



INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

HARE KRISHNA NEWS

November / December 2019

Healing Through Sound

page 5



Cover Art by Anjali Wahlstrom

PADMAProject – Amphitheatre

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The Taste of Bhagavatam

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Temple Directory

Communications	Krishangi Radhe 083 254 8339
Facilities Manager	Deepak 076 541 6661
Festival Manager	Balaram 082 881 4521
Finance	Nityananda 083 557 9140
Youth Officer	Sudhir 079 144 0003

General Queries 031 403 3328 o/h 9am – 5pm

Contact the Temple directly for the following departments:

Back to Godhead Queries (Wednesdays only 9am – 2pm)

Book Table (10am – 8pm)

Breakfast/Lunch Sponsorships

Bhakti Devi 031 403 4600 or tck@iskcondurban.net

Govinda's Restaurant

(9:30am – 6:30pm. Direct line 031 403 4600)

Radhanath's Gifts (10am – 6pm)

Take Care of Krishna – Bhakti Devi (Retail Manager)

Departments

Book Distribution	Krishna Baladev 082 551 8047
Deity Department	Deva Deva 076 178 6850
Funerals	Ananta Sesh 084 686 2618
Guest Accommodation	reception@iskcondurban.net 031 403 3328

House Programmes Radha Giridhari 076 190 8485
Patita Pavan Nitai 074 782 0720

Outreach Programmes Alanath 083 775 2760

Street Chanting Virabadra 071 870 0588

Temple Room Coordinator
Arjuna Acharya 031 403 3328

University Programmes Rukmini 084 579 1080

Smart Box Queries Vrajanath 081 5405176

Men's Ashram Radhika Jivan 064 851 6282

Ladies' Ashram Radha Radhanath 071 473 3355

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Editor's Note

Can you believe we have just five weeks until the new year! Many of us are already in the holiday spirit and planning accordingly. We would love if you could include Sri Sri Radha Radhanath Temple into your holiday escapades. Come by for a hearty lunch at Govinda's, skip cooking on Friday night and enjoy wood-fired pizzas el fresco style, bring visiting family over for a tour, or the kids to feed our beautiful koi. Mark your calendar on Monday 16 December (public holiday) for the 2nd Lotus Market, which showcases vegetarian and vegan artisanal food, local crafts, yoga, entertainment, and music. The idea behind The Lotus Market is to create awareness of the wide variety of delectable veg and vegan options available locally. Spend two or three hours browsing through our market, which supports home industry, entrepreneurs, and local business, enjoy lunch while watching the live entertainment, join a yoga session, or do some Christmas shopping. Last but not least, bring in the new year with Bhakti Theatre's Midnight Pumpkin Magic, the show promises to be unforgettable with *true* fairy tales and a memorable countdown into the new year.

Wishing you a wonderful year end.

Warmest regards

Rasa-sthali Dasi

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS FOUNDATION, BHAKTI DEVI DEVONE GRACE A. C. BHAKTIVEDANTA SWAMI PRABHUPADA

THE QUEST TO AHIMSA

The Road to Happy Cows

ANNUAL REPORT

Commencement: December 2018

End Use litres: 21 643

Milk Spend: R181 800

Temple Ahimsa Balancing (25% of end use milk): R45 450

Ahimsa Donations from Community: R43 500

The average natural lifespan of a cow is 18-20 years.

Average maintenance of a cow per annum: R4000

Our savings thus far can only care for one cow.

HAPPY HAPPY COWS!

SRI SRI RADHA RADHANATH TEMPLE
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Design and Layout by Lashika Ravjee - 082 309 2396
Printed by ATLAS PRINTERS

TUESDAY

31
DEC



BHAKTI THEATRE

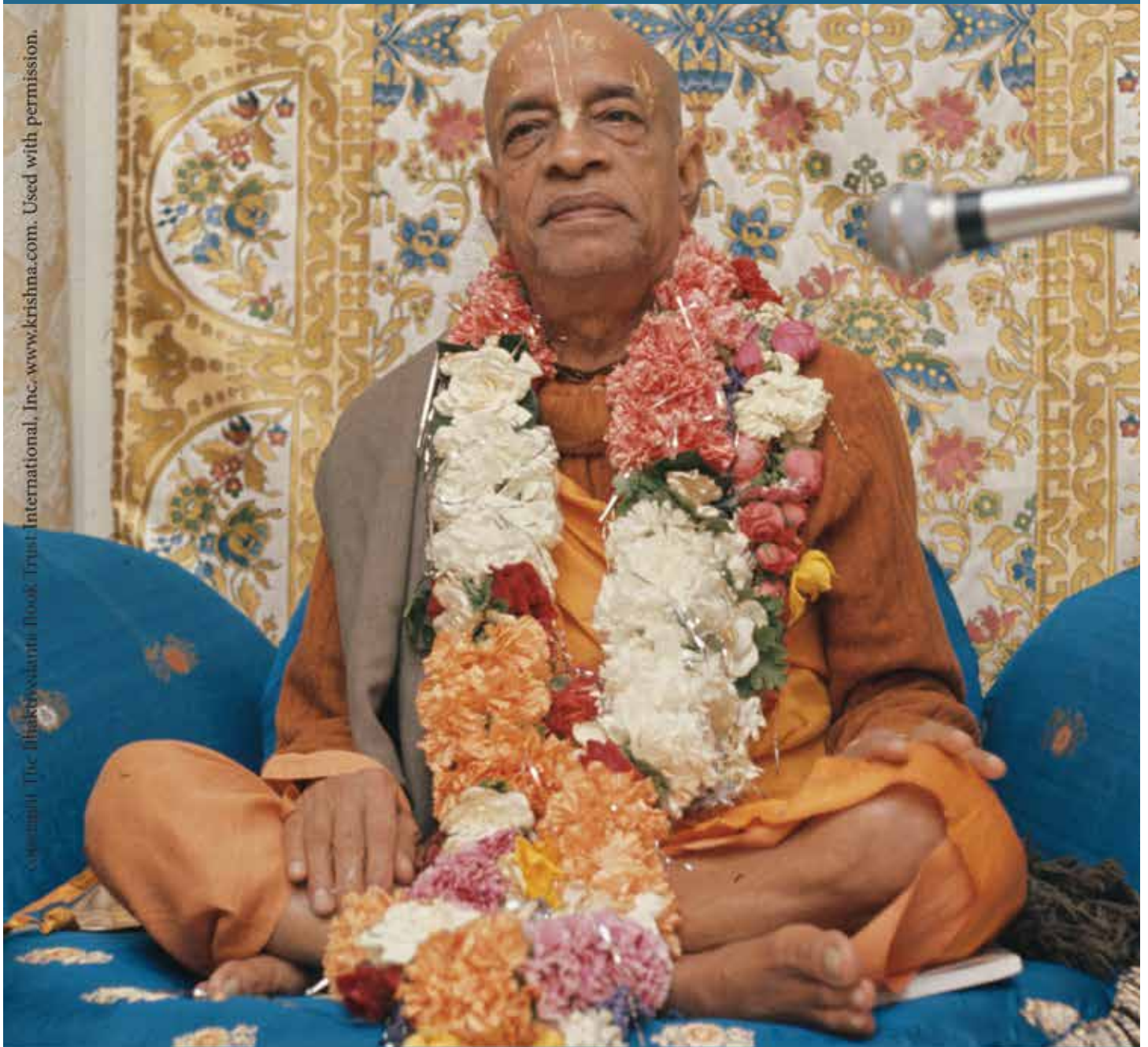
New Year's Eve

Midnight
Pumpkin Magic



Music | Dance | Martial Arts | Drama
Countdown to 2020 with Sacred Sound
Show begins @9:30pm. Entry Donation Minimum R30

Prabhupada Marathon 25 November – 25 December



There is no literature throughout the universe like Srimad Bhagavatam. There is no comparison. There is no competition. Every word is for the good of human society. Somehow or other, if a book goes in someone's hand, he will be benefited... Therefore we are stressing so much, "Please distribute books, distribute books, distribute books."

- Srila Prabhupada Lecture, SB 1.16.8, 5 January 1974, Los Angeles

Healing Through Sound

Living With Srila Prabhupada

By Itumeleng Mphake

Tumanako admired, though still uncertain what to make of him. "Jaya! Jaya! Prabhupada! Prabhupada!" Sigh, who was he kidding, thinking that he could squeeze out any deep affection this way.

When asked whether a guru is necessary to enter into spiritual life and to attain the goal, Prabhupada replied: "...when we are perplexed and cannot find any solution, at that time the guru is required. It is therefore essential for everyone to surrender to a guru, since in our present existence we are all perplexed. So under the circumstances, a guru is required to give us real direction" (*Civilisation & Transcendence*).

Trapped by a depressive disorder, Tumanako was completely bewildered and frustrated; in a fearful state about the future and overburdened by the past. Guilt, worthlessness, anxiety, anger, loneliness, insecurity, hopelessness. Recurrent thoughts of permanently "slipping away" passed through his mind. It seemed nothing could pacify him. Is your "religious" practice not helping you through your perplexities? Tumanako was asked...Sheepishly he turned away.

More than to just accept a guru, Prabhupada further explains that, one should be convinced that such a person can instruct one, how to get relief from their perplexed position. And if we take such instruction and abide by that instruction, then our life is successful (*Civilisation & Transcendence*). These instructions are not a set of dogmatic concepts, rules, and beliefs. They are a prescription by which to discern matter from spirit, expounds Devamrita Swami. The endeavour of our spiritual teachers and *acharyas*, has been to encourage us, not so much to believe in Krishna, but to awaken our consciousness so as to perceive material existence through the dual lenses of intelligence and compassion.

When our state of mind is as deeply helpless as that of Tumanako, by our own calculations we may conclude that any treatment is painstakingly ineffective, worse still, hopeless. However to help heal oneself means to equip oneself with the best tools and best physician — "healing

through sound." Both the relationship with a bona fide physician such as Srila Prabhupada as well as the application of his treatment, is established through hearing, in Sanskrit called *sravanam*.

"The state of conditioned life in the material world is just like that of a man lying unconscious, having been bitten by a snake. This is because both such unconscious states can be ended by the sound of a mantra. Similarly, one can be brought back into Krishna consciousness from the deadly unconscious state of material life by hearing the *maha-mantra*: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare.*" (*The Nectar of Devotion*)

The importance of hearing of the pastimes of the Lord, should also not be understated, as Prabhupada explains: "When Krishna speaks on the Battlefield of Kurukshetra, to the materialistic person it appears that this is simply talk between two friends, but actually it is a river of nectar flowing down from the mouth of Sri Krishna. Arjuna gave aural reception to such vibrations, and thus he became freed from all the illusions of material problems." (*The Nectar of Devotion*)

Healing through the sound vibrations of the Hare Krishna *maha-mantra* and the pastimes of Krishna pries free the aspirations of the overburdened consciousness for lower experiences of happiness and awakens Tumanako – Hope.

Srila Prabhupada could understand this better than anyone, he endeavoured tirelessly, up to the very last moment of his departure, to translate into the English language sacred texts such as, the *Bhagavad-Gita*, *Srimad Bhagavatam* and *Chaitanya Charitamrita*, so as to make them available and accessible to the majority of the western world. His mission to ensure that all of his books are further translated into the indigenous languages of the world, continues emphatically through the Bhaktivedanta Book Trust, described by Srila Prabhupada as non-different from his very heart. He established the Bhaktivedanta Book Trust with the sole purpose to preserve the authenticity and longevity of these sacred texts under any material circumstances. Though physically, Srila Prabhupada is no longer present, he has given us the tools to "engineer our lives for higher experiences of happiness," and remains our physician in any state of perplexity.

Durban Krishna News



1. Morning Yoga (24 September & 19 October)

Bhakti Yoga Society's yoga class at the temple held once a month on a Saturday morning. For dates keep an eye out on our social media.

2. Bhakti Theatre

The Boy Who Lived (23 August) Performed on the evening of Janmastami, to a full house at the amphitheatre and received a standing ovation with many guests coming backstage to congratulate our young actors. The Messenger (6 September) Bhakti Theatre coloured our hearts golden on Radhashtami evening, with a heart reaching performance on the beauty of Sri Radha's separation from Sri Krishna.



3.

Sri Prabhupada's Sri Vyasa Puja
(24 August)

The ever reflective appearance anniversary of our Founder-Acharya His Divine Grace A. C. Bhaktivedanta Swami Prabhupada was celebrated with written and cooked offerings as well as flower offerings from disciples and grand-disciples.



4. Sacred Street Party on the Beach (7 September)

With a common spiritual goal in mind, devotees came together for a spirited *maha harinam* lead by Agnideva Prabhu and Kadamba Kanana Swami, in celebration of Sri Radhashtami.



5. Sri Sri Radha Radhanatha's 34th Anniversary (20 October)

A "spiritual oasis" for locals and tourists, Sri Sri Radha Radhanatha Temple celebrated its 34th anniversary with a traditional boat festival.



6. Kartik Travelling Temple (13 October - 12 November)

Each year the temple arranges for a travelling temple to visit local areas giving people the chance to offer a lamp to Mother Yashoda and Lord Damodar. This year we revamped the travelling temple and its beautiful design is captivating! Did you get to offer a lamp?



7. 1st Lotus Market (24 September)

Sri Sri Radha Radhanatha temple hosted the first Lotus Market – a vegetarian/vegan artisanal food, local crafts, entertainment, yoga, mantra, and music market. The aim of the market is to attract people to a vegetarian lifestyle and to the temple.



8. BYS Sacred Vibrations

27 August with Ajamila Das & 4 September with Kadamba Kanana Swami. The #joyofdevotion was shared with UKZN students with candlelight mantra meditations and wisdom reflections, topped off with a sumptuous dinner.

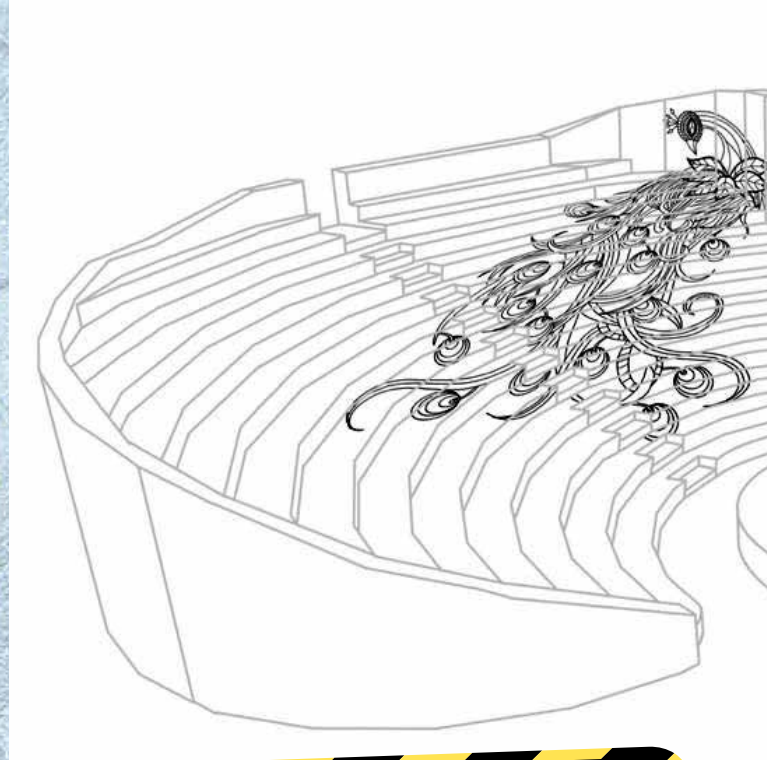
10.
 Durban Diwali Fair (19-20 October)
 Gillitts Nama-hatta represented ISKCON at the Durban Diwali Fair. An estimated 3200 lamps were offered to Mother Yasoda and Lord Damodar, 300 Srila Prabhupada books were distributed and all visitors received prasada, either Simply Wonderful sweets or halava.
 Kartik Hall Festival (26 October)
 The Lotus Park Nama-hatta hosted Bhakti Caitanya Swami at their Kartik Festival with 200 guests in attendance.



9. Durban Street Food Festival Summer Edition

Kirtanuity served up “food for the soul” with a live kirtan performance at the Durban Street Food Festival Summer Edition.

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RESTORATION OF EXISTING STRUCTURES

While the Temple consistently receives rave reviews from Trip Advisor, Trip Expert, CNN (we were in their list of 20 “must-see” places in Durban), and Google Business, regular visitors and residents have noted the deterioration around the temple campus: the temple foyer, amphitheatre, pathways, and public toilets.

VISIBLE DETERIORATION:

1. Cracks and discolouration on the terrazzo seating
2. Cracks on retaining walls
3. Spaces between seating and retaining walls
4. Various broken off seating
5. Vertical tiles faded and stained

AMPHITHEATRE IN FOCUS

The amphitheatre is formally used in the following ways:

Bhakti Theatre

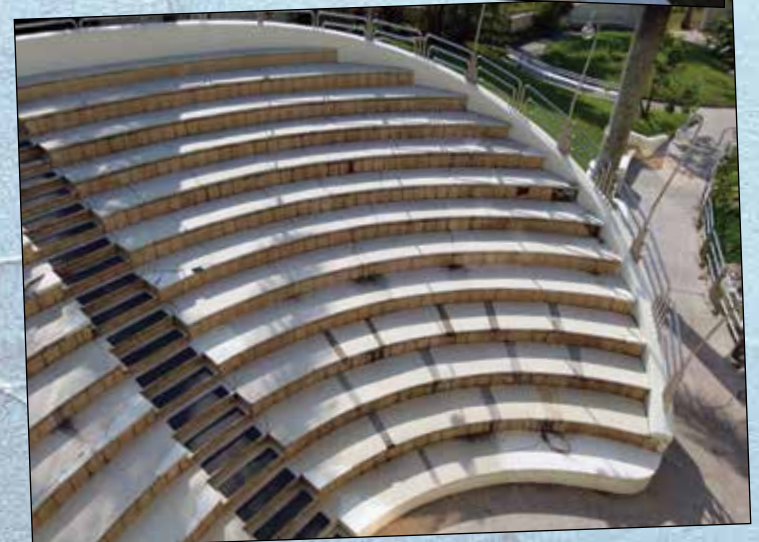
Movies Under the Stars

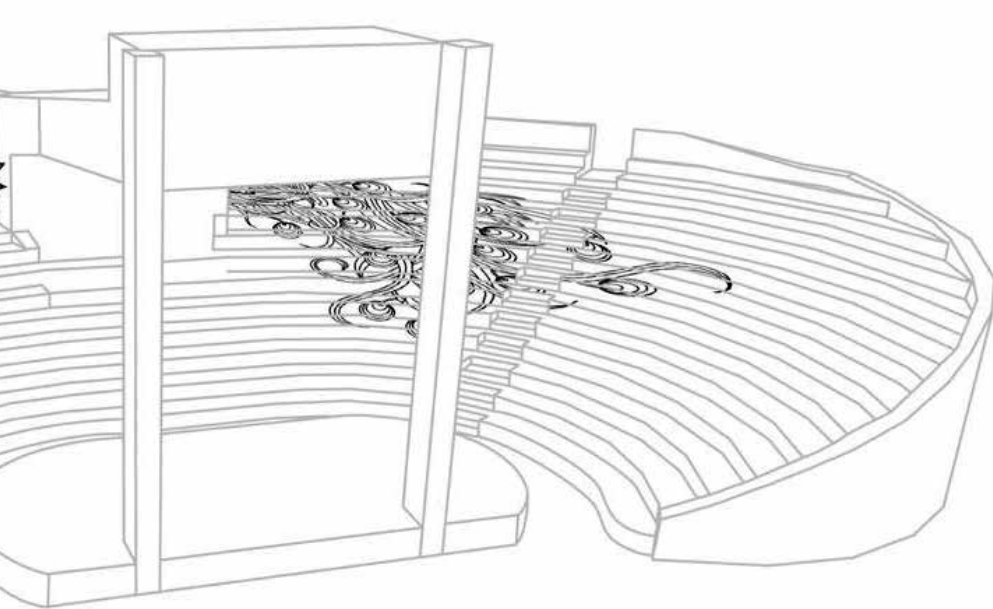
Govinda’s Durban

Sunday Love Feast – prasada/social ground

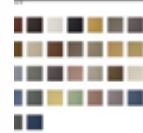
Other events such as Krishna Kids’ Birthday Party, Sankirtan Festivals, and Weddings.

The amphitheatre is in formal use for approximately 90 days per annum. However it is used informally almost every week.





Preliminary drawing of mosaic face-lift.



SYNOPSIS OF STRUCTURAL ASSESSMENT

1. Cracks on seating are due to the fact that no expansion joints were included in the original design
2. Vertical cracks in retaining wall are due to the lack of construction joints in original design, poor subsoil, and lack of water outlets.
3. A major concern is the clockwise rotation of retaining wall.

ADVANTAGES OF PROPOSED RENOVATIONS AND RESTORATION:

1. The current state of the amphitheatre is an eyesore.
2. The temple has become photographers' hotspot for weddings, and a beautifully enhanced amphitheatre will attract even more traffic.
3. A new feature to attract visitors and tourists.
4. Increase the Temple's overall aesthetic appeal.
5. Will create new marketing avenues.
6. Can be considered an art space.

PROJECT SPECIFICS:

Commencement: Early 2020
 Duration of Renovation: 90 Days
 Estimated Cost of Project: R1.2 million

SCOPE OF RENOVATION & RESTORATION:

1. Remedial – A Geo-Structural Engineer report reveals that structure not stable. Excavation and anchoring at the foundation is required.
2. Removal of terrazzo and tiles (vertical and horizontal faces) – to be crushed, stored and used in future construction. This is in line with our green building principles.
3. Repairs to sub base, insertion of weep-holes, screed to correct levels, include two paraplegic seating spaces.
4. Shutter & install concrete, riser tiles, polish concrete, buff and seal, installation of stainless steel railings along the steps.
5. A giant peacock mosaic inlay.

Have you submitted the Community Needs Assessment?

We would love to hear from you?

Be a contributor to the

"Blossoming of ISKCON Durban"

Go to

<https://forms.gle/fzuhQXoDZxNDGziY8>

The Taste Of Bhagavatam

The Importance of Reading

Srila Prabhupada's Books

By Mukundanghri Dasa

Spiritually Blind

"Can you show me God?" the man exclaimed violently. The sage, sitting in perfect calmness, asked the man his own question in response, "Do you have the eyes to see God?"

The sage's quizzical question in response to the man's provocation dawns the realization that it takes more than our physical eyes to see God. The sage makes us see how we are blind to our own blindness.

Despite having material vision (or not) the ancient Vedic scriptures explain that ignorance of our spiritual identity as an eternal soul, distinguished from temporary matter, is the cause of our spiritual blindness. Hence, the Sanskrit invocation: "I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge".

How Do We See?

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there." — Lord Brahma, *Srimad Bhagavatam* 3.9.11

Through scripture we gain access to the transcendental words of liberated souls and

from God (or Krishna) directly. Thus, simply by receiving these words either through hearing or reading we're able to perceive the Lord. Therefore, we see the Lord through our ears. This process should not be confused with simplistic audio reception. No. This vision is revealed through connecting the heart with the essence of the message in scripture.

The Bhagavatam (Scripture) And Other Literature

What's so special about *Bhagavatam*, or scripture, compared to other literature? Is it not all words printed with ink on paper?

Mundane literature may give you political, historical, social, economic, philosophical, and scientific insight. However, none of this insight can open the window to spiritual liberation. Whilst the literature of the world can stir our imagination, enthrall our passions and help us discover the latest self-help techniques, none of these literatures can free us of the enslaving misconception that we are these temporary material bodies. It's only through *Bhagavatam* that we are given insight into our eternal spiritual identity.

First Taste The Love

The transcendental effect of reading scripture is that we become spontaneously inspired to share love of God with others. However, it is important to note, to share the sweetness of this love, we must first taste the love ourselves.



"The characteristics of Krishna are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Krishna when He was present, it was sealed. But when Sri Caitanya Mahaprabhu came with His associates of the Panca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Krishna. The more they tasted it, the more their thirst for it grew.

"In distributing love of Godhead, Chaitanya Mahaprabhu and His

associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity, the members of the Panca-tattva distributed love of Godhead.” — *Chaitanya Charitamrta, Adi-lila 7.20,21 & 23*

Taking Darshan Of Bhagavatam

When we’re reading *Bhagavatam* what is actually taking place is that we are taking *darshan* of Krishna, or in other words, seeing the form of the Lord with love and devotion. Usually the term *darshan* is associated with seeing the deity. However, the Vedic literature, particularly the *Srimad-Bhagavatam*, is the literary incarnation of the Lord. Therefore, as we gradually take in each page Krishna reveals Himself to us according to our degree of surrender. From His feet and slowly rising up his threefold bended form, to His merciful smile and lotus eyes, our vision of Krishna becomes clearer with every page as we surrender and fall more and more in love with Him.

This is what it means to “read.” It means taking *darshan*. Therefore, the *Bhagavatam* is not something we “read.” Rather we take shelter of the *Bhagavatam* because it is non-different from Krishna. And by progressively developing a personal and intimate relationship with the *Bhagavatam*, Krishna’s name, form and pastimes become revealed.

This is the importance of reading *Bhagavatam*, and all of Srila Prabhupada’s books. We don’t think of it as reading. Instead, we follow the injunction of the sages and we refer to our time with *Bhagavatam* as tasting its mellows.

“The *Srimad-Bhagavatam* is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Shukadeva Goswami. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this *Srimad-Bhagavatam*, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.” — *Chaitanya Charitamrta, Madhya 25.151*

EVENT GUIDE

Gita Jayanti

Advent of Bhagavad-Gita
7 December | Saturday

Disappearance of Srila Bhaktisiddhanta Sarasvati Thakur

(Fast until noon)
15 December | Sunday

Disappearance of Srila Jiva Goswami

29 December | Sunday

EKADASI GUIDE

Ekadasi

8 December | Sunday
Break Fast
9 December | Monday | 04:47 – 06:26

Ekadasi

22 December | Sunday
Break Fast
23 December | Monday | 04:52 – 09:34

Ekadasi

6 January | Monday
Break Fast
7 January | Tuesday | 06:37 – 09:42

On The Cover



Anjali Wahlstrom is fourteen years old and is in her first year of high school. She loves art, literature, and music. Her mom is from South Africa and served for many years as a full-time devotee in ISKCON Cape Town.

Anjali tells us about her art:

“Bhakti has been the foundation of my upbringing and experiences but I am young still and in the exciting place of gradually discovering what it [bhakti] means to me. I am raised in Krishna consciousness but I’m finding my own path. The painting isn’t a self portrait. What inspired me to do this painting is the fact that we all need something to come back to. I hope the readers will come to understand from my artwork that we all have to find a constant to hold on to and ground us.

Vivaha Samskara

Marriage Matters

By Dhyana-kunda Devi Dasi

Hare Krishna couples know from the start that their life together has a spiritual purpose. In my mother's wedding photo, she holds a thin bunch of flowers as if she wished to hide it somewhere. The Town Hall marriage chamber resembles a waiting room of an old-fashioned office. My parents, in their everyday attire of poor college students, look blissful but embarrassed, as if they cannot fully comprehend what is happening: Are we really married? What now? Get out and go back to our classes, or what?

In those times—the sixties—the young Polish intelligentsia took pride in abandoning the old rites of the Catholic tradition. Under Communist influence, marriage was thought of as merely a formality, a matter of signatures. Twelve years later, my parents placed their signatures on a divorce document.

I'm remembering this as I leaf through my own wedding album. In the background I can see my mother's face. Touched, she is watching as my husband and I throw grains into the sacrificial fire, while a devotee softly explains to her the meaning of the rituals. In my childhood, I used to wrap myself in a window curtain and dream

“God does not envy our enjoyment. But if we want our happiness to last, it has to be built on the principle of serving Krishna's enjoyment...”

I was wearing a beautiful silk dress, so long that I would have to lift it with both hands when stepping up the stairs. Soon enough, life forced me to admit I wasn't a fairy-tale princess. But now my old dream was to be fulfilled at, of all places, a Hare Krishna temple—the same temple where I'd learned every day that I'm not my female body and not meant to be the center of attraction. A wedding ceremony was to be performed for two persons striving to understand that a mundane

attachment between man and woman is the entangling grip of *maya* (illusion), and that our real family is Krishna's family in the spiritual world.

Krishna consciousness is both idealistic and practical. It makes the highest perfection—

love of God—accessible to people with various natures and inclinations. Celibacy and absolute dedication to spiritual practice are encouraged and praised, and so is a sincere desire to pursue Krishna consciousness in married life. Devotees wishing to create a family can have their material needs fulfilled while getting unlimited opportunities to keep Krishna in the centre.

Devotee families have their own unique offering to make to Krishna. Theirs supersedes personal gratification for a higher purpose and is not an inferior brand of spirituality. Nor is marital happiness something shameful, as was often believed in the medieval ages of Christianity. God does not envy our enjoyment. But if we want our happiness to last, it has to be built on the principle of serving Krishna's enjoyment because we are all His servants and cannot have lasting enjoyment by acting against our nature.

Lasting Impressions

The night before my wedding, the devotee who would be dressing the temple Deities the next morning asked me which clothing I most liked seeing the Deities dressed in. I felt touched: she wanted to help me appreciate and remember our Deities on that special day.

Until recently, in all traditional societies, religious rituals accompanied major



transitions in life, such as being born, taking up education, or getting married. The Vedic scriptures call those rituals *samskaras*, or purifying rites. *Samskara* means “impression,” like ruts in soft clay or a riverbed. The purpose of *samskara* is to create a deep, lasting impression in the mind of the person for whom it is performed. The impression will channel the stream of the person’s thoughts and emotions in a way conducive to spiritual advancement. On the social level, *samskaras* help clarify for members of the society their place in it: their rights, duties, progress. Psychologically, *samskaras* aid the development of one’s sense of identity, purpose, and fulfilment in life.

The *vivaha-samskara* (wedding rite) offers an excellent opportunity to spiritualise thoughts, emotions, and commitments that accompany being united with one’s chosen partner. A Vaishnava wedding (a wedding of devotees of Krishna) is not only a colourful, joyful ceremony but also a source of devotional inspiration for years to come. When difficulties arise in the relationship, we may ask ourselves, “How did I get into this situation? Why did I marry this person?” Then the mind will go back to the wedding day and automatically remember Lord Krishna, His devotees, and His loving service.

Sanctioning a relationship by a Vaishnava wedding is not all it takes to make a marriage successful. And one can even undergo this meaningful ceremony thoughtlessly. One person will meditate on the ritual’s essential meaning, while another may be preoccupied worrying about a pimple. The foundation for a good marriage is laid long before, beginning from childhood. Proper motives for entering the relationship are essential. A senior devotee, married for many years, once told me, “If we are honest and respect each other, Krishna can make our marriage like soft grasses, and if we are cheaters, He can make it like a swamp.”

Still, the Vaishnava wedding ceremony helps the couple take their first step together in harmony with each other and with God. Even if the partners have already lived together before accepting Krishna consciousness, undergoing the *vivaha-samskara* can deepen their relationship and make it more satisfying. It helps the couple realise, “We are together not because it somehow happened this way, not by mistake, not in a passing episode of blind passion. The life we



share is sanctified and meaningful, an important aspect of our spiritual life. Any little effort to make our relationship pleasing to Krishna goes to our eternal benefit.”

Another photo: a woman devotee leads me to the temple. In my gorgeous red silk sari, with ornaments and flower wreaths in my hair, I’m nervous. What will my dear one think of me? “The princess! Ridiculous!”

Prayers for Success

Next moment, I’m inside. As sweet sounds of Hare Krishna chanting envelop me, suddenly the anxiety goes away. The bridegroom and I approach the altar and stand before the Deities. Mentally, we offer Them a prayer we have prepared:

“Our dear Radha and Krishna, O Divine Couple, please accept us. Please teach us to serve You and not try to imitate You. If You think we can help each other grow in love and devotion to You, then let this marriage ceremony be auspiciously performed under Your merciful glance. May we never forget this ceremony! Then our relationship will stand the test of time. May our parents, who are blessing us now, never feel sorrow remembering our wedding!”

Then I offer my own prayer:

“O Srimati Radharani, so beautifully decorated with ornaments and flowers, smiling with such simplicity and kindness, You are the real princess. I am happy standing before You in humble submission. The desire of my childhood has now melted away.”



Pizza Braid

The Vaishnava Chef

By Chandrashekara Das

Pizza Dough

1 - 1½ cups luke warm water
 6 tsp instant fast acting yeast
 1 tsp sugar
 4 Tbls olive oil
 3 cups white bread flour
 ½ tsp salt

Method

Mix together luke warm water, yeast and sugar until well combined.
 Leave in a warm place until frothy.
 Stir in olive oil.
 Sift flour and salt in a large bowl; stirring until well combined.
 Pour in the yeast mixture and mix until a dough is formed.
 Knead dough until elastic using additional water if necessary.
 Let the dough rest in a warm place for 60 minutes or until doubled in size.

Pizza Sauce

400g tin whole peeled tomatoes (use tinned Italian tomatoes if available)
 ¼ tsp salt
 1 tsp dried oregano
 1 tsp hing
 1 tsp Spanish smoked paprika (optional)
 Generous pinch of freshly ground black pepper
 ¼ cup olive oil

Method

Place all ingredients except the olive oil into a high speed blender or food processor and blend until smooth.
 Heat the olive oil over medium heat and cook the spiced tomato puree for 5 minutes.

Add-ins

400g of your choice of soya sausage or steamed veggies
 2 cups of cheddar cheese, grated
 1 cup peppers, diced
 2 Tbls grated Parmesan

Assembly

Roll out dough into a rectangle 40 cm long, 25 cm wide. Use a pizza cutter to cut 1.5 cm strips as indicated in photo 1 (notice that a flap remains at each end of the dough).



Place 1½ cups of the sauce evenly in the centre of the dough, lengthwise. Top with peppers, soya or veggies. Beginning at one end fold down the flap then bring alternative strips of dough to the centre of the dough rectangle and place over the filling crossing over each strip. Continue until all strips are braided. Neatly tuck in the remaining flap into the braid.

Transfer pizza braid onto a greased baking pan, sprinkle over grated Parmesan and bake at 220°C for 20 minutes or until top is browned. Offer to Krishna with love and then serve warm.



The Lotus Market

MONDAY

16

DECEMBER
9am - 4pm

Veg & Vegan
Artisanal Food
Local Crafts
Entertainment
Yoga | Mantra
Music

HARE KRISHNA TEMPLE

50 BHAKTIVEDANTA SWAMI CIRCLE, CHATSWORTH

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