



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

# HARE KRISHNA NEWS

March/April 2026



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## Vaishnava Calendar

30 Apr Th	Sri Nrsimha Chaturdasi: Appearance of Lord Nrsimhadeva (Fast till dusk)
1 May Fr	Sri Sri Radha-Raman Devaji's Appearance Sri Madhavendra Puri's Appearance Sri Srinivasa Acharya's Appearance
6 May We	Sri Ramananda Raya's Disappearance
13 May We	Ekadasi
14 May Th	Break fast 06:32 - 07:53 Srila Vrindavan Das Thakur's Appearance Tulasi Jala Dan ends.
26 May Tu	Ekadasi
27 May We	Break fast 09:18 - 10:08
11 Jun Th	Ekadasi
12 Jun Fr	Break fast 06:48 - 10:13

### Call for Writers & Artists

Are you an artist or writer? Would you like to see your art or article published in Hare Krishna News? We love to publish local talent. Write to the editor, Rasa-sthali Dasi: [rasasthali@iskcondurban.net](mailto:rasasthali@iskcondurban.net)  
Hare Krishna News layout & design by Rasa-sthali Dasi.



International Society for Krishna Consciousness | Founder Acharya His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

**ISKCON Durban · Sri Sri Radha Radhanath Temple Connect**

## Saudamani Dasi's Remembrances Living With Srila Prabhupada

Saudamani: It was announced what time he was arriving and that we should all go down to the gate to greet him, and I'd never seen the temple so beautiful as they had it ready for Prabhupada's arrival. Every morning, halfway through *japa*, just before the greeting of the Deities, they would clear everyone out, then clean it really nicely. But on the day Prabhupada arrived, I remember that Bhavananda had placed whole banana trees on either side of the Deity room with Radha-Madhava and Mahaprabhu. It was incredibly aesthetically beautiful. It was so clean. Then, of course, Prabhupada didn't arrive on time. There were some communication problems. Finally, they heard somewhere that Prabhupada had stopped, and at a new time, he would arrive. When he arrived, you saw all the cars coming up the road. Of course, there was always a problem for the ladies.

The men were always really pushy about being up in front, and I remember always wanting to be a little closer without getting in and having a fistfight or something like that. But when Prabhupada arrived, and he came in, I remember the car behind, Pisima was in it. So she came in. I never knew her or met her, and I wasn't even sure who she was. Then someone told me who she was. After Prabhupada offered obeisances to the Deities, everyone crowded down around the *vyasasana*. When Pishima came in, she went up to the Deities, settled herself down and began opening her bag to take out various items. So I went over and sat there and thought, "Well, this is very nice. I'm right here, here's the Deities, I can actually see Prabhupada, and I have no problem because I'm under a speaker, so I can hear him." So it really made the rest of the visit in Mayapur peaceful for me because it wasn't really necessary to physically get in a fight or something to try to squish right up next to him. Actually, it was a nice position, and from that vantage point, I could appreciate the view of Prabhupada surrounded by all the devotees. So I always liked that, just appreciating seeing him happily surrounded by the devotees.

Prabhupada's Gaura Purnima lecture that year went right to my heart. You know how you have that experience that even though there's a whole crowd, the whole temple room was filled with devotees, that nevertheless he's speaking directly to you. Because of what I had gone through in the festival and attempts about Deities and things that are my own story, I felt that the questions were answered. Prabhupada said, "People are trying to worship Radha and Krishna." He said, "I was walking in Calcutta, and I saw in a bookstore there was a picture



of Radharani on the cover of *Bhagavad-gita*, on the cover by Herself." And then he said Radharani is not even mentioned in the *Bhagavad-gita*. Not only was it a picture of Radharani, but it also had Her in a very unchaste way, with Her hair hanging and with no one, no Krishna. That was the cover of the *Bhagavad-gita*. He said, "People want to worship Radha and Krishna, but they don't even know who Krishna is." Then he said, "It's not possible to worship Radha and Krishna until you first know who Krishna is. And if you want to worship Krishna, then first you have to understand Lord Chaitanya. And don't think that you can worship Lord Chaitanya without first worshipping Nityananda." And then he said, "And don't think that you can worship Nityananda until first you follow in the footsteps of the Six Goswamis." He would continue on; there were intervals. Then he said, "And don't think that you can ever follow in the footsteps of the Six Goswamis until first you follow the order of the spiritual master." Although we had, by writing, gotten permission to see about purchasing Radha-Krishna Deities...this was the idea, coming to India...and I remember sitting in the audience and feeling like Prabhupada personally, in a most direct but nevertheless compassionate way, just put me in my place. "First, you must follow the order of the spiritual master." And being put in my place was so ecstatic because it meant that I actually had a place in Prabhupada's movement. I felt like the tiniest little dot of a space because that's how squished down I had been put. Finally, I felt like I belonged. That was the most ecstatic lecture that I had ever heard.

*This is a transcript from the Following Srila Prabhupada series. Her Grace Saudamani Dasi passed away on Sunday, 26 April 2026, in Sri Mayapur Dhama.*

## Remembering His Grace Ranjit Das

### Interview by Rasa-sthali Dasi

*This is an excerpt from an interview on 6th August 2015, when Ranjit Prabhu joined the Temple's 30th Anniversary celebration. Ranjit Prabhu served in South Africa from 1976 to 1980. He shares his experiences in his own words.*

#### How I came to South Africa

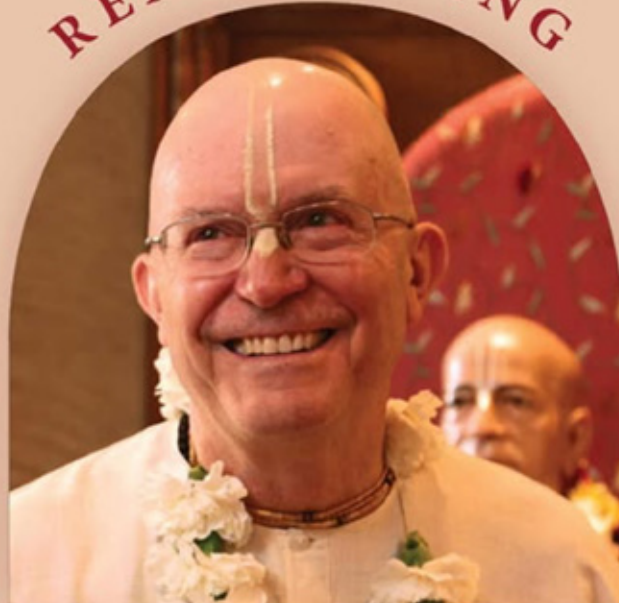
Because I was born here and had citizenship, I didn't need a visa. And this was a key point because devotees who were coming from the US and other places needed to reinstate their visas. This was very costly because they would need to be sent out of the country, and the airfares and so on would be prohibitive. I joined in Vancouver in 1974 and went to the Dallas temple in 1975. Rocani from South Africa came to the Dallas temple. She was on a tour of the North American temples (as I understood it), and she had heard that there was a South African devotee in Dallas, and she basically came and recruited me for South Africa. At the end of that year, I went to Canada to get a visa to go to India and spent some time waiting for my visa and then went to the festival in India in 1976. At that festival, I met Pusta Krishna Swami, who was Srila Prabhupada's secretary and the GBC for South Africa. Pusta Krishna Prabhu was relinquishing his duties as GBC for South Africa, and he never actually came back to South Africa during that time. He recruited four of us: Riddha Prabhu, who was in Vancouver when I joined, was born in South Africa, and had a British passport. Riddha recruited two book distributors, Devananda Pandit Prabhu and Antaratma Prabhu, to come to South Africa to increase book distribution. The four of us were due to go to South Africa after the Vrindavan stage of the festival. We were in Mayapur, and then we went on to Vrindavan, where I received my second initiation from Srila Prabhupada. Pusta Krishna and Riddha recommended me because they felt that if I were Brahman, I could help with puja, etc. It was a practical decision. Then I flew from Bombay, through Mauritius, to South Africa. This was just after the Rama Naumi festival.

#### Yeoville and Making Life Members

I arrived in South Africa at the Yeoville temple. There were about eight devotees: Partha Sarathi, Gokulendra, Rukma, Adi Purusa, Ramanujacharya, Shyamasundari (her legal name was Nadia, who later on married Riddha Prabhu), and a girl from a Muslim family, Gandharvika. Dhiranga was the Temple President.

My service at the Yeoville temple was to go with Ramanujacharya and make life members. I remember the first life member we made, Dr Narsi Bagoon from Fordsburg. Then we went to an insurance agent in

REMEMBERING



**RANJIT DASA**

August 31, 1945 - February 25, 2026

Johannesburg. He was one of the biggest insurance agents in South Africa at the time because he was Indian, and therefore, he got all the Indian clientele. He would insure all the Indians' businesses. Mostly Gujarati men would have shops, so his company would insure their shops. He told us, "Oh, you should go to Brits, there's a nice community there, and if you go there, they'll become members." And he gave us a reference, one of the shop owners in Brits. We went to Brits twice a week, and we would make life members. Ramanujacharya was the leader because he was the most experienced. He had the folder with all the pictures: Srila Prabhupada (we would tell them that this was our guru), Radha-Krishna Deities from LA (these are the Deities we worship), and this is our movement, and this is ISKCON - International Society for Krishna Consciousness. Every page had a story to it. Ramanujacharya was thorough; every life member got the full story. We would make 2-3 members each time we went out, because it took time for Ramanujacharya to give the full story. We made about 20 members in Brits. Then we arranged a program for all the new life members. We showed a movie, did kirtan, and all the devotees came. It was very nice preaching in that community.

We would go on harinam in Hillbrow on Saturday mornings and distribute books to the whites. And sometimes we would go to Pretoria and distribute books there. It was nice and well-received. I became the treasurer in Johannesburg. I would take care of the books, and I learned how to reconcile a bank statement, which has held me in good standing all

these years. And I would go to the bank and deposit collections. I would carry big bags of coins and take a long time, and generally tick off the rest of the customers while they counted the money. Bhakta Terry joined who later became Gaura Nataraj Das, and he had a really nice Triumph motor car. It was a souped-up car, and we loved it. I remember the brahmachari ashram because the floor had orange and white checkered tiles, and there were pictures of Srila Prabhupada sitting in that room and preaching to people, and there were famous pictures of Srila Prabhupada reading the latest issue of Back to Godhead magazine and the Srimad Bhagavatam, Fifth Canto. So that became the brahmachari room. And the personnel were: Partha Sarathi, Rukma, Adi Purusa, myself, and later Jayanteya.

### La Mercy Beach

We moved to a beautiful cottage on the beach owned by the Gandhi family. It was a beautiful setting with a stream with a waterfall flowing through into the ocean. We could go swimming in the ocean. It was rocky but very nice. It was practically a heavenly planet there. We stayed there for free, and we had the Gaura-Nitai deities there, and Riddha Prabhu was kind of in charge. The Johannesburg temple was still carrying on, and at the time, they were negotiating to get the Cato Ridge farm. Finally, when we got the farm, we moved from La Mercy. The stay in La Mercy must have been around September 1976.

### Cato Ridge Farm

There was a really nice middle-class suburban-style house. There was a small dam on the top where water would be pumped from the lake at the bottom of the property. The property was 120 acres, and it went in a gradual slope down to this pond at the bottom. The water would be pumped from the pond up into the dam. That was the water supply for the house and whatever else was happening. It wasn't a



farmhouse or a rondaval, it was a brick house, with a kitchen, living room, etc. The living room became the temple room. I am pretty sure that we also brought the small Gaura-Nitai deities, the dancing deities with one arm raised. The story behind those deities was that Jagat Guru Swami found those deities in a drawer in the Nairobi temple. They weren't being worshipped. So he had brought them to South Africa. They were being worshipped in the Yeoville temple. I remember because when I first arrived, I did my first-ever arati. It was intense and so slow that after half an hour, Jagat Guru asked me to speed up and get it finished. It was the Sunday Feast, and people wanted to take prasada. And I was just slowly doing this arati, since I had never done it before, I didn't know how long you were supposed to take.

### On the Farm

Then we decided to build a temple on the farm. The previous owner had a garage with two levels; it was basic with a concrete floor. On one level (facing the house), he parked his car, and on the next level, about two feet lower and 50 feet long and 12-15 feet wide, he housed his farm equipment. So we converted that into the new temple room. The upper level became the temple room. On that upper part was also the dairy equipment, where the farmer probably made butter or cream. So it was that the dairy part became the temple room. We hired labourers. This happened just after Tulsi Das came. We acquired the farm before he arrived. Jayatirtha sent Tulsi Das to be the temple president. Tulsi Das was the temple president in Los Angeles, and he had been one of the leaders in the UK, being in charge of the book distribution and sankirtan departments under Jayatirtha. And they brought Danavir to become the bhakta leader.

So Tulsi and his wife, Lila Devi, came. Tulsi was an incredible leader of men; he was a great team captain, which was his forte. He was very good at it, practically on a genius level when it came to this kind of thing. And he got the team together. We hired African workers, and we made forms for the arches, we walled up the garage and then levelled it to set a floor. Tulsi got plastic tiles, and it was during the guru-puja time. We had a vyasasana for Srila Prabhupada and a vyasasana for Jayatirtha, and we had the Deities installed in the old milk room. We had a deadline, which was Janmastami in 1977.

### Books to the Indians

That was one aspect, and the other aspect was that we would go door to door in Durban, Chatsworth and Northdale in Pietermaritzburg to all the Indian people and sell big Bhagavad-gitas and Krishna Books, mainly. We were very well received. It was like the Brits' life member-making experience. We

# 2026 Durban Festival of Chariots





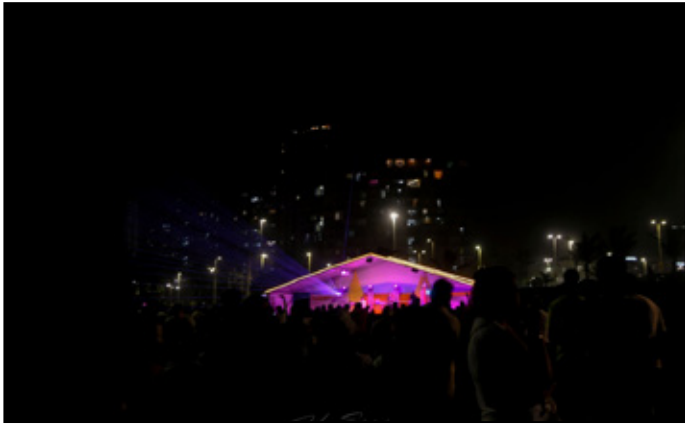
**Hayden Thumbasamy**

Local Guide • 90 reviews • 0 photos



★★★★★ Yesterday **NEW**

As part of the Sri Sathya Sai Global Council South Africa, we were given the golden opportunity to be sevadals in main dining hall at the Durban Festival of Chariots. Our shift was on Saturday from. 6pm-9pm. The ISKON Prabhus welcomed us with such warmth and love. Our team absolutely enjoyed every moment of this Seva. Fireworks display was amazing, concerts and "bhajan clubbing" top class.



Photos courtesy of Shraavan Bhana



**S Govender**

Local Guide • 37 reviews • 135 photos



★★★★★ 1 week ago **NEW**

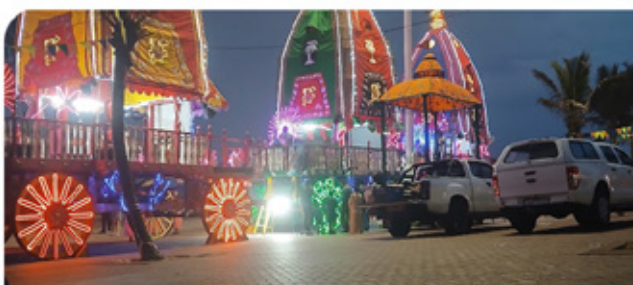
Absolutely beautiful experience at the Festival of Chariots in Durban!

The atmosphere was vibrant, filled with colour, music, and such positive energy from start to finish. The parade itself was stunning, and you could really feel the sense of community and spirituality throughout the event.

The food was incredible, so many delicious options to choose from and everything was well-organised despite the large crowds. It was also such a family-friendly environment, with something for everyone to enjoy.

A truly uplifting and memorable event. Definitely worth attending, and I'll be back again next year!

So proud of our Hindu Culture 🙏❤️  
#hinduism #durban #festivalofchariots





## Family Dynamics – Insight into the Shiva & Sati drama at the 2026 Durban Festival of Chariots By Gaura Bhumi Devi Dasi

The pastime of Lord Shiva and Sati in the Fourth Canto of the Srimad Bhagavatam offers profound lessons on relationships, perception, and spiritual identity. Beneath the dramatic events lies a deeply relevant exploration of how misunderstandings, ego, and unexamined emotions can fracture even the closest bonds. What appears as a historical conflict can be a mirror to reflect the dynamics of our own relationships and inner struggles in daily life.

For relationships to function meaningfully, we must first understand what someone needs in life. Daksha desired recognition and respect, but this need was driven by ego rather than a genuine connection. When such needs arise from false identity, they become demanding and easily threatened. Because Daksha did not feel sufficiently honoured, he reacted with criticism instead of reflecting on his own expectations and motivations, which only deepened the divide.

Closely connected to this is the need to understand their perception and outlook on life. Daksha, absorbed in his own prestige and accomplishments, misread Shiva's behaviour as intentional disrespect. In reality, there was no offence, yet his internal lens distorted the situation. When perception is influenced by ego, even neutrality can feel like an insult. This misperception led him to overreact, and in doing so, he created an actual offence that set into motion consequences, which deeply affected his entire family.

Another essential aspect of relationships is understanding the way people categorise one another. We often relate to others not as they are, but as we have mentally defined them. Sati approached Daksha as her father, holding onto that natural affection. Daksha, however, no longer saw Sati as his daughter. He saw her as the wife of Lord Shiva and

used her presence to express his resentment. In this way, she became a symbol rather than a person. This reminds us to be conscious of the frameworks people place us in, because how they deal with us is often based on those categories rather than the reality of who we are.

The pastime also encourages us to deal with deeper issues rather than remaining on the surface. Daksha claimed that he felt disrespected, but a closer look reveals that he fundamentally viewed Shiva as inferior and unworthy. This internal judgment shaped his external actions. Unless such underlying beliefs are addressed, communication remains ineffective, and conflicts continue to grow in subtle but destructive ways over time. Understanding perception also helps us reframe what we think is restriction as protection. A child may see the road beyond a fence as a place of excitement and freedom, while a parent understands it as a place of danger. Unless we understand differences in perception, communication will not be effective, and intentions will easily be misunderstood in relationships.

Ultimately, the resolution to these tensions lies in cultivating a strong spiritual identity. When we are grounded beyond bodily designations, we become less reactive and more thoughtful in our dealings. The process of devotional service allows us to see the world for what it is and strengthens our relationships in a mature way. Srila Prabhupada explains that offences to great souls bring suffering and disturbance, whereas respect and humility create harmony and spiritual advancement. By honouring devotees and carefully choosing our association, we protect our consciousness and preserve our relationships from unnecessary conflict. In this way, spiritual understanding does not distance us from others, but helps us relate with clarity, compassion and truth in every situation we encounter daily in life. This pastime invites us to reflect, correct our vision, and align our hearts with higher principles so that our relationships become instruments of growth rather than sources of pain.

# SSRRT Women's Forum: Chai, Sisterhood & The Language of Divine Love

#DurbanKrishna News

By Subashni Govendar

The Sri Sri Radha Radhanath Temple Women's Forum marked a meaningful beginning in February with an inaugural Chai & Connect gathering, which thoughtfully aligned with the month traditionally associated with love. Framed through the lens of Vaishnava philosophy, the event invited women to reflect on a higher expression of love — their enduring relationship with Sri Krishna.

From the moment guests arrived, the atmosphere was warm and welcoming. Freshly brewed chai and beautifully prepared snack trays created space for easy conversation, as women of different ages and stages of spiritual life mingled and formed new connections. The gathering was not only social; it was devotional in tone and intentional in purpose — a platform designed to nurture sisterhood within the Vaishnava community.

A highlight of the afternoon was an illuminating talk by the forum's chairperson, Vaisnava Priya Dasi, who centred her reflections on divine love. Drawing from scripture and lived experience, she gently reminded the audience of the many ways in which Sri Krishna expresses His love — personally, reciprocally, and unconditionally. Her words resonated deeply with the audience, many of whom later shared personal testimonies of moments in their lives where they felt guided, protected, or comforted by the Lord's hand. The programme also offered a joyful, hands-on devotional experience. The kirtan team conducted a practical tutorial on playing the kartals (cymbals), guiding participants step-by-step. For some, it was their first time holding cymbals; for others, it was an opportunity to refine an existing skill. Joy and encouragement filled the room as women supported one another, culminating in a vibrant kirtan session where newly learned rhythms found confident expression.

More than an event, Chai & Connect signalled the emergence of a dedicated space for women within the Sri Sri Radha Radhanath Temple community — a space for spiritual growth, learning, mentorship, and genuine friendship. In an era where meaningful connection is often elusive, the Women's Forum has set a hopeful precedent: that through sincere association and collective devotion, women can strengthen one another in their journey of Krishna consciousness.

Encouraged by the overwhelming response to this first gathering, the committee looks forward to more such opportunities where faith is deepened, talents are nurtured, and the bonds of Vaisnava sisterhood continue to flourish.



## Remembering Her Grace

### Madhavi Gopi Dasi

By Varshabhanavi Dasi

Madhavi Gopi Devi Dasi, born Maria Elizabeth Viljoen, on 04 December 1944, in a farming community in the North West Province. Her father was a farmer who passed away at an early age, and her mother was a housewife. She was the middle of three siblings, with an older brother and a younger sister, and was raised in a very conservative, orthodox Christian family.

In 1965, she obtained a BA degree majoring in German and Psychology, and in 1966 she completed her postgraduate Honours in Clinical Psychology, both at the reputed Potchefstroom University.

She began her professional life as a journalist, reflecting her naturally curious and inquisitive mind. This inclination also led her to explore Eastern philosophy.

She later entered the field of education, teaching at a variety of schools, including institutions for the blind and the mentally challenged, and obtained additional teaching qualifications along the way. She also taught at Christian and Muslim schools, where she formed lifelong friendships with people of other faiths. They respected her deep commitment to Krishna consciousness, and she, in turn, showed genuine respect for their beliefs.

In the late 1980s, she met the Hare Krishna devotees in Johannesburg, where she felt she had found her calling. She immediately immersed herself in Krishna conscious philosophy and began engaging in devotional service.

In a very humble mood, she would clean and cut vegetables at the Hare Krishna temple in Hillbrow. With the modest salary she earned, she regularly donated sets of *Srimad-Bhagavatam*. She also assisted in distributing sets of Srila Prabhupada's books to public libraries, hospitals, prisons, and hospices throughout the Gauteng region. In addition, she helped translate Perfect Questions, Perfect Answers into Afrikaans.

During this period, she would spend her school holiday breaks at the Sri Sri Radha-Radhanath temple. During the Ratha-yatra festivals, she was especially drawn to the Questions & Answers tents, where she immersed herself in hearing Krishna conscious philosophy.

She retired from teaching in the late 2010s. In the early 2020s, through the guidance of her *siksha-guru*, His Grace Ramanujacharya Prabhu, and with the blessings of His Holiness Giriraj Swami, she moved into the Sri Sri Radha-Radhanath Temple as a full-time devotee. There, she rendered a variety of services, from cutting vegetables to manning the book table and serving at the reception.

She was diagnosed with advanced cancer in mid-January 2026. At that time, she took initiation from His Holiness Partha Sarathi Das Goswami, who kindly and compassionately guided her during her final months. She left this mortal world peacefully and auspiciously on the blessed occasion of Jhnu-saptami, on 23 April 2026.



In loving memory of Madhavi Gopi Dasi  
By Ranchor Das

My dearest Madhavi Gopi Dasi,  
I see you not on Chatsworth's busy streets  
Where sun once fell, but on the ancient path.

The quiet road where soul and Krishna meet,  
Each step a prayer, each breath a gentle keep.

You taught young voices Afrikaans to speak,  
Yet your true tongue—chanting holy names,  
In Radha-Radhanath's dear shadows, meek,  
Sweeping floors and lit the Lord's flames.

When pain sat heavy on your bed each night,  
You did not curse the ache but called it grace  
The mercy hiding under bitter skin,  
The slow aches burning shakti, thin and light,  
You bore your cross in that hospice space,

Then Jhnu-saptami dawned, holy and bright  
The day you chose to lay your body down.  
Not as defeat, but as the final rite  
You left the worn-out robe to take the crown.  
Your Guru's name—the last one on your tongue,

That day, the sacred journey hugs your soul,  
You always belonged to Radha, strong and whole.  
The rite that witnessed what was always true

Krishna's hidden hand had now made you new.

So walk ahead, Madhavi dear. You knew the route  
The dharma of the heart, beyond all grief.  
And we, who lag on earth, will try, though mute,  
To serve as you did—quietly, in belief.  
Madhavi Gopi Dasi, blessed is your sincere soul.



## A Warrior and ❤️ Go to Meet ❤️

Soul Poetry

By Kusum Sarovara Dasi

A determined sage set to cause offences in the form of a "test"

A "test" to see who is the best

He went to three powerful people with intentions of ill-minded pest

His first victim – his own father, Brahma – to whom the sage spat upon disrespect

His second victim – his own brother, Lord Shiva – to whom he degraded his character

The egoistic sage was saved by Lord Shiva's wife

The sage cackled and roamed through the realms

As at this point, he thought he's winning in life

But actually, sin too can look like luck

His third "victim" was someone who controls the entire universe in His sleep,

different universes created as He exhales

The sage places his foot on the heart of Lord

Vishnu's chest

Vishnu smiles and apologises

The sage's posture and expression is surprised

He returns to the village and realised

"Vishnu is the best – He is Supreme"

But things didn't turn out great as it seems

Then came a *brahmana*, who was lucky to have been given many sons

Yet all the sons were born without life lines

He rushed, and he panicked and he pined

"Oh why, why has this occurred?" he cried

A warrior, Arjuna, pacified the *brahmana*

But the dear Warrior tried to fulfil his duty by providing protection

## 20 Years of New Jagannath Puri

Soul Poetry

By Radha Vinode Niranjan

An oasis in the desert of the material world

A home I get to call my own

The Jagannath deity I wish to see when I'm away

Can't compare to the Jagannath in Puri's coast I'd say.

I don't yearn for Jagannath in India

Somehow, I love Jagannath in Phoenix, Durban more.

The most merciful and the most compassionate form.

Filled with love unlimited.

Eyes so big you'll drown.

Strength so powerful you'll never fall down.



But failed, and failed and failed and failed

❤️, named Krishna took Arjuna to a special abode

On the Causal Ocean, laid a thousand-hooded serpent with,

❤️, Maha-Vishnu, rested, serene and infinite

The Warrior offered his respects and prayers

And ❤️ and ❤️ met

❤️, Krishna smiled, approached and bowed

The sons were given life lines and returned to their father

But what was the greatest blessing is that:

Warrior and ❤️ had to meet ❤️

My Jagannath is more merciful than Puri's,

All races from all cultures get to see the incredible

beauty of the Supreme,

Every year when He goes out on the streets.

South Africa, my country is special for many reasons

But You, my Lord have blessed us in every season.

When You came here, baby me smiled, and my

mum and dad danced and jumped with joy.

To this day my family still serves You,

Making You ours, was the best the we could do.

Giving our life in Your service is our greatest

honour,

And the opportunity to be with You is all thanks to

Srila Prabhupada, our Founder.

## The Face of Devotion

For the Kids

By Lila Suka Devi Dasi

A big Hare Krishna to you little friends! When Lord Rama appeared on Earth, He provided the perfect example of a dutiful son, powerful leader, protector and well wisher of His devotees. Defeating the evil Ravana and other demons, He brought peace to Earth. His most famous devotee Hanuman, served Lord Rama with all his heart. So, who better to learn devotion from than Hanuman!

### Fun facts about Hanuman:

- As a baby Hanuman tried to eat the sun because he thought it looked like a yummy ripe mango!
- During the battle with Ravana, Hanuman carried both Laksman and Rama on his shoulders. The

scriptures describe Hanuman as the best of all the Lord's carriers (including Lord Vishnu's bird carrier, Garuda).

- Hanuman wasn't only strong he was also deeply caring. When he found Mother Sita in Lanka, seeing her distress, he comforted her and promised to reunite her with Lord Rama. When the battle was over Hanuman returned to Mother Sita to deliver the good news and flew her back to Lord Rama himself.
- Wherever Ram-katha, stories of Lord Rama, are spoken Hanuman comes to listen. Hanuman has made a promise to stay in this world as long as the holy names of Rama are chanted.

Jai Sita-Rama Lakshman & Hanuman!

*Adapted from the article "Lessons from Hanuman, Lord Rama's Greatest Servant" on ISKCONNEWS.org.*





## Golden Halloumi, Aubergine & Baby Potato Skillet

The Vaishnava Chef

By Ananga Sundari Dasi

### Ingredients

1 medium sized aubergine (eggplant)  
8 to 10 baby potatoes, washed and steamed  
2 blended tomatoes  
2 green chillies, whole  
1 sprig of curry leaf  
Few sprigs of fresh thyme  
Half a tsp freshly ground turmeric  
1 tsp freshly ground ginger  
Half a tsp freshly ground black pepper  
1 tsp of freshly ground cumin and coriander powder  
1 heaped tbsp of pure finely-ground dried chilli  
Himalayan salt to taste  
Oil  
8 sticks of Halloumi, grilled and set aside

### Method

- Cut aubergine into small cubes and shallow fry, thereafter set aside.

- In a heated pan, add in oil, ground ginger, turmeric, fresh chilli, curry leaves and fresh thyme, saute for roughly 3 to 5 minutes on medium heat.
- Add in the ground powdered spices with salt and fry for a minute or less, depending on the heat, the ground spices should not burn.
- Add in the steamed baby potatoes and coat with all the spices, cook with the lid on for about 3 minutes.
- Gradually add in the fried aubergine and cook for another 2 minutes covered.
- Once the ingredients are nicely coated in the spices, add in the blended tomatoes and cooked uncovered for 5 minutes or until the tomatoes reduce.
- If a little water is required, add some but just enough to loosen the thick consistency.
- Once the tomatoes are fully cooked add in the grilled Halloumi pieces and cover the pan and allow a cooking time of 5 more minutes on medium heat.
- Once ready, offer to Lord Krishna with love and devotion and then serve.

*Continued from page 5.*

would go to maybe 3-4 houses, on occasion 5 in one night (2 hours), because all these Indian families would buy books and they would sit us down and we would have fruit and milk and discuss about Krishna consciousness. And they loved it. The fact is, I am pretty sure that a white man had never set foot in one of those houses. And so for them it was a novelty, and they were happy to see us, and we were very happy to sell the books. So it wasn't a heavy sankirtan "buy the book" strategy, we knew they would buy the book anyway. It was R5 for a big book. They would buy at least the Gita and the Krishna Book at every house. This was very nice. It's amazing how much territory you can cover when you do it consistently, 2-3 nights a week. We would have teams of 3 or 4 parties, usually 2 devotees in a party.

### 300 Sets of Chaitanya Charitamrta

We sent a couple of letters to Srila Prabhupada. We knew that Srila Prabhupada had been to South Africa the year before, and he was anxious to hear news of what we were doing here. Now, the significance of the dates is that the Chaitanya Charitamrta marathon had just finished the month before (September 1975). Srila Prabhupada had immediately ordered Rameswar to send 300 sets of Chaitanya Charitamrta to South Africa to distribute to the Indian community (I think he had them in mind). Because the programs he had here were so successful, and such huge crowds had come. And these sets sat in the garage in Yeoville, and they sat, and sat, and sat. So I had the idea, so increase the life member fees from R201 to R285. The Chaitanya Charitamrta was 17 books at R5 each. So each life member would get a set of Chaitanya Charitamrta when they signed up. In this way, 300 sets of Chaitanya Charitamrta were distributed within 1-2 years.

### Cows come to Cato Ridge

Tulsi bought eight Jersey cows, but they weren't registered as Jersey cows. They were destined for slaughter. This farmer basically wanted to get rid of them. They had had their calves, and for him to maintain them and dry them and then mate them again was going to cost him, and I guess it was more money than it was worth for him. So he was ready to sell the cows. And so we had eight cows, which meant we had milk in abundance, which we really didn't know what to do with or how to manage it. We would boil up the milk in huge pots. At that time, we hired a farm manager, who was an Indian gentleman. He was young, maybe 30. He hired Zulu women to work the fields, as the men did not do that kind of work. He did hire two Zulu men who drove the tractor. I guess driving a tractor was considered a male job. The farm manager planted mainly tomatoes, but he also grew cabbage.

We wrote to Srila Prabhupada a report on the farm, and all the different preaching that we were doing in the community, and we sent him newspaper clippings, which Prabhupada liked very much. Prabhupada wrote back very encouraging replies. They weren't written by Prabhupada himself; they were written by Tamal Krishna Maharaja. Tamal Krishna Maharaj would read the letters to Prabhupada, and then he would note down Prabhupada's answers. The original letters in the archives have the handwriting of the secretary, who was Tamal Krishna Goswami at the time. Anyone can view it. When we got the letter, there was also a carbon copy of the letter as well. That was very encouraging.

### The 1977 Janmastami Festival

And then we hosted the big Janmashtami festival. We advertised this 1977 Janmastami Festival broadly in the Indian community. And it was a huge festival! We erected a huge tent, and we organised 30 buses to come from Pietermaritzburg and Durban, bringing people to the festival. And of course, a lot of people came with their own transport. Thousands of people came. And the white farmer next door, Mr Leo Smith, he was totally irate that all these buses filled with Indian people would drive by. His house was right by the road with his nice little garden and his aviary. This guy was upscale, he had polo ponies, he would practise polo, and he was really on the rich side of white South Africa. And he didn't like the festival at all. At one point, he was on one of his ponies, riding up and down the fence with his shotgun. He was apoplectic, practically because this festival was going on. Anyway, all the big shots in the Indian community came, Mr Bhoola, Mr Narandas, the Sonis, everyone, all of them, and then thousands of regular people came. This festival was very successful.

### The Tent Campaign

The next push was the Tent Campaign. I'm sure Partha Sarathi Maharaja has his version of it, but my understanding of what happened was that, at that time, in the Indian community, especially in Chatsworth, the Christians were proselytising and they were preaching very aggressively. My understanding is that Partha went to check out one of these Christian revival programmes. [Partha Sarathi Maharaja clarified that it was Tulsi Prabhu's idea, and they went together.]

They saw the big tent, and then they noticed a small tent off to the side. So, if somebody had a problem, or had a sick relative, or someone was in some kind of trouble, you could go to the prayer tent, and the evangelist offered to pray for you, for bettering your situation, pray that your relative gets better, pray that your bad times are alleviated, that

kind of thing. And so, we decided we'll have the big tent and also a prayer tent off to the side. And so in the prayer tent, we had little Plaster of Paris Radha-Krishna Deities on an altar, and little shelves for the offerings, so people could come before the program and they could make an offering to Radha and Krishna, and that was our version of the prayer tent. The Tent Campaign program started with kirtan, then the movie, followed by class, and then more kirtan. At the end of the program, we would have a japa period, and we would offer people beads. Then you could go to the prayer tent and the "swami" would bless the beads for you.

The Tent Campaign began with a fire yajna each night. I remember that I did the first one. I did a lot of them in the beginning, because I wanted to do it and I liked it. In the beginning, we used butter. After a while, standards lapsed, and we were doing it with margarine! But I did find out later that you can do yajnas with other kinds of oils other than ghee.

### The Newspapers and Srila Prabhupada

Going back to Cato Ridge. When we started the farm, The Leader (the other Indian Newspaper) and The Post asked us to write articles for them about what we were doing, and said that whatever we wrote, they would print. Great! So I wrote this article on the Cato Ridge farm, describing the activities, cow protection, growing food, all those kinds of things, Sunday feasts, and whatever was happening at the time. One article I ended with (something like): "Everyone can see how the devotees here, their lives, they're developing health, happiness, and the development of all good fortune." We sent that clipping and others to Prabhupada, and Prabhupada actually quotes from the clipping in the purport of the Srimad Bhagavatam, Canto 10, Chapter 13, Text 60: "For instance, in an article about the temple of the Hare Krishna movement in Durban, South Africa, the Durban Post reported, 'All the devotees here are very active in the service of Lord Krishnaa, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities.'" That quote was from one of the articles I wrote for the Durban newspapers. So, I hope that gives me a ticket to somewhere good, and so that was something nice that happened in my life because of the Tent Campaign, the farm actually.

Tulsi also mentioned that in his memories, in Yadubara's memory series, of how he and I worked together to compose these letters to send to Srila Prabhupada. Years later, I met Gunarnava, who was the temple president in Vrindavan at the time or was about to become the temple president in Vrindavan. He was there when Prabhupada was very ill and about to leave, and he said that whenever somebody

would come, Prabhupada would instruct whoever was the servant at the time to "Show them the news articles. Show them those articles from South Africa." I heard that from Gunarnava many years later. Somehow it came up in our conversation, and he mentioned that. So Prabhupada was very happy with South Africa, happy with his visit and happy with what we were doing at the time and the reports that we sent him. I think that's very significant.

### The Sunday Schools

I had heard that the Rama Krishna Mission in South Africa had become very successful, and one of the reasons they were successful was because they had Sunday Schools. They had hundreds of children going to their Sunday school. I thought we were perfect to do this and decided to start a Sunday School. In Chatsworth, one man with his family, his name was Bhim, and he was extremely favourable. So the first Sunday School was set up in his house. All the neighbourhood kids would come, and we would do the standard kirtan, then a little Krishna story and then kirtan again. That became the format. This could have started around 1978. They became devotees, and some of them joined. I started the first one, and by the time I left, there were something like 15 or 20 Sunday Schools, and we had devotees going in shifts from school to school because there weren't enough devotees. So some devotees would do two Sunday School sessions. I didn't stay in the Durban area much longer after that and moved to Johannesburg after that.



**HARE KRISHNA HARE KRISHNA  
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