

Inspire

Local updates & spiritual articles



When Krishna persuaded the residents of Vrndavana to stop offering sacrifices to Indra and offer them to Govardhana Hill instead, the vengeful Indra sent great storm-clouds to Vrndavana.

However, Krishna happily protected the citizens by holding Govardhana Hill over their heads on his little finger for the full seven days and nights that the storm lasted.

ISKCON Belfast



November/December 2023



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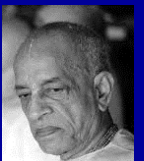
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*International Society for
Krishna Consciousness.
Founder Acarya, His Divine
Grace, AC Bhaktivedanta
Swami Prabhupada*



The story behind Govardhana-puja celebrations.

One day in Vrndavana Krishna and Balarama saw that the cowherd men were preparing a sacrifice in order to pacify Indra, the King of heaven, who is responsible for supplying water. This was a similar activity to what the local brahmanas were doing and Krishna does not approve of being too much involved in the performance of *Vedic* sacrifices.

As stated in the *Caitanya-caritamrita*, a devotee of Krishna has strong and firm faith in the understanding that if he is simply engaged in Krishna consciousness and Krishna's transcendental loving service, then he is freed from all other obligations. A pure devotee of Lord Krishna does not have to perform any of the ritualistic functions enjoined in the Vedas, nor is he required to worship any demigods. One does not develop devotional service for Krishna by performing the *Vedic* ritualistic ceremonies or worshiping the demigods. One who is engaged fully in the service of the Lord has already fulfilled all *Vedic* injunctions.

In order to stop all such activities by His devotees, Krishna wanted to firmly establish exclusive devotional service during His presence in Vrndavana. As a matter of etiquette He began to inquire with great respect and submission from elder personalities like Maharaja Nanda.

Krishna asked His father to explain what this arrangement for a great sacrifice was all about, what the result would be and who it was meant for. His father, Nanda Maharaja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the sacrifice. Krishna, however, persisted so Maharaja Nanda replied that this ceremonial performance was more-or-less traditional. Because rainfall is due to the mercy of King Indra and the clouds are his representatives, and because water was so important for their livelihood, they thought they must show gratitude to the controller of this rainfall, Maharaja Indra. They were arranging, therefore, to pacify King Indra, because he had kindly sent clouds to pour down a sufficient quantity of rain for successful agricultural activities.

After hearing this, Krishna, the Supreme Personality of Godhead, in the presence of His father and all the cowherd men of Vrndavana, spoke in such a way as to make King Indra very angry. He suggested that they forgo the sacrifice and He explained why; As stated in the *Bhagavad-gita*, there is no need to worship the demigods for any material advancement. All results derived from worshiping the demigods are temporary and only those who are less intelligent are interested in temporary results. Also, whatever temporary result one derives from worshiping the demigods is actually granted by the permission of the Supreme Personality of Godhead, Krishna.

It is clearly stated in the *Bhagavad-gita*: ***mayaiva vihitan hi tan.***

“Whatever benefit is supposed to be derived from the demigods is actually bestowed by Lord Krishna who alone is the Supreme Personality of Godhead.”

Without the permission of the Supreme Personality of Godhead, the demigods cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature and thinking themselves all in all, they forget the supremacy of the Personality of Godhead.

In *Srimad-Bhagavatam* it is clearly stated that in this instance Krishna wanted to make King Indra angry. Krishna's advent was especially meant for the annihilation of the demons and for the protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Krishna wanted to teach him a lesson. He first made Indra angry by stopping the Indra-puja, which had been arranged by the cowherd men in Vrindavana.

Nanda Maharaja advocated that, in order to get good results for agricultural activities, they must satisfy Indra, the superintending deity of the rain supply. Lord Krishna nullified this argument, saying that the demigods give results only to persons who have executed their prescribed duties. The demigods cannot give any good results to the person who has not executed the prescribed duties. Therefore demigods are dependent on the execution of duties and are not absolute in awarding good results to anyone. So why should one care about them?

Krishna identified Himself with the *vaishya* community because Nanda Maharaja was protecting many cows and Krishna was taking care of them. He enumerated four kinds of business

engagements for the *vaisya* community, namely agriculture, trade, protection of cows and banking. Although the *vaisyas* can take to any of these occupations, the men of Vrindavana were engaged primarily in the protection of cows.

Krishna explained to His father that their specific relationship was with Govardhana Hill and Vrindavana forest and nothing more so everyone should begin a sacrifice which will satisfy the local *brahmanas* and Govardhana Hill and they should have nothing to do with Indra. After hearing this statement by Krishna, Nanda Maharaja arranged for a separate sacrifice for the local *brahmanas* and Govardhana Hill. Krishna replied that they should hurry because the sacrifice for Govardhana and the local *brahmanas* would take a long time to prepare and they should take the arrangement and paraphernalia they had already made for the Indra-yajna and immediately engage them to satisfy Govardhana Hill and the local *brahmanas*.

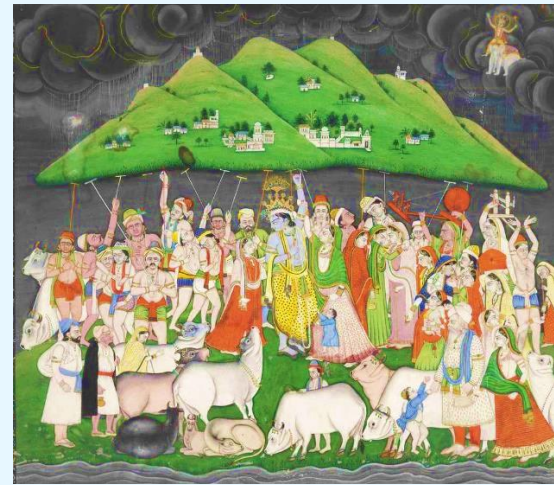
Maharaja Nanda and the cowherd men asked Krishna how He wanted the *yajna* performed and Krishna gave them the following directions.

“Prepare very nice foods of all descriptions from the grains and ghee collected for the *yajna*. Prepare rice, dhal, then halava, pakora, puri and all kinds of milk preparations such as sweet rice, rabri, sweetballs, sandesa, rasagulla and laddu and invite the learned *brahmanas* who can chant the *Vedic* hymns and offer oblations to the fire. The *brahmanas* should be given all kinds of grains in charity.

Then decorate all the cows and feed them well. After performing this, give money in charity to the *brahmanas*. As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the *candalas*, or the fifth class of men, who are considered untouchable, they also may be given sumptuous prasadam. After nice grasses have been given to the cows, the sacrifice known as *Govardhana-puja* may immediately begin. This sacrifice will very much satisfy Me.”

The sacrifice known as *Govardhana-puja* is observed in the Krishna consciousness movement. Lord Caitanya has recommended that since Krishna is worshipable, so His land Vrindavana and Govardhana Hill is also worshipable. To confirm this statement, Lord Krishna said that *Govardhana-puja* is as good as worship of Him. From that day, *Govardhana-puja* has been going on and is known as *Annakuta*. In all the temples of Vrindavana or outside of Vrindavana, huge quantities of food are prepared in this ceremony and are very sumptuously distributed to the general population.

The Supreme Personality of Godhead, Krishna, therefore advised the cowherd men to stop the *Indra-yajna* and begin the



***Govardhana-puja* celebrations will take place on 14th November.**

Govardhana-puja in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets.

When everything was complete, Krishna assumed a great transcendental form and declared to the inhabitants of Vrindavana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Krishna Himself are identical. Then Krishna began to eat all the food offered there.

Krishna declared, “Just see how Govardhana Hill has assumed this huge form and is favouring us by accepting all the offerings.” Krishna also declared at that meeting, “One who neglects the worship of *Govardhana-puja*, as I am personally conducting it, will not be happy. There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of *Govardhana-puja* will be bitten by these snakes and killed. In order to assure the good fortune of the cows and themselves, all people of Vrindavana near Govardhana must worship the hill, as prescribed by Me.”

So, performing the *Govardhana-puja* sacrifice, all the inhabitants of Vrindavana followed Krishna’s instructions. Adapted from Krishna book.

An Appreciation of Nitai Sachinandana by Pragosa Prabhu

manusyanam sahasresu kascid yatati siddhayeyatatam api siddhanam kascin mam vetti tattvatah. "Out of many thousands among men, one may endeavour for perfection, and of those who have achieved perfection, hardly one knows Me in truth."

From this verse in the *Bhagavad-gita*, we can understand that there is nothing so rare in this world as a devotee of Lord Krishna.

Then among those already rare souls there are devotees like Nitai Sacinandana Prabhu.

Srila Prabhupada made very clear that our constitutional position and thus our natural position is that of a devotee, a soul surrendered unto Lord Sri Krishna.

However, as souls who have been aimlessly wandering in this material world since time immemorial, for so long, that it is simply impossible to trace when we first came here, this world has in many ways become our home. Therefore, we have been covered so comprehensively by the material energy that realising our true identity as devotees is anything but natural. That is why in many ways so many devotees struggle to transition from their artificial, albeit extremely long, association with the material energy back to their true and unlimitedly blissful identity as a devotee of Lord Sri Krishna.

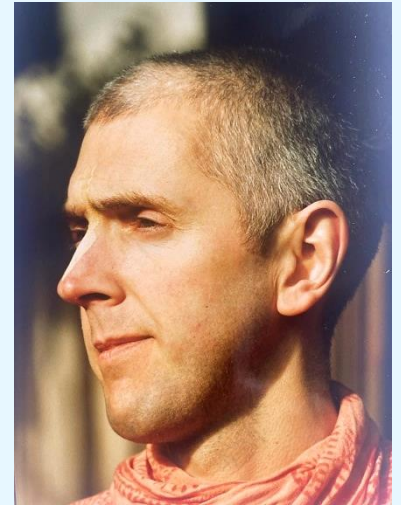
Nitai though was an exception to that rule. He did not struggle with that transition. Rather he very much personified what Srila Prabhupada told us — that our natural position is that of a devotee — someone who finds all the so-called attractions of this material world, essentially repulsive.

From this we can conclude that Nitai was very much a natural devotee, someone who, in his previous existences in this world was also a devotee. So in this particular lifetime he was simply crossing the T's and dotting the I's on his way back to Srila Prabhupada's and Lord Krishna's lotus feet.

For this reason Nitai, your passing was glorious, it was also auspicious as you were in the association of devotees and the holy name as you left. For us of course you will be sorely missed but we are confident that as we will never forget you; you will be looking down on us and putting in a good word for us whenever needed.

Thank you Nitai for all your kindness and love over the last forty-five years, it was so much appreciated and will never be forgotten, just as you will not be forgotten dear friend.

Your servant, Pragosa dasa



Nitai Sachinandana, a treasured friend and a true Vaisnava, passed away at 1.25am on 24th August.

Due to his unwavering practice of *bhakti*, Nitai attracted many devotees, distributed hundreds of Srila Prabhupada's books and he set an example in terms of steady and determined devotional service to Krishna.

A disciple of his holiness Satsvarupa Maharaja, he had been practicing Krishna consciousness for forty-five years and he served at ISKCON Belfast for forty of those years. While residing at the temple in Dunmurry, he developed and maintained relationships with many young devotees who were attracted to his gentle and indirect preaching and who relied on him to help them advance in their spiritual lives.

For those of us who spent time with him on the days prior to his passing, we witnessed his spiritual strength; In spite of being in a situation which was obviously causing physical pain, Nitai treated all visitors with his usual courtesy and he was more concerned for them than he was for himself and through all this, we could see that he was constantly and quietly chanting Krishna's names.



Raising a devotee child, a mother's reflections.

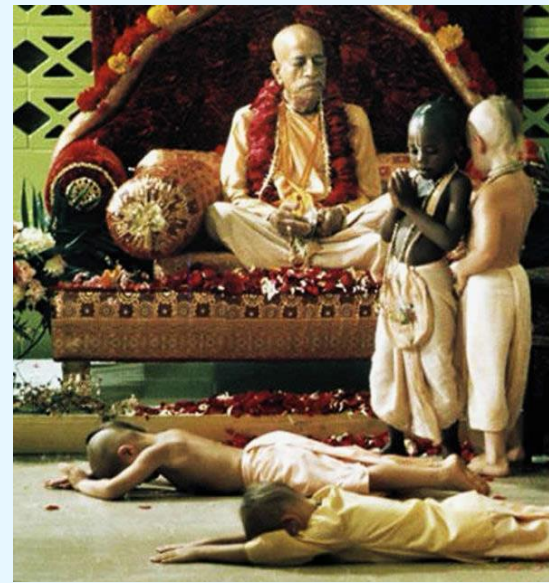
By Amekhala devi dasi

Six years ago, I entered the magical world of parenting, which, as many parents out there might agree, is like taking a roller coaster ride. A journey of self-discovery began, whereby my material and spiritual strengths and weaknesses surfaced. Whilst being elated that Lord Krishna had entrusted us with the care of this special soul, I was avalanched by a host of questions, "How could I best teach my child to grow up in Krishna consciousness? What if I failed to do that? What would happen to my own spiritual practice?" After all, our little girl did not come with an instruction manual. I was clueless and anxious about the future.

Every *Vaisnava* knows that bringing up children in Krishna consciousness is serious matter; We have heard in *Srimad-Bhagavatam* 5.5.18, "One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod." With all these questions in mind, I did what any other devotee would do – I turned to the scriptures, our Acharyas and devotees for help. I would like to share the spiritual insights and learning I have gained on this beautiful, enriching journey of motherhood in Krishna consciousness.

So coming back to the first question, "How could I teach my child to grow up in Krishna consciousness?" Over time, it has become obvious that 'inspire this child' is a better term because, let us be honest, rules, forcing and teachings just won't work. Rather, children are like sponges, taking in everything going on around them and we parents serve as their role models. My little one is quick to point out discrepancies between my instructions to her and my adherence to these, for instance, if I am inattentive during my *japa*. She occasionally asks me how many rounds of *japa* I have completed or whether I offered the snack prior to eating. Children can gauge how serious we are in our own devotional life and perceive our joy and enthusiasm to serve the Lord and create an imprint in their mind. It is therefore important to be consistent with our *Vaisnava* principles or vows and create an atmosphere in the home that is imbued with *bhakti*.

Prabhupada gives instructions in a letter to Jagadisha Dasa, July 9, 1970, "Now you husband and wife must work together combinedly with great responsibility for raising your new child in ideal Krishna consciousness. Children learn by imitation of their parents so if you both set Krishna conscious example the child will very naturally and easily become advanced in Krishna consciousness by following." As per Prabhupada's instructions, we engage in community service such as *Harinam* on the streets, doing kirtan at the temple, offering hospitality to guests, cooking



Sunday feast and offering it to Krishna and serving the devotees. We teach Krishna consciousness to others, offer charity, etc. and we hope she will be enthusiastic to do the same when she grows up.

Mother Uttama devi dasi from the *Grihastha* Vision team gives some important advice regarding the importance of letting children see our personal relationship with Krishna in order to help them develop their relationship with him. She says, "It's only the personal relationship that lasts; rituals can drop away if your children find no deeper meaning in them." So I encourage my little one to see Krishna as her best friend and speak to him. I let her hear the pastimes of Krishna and let her worship her very own Gopal deity. I encourage her to pluck flowers and offer them to him with love. While the home is the biggest influence, our Chaitanya's Children Sunday school is also a valuable asset for watering the seed of *bhakti*. It is important for children to see other children engaged in devotional service. What better way to be inspired and also learn *Vaisnava* etiquette! We know only too well how children like to copy other children!

Raising children in Krishna consciousness and attending to their emotional, physical and educational needs, takes time. Energy and dedication can come at the expense of other services. If we neglect spending time with our child because we are too busy focusing on our devotional activities and the child feels starved of attention and love, they may become resentful and they may feel less inclined to take up Krishna consciousness. Instead, they may take shelter of their peers and think their parents are fanatics! Whenever I had to turn down services at the temple, I would be overcome by great guilt and fear that my devotional spark would die out eventually. However, the good news is that parenting can be devotional service.

Prabhupada says, "To raise one soul to Krishna consciousness is counted by Krishna as a very great service, so you do this duty very carefully and Krishna will certainly bestow His blessings upon you." Ibid., November 2, 1969. In another letter to Arundhati Dasa., July 30, 1972, he goes on to say, "For you, child worship is more important than deity-worship. If you cannot spend time with him, then stop the duties of pujari. At least you must take good care of your son until he is four years old, and if after that time you are unable any more to take care of him then I shall take care. These children are given to us by Krishna, they are *Vaisnavas* and we must be very careful to protect them. These are not ordinary children, they are *Vaikuntha* children, and we are very fortunate we can give them chance to advance further in Krishna consciousness. That is very great responsibility. Do not neglect it or be confused."

From my personal experience, my spiritual spark has not been smothered, rather it has been fanned in various ways. I have become inspired to take my devotional service more seriously in order to be a good role model. Over time, I have developed qualities like selfless service, tolerance, patience and compassion. I find myself remembering Krishna more as I try to engage my little one in a creative, playful way in Krishna's service and tell her about his pastimes every day at bed-time.

If one day, despite our hard efforts, our child decides to deviate from Krishna consciousness, it doesn't mean that we failed as parents or devotees, say the experts from the '*Grihastha* Vision Team', because, just as Krishna gives us independence to choose to surrender to him or not, in the same way, our children, being individual souls, have the same independence. I derive comfort from this Indian saying, "Raising children is like packing a trunk, what you put in first, comes out last!" so the spiritual training and exposure we have given them in the early years will always be there. I have also heard in a lecture that, one who has tasted the nectar of Krishna consciousness cannot wander for long, trying to squeeze so-called happiness from this bland material world; at some point they will surely come back to Krishna's lotus feet, longing for that higher taste. Therefore, I understand that it is my duty to give my little girl that initial higher taste.

To wrap up, I have understood that raising Krishna conscious children is an enlivening, sacred mission. The children come to us for a reason; after many lifetimes, they have been entrusted to our family for spiritual shelter and it is our privilege to help them in this lifetime at least, to go back to Krishna. In that process, we also please Krishna and get a chance to go back to him.

Chant constantly

Actually we should chant constantly, twenty-four hours a day (Srila Prabhupada)

One should chant the holy name of the Lord in a humble state of mind, thinking one lower than a straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name constantly. (Lord Caitanya)

Chant constantly, without any cessation. Is it very difficult? You can chant when you are walking in the street. "Hare Krishna". Who checks you? There is no tax, there is no price and if there is some gain, why don't you try it? (Srila Prabhupada)

This name Krishna and the original Supreme personality of Krishna is non-different. If you simply chant this Kṛṣṇa mantra, then you are associating constantly with Krishna. That is a fact. (Srila Prabhupada)

A devotee knows that the Lord is present everywhere and that one can please Him simply by chanting His holy name. (SB 8.17.24)

Your life may end at any moment and you have not served the Lord of the senses, Hṛṣīkeśa. Take this advice from Bhaktivinode. Just once relish the nectar of the Holy Name. (Srila Bhaktivinode Thakura)

Here Lord Rṣabhadeva, an incarnation of the Supreme Lord, instructs His sons on the importance of having a human life, and opting for happiness through following the instruction of the Vedas, the acaryas and a bone fide spiritual master and the consequences of following a hellish life.



Lord Rṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open.

The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās.

Those who are interested in reviving Kṛṣṇa consciousness and increasing their love of Godhead do not like to do anything that is not related to Kṛṣṇa. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes, although they may be householders. Nor are they attached to wives, children, friends or wealth. At the same time, they are not indifferent to the execution of their duties. Such people are interested in collecting only enough money to keep the body and soul together.

When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmātmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. (SB Canto 5, chp 5)



Read about the glorious life of the saint Srila Narottama das Thakura.

Narottama Das Thakura's disappearance day will be celebrated on 2nd November. Appearing in Bangladesh as the son of a king, Narottama showed all the bodily symptoms of a divine personality. He had long arms, a deep naval and eyes shaped like lotus petals. From a young age he was able to memorise everything he heard and he quickly mastered Sanskrit and the Vedas.

Even from a young age, Narottama hankered after service to Lord Caitanya. He left his opulent family and went to Vrndavana where he learned the Gaudiya philosophy from Srila jiva Goswami. His initiating spiritual master was Lokanatha Goswami and he remained a life-long bramachari.

Narottama Das was known for the sweetness of his voice. When he led kirtan and sang bhajans, tears would stream from the eyes of the devotees. He also wrote many bhajans dedicated to his spiritual master, the Six Goswamis, Gaura Nitai and Radha and Krishna, some of which we sing regularly in our temples. Although composed in simple Bangali language, Narottama's songs inspire devotion and Srila Prabhupada was fond of reciting these bhajans. Considering them non-different from scripture, Prabhupada would quote them in his Srimad-Bhagavatam classes. His best known works are Prarthana and Prema-bhakti-chandrika, from which the following is a quote:

"Let me serve the lotus feet of Radha-Govinda. Let my mind be filled with dedication to Their divine forms which defeat the beauty of Cupid and Rati. With a straw between my teeth I fall at Their divine feet and present my humble appeal: 'Oh Kishora-Kishori, oh son of Nanda Maharaja-Shyamasundara, oh daughter of King Vrishabhanu, Shri Radha, You enchant even Hari, and Your bodily complexion is the color of a golden lotus. O Krishna, with a bodily color like an indranila gem (a blue jewel), Your beauty mocks Cupid.

Oh topmost dancers Shri Radha and Shri Krishna, please dance within my mind. Oh You whose beauty increases the charm of Your dazzling ornaments, day and night I only wish that I will go on singing Your glories in great ecstasy."

In the pastimes of Radha and Krishna, Srila Narottama Das is Champaka-manjari. His samhadi is in the courtyard at Radha Gokulananda's temple.

Monthly Outreach Programmes

Third and fourth Saturday of each month.

Harinama

in Belfast city centre
outside Dunnes Stores - 1.30pm

Mantra night

at Women's Resource Centre,
Lower Crescent - 6.30pm
For details, call our mobile no.
07424483907

Vaisnava calendar Nov 2023

- 02 Nov 2023 - Disappearance Day of Srila Narottama Dasa Thakura
- 05 Nov 2023 - Appearance Day of Radha Kunda, Snana Dana
- 06 Nov 2023 - Appearance Day of Virabhadra
- 09 Nov 2023 - Rama Ekadashi
- 14 Nov 2023 - Appearance Day of Rasikananda
- 14 Nov 2023 - Govardhana Puja
- 15 Nov 2023 - Disappearance Day of Sri Vasudeva Ghosh
- 17 Nov 2023 - Disappearance Day of Srila Prabhupada
- 20 Nov 2023 - Gopastami 20 Nov 2023 - Disappearance Day of Sri Gadadhara Dasa Goswami
- 20 Nov 2023 - Disappearance Day of Sri Dhananjaya Pandita
- 20 Nov 2023 - Disappearance Day of Sri Srinivasa Acharya
- 23 Nov 2023 - Utthana Ekadashi
- 23 Nov 2023 - Disappearance Day of Srila Gaura Kishora Dasa Babaji Maharaja
- 27 Nov 2023 - Krsna Rasayatra
- 27 Nov 2023 - Tulasi-Saligram Vivaha

Temple updates

Sunday school at ISKCON Belfast



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for *Bhagavad-gita* class, followed by *arati* to Sri Sri Pancha
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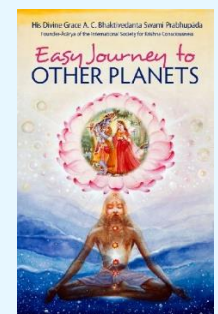
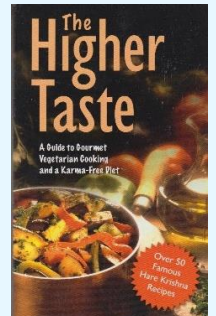
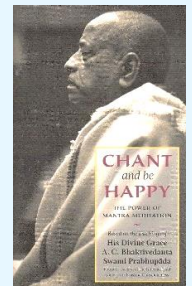
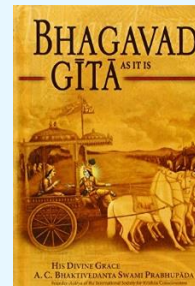
Local Book Distribution



In September and October, 216 books were distributed to charities and by street, door-to-door, *harinama* and temple distribution.

If you would like to contribute towards book distribution, you can donate any amount and local devotees will distribute books for you.

Books available for distribution



Recipe for Hot & Sweet Eggplant Pickles



This tender and delicious pickle is hot, sweet and sour.

Makes 3 cups.

Ingredients

- 3 medium-sized eggplants
- ½ cup ghee or oil
- 2 teaspoons finely minced ginger
- 1 teaspoon asafoetida powder
- 2 teaspoons salt
- 2 teaspoons cayenne pepper
- ½ cup apple cider vinegar, or lemon juice,
- ¾ cup sugar
- 2 teaspoons ground, roasted cumin seeds

Method

1 Wash and dry the eggplants. Cut them into wedges leaving the skin on.

2 Heat the oil over moderate heat in a wok until fairly hot. Drop in the ginger and fry for a minute. Sprinkle in the asafoetida powder, fry for a moment then add the eggplant, salt and cayenne. Stir-fry the eggplants constantly for about 10 minutes, or until the eggplants are soft enough to pierce with a knife.

Add the cider vinegar or lemon juice and the sugar. Reduce the heat and cook for another 10 minutes, or until the eggplants are very tender. Sprinkle in the ground cumin seeds and remove the pickle from the heat. Allow to cool and offer to Krishna.

Please consider setting up a monthly standing order:

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Account No: 40933052
Sort code: 98-05-90

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Paypal: (ctrl & click on the link below)



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Email:

info@iskconbelfast.co.uk

Address:

2A Brooklands Grange,
Dunmurry,
BT17 0SA.

Website

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Chant



And be happy