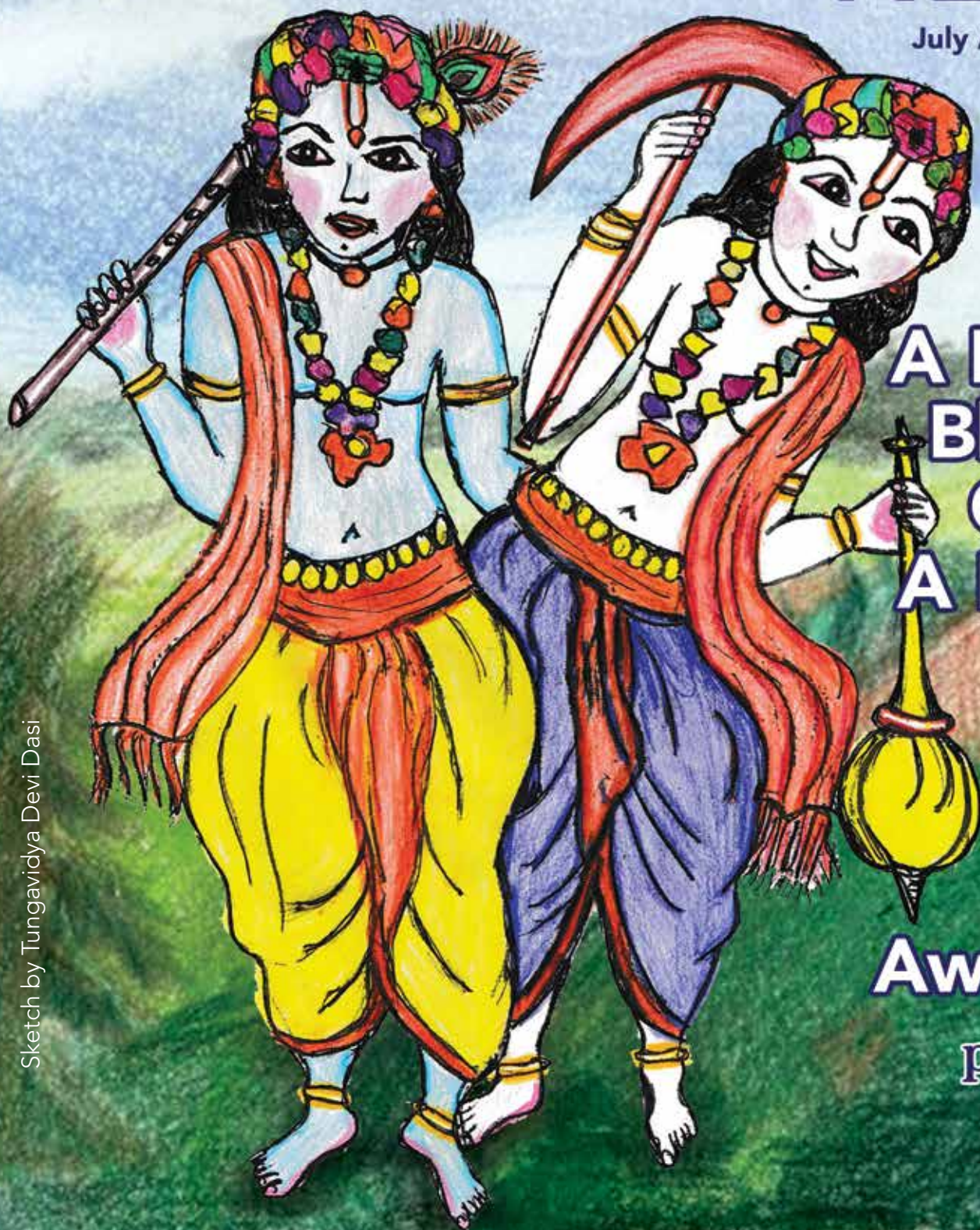




INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

HARE KRISHNA NEWS

July / August 2018



Sketch by Tungavidya Devi Dasi

**A Little
Bhakti
Goes
A Long
Way**

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Temple Directory

Communications	Krishangi Radhe 083 254 8339
Facilities Manager	Akrura 072 463 8119
Festival Manager	Balaram 082 881 4521
Finance	Ramvijay 084 550 4101
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)	
Devotee Breakfast/Lunch Sponsorships – Rasalika	031 403 4600
Govinda's Restaurant (10:30am – 7pm. Direct line 031 403 4600)	
Radhanath's Gifts (10:30am – 6:30pm)	
Take Care of Krishna – Bhakti Devi (Radhanath's Gifts Manager)	

Departments

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Janmashtami

#TeamLove

A festival can be celebrated everyday if we counted the appearance or disappearance of all the saintly personalities. In this age, our spiritual masters have decided on the most auspicious days to celebrate and honour a divine personality. Festivals help deepen our relationship with the Supreme Lord by awarding greater opportunity to render devotional service.

The great news is that festival season is almost upon us.

The Sri Krishna Janmashtami celebration will run over four days, beginning on Saturday 1 September until Tuesday 4 September. We also planned pre-festivals in local areas. Residents can expect bhajans, kirtan, a talk, entertainment, and a vegetarian meal. Details of the festival are on pages: 3 & 6-10.

Festivals cannot be possible without devotees. With over 30000 visitors expected over the festive days, we sincerely rely on people to come forward and render service.

The Bhagavad-gita describes devotional service or bhakti-yoga as the easiest way for advancement in spiritual life as it engages all the senses in the service of the Lord.

In a world where we spend more time touching our phone than our japa (meditation) beads, where our senses get easily distracted, a festival is the ideal opportunity to strengthen our connection with the Supreme Lord.

Join #TeamLove – a group of people coming together to render devotion. Email temple@iskcondurban.net with #TeamLove in the subject line and we will contact you. Or you can WhatsApp #TeamLove to 062 526 3606. I look forward to seeing you at the temple and to you joining #TeamLove.

Hare Krishna!
Vibhu Chaitanya Das

Pinetown
Pinetown Civic Hall, Kings Road
18 August | 5pm

Tami Hall Festivals

Arena Park Chatsworth

Sri Vishnu Temple Society
corner of Roads 601/701
11 August | 7pm

Reservoir Hills

Seva Samag Hall
Battersea Avenue
14 August | 6:30pm

Stanger

Sanathan Mundal Hall
21 Greystone Drive
25 August | 4:30 pm

Mid South Coast

Craigieburn Temple Hall
Temple Road
25 August | 4pm

Clare Estate

Salligram Hall
Clare Road
1 September | 6:30pm

Northdene

Santh Samaj
Santh Circle
1 September | 5pm

Lotus Park

Lotus Park Community Hall
4 Araucaria Place
1 September | 6:30pm

1 September

Estcourt @ 3pm

Swami Sahajananda
Community Centre, Canna Avenue

Richards Bay

ISKCON Temple Site @ 2:30pm

Women's Forum Report January – June 2018

The Women's Forum at the Sri Sri Radha Radhanath Temple has hosted three exclusive events and a Love Feast this year. Since its inception eight years ago, women have found a wonderful avenue to come together and bond. The aim of the Women's Forum is to provide a loving space for women to meet, friendships to develop, and ideas to be shared on how to place Krishna at the centre of our lives and our homes. With this mood, the forum includes a spiritual aspect within a diverse program. It offers a platform for women to come together and bond in a "chilling with the gals" vibe.

Recently we hosted internationally acclaimed photographer, writer, and movie producer Visakha Dasi. Together with her husband she produced Hare Krishna The Movie, which premiered in Durban in March. She read from her new book, which is a memoir of her time she spent with her spiritual master, Srila Prabhupada. She also shared her wisdom on how to raise spiritually-minded children. On Mothers' Day the Women's Forum hosted the Love Feast. Krishangi Radhe gave the talk and she focussed on Sita Devi's strength and courage in the Ramayan and how we can use those qualities in our daily lives. With National Yoga Month this June, we hosted a wonderful one-hour hatha-yoga workshop and mantra-yoga session. We also presented various skills from cake decorating to flower arranging to turning boring lunch boxes into happy meals.



A Little Bhakti Goes a Long Way

By Girisha Naicker

Little Bhakti Theatre is a platform for under 12s to explore the wonders of creativity and art, whilst learning confidence, discipline, and most importantly, to use their energy in devotional service. This initiative encourages children to develop a meaningful understanding of spiritual life. It is up to parents, family, and the greater community to grow our children holistically. It is up to us to teach our children about our relationship with God. My most impressionable childhood memory was playing the role of baby Krishna in a drama. More than a decade has passed yet I will never forget the music, the costumes, and mainly the friendships created through that experience.



Bhakti Theatre has taught me how to serve to the fullest capacity, and has given me a place to build a spiritual foundation; and I wish to share the same experience with future generations. When I had the privilege of directing the drama for our first Little Bhakti Theatre, I thought, "This is how the children will learn about Krishna. These are the future leaders of our community." I was surprised at the number of eager children willing to give their time towards devotion, since many prefer staying indoors to watch movies, play video games, or use social media. Our young volunteers' enthusiasm inspired them to come with fun ideas, build characteristics for the roles they were playing, and also kept me on my feet. I felt a sense of parental pride and joy as I watched how spectacularly they performed the drama Vrindavan Summer. Many of the children were extremely grateful to have been a part of the show, and thanked me with wide smiles. My greatest observation, during the many hours of rehearsals, was the parents/guardians' level of commitment. I am sure their commitment has imprinted on their children.

The Little Bhakti Theatre was done in collaboration with the Bhaktivedanta College. The show included kirtan, traditional dance, and an impressive *Bhagavad-gita* verse recital. All the performers and even our MC were under 12. The next Little Bhakti Theatre is scheduled for September.

Retreating Into the Spirit

By Chiranjiva Das

Srila Prabhupada addressed audiences in packed halls in WITS University and Westville campus in October 1975. During his visit, he highlighted the need to engage the intelligentsia of higher education institutions in *bhakti-yoga*. Since then, programmes aimed at university students have been a priority for Srila Prabhupada's followers, so much so that over four decades later, *bhakti-yoga* programmes in universities across the nation are still going strong. This year the university programme, aka Bhakti Yoga Society (BYS), continued with the long-standing tradition of not just hosting events at the universities but also bringing students to a Krishna conscious environment to immerse themselves in *bhakti-yoga* philosophy and practice. For this reason, BYS held a retreat for students at the end of April at the Sri Sri Radha Radhanatha Temple.

The Temple opened its doors to eager students for the "Don't Breathe: Live!" retreat. Over four days and three nights, the retreat offered three female and four male attendees a dynamic and interactive learning experience with five university programme facilitators and guest speaker Mukundanghri Das. Mukundanghri had himself been a frequent retreat attendee during his student days. This retreat consisted of a good mix of seasoned *bhakti-yogis*, first-timers, and everything in-between.

One of my treasured memories of my contact with the Krishna conscious philosophy was attending my first BYS retreat some years ago. From observing the aesthetic majesty of the temple to deeply contemplating and discussing different philosophical topics, and from relishing sumptuous vegetarian meals prepared with love to meeting people who would become lifelong friends are elements that carry a loving recollection within the stores of my heart. It comes as no surprise then, that the opportunity to not only attend but assist as a facilitator in this retreat

gave me immense pleasure to share with others the rare jewel of love that has been given to me.

At this retreat, students discussed and did activities under the themes of exploring our constitutional nature as the spirit-soul in the conditioned world, developing conscious relationships within various circumstances, and connecting with the Supreme Soul, Lord Krishna. The first theme "I am..." gave students a guided meditation activity in which they were invited to view personal identity constructs acquired in their own lives, with the aim of rediscovering their innermost everlasting identity as the soul in an ever-changing world. The second theme "We are..." allowed students to interact with each other, testing group dynamics and purpose-driven relationships in a collective effort towards self-realisation. The final theme "God is..." gave students the chance to review the lessons learned through

"The retreat was truly beyond any expectations I had."

the retreat and to see how to apply them so that they could connect more deeply with transcendence in their daily lives. The BYS retreat therefore gave students the opportunity

to hit a pause button on their lives and schedules so that they could adopt fresh, new perspectives that could edify and transform their ordinary lives.

One of the primary goals of the student retreat was to help young, intelligent people clearly charter their new life-directions with the support of a solid spiritual foundation and deep bonds for life.

These bhakti retreats that transform and rejuvenate are much appreciated. Phiwe Qangule (25) remarked: "The retreat was truly beyond any expectations I had. I had been to the temple once before, but the retreat really opened my eyes to what BYS really is. I learned so many things, not just about the temple, the philosophy, or the practices, but also about myself and my inner workings. I enjoyed myself so much that I'm already looking forward to the next retreat."



Sri Krishna

Festival Day 1 Saturday 1 September

Bangladesh
Market Festival

Kirtan & Prasad Distribution
9am – 1pm

Workshop
Amphitheatre Festival
Kirtan & Prasad Distribution
11am – 1pm

Janmashtami Festival Tour
Chatsworth
10am

Sri Krishna says,
“Of sacrifices I am the
chanting of the holy names
[japa].” (Bg10.25)

Festival Day 2 Sunday 2 September

Ratha-yatra
Begins at the Sri Vishnu Temple
(Temple with the Hanuman deity)
10:30am

Jagannath Mandir
1pm – 5pm

Vedic Cultural
Entertainment
1pm – 5pm

Adivas & Maha Abhishek
2pm

Gifts & Offerings
All Day

Breyani will be served all day.

Janmashtami

Festival Guide

Festival Day 3
Monday 3 September
Sri Krishna Janmashtami
4:30am – midnight

Gifts & Offerings
All Day

may offer gifts, jewelry,
sweets, cooking ingredients,
birthday cards to
Sri Radha Radhanath.

Learner's
Vedic Culture Fest
9am – 12pm

Mantra Park
10pm – 11pm | Temple Gardens

Movies Under the Stars
10pm – 11pm | Amphitheatre

Bhakti Theatre's
Rupadi - A Fire-born Princess
7:30pm | Amphitheatre
Bhakti Theatre's Campfire
10pm – 11pm | Temple Gardens



A Meditation on Lord

Krishna's Right Foot

Barleycorn: At the joint of His right large toe bears this mark, which represents all kinds of enjoyable opulence. As barley grains sustain life, similarly the glorious lotus feet of Krishna is the fullest nourishment for everyone.

Disc: At the base of the large toe on His right foot, is the mark of a disc, which cuts down the six [lust, anger, greed, envy, illusion, and pride] enemies of His devotees.

Upward Line: One who clings to the feet of the Lord like a lifeline will be transported to the spiritual world. The path to Krishna is direct, straight, and narrow — similar to a razor's edge. But Krishna can reach down and elevate anyone to the highest platform of truth.

Lotus: This symbol is at the bottom of His middle toe. A lotus scent increases greed for true love for Krishna within the mind of a bee-like devotee. It is a symbol of the Goddess of Fortune and signifies that one who remembers the lotus feet of Krishna will always be fortunate and successful.

Elephant Goad: At the base of His small toe. This mark indicates that He brings the elephants of His devotees' minds under control.

Umbrella: The umbrella on the feet of Krishna proves that those who take shelter of His lotus feet are protected from the incessant rainfall of material miseries. It also means that those who sit in the shade of His feet become exalted just like a great king, who traditionally used to have an umbrella held over his head.

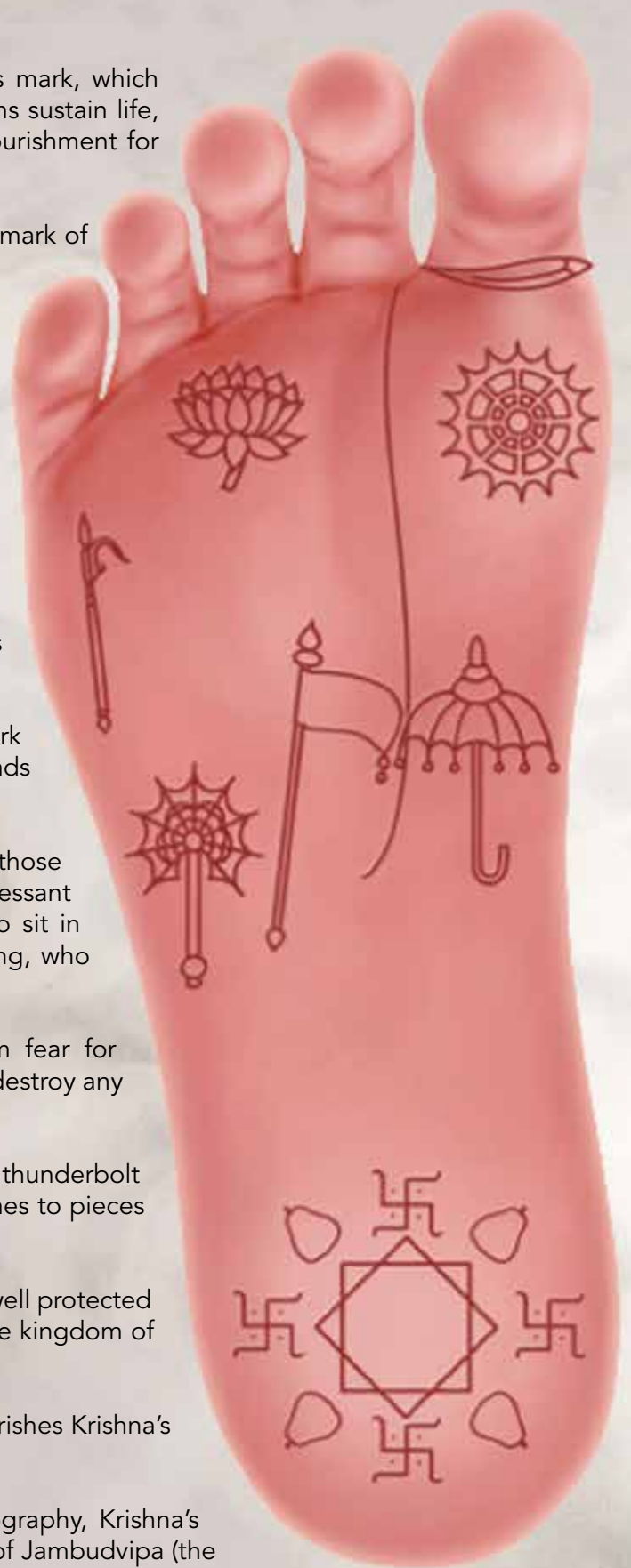
Flag: The ultimate sign of security and protection from fear for anyone who meditates on Krishna's lotus feet. Krishna will destroy any unwanted elements against His devotees.

Thunderbolt: Below the Elephant Goad symbol. The thunderbolt signifies that meditation on the lotus feet of Krishna smashes to pieces mountains of reactions to past sins.

Eight-Pointed Star: Those who worship Krishna's feet are well protected in the eight directions. It also shows that nothing within the kingdom of eight directions is unattainable for Krishna's devotees.

Svastikas: Nothing inauspicious can come to one who cherishes Krishna's feet in his heart.

Jamun Fruit (Rose Apples): According to Vedic cosmography, Krishna's lotus feet are the only worshipful objects for the residents of Jambudvipa (the planet of the rose apple).



Lord Krishna's Lotus Feet

Krishna's Left Foot



Conch Shell: A symbol of victory. The conch shell proclaims that whoever takes shelter of Krishna's lotus feet is assured safety from all distress and is granted fearlessness. As the conch shell is a receptacle for water, Krishna's lotus feet holds the nectar which extinguishes the fire of misery from a devotee's life.

Two Concentric Circles (Sky): It shows that though Krishna's feet are everywhere, they are unattached just like the sky. It also signifies that Krishna is within everything and within the circle of our hearts. Yet at the same time, Krishna is outside of everything and everyone, eternally enjoying His activities in Vrindavan.

Unstrung Bow: Those who take shelter of Krishna's feet will be freed from all difficulties. The target of a devotees meditation should be the Lord's feet.

Cow's Hoof Print: It signifies that for those who take full shelter of Krishna's lotus feet, the vast universe becomes as small and insignificant as the water held in the hoof print of a cow. Thus it can be easily crossed.

Triangle: Devotees who take shelter of Krishna get saved from the snares of the three modes and the three-fold miseries represented by the three sides of the triangle. The lotus feet of Krishna are the first and last refuge for the inhabitants of the three worlds. Krishna's lotus feet are the safest sanctuary for the demigods, humans, and animals. Everyone should resort to Krishna's lotus feet with full concentration of body, mind, and words. Krishna's feet have attracted the fixed gaze of the three eyes of Lord Shiva.

Water Pots: Krishna's feet are a pot of nectar, freely available for anyone who surrenders unto Him. This pot always remains full. Devotees who meditate on this will always experience all-auspiciousness.

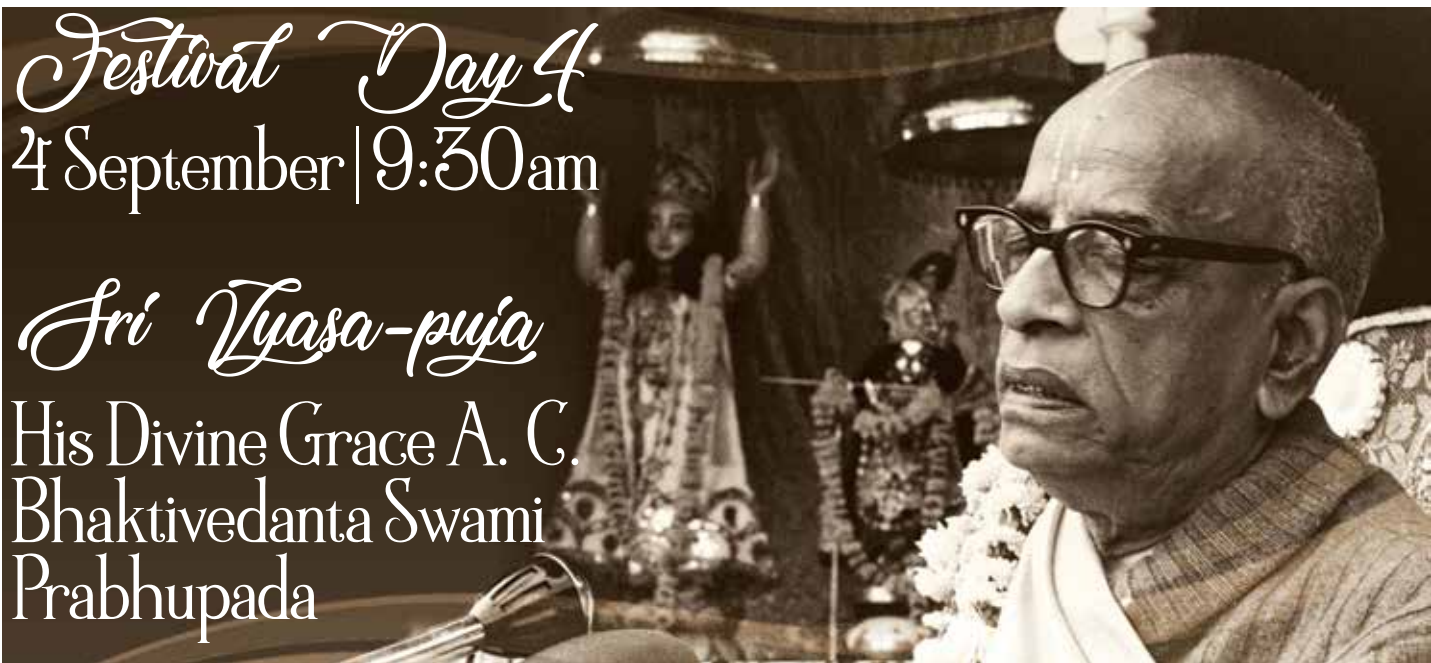
Half Moon: It signifies that demigods like Lord Shiva have decorated their own heads with the soles of Krishna's lotus feet. It also indicates that devotees who likewise decorate their own heads with the lotus feet of Krishna can become exalted pure devotees like Lord Shiva. So that the devotees' minds may reside at His feet, Krishna bears the symbol of the moon, which is the presiding deity of the mind. Just as the half-moon is progressing toward its full size and glory, similarly the benefit of one who day-by-day expands the glories of Krishna certainly increases to the topmost degree of spiritual life.

Fish: As a fish cannot live without water, so can a devotee not live without Krishna. Fish are also fickle by nature and a perfect representation of the mind. One should diligently practice *bhakti-yoga* and fix the mind on the Absolute Truth.

Festival Day 4
4 September | 9:30am

Sri Vyasa-puja

His Divine Grace A. C.
Bhaktivedanta Swami
Prabhupada



The Servant Leader

Living with Srila Prabhupada
Gaura Bhumi Devi Dasi

"I want to begin one revolution against materialistic civilization. That is my ambition, so that the whole world may be happy." Srila Prabhupada

Servant leadership is management with respect, honesty, and love. When you add spirituality to that formula, it becomes the best form of empowerment. This type of leadership is a blend and balance between leader and servant, and begins with the idea to naturally first serve.

In 1965 at the age of 70, Srila Prabhupada came to America with nothing but a dream and a burning desire to serve his spiritual master. In a span of twelve years; circling the globe fourteen times, he was nothing short of a miracle-maker. Indeed, he can be considered the prototype of a servant leader today. A magnanimous leader is seen as a servant first, because that is what he should be, deep down inside. In the infancy of ISKCON, Srila Prabhupada would cook and clean up after all the temple residents without asking or expecting help. Only after some time did his students consider offering to assist him. His humility inspired responsibility in the hearts of his young followers.

Srila Prabhupada led with others in mind, without compromising the Vedic lineage he represented. His encouragement and leadership nurtured a culture of trust, which empowered many of his followers to become leaders themselves. His love and humility in turn grew a worldwide community.

"He only cared about teaching us, and I had never saw such selfless love," Govinda Dasi. Govinda Dasi

was Srila Prabhupada's first secretary in the late 1960s.

In the mid 1970s there was turmoil and disharmony brewing in the newly opened ISKCON Kolkata temple. Western and Indian devotees found it difficult to live together due to cultural differences. Srila Prabhupada called the community together. Yamuna Devi remembers, "The mood was very sober, but Srila Prabhupada wanted to hear from everyone. He went around the room and asked each devotee what they thought was wrong in the temple. And each person gave their realization, and everyone else listened to that realization. And then Srila Prabhupada spoke. He said that we were all here because he had followed the instructions of his Guru Maharaja and come to the West. And then he added with great emphasis: 'Do you think it was easy for me to leave India all alone and come to America?' And none of us had ever really thought like that — whether it was easy or hard. We had just assumed that he had done that by Krishna's mercy. Then he continued, 'Do you think it was easy for me when I was in Butler, Pennsylvania, and I opened the refrigerator, and there was cat food next to my vegetables? Do you think that was easy?' And all the devotees began to cry, because they began to understand what Prabhupada did for us, and it wasn't easy. He came from a place where his mother was carried in a palanquin from one house to the other. He was from another culture, almost like another planet; and he yet came to the West with a trunk full of books and seven rupees." From Yamuna Devi - A life of Unalloyed Devotion

This year, September 4th marks the 122nd appearance anniversary of Srila Prabhupada. The Temple will host a festival to honour His Divine Grace and you are invited to share your appreciation and gratitude for what Srila Prabhupada has given the world.

Why Problems Don't Mean a Bad Marriage

Marriage Matters
By Mahatma Das

Keep your problems private

One of the most important values in a marriage is privacy. Therefore, it's a mistake to talk about your marriage or your spouse to family or friends. It's a violation of your spouse's privacy and it is wrong. We like to talk to their friends about their problems. Sometimes we need to talk about our problems. But it is not right to reveal marital problems to friends, even if you think you need them to help you solve such problems.

The point is:

It is unfair to your spouse to reveal your personal problems with him or her to friends or family unless you have their permission. If problems are serious they can be addressed by professionals.

Don't ignore the problem, face it

If you are having any difficulty in your marriage that needs fixing, there are basically two ways to deal with it: you can either ignore it or focus on it. People who run from their problems seek relief, but end up in pain. People who face their issues experience pain, but end up relieved. A problem doesn't go away because you run from it; it gets worse. It is important to realise that we get exactly the problems we need in our life to fix the things about ourselves that need fixing. In other words, problems in marriage are not coincidental; they are a sign that you have a weakness that needs work. If you ignore it, the pain will increase until you finally say, "Okay, I'll deal with this."

The point is:

The worst suffering occurs when you run from your suffering. The worst pain comes from avoidance. The healing magic is attention. The only way out of your suffering is through it.

The problems in your life are like fingers pointing toward answers to your most crucial questions. They are transformations trying to happen. They're birth pains. Let it come! It'll hurt, but that hurt is a path to your healing. There's an ancient Chinese proverb that says: "The gem cannot be polished without friction; nor man perfected without trials."

Quarrels

If you had to pick one thing that would best predict a marriage headed for trouble, what would you pick? You might say, "Conflict." If you fight a lot, then

that's not a good sign, right? Wrong. The number one predictor of divorce is the habitual avoidance of conflict.

The point is this:

A couple who runs from conflict is at the greatest risk of having a bad marriage because they are not talking about what bothers them.

The closer you are to someone the more likely it is that you step on each other's toes. If you express you are upset it is actually a sign of hope because it means you want to improve the relationship. Apathy, on the other hand, is cause for great concern because it means you are not trying to make things

better. I am not saying fighting is healthy. I am saying people in healthy marriages talk about differences. So if you want to be happily married, you have to learn to "argue" in ways

...if you want to be happily married, you have to learn to "argue" in ways that produce positive results.

that produce positive results. Successful couples know how to discuss their differences. This is not something that comes naturally to most people, so most of us have to learn this skill. And once you learn it, the energy that goes into your quarrels will propel your relationship forward. Every successful couple has areas of disagreement. No two people are perfectly compatible. You'll have differences with anyone you pick. The question is whether or not you can learn to discuss and deal well with those differences, negotiate solutions well, and keeping moving forward despite differences.

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 organisation that teaches the practices of devotional service through interactive workshops, retreats, and online courses and counselling.



Awaken

The Body, Bodily Conception & Freedom

By Mukundanghri Das

What makes us who we are? The answer to this question is based on how we define ourselves—our identity. It goes without saying that the definition we hold of ourselves gives us the measure of our self-worth. This conception of our own value or self-worth is what dictates our desires, our thinking, and our actions in life.

What and who we conceive ourselves to be shapes our reality. We gravitate towards the things and people that affirm our self-conception. And we avoid and fight off the things and people that are contrary to our self-conception. This affirmation and preservation of our self-conception is what then becomes the theatre called our life.

The first teaching of spiritual realisation is that we are not this body rather that we are the soul within it. The primordial conflict we face in material existence is that we seek eternal happiness in a world that is fundamentally temporary. If we accept that the physical body and subtle mind are temporary then by definition, lasting happiness can only be found on the spiritual platform. Vedic wisdom urges us to challenge the basic assumptions of what makes us who we are because having an accurate conception of oneself opens the path of knowledge to spiritual freedom.

The Difference Between the Body and The Bodily Conception

“Know thyself” – Socrates

“To understand this body and its knower is called knowledge. That is My opinion.”
Bhagavad-gita As It Is 13.3

There is a difference between the physical body and the bodily conception. The physical body is composed of the gross material elements. It comes into being as a result of biological processes. It is composed of the same molecular elements that make up all other organisms but just configured in a unique molecular combination for a human form. Therefore, materially speaking, there is

nothing extraordinary about the material body. It is a product of matter such as everything else. As the Greek philosopher Epictetus puts it, “It is only cunningly constructed clay”.

The problem on our path to spiritual realisation, therefore, is not so much the physical body but it is the conception of the body that we hold.

We acquire these labels and we adopt them as our identity.

“The living entity in this material world carries his different conceptions of life from one body to another.”
Bhagavad-gita As It Is 15.8

So what is this conception? It is the idea of who you think you are. I am Mr. Jones. I am Mrs. Jones. I am the son or daughter of. I am the brother or sister of this person. I am the mother or father of my child or children. I am her husband. I am his wife. I am a professional. I am uneducated. I am good at school. I am bad at school. I am male. I am female. I am a communist. I am a liberal. I am powerful. I am weak. I am handsome. I am ugly. I am fat. I am short. I am rich. I am poor. I am a humanitarian. I am South African. I am American. I am Jew. I am Muslim. I am Hare Krishna. I am atheist. I am black. I am white. And the list goes on and on.

We acquire these labels and we adopt them as our identity. This is what it means to have a separate idea of ourselves. This separate self-conception is called our conditioning. It is the version of ourselves that we subscribe to and project out to the world. Vedic scriptures refer to this alter ego or false self or separate projection of ourselves as the false-ego. In other words, this is not who we are. It is merely the idea of what we want to be and what we want the world to see us as.



Girl Before A Mirror

From this conception comes socially prescribed desires, ways of thinking and hence behaviours. We thus assume the role we have created and extend our identity into it. Those who corroborate, affirm and promote this false identity are referred to as – friend. Those who don't, are by implication, not friends or worse yet – enemies.

What then does it mean to “Know thyself”? To know thyself begins by first knowing what and who one is not. This is why spiritual cultivation begins by dismantling the idea of who we are not. This knowledge distinguishes matter from spirit and gives one the level of clarity needed to be able to fix their intelligence on the path of spiritual realisation. There is power in clarity.

“The endeavouring transcendentalists who are situated in self-realisation can see all this clearly.”
Bhagavad-gita As It Is 15.11

The Key to Freedom

“This above all: To thine own self be true.” Polonius,
Act I Scene III Hamlet by William Shakespeare

There's a commonly recited spiritual axiom, “The secret to life is to die before you die and find that there is no death.” The meaning behind this comes from acknowledgement of the two selves. The one is the false self, or false ego. The other is the true self, or true ego. The false self is temporary and has no factual existence beyond the bodily conception. The true self is eternal, knowledgeable and situated on the Brahman (spiritual) conception. The process of spiritual realization is about letting go of the false self and becoming your true spiritual self. Hence, above all else we must remain true to thine own (spiritual) self.

“Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain the supreme goal.” *Bhagavad-gita As It Is* 13.35

It's easy to say, “Allow the false ego to die.” But Lord Krishna has spoken about understanding the process of liberation. The process of liberation is synonymous with the process of surrender. Srila Prabhupada writes the following, “The surrendering process is described here very nicely. The first qualification is that one should not be deluded by pride. When one is free from delusion caused by pride, [they] can begin the process of surrender.” *Bhagavad-gita As It Is, Purport* 15.5

Why is getting rid of pride the first step on this path? First let's define pride:

Pride | noun — a feeling or deep pleasure or satisfaction derived from one's own achievements, the achievements of those with whom one is closely

associated, or from qualities or possessions that are widely admired.

– Oxford English Dictionary

Pride affirms the existence of our false ego. It is like the water that nourishes the life of the false ego. The false ego's existence is dependent on it being affirmed by external sources. This need and expectation of praise is the life air of the false ego. Without it the false ego is suffocated and loses its reason for existence. Therefore, the price of freedom is letting go of pride.

The path to true self-realization becomes evident to us when we unburden ourselves from the ball and chain of falsity and pride. Know what you are not and begin to cultivate knowledge of who you truly are. This is how to awaken spiritual reality.



On the Cover

Drawing by Tungavidya Devi Dasi

Tungavidya Devi Dasi joined in 1989 and lived at the Sri Sri Radha Radhanath Temple until 2016. She rendered valuable service through book distribution, deity service, managing the book table, and raising her two sons. She is now 68 years old and has extremely fragile health. She lives with her son where she continues her devotion through her personal practice and taking care of her deities. She is passionate about art. Tungavidya shares the background about her art: “I was inspired to do this drawing as a service to Sri Sri Radha Radhanath. I no longer live in the temple and thought that this would be a wonderful opportunity to serve. As we move into the months of July/August, I thought it appropriate to draw Krishna-Balaram. We celebrate Lord Balaram's appearance festival on Sunday 26 August and Lord Krishna appearance festival on Monday 3 September. I hope the readers are reminded of Krishna and Balaram's numerous pastimes by this drawing.”



Warm Stir Fry with Semolina Olive Oil Bread

The Vaishnava Chef
By Chandrasekhara Das

This perfect combination makes a wholesome winter main meal.

Stir Fry

Ingredients

250g Halloumi (or paneer) cut into large fingers
2 Tbls sesame seeds
4 Tbls sunflower oil
2 cm piece of ginger thinly julienned or minced
1 tsp crushed chillies
1 tsp hing
1 red pepper thinly sliced
1kg veggie mix (shredded white cabbage & purple cabbage, chopped spinach, julienned carrots & butternut)
2 Tbls Soy Sauce
Black pepper and salt to taste (about ¼ tsp black pepper, 1 tsp salt)
¼ to ½ cup Freshly chopped coriander to serve

Method

Heat the oil over medium heat and pan-fry the Halloumi/paneer fingers until lightly browned. Slice the large fingers into 0.5cm strips, set aside whilst reserving the oil.

Dry roast sesame seeds in a skillet over medium heat, stirring frequently until lightly browned. Set aside.

Add the reserved oil to a pan and heat on medium heat. Add ginger, crushed chillies, hing and sauté for a few seconds before adding red pepper. Sauté for a further 1-2 minutes.

Add prepared vegetables and stir fry a 1-2 more minutes.

Add salt, pepper and fold in the fried Halloumi/paneer strips

Drizzle Soy Sauce into the stir fry and gently mix until well incorporated.

Toss in freshly chopped coriander & roasted sesame seeds just before serving.

Semolina Olive Oil Bread

Ingredients

2 tsp dried/instant yeast
175 ml lukewarm water
250g semolina
250 g white bread flour
1½ tsp salt
125 ml olive oil
4 Tbsp sesame seeds

Method

Sprinkle yeast into the lukewarm water and stir to dissolve. Set aside until frothy. Mix semolina, flour and salt in a large bowl. Make a well in the centre and pour in the yeasted liquid and then add the olive oil. Stir to form a stiff sticky dough using additional water if necessary.

Turn out onto a floured surface and knead the dough until smooth and elastic. Let rise in a clean lightly oiled bowl until double in size (about 1½ hours). Knock back and leave to rest for 10 minutes. Divide the dough into 2 pieces and roll out into 18cm rounds 2.5cm thick. Let rise covered for 30 minutes. Brush tops with water and sprinkle over sesame seeds. Bake in a preheated oven at 200 degrees Celsius for 30 minutes until golden brown.

Offer to Krishna with love and then serve this hearty meal.

The Boy Who Ran Away

For the Kids

By Mala Rampershad

Dhruva was five years old when he ran away from home. Why would a five-year-old boy and a Crown Prince at that do this? Well, the story goes like this:

One day when Prince Dhruva walked into the palace, he saw his younger brother Uttama, on the lap of their father, King Uttanapada. Dhruva wanted to also climb onto his father's lap. But Queen Suruci, Uttama's mother, stopped him. Dhruva was the son of Suniti. She was the King's first wife but Suruci was the King's favourite wife. Queen Suruci spoke harshly to Dhruva saying that he cannot sit on his father's lap because he is not born of her.

Dhruva was furious and getting no support from his father, went to his own mother, Queen Suniti. His anger consumed him and he wanted a kingdom great than his father and grandfather. Queen Suniti told Dhruva that only Lord Vishnu can help him and he would have to go to the forest to find him. Dhruva vowed at that very moment to do whatever he had to in order to achieve the most powerful position in the world. He was so determined that he left home immediately!

Along the way, he met Narada Muni who is a very close devotee of Lord Vishnu. Narada Muni could see that Dhruva was determined to achieve his goal. Narada Muni took pity on the young prince and sent him to the Madhuvana Forest with instructions on how to worship Lord Vishnu. Dhruva spent five months following Narada's instructions down to the last detail. At the end of the five months Lord Vishnu Himself came to Dhruva. Dhruva overwhelmed by love for the Lord no longer desired a great kingdom. His anger had subsided and he was filled only with love towards the Lord.

The Lord then instructed Dhruva to return to his family and when the time is right rule his father's kingdom. At the end of his rule, Dhruva left the throne to his own son and spent the rest of his life meditating on and serving the Lord. On the day he had to leave this planet, a golden carriage fetched him and took him to the spiritual planet where Lord Krishna lives. Finally the Lord fulfilling Dhruva's desire, awarded him the rule of the Pole Star, the highest and great planet in the universe.



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Activity: Crack The Code

Use the table below to crack the code and find the words, which appear in the story.
E.g.: 22/9/19/8/14/21 = Vishnu

A = 1	D = 4	G = 7	J = 10	M = 13	P = 16	S = 19	V = 22	Y = 25
B = 2	E = 5	H = 8	K = 11	N = 14	Q = 17	T = 20	W = 23	Z = 26
C = 3	F = 6	I = 9	L = 12	O = 15	R = 18	U = 21	X = 24	

CRACK THE CODE :

- 4/8/18/21/22/1
- 11/9/14/7/1
- 6/15/18/5/19/20
- 19/15/14
- 12/15/18/4
- 19/21/16/18/5/13/5
- 16/1/12/1/3/5
- 18/9/22/5/18
- 16/18/1/25/5/18
- 18/5/20/21/18/14

Event Guide



Disappearance of
Sri Gadadhara Pandit
13 July | Friday



Disappearance of
Srila Bhaktivinoda Thakur
13 July | Friday



The incorporation of
ISKCON in New York
6 August | Monday



Radha-Govinda Jhulan Yatra
21 - 26 August



Appearance of Lord Balaram
(Fast until midday)
26 August | Sunday



Srila Prabhupada's departure
for the USA
27 August | Monday



Sri Krishna Janmashtami
(Fast until midnight)
3 September | Monday



Srila Prabhupada's Sri Vyasa-puja
(Fast until midday)
4 September | Tuesday

EKADASI

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

Yogini Ekadasi
9 July | Monday
Break Fast
10 July | Tuesday | 06:51 - 10:18

Sayana Ekadasi
23 July | Monday
Break Fast
24 July | Tuesday | 06:46 - 10:17

Kamika Ekadasi
7 August | Tuesday
Break Fast
8 August | Wednesday | 07:01 - 10:13

Pavitropana Ekadasi
22 August | Wednesday
Break Fast
23 August | Thursday | 06:21 - 06:47

Annada Ekadasi
6 September | Thursday
Break fast
7 September | Friday | 06:04 - 09:57

First month of Chaturmasya
27 July - 25 August
(Fast from green leafy vegetable)

Second month of Chaturmasya
26 August - 23 September
(Fast from yoghurt)



Guru (Vyasa) Purnima | Disappearance
of Srila Sanatana Gosvami
27 July 2018 | Friday

Disappearance of
Srila Gopala Bhatta Gosvami
2 August | Thursday

Disappearance of
Srila Rupa Gosvami
22 August | Wednesday