



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

# HARE KRISHNA NEWS

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# The Quest to Ahimsa

Message from the Temple President  
Vibhu Chaitanya Das

I was deeply moved by a talk given by His Holiness Jayadvaita Swami on his recent visit to Durban. Maharaja's talk has led me to dream of a land filled with happy cows and an abundance of milk — liquid gold that develops the finer tissue of the brain, which is needed to cultivate spiritual knowledge.

Over the last two years, we have extensively researched *ahimsa* milk in South Africa. The result has left us disappointed. It doesn't exist and there is little hope of acquiring it, even in three years from now. Ahimsa loosely means non-violent. For us it is more, it is the upholding of religious principles, which inadvertently affect human civilisation. Srila Prabhupada explains: "Progressive human civilization is based on *brahminical* culture, God consciousness and protection of cows. All economic development of the state by trade, commerce, agriculture and industries must be fully utilized in relation to the above principles, otherwise all so-called economic development becomes a source of degradation" (*Srimad Bhagavatam* 1.19.3, purport).

You may ask why don't we give up milk and other dairy all together. It is a fair question and Vaishnavas (devotees of Lord Krishna) are against animal exploitation. The current state is that cows are forcibly impregnated and pumped with hormones to keep producing milk artificially. They produce a whopping 24,5 litres of milk a day. The milk is mechanically extracted causing distress and pain to the cow. And once the abused cow cannot produce milk, it is sent to be slaughtered. The average lifespan of such a cow is five years. This brutality has no end, save an except when milk taken from a poor tortured cow, is offered to Krishna. That cow has rendered devotion to the Lord and therefore in the universal scheme of things, becomes blessed. Just as a tree gets liberated by its flower being offered to the Lord. But this does not mean we should do nothing!

Srila Prabhupada further explains in the purport "Cow protection means feeding the *brahminical* culture, which leads towards God consciousness, and thus perfection of human civilization

is achieved." If we want peace and prosperity in the world, we should take lessons from the *Srimad Bhagavatam*. Every state and every home should endeavour to advance the cause for self-purification. This is the real peace formula.

Lord Krishna Himself set the example. Krishna's father, Nanda Maharaja was a protector of cows. And Krishna, who is also known as Govinda — one who gives pleasure to the cows and senses — used to tend His father's animals in the forest. By His example, Govinda taught the value of cows.

It is expensive to protect cows and there are factors that make it almost impossible. But we can try to protect the cow as much as we can. And I have good news. I have a plan that can work — if we come together. An important topic such as this, which is crucial to our survival as human beings, needs activation, needs people to become inspired and empowered to help establish protected cow farms. This was Srila Prabhupada's desire. Keeping your



own cows is impractical, so how about helping those who are protecting cows.

### The Quest

To rise above the moral high-ground, we invite you to offset your dairy expense by investing in an ahimsa project/farm. The Sri Krishna Goshala (Thornville) provided the following information: one jersey cow produces 10-15 litres of milk a day and the monthly maintenance of a cow is R3500-R4000 (this includes care, feed, and vet fees).

1. Calculate your diary (milk, butter, *ghee*, yoghurt, cheese, etc.) per month. You can use our online calculator: [www.iskcondurban.net](http://www.iskcondurban.net)
2. Decide an affordable percentage you can invest (e.g., 10%, 20%, etc.).
3. Research where to invest: Care for Cows in Vrindavana, Gita Nagari in the USA, The Bhaktivedanta Manor in the UK, etc. Do not forget our Goshala in Thornville or the Midrand Goshala! You can also find a local dairy farm that is willing to

care for your cow until the cow passes away naturally. This can be done via a written and binding contract whereby a farm cares for your cows for a monthly fee.

4. Invest with Sri Sri Radha Radhanath Temple. The Temple has set up a special account to invest in protected and happy cows. We have not actioned this process yet but with funding, we can decide on the most effective way to meet our goal. The Sri Sri Radha Radhanath Temple currently uses 800 litres of milk every week. We pledge to donate 25% of the milk costs to a special trust for the protection of cows and within the next five years to reach the goal of having happy cows that give nourishing milk.

Jayadvaita Swami sets the example by investing a monetary percentage of the dairy he personally consumes to an *ahimsa* project. Ultimately our purpose as a temple is to develop love of Godhead through the process of devotional service (*bhakti-yoga*) and this project will certainly attract the blessings of Govinda, as we will be pleasing His dear cows.



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# Are You Spirit Smart?

Devotional Psychology  
By Ananta Gauranga Das

It is said the furthest distance between two points is that space between our head and heart. Theoretical information or book knowledge is associated with the head or cognition. Knowledge becomes wisdom through practical application — when we walk our talk — knowledge touches the heart and is transformed into wisdom. For example, a tomato is a fruit — head knowledge. To not put it in a fruit salad, that's wisdom.

We don't think ourselves into new behaviours. What follows is an attempt to illustrate how wisdom affords us the opportunity to act ourselves into new forms of thinking. In so doing, we alter reality and the perception of reality. To show this effect, I introduce two concepts: Emotional Intelligence (E.I.), which is more familiar, and Spiritual Intelligence (S.I.).

E.I is the ability to identify and manage our own emotions and the emotions of others. If all we know is "happy," "sad," and "angry," then buckle up for an E.I crash course. Emotional intelligence won't result in you getting seven As at school, but it is what will shape you into an empathetic and balanced human being. People respond more to how much we care as opposed to how much we know.

Heat and light is to the sun as wisdom is to S.I Spiritual Intelligence is not about organised religion. Rather it allows one to challenge the status quo by postulating existential questions, the likes of the purpose of life or the meaning of existence. It's a perceptual revolution, clearing the lens by which we think, feel and experience the world. "We see the world as we are and not as it is for it is the 'I' behind the eye that does the seeing" — Anais Nin.

Intelligence is accepted today to know more and more leading to less and less — head knowledge. And even if we are adept at acquiring knowledge, if we are too analytic, cold and calculating, then that knowledge doesn't touch the heart. It may not result in righteous change. When used correctly words give unhealthy emotions a healthy psychological

release. The demon king Ravana — the quintessence of an intelligent fool — had expert knowledge of the Vedas. However he abused his knowledge because his selfishness and lack of E.I and S.I stole his wisdom. As a result, he exploited his subjects. People with high I.Q — more book knowledge — and low E.I and S.I result in characters without character. When we engage in spiritual subject matter it should not just enter into our heads. Rather it should penetrate our hearts. If you wish to acquire humility it's not that God snaps His fingers and whaala, you suddenly have the tolerance of the earth. We will be placed in situations which will force us to imbibe the qualities of the meek. These challenges afford us the opportunity to act ourselves into new forms of thinking.

This is possible when we walk in the footsteps of saints and live the spiritual philosophy contained in books like the *Bhagavad Gita*. S.I affords us the opportunity to fully embrace this process, thereby acting yourself into improved behavioural changes. Thus theory comes alive through practical application in the course of life's trials and tribulations, uplifting both behaviour and thought processes.

E.I affords one a healthy vent of pent up psychological energy resulting in peace of mind. But superseding E.I is S.I. We are spiritual beings having a human experience, we are not human beings having a spiritual experience. Our true self — the soul — is shackled in a prison without bars or chains. We are incarcerated within a terrestrial earthly realm and entombed in a body of flesh.

E.I can give a fleeting glimpse into tranquility, which fosters spiritual growth. But S.I questions the existence of this temporal realm and changes preconceived notions of what pleasure and peace of mind truly is.

In closing, E.I fosters a relatively peaceful mind, which is a fertile environment for the seedlings of existential questions posed by S.I to develop. When these perfect questions find resolution via the flawless wisdom of spiritual texts like the *Gita* what ensues is a transformation of consciousness. Thus one transcends the terrestrial prison by living the celestial wisdom of the *Gita*.



# The Magic Man

Living With Srila Prabhupada

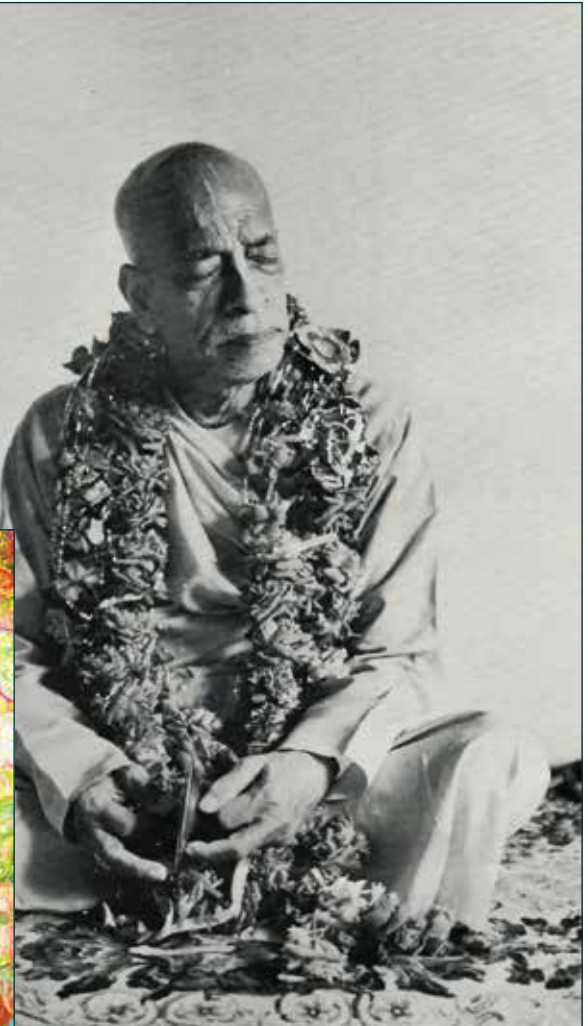
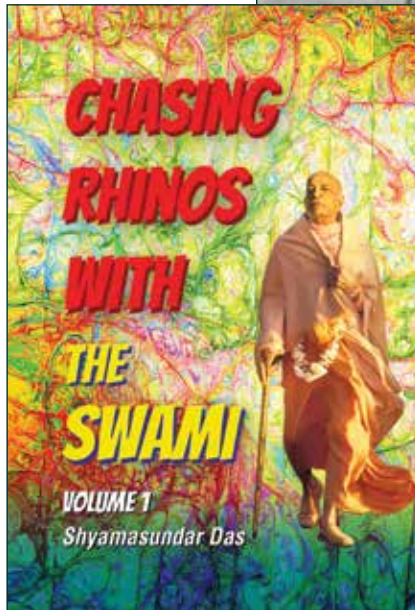
By Gaura-bhumi Devi Dasi

"There is nothing more beautiful than someone who goes out of their way to make life beautiful for others" – A wise and wonderful someone once said.

While many may lament that they never met Srila Prabhupada, it has never been easier to get to know the Founder-Acharya. His lectures, *kirtans* and video footage are available at the click of a button. His disciples have begun to write of their memories with him. The most recent is "Chasing Rhinos with the Swami" by Shyamasundar Das — a pioneer of Krishna consciousness. In this book, we get a glimpse of how the first devotees "lived" with Srila Prabhupada:

Samuel Speerstra (later Shyamasundar) was born into a generation of American youth made famous for their rebellion against the untruths taught to them through the government, the school system, and media. Even though misguided, Samuel was a seeker of the truth and knew deep down that he had to find a bona-fide teacher. The Spring of 1966 saw Samuel and his girlfriend, Melanie, the central culprits in what headlines termed the "Biggest Drug Bust In NW History". Scared to death and bailed out, they went to the Oregon Forests in search of a changed outlook on life. Little did Samuel know that the re-acquaintance with an old college roommate and the magical magnanimity of an old Indian Swami would soon tumble his life upside down in the most adventurous of ways.

Day by day, little by little the Swami made his way into the hearts of these misguided youth. The Swami's gentle and loving instructions guided them toward a perfect life and all they need do, is sincerely listen and abide by what he presented. Samuel reminisces, "I was struck by the fact that Bhaktivedanta Swami, who was born in 1896 — in the last century — appeared in San Francisco exactly in the three month period when localized protests turned into a nationwide revolution, and when other-culture/underground/beatniks became hippies. It's so amazing that Swamiji, from such a far-off place and time — a world before electricity and motorcars — popped through this small historical window and into our hearts, and then onto newspaper pages and television screens in the big cities of America. This feeling never went away. I'll do anything to see that smile on his face that shows he's pleased by



something I did to serve Krishna. This was by now the sole meaning of our lives — to please the Swami in some unique way."

Ken Kesey of the Grateful Dead once remarked: "Your guru [referring to Srila Prabhupada] is the heaviest. Translated that means the deepest, most natural, determined, non-compromising, real, not-afraid-to-say-what-he-thinks, brightest star in the honorific galaxy of living saints in the universe."

A penniless 70 year old man, driven by love for the Divine circled the globe fourteen times in twelve years, opening temples, restaurants, farm communities and schools and wrote over 60 volumes of spiritual literature. Just one man. One magic man!

Shyamasundar Das went on to carve the first Jagannath deities in the Western world, as well as build the first Ratha-yatra carts. He was one of the pioneers of ISKCON in London and served as Srila Prabhupada's secretary for many years, while his wife Malati personally cooked for him. Their motivation? Selfless love in its' purest form.

"I am not a magician. My only credit is that I am presenting Krishna as He is. The magic will act as soon as you become a pure devotee of Krishna. The magic will be done by Krishna, not by me or you." ~ Srila Prabhupada.

*Chasing Rhinos with the Swami, Volume 1 is available at the temple book table for R200.*



# Bhakti Theatre at The Playhouse

Durban Krishna News

By Rukmini Devi Dasi

In the distance a disembodied voice announces *All patrons attending "The Fire-born Princess" may now proceed to the Loft Theatre. We breathe deep.*

Before a devotee approaches Krishna on the sacred altar, he bathes, prepares his body with pure dress, and his mind with mantra. In the dressing rooms of the Loft Theatre at The Playhouse, the Bhakti Theatre crew sit perched in front of tall mirrors framed with bright bulbs like in an old movie. With intense devotion, the actors dress in their "sacred cloth" and surrender their faces as canvases to the make-up artists. A spontaneous kirtan emerges and we chant with a mixture of nerves, fever, and elation as we straighten our hair, apply eyeliner or set the folds of our costumes. It is the most important performance since our humble inception at the Sri Sri Radha Radhanath Temple Amphitheatre three years ago.

The Department of Arts & Culture, through The Playhouse Company, hosts an annual Community Arts Festival (CAF), which offers up-and-coming artists and theatre companies the opportunity to showcase their talent on a professional stage. This year they received sixty applications, crossing the genres of drama, dance, and musical drama. Eighteen were selected to perform over the 2018 CAF season, which ran from the 5th to 20th October. Our jaws dropped when we heard that Bhakti Theatre was among the eighteen! We screamed and then scrambled to put our best foot forward. All the other participants had some academic background in the Arts or had performed on such stages before. We were the newbies and amateurs.

When prepared in body and mind, the devotee may then approach the sacred altar...With quiet steps we headed backstage and into place. The ushers on the periphery were about to let the audience in. Wait! Our sound technician needs the bathroom. A flurry of footsteps echo as people take their seats. His Holiness Jayadvaita Swami, a prolific author, editor, and a wordsmith of note, is in the audience. The CAF Director, Jerry Pooe and a few organisers also enter. And the pressure mounts. Then there is silence, pregnant with emotion and adrenaline.

When the devotee approaches the altar of Krishna to make an offering, he bows low and rings a bell, chanting mantras to the previous teachers. The stage is our altar. The most important



bow is before the production begins. We remember our teachers and we pray to the characters we are about to portray for divine empowerment in service. And the bell rings. "Welcome to the Playhouse Theatre. The show is about to begin. Out of courtesy for the artists and fellow patrons please switch off all cellphones."

Part of the requirements of the Community Arts Festival is that the performing teams (and the other applicants) attend a series of workshops on scriptwriting, directing, and art and dance administration. In my estimation, the greater gift — empowerment through skill. Experts in the field graciously shared their experience, gave honest feedback, and know how. It opened our eyes to the limitless possibilities for devotional theatre. We also watched other groups perform. Their performances were powerful and showed exceptional talent. Each production taught us something and our friend database expanded.

Lights on! In the centre spotlight is Draupadi, the warrior princess who was born of flames and destined to be the destruction of the Earth's mighty warriors. She wields weapons and dances with swirls of fiery silk. The *brahmana* who wins her hand in marriage is revealed to be the warrior Arjuna and by the will of fate she marries him and his four brothers (the Pandavas). Caught in a family feud, a rigged gambling match results in the Pandavas becoming the slaves of their uncle's sons. Draupadi is the last stake and she is dragged to the assembly hall to be disrobed in public. In a moment of clarity, she surrenders and calls out to Govinda. Krishna hears her cry and incarnates as her endless sari, protecting her chastity where her five husbands could not do so.

This ageless epic highlights crucial social themes. The attempt to exploit Draupadi resulted in the most brutal war of all time. When a nation mistreats its women, it fashions its own doom. Arjuna and

his brothers win the war and the kingdom, but Draupadi's five teenage sons are slaughtered in revenge. Her grief is heavy. Her anger red hot. But she looks the killer in the eye and—forgives him. The drama tackles the aged question of why one who is devoted may still appear to suffer. The concepts of karma (the universal system of balancing actions) and *bhakti* (actions of love dedicated to the Supreme) are rivalled. And when Krishna's kindness is put on trial, Draupadi becomes His defence.

Lights off. There is much to be learned in a blackout. You develop the faith to trust your feet when they move in the darkness whilst hoping that the 136 pairs of watching eyes don't see you. You develop the skill to move like a body-less being, the soul that we truly are. You develop the ear to hear the person breathing next to you and instinctively reach for their hand. And we stand together, all ten of the cast (and the behind-the-scene crew) who have poured 220 hours of rehearsal into this offering over the last three months. But in the words of Draupadi, "Devotional service is not a balance sheet," and "...the weight of Krishna's supreme love" in reciprocation for our flawed yet sincere effort "defies all scales". Lights on. We bow once more, just like the devotee does, having left the sacred altar.

#### Reviews

"Well Done! I am impressed."  
Jerry Poee (CAF Director)

"Excellent Production! Well conceived and well executed."  
Jayadvaita Swami

"It was just brilliant. There wasn't one person who wasn't giving it all. Relate-able and understandable."  
Tahlia Pillay (UKZN student)

*Check out the back cover for Bhakti Theatre's next show.*

Photos courtesy of Shukadev Shanker.













# The Fight For Love – Preparing the Heart for Pure Love

The Body, Bodily Conception & Freedom  
By Mukundanghri Das

It was a cold, wet and miserable night. Despite the torrents of rain and frigid temperature it was not enough to douse the fire that burnt in the heart of Bilvamangala. He yearned to have communion with his illicit lover. Her name was Cintamani.

Feeling no reprieve from the fierce craving within him he rushed out into that cold, wet, darkness guided only by the torch of lust burning in his heart. He reached a raging river whose waters were foaming and ready to burst its banks. Despite the perilous prospect of drowning, Bilvamangala flung his body into it and frantically paddled himself across propelled only by the fuel of his desire.

He finally arrived at Cintamani's door. Drenched and shivering he knocks anticipating a warm embrace as reward for his troubles. As Cintamani slowly swung her door open her eyes met with a man who was cut, bruised, beaten, and humiliated by his unfettered desire for sex. Cintamani felt nothing but pity for him. She said, "Your attraction for an insignificant woman like me would be put to far better use if it was diverted toward the loving service of the Lord."

## How We Prostitute Our Hearts

Are we not all driven toward some form of madness born from the fire of material desire within us? In his Sri Manah-Siksa Verse 7, Srila Raghunath Das Gosvami writes:

*As long as the unchaste, dog-eating woman of desire for material prestige dances in my heart, how can the chaste and pure lady of love for Krishna touch it? Therefore, O mind, you should always serve the incomparable, beloved devotee commander of Krishna's army, who will immediately throw out the unchaste woman and establish the pure lady of love within our heart.*

Srila Bhaktivinoda Thakura writes that this verse explains why someone who has given up material enjoyment may still have deceit in the heart.

A heart occupied by the hope for honour and enjoyment is compared to having one in which a dog-eating prostitute resides. This startling description used by Srila Raghunath

Das Gosvami certainly evokes a sense of shock. Behind the shock value, however, it illustrates the cunning nature of false prestige. The desire for prestige and honour is likened to the prostitute who constantly calls attention to themselves, looking for fame and adoration. An inherent consequence of calling attention to one's false identity is deceit and duplicity. Indulgence in this adoration is then compared to something as awful as eating a dog. The purpose of such a gruesome and graphic example is to create a strong impression of how it is out of a sad and serious spiritual deficit that we seek honour and praise for ourselves divorced from our eternal, spiritual connection with the Lord.

***"It is a fight till the death between your true spiritual ego and false material ego."***

In our devotional lives we tend to seek prestige by implicitly (or sometimes explicitly) exhibiting how well versed we are in scripture, how dutiful we are as householders, how detached we are as renunciates, how skilful we are in kirtan, how important we are in our social position, and so on. It is because of this sense of false prestige that we don masks of pretence. Because wherever there is hope for material honour and enjoyment there must naturally be deceit and duplicity. And having bought into the sensuous allures of our material desires we effectively sell ourselves cheaply and prostitute our hearts.

## The Lady of Pure Love

The desire for honour and deceit are the elemental





building blocks of the false ego. Until this prostitute of false prestige and her paramour of deceit are expelled from our heart we will not find real love.

This is not easy to do. Simply put, it is a fight till the death between your true spiritual ego and false material ego. To prevail in this primordial war, Srila Raghunatha Dasa Goswami recommends we call upon the "beloved devotee commander of Krishna's army." The rays of the Lord's internal pleasure potency are always reflected in the heart of such a devotee. "This potency," Bhaktivinoda Thakura writes, "can easily flow and accumulate in the heart of another individual and cast away all misgivings and help pure love to grow."

The painful reality is that we have subjected ourselves to the cheap plastic love of this world. Having prostituted our hearts we have lived in spiritual amnesia for far too long. Cut, bruised, beaten and humiliated by the world we still go knocking at the door of material existence asking for more.

We should disabuse ourselves from this habit of self-inflicted violence. Taking shelter of the pure devotee of Krishna's army we can pray for our heart to be purged of the maddening desire for false honour and her despicable companion deceit who always makes us duplicitous in our deeds. Having cleaned every crevice of our heart, and shone light where it was once dark, we humbly beg the pure lady of love to take residence within. Only under these conditions can our heart be a worthy receptacle for the mercy and love of God.

## Epilogue

This completes the series of articles that dealt with the understanding of the body, bodily conception, the false ego and how to establish pure love. This series was based on Srimad Bhagavatam 5th Canto, Chapters 11 to 14 where Jada Bharata instructs Maharaja Rahugana. Srila Raghunatha Dasa Goswami's Sri Manah-Siksa is indispensable in unpacking the concept of pride and false ego. Readers are encouraged to read this text fully. Finally, Srila Bilvamangala Thakura's Sri Krishna-Karnamrta and Sri Bhagavad-Gita As It Is provide useful insights and a foundation for discussion.



## On the Cover

The Lotus Feet

By Giselle Le Roux

Giselle, affectionately known as Lila is currently serving at Sri Sri Radha Radhanath Temple. She sees herself as a deep and dynamic creative; yoga teacher, and creative cook. She is part of the university cultivation program (Bhakti Yoga Society) team and she offers students high quality hatha-yoga lessons.

She tells us about her artwork: "Krishna is the inspiration for this artwork. He encourages a deep, growing gratitude in my heart and the profound realisation that I have come to float in an immense ocean of mercy. It is ever-growing, and my gratitude is so deeply based that I am shamefully aware of my lack of words to truly express it. The closest description is better presented by Vasudeva Gosha in his song *Gauranga Tumi More*: "Oh Lord Gauranga! Please do not neglect to show me Your mercy! Making me Your own very property, kindly keep me situated at the reddish soles of Your feet. With the intention of attaining Your feet, I have utterly renounced everything. Now I have taken full shelter of Your soothing lotus feet. Whether I am related to this family lineage or that family lineage – I have completely abandoned them all. I beg You to mercifully keep me by Your feet, calling me Your own. Vasudeva Ghosa says, 'Since I have tightly grasped hold of Your feet, please keep me here by always bestowing their soothing shade.'"

And how sacred are the lotus feet of Krishna (our supreme shelter) and of our spiritual master (our saving grace)? Through the power of serving the feet of the spiritual master and Supreme Lord we can prepare our hearts and minds to perceive the magnitude of divine love.





# Acceptance

Marriage Matters

By Mahatma Das

An important aspect of relationship development is acceptance. Your spouse has a certain personality, certain nature, and certain idiosyncrasies. Some of which may change over time for the better or for the worse, and some that will never change. You will find many "weird" things about your spouse over the years. (I am referring to common character flaws, not physical or verbal violence, sexual abuse, continual cheating, etc.). If you allow these weird traits to bother you, you will be often disturbed with your spouse. And this is toxic to your relationship—and to yourself. If you accept this is just how he or she is, then those things will tend to bother you less, or not at all. Accepting what you can't change is a fundamental tenet of Krishna consciousness. The more we adopt this practice, the better.

For example, your spouse might not be attentive to details, or tend to forget things you ask them to do. So how do you deal with this? Either don't ask them to do something important, or if you do, check up on them to make sure they haven't forgotten and that they understand exactly what to do and how to do it. Instead of getting frustrated when they forget to do something accept that this is just how God made him and love him for what you find admirable in him, in spite of these flaws.

It is about "we," not "me". Conflicts can be easily resolved, or prevented, when you think in terms of "we" rather than "me." If you think in terms of what is best for the relationship, what is best for the "team," then disagreements become agreements because both of you are on the same side; you want

what is best for the team, not what is best for one or the other.

Another aspect of "we" is to take interest in and be supportive of things your spouse does that you don't have much personal interest in. Sometimes this might mean taking part in what your spouse does, being there while he or she does it, or supporting them in this. The point is that it is all too easy to become room mates and have two separate lives.

*Relationships tend to improve the more you do more things together and degrade the more you live in your own worlds.*

Of course, it is also great if you both have several similar interests, if so, capitalize on these by doing these together. Relationships tend to improve the more you do more things together and degrade the more you live in your own worlds.

The bottom line is that when you get married your life must go from "me" to "we." You won't always get your way, but your relationship will be good, and you will ultimately be happier because of it.

What if your spouse has a problem? Tackle the problem together. Support him in his struggle, rather than condemn him for it. Find resources to help him. Encourage him. Talk to him about the problem. His chances of succeeding are much greater if you do it together. If you turn against him for his behaviour, hold a grudge, or are angry with him, etc., it won't help him improve.

If you are going to love your spouse, you need to love the whole person, the good and the bad. It is okay that you don't like your spouse's flaws, but accepting them and loving them in spite of these flaws is what creates relationship. Trying to change their flaws is not what helps the relationship. If they change so you are more compatible, then you have more compatibility, but not necessarily a better relationship. When you work together to help your partner overcome a problem or a weakness, this creates relationship.



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. He is the founder of Touchstone Training, a company that teaches the practices of devotional service through interactive seminars and workshops.



# Shadow Lanterns

For the Kids

Adapted from Yamini Devi Dasi

Create a little magic for your summer evenings in just a few minutes!

You will need:

Good quality A5 paper (4 sheets)

Glue

a pair of scissors

tea light candles or electric/battery tea light candles (this is a safer option)

## Method

Cut out the Radha, Krishna, cow, and deer silhouettes. Ask a parent to help you. Glue each silhouette in the middle of each A5 paper. Then glue the A5 paper into cylinders. Grey scale silhouettes to create more dimension. Ensure the width of the sheet is just enough for the cylinder to be sufficiently free from the candle, and the flame is small enough that it does not burn the paper. Place the candle inside the cylinder and it is done!

Note: Add flowers and other shapes to the lamp to create a scenery. Ensure that they are black or grey scale. You can also make many different dancing gopis, Vrindavana animals, cowherd boys, etc. Use multi-colored lights inside the cylinders, so that each character will shine with its own colour. This can also make a wonderful night light when used with an electric light.





# Italian Soya Sausage Pizza

The Vaishnava Chef  
By Chandrashekara Das

## Classic Pizza Dough

250ml lukewarm water  
2 tsp instant yeast  
1 ¼ tsp sugar  
1 ½ Tbls olive oil  
475g white bread flour  
1 ¼ tsp salt

Mix together lukewarm 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 smooth and elastic, using additional water if necessary. Let it rest in a warm place for 60 minutes or until doubled in size. Divide into four balls and roll out each ball to a 30 cm disk on a floured surface. (TIP: Dust work surface with semolina when rolling out dough to achieve a crisper base)

## Quick & Easy Pizza Sauce

(makes roughly 420 ml)  
400g tin whole peeled tomatoes (use tinned Italian tomatoes if available)  
¼ tsp salt  
1 tsp dried oregano  
Generous pinch of freshly ground black pepper

Place all ingredients into a high speed blender or food processor and blend until smooth.

## Pizza Topping Ingredients

2 x 30 cm large thin pizza bases  
Olive oil (for frying soya sausages)  
500g soya sausages

1 cup pizza sauce  
400g grated mozzarella  
Handful basil leaves, torn  
Sea salt and freshly ground pepper  
Shaved Parmesan to serve  
Hing  
Smoked paprika

Crumble soya sausages into large pieces and lightly fry in olive oil until cooked through. Spread 2/3 of the pizza sauce over the pizza bases. Sprinkle over the shredded mozzarella, crumbled sausage and torn basil leaves. Generously sprinkle over hing and smoked paprika. Season with sea salt and freshly ground black pepper. Bake pizzas at 180 Degree C for 5-10 minutes or until base is crisp.

## Salad Ingredients

2 tsp hing  
1/3 cup olive oil  
10 cherry tomatoes, halved  
2 Tbls chopped fresh oregano  
1 Tbls balsamic vinegar  
Sea salt and freshly ground pepper

While pizza is baking prepare the salad. Combine hing and olive oil and heat over low-medium heat for 5 minutes to allow the flavour of the hing to infuse into the oil. Place tomatoes, oregano and vinegar in a bowl and season with sea salt and freshly ground black pepper. Pour over warm hing/olive oil mixture and gently toss.

Remove the baked pizzas from oven and spoon over the remaining pizza sauce. Top each pizza with the cherry tomato salad and shaved Parmesan cheese.

*Note: Using ready-made pizza bases and pizza sauce made using Passata sauce allows this crowd pleaser to be whipped up in a jiffy.*

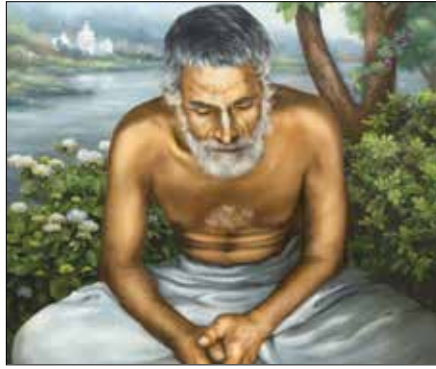




# Event Guide



Gopastami  
15 November | Thursday



Disappearance of Srila Gaura  
Kisora Dasa Babaji  
(Fast until noon)  
19 November | Monday



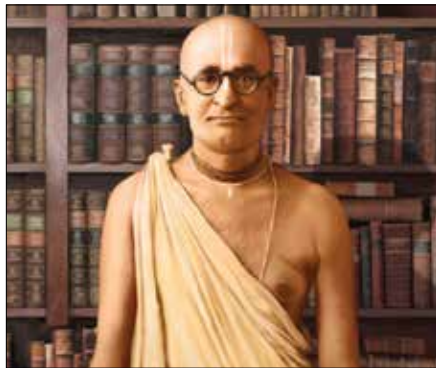
Bhishma Pancaka  
Last Five days of Kartik  
19-23 November



Kartik Purnima  
Last Night of Kartik  
23 November | Friday



Advent of  
Srimad Bhagavad-gita  
18 December | Tuesday



Disappearance of Srila  
Bhaktisiddhanta Sarasvati  
Thakura (Fast until noon)  
26 December | Wednesday



Disappearance of Srila Jiva Gosvami  
9 January 2019 | Wednesday



Appearance of  
Sri Nimbarkacarya  
23 November | Friday

## EKADASI

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

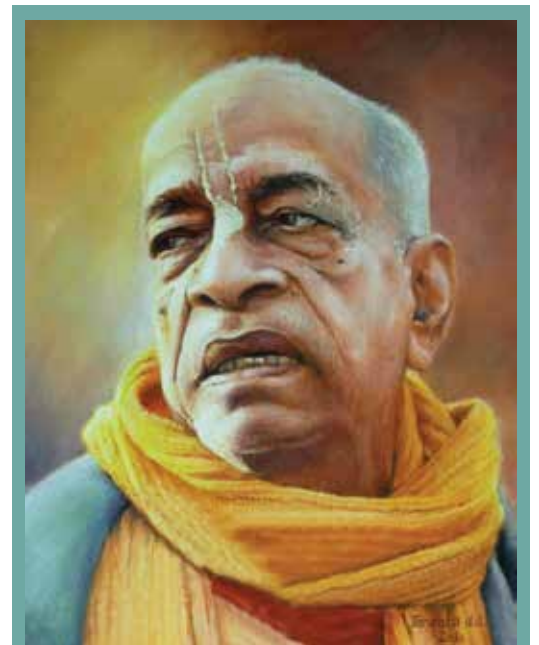
Ekadasi  
19 November | Monday  
Break Fast  
20 November | Tuesday | 04:49 - 09:24

Ekadasi  
3 December | Monday  
Break Fast  
4 December | Tuesday | 04:47 - 08:52

Ekadasi  
19 December | Wednesday  
Break Fast  
20 December | Thursday | 04:51 - 09:32

Ekadasi  
1 January 2019 | Tuesday  
Break Fast  
2 January 2019 | Wednesday  
04:59 - 09:39

Ekadasi  
17 January 2019 | Thursday  
Break Fast  
18 January 2019 | Friday | 05:12 - 09:48



2018 Prabhupada Book Marathon  
24 November - 24 December



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DurbanKrishna







BHAKTI THEATRE

presents

UNDER THE

STARS

New Year's  
Eve Party

Monday 31 December  
@10pm

Sri Sri Radha Radhanath Temple Amphitheatre