada?

PRABHUPADA: Yes.

PUSTA KRSNA: If anybody would like to ask His Divine Grace, please just come forward and speak through the microphone so everyone can hear.

INDIAN MAN (1): Swamiji, is there any truth in the belief that if two persons marry each other during a certain specific time of the year, their marriage will be more prosperous than would otherwise be the case?

PRABHUPADA: Hmm?

PUSTA KRSNA: He's asking is there any truth to the statement that if two people marry each other at a certain time, their marriage will be more auspicious or prosperous than if they marry at other times?

PRABHUPADA: Marriage. So, according to *Bhagavad-gita*, married life is required. Sex under marriage rules is permitted. *Dharmaviruddho kamo 'smi* [Bg. 7.11]. Sex life... *Ahara-nidra-bhaya-maithuna*. These are bodily necessities---eating, sleeping, sex and defense. *Ahara-nidra-bhaya-maithunam ca*. So that, these four kinds of necessities are there in the animals also. The dog also eats, sleep, sex life and defend. Then what is the difference between the dog's life and man's life? The difference is the dog's life is not regulated under religious principle. The man's life is regulated under religious principle. So, under religious principle if you arrange for sex life, then it is good. Otherwise, it is dog's life. That's all. [applause]

PUSTA KRSNA: Any other question?

INDIAN MAN (2): Swamiji, throughout the world the kind of religion that is practiced hasn't seemed to help to solve the problems. We find that people throughout the world are ill-fed, ill-clothed and ill-housed. Do you think a movement of this type could solve the problem?

PRABHUPADA: Yes. I have already explained what is meaning of religion. Religion means to render service to God. If you do not render service to God, that is not religion; that is cheating. Therefore, in the *Srimad-Bhagavatam* it is said, *dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam* [SB 1.1.2], that "Cheating type of religion is completely rejected from *Srimad-Bhagavatam*." That is not *dharma*. Therefore, Krsna says, *sarva-dharman parityajya mam ekam saranam* [Bg. 18.66]. This is *dharma*. *Dharmam tu saksad bhagavat-pranitam* [SB 6.3.19] = "Dharma means the codes and the law given by God."

So, God says that to surrender unto Him = *mam ekaṁ saranam vraja*. So, if one does not surrender to God, that religion has no meaning. It is useless.

PUSTA KRSNA: Other questions?

INDIAN MAN (3): Swamiji, I would like to ask you one question, and that is in this time of Kali-yuga, is it possible that a layman could see the Paramatma with his naked eye? And if he can, what he has to do or what?

PRABHUPADA: So Paramatma cannot be seen with your naked eye. You cannot see anything with your naked eye. You are very much proud of your eyes, but you do not see things as they are. Just like you are seeing daily the sun. You see it is just like a disk, but it is not a disk. It is fourteen hundred times..., fourteen hundred thousand times bigger than this planet. So, you cannot see God, Paramatma, by these eyes, these material eyes. You have to create your eyes. That is said,

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
[Bs. 5.38]

You can see God, or Kṛṣṇa, when you have developed love for Him. Otherwise, you cannot see. This is the formula. You have to develop your... That is explained in the *Bhagavad-gita*, in the Seventh Chapter I was speaking yesterday,

*mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagram māṁ
yathā jñāsyasi tac chṛṇu*
[Bg. 7.1]

So, this is practice how to see God. But in this Kali-yuga, as you have mentioned Kali-yuga, it is very simple thing. What is that? That simple thing is, *kaler dosa-nidhe rajann hy asti eko mahan guṇaḥ*. In the *sastra* it is said this Kali-yuga is full of faults, so many faults. It is the ocean of faults. But there is a very nice thing, *asti hy eko mahan guṇaḥ*, a very great quality.

What is that? *Kirtanad eva krsnasya mukta-sangah param vrajet* [SB 12.3.51]. If you simply chant Hare Krsna *mantra*, then you become perfect. Is it very difficult? Chant Hare Krsna and you become perfect. But we are so unfortunate, we are not even prepared to chant. This is our position. So, you have to make little determination that "I shall chant henceforward Hare Krsna *mantra*." Then everything is all right.

PUSTA KRSNA: Other question?

PRABHUPADA: Now you chant Hare Krsna. Let them join.

Srila Prabhupada retired to his room for a well needed massage and private conversations with devotees. There were no outside engagements today, which gave Srila Prabhupada ample time to gather his notes and dictations for careful packing, together with all his books and parapanalia. Pusta Krsna Swami ensured that everything was packed securely for the flight to Johannesburg the next day.

Life members and well-wishers came to get personal darshan of Srila Prabhupada, and he took time out to greet and thank each one for their wonderful services, and prayed for their spiritual advancement. For most it would be the last time that they would get to see Srila Prabhupada.



14 October 1975

Today's program was simple but intense. Guru-puja, kirtan and class followed by some sumptuous prasadam, and off to the airport for Srila Prabhupada's flight.

Srila Prabhupada arrived at Jan Smuts Airport, Johannesburg, at midday. The welcome at the airport was much more relaxed than on his arrival in Durban. Prabhupada flew from Durban on a domestic flight with South African Airways, accompanied by Pusta Krsna Swami and Harikesa. Mr Rasikbhai Parekh and a friend greeted Srila Prabhupada, offered him a beautiful garland.

Srila Prabhupada walked through the terminal to the forecourt outside, where the hired car was parked in the area reserved for dignitaries. It was a bright yellow Mercedes, ideal for chauffeuring Srila Prabhupada during his stay. As soon as His Divine Grace stepped onto the forecourt, a white police officer saluted and respectfully opened the car door for him. It was all quite impromptu. It was apparent that this was something that even the police officer could understand, and in doing so he became blessed. Gokulendra then chauffeured Srila Prabhupada to the temple. On arrival at 59 Muller Street in Yeoville, Johannesburg, Pusta Krsna Swami bathed Srila Prabhupada's feet, while Partha-Sarathi offered a very devotional puja to Prabhupada as one by one all the devotees offered flower petals and prostrated obeisances. Afterwards, Srila Prabhupada gave a short lecture which was followed by an ecstatic kirtana.



Arriving at Jan Smuts Airport from Durban on 14 October 1975



15 October 1975

While in Johannesburg, Srila Prabhupada took his morning walks at the nearby Observatory Golf Course. Six devotees and a few well-wishers joined him for today's walk. It was cold but not uncomfortable and the brisk walk was invigorating. Srila Prabhupada was dressed in a warm chadar with his traditional woollen hat. The devotees gathered around him asking lots of questions, to which Srila Prabhupada would reply promptly.

The Johannesburg house was a proper temple, unlike the one used in Durban just for Srila Prabhupada's trip. There was a beautiful altar built by Partha Sarati das for the Sri Sri Gaura Nitai deities, with Partha Sarati das being the official pujari.

The association with Srila Prabhupada was more intimate in Johannesburg, and the devotees had the opportunity to serve and hear Srila Prabhupada without the usual crowd that always followed him.

After the morning walk, Srila Prabhupada would attend the traditional *guru-puja*, *kirtan* and class from *Bhagavad-gita* in the temple room. He would then retire to his room for his massage. He said to Pusta Krsna Swami that his massage should be done firmly, and that it was good for his circulation.

The Johannesburg part of Srila Prabhupada's Yatra was less intense and he was able to concentrate more on his translation work and attending to correspondence from his disciples worldwide.



16 October 1975

Today's morning walk at the Golf Course was short and brisk. There was the morning *guru-puja*, *kirtan* and *Bhagavad-gita* class at the temple, after which Srila Prabhupada retired to his room for an interview with a newspaper reporter.

REPORTER: Your Grace, can I start by asking you what do you think of South Africa?

PRABHUPADA: [to Pusta Krsna] That you can reply. [to reporter] Just preach this cult, Krsna consciousness. I was expected since a long time. So, I could not come here due to my other engagements.

REPORTER: Yes. What are your views of the country? What do you think of it?

PRABHUPADA: Every country is all right. I don't find any fault. But only difficulty is that all over the world the civilization is being misdirected.

REPORTER: Misguided.

PUSTA KRSNA: Misdirected.

PRABHUPADA: Misdirected. They are not taking importance of the right thing. Just like we are in this body. Now, when the body is dead, we cry that "My father is gone away," "My son is gone away." But if I reply that "Your father is lying on the bed. Why you're crying that your father has gone away?" what will be the reply? The father whom the son has seen since his birth, that body in the coat and pant, so that coat-pant and body is there on the bed, and why the son is crying, "My father has gone away"? What is the reply? What should be the reply?

REPORTER: Well, I know what I would reply. I don't know what you would reply.

PRABHUPADA: No, I want what is your reply.

REPORTER: My reply would be that he hasn't gone, that he's gone to God.

PRABHUPADA: He...? He has not seen his father. That is my reply. Now, the person whom he accepted as his father, he is lying there on the bed. And now he is crying that "My father is gone." That means he has not seen his father. So, this is going on. The whole world movement is on the basic principle of that living force which makes the body so important. Either a politician or a philosopher or a scientist, so long the living force is there, the body is important. And as such, the living force is gone, then it is simply a lump of matter. So, we are taking care of this lump of matter, not of the living force. This is the mistake of the whole civilization. We do not know what is that living force. There is no scientist, there is no philosopher, nothing of the sort. Simply as child we cry, "Oh, my father has gone away. My father has gone." Why did you not see who is your father or who is your son? Where is that education? Where is that enlightenment? Where is that university? Therefore, I say the whole civilization is being misdirected. They do not know what is the important factor in civilization.

REPORTER: If I asked you to give the people who will read my article a message...

PRABHUPADA: This is my message, that the whole civilization is misdirected, giving importance on the body, but the living force within the body he does not know anything about.

REPORTER: But what message would you give to people in terms of helping people, perhaps, to live better lives?

PRABHUPADA: Yes. But if the basic principle is wrong, then their all their plans for becoming happy is also wrong. So, he does not know what is the important factor. So, when he comes to know that he is not this body, he is spirit soul---he studies what is the nature of the spirit soul, what is the necessity of the spirit soul---then he becomes happy. If he is under misconception... Suppose if I take you, Mr. Singer, as the coat, and I take care of the coat and not of you, person, then is that very good proposal? So that is going on. They are taking care of the shirt and coat, not the person who is putting on the shirt and coat. This is the mistake of the modern civilization. And the Krsna consciousness movement is an attempt to correct it, not theoretically, but by scientifically, by philosophically, economically, religiously, everything. Therefore, we have got so many books. We are trying to distribute, enlighten people. This is our business. Then people will be happy. Unless one who knows, "What I am, and what is my business, what is my aim of life," then how he can be happy? Just like a dog is jumping here and there, here and there, but he does not know what is the aim of life.

So, if we do not come to the spiritual platform, that we remain animal like cats and dogs, then what is the civilization of cats and dogs? If you keep the dogs as dog and if you ask some of them to come together and make a peace formula, is it possible the dogs will be able to make any peace formula? Because they are dogs, they will go on barking, that's all. So, we are attempting so many peace formulas, but we are keeping the consciousness on the body, exactly like the dog. And therefore, there is no peace. There cannot be any peace. First of all, you must come to the real platform---the living force, what is that spirit soul, what is the necessity, what is the aim. That you do not know.

REPORTER: Your Grace, a great many of South Africa's church leaders from some of the big churches are fearful that South Africa is going to find itself in a situation of violence. What message would you give this country in terms of avoiding any violence.

PRABHUPADA: No, I am going to every country, because everywhere the same mistake is going on = bodily concept of life. So, I am trying to bring them to the real life, and then make their plan. They will be happy. It is not for South Africa. For any Africa, or any country, South America or South India or anywhere, the problem is the same. Everywhere the same conception = "I am South African," "I am American," "I am Indian," "I am this," "I am that." So, all these things are on the bodily concept of life. Nobody says, "No, I am not this body. I am different from body." Nobody says. We are simply preaching that "You are not this body. You are different from this..." That is our unique situation. Perhaps throughout the whole world we are trying to preach that "You are not this body. You are different from body." And we have not manufactured this idea. This is the instruction in the *Bhagavad-gita*. *Bhagavad-gita*, the first teaching is,

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*
[Bg. 2.13]

This is the first instruction. Just like in the body of a child the spirit soul is there; therefore, the child is becoming a boy, and the boy is becoming a young man, young man is becoming old man. Then what is the next? Then the old man must have a next body. This is very simple logic. Now... But I am the same. I was also a baby. I was a boy. I remember. But the body is no longer existing. I am existing.

I know that I had such-and-such body. So therefore, the conclusion is that after annihilation of this body, I will exist in another body. *Tatha dehantara-praptiḥ* [Bg. 2.13]. So, who knows this science? And there are 8,400,000 forms of body. What kind of or what form of body I am going to get next, where is that science? So, we are teaching, by Kṛṣṇa consciousness movement, all these things, not only theoretically but with scientific knowledge, philosophy, everything. You can see our... We have got over fifty books of four hundred, five hundred pages each. We are teaching only about Kṛṣṇa consciousness.

REPORTER: Your Grace, what stops so many people from becoming Kṛṣṇa devotees?

PRABHUPADA: Join this, our center. You come here, you'll become Kṛṣṇa devotee. Just like these boys. They are not imported from India. They are European, American and South African. [to devotee:] You are South African?

DEVOTEE: British.

PRABHUPADA: British. And who is South African?

PUSTA KṚṢṆA: They're South Africans.

PRABHUPADA: So, we welcome everyone, African, South African, North African.

REPORTER: What stops so many millions of people from doing that?

PRABHUPADA: Well, knowledge means it is meant for few men. If you want men without any university degree, you will get many thousands. But as soon as say, "We want graduate," it will be minimized. Or as soon as you say "postgraduate," it will be still minimized. So as soon as there is question of knowledge, the number of people will be diminished. So, we cannot expect mass of people. But if there are good persons, exemplified person, vivid example, that will help the whole society---"There is ideal class. They know everything."

REPORTER: You're going to be delivering two addresses next week at one of our biggest universities.

PRABHUPADA: [referring to Pusta Kṛṣṇa] That he knows.

PUSTA KRSNA: Monday and Wednesday. It would be nice if you would mention that in your article.

REPORTER: Yes, I will. But I want to know what will you tell the people.

PRABHUPADA: These things in different way, that "Come to your pure knowledge and make your plan. Then you will be happy. And if your basic principle is wrong, then whatever plan you make, it is useless."

REPORTER: Yes. But, you see, the thing that worries me is that how do people begin to understand that their basic principle might be wrong?

PRABHUPADA: Just as one goes to a school and he gradually understands what is one, what is two, what is three, what is "Two plus two equal to four," [indistinct]. It is a question of learning, education.

REPORTER: Yes, but this doesn't affect the ordinary man in the street, Your Grace.

PRABHUPADA: Huh?

REPORTER: This doesn't affect the masses.

PRABHUPADA: Masses?

PUSTA KRSNA: The mass of people, he says it doesn't affect them.

PRABHUPADA: Mass of people will follow. *Yad yad acarati srestha* [Bg. 3.21]. Just like everywhere, in politics there is in one leader and people follow him. So, we want first-class leader. Then mass will follow. If the leaders are rascals and fools, then what will be result? *Andha yathandhair upaniyamanah* [SB 7.5.31]. If the leader is blind, how he can help other blind men? He must be open eyes. Then he can lead thousands of blind men--"Come here." And if he is himself blind, then what..., how he can help? That is wanted. One blind man... One open-eyes man is sufficient to lead many thousands of blind men. But if the leaders are also blind, then it is useless. He must be in perfect knowledge. That is wanted. We do not expect that mass of people will understand this philosophy. It is not possible. But at least the leaders, they must know how to lead people---the father, the teachers, the government, like that. Then people will follow.

REPORTER: My last question = Will you be meeting other spiritual leaders in South Africa?

PRABHUPADA: I do not know who is that spiritual leader. Nobody...

PUSTA KRSNA: We haven't found any really prominent personalities to introduce Prabhupada to.

PRABHUPADA: But one spiritual leader is there, Swami Sahajananda.

PUSTA KRSNA: Yes, the Divine Life Society in Durban, the head of that. He wrote one letter praising Prabhupada's work, that he is rightfully representing the Vedic literatures.

REPORTER: Well, thank you very much.

PRABHUPADA: Thank you. Hare Krsna. You have taken lunch? So, it is very important movement. Try to study, understand. And it is the duty of the press men, journalists, to propagate. They must know the first science of the living force within the body. That is the most important part.

REPORTER: I just feel that, in a way, I have enough to write, and I have enough to... Well, I believe in giving a little message of something in most things that I write. I try not to make them negative. And at least I can present people with what they have and what you are saying. But I feel that within myself, and this concerns myself, that I haven't spoken to you enough, that I haven't heard you enough, and that I have...

PRABHUPADA: No, you can ask me more, more, other question. I can reply. There is no harm.

PUSTA KRSNA: You have any questions?

REPORTER: Well, I can't stay now, and I feel too that I am imposing, because I know that His Grace wants to rest.

PUSTA KRSNA: It's okay. What you could do is write one article introducing, and then come to the Monday and Wednesday night programs and write another article. Because...

REPORTER: Yes. I'll try at least to prepare this one trip here on Monday. I think it would be a very good idea, don't you?

PUSTA KRSNA: Oh, yes. That would be very nice if you act as an advertisement also. Thank you very much.

REPORTER: Your Grace, thank you.

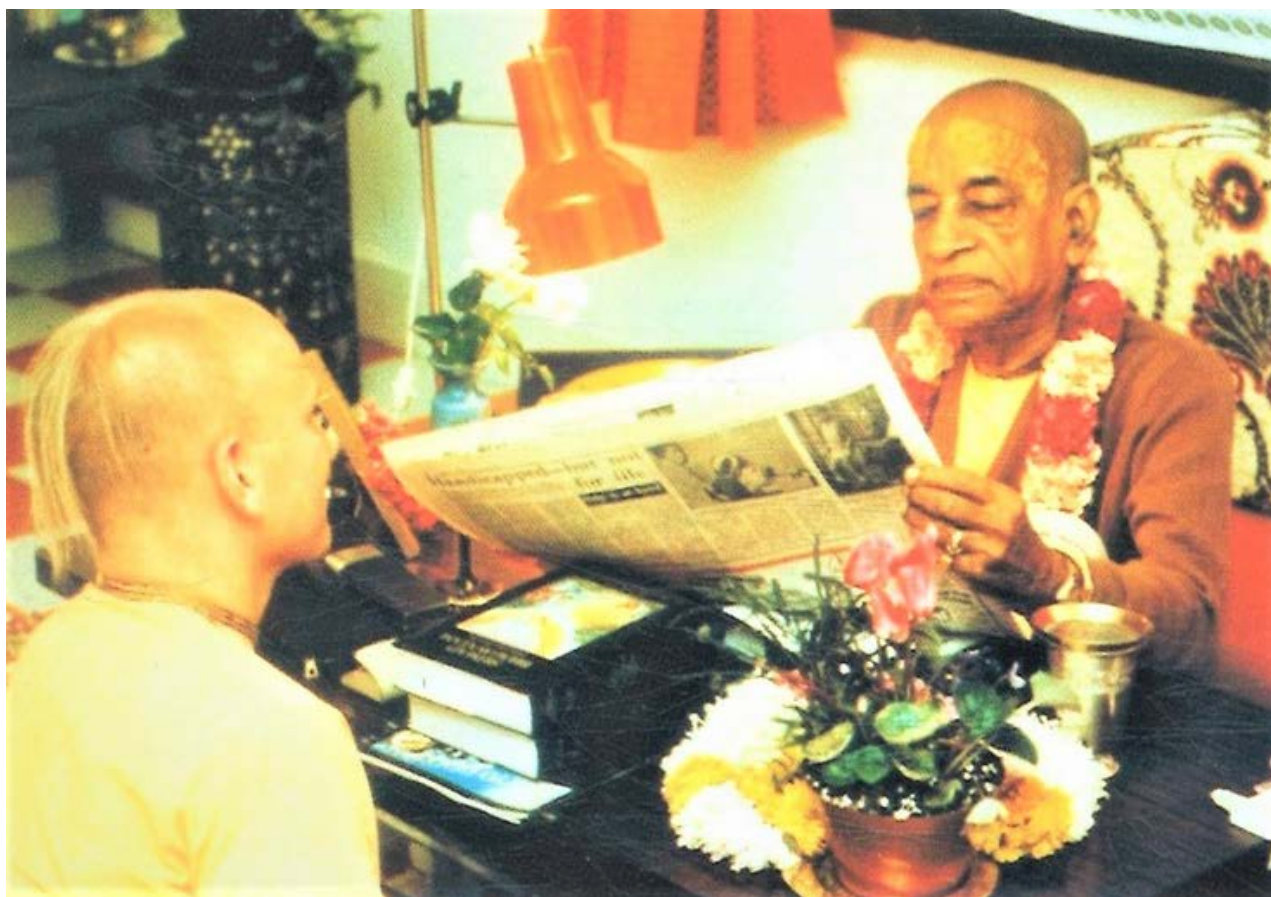
PRABHUPADA: Thank you.

REPORTER: Good-bye.

As the evening came to a close, Srila Prabhupada asked for some kachori's and Rukma das immediately prepared some, which was also relished by all.



Interview with Lambert Pringle from The Star Newspaper on 16 October 1975



Reading the article in the next day's newspaper (20 October 1975)



17 October 1975

Srila Prabhupada enjoyed his walks at the Observatory Golf Course. He would walk briskly, then stop as everyone gathered around him to listen to his conversations. Back at the temple, there was the morning *guru-puja*, *kirtan* and *Bhagavad-gita* class.

Bhagavad-gita 2.1-11

PRABHUPADA: I shall speak some verses from *Bhagavad-gita*, Second Chapter, in which the Supreme Personality of Godhead, Krsna, instructed. The beginning of instruction is the Second Chapter of *Bhagavad-gita*. So, Arjuna, representing ourself, conditioned soul, covered with the material body and thinking in bodily conception of life... He was to fight with his brothers, nephews, grandfather, Bhismadeva, also teacher the military science, Dronacarya. In this way the business was not very palatable. Although he was forced to fight, but the opposite party who were very near, thick and thin people, and he had to kill them, so it was not very satisfactory to him. Therefore, he flatly denied to fight = "Krsna, I am not going to fight." He left his weapon, and then Krsna was surprised that "My friend, Arjuna, he is denying to fight in My presence."

So Sanjaya, the private secretary of Maharaja Dhrtarastra, he was relaying the message which was going on in the battle of Kuruksetra by higher process. Nowadays we have got experience of the television, but another process, *antar-drsti*, that is also television. You can see the reflection of external activities within your heart, and you can explain. So Sanjaya, the private secretary of Maharaja Dhrtarastra, he explained that Arjuna was denying to fight. So,

*taṁ tatha kṛpayavistam
asru-purnakuleksanam
visidantam idaṁ vakyam
uvaca madhusudanah
[Bg. 2.1]*

Madhusudana is Krsna's another name. So, when Krsna saw that Arjuna is unnecessarily disturbed, then, *taṁ tatha kṛpayavistam asru-purnakuleksanam*. *Asru-purna*, his eyes were full with tears = "Krsna, I have to fight with my relatives." So, he was crying, that "This is not very good business." So why he was crying? *Kṛpayavistam*: being merciful upon them.

They were so cruel upon the Pandavas that they insulted their wife, they tricked how to take away their kingdom. All this injustice was done to them. Still, because Arjuna is a *Vaisnava*, a devotee, still, he was sympathetic = "No, no, let them do whatever they have done, but I am not going to kill them." So *krpayavistam asru-purnakuleksanam, visidantam*.

Bhagavan uvaca. Then, after Arjuna being silent not to fight, then *Bhagavan*... Krsna is *Bhagavan*. *Bhagavan* means the Supreme Personality of Godhead, full with all opulences. That is called *Bhagavan*. Generally, in India we speak *bhagyavan*. *Bhagyavan* means one who has got opulences. So *Bhagavan* means one who is full in opulences---in wealth, in strength, in influence, in beauty, in education, in renunciation. In these six ways when one is opulent fully, then He can be called *Bhagavan*. Partially if one is very opulent, sometimes he is also called *Bhagavan*, but real *Bhagavan*, according to *sastra*, is Krsna. *Krsnas tu bhagavan svayam*. Others, they may possess some of the opulences---not in full; partially. Just like Narada Muni or Lord Brahma, Lord Siva, they are also sometimes called *Bhagavan*. But real *Bhagavan* is Krsna. *Krsnas tu bhagavan svayam*. *Ete camsa-kalah puṁsaḥ krsnas tu bhagavan svayam* [SB 1.3.28]. So here *Bhagavan*, the Supreme Person, Krsna. Krsna means, as Krsna says in the *Bhagavad-gita*, *mattah parataram nanyat kincid asti dhananjaya* [Bg. 7.7] = "There is no more superior person or element more than Me." And when Arjuna understood Krsna he also admitted, *param brahma param dhama pavitram paramam bhavan* [Bg. 10.12].

So Krsna is the Supreme Personality of Godhead. He is the origin of Brahman. He is the origin of *Paramatma*. *Brahmeti paramatmeti bhagavan iti sabdyate* [SB 1.2.11]. The Absolute Truth is experienced in three ways---*Brahman*, *Paramatma* and *Bhagavan*. So *Bhagavan* is the last word of the Absolute Truth, the Supreme Person. Therefore, Vyasadeva has purposefully written here, *sri bhagavan uvaca*. *Bhagavan uvaca* means you cannot exceed the Supreme Person. Nobody can be equal to the Supreme Person; nobody can be more than the Supreme Person. Everyone should be under the Supreme Person. That is the meaning of *Bhagavan*. So *Bhagavan* said,

*kutas tva kasmalam idam
visame samupasthitam
anarya-justam asvargyam
akirti-karam arjuna
[Bg. 2.2]*

"My dear Arjuna, you are My friend, personal friend, and you are proposing this, which is befitting to *the anarya*." *Anarya-justam*: "This is not for the *Aryan*. You are *ksatriya*, you are meant for fighting for justice, and you are denying to fight? Oh, this is not good." *Anarya-justam*: "This kind of proposal, cowardice, can be proposed by the *anarya*." *Arya* means the advanced. One who is advanced in knowledge, in civilization, they are called *arya*, *Aryan* civilization.

So, in the *Aryan* civilization there are four divisions to maintain the society in the correct balance. That is also stated in the *Bhagavad-gita* = *catur-varnyam maya srstam guna-karma-vibhagasah* [Bg. 4.13]. The society must be divided into four classes of men. The first class means most intelligent class of men. They should be trained up as *brahmana*. *Samo damah satyam saucam titiksa arjavam, jnanam vijnanam astikyam brahma-karma svabhava-jam* [Bg. 18.42]. So, this is the beginning of civilization, not that all *sudras*, as it is now in this age, *kalau sudra-sambhava*. Kali-yuga, there is no training how to qualify a section of person to become first-class *brahmana*. That training is not there, neither *ksatriya*, neither pure *vaisya* class. We are proud of our business, *vaisya*, but *vaisya* means *krsti-go-raksya-vanijyam vaisya-karma svabhava-jam* [Bg. 18.44]. *Vaisya* means they should take care of the cows, cow protection, *go-raksya*. Why *go-raksya*? Why not other animal *raksya*? Krsna has not said animal-*raksya* or *janawal*[?]-*raksya*. *Go-raksya*. The cow is very, very important animal. If you want to advance your spiritual consciousness, then you must have sufficient milk and sufficient grains. That is civilization. Therefore, it is the duty of the *vaisyas* to produce food grain, *annad bhavanti bhutani* [Bg. 3.14]. *Annad*. In the society, if you have got sufficient anna, both the animals and the man, they will be happy. These are the instruction in the *Bhagavad-gita*, everything practical. If we follow *Bhagavad-gita* from all angles of vision---social, political, economical, religious, cultural---you will be perfect. This is *Bhagavad-gita*. We are therefore taken up this mission, to preach *Bhagavad-gita* as it is, to solve all the problems of the world. That is *Aryan* civilization. *Aryan* civilization means following the principles of *Bhagavad-gita*.

So here Krsna is addressing Arjuna, *anarya*: non-*Aryan*. "You are *ksatriya*. Your service is now required to fight with persons who have created injustice. So, what is this, that you are denying to fight?" *Anarya justam*. And *asvargyam*. *Asvargyam* means, "By denying your duty you cannot be elevated in your next life, or you cannot be elevated in the higher planetary system." For a *ksatriya*, it is the duty of the *ksatriya* to fight and lay down his life. Then he is promoted to the higher planetary system.

That is the sastric injunction. If he becomes victorious, then he enjoys this material world, and if he dies, he is promoted to heaven. These things are there. Therefore, Kṛṣṇa is advising Arjuna, *asvargyam*: "If you deny to fight, then you will be refused to enter in the higher planetary system." *Akīrti-kāram*: "And you are known as a great fighter, great soldier and My friend, and this will be going against your reputation. Don't do this."

Then He says,

*klaibyaṁ ma sma gamaḥ partha
naitat tvayy upapadyate
ksudraṁ hrdaya-daurbalyaṁ
tvaktvottistha parantapa*
[Bg. 2.3]

"My dear friend, *parantapa*..." *Parantapa* means one who gives trouble to the enemies. This is the material world. A *ksatriya* cannot behave like a *brahmana*, to excuse. *Brahmana* business is to excuse. *Kṣama-rupa-tapasvinaḥ*. Those who are *tapasvi*, they can excuse, but those who are in the governmental power, to make justice there is no question of excuse. Life for life. "You have killed one man; you must be killed." This is justice. A *brahmana*, he may excuse, "All right, you have killed my man. Never mind. I excuse you." That is a *brahmana's* business. But a *ksatriya*, the government, the ruling power, he cannot do so. It is his mercy. It is the government's mercy when a murderer is hanged. That is the injunction in the *Manu-saṁhita*. So "*Parantapa*, you are *ksatriya*. Your business is to punish the unjust." *Ksudraṁ hrdaya-daurbalyam*: "For a *ksatriya* this kind of poor-heartedness, that 'I shall not fight,' give it up. Don't indulge in such thing."

Then Arjuna said, Arjuna replied,

*kathaṁ bhismaṁ ahaṁ sankhye
dronaṁ ca madhusudana
iśubhiḥ pratiyotsyami
pujarhavaṁ arisudana*
[Bg. 2.4]

He is addressing Kṛṣṇa as *arisudana*, the killer of the enemies. He says, "But in my case, I have to fight with Bhisma, Dronacarya. They are my well-wisher, and how can I kill them? It is my duty to offer my respect, touching their feet, and You are enticing me to pierce their body with arrow? So, of course, You have killed so many enemies, but You have killed enemies. Why You are inducing me to kill my grandfather and my teacher?" Of course, Arjuna, also intelligent. He replied that "You cannot accuse me as *anarya*. This is the consideration. Therefore, I am hesitating to fight." Then he says,

*gurun ahatva hi mahanubhavan
sreyo bhoktum bhaiksyam apiha loke
hatvartha-kamaṁs tu gurun ihaiva
bhunjiya bhogan rudhira-pradigdhan*
[Bg. 2.5]

"They are not only my grandfather; they are guru. And *mahanubhavan*, very great personality, Bhismadeva, Dronacarya. So, if I kill them and if I live prosperously, taking the kingdom, do You think it is all right that I live on the blood of my guru and great personalities? Do You think it is all right?" Of course, he says,

*na caitad vidmaḥ kataran no gariyo
yad va jayema yadi va no jayeyuḥ
yan eva hatva na jijivisamas
te 'vasthitaḥ pramukhe dhartarastraḥ*
[Bg. 2.6]

"Kṛṣṇa, actually I am puzzled. It is my duty to fight, but now I am puzzled whether I shall fight or not fight because, after all, the other side, they are my relatives, family members, dhartarastraḥ. Dhrtarastra is my elder brother of my father, and his sons, they are my cousin-brothers. So, I am puzzled whether I shall fight." He plainly explained his position that "Not that I have become *anarya*. I have got sufficient strength. I can fight, but I am puzzled whether I shall fight in this case or not."

Then he submits,

*karpanya-dosopahata-svabhavaḥ
prcchami tvam dharma-sammudha-cetaḥ
yac chreyaḥ syan niscitam bruhi tan me
sisyas te 'haṁ sadhi maṁ tvam prapannam*
[Bg. 2.7]

Then Arjuna decided to accept Krsna as his guru. He... *Sisyas te 'ham*: "I become Your disciple." To become disciple means no more argument. When we talk friendly there is argument, counterargument. But when there is order from guru there is no more argument. Therefore, Arjuna says that *karpanya-dosopahata-svabhavaḥ*: "Actually my behavior should be exactly like a *ksatriya*, to fight for the just cause, but in this case, I am denying. Therefore, I am *krpana*." *Krpana* means one who does not properly use his position. One man is very rich, but he does not use his money, simply sees the money, he is called *krpana*. Similarly, Arjuna is powerful, he can fight, he is a *ksatriya*, but he is denying his ability. Therefore, he is thinking that "I have become *krpana*, miser. Although I have got strength, I am denying to fight." "Although I have got money, I do not spend." These are called *krpana*. So *karpanya-dosopahata*: "Now I am infected with *karpanya-dosa*." *Karpanya-dosopahata-svabhavaḥ*.

So, when we become puzzled with these material affairs, what to do---to do or not to do, this is the example---at that time we must approach a guru. That is the instruction here, we see. *Pracchami tvaṁ dharma-sammudha-cetaḥ*. When we are bewildered, we do not distinguish what is religious and what is not religious, do not use our position properly, that is *karpanya-dosopahata-svabhavaḥ* [Bg. 2.7]. At that time there is need of guru. That is the Vedic instruction. *Tad-vijnanartham sa gurum evabhigacchet srotriyam brahmanistham* [MU 1.2.12]. This is the duty. This is civilization, that we are meeting with so many problems of life. That is natural. In this material world the material world is problems of life. *Padam padam yad vipadam* [SB 10.14.58]. Material world means in every step there is danger. That is material world. So therefore, we should take guide from guru, from the teacher, from the spiritual master how to make progress, because this... That will be explained later on, that the goal of our life, at least in this human form of life, in the Aryan civilization, the goal of life is to understand our constitutional position, "What I am." What I am. If we do not understand "What I am," then I am equal to the cats and dogs. The dogs, cats, they do not know. They think that they are the body. That will be explained. So, in such condition of life, when we are puzzled... Actually, we are puzzled every moment. Therefore, it is necessary one should approach to a proper guru. Now Arjuna is approaching Krsna, the first-class guru. First-class guru. Guru means the Supreme Lord. He is guru of everyone, *parama-guru*. So, anyone who represents Krsna, he is also guru. That will be explained in the Fourth Chapter = *evaṁ parampara-praptam imaṁ rajarsayo viduḥ* [Bg. 4.2].

So Krsna is showing example where we should offer our surrender and accept guru. Here is Krsna. So, you have to accept Krsna or His representative as guru. Then your problems will be solved. Otherwise, it is not possible, because He can say what is good for you, what is bad for you. He is asking, *yac chreyaḥ syan niscitaṁ bruhi tat* [Bg. 2.7]. *Niscitam*. If you want advice, instruction, *niscitam*, which is without any doubt, without any illusion, without any mistake, without any cheating, that is called *niscitam*. That you can get from Krsna or His representative. You cannot get right information from the imperfect person or a cheater. That is not right instruction. Nowadays it has become a fashion, everyone is becoming guru and he is giving his own opinion, "I think," "In my opinion." That is not guru. Guru means he should give evidences from *sastra*. *Yaḥ sastra-vidhim utsrjya vartate kama-karataḥ* [Bg. 16.23] = "Anyone who does not give evidences, proof, from the *sastra*, then" *na siddhiṁ sa avapnoti*, "he does not get at any time success," *na sukham*, "neither any happiness in this material world," *na param gatim*, "and what to speak of elevation in the next life." These are the injunction.

So, we must select guru. Here it is, example, Arjuna. He's accepting Krsna as guru. Why he is accepting? Because, he says,

*na hi prapasyami mamapanudyad
yac chokam ucchosanam indriyanam
avapya bhumav asapatnam rddham
rajyaṁ suranam api cadhipatyam*
[Bg. 2.8]

So, he has selected that the right person guru, and he said that "Unless I hear from You what is right and wrong, I cannot decide whether I shall fight or I shall not fight. Which way is better for me I cannot understand." In this way,

*evam uktva hrsikesaṁ
gudakesaḥ parantapaḥ
na yotsya iti govindam
uktva tusniṁ babhuva ha*
[Bg. 2.9]

"After addressing Krsna that 'You give me the right direction; otherwise, I am not going to fight,' he left his weapon and became silent.

*tam uvaca hrsikesaḥ
prahasann iva bharata
senayor ubhayor madhye
visidantam idaṁ vacaḥ
[Bg. 2.10]*

Now, Kṛṣṇa took the position of guru, and He began to instruct. Tam uvaca hrsikesaḥ. *Hrsikesa...*, Kṛṣṇa's another name is *Hrsikesa*. *Hrsikesa* means *hrsika isa*. *Hrsika* means the senses, and *isa*, the master. Therefore, Kṛṣṇa is the master of our senses, everyone's senses. That will be explained in the Thirteenth Chapter, *that ksetra-jñaṁ capi maṁ viddhi sarva-ksetresu bharata* [Bg. 13.3]. In this body there are two living entities. One is myself, the individual soul, *atma*; and the other is Kṛṣṇa, *Paramatma*. *Isvaraḥ sarva-bhutanāṁ hṛd-dese arjuna tisthati* [Bg. 18.61]. So actually, the proprietor is *Paramatma*. I am given the chance to use it, so my senses, so-called my senses, that is not my senses. I have not created my hand. The hand is created by God, or by Kṛṣṇa, through the agency of this material nature, and I am given the hand to use it for my purpose---for my eating, for my collecting. But actually, it is not my hand. Otherwise, when this hand becomes paralyzed, I am claiming, "my hand," I cannot use it, because the power of the hand is withdrawn by the proprietor. Just like in a house, rented house, you are living. If the proprietor of the house, landlord, eject you, you cannot live there. You cannot use it. Similarly, we can use this body as long as the real proprietor of the body, *Hrsikesa*, allows me to stay here. Therefore, Kṛṣṇa's name is *Hrsikesa*. And this Kṛṣṇa consciousness movement means that we have accepted the senses from Kṛṣṇa, it should be used for Kṛṣṇa. Instead of using it for Kṛṣṇa, we are using it for our sense gratification. This is our miserable condition of life. Just like you are living in a place for which you have to pay rent, but if you don't pay rent---you think that it is your property---then there is trouble. Similarly, *Hrsikesa* means the real proprietor is Kṛṣṇa.

I have been given this property. That is stated in the *Bhagavad-gita*.

*isvaraḥ sarva-bhutanāṁ
hṛd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya
[Bg. 18.61]*

Yantra: it is a machine. This machine has been given by Kṛṣṇa to me because I desired that "If I get a machine like a human body, then I can enjoy like this." So Kṛṣṇa fulfills your desire = "All right." And if I think, "If I get a machine in which I can directly suck blood of other animal," "All right," Kṛṣṇa says, "you take the machine of a tiger's body and use it." So, this is going on. Therefore, His name is *Hṛṣīkeśa*. And when we understand properly that "I am not the proprietor of this body. Kṛṣṇa is the proprietor of the body. I wanted a certain type of body to use it for my sense gratification. He has given it, and I am not happy; therefore, I shall learn how to use this machine for the proprietor," this is called *bhakti*. *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate* [Cc. *Madhya* 19.170]. When the senses... Because Kṛṣṇa is the proprietor of the senses---He is the proprietor of this body---so when this body will be utilized for Kṛṣṇa's service, that is our perfection of life. *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate*.

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate
 [Cc. *Madhya* 19.170]

If you want the definition of *bhakti*, the *bhakti* means to use the things for the proprietor. That is right use. If somebody use for another purpose, that is misuse. So, *bhakti* means, when things are used properly, that is called *bhakti*. Now we are thinking that this machine, this body, "I am born in India, so it is Indian machine. It should be utilized for India's profit." Another person is thinking, "This machine, it is gotten from America, so it should be used for America." That is going on in the name of nationality or Communism, or society or friendship and this and so on. We have invented so many "isms," but they are all misuse, because actually the machine does not belong to the American or the Indian or the African. The machine belongs to Kṛṣṇa. So, this is misuse. So, when we understand that we are misusing this machine improperly, that is called pure machine. That is called pure understanding, or Kṛṣṇa consciousness. *Sarvopadhi-vinirmuktam*. "I am not American. I am not Indian. I am not *brahmana*. I am not *ksatriya*. I am not human being." *Aham brahmasmi*: "I am Brahman." Not the Supreme Brahman, but part and parcel of Brahman. Supreme Brahman is Kṛṣṇa, Para-brahman. He is addressed as Para-brahman. So, we are part and parcel of Brahman. Therefore, we are Brahman. So, we have to realize this position. *Aham brahmasmi*: "I am Brahman." I am not this machine.

I am put into this machine, but because the machine is gotten either from America or from India or from heaven or from hell, I am designating this machine as American machine or Indian machine. Actually, this machine belongs to Kṛṣṇa, and it should be used for Kṛṣṇa. Therefore, the definition of bhakti means *hrsikena hrsikesa-sevanam bhaktir ucyate* [Cc. Madhya 19.170]. This is *bhakti*.

So Kṛṣṇa, now He has taken the position of teacher. Now no more friendly talking, because Arjuna has accepted Him as the teacher. So, He's the teacher. It is the duty of the teacher to punish or to chastise the disciple when he is wrongly going on. That is the duty. So, first teaching of Kṛṣṇa, because Arjuna has accepted His leadership, His teachership, His instruction, accepted that he will follow His instruction, so first instruction is *asocyan anvasocas tvam prajna-vadaṁś ca bhasase* [Bg. 2.11] = "You rascal. You are rascal. You are talking like a very learned man, that 'How shall I kill my grandfather? How shall I kill my brother, this and so on?' This is all bodily concept of life. You are talking on the bodily platform." So, what is this body? It is to be neglected? "Yes." *Asocyan anvasocas tvam*: "It is not to be lamented."

*asocyan anvasocas tvam
prajna-vadaṁś ca bhasase
gatasun agatasuṁś ca
nanusocanti panditaḥ
[Bg. 2.11]*

Pandita means one who knows that "I am not this body." That is *pandita*. The body is a lump of matter, so what is the value of lump of matter? Either while it is moving or while it is not moving, it is a lump of matter. Suppose we are now moving with this body with nice coat, pant, hat. That's all right. But what it is? It is a lump of matter. Either coat, pant, or these bones and the skin and the blood and the stool and urine, whatever this body is composed of, it is all material. And when the living entity goes away from this body, the same lump of matter. Does it change?

So, we are not lamenting at the present moment, because it is moving. And as soon as the movement is stopped, I say, "Oh, my father has gone," "My son has gone," and we lament. So actually, the body is the same. The same body is lying here as dead body, whom we are lamenting, "my father," but you have never seen your father. You have seen only the coats and pants and the body. That is your education.

Therefore, Krsna says, "Arjuna, you are thinking on terms of this coats and pants and bones and muscles and urine and stool. Therefore, you are rascal number one." This is the first instruction, *asocyan anvasocas tvam prajna...* [Bg. 2.11]. "Do any gentlemen lament for this torn-up cloth, bones and skins and urine and stool? Does any sane man lament?" This is the first instruction. So *asocyan anvasocas tvam prajna-vadamś ca bhasase*: "You are talking just like a very learned man to argue with Me, but you are fool number one because"---*agatasuṁś...*, *gatasun agatasuṁś ca nanusocanti panditaḥ*---"this is not the business of *the pandita*."

So, this is not the position of Arjuna only. The whole material civilization, the whole population of the whole world, they are like this *asocyan anvasocas tvam* [Bg. 2.11]. When the body is living, when the body is moving, they are busy how to make the body comfort. And when the body is not moving, they are lamenting. That is the business. Therefore *brahma-bhutaḥ prasannatma na socati na kanksati* [Bg. 18.54]. The..., our business is, the material civilization means, *socati kanksati*, two business. *Kanksati* means desiring. While the body is moving, we are desiring, making plan = "I want this. I want this. My son requires this. My nation requires this. My community requires this." This is, means, *kanksati*, desiring to possess, this point. And when the body is lost, then *socati*: "Oh, my father is lost," "My brother is lost," "My son is lost." Two business. So long there is no spiritual knowledge, we have got on the material conception of body two business---*socati, kanksati*: desiring for things which we do not possess and lamenting for things which we have lost. This is our two business. But if you become self-realized, if you become aware actually what you are, then *na socati na kanksati*.

*brahma-bhutaḥ prasannatma
na socati na kanksati
samaḥ sarvesu bhutesu
mad-bhaktiṁ labhate param*
[Bg. 18.54]

This is the business.

So, our this Krsna consciousness movement is trying to educate people to give up this bodily concept of life. This is the sum and substance of this movement. And unless we come to understanding that "I am not this body; I am a spirit soul. My aim of life is missing," then we remain cats and dogs.

*yasyatma-buddhiḥ kunape tri-dhatuke
sva-dhiḥ kalatradisu bhauma ijya-dhiḥ
yat-tirtha-buddhiḥ salile na karhicij
janesv abhijnesu sa eva go-kharaḥ*
[SB 10.84.13]

Anyone who is leading his life on the bodily concept of life, he is no better than the dogs and hogs. So, in order to stop this civilization of dogs and hogs, the Kṛṣṇa consciousness movement is essential. Kṛṣṇa consciousness means to take instruction from Kṛṣṇa. This is the first instruction. *Asocyān anvasocas tvam prajña-vadamś ca bhasase* [Bg. 2.11]. So gradually He will give instruction.

So, it is our request that you try to study *Bhagavad-gītā* as it is. Don't try to distort it by your so-called education. Try to understand Kṛṣṇa as He is saying. Then you will be benefited. Your life will be successful. Thank you very much. Hare Kṛṣṇa. [applause]
[break]

INDIAN GUEST: ...[indistinct]

PUSTA KṚṢṆA: What is the meaning of *sac-cid-ananda*?

PRABHUPADA: That is spirit soul. *Sat* means eternal, and *cit* means knowledge and *ananda* means bliss. So, if we study ourself, this body..., this body is not eternal. *Sat* means eternal. So, if you study this body... In the *Bhagavad-gītā* you will find, *antavanta ime deha nityasyoktaḥ saririnaḥ* [Bg. 2.18]. This body is *antavat*; it will perish. Therefore, it is not *sat*. *Sat* means eternal, and the body is not eternal. Therefore, it is very difficult to understand what is *sat*, because we have no education, no experience. Everything is annihilated, destroyed, anything material. So actually, we have no experience what is *sat*. So... But Vedic instruction is, *sad gama asato ma*: "Don't remain in *asat*, noneternal. Come to the platform of eternity." *Sad gama asato ma*. So that is our mission of life. The human form of life is distinct from the cats and dogs, because if you instruct to the cats and dogs what is *sat* and what is *asat*, it is impossible for them to understand. It is not possible. Therefore, Vedic instruction is *asato ma*: "Don't remain cats and dogs in the human form only. You come to the platform of eternity." *Asato ma sad gama*. So, we must try what is eternal.

So far in the present condition, as this material condition, we do not know what is actually eternal, because our body is not eternal. Therefore, the first instruction is that "You are lamenting on the body, which is not eternal, but you are eternal. Your business is to understand the eternal." That is called *sat*. And *cit*, *cit* means knowledge. Knowledge... At the present moment we are all in ignorance. We do not know what is the next step, whether I am going to live or to die. Everything in ignorance. Therefore, this body is also not *cit*. It is full of ignorance. Then *sat*, *cit* and *ananda*, that we have got experience... Where is *ananda*? *Ananda* means blissfulness, joyfulness. There cannot be any joyfulness in this body. There are three kinds of miserable condition of material life = *adhyatmika*, *adhibhautika*, *adhidaivika*. So, either these three or one or two is always there. *Adhyatmika* means miserable condition on account of the body and mind. So, wherever we go, the body is there. So even if I am very opulent materially with wealth... We are getting experience that even the most rich, richest man in the society, he is committing suicide. Why? He has got every resource to enjoy. Why he is committing suicide? That means there is also no *ananda*, even you possess the material things.

So, there is no question of *sac-cid-ananda* in this material condition of life. If you understand what is spiritual life and if you practice how to come to the spiritual life, spiritual platform, as Krsna is, then we can become equal with Krsna, *sac-cid-ananda* [Bs. 5.1]. Otherwise, we are in ignorance. This body is not *sac-cid-ananda*.

There were no outside commitments for today, so Srila Prabhupada invited several devotees to his room, where their association with their Spiritual Master was very intimate and the questions and answers session was very informal.

PRABHUPADA: You have done good because you are waiting for somebody's decision. So, the decision-maker can change. Otherwise, so many people are working so hard day and night, he is not getting even sufficient food. And another man, without working, he is getting so much money. How it is possible? Hmm? So, God is not an instrument of your whims. He is fully independent. That is God. *Agatan gatan patiyase*. By His different energy He can..., does something which is impossible to be done. Take for example myself. I went to United States, unknown country, without any friend, without any hope, simply on theory [chuckles] that "I shall go and preach there," and with this expectation also, that "As soon as I shall ask them to give up all these habits, they will ask me to go away." [laughs]

So in the face of so many odds and uncertainty, I went there, simply depending on my spiritual master and Krsna, with this hope only, that "If there is desire, everything can be done. But otherwise, there is no hope. I am going there, hopeless, just to make an experiment. My other Godbrothers, they failed. My Guru Maharaja asked me to go. In the beginning I did not do. Let me do it in this old age." So, it became surprisingly success. Business started with forty rupees, and now we have got four *crores*. Where is that business in the material world, that a man started business with forty rupees and he has got four *crores* within ten years? Not only money but also fame, respect. What do these kings and president or minister get, respect?

HARIKESA: It takes them fifty years.

PUSTA KRSNA: Still, they get kicked on the face like Nixon.

PRABHUPADA: Nobody would sincerely respect them. Only for some self-interest. But here, respect opportunity, it is out of love. That is not for any bargaining. So, who can get this? So, this is God's... So, one has to see by the result. That is stated in the... I think we have described = the, what is called, container is understood by the quantity of contents. The container is understood by the quantity of the contents. The example is given of water---water, air, and bright[?]. When there is good flame, then we can understand that the contents are very inflammable. Just like petrol. So that is in comparison where when there is big amount of, quantity of water, that means the container is big. Similarly, the big quantity of ether, then it is to be understood, quantity according to the content. So, one has to understand, as Krsna said, *yad yad vibhutimat sattvarṁ mama tejo-'msa...* [Bg. 10.41]. How much Krsna's favor is there, we have to understand from the contents. Then we can understand, we can make an estimate of the container. By the quantity of contents, we can understand the, what is called...?

PUSTA KRSNA: Capacity.

PRABHUPADA: Capacity of the container. This is described in the Bhagavata and the Caitanya-caritamṛta also. Krsna sakti vina nahe krsna name pracara: "Without Krsna's special power of attorney, nobody can preach His name." Caitanya-caritamṛta. So, these rascals, Godbrothers, they are envious that... What he has written, Bon Maharaja? Just see what kind of men they are. They are not even ordinary human being. They are envious of me, and what to speak of make a judgment by estimation?

They're envious. Enviousness is immediately disqualification of Vaisnava. Immediate. He is not a human being. *Paramo nirmatsaranam satam* [SB 1.1.2]. This *Bhagavatam* is meant for the person who is completely not envious. That is the beginning. Why a Vaisnava should be envious for anyone? Everyone is working according to his *karma*. He is trying to rectify him, that "Be out of these clutches of *karma*. You come to *bhakti*." Why he should be envious? *Vancha-kalpatarubhyas ca krpa-sindhubhya eva ca*. A Vaisnava should be like ocean of mercy to reclaim the fallen souls. That is Vaisnava's qualification. So Vaisnava should be envious? Just see.

So, these persons, they are not even human being, what to speak of Vaisnava. Vaisnava cannot be envious. Vaisnava should be = "Oh, my Lord's name is being broadcast. He is getting..., giving so much service to make Krsna known." Just like this man has appreciated, that "All these spiritual leaders, they are deriding. You are the only man... You are... It enthuses us, give us more encouragement, that you are keeping intact love of Krsna." This is an appreciation. Why he should be envious? He should be, rather, very much enthused that "This single man is keeping Krsna all over the world." And everyone is deriding. Even Gandhi is killing Krsna. Dr. Radhakrishnan is killing. Their only business is to kill Krsna. He is also doing that, our Bon Maharaja, he never speaks of Krsna. His rascal, that Institute of Indian Philosophy, nobody goes to urine there. We see practically. And our temple is always filled up, five hundred men. And he is trying for the last forty years. He is simply planning = "This will be playground. This will be this ground. This will be this ground." And it is becoming jungle. Still, he is so envious, black snake. So, one circular letter should be issued to all our center, that "Any..., Bon Maharaja or anyone, his representative, should not be received." They are envious. Yes. Quoting that. We have got several complaints like that. Satsvarupa also complained, sometimes our order was cancelled by Bon Maharaja's propaganda.

PUSTA KRSNA: You mean he has been corresponding with professors in America?

PRABHUPADA: Yes. Because he has got that background.

PUSTA KRSNA: Some catalogue, with his literature. There must be some catalog or something that his list of books is in.

PRABHUPADA: His books?

PUSTA KRSNA: Something. Or the Oriental...

PRABHUPADA: He has no book.

HARIKESA: Just that one book.

PRABHUPADA: That is also...

PUSTA KRSNA: Also, when I read that book long time ago, he said in the introduction that once he took a vow for two years not to speak anything. I thought it was very strange for a *Vaisnava*.

HARIKESA: He lived underneath the ground in one cell. You know that?

PRABHUPADA: Yes. Just to make a show.

PUSTA KRSNA: You've said, "Yes, if someone can only speak nonsense, they shouldn't speak. But if they can speak about Krsna to glorify Krsna---*kathayantas ca man nityam* [*Bg. 10.9*]-then always they can talk about Krsna."

PRABHUPADA: He said?

PUSTA KRSNA: No, you say. He said, "I have taken vow not to speak anything."

PRABHUPADA: Just see.

PUSTA KRSNA: I thought it was crazy.

PRABHUPADA: That is condemned by Prahlada Maharaja. You will find in Prahlada Maharaja that "This is for professional men to get some prestige." Prahlada Maharaja said like that. Hm.

There were no outside commitments for today, so Srila Prabhupada invited several devotees to his room, where their association with their Spiritual Master was very intimate and the questions and answers session was very informal.

Today's weather was quite warm so Srila Prabhupada gave his afternoon class from *Bhagavad-gita* outside in the garden. The class was also attended by some Indian families from Lenasia and Fordsburg. One such visitor was Mr Rasikbhai Parekh, who was Srila Prabhupada's official host.

He was instrumental in arranging the visa using his home address in Lenasia on the application form because Srila Prabhupada, having an Indian passport, had to live in an Indian area according to the Group Areas Act. As the temple was in a Jewish area, Srila Prabhupada was not supposed to be staying there, but in Lenasia as per his visa endorsement.

After the class, a sumptuous feast was served to all the guests. As the evening was getting chilly, Srila Prabhupada retired to his room.



18 October 1975

Today was a busy day for Srila Prabhupada, so his morning walk was quick and short. Back at the temple, there was the morning *guru-puja*, *kirtan* and *Bhagavad-gita* class, after which Srila Prabhupada retired to his room. His interview with Lambert Pringle, the reporter from The Star Newspaper was published in today's paper. The article covered all of two pages, even with an advert of Srila Prabhupada's Wits University program for the next day. The article was well written, and Srila Prabhupada was very pleased with it.

Today's class was planned for the Laudium Civic Centre Hall. Laudium is the main Indian township for the City of Pretoria. A few devotees left early to set up the *vyasasana* and sound system. As this was to be Srila Prabhupada's only appearance in an Indian area, many guests came from Lenasia, Fordsburg and surrounding areas, even as far as Louis Trichardt. The class from *Bhagavad-gita* was well received, and many questions were asked, with all being satisfied with Srila Prabhupada's answers. Mr. and Mrs. Patel and family prepared the feast for today and was relished by all who attended. At the end, there was a long queue waiting to touch Srila Prabhupada's lotus feet, with only Mr. Patel, his wife and niece being successful. As he left the hall, it was clear that he left an indelible mark in everyone's hearts, and the seeds of Krishna bhakti was sown.



Arriving at Laudium Civic Hall on 18 October 1975



19 October 1975

Srila Prabhupada's activity for today was very demanding and intense but he still found time for his morning walk with the devotees. Upon his return, there was morning *guru-puja*, *kirtan* and *Srimad-Bhagavatam* class, after which Srila Prabhupada retired to his room.

He received a parcel with newly printed copies of *Caitanya-caritamrta* from Los Angeles. He requested Harikesa das to read them out aloud to him as he sat on his chair on the front lawn, with all the devotees listening attentively. Although it appeared that Srila Prabhupada was resting, he was totally submerged in the narration. He never flinched or moved his body, he was totally still, internally absorbed in Krsna consciousness.

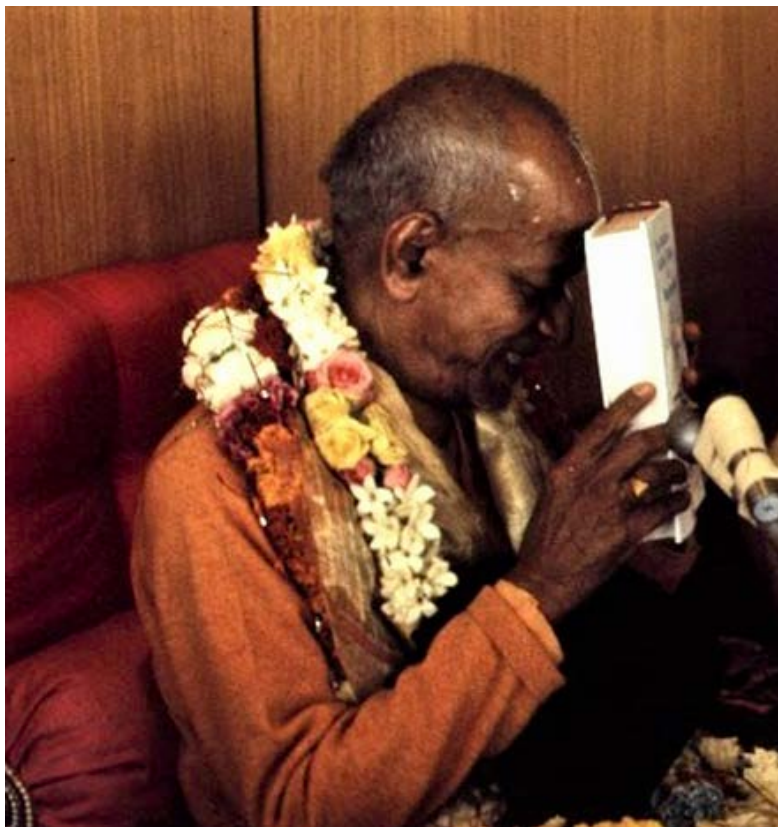
The theme continued, with the Sunday class from *Srimad-Bhagavatam* on the front lawn. Some regular Indian families and a few from the Jewish community attended today's class. A delicious feast followed with everyone relishing all the preparations. Srila Prabhupada retired to his room for some rest and massage.



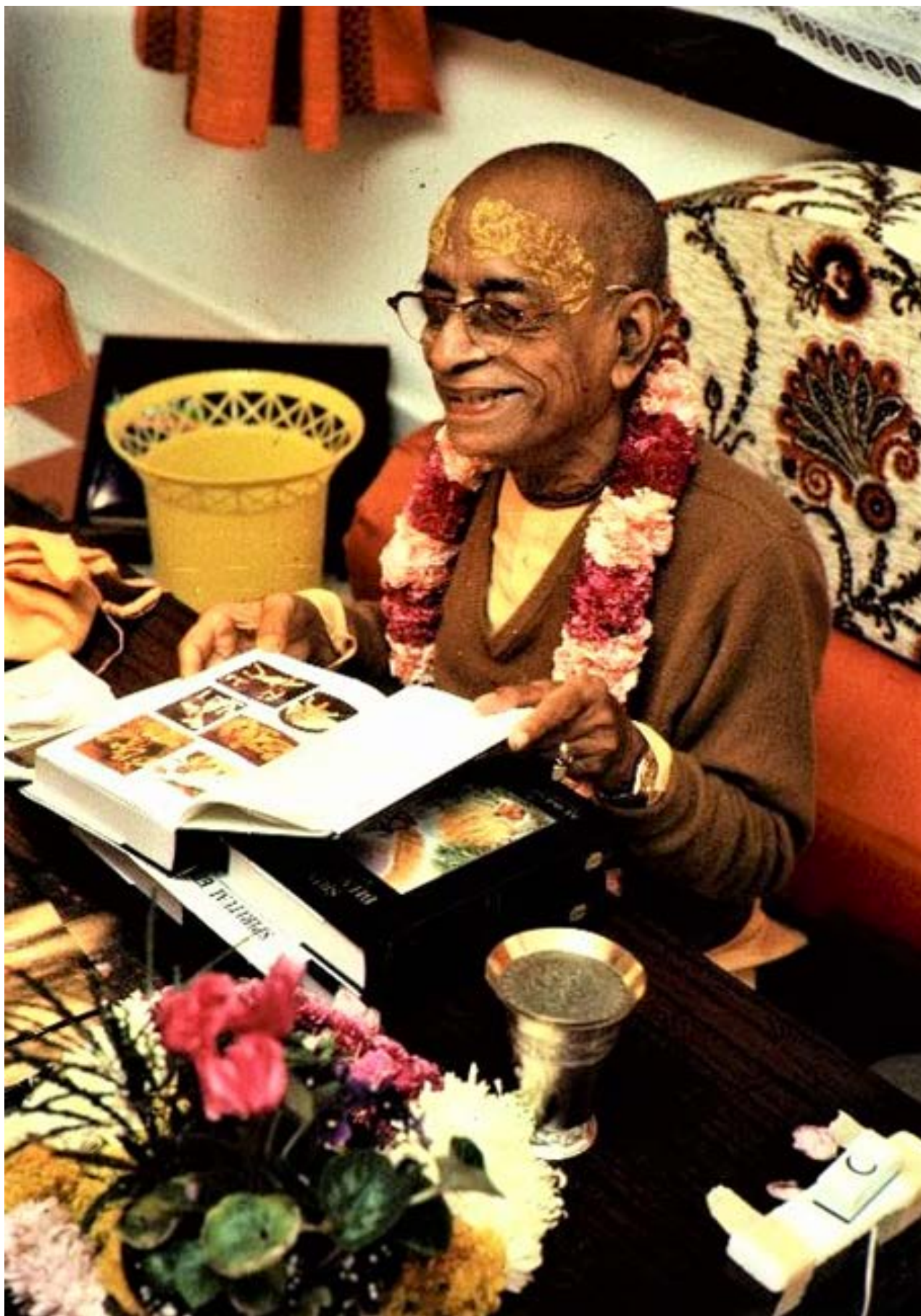
20 October 1975

There was no respite from Srila Prabhupada's busy schedule, but he took time out for his morning walk, *guru-puja*, *kirtan* and *Srimad-Bhagavatam* class. He received newly printed copies of the *Fifth Canto of Srimad-Bhagavatam* from Los Angeles and decided to read Bhag 5.5.1 for his class. All the devotees sat eagerly relishing all the nectar. Srila Prabhupada retired to his room still very engrossed in his new book and sat most of the day reading it.

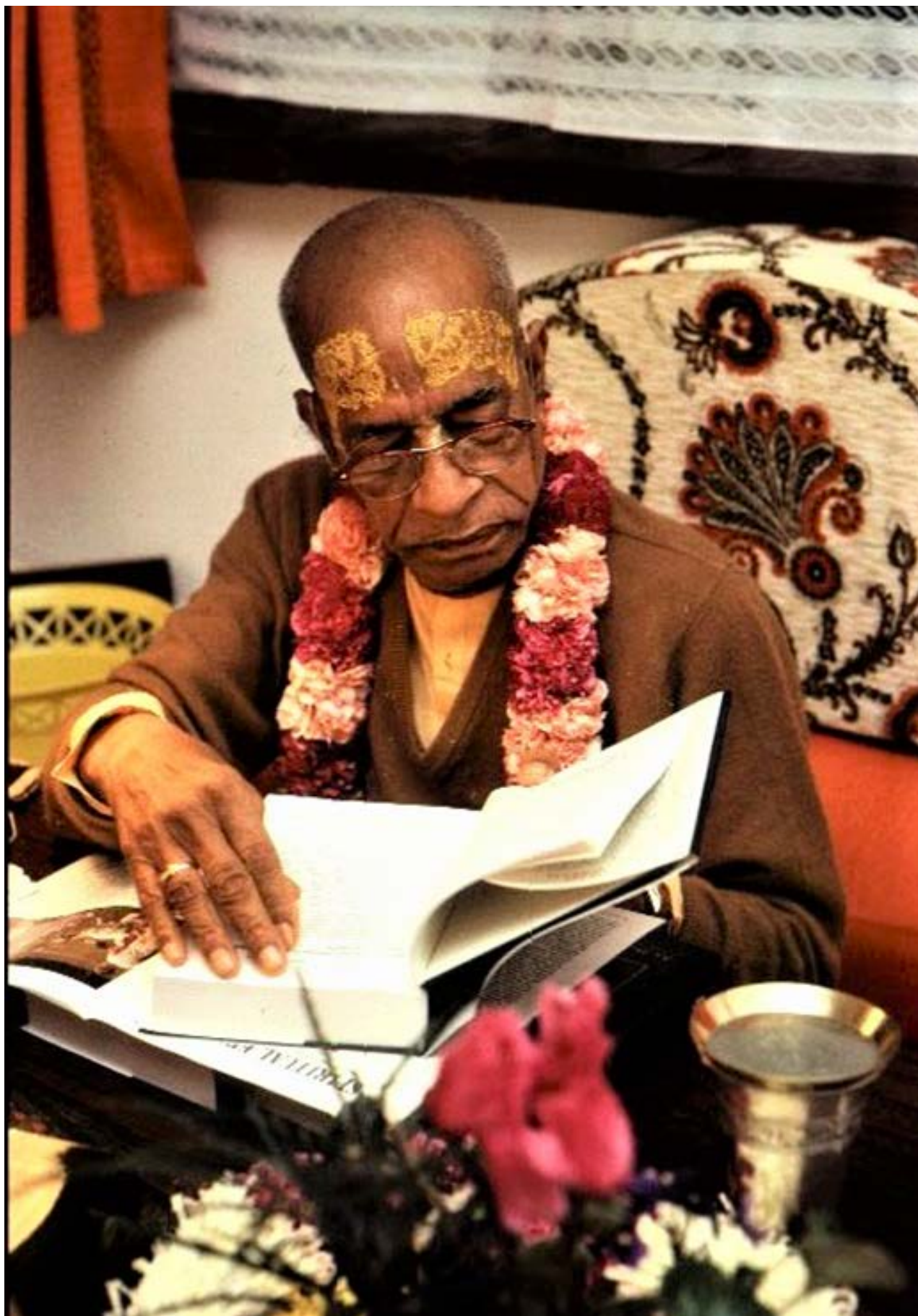
The devotees had arranged for two classes at the Wits University Great Hall, one for today, and the next two days later. The crowd consisted mainly of Indian students with a sprinkling of a few white students. A crew from the SABC filmed Srila Prabhupada arrived at the hall. He had prepared his lecture from *Bhagavad-Gita* and it was advertised on all the posters, but his lecture took everyone by surprise. Srila Prabhupada began his lecture by reciting from the latest, hot of the press, *Srimad-Bhagavatam*, that he had just received. There were lots of questions from the students, to which Srila Prabhupada replied perfectly. Many books were sold from the book tables after the lecture.



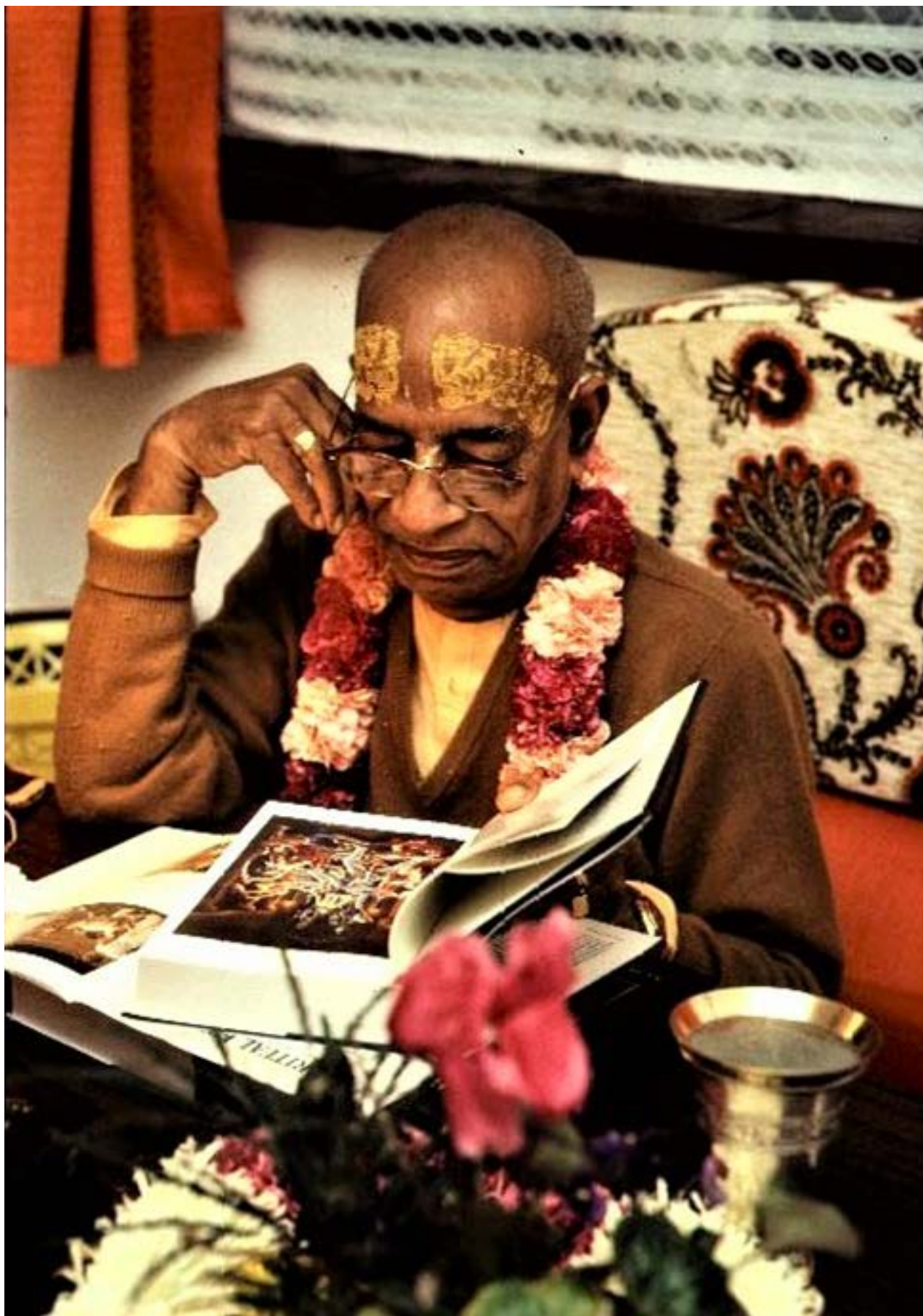
Srila Prabhupada receives the 5th Canto of Srimad-Bhagavatam on 20 October 1975



Srila Prabhupada receives the 5th Canto of Srimad-Bhagavatam on 20 October 1975



Srila Prabhupada receives the 5th Canto of Srimad-Bhagavatam on 20 October 1975



Srila Prabhupada receives the 5th Canto of Srimad-Bhagavatam on 20 October 1975



21 October 1975

Srila Prabhupada did not have any interviews for today so he went for his morning walk with some devotees and a few well-wishers. One Indian gentleman asked about the importance of chanting the *Gayatri-mantra* at religious functions. Srila Prabhupada replied that chanting the *Hare Krishna mantra* includes everything, that's why it is called the *maha-mantra*. He continued saying that the *Gayatri-mantra* should not be chanted in public.

Upon his return to the temple, there was morning *guru-puja*, *kirtan* and *Srimad-Bhagavatam* class. As his yatra to South Africa was coming to an end, all the devotees and some life-members attended all the classes. Srila Prabhupada knew this, so he would often pause to give a more detailed explanation.

Srila Prabhupada received a guest who was a Documentary Maker.

GUEST: ...a couple of things for the potential audience who I'm hoping will see the documentary. So, it's just a couple of questions I'd like to ask you, if I may. And if I can record them, we can have them typed out. I hope my little tape recorder works.

PRABHUPADA: You sit down. Actually, ours is not in search of truth, but we are presenting the truth as it is. We are not searching out.

GUEST: Right. Well, this is what I want to... I wanted to ask you... I'll put the questions in their order. The questions in order is.. The first one is, "Within Vedic culture, what is meant by *bhakti-yoga*?" The second one... Shall we take it in order?

PRABHUPADA: Yes. You just learn it first of all. Vedic culture is that we are living entities. Some way or other, we have fallen in this material world and encaged in this body or other body. So, material world means the spirit soul is wandering throughout the universe under material conditions. And the Vedic knowledge is to get him out of this material condition and take him again to the spiritual world. This is Vedic knowledge.

GUEST: And *bhakti* within that...

PRABHUPADA: Bhakti-yoga is the direct method. There are many methods recommended = *karma*, *jnana*, *yoga*, and at last *bhakti*. They are different steps of the same staircase going upwards, and *bhakti-yoga* is the topmost level.

GUEST: And *bhakti* is a devotional surrender.

PRABHUPADA: Yes. Yes. Spiritual world means there the Supreme Lord is supreme, nobody else. And all others, they are engaged in His service. This is spiritual world. Here, in the material world, everyone is trying to be master. In the spiritual world there is no such attempt. They know the master is only God, and all others, they are servants. That is the difference between material world and spiritual.

GUEST: I think that covers that. Second question. We were talking about that in this documentary, "In Search of Truth." Do you think there is any other way to actually realize God in truth and...

PRABHUPADA: God can be realized through *bhakti*, surrender. Otherwise, even it is realized, it is partial, not complete.

GUEST: Well, that answers that.

PRABHUPADA: *Bhakti*... Just like I have got some official servant, and I have got very confidential servant. So, to my confidential servant everything is disclosed. He knows everything. But official servant, he may not know everything. Therefore, *bhakti* is the confidential part of understanding God. Otherwise, they understand vaguely, impartially, not sufficiently. In the *Bhagavad-gita* there is a verse, *mayy asakta-mana partha yoga yunjan mad-asrayaḥ, samagram, asaṁsaya samagra ma yatha jnas...* [aside:] You can quote it. That is the first *sloka* of the Seventh Chapter.

PUSTA KRSNA:

sri bhagavān uvāca
mayy āsakta-manāḥ pārtha
yogaṁ yuñjan mad-āśrayaḥ
asaṁśayaṁ samagraṁ mām
yathā jñāsyasi tac chṛṇu
[Bg. 7.1]

"Now hear, O son of Prtha, Arjuna, how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt."

GUEST: That answers it. Can I have that... Chapter...

PUSTA KRSNA: *Bhagavad-gita*, Seventh Chapter, first text. Seven, one.

GUEST: Prabhupada, I believe that answers all the questions I went through before that. We'd just like to say it's been very nice to meet you.

PRABHUPADA: Thank you very much.

GUEST: We're both, in our own way, trying to find truth ourselves. It's been...

PRABHUPADA: *Asamsa*... These two words are very important = *asamsayam*, "without any doubt." Everyone, every religion, they have no doubtless understanding of God. Everyone has some doubt. Neither complete. That is only in *bhakti-yoga*.

GUEST: We're just discovering veils of ignorance. We're busy trying to...

PRABHUPADA: Any religious system, ask them, "What do you understand by 'God'?" They will not be able to explain, because that is not complete, not doubtless. Therefore, these two words have been used, *asamsayam samagram*.

GUEST: Our reading has only drawn forth a lot of conflicting answers so far. We've been reading into Hindu philosophies, and most of the answers conflict with each other.

PRABHUPADA: Which book you are reading?

GUEST: Well, we've been just reading mainly biographies by svamis and yogis, Aurobindo and Resynthesis of Yoga...

PRABHUPADA: They have no realization. They have simply jugglery of words. That's all.

GUEST: It's new for us, so I'm not very...

PRABHUPADA: Yes, yes.

GUEST: It's very new for us. We've only been doing it for a few months.

PRABHUPADA: Read *Bhagavad-gita As It Is*.

GUEST: I've got it. I am reading it. Each time I read it I find I read it a little better.

PRABHUPADA: Aurobindo has no clear knowledge. And which other *svami* you are reading?

GUEST: We've read... Which one did you read?

WOMAN GUEST: Maharishi.

PRABHUPADA: No, he has no idea.

GUEST: We've started practicing that Transcendental Meditation. We have found that by practicing the meditation we have had a change in consciousness. It has led us into further inquiry, so we've found that it has been valuable in a certain way. And that's the only actual practice. We have been reading things like Muktananda and *kundalini-yoga* and that sort of stuff, the *hatha-yoga*. So, it's just been an inquiry of our own which we've never done before. We've only been exposed to our own Christian scriptures. And we find in *bhakti-yoga* and Christianity a lot of similarities. They are the same, as far as we can see. It's difficult, though, to understand our scriptures in as much...

PRABHUPADA: No, in the *Bhagavad-gita* everything is clearly explained.

GUEST: That's right. Our scriptures are interpreted, and we've been taught to interpret them in a certain way, and it hasn't been very clear.

PRABHUPADA: What scripture you are... Bible?

GUEST: Well, the Bible. But we only know the Bible as we've been told it, and it's been told to us by unrealized men, and we ended up being virtually atheistically inclined, until that led to...

PRABHUPADA: So, in Bible, what is the conception of God?

GUEST: It's very unclear.

PRABHUPADA: That I was speaking. In every religion...

WOMAN GUEST: Hard to identify with it.

PRABHUPADA: There is no clear conception.

GUEST: That's right. And I think this is the reason that leads you away. We've been led away from the Bible because of that. There is nothing clear, and everybody who has read it to us has read it to us in a different way. But I would say that the finest book we have read is the *Bhagavad-gita*. There's no question.

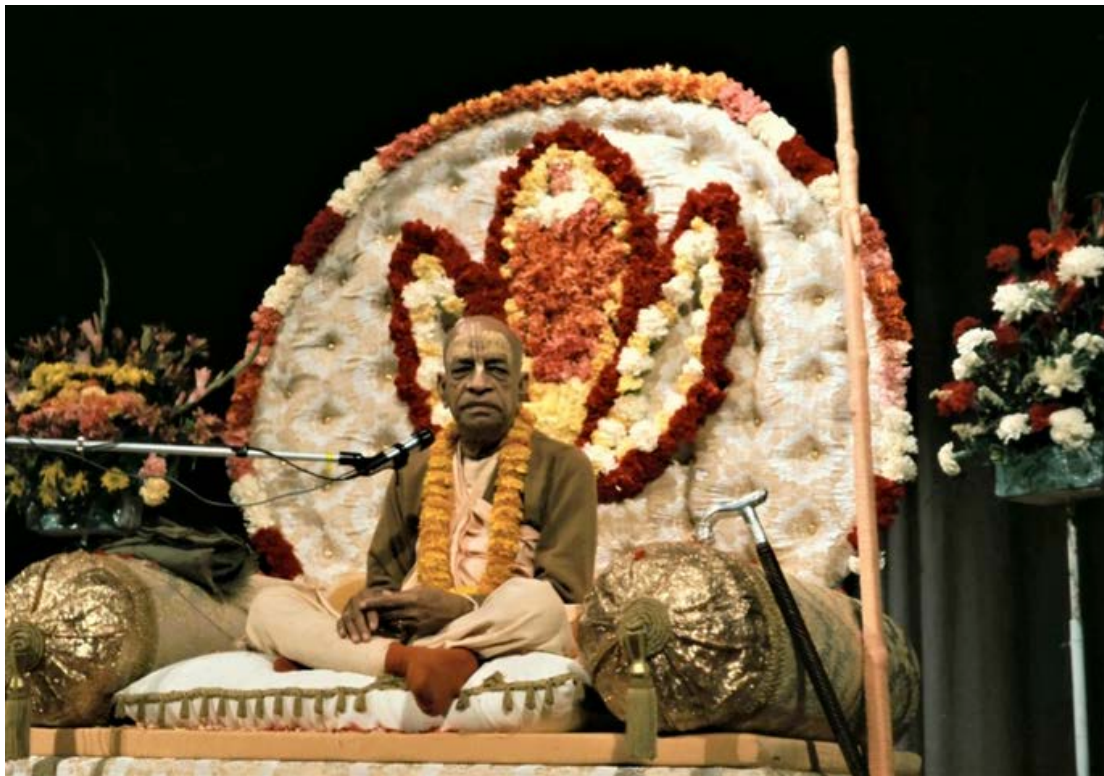
Srila Prabhupada wanted to see the “Hare Krishna People” film as he had not seen it before. Although the film was screened at all his programs, Srila Prabhupada usually left after his talk and had never seen it. He sat on a rocking chair with all the devotees sitting on the floor in front of him. At the end of the screening, he didn't say anything, but he was pleased knowing that his society was gaining worldwide recognition through the film.



22 October 1975

Today was no different from any other. Srila Prabhupada's final morning walk at the Golf Course was intense as the devotees knew that they may not get such an opportunity again. Everyone tried to get in as much of Srila Prabhupada as they could. After the walk, it was back to the temple for *guru-puja*, *kirtan* and *Srimad-Bhavagatam* class.

The second of the two classes at the Wits University Great Hall was scheduled for today. The crowd was much bigger with a lot who attended the first lecture returning for more from Srila Prabhupada. The program started with *kirtan* and singing of *Jaya Radha-Madhava*, followed by Srila Prabhupada's lecture, which was a continuation from two nights ago. He continued to explain that God-realization could not be understood without performing austerity. Srila Prabhupada delivered his lecture in a very authoritative and scholarly way and broke down each verse and explained it without misinterpreting its real meaning. He came across very firm with the audience, but that was his compassion in delivering the real message and presenting the path to self-realization. The lecture was followed by a thirty-minute screening of the film "*Hare Krishna People*."



On stage at WITS Great Hall on 20 and 22 October 1975



23 October 1975

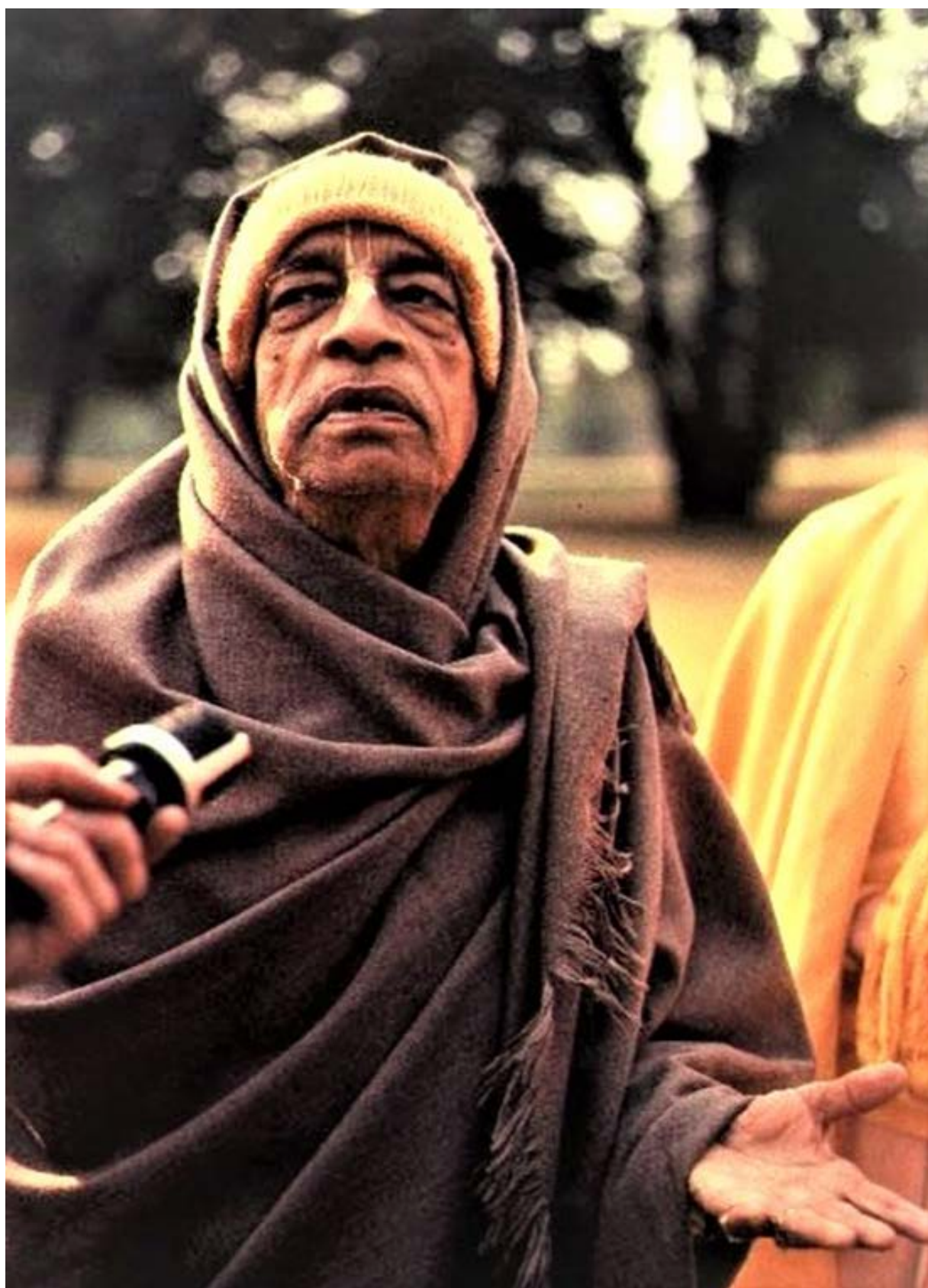
Today was Srila Prabhupada's final walk at the Golf Course. The walk was intense and the devotees soaked in all of Srila Prabhupada's conversations, knowing well that this could be their last opportunity in his company. Devotees loved Srila Prabhupada according to their degree of surrender. To the surrendered soul, Srila Prabhupada's presence elicited love. In the un-surrendered, Srila Prabhupada caused fear to arise, for his presence meant an end to their cheating Kṛṣṇa.

Upon returning to the temple, there was to usual *guru-puja*, kirtan and class from *Srimad-Bhagavatam*. Srila Prabhupada had received some mail, so he retired to his room to attend to them. He was very meticulous about his correspondence. He read all his mail and gave a reply to almost every letter he received. He was always giving guidance and encouragement.

On the last night before his departure, Srila Prabhupada had a very intimate darshan with all the devotees and guests. As he sat on his vyasasana, he could feel the impending separation that everyone was going through, so he spoke on a few mundane topics. He spoke about how people's life duration had reduced over time. As we grow older, we are subject to many ailments. Sometimes the suffering is so great that people even commit suicide. Srila Prabhupada spoke about everything belonging to God. *"If we cultivate on Gods land to produce food, then we should pay some tax, if this process is adopted, there can be peace."*



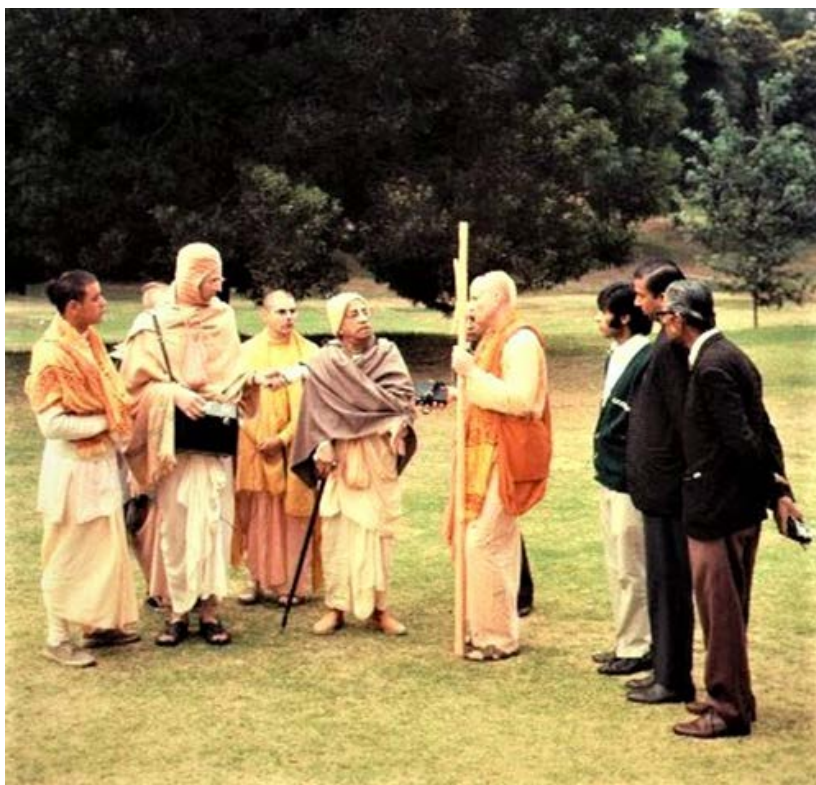
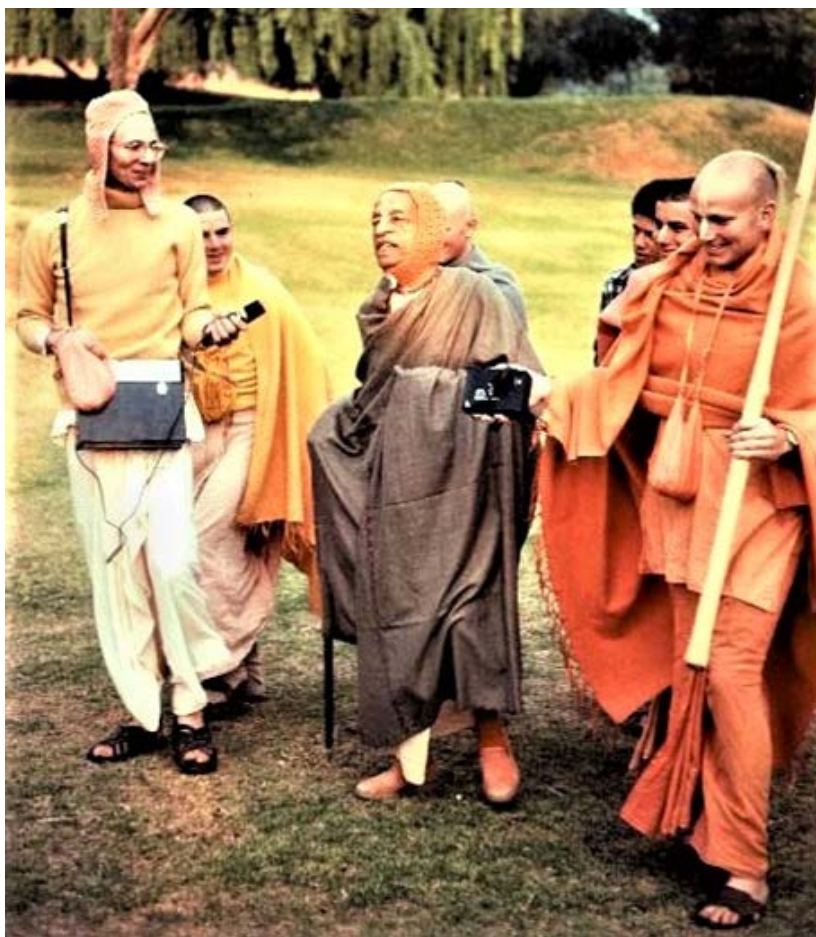
Morning walks at the Observatory Golf Course in Johannesburg



Morning walks at the Observatory Golf Course in Johannesburg



Morning walks at the Observatory Golf Course in Johannesburg



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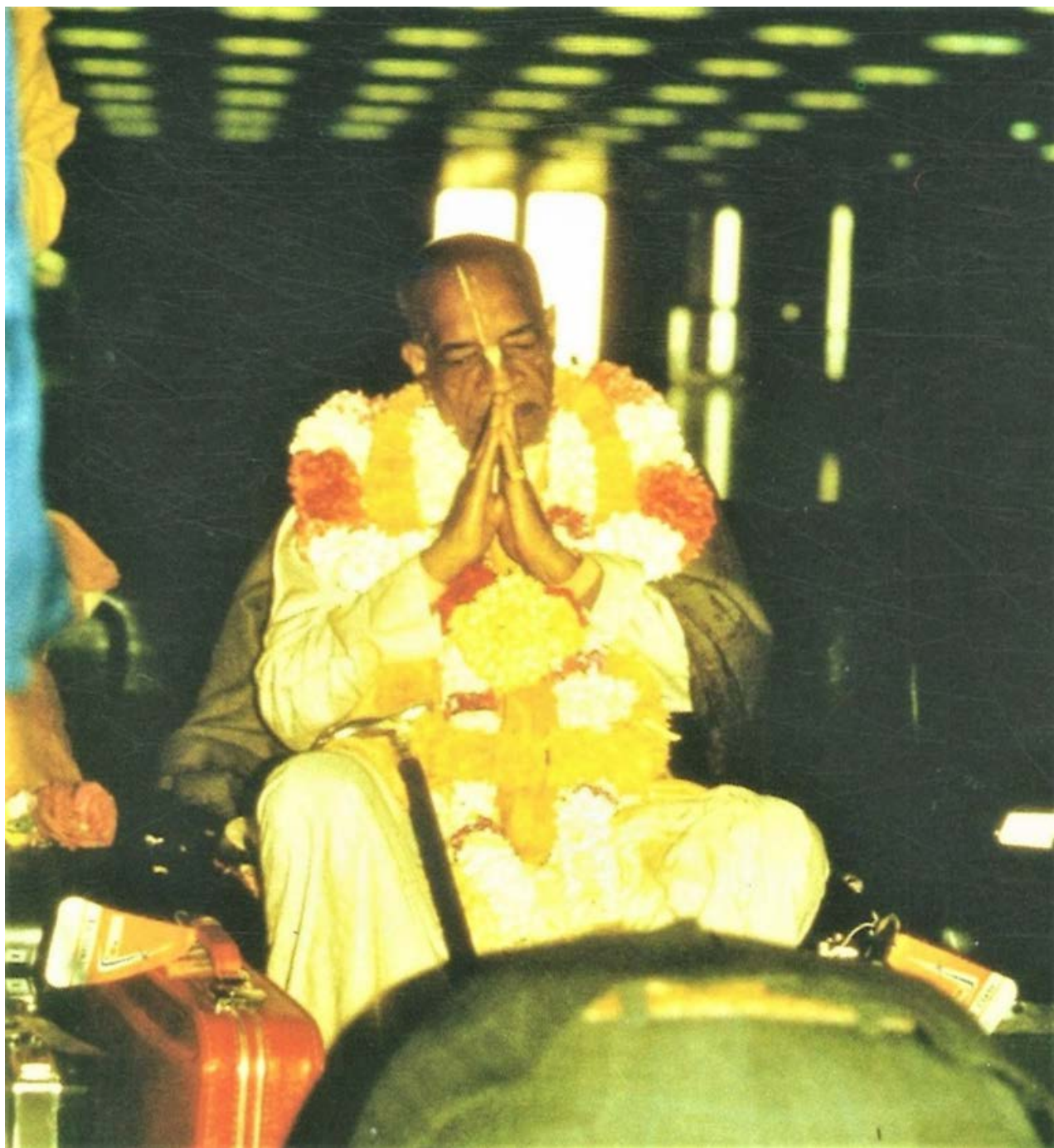
24 October 1975

The final day for Srila Prabhupada's departure had arrived. Srila Prabhupada had just taken his bath, dressed and applied his *tilaka*. He sat at his desk chanting his *gayatri*. Harihesa prabhu packed all of Srila Prabhupada's clothes neatly in his bag. Pusta Krishna Swami had packed all of Srila Prabhupada's books and translations securely. Srila Prabhupada came to the temple and took *darshana* of the deities. Standing in front of Sri Sri Gaura Nitai, he prayed with folded hands, turned and walked out of the temple door. He walked to the rented car in the driveway and got in. Gokulendra prabhu got into the car, started the engine, and, just like that, Srila Prabhupada was gone. All the devotees were already at the airport when Srila Prabhupada arrived. They sat in front of him, soaking up the last moments of his association. It was still early in the morning, so the devotees sang the *guru-puja* prayers to Srila Prabhupada. Mr Rasikbhai Parek also came to the airport to greet Srila Prabhupada. The devotees were very upset as they watched the plane taking off and flying into the sky, it all seemed like a dream.

After Srila Prabhupada left the shores of South Africa, his disciples continued his mission with new vigour and passion. They based themselves in the La-Mercy cottage and continued from where Srila Prabhupada had left.



Srila Prabhupada taking final darshan of Sri Sri Nitai Gaurahari before leaving for the airport



Srila Prabhupada at Jan Smuts International Airport departure area on 24 October 1975

Rochani devi dasi had just inherited some money which she and Dhiranga das used to purchase a 120-acre farm in Cato Ridge in 1976 to build a new base and temple away from the watchful eyes of the secret police. The property had an old barn, some arable land and a lake on the southern side. Some university students and others came during their December vacation to assist with the renovation, repairs and painting to convert the barn into a temple and other facilities. A young devotee, Ashwin Maharaj was appointed as the farm manager and he was responsible for the upkeep of the farm as well as all the farming activities. They planted cabbages, broccoli, spinach and lots of other vegetables for the kitchen, and for sale at the local market. Water was plentiful as it was pumped directly from the lake into the fields.

Cato Ridge farm was very successful in attracting South African devotees. Some served on the farm, whilst the more experienced devotees headed up the sankirtan and book distribution parties. They would travel to all parts of Durban and Pietermaritzburg and surrounding areas, sometimes all the way down to Port Shepstone in the South Coast. Others would travel to the Northern Natal towns and even go as far as Johannesburg and Ladysburg. Tulasi dasa came to Cato Ridge in 1977 and assumed management of the temple. He re-modelled the temple and had an altar made for new deities. At this time there was a set of 12-inch Chota Nitai Gaura Hari deities installed in Cato Ridge. Some devotees from Mauritius visited Durban and stayed at the Cato Ridge farm. They had a travelling set of small Nitai Saci Suta deities. HH Giriraj Maharaja recommended that they be placed on the altar as well. Fundraising for new deities commences in the third quarter of 1978 with devotees collecting moneys from family and friends. The travelling sankirtan party to Lenasia visited Mr Koorchand Ajoodha, who kindly sponsored the balance of the funds for the purchase of the deities. Tulasi dasa and Gokulendra dasa went to Jaipur to select and order the deities. When the deities were ready, Bimala Prasada dasa and Gokulendra dasa went to fetch them. Sri Sri Nitai Gaura Hari arrived in South Africa and was officially installed in the Cato Ridge temple in May 1979, with Jairadika matajee and a few other devotees being groomed into pujari services. The devotee farm community grew with the Sunday Love Feast attracting bus-loads of devotees from La-Mercy and Chatsworth. Gauravani and Lalita matajees opened a Gurukul on the farm, which was well attended.

There was a need for a temple in Durban for the local devotees. At the end of the program in Reservoir Hills on 10 October 1975, Srila Prabhupada mentioned that he had a vision that one day there would be an opulent temple in Durban. Now was that time to build on his vision. The need for a central base kept growing.

Finally, in 1980, Mr. Rajbansi helped the devotees procure a large piece of land in Chatsworth, on the outskirts of Durban. Together with Tulasi dasa, the coordinator of the project, he urged the devotees to stop their other activities and start fund-raising. Every devotee was pulled off their normal duties, given packs of paintings and frames, and sent out on fundraising trips. Cato Ridge became deserted, with only a few pujaris and cooks left to take care of Their Lordships. The construction of the new temple was headed by Tulasi dasa with construction going on as fast as the funds were coming in. By 1984, it became clear that there was no need for two temples serving the greater Durban community, and that Cato Ridge was becoming redundant.

The construction of the Chatsworth temple was forging ahead with a planned opening scheduled for 1985. Sri Sri Radha-Radhanatha, forty-two-inch marble deities of Radha and Krishna, were ordered from Jaipur, India. Bimala Prasada Dasa, the head pujari, had overseen the sculpting and arranged the safe transport of the deities. Finally, the day arrived for the grand installation in October 1985, of Sri Sri Radha-Radhanatha and Sri Chaitanya Mahaprabhu took Their rightful place on the altar of the new temple marking a new era for Krishna Consciousness in South Africa.

In the meantime, at least five preaching centres had opened in Kayalami, Houghton, Cyrildene, Honeydew and Yeoville in Johannesburg. These served as home bases for travelling sankirtan and preaching teams to keep their access paintings, frames and books. It became evident that ISKCON needed a temple in Johannesburg.

The decision was taken to move the Cato Ridge temple to Johannesburg. A property of about 30 -acres was purchased in Muldersdrift partly from the proceeds of the sale of the Cato Ridge farm, with the balance of the moneys going toward the new Durban temple construction project. The Muldersdrift property was a smallholding with a few thatch-roof buildings, a barn and a cow-shed. The barn, some 50 metres away from the residences, was converted into the new temple room. Gauravani and Lalita matajees opened a Gurukul in the house across the road from the temple. The purchase of the property came with its own challenges. It was in a predominantly Afrikaner community, and in the early days there were many objections of non-white devotees coming for programs. “Apartheid continued for some years after we opened the temple,” says Bhakti Chaitanya Swami, a pioneer in ISKCON’s development in South Africa and now one of the two GBC representatives for the country.

“In 1988, when I was regional secretary for Gauteng and temple president of the Muldersdrift, Johannesburg temple, we were prosecuted for allowing non-whites to live in the temple or attend programs there. We had to stop non-whites from coming, or face fines for each day we allowed them to come. Fortunately, the idea of the racial laws being dropped was becoming more and more accepted. None of the law authorities showed up for the hearing, and the whole matter was dropped.” Today, racial prejudice is not the challenge it was then.

Some adjoining properties were vacant, and was occupied by vagrants and informal settlements started to emerge. Housebreakings and theft from the property became more frequent. The matajees feared muggings in the early mornings as they went to the temple room to wake-up and dress the deities. Most of the men made up the sankirtan and book distribution teams, leaving the ladies alone at the temple. There were up to seventeen matajees and three prabhus staying on the property. They worked out mainly in the Indian areas of Laudium, Lenasia and Fordsburg, with occasional trips to Benoni and surrounding areas. Weekly namahatta programs were held in Laudium on Fridays, in Lenasia on Saturdays and Marlboro on Sundays. Occasional house programs were held in the East Rand. The Muldersdrift temple was quite remote resulting in poor attendance for daily programs, excluding the normal Sunday or specific ‘religious’ days. Even the devotees were too far from their usual areas the sankirtan and preaching, adding to their daily travelling costs and reducing their working hours. It was clear that the temple had to be relocated and more importantly, they needed a more central location, preferably in the heart of Johannesburg.

Their search was in the greater Johannesburg areas. Various buildings were identified and finally narrowed down to a German church in Bertrams and a seven-storey building in Hillbrow. After much deliberations, the Hillbrow building got the nod. This building was originally built as a private hotel, with a fully equipped kitchen, large lounge and dining room on the ground floor and adequate storage in the basement. Each floor had bedrooms of different configurations with adequate bathrooms, showers and toilet facilities. The biggest bonus was that it was in the heart of the city, easily accessible to people from all walks of life, which Srila Prabhupada always stressed as being the best situation for preaching. *“Krishna Consciousness is lying dormant in the hearts of all living entities. When people hear the chanting of the Hare Krishna Maha-mantra, read Srila Prabhupada’s books, taste prasadam, and associate with devotees their natural Krishna Consciousness will be aroused.”*

The first floor was renovated into a large temple room for the presiding deities, Sri Sri Nitai Gaura Hari, who were placed on a most beautiful teakwood hand crafted altar, allowing worshippers to see Them in Their most transcendental and glorious beauty. The temple room was decorated beautifully with its exquisite chandeliers and fittings, arches, pillars and carvings it was a symbol of opulence and grandeur. The sole purpose of such splendour and opulence was for Their Lordships. Such spiritual opulence will also be instrumental in attracting conditioned souls to the Lotus Feet of the Lord.

The ground floor housed the reception area and boutique where all of Srila Prabhupada's books were available. It also featured a first-class vegetarian restaurant serving good Indian cuisine. A special feature was a Guesthouse where life members could stay over for a few nights for free, and available to other members at a nominal fee. In this way, visitors from outside Johannesburg could stay in the centre of the city in a sanctified, spiritual atmosphere where they can take part in various activities in the temple.

With the renovations complete in a magnificent Jaipur design, with opulent shades of pink and gold, the interior painted in soothing soft colours, exquisite fountains and marble, the Hillbrow centre was ready to receive their most treasured guests, Sri Sri Nitai Gaura Hari, Sri Sri Chota Gaura Nitai and Sri Sri Nitai Saci Suta, to Their new home early in 1990. As They were previously installed, HH Bhakti Charu Swami performed a huge fire sacrifice to welcome Them into their new home.

This new base was central for the preaching teams, with plenty of accommodation and storage for their books, paintings and frames, and also for their vehicles. In the east was the suburbs of Benoni, Brakpan and Springs. To the south was Lenasia and the Vaal triangle suburbs. Travelling north took devotees to Marlboro and Laudium. The western suburbs included Roodepoort and other areas serviced from Muldersdrift.

Hillbrow was a predominantly white suburb, with many Indian businessmen and their families living and having their businesses in the area. Then came the 1994 general elections and the Group Areas Act was abolished, with thousands of foreign nationals moving into the area. Within months crime had spiralled out of control, and car break-ins and thefts were becoming a norm. Devotees stayed away from the temple and programs for their own safety. By 1996, a decision was taken to sell the property and move to a safer area like Lenasia. Several devotees, including HG Ananta Rupa das, were out in the hunt for a new premises. A block of flats was identified and negotiations commenced. In the meantime, an offer was received for the Hillbrow building, and the sale was confirmed almost immediately, which left Their Lordships without a home.

1997 was a very busy year. HG Nrsimhananda das acquired the Dance academy premises in Lenasia Ext 3 as a temporary venue to house Their Lordships whilst Their new 'final' home was being renovated. The move was extremely difficult, with Their Lordships being transported in the back of the temples panel van, with HG Tribhanga Sundar dasa and HG Prabha Visnu dasa almost carrying Them on their laps throughout the trip. A house was rented in Auckland Park, close to the SABC, for the resident bramachari's. All of this right in the midst of us preparing for our first Ratha Yatra festival in Lenasia. Devotees worked all day and most nights with renovations to the new premises. The hard work paid off as the new temple building was ready within months. Their Lordships moved in to Their new home, albeit, not the best.

With the temple now being in a predominantly Indian area, the devotee numbers were on the increase. The weekly Sunday Love Feast programs were very popular, with the temple room becoming too small. By 2003 a decision was taken to expand the temple room to add more much needed space. Plans were drawn up and funds raised. It was soon evident that a total revamp of the building was needed. The plans were revised, and more moneys were raised, a suitable contractor was appointed and construction commenced under the watchful eye of the then temple president, HG Subal Sakha das. Their Lordships were inconvenienced once again, this time, into a room on the ground floor. Construction went off fairly well, and the new temple was ready for Their Lordships to take Their 'final' place on Their new altar on Ram Navvmi 2004.



In Conversation

With His Grace Medhavi Dasa

Srila Prabhupada's coming to South Africa was such a rare and important event. And that is the case whenever a pure devotee places his Lotus feet in a never previously visited place. In the Shrimad Bhagavatam in the First Canto there is an explanation of how the earth, Mother Bhumi, was so joyful that Lord Krishna was personally placing his Lotus feet on her surface. Also, Queen Kunti lamented when Lord Krishna was leaving Hastinapur after the battle of Kurukshetra. To have the personal presence of Krishna or his pure devotee is extremely rare and the greatest of good fortune.

His Holiness Pusta Krsna Maharaja and others tried for four years to get permission for Srila Prabhupada to visit South Africa, but because of the apartheid, the government was very, very reluctant to allow Srila Prabhupada to visit. Somehow by Krishna's arrangement they eventually allowed him to visit. They considered him just one of these little Indian holy men, not knowing who he was, what his mission was or his power as the Supreme Lord's servant. He was that great saintly person who would enter inconspicuously just like a needle, but would come out like a plough. So, Srila Prabhupada, whom we try to understand, while reciting every morning, afternoon, and evening "let us try to understand my spiritual master, who is always in blissful Krishna consciousness. Let me meditate on him being enthused as he enthuses us." We can try to understand, but it's not possible to fully understand his activities and his desires. *"Vaisnavera kriya mudrah, vijneya na bhujaya"*

I was asked to write about Srila Prabhupada and on his visit to South Africa 50 years ago. I wasn't here in South Africa at the time I was in England. I had joined ISKCON early in 1974 in the US, travelled to India for the Mayapur festival, and had been sent to the UK after six months to recuperate from some tropical diseases and to renew my visa to India. I had served in Mayapur, but as an American I could only stay half a year. I was sent to London and I was collecting on the subway (the Tube) to go back to Mayapur, but the GBC for the UK, who had been instructed by Srila Prabhupada to send British devotees to India (because they didn't need visas) told me that I should stay in the UK as partial reconciliation for all the devotees that he had sent. He was a GBC, he said I must stay in the UK, so I stayed. I didn't have to, but trying to be humble and submissive, which I wasn't, I did stay. After traveling on TSKP for 5 years, I was transferred to Dublin, Ireland.

After a year, I was recruited by H.G. Tulsi dasa, the regional secretary, to come to South Africa, supposedly to open a temple in Cape Town. But that didn't happen for another eight years. Srila Prabhupada wanted us to focus on his book distribution, but in South Africa, in a class in Reservior Hills, he expressed the desire for a temple in Chatsworth. I could give a timeline of my activities from the time I arrived in South Africa, but that would be of little interest, suffice to say that Srila Prabhupada mercifully touched many places in South Africa with his Lotus Feet. More recently in 2015, when I was visiting Vrindavan, I met one devotee whose name was Rathayatra das. We were sitting there in Govindas, the restaurant there, and he just announced "I'm going to go see Brahmananda Prabhu. Does anyone want to come along?" I said, "I would like to come along." The residential complex where Brahmananda stayed was modelled after Hampi, in South India, which is full of these huge boulders. It's supposed to be one of the pastimes places of Lord Hanuman. Rathayatra das wanted to get some copies of Brahmananda's book, his memories of Srila Prabhupada, called "Swamiji." When we arrived, it was quite late, but Brahmananda Prabhu was very gracious. He asked me where I was serving. When I said South Africa, he became very animated. and he gave me a book as well. While he was autographing the book, he told me that Srila Prabhupada's last words to him were that "the preaching in South Africa is very, very important.

In the *Srimad Bhagavatam*, the last volume that Srila Prabhupada personally translated. In his purport to SB (10.13.60) H.D.G. surprisingly quotes a reporter from the Durban Post. "All the devotees here are very active in the service of Lord Krishna, and the results are obvious to see: happiness, good health, peace of mind and the development of all good qualities." Srila Prabhupada continues, "*Harav abhaktasya kuto mahad guna*": Without Krsna consciousness, happiness is impossible.

In the Srila Prabhupada Lilamrta as well, Srila Prabhupada in his final days, received a letter from South Africa describing the opening of the Cato Ridge Ashram. He was fasting, he was probably just drinking a few drops of Charanamrta. But when he heard the letter from Ranjit Prabhu about Tulsi das. After Srila Prabhupada heard the letter, he said. "When I think that I have such wonderful devotees as this, my heart swells with pride." How fortunate to be described in that way by your own spiritual master. So, this is how Srila Prabhupada empowered his disciples who had come to his Lotus Feet from various far-flung locations all over the world to come and become his instruments to spread Krishna consciousness in South Africa and all over the world. Of course, this was in 1977. He was referring to the Cato Ridge Ashram and the sincere devotees serving there under the guidance of H.G. Tulsi Das Prabhu and others.

Srila Prabhupada as the commander in chief, was concerned that his movement would be advancing on all fronts. All over the world, when you have a battle, sometimes we watch some documentaries on the Second World War and they're fighting in Northern Africa. They're fighting in Italy. The Russians are fighting against the Nazis in Russia and pushing through to Germany and others are fighting in Normandy or Norway. The battle is waged on many fronts. So, in the same way, we're fighting a battle. We're at war with Maya, the illusory energy, she's not Satan 'per se', but she's always offering diversions and distractions to keep us from our real business of meditating upon, hearing and learning about and serving the Supreme Lord, Krsna. Srila Prabhupada wanted to see the battle against materialism and ignorance moving forward on all fronts, and of course, in Africa and South Africa as well.

It is an interesting point. Srila Prabhupada had felt that the preaching here in South Africa is very, very important. So sometimes we lose track. We're not informed so much about the worldwide activities of the ISKCON movement. There is so much that we can appreciate. In India, they're making great advances. Big temples are being built. Hundreds of extremely qualified devotees are joining the movement. Not because they're looking for a place to stay or they need food to eat, no. They're highly educated and they have materially promising careers, but they have decided that instead of becoming another rat in the race, they want to utilize their lives in pursuing the topmost knowledge and the highest truth "reality distinguished from illusion for the welfare of all. SB (1.1.2)

So, from my understanding, based on the two instructions Srila Prabhupada left behind. One, was to build a temple for the Indian people of Chatsworth, and the other, was to perform the Ratha Yatra ceremony, and the devotees gradually achieved them.

There were many challenges.

- How are we going to build a big temple?
- How are we going to collect Lakshmi and take care of Sri Sri -Gaur Hari?
- How can we run a school?
- How are we going to keep all the temple programs going?

Our leaders at the time Bhagavan Prabhu and Tulsi Das Prabhu, decided to concentrate all our efforts on building the temple. So, everyone went out.

His Holiness Partha Sarathi das Goswami, who was doing such wonderful preaching for so many years in and around Durban in all the Indian locations, was pulled out and put in the back of a Toyota Corolla and sent out with a roll of paintings and frames. His Holiness Bhakti Chaitanya Swami as well was pulled out from the presidency at Cato Ridge. Anyone who could walk and talk practically was utilized in collecting funds, even when there were only 40 devotees in the whole yatra. Somehow, by Srila Prabhupada's grace, the temple of Sri Sri Radha Radhanath and Lord Gauranga was opened with much fanfare in October, 1985.

Srila Prabhupada's first wish, the desire that he implanted in the hearts of the devotees was fulfilled.

Now for the second wish. So, we just came back from the 2025 Ratha Yatra in Durban. Everyone who attended is saying "amazing, amazing. Amazing". So wonderful. Of course, the COVID fiasco upset everything all over the world for a few years, but this festival was so wonderful, you could feel the transcendental potency of Lord Jagannatha, His mercy being extended to everyone. It was like the spiritual world. Of course, you may have had to wait a bit in the line at Govindas, but devotees were working very hard. Practically, many devotees weren't even able to see any of the programs in the festival because they were working so hard to provide prasad for the guests. So that mood was all pervading. People were doing whatever they could to serve Srila Prabhupada and Lord Jagannath.

In finishing, there is a nice quote in the Stotra-Ratna by Sri Yamunacarya, it goes – "*bhavantam evanucaran nirantarah*" "By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as your permanent eternal servant and always feel joyful to have such a fitting master."



The Three Pillars of ISKCON

By Krsangi Radhe Devi Dasi

A close-up look at three of the temple's thirty-two departments.

I have just returned home after a festival at the temple and still feel the positive energy, warmth, and love shared among many friends who have now become more like family. As I entered the temple this evening, the sound of the conch shell resonated and an emphatic melody of devotional song permeated the air as the altar opened for the arati. The temple was packed, and the many friends around me clapped their hands, danced, and sang in glorification of Lord Chaitanya Mahaprabhu. Under the dim temple lights, all focus was on the magnificent deities of Sri Sri Radha-Radhanatha. A mood of devotion and a spirit of togetherness pervaded the atmosphere.

I was fortunate to be raised in Krishna consciousness. My parents were Hare Krishna devotees from before the opening of the Sri Sri Radha-Radhanatha temple, and I have never missed a Ratha Yatra festival or a major festival at the temple. I therefore feel a close connection to the congregation, the driving force behind the temple's operations. Although ISKCON Durban has over thirty departments, I feel a special connection to three pillars of the temple: congregational development, the Ratha Yatra festival, and the Food for Life initiative. It's easy to identify a connection between the three: the temple's emphasis on growing and nurturing the congregation has produced an inspired congregation whose spirit of service spearheads outreach programs like Ratha Yatra and Food for Life. These three departments have combined to become a powerhouse that makes ISKCON Durban an effective spiritual organization. Let's take a look at each one.

Congregational Development

The Sri Sri Radha-Radhanatha temple is the flagship ISKCON temple in South Africa. In the KwaZulu-Natal province, where Durban is located, there are over six hundred initiated devotees and thousands of Krishna conscious followers who practice devotion at home. Many of these devotees form an integral part of the operations and sustainability of the temple. Seventy percent of the temple management team consists of congregation devotees, and many non-resident devotees perform other temple services as well. An important vision of the management team is for the temple to be felt an extension of the home, and the home an extension of the temple. With this mood the members of the congregation come together in service and friendship.

Sanga (association) is pivotal in the development of the temple community. Sunday Love Feasts at the temple are always special. Devotees and first-time visitors converge to participate in *bhajan*as, observe the *arati* ceremony of Their Lordships Sri Sri Radha-Radhanatha, acquire understanding of Vedic scriptures, and enjoy delicious, purifying *prasada*. Over five hundred people attend these weekly programs. Through interaction at the Sunday program, festivals commemorating special holy days, and regular group meetings, devotees are offered a platform to form friendships. In KwaZulu-Natal there are thirty groups known as Nama-hattas (“marketplaces of the holy name”). These weekly evening programs are hosted in various geographical areas, and many devotees look forward to them as the highlight of their week. The groups range from twenty to eighty devotees. The size and nature of the Nama-hattas allow for personal association, spiritual nourishment, and forging of relationships with like-minded people. The get-togethers mirror the Sunday Love Feast, but have a more interactive and relaxed flavour. The aim of the Nama-hatta program is to provide knowledge of God from the authentic Vedic scriptures and give people, especially from the Hindu community, the satisfaction of eradicating doubts and misconceptions. They see the philosophy in action when they chant Krishna’s names together and dance in bliss. The Nama-hatta programs also serve to accommodate those curious about the *Vedas* but unable to visit the temple. The regular program attendees invite friends and neighbours to join in, so by sharing love and goodwill within the community there is a constant cycle of receiving and giving Krishna consciousness.

A strong culture of service exists within the congregation, its members serving in all thirty-two departments of the temple and managing a few by themselves. The deity worship department, an important focus of the temple, is supported by the congregation’s commitment to high standards of worship. It is always a pleasure to see a team of eager devotees enjoying each other’s company while offering service to the temple. The true spirit of the congregation comes alive during major festivals, when members enthusiastically band together as strategic and operational managers. Seminars presented by dozens of visiting gurus to South Africa throughout the year further advance the association, knowledge, and spirit of service. The congregation greatly supports the *kirtana* evenings, the seminars on Srila Prabhupada’s books, the workshops, and the retreats. Durban is the home of the Bhaktivedanta College of Education and Culture, so devotees are privileged to register for systematic understanding of Vedic scripture. The College offers formal, accredited study programs.

In a remarkable synergy, the congregation reflects the temple, and the temple shapes the congregation. The members of the congregation are actively involved in the temple and spare no effort in forging ahead to present Krishna consciousness in innovative and exciting ways within the greater community.

Ratha Yatra: The Festival of Chariots

Women in brightly coloured saris dance to the beats of traditional musical instruments, and flags marked with Lord Jagannatha's face sway swiftly in the warm air as three beautiful flower-decorated chariots glide along Durban's promenade. Scottish bagpipers, African gumboot dancers, and Indian classical dancers escort the chariots along the route. For twenty-seven years ISKCON Durban has hosted a multicultural event that attracts over half a million guests. Although the temple celebrates more than forty festivals a year, the Ratha Yatra ranks high on the temple calendar of events.

It all began in 1981 on Durban's North Coast, when for the first time onlookers witnessed the exotic ancient festival. Thereafter devotees focused on building the temple, and the Ratha Yatra festival was postponed. Three years after the opening of the Temple of Understanding, they again promoted culture and peace through the chariot festival. Under HH Indradyumna Swami's leadership, the chariots of Lord Jagannatha, Lord Baladeva, and Subhadra Devi once again took to Durban's streets. At the peak of the apartheid regime, during the Christmas period in 1988, throngs of eager participants and tourists gathered to behold the much-publicized event. Even before the demise of apartheid, the Ratha Yatra festival broke racial barriers, as the mayor of Durban granted ISKCON permission to host an all-inclusive event on prominent beachfront land.

Since then, the festival has grown in magnitude and exciting features have been added. The four-day event is held over the Easter weekend on Durban's Golden Mile, a holiday hub for international tourists and visitors from other cities in South Africa. The climate is ideal for enjoying the surf, and the seashore festival attracts those enjoying the holiday spirit.

Ratha Yatra 2013 stands out for having gained support and recognition from the local government. The slogan "Culturally Many, Spiritually One" attracted people from all racial backgrounds to experience Krishna consciousness in a unique way through interfaith discussions, yoga, and rock bands.

During the “Rainbow Splash,” guests splattered coloured powder on each other in keeping with the festival theme. For the first time, the Philharmonic Orchestra (famous in South Africa) played Hare Krishna tunes and the Kwa-Mashu choir sang the Hare Krishna *maha-mantra*.

The carnival atmosphere continues every year, as the festival grounds are turned into a kaleidoscope of colour and flavour. Imagine walking through a decorative coliseum of fifty-two tents. The vegetarian food stalls offer tantalizing Eastern and Western treats. A Vedic village provides fun activities to stimulate the children’s spiritual enquiry. The main cultural arena is a large tent that hosts a twelve-hour nonstop cultural show. Daily at the temple, cooks prepare a hundred large pots of *prasada* on open wood fires to be transported in insulated trucks to the festival grounds, where free meals are served throughout the day.

By creating a united platform to worship God, the Festival of Chariots spreads a message of peace and goodwill to the people of South Africa. When South African society was indoctrinated to see differences, the festival was a stimulant to see that we are all children of God. On this platform lies abundant peace and happiness.

The Ratha Yatra festival have grown to an amazing 22 festivals annually, much due to the efforts of ARYA (African Ratha Yatra Alliance) who arrange the Ratha Yatra festivals in South Africa and throughout sub-continent of Africa. These are the real foot-soldiers of Srila Prabhupada’s mission.

Food For Life

Eager children run out of their homes with cups and bowls as they hear the chanting of the *maha-mantra*. Tiny feet race to the finish line, eager to be first in queue to receive a warm plate of wholesome sanctified vegetarian food. Food for Life, in affiliation with ISKCON South Africa, distributes over ten thousand meals a day across South Africa. This is due to the efforts of twenty-one teams. Food for Life delivers *prasada* meals not only to the needy, but also to 250,000 guests at the annual Ratha Yatra festival.

In 1997, Kapiladeva Dasa, who started the Food for Life project in Durban, was instrumental in providing meals for 50,000 school children in a massive Food for Life initiative – the Festival of the Children of the Rainbow Nation, attended by former president Nelson Mandela and a highlight in the history of Food for Life in South Africa.

A large percentage of South African government schools serve children at the lower end of the socio-economic scale. Food for Life embarked on an outreach project to feed these children. The devotees also deliver *prasada* to children who are physically or mentally challenged and attend special-needs institutions. The school staff and the students welcome these visits to their campuses with big smiles and open hearts.

Food for Life has 195 volunteers across South Africa. Although many of them have family and work commitments, they sacrifice to offer this loving, compassionate service. Lakshminatha Dasa, who has been involved in Food for Life for the past twenty years, is excited to have recently served over ten million plates of *prasada* during this period.

“The most attractive thing,” Lakshminatha says, “is to see the smiles and joy on the faces of children when we distribute *prasada* in the rural areas.” Raised as one of eight children in a home without a stable income, he understands hardship. “During the 1960s we experienced poverty,” he says. “Nobody was working, and basic needs were hard to come by. I therefore identify with families who look forward to a meal from Food for Life.”

In Durban, Food for Life is on the mayor’s hotline for disaster-relief meal distribution. The team also works closely with the South African Red Cross Society and other community-action groups. A vision of the team is to be among South Africa’s largest charitable organizations, focusing on nutrition for the body and the soul.

Although there are more than twenty two Food for Life kitchens across the country serving more than two million plates of cooked wholesome meals annually, the one at the Sri Sri Radha-Radhanatha temple remains special, as it all began there three decades ago. To make *prasada* more accessible to outlying areas, the team hopes to set up fifty more kitchens within the next two years. Surely this widespread initiative will help create a cumulative change of consciousness in all walks of South African society.



The Follower Lives with Him

An Interview with His Grace Ramanujacharya Dasa

By Nikunja Vilasini Dasi

The Sri Sri Radha Radhanath Temple has been the home to Ramanujacharya das, a disciple of Srila Prabhupada, for almost thirty years. He first came to South Africa in 1974, and personally served Srila Prabhupada when he visited. During the construction of the temple in the early 80's, he, along with other devotees, sold oil paintings in order to raise funds for the temple construction. Since then, he has served as a scholar, teacher, public speaker, pujari, cook, and a talented musician.

Q. What were some of your personal experiences with Srila Prabhupada in South Africa?

A. Before coming to South Africa, I experienced the physical association of Srila Prabhupada in San Francisco, Los Angeles, Vrindavan, Hyderabad, Calcutta, and Mayapur. In those places there were many other full-time devotees present besides me. I was mostly just a member of the audience. But being with Srila Prabhupada in South Africa was special. At that time there were only about a dozen initiated devotees here, and so for the first time I was able to render personal service to him. I personally cooked for him. At the same time, I separately cooked for the devotees. For Srila Prabhupada's breakfast I prepared green peas cooked in a *karai* with Rice Krispies (later changed to puffed rice). For his lunch I cooked chapatis. Every day I would take the chapatis to him one by one, and served them while they were still inflated with hot steam. He would smash each chapati down with his hand, pour some ghee over it with a teaspoon, and then with the back of the spoon smooth the ghee over each chapati. He would have three or four of these chapatis in the same way. I was told by his servant that Srila Prabhupada enjoyed my chapatis very much. In the afternoons I would prepare a tumbler of fresh pineapple juice for Srila Prabhupada. Before he would drink the juice, he would stir some salt into it. During his stay in our ISKCON centre in Yeoville, Johannesburg, and at the Naik residence in Westville, there was only a small number of devotees, and so we had very close association with Srila Prabhupada. He had a very strong spiritual presence and glowed with transcendental effulgence. After his lectures he would answer the devotees' questions in a very personal and expert way.

Those were the last opportunities for me to have the *vapuh* association with Srila Prabhupada; but I took solace in his words: *'He lives forever by his divine instructions, and the follower lives with him.'*

Q. As an American, how did you end up in South Africa so close to Srila Prabhupada's visit?

A. Being a member of the International Society for Krishna Consciousness, I don't consider myself an American, but an Internationalist. In other words, I am a citizen of ISKCON, not just of any mundane country. In the early years of ISKCON we were a missionary movement, spreading Lord Chaitanya's movement to every town and village throughout the world. In 1972 I was sent from the Laguna Beach temple in California to India. After fifteen months, my visa for India ran out, and I had to leave the country. Devotees were needed for Africa, so I was sent to Nairobi. I then spent about fifteen months in Kenya with side trips to Zambia and Tanzania, engaged in making life members, publishing, and *prasada* distribution. By this time, I had become tired of the Third World and wanted to return to America. The Nairobi temple president, Cyavana Prabhu, suggested, 'Why don't you go to South Africa? It's just like America.' So, I made the journey to Johannesburg. Srila Prabhupada arrived here a few months later.

Q. What inspired you to remain with the South African yatra for so many years? Did Srila Prabhupada influence you in any way?

A. South Africa is my *prabhu-datta desh*, the place of residence given by the spiritual master or Lord Krishna. I feel that I belong here and am compatible with the Indian community here. I am an 'Indianised' Westerner, and the Indians here are westernised. Ramanuja Prabhu, as he is affectionately known, says that Srila Prabhupada's instructions are more important than his physical presence, although neither should be neglected. This is how he has led his life, in dedicated service to Srila Prabhupada's mission. Perhaps this is why you will always see him jolly, full of smiles and humour, inspiring others to also serve Srila Prabhupada.

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Labour of Love

An Interview with His Grace Tulsi Dasa

By Rasa-sthali Dasi

Devotees have described His Grace Tulsi Das as a brilliant manager and organiser. Tulsi Das served in temples across the world from Los Angeles to Bombay, as a manager, has been involved in numerous construction projects, and is a particularly gifted visionary. But nothing could prepare me for his joyous infectious energy. Let his words speak for itself:

“The story of how the temple came to be in 1985 will be told from different perspectives from different people. So, I am going to give insight according to how I see it. I arrived in South Africa in January 1977 with my wife of just four months. Later that year, we had a big Janmashtami celebration in Cato Ridge with over 20 000 people attending. We were in the papers as well. When Ranjit and I were travelling back to Cato Ridge, we wrote a report to Srila Prabhupada, including the news clipping and pictures. At this time Srila Prabhupada was extremely ill, he was bedridden. But when the devotees started to read our letter to him, he made them stop.

He sat up and personally looked at everything we had sent. And he said many nice things. Tamal Krishna Maharaja was Srila Prabhupada’s secretary at the time. He wrote telling us how pleased Srila Prabhupada was. One of the things Srila Prabhupada said: ‘When I think of devotees like this [the group of us that did that Janmashtami programme in Cato Ridge], my heart swells with pride.’ What more encouragement do we need? This was among the last times that Srila Prabhupada heard any reports before he passed away.

It was difficult for our growing congregation to come out to the Cato Ridge farm. Now, this congregation that was being developed was an important part in the temple’s story because it wasn’t like we sat around and thought: ‘Let’s build a temple and see what happens.’ It was the simultaneous building of a congregation and the need for a temple to service them. And servicing and encouraging them all along the way and development of the congregation was done under Partha Sarathi (now Partha Sarathi das Goswami) and his tent programme. Someone had approached the then GBC (Governing Body Commissioner) with a small piece of land in Chatsworth to build a temple.

Rajaram Prabhu came up with the design concept of a small base that mushrooms out. The design idea was to accommodate people walking around the site with the temple above. This is the history of the design idea of the narrow bottom and “mushroom” above. We wanted to have a structure that the Indian community would be proud of, that represented their culture, and something that was contemporary. Even though the design looks modern it is designed with all the ancient Vedic parameters. Rajaram took just over a year to finalise the plans. He was Austrian, his work ethic was unbelievable and he is a genius. He designed every part of the temple.

Mahavidya Das came to help but Rajaram gets 100% credit for everything about the temple, every aspect, every part of the layout, every railing design, the interior, the design of the marble floor, the peacock gate in front to the Deities - he did everything. So, it was Rajaram, Mahavidya and Samson. Samson a really big and strong African man, who came one day to the Cato Ridge farm and asked if we had any work. He was a builder. Not just a builder but a first-class person, he not only helped with the temple room construction at Cato Ridge farm but he headed all the construction under Rajaram. He also arranged more manpower when needed and he stuck with us for years. He was just wonderful, always energetic, smart, great workmanship, and super responsible. Krishna inspired him to come.

The temple itself had two features, one was the *design and construction* and the other was *fund raising*. I am an old-school person. I believe when you buy something, pay for it. We didn't apply for loans or BBT help, we were going to do it. We didn't know how we were going to do it...and I wanted it paid for when the 11 doors opened, and it was. The whole temple, everything was paid for. I don't believe in passing on a debt to people who had no say in the debt. I had a financial assistant - an Indian lady, Rasapriya. She worked at a bank and the GBC asked her to quit her job to come and help me. After the temple was designed, Rajaram started going to construction companies to get bids. And the bids started coming back - a million for this or that...and I thought how am I going to do this.

Rajaram, “rolled up his sleeves,” and started a construction company. Radha Raman went to the place to forge the steel roof tiles and lost several fingers and digits doing that job. These two things were going on: the design and construction and the fund raising. These two groups of devotees, in the core of their hearts, were just going to do it no matter what. Gokulendra came up with the idea to sell paintings. Gokulendra is one of the smartest, most compassionate people I know.

Raghubhir (now Bhakti Chaitanya Swami) and Medhavi Prabhu were senior devotees capable of so many things, but they took the humble position and took the charge of selling paintings. Simultaneously, Gokulendra and I opened sixteen art galleries and at every Christmas, organised to sell paintings at all the malls across South Africa. Kedar from New Zealand came and started the candle business and Dharmavir started a health food bar business. Everybody was doing whatever they could and basically, we kept our business side separate from our spiritual presentation. The devotees were fearless and hard working.

The new GBC came in about half way through the temple construction. He played an important role. We had an amazing programme and I don't think anybody has ever duplicated it. It was marvellous - the GBC would come every three or four months, during that time (the three to four months) we would be building, raising funds, making life members, etc. and when he would arrive, we would have a ten-day festival. Nobody was allowed to do anything except the pujaris and the cooks. Everyday there was a feast and there was a different kind of programme. Cato Ridge was the focal point, we would go swimming, go to the park, go to the South Coast, go on treasure hunts, chanting, devotees were relaxing and refreshing and the GBC was inspiring and charismatic. He would get everybody enthusiastic and solve any problems.

One day we would have initiations, the next day marriages, then a hall programme, then we would all go down to the tent and blow everybody's minds. And the cooks - these Indian women devotees were saints - they cooked with an unlimited supply of ghee and milk so every day breakfast and lunch was wonderful. Acquiring the Deities almost didn't happen. I was sitting in Jaipur and I had put the bag with the money down and was speaking to Gokulendra and Partha and out of the corner of my eye I saw a kid trying to steal the bag but I caught him just in time. I ordered the Deities. Then Bimal Prasad Prabhu went to India to bring Them back, first from Jaipur, then to Bombay (which is not an easy feat with Indian customs) and then he got Them shipped.

With regards to the Deities, I have to give Lila Dasi credit. She personally raised all the money for the Deities clothes, crowns and jewellery. She went to India ordered everything and sewed the outfits up. She did this for a year and a half. We were never short of money. All the money went to building the temple and cultivation. Krishna sent so much money, I went to the bank every week with bags of cash - the devotees worked hard - it was a labour of love. The devotees' mood was to do the needful.

I remember telling Lalita to go to Los Angeles and get the paintings. She didn't know what to do but nevertheless she was on the plane and when she got there, she figured it out and the job was done. Krishna had tricked me, I had never stayed more than two years in any one place. But I ended up staying for just over eight years in South Africa. Looking back, I am so thankful that Krishna gave me that opportunity. I was part of the team. I am only really successful because of other people, and the key people in this were: Partha Sarathi, Gokulendra, Rajaram, Raghubhir and Medhavi. It was really rewarding. My service in South Africa is the crowning point of my full-time devotional career. It was the best thing I ever experienced in my life. I love South Africa. I love the South African people and it's the best place in the world."

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