

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

HARE KRISHNA NEWS

September / October 2017

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Chant and Dance in the Rain

Editors Note

Is happiness the absence of struggle? Or is it the answering to our heart's true desire? We often mistake infatuation for happiness. Infatuation is flighty and moody and it doesn't last. We like this today and something or someone else tomorrow.

In our Marriage Matters column, Mahatma Das zooms in on what constitutes a happy marriage. At the crossroads of duty and feeling, he fills in the definition of love and gives a jarringly positive answer to the seldom voiced but often thought of the question, "Did I marry the right person?"

The nature of the *jiva*, the soul, is to be in ananda or bliss. This ananda is the soul's true desire. And our bodies get distracted by the short term happiness around us, like a kid in a candy store. With stars in our eyes, we only see what's in front of us, not the big picture.

Eyes Wide Open, our second installment in Devotional Psychology, adjusts the focus by breaking down the concept of internalisation and the relationship between desired objects and our minds. We seamlessly identify with what we have rather than who we are creating a distorted picture.

Happiness is not the absence of the storm clouds of struggle. And instead of waiting for clear skies we can indeed learn to chant and dance in the rain. The feature article, Turn Left in 200M reminds us how we can do this – it may not be easy but frankly I have never known anything worthwhile to be easy. Bhakti-yoga is not a sentimental process rather it is a constant recalibration of our movements through this world to the Supreme Person. It requires dedication, guidance, and endurance.

With Kartik around the corner, the time of year when our devotion is multiplied by a thousand, we certainly should "chant and dance in the rain."

Finally, I would like to thank Girisha for her captivating artwork and encourage any artists out there to submit a painting and who knows, you may feature in the Hare Krishna News.

Warm regards
Rasa-sthali Dasi & Rukmini Devi Dasi

Write to us: rasasthali@iskcondurban.net

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Never Too Late

Message from the Temple President
– Vibhu Chaitanya Das

The world is in the eye of the storm, Hurricanes Jose, Irma, and Maria rip through the Caribbean and parts of North America. Further east, North Korea tests intercontinental nuclear missiles leaving the rest of the world on edge. South Africa has its own share of problems.

Our planet has had more than her fair share of abuse. We drilled into her for oil, raped her of minerals and precious stones and metals, and offer her virtually nothing in return. We've polluted her

water and air, slaughtered her animals (especially the cows), and stained her soil with gallons of human blood in numerous wars. Men have tried to conquer her by land, sea, and sky – each trying to claim their portion of her. Where are the kings of past? None could reign forever. Time has reduced them to mere historical accounts.

In the beginning of this Age of Kali, Maharaja Parikshit, the ruler of the world and the upholder of religion, was touring his vast kingdom. He came across a gross creature (Kali, who was Quarrel personified) dressed as a King but about to slaughter a pitifully crying calf (the Earth personified). Maharaja Parikshit, disgusted by Kali's pretentiousness and brutal act, was ready to destroy Kali. Kali knew that Maharaja Parikshit was the emperor of the world and as the emperor, it was his duty to give shelter to anyone who surrenders to him. Therefore Kali pleaded, "Please fix some place for me, where I can live permanently under the protection of your government." Being thus petitioned, Maharaja Parikshit gave Kali permission to reside in places where gambling, drinking, prostitution, and animal slaughter were performed. In such places compassion, truthfulness, discipline, and cleanliness are absent.

Those desiring progressive well-being, especially the leaders of all spheres, should avoid such activities. Since the rule of Maharaja Parikshit, 5000 years later, the Earth's cries have increased to a deafening scream. We add to her ever-increasing burden instead of contributing to the solution.

Imagine a planet so full of its bounty that no one goes hungry and all are free from disease.

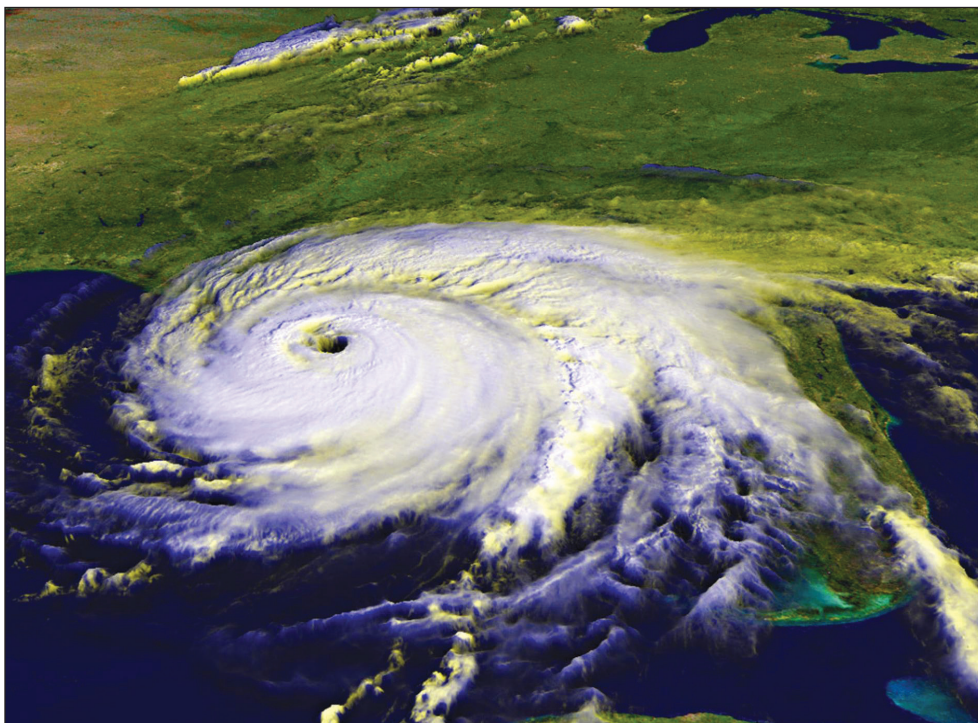
Srimad Bhagavatam describes that to change the fortune of any planet, all that is needed is for one pure devotee to place his foot upon her soil. Even one toe would do. Srila Prabhupada, the Founder-Acharya of the The International Society for Krishna Consciousness, and his sincere followers, have defiantly contributed to the restoration of our planet by regular worship and sacrifice to the Supreme Personality of Godhead. The world needs to be more

conscious, but especially God-conscious. That is where peace and prosperity reside. Krishna explains in *Bhagavad-gita* (3.10): "In the beginning of creation, the Lord of all creatures sent forth generations of men and demigods, along with

sacrifices for Visnu, and blessed them by saying, 'Be thou happy by this *yajna* [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving liberation.'"

The pure devotee encourages people to offer the fruit of the Earth to the Supreme Personality of Godhead and in so doing, the Earth can gather strength and order can soon be restored with regular rainfall to eradicating famine. Imagine a planet so full of its bounty that no one goes hungry and all are free from disease.

These conditions existed in the era of saintly kings, like Maharaja Yudhistir and Maharaja Parikshit and can certainly exist again. It is not too late for us to take responsibility for relieving the burden of the Earth, our mother, by simply becoming serious in our spiritual practices.





Kirtanuity in Action

Monthly programs hosted at the temple and outside of the temple. Programs are focused on building relationships and balancing material and spiritual lives based on a Krishna conscious foundation. We have identified that the youth are dynamic, energetic, and enthusiastic, as such, we are aspiring to create great leaders (of different natures and talents). Kirtanuity Youth Group outreach includes hosting of various youth groups at the temple and feeding programs in underprivileged areas.



Kirtanuity Vision

1. To provide spiritual and social upliftment to youth who are searching for answers to life's questions.
2. To provide youth with a conducive atmosphere/ environment, in which to discover their spirituality, while maintaining their day to day lives.
3. To help youth make effective decisions and not give in to pressure from peers and society and to experience a "higher taste."
4. To follow in the footsteps of Srila Prabhupada, by inspiring each other through his teachings, and making Krishna the centre of our lives.

"I'm enjoying the programs thus far and I'm impressed by a number of new young people coming to our gatherings. The activities are fun. No boring moments!"
Radhika Reddy



For me, Kirtanuity is a way to connect through sound. It is through this connection via electrifying kirtan and inspiring lectures, which helped me grow and develop my devotional creeper. The youth nights and events create a platform where we can come together and contribute to Srila Prabhupada's mission. I deeply appreciate that I am a part of such a youth group and pray that we can continue to inspire and attract more youth."
Andrisha Chunderparshad





"Kirtanuity events are incredible! From the activities to harinams, I always leave with amazing memories of the day. It's amazing how Kirtanuity strives to support, inspire, and make teamwork meaningful and fun. I love Kirtanuity." Diarsha Naidoo

"It's been a wonderful experience. I love joining you guys. Everyone is welcoming and friendly and the programs are interesting." Keera Hemraj



"I'm so grateful to be part of Kirtanuity. These programs allow me to engage in service and get wonderful devotee association. It's really inspiring to know that I can play a small part in helping the devotees in their service to Srila Prabhupada. It also inspires me to take my Krishna consciousness seriously and that I can also help the youth of today to get more involved. The youth is the future of ISKCON and it's our duty to help Srila Prabhupada. The goal of life is to be the servant of the servant and go back home back to Godhead." Raven Govender



Get Involved

Our programs and activities are entirely donations based, which includes assistance from the Temple as well from our members.

We appeal to you to assist us in any way possible. This support will enable Kirtanuity to continue to inspire the youth and expand horizons to enrich more youth in Krishna consciousness.



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Beaten by the Odds

Principles of Freedom

By Rukmini Devi Dasi

A few years ago, medical staff in the Intensive Care Unit of an American hospital took bets on how long critically ill patients would live. Some tampered with the oxygen supply of heavily wagered patients to protect their odds. One nurse, self-nicknamed the "Angel of Death," had allegedly turned off the life-support of six patients — all in the name of winning the game.

Rising above the tendency for easy dividends and dishonesty marks our third principle of freedom. Gambling is the gross result of our subtle inclination to cheat or lie. I once snitched on my friends who decided to bunk school. I denied it so vehemently that years later I wondered, "Did I lie or didn't I?" I wasn't so sure anymore. Truthfulness is one of the pillars of *dharma* that gambling attacks. Who hasn't hidden that unreturned library book or told your child that the tall-needed injection would not hurt? A person looks into the eyes of a dying man

*Gambling is
the gross result
of our subtle
inclination to
cheat or lie.*

and smilingly says, "Don't worry. You will get better soon," when neither of them believes it. When the lines between real and unreal blur, we gamble with the truth.

Let us look a little deeper into the mentality behind a gamble. It is more than just developing the "green fingers" seasoned to make money grow. I can hear the critics say that life itself is a gamble. By definition, gambling implies taking a risk with a potentially positive outcome. By stepping into your car in the morning, you take a risk. The odds may be against you reaching work safely. Is not a theistic lifestyle also a gamble? How can we tell if the dividends will truly pay off? However, these risks are considered

reasonable acts of faith, guided by proper knowledge and honest endeavour, and therefore different from gambling. They don't result in character degradation and are leaps of faith in the mode of goodness.

The problem arises when a person buys into the passionate "winner mentality." A simple lotto ticket bought together with the bread and milk is an innocent chance at fortune that you slip into your top pocket. You didn't harm anyone to get it. You paid for it with your hard-earned cash. What could possibly be so wrong with it? In that lotto ticket you have now invested your faith and with it, two negative philosophical affirmations. The first is that life moves by chance and that there is no Superior Designer in the grand scheme of things. The second is that you have the ability to manipulate the natural laws of karma and the beat the odds. This "winner mentality" progresses to the ultimate fantasy that in one stroke, all problems will be solved. It condenses into an obsession (symptomatic of the mode of ignorance), an intoxicating greed where one is willing to lie, cheat or steal, all to be part of the game. Far-fetched? Tell that to the one million people with gambling addictions and families in counseling. Governments, religious societies, and charities around the world benefit from legalized gambling, resulting in a hush over the social collapse that it brews.



Surprisingly the majority of gamblers are from lower income brackets with their gambling expenditure (proportionate to their income) outweighing the big guns. What moves people to wager what they obviously don't have? The desperate hope that the next card, dice, or spin of the wheel will earn back their losses multifold. Statistics say that no one beats the odds. The odds are always cleverly tipped in favour of the "house." What you win today can hardly ever surmount what you lose in a lifetime. Of the hundreds of billions of dollars spent in legalized gambling, only 8.75 percent is ever won. Casinos are expert in subtle, psychological manipulation: offering free alcoholic drinks, rooms, and complimentary tickets to entice the regular gambler into thinking he is the center of the universe and everything is for his taking. The link between intoxication and gambling is evident; one who can 'loosen up' is more likely to spend. "The mentality that seeks an easy high will invariably strive for easy cash." In a nut-shell, gambling enforces the mentality of lazy rewards that short-cut hard work. Yet it is a fantasy: ultimately one never beats the odds. The odds beat us.

In the brickwork of life, blocks of untruth are cemented by fear, laziness, convenience, or the thirst for a thrill. Soon we believe the lies we tell others. Even more insidious is the lies we tell ourselves. *Bhagavad-gita* lists *arjavam* or honesty as one of the qualities that truly intelligent people imbibe. It can also be translated as simplicity of heart. The gambler and the spiritualist are both involved in acts of faith. The former places faith in chance with the hope that it will help him cheat the system. The latter places faith in a higher power, knowing that the system is a learning ground in the first place. One tries to escape the tests whilst the other tries to rise above them by aligning with the Supreme and thus developing simplicity of heart.

*Credit for excerpts and ideologies go to "The Four Principles of Freedom" by Satyaraja Dasa

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



Simply By Chanting

Living With Srila Prabhupada

When we chant Hare Krishna, we may not understand what is the meaning of Hare Krishna but still, because it is transcendental sound, it is auspicious. Wherever you chant Hare Krishna, people may hear or they may not hear, but it is auspicious for them. We are sending our men for street *sankirtan*. It doesn't matter whether people are eager to hear it or not, but it is auspicious. It will create an atmosphere, which is most congenial to the human society. That should be our principle. Not that because nobody is taking care, we shall not be disappointed. This *sankirtan* movement is so nice that simply by chanting, the vibration will create an auspicious atmosphere. I began in New York, in that storefront, simply by chanting. I did not bribe you, American boys and girls, to come after me. The only asset was chanting. In Tompkins Square Park, Brahmananda Swami was the first to come to dance in my chant. He and Acyutananda, that was the first dancing of our Krishna Consciousness Movement. Yes! And I had no *mridanga*. Only a little drum. I was chanting Hare Krishna in the afternoon from two to five, three hours, and so many boys and girls were coming and joining. The first photograph was published in the New York Times, they appreciated, and people also appreciated. In the beginning was only chanting. At that time there was no program of *prasada* distribution. That came later. We should always be confident that this chanting is not a vibration of this material world. Srila Narottama Das Thakur said that it is imported from the spiritual world. (This is a transcript from a lecture.)





Eyes Wide Open

Devotional Psychology
By Ananta Gauranga Das

Is it possible to not be owned by ownership? We have discussed how depressive and manic behaviour are related to the modes of ignorance and passion (July/August 2017 issue). Contemporary psychology attempts to resolve those conditionings by establishing healthy psychological release and elevating one to the mode of goodness or equipoised serenity. Spiritual psychology transcends even the mode of goodness through the process of the science of self-realisation.

In order to see beyond bodily relationships, we must strive to internalise and live in accordance to spiritual precepts.

Psychology defines internalisation as the integration of attitudes, values, standards, and the opinions of others into one's own identity or sense of self. In other words, it is the process by which external realities are incorporated into our psyche, which in turn influences our world-view. It is through the lens of this paradigm that we perceive our environment.

When we imbibe mundane energy, the manner in which we see the world, others, and ourselves, becomes hazy. Let's de-mystify internalisation to help us achieve a concise conceptualisation of the energies that govern us. Internalisation of material energy spawns a relative and temporal result whereas internalisation of spiritual vibration yields a spiritual vision, which affords one the opportunity to meditate with eyes wide open.

Going a bit deeper, look at internalisation and the relationship between desirable objects, our senses,



“...various stimuli in the human world affect and infect our paradigm.”

and the mind. This process is hinged on the manner in which repetitive actions create a neural pathway within the cytoplasm of the brain — a mental impression or *samskara*. Psychology defines a neural pathway as a series of neurons connected together to enable a signal to be sent from one brain region to another, resulting in a particular behavioural response. These conditioned responses can either be uplifting or degrading.

Ivan Pavlov (arguably the father of behavioural psychology) conducted an experiment on a group of dogs. First, he fed the dogs. Then, before feeding them he would loudly ring a bell (external stimulus).

In time he observed that the dogs would salivate when the bell was rung even without the dog food. This experiment illustrates classical conditioning, a learned behaviour based on the relationship between the senses, desirable objects, and the mind. The dogs mentally tasted the food at the sound of the bell.

Humans are conditioned in a similar way. Just as the stimuli — the bell — gave a particular meaning to Pavlov's dogs, so to do various stimuli in the human world affect and infect our paradigm. Take for instance a car, which by definition should be a means of transportation. Is it only a means to get from A to B? But when some of us see a red Ferrari, we begin to salivate like Pavlov's dogs. It has collective and individual meaning and status. Via our senses, we internalise the external stimuli, which mould and condition who we think we are. Ownership can easily become an extension of the false ego (the false self), a parade of one's resources. It moulds and merges with one's identity, creating a false identity. The owner of such an extravagant vehicle has a greater potential to think himself superior to others. In so doing, he may internalise this false sense of superiority, perceive his external reality with a hazy vision, and project it on others. Thus possessions become an extension of our false ego. We cultivate subsequent relationships with things and people centred on a fraudulent sense of perception.

However, our mind, senses, and their desired objects are instrumental in the process of communion with the Supreme. Through regulated spiritual practice, one can associate with transcendental energy. One thus internalises pure sound vibrations and one's interpretation of external realities are revealed through the prism of purity. It leads to meditation with eyes wide open. Instead of thinking I am the owner of the aforementioned Ferrari, a spiritualist understands that his possessions, from furniture to family, are the property of God. We are simply custodians.

Turn left in 200m

By Byron Kyle

Have you ever been on a road trip and knew where your destination was but didn't know exactly how to get there? You switched on Google maps and got directions but closer to your destination, you felt you knew a better way and ignored the GPS only to get lost and ultimately added thirty minutes to your trip.

I find spiritual life to be much the same. We naturally want to be controllers in our lives. We sometimes ignore instructions and do things our own way. When we do this we hit roadblocks, get stuck in traffic, or get totally lost. Our teachers are like the GPS, they know the way, even if it seems tedious or roundabout, we are sure to get to our destination if we follow their instructions.

All roads may lead to Rome but some roads are going to get us there quicker than others. When we feel lost or challenged, we may become frustrated, or annoyed. We lose hope. We may even get depressed. Why is that? We ultimately lose sight of the goal. So many times I have heard people say, "Life is not about the destination it is about the journey." I must say, for the longest time I have disagreed with this. We all seek direction in our lives, even if we don't know it. We want to know that we actually got somewhere and that our lives actually mean something. All roads may lead to Rome but if we never get to Rome, what was the point? Could you really say that you enjoyed the journey if you never got to the destination? No! You couldn't. There is no journey without a start or end point. Every journey must eventually end in order to tell a complete story.

So why is it that many of us feel that we will never get to our destinations? We feel stuck and feel like we're making no progress? Or maybe we're met with almost insurmountable challenges at every twist and turn? For me, there are three major reasons: pride, fear, and shame.

Pride is the whispering of the false ego ushering us to be controllers, duping us to be unwilling to listen to our teachers and the Supersoul within. Fear keeps us from starting new endeavours and making renewed efforts. And shame binds us to our excuses and depletes our energy reserves keeping us from owning up to our own truths.



If peace is what we really seek, then we should make Krishna consciousness our destination. *Bhagavad-gita* teaches (2:66):

"One who is not connected to the Supreme [in Krishna Consciousness] can have neither transcendental intelligence nor a steady mind, without which there is no possibility of peace. And how can there be happiness without peace?"

All roads may lead to Rome but some roads are going to get us there quicker than others.

We should be determined in reaching our destination and we should follow our teachers' instructions. They are our GPSs. They know the path. They have walked it. They have already faced the challenges we are

facing now and we can trust in them. We can avoid problems if we humble ourselves and surrender to our teachers and to the Supersoul. Your conscience speaks to you for a reason. It's no accident you feel guilty when you disobey – that is your internal GPS.

So, the lesson here is this: follow your guides. They are already programmed with the knowledge needed for your success. Take that turn in 200m and arrive at that destination you long for. Take the leap of faith and arrive at Goloka Vrindavan.

Kartik

5 October - 4 November
Lamp Offerings
@7pm every evening

Sacred Union

Marriage Matters
By Mahatma Das

The Laws of Relationship

The goal of marriage is not to be happy. The goal is to be happily married. There is a difference. Don't look to your spouse to make you happy. Look to make your spouse happy. If you do this, you will be happily married.

When you are happily married you create a peaceful platform, an *ashrama*, from which you cultivate your Krishna consciousness well. It is by the cultivation of Krishna consciousness that you become happy. No one has ever become happy trying to satisfy their desires. At the same time, if basic relational needs are not met, one will not be peaceful. Being peaceful is necessary so that we can cultivate our Krishna consciousness.

It is Your Duty to Love

Our consumer values of, "We want what we want, when we want it," enter our marriages. Today we are less accustomed to working (and waiting) for things as we did in the past. Spouses are becoming a bit like old cars: if the spouse isn't working well, we trade him or her in for a new model. *Dharma* means we do something because it is right, not that we only do something because we like doing it. *Dharma* is higher than a feeling. The point is:

Our duty is to love our spouses, whether or not we love them.

Maharaja Priyavrata was a wonderful, kind, loving, and caring husband. Yet *sastra* says he was not at all attached to his wife. This appears contradictory. How can one be so loving yet so detached? He took loving his wife and family as his duty. Therefore he was the best husband and father. Although we might find this kind of "love" artificial, the so-called love in the material world is more artificial because it is based more on emotions than duty. And if the emotions wane, the relationship also wanes.

When a spouse says, "I don't have the same feelings for you I had when we were younger," this translates into, "I don't love you anymore." The underpinning is: "Since I don't love you anymore, I feel the need to find someone else to love." If you want to base your relationship primarily on the feelings of "love" rather than duty, the chances of your marriage lasting, or being a fulfilling relationship, even if you stay together, is rare. But if we take it as our *dharma* to "love," the "love" will last. *Dharma* is higher than a feeling.

Did I marry the right person?

You might sometimes question whether you married the right person. This is the wrong question to ask. As mentioned above, the key to a successful marriage is showing affection, kindness, and sensitivity to the person you found. The point is:

It is not whether you married the right person, but whether you are "loving" the person you married.

Anyone can fall in love. It takes absolutely no work. And the relationship automatically stays good in this romantic stage. Why? When "in love" you secrete hormones that intoxicate



you. This intoxication blinds you to the faults of your partner. Many of the wonderful things they did when you first "fell in love" become the very things that disturb you later on. You just didn't pay attention to these things when you first met. You were so in love that those things seemed cute. How is it that "good" relationships often later become bad? It is because, after the romance stage, the couple needs to learn relationship skills. These skills weren't needed in the romantic stage but without learning them, one will never adjust to differences. How we choose to act after the romantic phase will determine the success of our marriage.

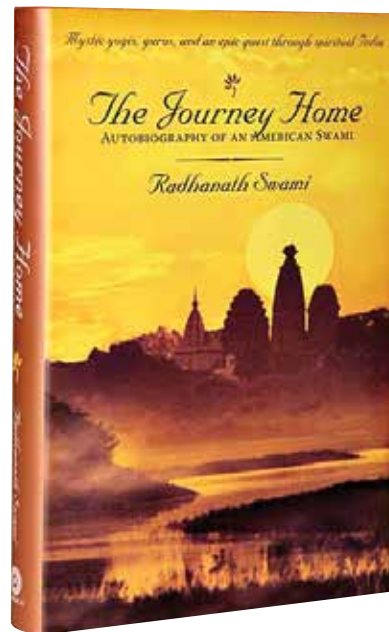
Connection or Communication?

Contrary to popular belief, effective communication is a result of a good relationship, not the cause of a good relationship. If you want to improve the communication, first work on improving the relationship. Good communication is the result of a good connection. When couples are first "in love" they have great communication. Bad communication is a symptom of a relationship problem. Marriages don't change because people talk; they change because people change and thus become closer. So talk about things that will make you connect more. Problems get dissolved when the connection between husband and wife improves. The main point is this:

Trouble in marriage means a lack of connection. If you want to make things better, establish a better connection.

The more effort you put into improving your relationship, the stronger your marriage becomes. Sometimes all this means is spending more time together. It can be as simple as making sure you spend time every day sharing your mind with one another (sharing one's mind in confidence is one of the six loving exchanges between devotees). By tipping the balance and minimizing your time together too much, your marriage drops in priority (occasionally this could even mean time spent in devotional service, with friends, or with the kids).

His Grace Mahatma Das a disciple of Srila Prabhupada travels widely facilitating workshops and retreats on important practices such as chanting, forgiveness, humility, vows and sexual purity. He is the co-director of Bhakti Life, a non-profit organization that teaches the practices of devotional service through interactive workshops, retreats, and online courses and counseling. He is the founder of Touchstone Training, a company that teaches the practices of devotional service through interactive seminars and worships.



The Journey Home

By Radhanath Swami
Published by Mandala

Review by Byron Kyle

Available at the Temple.
R250

I feel like I have gone on a journey with Radhanath Swami. I feel so close to him that he now seems like a dear friend.

From the first page, I was immersed in another world. Radhanath Swami writes with such eloquence that I felt I was reading a novel and not a biography. My confusion was heightened by the fact that a Jewish boy went to India and changed his faith. And how he got there left me astonished by how he did not die. The Swami's story left me breathless, at times jealous, even angry, and frequently, I bit my nails down to the quick because of anxiety.

I am now a firm believer that nothing happens by coincidence and that transformation can be miraculous. Radhanath Swami proves that God can work from the outside in and the inside out. Before being tutored by great saints and sages, his own pursuits in meditation revealed spiritual truths due to his unquenchable thirst for God.

I was once told to be careful what you pray for because prayer is powerful and you just may get what you ask for. Radhanath Swami's sincerity took him to the other side of the world and back on an unexpected journey that many only dream of.

His story is proof that God will indeed make a way. Rich or poor, educated or not, the only requirement is that you have an incessant desire to know God – it doesn't matter where you start or what your colour or creed is. God works in mysterious ways. I have deliberately withheld specific details because it was the mystery that kept me enthralled and I would like it to be the same for you.

Finally, thank you Radhanath Swami for gifting the world with your Journey Home.

The Story of Kartik

For the Kids

By Mala Rampershad

Once upon a time on Diwali, Mother Yashoda was churning butter, all the while thinking of her son, **KRISHNA**. She sang songs about His activities, and her bangles tinkled while she churned the butter. Flowers from her hair scattered on the floor around her. Krishna, feeling hungry, ran to **MOTHER** Yashoda and sat on her lap. Mother Yashoda immediately began to feed Him.

While feeding Him, she remembered that a pot of milk was heating on the stove. She put Krishna down to attend to the milk on the stove. Krishna, who was still **HUNGRY**, became upset. Using a stone, He broke the pot of **BUTTER** and began to eat the butter. Krishna knew that He was being mischievous so He ran off.

When Mother Yashoda returned and saw the broken pot, she knew that Krishna was the culprit. Holding a **STICK** in her hand, she set off in search of Him.

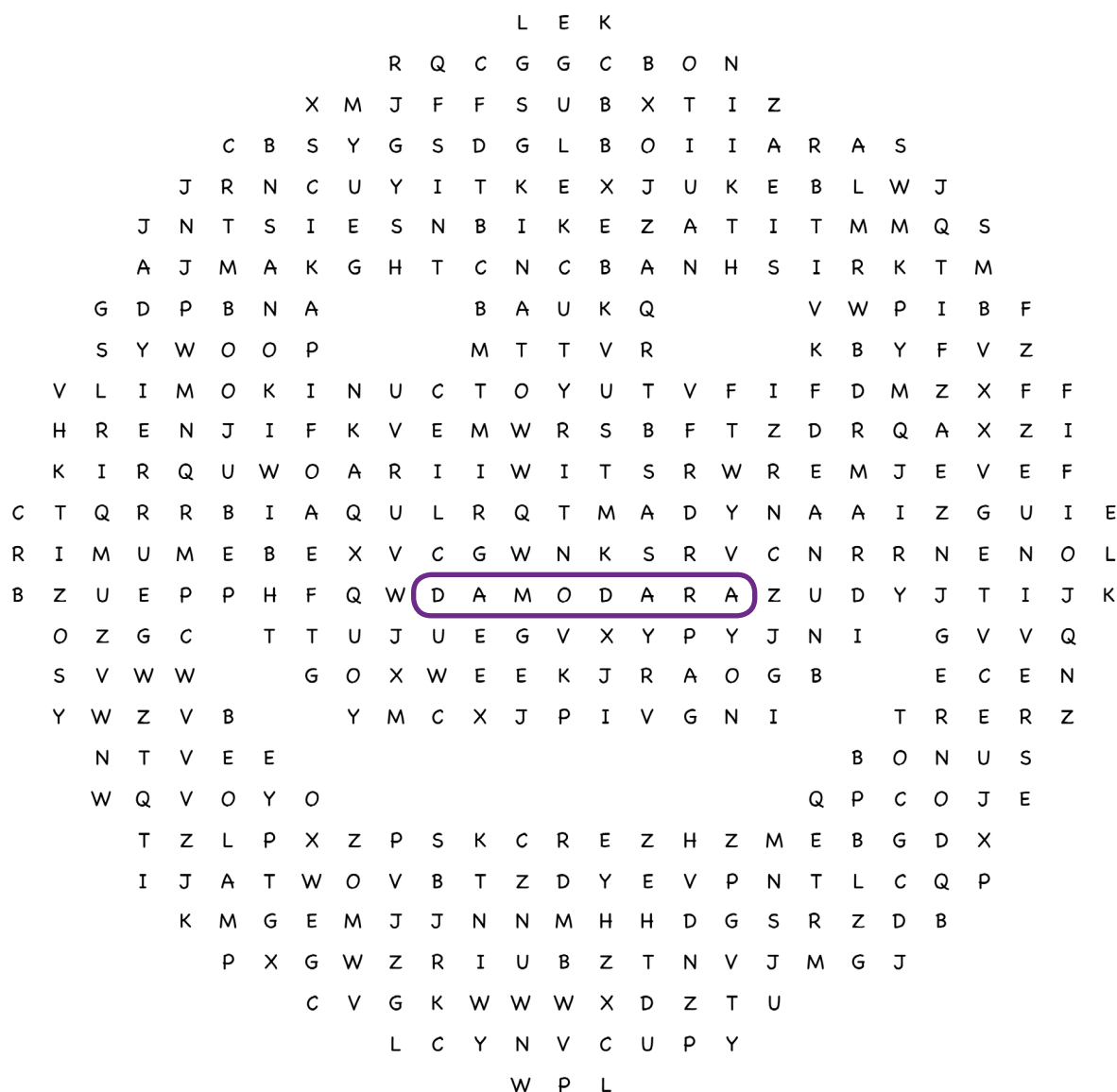
She found Him sitting on a **MORTAR** feeding the **MONKEYS** butter. Krishna caught sight of Mother Yashoda from the corner of His eye and jumped off the mortar to run away. Mother Yashoda chased Krishna and to reciprocate with her motherly love, He allowed her to catch Him. Mother Yashoda noticed that Krishna was overly afraid and therefore cast away the stick.

To teach Him a lesson; she decided to **BIND** Him with rope. However, she found that the rope was two inches too short. So she attached more rope. Yet again, it was **TWO** inches too short. Miraculously, each time Mother Yashoda added more **ROPE**, the rope was always two inches too short. Who can bind the Lord, in whose belly the entire universe rests? Krishna, seeing Mother Yashoda labour so hard, took pity on her, and allowed her to bind Him. Therefore Krishna is known as **DAMODARA** – one whose belly is bound with ropes.

During the month of **KARTIK**, we can offer a ghee **LAMP** to Lord Damodara and Mother Yashoda and receive spiritual blessings.

Word Search

Find the words written in capital letters in the story and look for them in the word search block, e.g. DAMODARA.



No-bake Pineapple Cheesecake

The Vaishnava Chef
By Candrasekhara Das

This simple but satisfying cheesecake is individually prepared for a modern presentation. It is perfect for unexpected guests and can be prepared in a jiffy. Makes 6 to 8 individual desserts, depending on the size of your cups.

Ingredients

200g eggless biscuits of your choice, crushed
1/3 cup butter, melted
Pinch of nutmeg (optional)
250g cream cheese softened
2 cups whipping cream
1 can pineapple chunks, drained
2 Tbsp icing sugar

Method

Mix the crushed eggless biscuits with melted butter until the crumbs bind together easily.

Press the wet crumbs onto the bottom of the dessert/drinking cups.

Whip the cream cheese until light and fluffy.

Stir in half of the pineapple chunks, reserving the rest.

Beat the whipping cream until stiff peaks form. Gently fold half the whipped cream into the pineapple cream cheese mixture (be careful not to deflate the whipped cream).

Divide the cheesecake mixture evenly between the dessert/drinking cups.

Decorate with the reserved pineapple chunks and finish off with a dollop of the reserved whipped cream to top prior to serving.

Offer to Krishna with love and devotion and honour.



On the Cover

Painting by Girisha Naicker

Girisha (21) is a university student, currently completing her Bachelor of Arts degree in English and Psychology. She has been practicing *bhakti-yoga* for 21 years. She is a self-taught artist who is interested in almost every kind of art (painting, drama, music, and dance).

Girisha shared her thoughts and inspiration behind her painting: "Krishna says in the *Bhagavad-gita* (10.35), '...of all seasons I am the flower-bearing spring.' It so happens that during the month of September, South Africa celebrates the spring season. Therefore, I decided to take the opportunity to bring out Krishna's beauty through this colourful season. When I paint or act the role of the Supreme Personality of Godhead, there is always a sense of fear – fear of not understanding the Lord well enough, fear of failing to make people see His glories. Guidance from devotees, who are connected to Srila Prabhupada and the Supreme Lord Himself, is the most important part of the process. I also remember this prayer "Dear Spirit use me as an instrument of love." (From Hare Krishna The Film) I especially thank my parents, Kripamoya Das and Kripamayi Devi Dasi, for being my constant advisors and guiding me every step of the way. When people see my art, I want them to see Krishna for who He is – the Supreme Personality with unlimited beauty and opulence. However, interpreting art is always left to the eyes of the beholder."

Event Guide



Kartik Begins
Thursday 5 October



Appearance of Radha Kund
Thursday 12 October



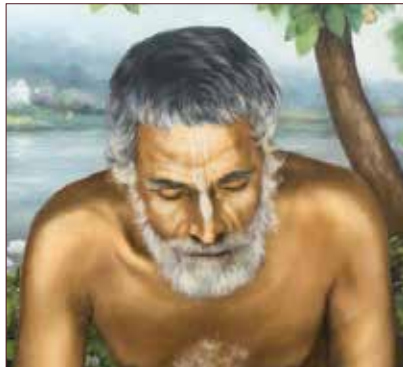
Diwali
Thursday 19 October



Govardhana Puja | Go Puja
Friday 20 October



Srila Prabhupada's
Disappearance
(Fast until noon)
Monday 23 October



Srila Gaura Kishora Das Babaji's
Disappearance (Fast until noon)
First Day of Bhishma Panchaka
Tuesday 31 October



Kartik Ends
Last Day of Bhishma Panchaka
Saturday 4 November



Gita Jayanti
Wed 29 November (Hindu Cal.)
Thursday 30 November

EKADASI

Fast from all grains, beans and legumes.
This fast awards spiritual benefits and detoxifies the body and mind.

Ekadasi
15 October | Sunday
Break fast
16 October | Monday | 05:16 - 09:33

Ekadasi
31 October | Tuesday
Break fast
1 November | Wednesday | 05:01 - 09:26

Ekadasi
14 November Tuesday
Break fast
15 November | Wednesday | 04:52 - 09:24

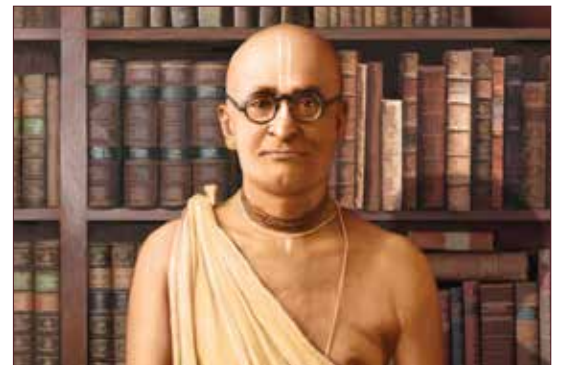
Ekadasi
30 November Thursday
Break fast
1 December | Friday | 04:47 - 09:25



4th Month of Chaturmasya begins.
(Fast from urad dhal)
5 October – 4 November



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Srila Bhaktisiddhanta Sarasvati Thakur's
Disappearance (Fast until noon)
Thursday 7 December