

Aug 11, 1974

Brijbasi Spirit



Weekly Journal of the New Vrindaban Community

All the News of New Vrindaban

PROJECT OF ISKCON, THE INTERNATIONAL SOCIETY FOR KRSNA CONSCIOUSNESS
FOUNDER - ACARYA HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

SPECIAL JANMASTAMI EDITION!

The BRIJBASI SPIRIT, Vol. 1, issue 15. New Vrindaban, R.D. #1, Box 620, McCreary's Ridge, Moundsville, West Virginia 26041. Printed at Bahulaban, New Vrindaban. Free to New Vrindaban residents; 25¢ single issue and \$12.50 for a year's subscription (52 issues) elsewhere. Donations are gratefully accepted to offset printing costs.

Copyright 1974 Bhaktivedanta Book Trust
All Rights Reserved

Published by New Vrindaban Press

STAFF

Kirtanananda Swami - Siksaguru
Damodara Pandit das - editor
Parambrahma das - chief reporter

... all other contributing writers.

DEAR GODBROTHERS,

Please accept our most humble and worthless obeisances to all your most exalted lotus feet. All Glories, All Glories to His Divine Grace Srila Prabhupada, Who is recovering the fallen conditioned souls from the ignorance of hellish life.

The Brijbasi Spirit would like to extend its greetings to all of the devotees and guests who have blessed New Vrindaban with their presence for this most auspicious occasion, the Appearance Day of Lord Sri Krsna!

So far devotees have come here from Visnu jnana Swami and Tamal Krsna Swami's Traveling Party, Detroit, St. Louis, Chicago, Hawaii, Buffalo, Atlanta, Boston, Toronto, Montreal, Australia and other places., and guests also from all over the country have made pilgrimage to this transcendental land of New Vrindaban.

This issue has the beginning of the work by Srila Rupa Goswami, SRI UPADESAMRTA, which will be continued text by text in the upcoming issues of The Brijbasi Spirit. There are many fascinating articles and nectarean information within the pages for your transcendental reading.

We simply pray that somehow or other, even with all the mistakes in this issue, that it is pleasing to Their Lordships Sri Sri Radha Vrndavana Candra and to everyone here for the Janmastami celebrations.

Your eternal servants,
--the staff

* * *

SRI UPADESAMRTA

The following is Text 1 of SRI UPADESAMRTA, OBSTACLES TO PURE DEVOTIONAL SERVICE

-- by Srila Rupa Goswami

vaco vegam manasaḥ krodha-vegam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat

TRANSLATION: Any sober person who can tolerate the urge to speak, the mind's demands, the reactions of anger, and urges of the tongue, belly and genital, is qualified to make disciples all over the world.

PURPORT by Srila Prabhupada

In the Srimad Bhagavatam, Sixth Canto, First Chapter, verse number 9, Pariksit Maharaja placed a number of intelligent questions before Sukadeva Gosvami. One of the questions was: "Why do people undergo atonements if they cannot control their senses?" Take for example a thief. A thief knows perfectly well that for his stealing activities he may be arrested, and he has actually seen that a thief who has stolen the property of others is arrested by the police. Experience is gathered by hearing and seeing. One who is less intelligent gathers experience by seeing, and one who is more intelligent gathers experience by hearing. When an intelligent person, therefore, simply hears that a thief is punished when arrested, he does not commit theft. A less intelligent person may first have to be arrested and punished for stealing, and he learns to stop stealing. But a rascal, a foolish man may get experience both by hearing and seeing and even being punished but still he will continue theft. He has heard from law books and sastras that stealing is not good. He has also seen that often a thief is arrested and punished. But still he commits theft. Such a person, even if he is atoned by government punishment, will again commit theft as soon as he comes out of jail. If punishment in jail is considered as atonement, then what is the benefit of such atonement? Pariksit Maharaja inquired:

drsta-srutabhyam yat papam janann apy atmano' hitam
karoti bhuyo vivasah prayascittam atho katham
kvacin nivarttate' bhadrat kvacic carati tat punah
prayascittam atho' partham manye kunjarsaucavat (Bhag. 1/1/9-10)

What is the value of this atonement? He compared such atonement to the bathing of an elephant. The elephant takes bath in the river very nicely, but as soon as he comes in onto the bank he takes dirt and throws it on his body. So what is the value of such bathing? Similarly, there are so many spiritual practitioners who chant Hare Krsna Mahamantra and at the same time commit many forbidden things thinking that their chanting will counteract their committing of offences. Out of the ten kinds of offences in chanting the Holy Name of the Lord, this offence is called namabalena pape pravrttih, committing sinful activities on the strength of chanting the Hare Krsna Mahamantra. Similarly, certain Christians go to church for confession thinking that by confessing before the priest and paying a fine they will be relieved from the results of their weekly sins. Then from Monday they again begin their sinful activities, and expect to be atoned on the next Sunday. This kind of prayascitta or atonement is condemned by Pariksit Maharaja who was the most intelligent king of his time. Sukadeva Gosvami was equally intelligent, just befitting the spiritual master of Maharaja Pariksit. He therefore answered Pariksit Maharaja, confirming that his statement about atonement was right. One kind of sinful activity cannot be counteracted by another kind of pious activity. Therefore, real prayascitta or atonement is to awaken our dormant Krsna consciousness.

SRI UPADESAMRTA (Continued)--

Real atonement is to bring a person to the standard of real knowledge. And for bringing one to this standard of real knowledge there is a standard process. The example is given that when one is following the regulated hygienic principles he does not fall sick. A human being is meant to be trained up in certain principles for reviving his original knowledge, such methodical life is described as tapasya. By practicing austerities, celibacy (brahmacharya), by controlling the mind, controlling the senses, by giving one's possessions in charity, being avowedly truthful, clean, and by practicing yoga asanas, in this way one can be gradually elevated to the standard of real knowledge or Krsna consciousness. But if one is fortunate enough to get the association of a pure devotee, then simply by following the regulated principles of Krsna consciousness, no illicit sex, no meat-eating, no intoxication, and no gambling, and always engaging oneself in the service of the Supreme Lord under the direction of the bonafide spiritual master, then all the practices for controlling the mind by the mystic yoga process can easily be achieved. This easy process is being recommended by Srila Rupa Gosvami.

First of all, one has to control his speaking power. Every one of us has the power of speech. As soon as we get the opportunity we begin to speak, and if we are not in Krsna consciousness, then we speak all nonsense. Just as the toad wants to speak even if all he has to say is nonsense. The croaking of the toad is inviting the snake: "Please come here and eat me." But although he is inviting death, he goes on croaking. The talking of materialistic men and impersonalist mayavadi philosophers is comparable to the croaking of the frog. They are always speaking nonsense and thus inviting certain death to catch them. Controlling the speech does not mean the negative, external process of mauna or self-imposed silence as it is thought by the Mayavadi philosophers. Such so-called silence may appear to be helpful for some time, but ultimately proves a failure. The meaning of controlled speech conveyed by Srila Rupa Gosvami is the positive process of Krsna katha or engaging the speaking process in the glorification of the Supreme Lord Sri Krsna, His Name, Form, Qualities, and Pastimes. Such a preacher of Krsna katha is always beyond the clutches of death. This is the significance of controlling the urge to speak.

The restlessness or flickeness of the mind, mano' vegam, is controlled when one can fix his mind on the lotus feet of Krsna. In the Caitanya Caritamrta it is said:

krsna-surya-sama maya haya andhakara
yahankrsna, tahan nahi mayara adhikara (C.C. Madhya-lila 22.31)

This means that Krsna is just like the sun and maya is just like darkness. If there is sun there is no possibility of the mind's being agitated by maya's influence. The yogic process of negating the mind of all material thoughts will not help us. It is an artificial vacuum in the mind, it will not stay. But if one always thinks of Krsna, how to serve Him best, naturally his mind will be controlled.

Similarly anger can be controlled as it is advised by Narottama Dasa Thakura, We cannot stop our anger, but if we become angry with a person who is blaspheming the Lord or the devotees of the Lord, that is controlling anger in Krsna consciousness. Lord Caitanya became angry upon the miscreant brothers Jagai and Madhai who blasphemed and struck Nityananda Prabhu. In His Siksastakam Lord Caitanya wrote trnadapi sunicena tarorapi sahisnuna, "One should think oneself more humble than the grass and be more tolerant than the tree." One may inquire therefore why the Lord exhibited His anger. The idea is that one should be ready to tolerate all insults to one's own self without becoming angry with the offenders, but when Krsna or His pure devotee is blasphemed, a genuine devotee becomes angry like fire against the offensive rascals. You cannot stop krodha, anger, but you have to apply it rightly. Hanuman in anger set fire to Lanka, but he is worshipped as the greatest devotee of Lord Ramacandra. That means he utilized his anger in the right place. Another example is Arjuna; he was not willing to fight, but Krsna incited his anger, "You must fight!" Because without anger one cannot fight. So controlling anger means utilizing the propensity in the service of the Lord.

Next, there is the urge of the tongue. Our tongue wants to eat palatable dishes. Generally we should not allow the tongue to eat according to its choice. But we can control the urge by supplying prasadam. The devotee's viewpoint is that when Krsna gives prasada then he will eat.

SRI UPADESAMRTA (Continued)--

That is how to control the urge of the tongue. One should take prasada at scheduled times, and not eat in restaurants or sweetmeat shops simply to satisfy the tongue or belly. If we stick to the principle that we will not take anything except prasadam then the urge of the belly and tongue can be controlled.

In a like manner the urge of the genital or the sex impulse can be controlled when we do not use it unnecessarily, except to beget a Krsna conscious child. If one is able to beget a Krsna conscious child he can use his genital, otherwise not. Our Krsna Consciousness Movement encourages marriage not for the satisfaction of the genitals, but for begetting Krsna conscious children. As soon as the child is a little grown up, we send him to our gurukula school in Dallas, Texas for becoming a fully Krsna conscious devotee. We require many such children. Only one who is capable of bringing forth Krsna conscious offspring is allowed to utilize his genital.

When one is fully practiced in such Krsna conscious controlling method, he becomes qualified to be a bonafide spiritual master.

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anuvrtti explanation of Upadesamrtam as follows: "Our material identification creates three kinds of urges, the urge to speak, urge or the demands of the mind and the demands of the bodily necessities. When a living entity becomes a victim of these three kinds of urges of the mind and body, then his life becomes inauspicious. One who can practice to resist these demands or urges is called tapasi, or one who practices austerities. By such tapasya one can conquer over victimization by the material energy or the external potency of the Supreme Personality of Godhead. When we talk about the urge to speak, we refer to useless talking, such as that of the impersonal mayavadi philosophers, or the talking of the fruitive actors (technically called karma kanda) or the talks of materialistic persons who want to enjoy life without any restriction. All such talking, or written literatures are practical exhibitions of the urge to speak. Such persons are talking all nonsense and writing volumes of useless books. That is the urge of speech. To counteract this tendency for speaking nonsense we have to divert our talking capacity to talks of Krsna. This is explained in the Srimad-Bhagavatam, 1st Canto, 5th Chapter, verses 10-11:

na yad vacas citra-padam harer yaso
jagat-pavitram pragnita karhicit
tad vayasam tirtham usanti manasa
na yatra hamsa niramanty usikksayah

"Those words which do not describe the glories of the Lord, Who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."

tad-vag-visargo janatagha-viplavo
yasmin prati-sloka abaddhavaty api
namany anantasya yaso'nkitani yat
srnvanti gayanti grnanti sadhavah

"On the other hand, that literature which is full of descriptions of the transcendental name, fame, forms, pastimes, etc. of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The conclusion is that only when you talk about devotional service of the Supreme Personality of Godhead, can you restrain from useless nonsensical talk. We should always endeavor to use our speaking power only for realizing Krsna consciousness.

As for the agitation of the flickering mind, they are divided into two divisions. The first is called avirodha priti or unrestricted attachment. The other is called virodha-yukta krodha, to believe in the philosophy of the mayavadis. To believe in the fruitive results of the karman-avadis, or to believe in plans based on materialistic desires, is avirodha priti. The jnanis or materialistic plan-makers generally attract the attention of the avirodha priti. The jnanis

SRI UPADESAMRTA (Continued)--

But when materialistic persons cannot fulfill their plans and devices, in other words when they are frustrated, they become angry. Non-fulfillment of material desires produces anger.

Similarly, the demands of the body can be divided into three, the demands of the tongue, the belly and the genital. It can be observed that these senses are situated in a straight line and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of prasadam, then the urges of the belly and the genital can be automatically controlled. Srila Bhaktivinode Thakura says in this connection:

sarira avidya-jal, jadendriya tahe kal
jive phele visaya-sagare
ta'r madhye jihva ati, lobhamaya surdursmati
ta'ke jeta akathin samsare
krsna vada dayamaya, karivare jihva jaya,
svaprasada-anna dila bhai
sei annamrta khao, radhakrsnaguna gao
preme daka caitanya-nitai

"O Lord! This material body is a lump of ignorance and the senses are a network of paths to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Krsna, are very kind to us, You have sent us this nice prasadam to help us conquer over the tongue. So now let us take this prasadam to our full satisfaction and glorify Your Lordship Sri Sri Radha and Krsna, and in love call for the help of Lord Caitanya and Prabhu Nityananda."

There are six kinds of rasas. If one becomes agitated by any one of these, he becomes attracted to the eating of meat, fish, crab, eggs or other things like these which are produced by semina and blood and which are eaten in the form of dead bodies. Others are attracted by eating vegetables, creepers, spinach or milk products, etc., but all for the satisfaction of the demands of the tongue. Such eating for sense gratification, including using extra quantities of spices like chili, tamarind, etc., are all to be given up by Krsna conscious persons. Chewing of pan, haritaki, betel nuts, several kinds of spices used in pan making, smoking LSD, marijuana, opium, liquor, coffee, tea---are all accepted to fulfill illicit demands. If we can practice to accept only the remnants of foodstuff offered to Krsna then it is possible to get free from victimization by maya. If one accepts prasadam only because of its palatable taste and if he eats too much of it, then that also becomes satisfaction of the demands of the tongue. Sri Caitanya Mahaprabhu taught us to avoid very palatable dishes even while eating prasadam. Because if we offer palatable dishes to the Deity with the intention of eating such nice food, that is also satisfying the demands of the tongue. If we accept the invitation of a rich man with a view to getting palatable food, that is also satisfying the demands of the tongue. In the Caitanya Caritamrta it is mentioned:

jihvara lagiya yei iti uti dhaya
sisnodara-parayana krsna nahi paya

"That person who runs here and there seeking the gratification of his palate, who is ever attached to the desires of his stomach and genital, is unable to attain Krsna."

As we have mentioned above, the urge of the tongue, urge of the belly and urge of the genital are all in a straight line. All of them fall in the same category. It has also been said by Lord Caitanya bhala na paribe ara bhala na khaibe." Do not dress luxuriantly and do not eat delicious foodstuffs."

Those who are suffering from diseases of the stomach must, by this analysis, be unable to control the urges of the belly. If we want to eat more than is necessary, then automatically, we create so many inconveniences within the material condition of life. But if we observe the fasting days like Ekadasi, Janmastami, etc., then we can restrain the demands of the belly.

As far as the urge of the genital is concerned, there are two kinds, proper and improper, or legal and illicit sex. When a man is properly grown up, he can marry according to the rules

SRI UPADESAMRTA (Continued)--

and regulations of the sastras, and use his genital for begetting nice children. That is legal and religious. Otherwise, he adopts many artificial means to satisfy the demands of the genital without any restraint. When one indulges in illicit sex life, as defined in the sastras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genital by artificial means, he is caught up in the clutches of maya. These instructions are not only for the householders, but also for the tyagis or those who are in the renounced order of life. Sri Jagananda Pandita in his book Preme Vaivairta says:

vairagi bhai, gramya-katha na sunibe kane
gramlya-varta na kahibe yabe milibe ane
svapanee na kara bhai stri darasana
grhe stri chadiya bhai asiyacha vana
yadi caha pranaya rakhite gaurangera sane
chota hardasera katha thake yena mane
bhala na khaibe ara bhala na paribe
hrdayete radha-krsna sarvada sevibe

"My dear brother in the renounced order of life, do not be talkative about ordinary worldly things, neither by yourself or by meeting with others. Do not think of women even in dreams. You have accepted the renounced order of life with a vow not to associate with women. If you wish, therefore to keep association with Caitanya Mahaprabhu, you must always remember the incident of Chota Haridasa and how he was rejected by Him. Do not eat luxurious dishes nor dress in fine garments, but you should always remain humble and serve Their Lordships Sri Sri Radha Krsna in your heart of hearts."

The conclusion is, therefore, that one who can control these six items, the urges of speech, mind, anger, tongue, belly and genital, is to be called a 'svami' or 'gosvami'. Svami means master and gosvami means master of the go or senses. When one accepts the renounced order of life, he assumes the title of svami. This does not mean that he is the master of his family, community or society, but he must be master of HIS senses. Unless he is the master of his senses, he should not be called 'svami' but 'godasa' or servant of the senses. Following the footsteps of the six gosvamis of Vrndavana, all svamis and gosvamis should be fully engaged in the transcendental loving service of the Lord. Godasas are just the opposite, engaged in the service of the senses or the material world. They have no other engagement. Prahlada Maharaja has further described the godasa as adantago which means one whose senses are not controlled. An adantago cannot become the servant of Krsna. In Srimad-Bhagavatam Canto seven, therefore he has said,

matirna krsna paratah svato va
mithobhipadyet grhavrtanam
adantago bhivasatam tamisram
punah punascarvitacarvananam
te viduh svarthagatam hi visnum
durasaya ye vahirarthamaninah

"For those who have decided to continue their existence in this material world for sense gratification, there is no chance of becoming Krsna conscious, either by personal endeavor, instructions from others, or by joint conference."

Thus ends the Bhaktivedanta purport of SRI UPADESAMRTA, Text 1.

PARIKRAMA

Saturday afternoon, Visnujñana Swami and Tamal Krsna Swami led a group of devotees from the different ISKCON centers on a tour of the different farms of New Vrindaban, known as Parikrama, the circumambulation of a holy place. Kiranansa das acted as the touring guide.

First we started off at about 12:45 p.m. and visited Madhuban. On the drive up Kirinasa pointed out the location of the isolated Vrindaban brahmachari farm that could be seen from the ridge we were traversing. When we reached Madhuban all the devotees piled out of the vehicles and, following Visnujñana Swami and Tamal Krsna Swami, entered the Madhuban temple.

While waiting for the appearance of the Deities, Visnujñana Maharaj explained the temple arrangement to the many new devotees, such as the Vyasasana and altar locations and the import of the symbols on the altar doors, namely the conch, disk, club and lotus flower. Then he related the history of the Jagannath Deities' origin.

Suddenly the doors were opened and the Deities made Their appearance. All the devotees were overwhelmed by the giant Lord Jagannath Deities (Srla Prabhupada once said of Them when he first saw them, "But They are so big!"). The Swamis started a truly ecstatic kirtan that lasted for about 15 minutes. Afterwards the curtains were closed and the brahmanas said gayatri while the other devotees chanted a round of the Hare Krsna mahamantra.

Upon exiting from the temple and being offered a taste of maha prasadam, the party was greeted outside by Daivata das, temple commander of Madhuban. Daivata guided them to his home, explaining about the surrounding gardens, the grhastras relationship with the temple, and about the "Prabhupada House Principle"—how Srla Prabhupada gave specific instructions on how to build these houses. He also related Srla Prabhupada's comments when His Divine Grace visited the house a mere few weeks ago.

The next stop was Guruban, the building site of Srla Prabhupada's palace. The construction site was toured and Kirinasa showed them the painting of the palace when it is completed and explained the different

Just a short ways away then the Parikrama party visited New Vrindaban Gurukula, situated in a nice house up the road. The boys greeted the party with a bag full of sweet balls that were first offered to then Swamis and then passed to the other devotees. The party entered through the basement entrance and made their way to the temple where a new lotus archway and curtains added a welcome dimension to the temple room.

After a nice kirtan led by Visnujñana Swami for the pleasure of the Gour-Nitai Deities, Hiranyagarbho das, headmaster, explained the basic outline of New Vrindaban Gurukula. It was considered ideal for the older boys to be completely separated from the association of women and family. Kirtanananda Maharaja desired to have a brahmachari Gurukula at New Vrindaban. The boys are being trained up in celibacy, devotional principles, Deity worship and Vedic study. The boys make up all the prasadam, offer it, wake the Deities, offer arotrika, take care of the Deities and Their paraphernalia. Hiranyagarbho explained the academic program, how the boys were being trained according to their varnasrama propensities.

The boys very nicely chanted the 2nd ch. of Srimad Bhagavatam and Visnujñana was in ecstasy. He commented that they would teach us in our next birth. Then Visnujñana Swami asked a Krsna Bol question: Who was the son of Banasura? After considerable deliberation none of the boys could come up with the answer. So Visnujana Swami said they had better study.

As we left the house we had the pleasure of seeing the oxen and bull calves that were being cared for at Gurukula. Then we traveled back to Bahulaban, relishing in our thoughts the association of the many wonderful devotees of the New Vrindaban farms.

* * *

PRABHUPADA AT MADHUBAN

Daivata was told he was arriving shortly. Prabhupada is coming to Madhuban. All the devotees prepared for his arrival by cleaning and landscaping. Incense and fresh flowers were arranged and garden vegetables sat on Daivata's front porch.

Daivata was cooking the breakfast offering and was sure Prabhupada would make an appearance in the middle of it all. Suddenly he heard a scream. It was Paryana. She could see cars coming across the valley. He ran to a tree by the horse barn and sure enough the orange car shone in the distance. Falling down to pay his obeisances he expected the car to go by, but it stopped right beside him. Prabhupada got out of the car. His breath met the air and his face glowed in the sunshine. What a sight! "It was like having our own Vyasa Puja", Daivata exclaimed.

Kirtanananda Maharaja broke the silence as he threw some branches down and asked, "Why did you not make a path?" Prabhupada glided toward the garden with at least 20 devotees following. Kirtanananda Maharaja explained about the householders having their own gardens together. The gardens consisted of beans, peppers, beets, cabbage, carrots, broccoli, squash, and eggplants. Prabhupada said, "O yes, everyone is working, everyone is working." They walked on further to Daivata's house.

Kirtanananda Swami: Look Prabhupada, squash.

Prabhupada: Where's Sruti Kirti?

Sruti Kirti das: Right here Prabhupada.

Prabhupada: Why have you not prepared me squash leaves?

Sruti Kirti das: I used squash sometimes, Prabhupada.

Prabhupada: The leaves make very good preparations.

Kirtanananda Sami: Yes Prabhupada squash is very nice, from the leaves?

Prabhupada: Yes, you know how to make this?

Sruti Kirti das: No, Prabhupada.

Prabhupada: Bring me some leaves and I will show you.

Devotees: Jai Prabhupada!

Prabhupada walked to Daivata's house and saw the vegetables sitting on the front porch.

Prabhupada: Just see, vegetables.

Kirtanananda Swami: Yes Prabhupada, all grown

Prabhupada: I told Sruti Kirti I do not want to eat anything unless it is grown here. You should not buy, you should grow vegetables.

Then Prabhupada turned to the house, raised his cane and tapped the walls, "What is it made of?"

Kirtanananda Swami: From cheap cement.

Prabhupada (tapping wood frame work): This is wood?

Kirtanananda Swami: Yes, wood frame work, but the next ones we learned to do it without wood except around the windows.

Prabhupada then stretched his neck and moved his head looking at walls and ceiling not yet stepping in the house.

Kirtanananda Swami: I think they want you to go in Prabhupada.

Prabhupada: The floor is wet?

Kirtanananda Swami: Yes, a little. You can go in with your shoes on Prabhupada.

Prabhupada: With my shoes on?

Kirtanananda Swami: Yes, with your shoes on.

Prabhupada walked in and sat down on a rocking chair, the lighting was dark and Prabhupada's face looked comfortable and calm as he checked out every corner of the house. He would asked Kirtanananda Swami what various things were.

Prabhupada: (looking at Daivata) You are happy here?

Daivata das: O yes Srila Prabhupada, very happy. Thank you very much.

Prabhupada: (turning to Kirtanananda Swami) Much better than pigeon holes. You know these pigeon holes? In Australia there was a fire in apartments and the devotees saved the people.

Kirtanananda Swami: Yes, they are a fire hazard

Prabhupada: Newspapers mentioned this. Very good devotees saved the people.

Prabhupada then gave a larger sweep with his arm. "You should make thousands of these nice houses, just cut trees and make these houses.

Kirtanananda Swami: Yes Prabhupada, we have plans to make many and form a village.

Kirtanananda Swami then reached for a large plate of burfi and lugloos and offered it to Srila Prabhupada. He looked it over, picked up a lugloo and put it back. Then he picked up a piece of burfi and put it back. Daivata thought, "Oh no, he doesn't like the prasadam.

Prabhupada picked up another piece and put

PRABHUPADA AT MADHUBAN (Continued)---

He proceeded to break off a large corner and gave it to Kirtanananda Swami and told him to distribute the rest. Daivata looked to the door and saw thousands of hands. Prabhupada ate the burfi, breaking off small pieces and chewing very slowly.

Daivata: Our child was born in here Srila Prabhupada.

Prabhupada: Oh, who delivered?

Daivata: I did Srila Prabhupada by your mercy.

Prabhupada raised his eyebrows, looked at Kirtanananda Swami and laughed.

Prabhupada: How old is the child?

Daivata: 4 months.

Prabhupada: She is active, see she is trying to speak.

Daivata: There was a tape of you singing when she was born.

Prabhupada: Only a Vaisnava could be born in such circumstances.

Prabhupada stayed for about 15 minutes more. He remarked to Kirtanananda Swami about it being very warm.

Prabhupada: I am very pleased to see this place.

He proceeded up the path then stopped at a piece of beam up by the horse barn.

Prabhupada: What is this?

Kirtanananda Swami: A beam Prabhupada. We use it to make the barn out of.

Prabhupada continued on, as he walked out he looked to the garden.

Prabhupada: This is exactly like India.

Kirtanananda Swami: Many people comment like that.

Prabhupada: I hope the government does not mind this rascal brings India culture to America.

He laughed.

We, the devotees of New Vrindaban, want to say thank you very much Srila Prabhupada and thank you Kirtanananda Maharaja for delivering Srila Prabhupada.

--- Kunjari dasi

* * *

LANDSCAPING AND GARDENS

This year the Bahulaban rock garden, terrace garden and rose garden have been yielding a constant flow of marigolds and roses for flower garlands. Radha Vrindavana Candra are wearing garlands of Queen Ann's Lace and the above two flowers. Miniature marigolds and zinnias are decorating the Jagannath Deities and Gour Nitai Deities.

About mid-summer Mother Shalaveti pointed out a blight which was destroying many of the healthy rose plants. This is a fungus infection called black spot. Black spot requires six or more hours of moist weather to spread even though this has been a dry year. There is usually a mountain mist which lasts that long permitting the fungus to multiply. A commercial fungicide was purchased and mixed with retanone to increase its adhesion. This mixture has been applied once a week and the results are very positive. The fungus is now under check. Plants which were almost withered are now bearing new shoots and on each plant. Also to re-stimulate growth a mixture of 1 part commercial fertilizer and 2 parts composted wood ash have been used. Wood ash neutralizes the phosphoric acid which would otherwise burn the plants.

Many petunias, verbena and sweet alyssum were planted at Bahulaban and at Prabhupada's house to brighten the already effulgent arrival of our beloved spiritual master. The rock garden petunias are so strong they're now accumulating and climbing one another. The sweet alyssum is also beginning to grow over the walls, which is the way rock gardens should look. The drones have been zeroing in on the large "no, no" zinnias and summer roses. And on a damp day the aroma of roses and sweet alyssum perfumes the air.

While the gardens may not look like the ones pictured on the Spiritual Sky paper which I'm writing this report on, they're improving with a little bhakti, with which anything will grow.

Please excuse my flowery writing.

Your servant,
Vasudama Dasa

* * *

IN THE WOODS

Everything has gone too smoothe this week in the woods. I wonder what Krsna got in store? We pulled our first wagon load of wood in from the resevore with the oxen this week. There behavior was very good. Prabhupada gave us the kee when he said, "just use their nose rings." I suggest you put a nose ring in your ox and your wife if your having any difficulty.

Oh ya, we had a new kind of log this week. A Pournima das log. I had to set him on the log stack for 15 min. He sure wasn't very quiet about it like alog. We pulled all of Audiepit's winter wood in last week. It's a start in the right direction.

I tried to get some fense wire to patch up some pasture to hold all the oxen in but there isn't any wire to be bought anywhere. There isn't any steel to make the wire with so for all you hermits and yogies in the caves out there here's a little more info about the karmies out there. They have almost run out of steel. Our new plan to fix up the pasture accross the street is to make it a white board fense. I'm cutting the pines from Madavan to cut into boards on our 1865 table saw. The oxen will pull the logs back to here just as soon as I rebuild the logging wagon. I hope Krsna is watchilng out for you the way He protects me in the woods. Krsna says in the Bg. "As they surrender unto Me I reward them accordingly." By the way, if you want to know what's the what then just stop by the wood shed because Sudanu das has taken over. I no longer have a wood shed to work in. It's all kitchen now. There they confiscated my 1865 table saw for a big cutting board, moved by bhaktie buck saw out in the fields and took my work table. Krsna help! All I can do now is surrender. Oh well. Kirtanananda Maharaj says that the gopies don't need an axe to gather wood for Krsna.

I hear Pournima das is milking the cows now. For you who don't know he's only 3 years old.

A top secret shipment of bhoga have arrived that no one is supposed to know about but everyone is telling me about.

K. Swami has a new tee shirt with "The Butterfat Swami" on it. Presented by the cow-herd boys. Hari Bol.

Advaitacharia das tied his horses up to the wood shed the other day and when he came

back with he saw Prince was lying on his back with his feet kicking up in the air. He had a stumic aick. Hari bol.

Your servant in the woods,
Romharsan Das

typed as
submitted

* * *

FIELDS AND HORSES

The Harvestore proved its versitility this week (the Harvestore silo, 'Big Blue!'), enabling us to put up several tons of winter feed for the cows despite rainy weather that would have halted a dry hay operation. The Harvestore is used for storing forage crops that are fed to the grinder-blower that shreds and throws them 50 ft. high into the hatch up at the top. The Harvestore is airtight, emitting a hiss when the hatches are opened. This allows the storing of crops at a high moisture content when the nutrients are at a peak. The anaerobic fermentation that takes place is supposed to actually increase the digestibility of the haylage thus giving a more efficient feed conversion ratio. Only authorized persons should open the hatches.

Some dry hay was put up at Nandagram, but will not be first quality because it was rained on and had to redry.

Two teams of horses were engaged between rain showers moving equipment back and forth between Nandagram, hauling supplies for Janmastami, spreading manure, and mowing, raking and hauling in Trudan to the Big Blue. Fencing supplies were hauled up into the pasture and another load was hauled back to Adi Pati's. Molly was finally bred to Prince. The high point of the week came on Thursday night when Kirtanananda Swami rode up to Vrindaban with a 750 lb. piece of marble for the new Deity room.

--- Madhava Ghosa das

* * *

COWS

"When the gopis saw little Krsna fearlessly playing on Putana's lap, they very quickly came and picked Him up. Mother Yasoda, Rohini and other elderly gopis immediately performed the auspicious rituals by taking the tail of a cow and circumambulating His body. The child was completely washed with the urine of a cow, and the dust created by the hooves of the cows was thrown all over His body. This was all just to save little Krsna from future inauspicious accidents. This incident gives us a clear indication of how important the cow is to the family, society and to living beings in general. The transcendental body of Krsna did not require any protection, but to instruct us on the importance of the cow, the Lord was smeared over with cow dung, washed with the urine of a cow, and sprinkled with the dust upraised by the walking of the cows." (Krsna Book, Chapter: Putana Killed)

All glories to Their Lordships Sri Sri Radha Vrndavana Candra. All Glories to their beloved devotees, the surabhi cows of Vrindaban. This week we welcome all the mothers from Vrindaban Farm who have come to Bahula-ban farm with Radha Vrndavana Nath. Taking advantage of their presence we have given all the Vrindaban cows the first shot in a series of Lepto vaccines. At the end of the series every cow and all upcoming calving heifers, will have received 3 shots spaced over a 2 week period. Because of Lepto a cow may abort a calf shortly after becoming pregnant. More calves this week are to be vaccinated against blackleg. Mother Rati, who calved 2 weeks ago, still is feeling a bit fatigued. She appears to have Retosis, a sugar and energy deficiency which attacks cows like Rati, who give large sums of milk, soon after calving. We are having our hero veterinarian come out tomorrow to tend to this case and help us out with a few other problems. Mother Himavati seemed to have bursitis in her left rear leg. This is essentially a lack of lubricating fluids at a certain joint, causing the bones at that point to knock each other. Kalindi, a heifer from Nandagram, is still receiving treatment for her healing leg. Mother Pritha, a 1000 lb. holstein who's been here for a few years, came fresh this week

with a large bull calf, named naturally, Partha (son of Pritha). She is doing nicely and is giving now 40 lbs. of milk. Mother Sukla is giving over 40 lbs. of rich milk steadily as she continues to increase. Gopastami, a jersey heifer, was bred for the first time this week and Rocana, a Brown Swiss, was bred for the third time. **FLASH: GOLOKA JUST CAME FRESH TODAY (JANMASTAMI) WITH A CALF OUT IN THE PASTURE!** Iravati, our \$3,000 cow from L & J, is expected to calve on Friday.

This week a letter is being sent to St. John's Dairy in Arizona, purchasing semen from 3 of the best Brown Swiss bulls in the breed. Here are the week's statistics on the surabhis including their production for the week, the amount of milk they gave on the day of their butterfat test, and their butterfat percentages.

<u>cow</u>	<u>total</u>	<u>amt. on day</u>	<u>butterfat %</u>
Satyabhama	499.7 lbs.	74.5 lbs.	4.2 %
Dvaraka	237.6	42.9	3.9
Ambika	293.1	44.3	3.9
Sati	227.9	37.8	3.6
Sarasvati	297.6	43.5	3.5
Rukmini	283.9	42.4	4.4
Laxsmi	273.2	42.2	3.8
Bhadra	366.1	55.1	3.7
Yasoda	247.0	36.0	4.5
Rocana	256.1	43.3	5.2
Rabbri	173.3	34.9	4.6
Isani	183.6	28.1	4.8
Syama	154.1	24.2	4.3
Parvati	441.4	67.4	3.3
Kaliya	228.9	32.2	4.6
Cintamani	436.0	70.0	4.1
Sukla	293.9	38.5	4.4
Rati	331.77	no test	

The totals for the week are the following: 761.8, 728.3, 756.0, 748.6, 734.4, 734.3 and 759.9. These are from Aug. 3-9, in pounds.

The total milk production for herd was 5222.3 lbs. The average for the herd was 746 lbs. daily and the daily per cow average 42.4. 18 cows were being milked this week.

Rocana is still the butterfat queen of the barn at 5.2 % butterfat. Satyabhama is again high milk producer. Hari Bol!

— Amburish das

TALES FROM THE GARDEN

Our center of activity this week was planting, planting and more planting. Three kinds of crops were emphasized. First was above ground late greens like lettuce, spinnach, peas and kohlrabi. These should last until the first killing frosts. Second are hardier greens like collards and kale. If properly protected with a heavy hay mulch they can survive the bitter cold. With a nice warm January thaw the hay can be pulled away and the greens reach for the sun again. Thirdly is turnips. Although not such a first class vegetable, they provide greens and hopefully will make up for the poor showing of squash, beets, carrots and other winter storage crops. So, as the rain permitted we sowed 200 ft. of collards and 50 feet of kale, 50 ft. of lettuce, 75 ft. of kohlrabi, 100 ft. of peas, 500 ft. of turnips.

Rain makes our New Vrindaban clay very sticky for seed sowing. Such wet days provide excellent opportunity for attacking sod grass and other deep rooted pests. Thus the rhubarb, asparagus and strawberry beds, 2 sections about 4 ft. wide and 150 feet long, were tamed by weeding and mulching with bark and hay. These beds are perennial. They come up every year. So actually we are preparing them for next spring right now. Do you know where any wild asparagus grows in New Vrindaban? If so please contact the garden crew. We can dig them up, divide them and plant them in the prepared bed. This process, root division of established plants, is much faster than planting by seed which usually takes 2 to 3 years to be big enough to harvest.

Hand weeding around plants and between rows is a full time engagement. But actually what are weeds except the sun's stored energy in a plant form, that we consider non-palatable? To simply yank out a living entity, and toss it hither and thither on the ground to dry up is actually a waste. Best is to turn it back into the soil where it gives back nitrogen and fibre. With the aid of the rototiller and by spreading rotted manure via hand cart, we have adopted this 'control the weeds and fertilize' method between rows. The steps are till the weeds in, spread manure, till a-

gain, then mulch. That's real weed control.

Tomatoes at Bahulaban and Vrindaban are coming on strong. The string beans are mostly petered out except for a new crop about 8" high, doing just fine. Sweet corn and popcorn are beginning to tassel. Lima and soybeans look good too. Califlour is beginning to form heads, the eggplants are flowering, and of course cabbage at all 3 farms is bountiful. The potatoes at Bahulaban and Vrindaban farms are almost devoid of green growth on top due to an insect called the potato leaf hopper. The spuds themselves are ok underground but no further growth is possible without the leaf. A natural repellent against these little demons is crushed up turnips, and corn oil in a solution.

Almost all hot peppers, summer squashes and beans are being either sliced on drying screens or strung on garlands for winter storage. Presently, Krsna's kitchen and greenhouse are being utilized for drying screens, but the squashes alone outnumber the available screens! Please help if you can donate any muslin type cloth or preferably screens to the drying effort.

-- Bhakta Terry

* * *

COWS (Continued)-- VRINDABAN FARM COWS STIX

<u>Bela</u>	<u>Mallika</u>	<u>Kunti</u>	<u>Himavati</u>
34.6	27.1	26.7	36.0
35.1	38.6	22.8	37.3
34.3	27.6	24.2	38.8
37.8	28.1	24.3	32.5
35.9	26.5	24.8	39.9
37.0	25.8	25.3	37.5
<u>33.7</u>	<u>22.4</u>	<u>21.5</u>	<u>25.7</u>
248.4 lb.	186.6 lb.	169.6 lb.	247.7 lb.

NANDAGRAM:

Gopastami was bred this week. Kalindi was taken to Bahulaban for treatment for her leg, and Shakti and Laksmiji were brought from Bahulaban.

-- Radhanathdas & Hari dhama das

EMERGENCY

I had only slept two hours because of having pulled guard in the middle of the night. Half asleep I heard Jayradhe dasi talking to Kamal-atika dasi outside our door. Jayaradhe came in and asked if I knew how to get the keys to one of the cars because Visvadika was in labor for sure this time. Her contractions were ten minutes apart at this point. Kamal-atika was going to take her. Immediately I could foresee all sorts of difficulties if they went alone so I jumped out of bed and got dressed quickly, ran down to Maharaj's house and got the VW keys from Gatravan das. Thanks to being in practice I sprinted back up the hill quickly and got Visvadika onto her feet just after a contraction ended. They had gone from 10 minutes to 5 minutes apart--pretty steep progress. I thought, "I hope we can get there on time." It ordinarily takes longer, especially with the first-born.

At the top of the steps another contraction started. She had by now given up just moaning but was out-and-out screaming. I picked her up and stumbled down the stairs a short distance in the rain.

Another contraction started so I had to pick her up again and take her into the back seat of the VW. Sudanu held the front seat forward for me. Our combined weight made the VW start rolling. Sudanu went thru a whole slapstick comedy routine of trying to put the brakes on. Somehow a large bag of Visvadika's had gotten in the way.

On the way the contractions went from 5 minutes to 3 minutes apart. While driving over the hills through the rain with one hand I held her hand and with the other over my shoulder and advised her with each contraction to breathe rapidly.

At the hospital as I carried her to the emergency entrance she did a lot of shrill screaming directly into my left ear and at one point bit it.

In a short while she gave birth to a healthy boy. I discovered a leak in one of the tires. If it had gone flat just a little sooner she would probably have had the baby in the back seat. All-in-all the whole thing was exciting.

--Urdhareta Das

* * *

BLACKSMITHING

Nityanath das prabhu fixed the sickle bar lifter adjustment catch on the mower and is now overhauling the manure spreader and making a tongue for one of Kirtanananda Maharaja's wagons.

Paramananda prabhu made 4 set of horse shoes this week for Tom & John and Sanja and Ranchor.

Please don't pick the corn marigolds or zinnias as they are considered bhoga and have not been enjoyed by Sri Sri Radha Vrindavana Candra yet.

Krpacarya das made a vegetable knife for Vrindavana Candra's devoted vegetable cutters, a couple of punchers and a chisel. The Vrindavana Candra lotus flower brand, branding iron will be made of either copper or brass and will be done with in the next 2 weeks. The finished design is forthcoming.

And the workers at the forge extend their humblest greetings to Sri Sri Radha Damodara and all of our guests at New Vrindaban for this Janmastami weekend.

* * *

ADVERTISEMENT

New Flandria men's 10 speed bicycle--
Hill climbing sprocket, suntour derailers,
quick release wheels.

also

Nearly new 1100 watt gasoline powered generator lightweight--has 12 volt battery charging terminals.

See Gajendra das/ New Vrindaban resident
(white trailer near the horse barn)

The calf born of Goloka today was a heifer and is named Goloka Mohini!

Romharsan das, a long-time resident of New Vrindaban, had a serious accident today when he was pinned between a tractor and a truck. He was taken to the hospital.