



Brijbasi Spirit

Weekly Journal of

New Vrindaban

COMMUNITY PROJECT OF ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS INC.

FOUNDER — ACARYA, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE/HARE RAMA HARE RAMA RAMA RAMA HARE HARE

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* * *

DEAR GODBROTHERS,

Please accept our most humble o-
beisances at your feet. All Glories
to our most beloved spiritual master
Srila Prabhupada, by whose mercy we
are being extricated from the ocean
of birth and death.

Well, Janmastami and Vyasa Puja
are over and Radhastami is over a
month away, which means that the com-
munity can again settle down to its

normal activities of building a tran-
scendental land for Krsna. The festi-
vities have left us with a number of
new devotees who have decided to make
New Vrindaban their transcendental
residence for performing devotional
service.

This issue of The Brijbasi Spirit
has, as you can see on this page, a
new letterhead. We hope that it is
pleasing to the devotees and the spir-
itual master. Also included in this
issue is the continuation of SRI UPAD-
ESAMRTA, along with a number of nice
articles and assorted progress reports
of varnasrama activity.

The Spirit has a new addition to
its staff--our associate editor Srivas
das. He's a brahmana initiate, been
in the movement for 4 years, and came
here from South America, where he was
on an extended 3 year tour of book
distribution and temple opening.

We humbly present ourselves as just
trying to serve the spiritual master,
so please forgive our mistakes and my-
riad of faults. All Glories to Their
Lordships Sri Sri Radha Vrndavana
Candra!!

-- the staff

* * *

SRI UPADESAMRTA

The following is text 2 of Srila Rupa Gosvami's SRI UPADESAMRTA.

OBSTACLES TO PURE DEVOTIONAL SERVICE

atyaharah prayasas ca prajalpo niyamagrahah

jana-sangas ca laulyam ca sadbhir-bhaktir-vinasyati

Translation

How one can spoil the execution of devotional service is stated in this verse. There are six means: 1. eating more than necessary or collecting more funds than are required; 2. over-endeavoring for mundane things which are very difficult to attain; 3. talking unnecessarily on mundane subject matters; 4. Practicing the scriptural rules and regulations only for the sake of following them without any resultant benefits of spiritual advancement; or rejecting the rules and regulations of the sastras and working independently or whimsically; 5. associating with worldly-minded persons who are not interested in Krsna consciousness; 6. to be greedy for mundane achievements. When one becomes too entangled in these six kinds of activities the development of his devotional service becomes spoiled.

Purport

Human life is meant for plain living and high thinking. This material world is designed so that one is obligated to work. All living beings are under the control of the Lord's third energy. The supreme Personality of Godhead has 3 primary energies or potencies. The first energy is called antaranga-sakti or internal potency, the second energy is called tatastha-sakti or the marginal potency, and the third energy is called bahiranga-sakti or the external potency. The living entities constitute the marginal potency and are situated between the internal and external potencies. Being subordinate as eternal servants of the Supreme Personality of Godhead, the jivatmas or atomic living entities must remain under the control of either the internal or external potency. When the living entities are under the control of the internal potency they display their natural, constitutional activity, namely to be constantly engaged in the devotional service of the Lord. It is stated in the Bhagavad-gita, Ch. 9, sloka 13:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Mahatma means persons who are broad-minded, not cripple-minded. Cripple-minded persons are always engaged to satisfy their senses. Sometimes cripple-minded persons under some "ism" like nationalism, philanthropism, altruism, expand their activities for doing good to others. They think that personal

SRI UPADESAMRTA (Continued)--

sense gratification is not good but sense gratification of other persons like family members, community and society, both national or international, is very nice. All this extended sense gratification, from personal to community and society, may be very good from the material point of view but such activities have no spiritual value. The quality of such activity is sense gratification, whether personal or extended. When one is, therefore, engaged in gratifying the senses of the Supreme Lord, then only can he be called a mahatma or broad-minded person.

In the Bhagavad-gita it is stated: "mahatmanas tu mam partha daivim prakrtim asritah." Daivim prakrtim means being under the control of the internal potency. The internal energy or the pleasure potency of the Supreme Personality of Godhead is manifest as Srimati Radharani or Her expansion Laksmi, the Goddess of Fortune. When the individual jiva-souls are under the control of the internal energy, Srimati Radharani or the Goddess of Fortune, Laksmi, their only business is how to satisfy Krsna or Visnu. This is the position of the mahatma. Otherwise one is not a mahatma, but duratma or cripple-minded. Such cripple-minded duratmas are put under the control of the Lord's external potency or mahamaya, whose business is to subject the living entities under the influence of the three-fold miseries. Adhidaivika-klesa or sufferings caused by the demigods, such as drought, earthquake, storm; adhi-bhautika-klesa or sufferings caused by other living entities, such as insects or enemies; and adhyatmika-klesa or sufferings caused by one's own body and mind, such as mental and physical infirmities. Daiva-bhutatma-hetayah--subjected to these three miseries the conditioned souls under the control of the external energy suffer various kinds of difficulties which are called adhayo vyadhayah klesa. The problems confronting the conditioned souls are repetition of birth, death, old age and disease. In the material world one has to work for maintenance of the body and soul. But how can such work be done in a way favorable for the execution of Krsna consciousness? Everyone requires possessions such as foodgrains, clothing, money and other things necessary for maintenance of both the body and soul, but one should not collect more than his actual basic need. If we follow this natural principle there will be no difficulty in maintaining body and soul together. By the arrangement of nature those living entities lower in scale than the human beings do not require to eat or collect more than necessary. As such there is generally no economic problem or scarcity of necessities in the animal kingdom. If a bag of rice is kept in a public place the birds will come, eat a few grains and go away, but the human being will take more rice from the bag than he requires. He will try to collect more and keep it in store. This is prohibited by the word atyaharah. The whole world is suffering on account of atyaharah--over-eating or collecting more than necessary. And because one is collecting and eating more than necessary there is also prayasah or unnecessary endeavor. By God's arrangement anyone in any part of the world can live very peacefully if he has some land and a milk-cow. There is no necessity for a man to move from one place to another in order to earn a livelihood. One can produce food grains locally and get milk from cows, that will solve all the economic problems. Fortunately man is given higher intelligence for the cultivation of Krsna consciousness or understanding God and his relationship with Him, and the ultimate goal of life, love of God. Unfortunately, without performing such activities the so-called civilized man desires to get more than necessary and wants to eat simply for satisfying the tongue. By God's arrangement, at least for the human being there is sufficient scope for producing milk and grains all over the world. Instead of using his higher intelligence for cultivating God consciousness the so-called intelligent man is misusing his intelligence to produce so many things which are not necessary. For this purpose he is opening different types of factories, slaughter-houses, brothels,

SRI UPADESAMRTA (Continued)--

liquor shops, etc. If they are advised not to collect, eat, or work unnecessarily for possessing artificial amenities of life, they will think that such advice is meant for taking them back to the primitive way of life. They do not like to accept plain living and high thinking. That is their unfortunate position. Human life is meant for realization of God and the human being has been given higher intelligence for attaining higher states of life. Those who would use this higher intelligence for this purpose should follow the instructions of the Vedic literatur@s. Human life is meant for taking instruction from higher authority, who is actually situated in perfect knowledge, for the advancement of the human civilization.

In the Srimad Bhagavatam, 1st Canto, 2nd Chapter, 9th verse Sri Suta Gosvami describes the dharma meant for cultivation by the human beings:

dharmasya hy apavargyasya
 narthasva'rthayopakalpate
 narthasya dharmaikantasya
 kamo labhaya hi smrtah

"All occupational engagements (dharma) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service (dharma) should never use material gain to cultivate sense gratification"

In the human civilization religion is the first step. Dharmasya means occupational engagements performed according to the scriptural injunctions. The higher intelligence of the human being should be trained up to understanding this basic dharma or religion. In the human society as a whole there are various concepts of religion designated as Hindu, Christian, Hebrew, Mohammedan, Buddhist, etc. Without religion the human society is no better than animal society. It is stated above: dharmasya hyapavargyasya nartho 'rthayopakalpate--religion is meant for emancipation, not for getting bread. This is the distinction between animal society and the human society. Sometimes in the human society a system of so-called religion is manufactured, aimed at material advancement, but that is far from the purpose of true dharma. Religion means to understand the laws of God, the proper execution of which ultimately leads one out of material entanglement. That is the true purport of religion. But generally people accept religion only for material prosperity. This is atyahara or excessive desire for material possessions. True religion instructs people to be satisfied with the bare necessities of life while cultivating spiritual consciousness. Even though we require economic development, it is required only for supplying the bare necessities of material existence. The real purpose of life is jivasa tattva jijnasa. Tattva jijnasa means to inquire about the Absolute Truth. Our prayasa or endeavor should be for inquiring about the Absolute Truth. Otherwise, we will simply increase our endeavor to satisfy our artificial needs of life. This kind of mundane endeavor should be avoided by the spiritual aspirant.

Another impediment is prajalpa. Prajalpa means unnecessary talking. Generally when we mix together with a few friends we immediately begin unnecessary talking just like the croaking of toads. If we must talk we should talk about the Krsna Consciousness Movement. Persons who are outside of the Krsna Consciousness Movement are interested in reading volumes of newspapers, magazines and novels, playing cross-word puzzles and many other nonsensical things. In this fashion they simply waste their valuable time and energy. In the Western countries we have seen old men retired from active life who are engaged in playing cards, fishing, watching television and debating useless social-political schemes. All these and similar frivolous activities are included in the

SRI UPADESAMRTA (Continued)--

category of prajalpa. Intelligent persons who are interested in Krsna consciousness should never take part in such activities.

Jana-sangha means associating with persons who are not interested in Krsna consciousness. Such association should be strictly avoided. Srila Narottama Dasa Thakura has therefore advised us --bhakta-sane vasa--to live only in the association of Krsna conscious devotees. One should always be engaged in the service of the Lord in the association of the Lord's devotees. Association of persons who are engaged in a similar line of business is very much conducive for advancement in the particular line. Materialistic persons form different associations and clubs for enhancing their particular type of business. For example, in the business world we find such institutions as the stock exchange or chamber of commerce. We have therefore opened the International Society for Krishna Consciousness in order to give the opportunity for spiritual association offered to these persons who have forgotten Krsna. This spiritual association offered by our ISKCON movement is increasing day by day. Many people are joining this society from different parts of the world in order to awaken their dormant Krsna consciousness.

Srila Bhaktisiddhanta Sarasvati Thakura writes in his Anuvrtti commentary that for the mental speculators or the dry philosophers too much endeavor to acquire knowledge also comes within the category of atyahara. According to the Srimad Bhagavatam the endeavor by the philosophical speculators at writing volumes of books on dry philosophy devoid of any Krsna consciousness is entirely futile. Similarly the karmis who write volumes of books on economic development, etc. fall also within the category of atyahara. Those people who have no desire for Krsna consciousness and are simply interested in possessing more and more material assets, either in the shape of scientific knowledge or monetary gain are all included within the heading of atyahara. The karmis are laboring to accumulate more and more money for the future generations without any knowledge of their own futile position. They are only interested in getting more and more money for their sons and grandsons, but such foolish persons do not even know what their position is going to be in the next life. There are many incidences in this regard such as follows: Once a big karmi accumulated a vast fortune for his sons and grandsons. Later, according to his karma, he took birth in a cobbler's house located nearby the same palatial building which he had previously constructed for his sons and grandsons. It so happened that this very cobbler came to his former house and was beaten with shoes by his former sons and grandsons. Unless these karmis and jnanis become interested in Krsna consciousness they are simply wasting their time in fruitless activities.

To accept some of the scriptural rules and regulations for immediate benefit as it is advocated by the utilitarians is called niyama-agraha, and also to neglect the rules and regulations of the sastras meant for spiritual development is also called niyama-agraha. Graha means eager to accept and agraha means not to accept. By the addition of either of these two words graha or agraha plus niyama (rules and regulations), the word niyamagraha is formed. Niyamagraha has a two fold meaning which is understood according to the particular combination of the two words. Those persons interested in Krsna consciousness should not be eager to accept the rules and regulations meant for economic advancement of life, but, on the other hand, they should very faithfully accept those scriptural rules and regulations which are for advancement of Krsna consciousness. They should very strictly follow the regulative principles like no illicit sex, no eating of meat, fish or eggs, no gambling and no habit of intoxication.

One should avoid association with the mayavadis. Mayavadis are those persons who blaspheme the vaisnavas. Bhukti-kamis who are interested in material happiness, mukti-kamis desiring liberation by merging in the existence of the form-

SRI UPADESAMRTA (Continued)--

less absolute Brahman, and the siddhi-kamis desiring the perfection of mystic yoga practice are classified under atyahara. To associate with such persons is not at all desirable. Desires for expansion of the mind by perfection of mystic yoga, merging into the existence of Brahman, or whimsical material prosperity are all included within the category of greediness or laulyam. All attempts to acquire such possessions for material benefit or so-called satorotia; advancement are different types of impediments on the path of Krsna consciousness.

The modern warfare between the capitalists and communists is due to their avoiding this advice of Srila Rupa Gosvami, regarding atyahara. The modern capitalists accumulate more wealth than necessary and the communists are envious of them and want to nationalize all wealth and property. The communists also, however, do not know how to solve the problem of wealth and its distribution. When the wealth of the capitalists comes into the hands of the communists that is not the solution to the problem. According to Krsna conscious ideology, all wealth belongs to Krsna. Therefore unless wealth comes under the administration of Krsna there can be no solution to the economic problem, neither by wealth being in the hands of the communists nor in the hands of capitalists. There is a nice example in this connection. A Rs 100/ note is lying on the street. Someone may pick up the note and put it into his pocket. Such a man is not honest. Another man may see the note and decide to let it remain there, thinking that he should not touch another's property. Although this second man does not take or steal the note for his own purpose, still, he is unaware of the proper use of the note. When a third man sees the note, he may pick it up, find out the man who lost it and deliver it to him. This third man does not take the note for his own expenditure nor neglect the note lying on the street. He takes it and delivers it to the proper man who lost it. This man is therefore both honest and wise. The problem of modern day politics cannot be solved simply by transferring the wealth from capitalists to communists. It has been practically seen that when a communist gets the money he also utilizes it for his own sense gratification. The wealth of the world actually belongs to Krsna. Every living entity, man or animal, has the birthright to use God's property for his maintenance. When he takes more than his maintenance requirement, whether he is capitalist or communist, he is a thief and as such he is liable to be punished by the laws of nature. The wealth of the world should be utilized for the welfare of all living entities--that is the plan of mother nature. Everyone has the right to live by utilizing the wealth of the Lord. When people learn this art of scientifically utilizing the Lord's property and no longer encroach upon others' rights, that will constitute the ideal society for the human being. This basic principle of spiritual primer of spiritual culture, as follows:

isavasyam idam sarvam yat kinca jagatyam jagat
tena tyaktena bhunjitha ma grdhah kasya svid dhanam.

"Everything animate or inanimate that is within the universe is controlled by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one must not accept other things, knowing well to Whom they belong."

The Krsna conscious men know very well that this material world is designed by the complete arrangement of the Lord to fulfill all the necessities of life for all living beings without their having to encroach upon the life or rights of another. This complete arrangement affords the proper quota of wealth for everyone according to his real need, so that everyone may live peacefully according to the principle of plain living and high thinking. On the other hand materialistic persons who have no faith in the plan of God nor any aspiration for higher spiritual development misuse their God-given intelligence only for

SRI UPADESAMRTA (Continued)---

the amelioration of their material possessions. They devise many systems such as capitalism or materialistic communism to advance their material position without any reference to the laws of God or any higher goal of life. Always anxious to fulfill their unlimited desires for sense gratification, they are conspicuous by their ability to exploit their fellow living beings. When the human society gives up these elementary faults of character atyahara, laulyam, etc., enumerated by Srila Rupa Gosvami, then all enmities between the living beings, animals, capitalists and communists will cease along with all problems of economic or political maladjustment and instability. This consciousness is awakened by proper spiritual education and practice which is being offered scientifically by the Krsna Consciousness Movement. The Krsna Consciousness Movement is a spiritual community that can bring about the peaceful condition of the world. Every intelligent man should purify his consciousness from the above mentioned six hindrances to devotional service by taking whole-hearted shelter of this Krsna Consciousness Movement.

* * *

KSATRIYA SQUAD

Our attachments are deeply rooted. We are all attached to material nature in different ways. What Krsna wants from us is surrender. Surrender is proof of our love for Him. The ksatriya surrenders by facing men in combat. In a combat situation the body trembles; the stomach weakens; the heart pounds; one tastes and smells adrenalin; the mind struggles with panic. The ksatriya must first conquer his own body, then face the enemy, who may be one or many. He is duty-bound to fight, though the odds may be dangerous. He must summon heroism, power, determination, resourcefulness, courage in battle, generosity and leadership. The ksatriya is the embodiment of these qualities. Now, more than ever before, is good training available. For those who have the propensity, they need only speak to the Captain. Help build this aspect of the New Vrindaban Varnasrama Dharma institution.

-- Urdhareta Das, Cpt.

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There are no events this week on the VAISNAVA CALENDAR.

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VRINDABAN DEITIES
AT BAHULABAN

Because of the wonderful Janmastami and Vyasa Puja festivities held at Bahulaban, Vrindaban Farm's beautiful Deities, Radha Vrndavana Nath, along with Lord Jagannath and Gour-Nitai, came down to spend a few days at the Bahulaban temple. They were brought down Saturday morning after they took breakfast. Transported in a beautifully constructed and decorated palequin, the Deities were carried down Vrindaban Trail by the brahmacharies with the utmost care to insure a safe journey. Upon arriving at Bahulaban, there was a wonderful kirtan in which members of all three farms got a chance to view Their Lordships.

On Monday Their Lordships were taken back up to Their abode, gracing Vrindaban once again with Their presence. Without Radha Vrndavana Nath, Vrindaban was just like a body without a soul, it seemed so empty.

While Their Lordships were away a constant guard was kept at Vrindaban Farm to make sure that everything was kept very nicely and make sure that no unforeseen circumstances would disturb Their return. Everything remained peaceful at Vrindaban, due to the mercy of the Lord.

* * *

TALES FROM THE GARDEN

Believe it or not, the focus of our work is preparing for next spring planting. Of course, the day to day maintenance of weeding, harvesting, etc. keeps us hopping but at this point in the season the main thrust is soil improvement for next year.

As I said last week New Vrindaban soil is very sticky. That means clay. Clay soil packs into a slippery mush after a rain or bakes like a rock after several consistently hot sunny days. We surrendered many bushels of carrots, beets and rhubarbs to the clay and kali yuga weather this year. We would plant in moist soil, but because the sun was beating down on bare clay, the soil formed an impenetrable crust above the young seeds. Thus much of our winter storage crops is lost except for those 500 ft. of turnips planted over Janmastami week. The turnips are up and running.

So, how to deal with this goopy mess? Just as a devotee gradually becomes freed from the snarled knots of material contamination by soaking up Krsna Katah, we must penetrate the soil with as much fibre as possible to break it up. By fibre I mean weeds, hay, sawdust, manure and especially tree leaves. We actually want to saturate the top four to six inches to the extent that these materials will be accessible for plant growth next spring. Actually, we need devotees who have taken worm bodies, and the prescribed method is to make soil conditions ideal.

Here is the blueprint. First as sections of the garden are finally harvested, we are rotor tilling the stems and stalks back in tight where they grow. This leaves the soil looking like many pulverized clay lumps with plant stubble protruding here and there. Next, some type of fertilizer like fresh manure, old hay, grass clippings, etc. is spread via wheelbarrow. Again this is rotor tilled in evenly. Finally a green manure crop

of rye will be sowed, cut and eventually tilled in.

Yes, it is true we are very dependent on this machine the tiller. At present, to realistically provide enough vegetables for the Deities and devotees calls for a time saver. In one motion it cultivates, weeds, loosens soil, and mixes manure. In an area 20' x 20' 3 men might take 2 hours to accomplish such a task where as the tiller will take 10 minutes. Nevertheless, our objective is to enrich Krsna's soil to the point whereby hand labor will maintain the garden and horse and ox labor will provide the raw materials like mulch.

How about the drying endeavor? So far we have packaged squash, string beans, and swiss chard. About 5 shopping bags have been filled. Slow progress but we must grasp the technique first. More garden information next week.

-- Bhakta Terry

IN THE WOODS

There isn't much in the woods this week besides trees. Last week I made the comment, "It's sure been smooth this week. I wonder what Krsna has in store for us?" I sure found out. I went to the hospital for a week with a fractured vertebra and ripped up muscles all through my back. Bhava-shut is supplying the wood for the 3 farms for the next month in my place now. He's getting lessons on working the oxen, running the chain saw, and running the table saw. About all your gonna see me doing is sittin around in the lawn chair for a month. Stop by we'll spin a yarn or two about life in New Vrindaban buuut don't forget KRSNA.

Your worthless servant,
Uncle Romharsan Das

P.S. Pournima be good till I get better because I can't do anything 'bout it.

THE WALKING MIRACLE

So ya see me hobbling around here on a cane like an old grand-pa thats because I just got back from the hospital. So to satisfy your curiosity I'll tell ya what happened and how even the doctor said, your a walking miracle.

Saturday 4 pm during our anual Janmastami festival I was working on a logging wagon repairing it when Annila Das asked me to help one of our guest get his car out of a ditch. After looking the situation over I went to get the chain and tractor to pull his car out. Gajendra Das came along shortly. I said to him, "Can you help me for a while to get this fellow out of the ditch?" We hopped on the tractor and headed for the car.

Little did we know that Krsna was about to save my life during a bad accident that was on the virge to take place. And I tell you seriously that it was only Sri Sri Rhada Vrindavan Chandra's mercy that kept me from being completly cut in two. I talked to Kirtanananda Maharaj latter and he said, "Yes, it was trully a miracle. You should have been killed."

I hooked up the chain and Gajendra pulled the car out very easily. After we had gone a few feet to dry ground we stoped the tractor. Gajendra causilly said to me, "These brakes are really bad." I got off the tractor an began to unhook the chain. It was stuck on the car so I raised up to kick it off then I sat back down to take it off. Then I heard Gajendra hallor. "Look out!" I didn't know why so I turned my head whitch was next to the bumper to see what was going on. I saw the tractor only a few feet from me rolling back and closing fast. I knew I was going to die in a moment. I tried to raise up to get my head out of the way and looking to the sky I thought, Krsna save me, save me, save me. All this took place in just a few seconds. Then I felt the steel behind the tractor smash into me, pin-

ning me into the car. Then the car jumped forward about 10 ft. The man in the car saw what was happening so he released the emergency brake. As the tractor and the car separated all I could see was the sky, blue like Krsna, and all I could think was Krsna. At the moment of separation the impact had thrown my body into the air. But I felt as though I had been cut in two and I was being lifted into the sky. A moment later I found myself standing alongside the tractor gradually falling down knowing that I was seriously hert. They said the tractor smashed into the car again but I didn't see it.

O Krsna, you change the day so quick. One minit we're having a festival for Your birthday the next minit I'm on my way to the hospital with a broken back and only you can tell why. Have I been so sinfull that you won't let me die here in the land of Vrindavan. You brought me here. You let me cut Your wood for 2 years now. Your wood for You and Your devotees here is my life and soul. Yes, I'm so sinfull that death quickly and here in this most sacret land of Vrindavan is to easy. For You are dragging me away from Vrindavan, the cows, the devotees and the wood braking my back my body to pieces. Can't I just stay and cut Your wood?

So I spent 5 days in the hospital with tubes stuck in me for putting in and taking out fluids because my insides wern't working. They had collapsed. So I listened to Prabhupada on tape and chanted Hare Krsna for 5 days. The doctor said your a very lucky boy that none of your organs were broken and the bones in your back were only fractured. But I know it wasn't luck and nothing happens by accident but it's all under the hand of the Lord (Krsna). It was Krsna that kept me together.

So how can I say what I really want to tell you about New Vrindaban, this far remote land? With all its

THE WALKING MIRACLE (Continued)--

fresh water streams and swam like lake, the mother cows, the father oxen, the funny goats, the whimsical dogs, the tall sugar trees in the front yard, the beautiful green fields across the street, warm breezes that seem to whisper Krsna. If you listen to the breeze you'll hear it really says Krsna. And here comes Advaita Charia up the driveway with a team of horses. Vrindavan is the one place where Krsna never leaves. So why would you want to go anywhere else after knowing that? We moved away from the Kingdom of God once and just see the place we have invented to try and replace it with. So now, why don't you want to be here? Prabhupada wants you to become expert in your services here. That is our Brijbasi way to Krsna Consciousness. I wish all of you could have been there last Saturday behind the temple so you could have seen it as it happened as I did. So you could understand that death is at any moment. Weather your expecting or not, it gives no warning. So please let's begin now to really build Vrindavan for his most beloved and holy self, Srila Prabhupada and Kirtanananda Maharaj before a tractor gets bounced off of you when you least expect it.

Your worthless servant,
Romharsan Das

* * *

CROPS

Govinda protects the cows. We can see this time and again; most recently the wheat field behind the horse barn came up in red clover and gave us 2 good wagonloads to feed to "Bhima" (the grinder-blower that fills Big Blue, the Harvestore). What was so nice about this clover was that we hadn't even planted it, it just came up by itself. Now clover is a real desirable forage crop that usually does get underseeded with a grain but we hadn't done it. Govinda

is showing us another method to get the most out of His land in order to nicely maintain the cows.

We brought in the rest of the Trudan and meadow hay at Bahulaban and Bhima gobbled it all right up. The Harvestore is now full to about half way between the bottom of the metal ladder and the beginning of the cage around it. This will settle down as more forage is blown in on top of it. Roughly, when the Big Blue is $\frac{3}{4}$ full it will only be about $\frac{1}{2}$ its capacity, as the weight from the top will be compressing the bottom layers. Hopefully we will get another cutting from all the trudan and maybe a cutting from a rye-sudex mixture we will be planting. (Sudex is a cross between Trudan (sudan grass) and sorghum). The sudex does well in warm weather and the rye should come on if it gets cooler. Every extra ton of haylage will really count this year as the drought in the corn belt is going to drive feed prices way up.

-- Madhava Ghosa das

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BLACKSMITHING

On Sunday in the shop Krpacarya das sharpened the wood splitting wedges. They are first heated cherry red then drawn out sharp and cooled very slowly, so they are hard but not brittle. The rest of Sunday and Monday the Blacksmithing Shop played host to many visitors and some friends.

On Wednesday and Thursday the manure spreader was fixed and on Thursday some poles were cut for the new extension. Damodar Pandit put a new handle on one of the hammers and fixed a hay wagon.

On Friday the hay wagon got new braces on the bed to the frame. That brings the forge up to date and we hope to have a more complete report next week.

* * *

MAINTENANCE

The maintenance dept. is now renovating the old kitchen into a nicely decorated room to display Srila Prabhupada's books. The small room behind the old kitchen will also be renovated and a sink installed; it is to be used for the Deities' wardrobes, etc. New electric wiring has been installed.

A shop is being set up in the old barn for the maintenance crew and we will also handle all electrical repairs such as motors, power tools, cords and plugs, and tape recorders, etc.

FUSE NEWS

Actually, electricity is a form of fire, the source of which is the sun. And what is the source of the sun's energy? We accept the statement of Lord Sri Krsna, Bg. 15.12, that, "The splendor of the sun, which dissipates the darkness of the whole world, comes from Me and the splendor of the moon and the splendor of fire also are from Me."

Energy in the form of wood, petroleum, gas, coal, rivers, etc. is stored from the sun, and can be transformed conveniently into electricity for many uses in human society.

The advantages of doing so are the ease with which the energy can be transferred, distributed, regulated and utilized in a myriad ways. Electricity is silent, odorless, invisible, clean and efficient. But it is very hazardous when improperly handled, much like a venomous snake. A venomous snake, handled expertly, is harmless. The snake is more deadly than other ferocious animals because it is difficult to see or hear a snake in the grass. Similarly, electrical potential cannot be seen or heard yet it has all the potency of fire.

Many of the electric circuits on each farm are hazardous to life and property, having been installed haphazardly and deteriorated by time.

Gradually all unsatisfactory wiring will be repaired or replaced and all overhead wires replaced with underground cables for feeders. Meanwhile if anyone notices an exceptional hazard or receives a shock, please report all circumstances to Gajendra das and we'll fix 'er right up. By the way, with all the buildings going up and all the unsafe wiring, there is a great work load in this area, and I am seeking a good worker/trainee to learn the electrician trade and share the work load (benefits included).

Speaking of electricity, all the headaches lie upon the power supplier. It is at the generating plant that the fuel must be constantly supplied and where the smoke and noise and heat is produced, and where the machinery has to be maintained. For our purposes in New Vrindaban, electricity is greatly convenient and almost essential; even in the concept of self sufficiency, we should not move to remove electricity. Rather, we should become sufficient in its production.

Consider: To heat 10 buildings in a community requires a certain quantity of wood to be cut, dried, distributed, burned, etc. Then, in its consumption, it is difficult to regulate the heat produced in order to maintain a constant temperature. The fire needs constant attention, is dangerous, and much of the energy is wasted. The same wood can be burned at a central location to fire a boiler, drive a steam turbine and generate enough electric power to heat and light all the buildings cleanly and efficiently and by the advantage gained in greater efficiency, have power for other applications as well. Of course there is a price, and that consists of the initial cost of installation plus the difficulty of maintaining the machinery. Of course, a generator can be powered by other sources than wood. One source already considered is to convert cow dung and human stool into methane gas. These

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VISION OF NEW VRINDABAN

I was on my way back from Ma Eddy's the other day, carrying along my little bag of Kraft Karamals (they don't even come close to Surabhi Chaw) when my consciousness was blessed by a most beautiful vision.

It was quite hot out and that whip of the senses, thirst, was beginning to act very mercilessly on my tongue. I began to lament for a nice, cool drink (like a sasparilla float), but unfortunately there weren't any refreshment stands on this particular ridge of the mountains of West Virginia--soon to be known as Gokula Vrindavana. It was at this point that I was reminded of one of Kirtanananda Maharaja's dreams for this transcendental community--the oasis from the suffering of Kali Yuga. I remember him speaking of a path, or a trail or road, that would go all over New Vrindavana. It would start at the tunnel, better known as the Aghasura demon, and would then arrive at a beautiful lake full with lotus flowers and swans (the reservoir). I began to think, "Well it would be nice to have a refreshment stand right here on this little hill for visitors that became wearied on their tour of all the places where Krsna has His pastimes. (This is another feature of this transcendental trail--that along the way there will be illustrations and written descriptions of Krsna's pastimes.) But even better than a refreshment stand, how about a nice little temple?

On this particular ridge there are two green grassy knolls that are about 100 yards apart and there is already a nice cow path that goes across the top of them. The hills are just covered with clover and alfalfa and I began to see a nice little marble temple on one hill and what might have been a sandstone temple on the other, each one surrounded by a dozen cows, just about the right amount for how much grass there is. And persons still following Vedic ways; especially the householders, keeping at least one

dozen cows and worshipping the Deity of Lord Visnu --Krsna Book.

So then there was the temple and the cows and a family taking care of the deity in the temple, making nice preparations from the milk of the cows and from the fruit of the surrounding trees, and also from the gardens and grain fields, offering arotrika to the Deity. In the morning, before beginning the day's service, they were taking a little of the remnants, the maha prasadam, but mostly saving it in case any visitors came by.

This is the most important part, that always there are people making pilgrimages here. When Srila Prabhupada was here he mentioned sending out missionaries. Also he says on a tape that we can chant Hare Krsna anywhere. But because people are accumulating so much money, for so much nonsense, we are taking their money and building nice temples, and then inviting them saying, "Come and take prasadam, come see this nice temple and sing and dance with us." This is Lord Caitanya's mercy, this is His trick. Not that we are simply building these temples and then thinking, Ahhh...let us eat and sleep. No. In Vrindavana everything is done for Krsna. But did Krsna appear 5000 years ago just because He thought, "Oh, what a nice cozy little spot down there on the Bharatvarsa. I think I'll go down and have a picnic." Well, He might have, but the point is that He appears in this world to attract all the fallen souls back home, back to Godhead where He lives. Where everything is always blissful and full of knowledge. So we have to make everything very nice for Krsna so the people will be attracted, so they will be attracted to dedicating everything to Krsna because this is what true happiness is all about. Not that the family who takes care of the temple on the green grassy knoll lives in it and eats all the maha prasadam.

(Continued next page)

A VISION OF NEW VRINDABAN (Continued)--

There are many tree lines separating one field from another, they could live in there or in a simple mud house (Prabhupada House) on the edge of the wood. They live very simply, but everything for Krsna is very, very opulent. Then the people that come here will see--"Just look at everything these devotees are doing for this person Krsna, how nicely they are taking care of Him. He must be very wonderful, He must be very special."

-- Anonymous

* * *

MAINTENANCE (Continued)--

and many more considerations are in my mind and it appears that our first step is to centralize all our electric service at one point only. It can then be boosted by transformers back up to distribution potential (7-8 kw) and distributed via our own lines to all the farms and the buildings thereon. We'll be consulting the power company on this shortly and it would also considerably lower our power rates. Later, should we switch to our own power, everything would be set up for distribution. Please give me your comments and suggestions on these thoughts.

Begging to remain in the service Of His Holiness Kirtanananda Maharaja and all the Brijbasis,

-- Gajendra Das

* * *

FLASH

Devakinandana das leaves New Vrindaban for New Orleans. He will be out at the Mississippi Delta farm project helping the New Orleans devotees set up their farm and purchasing cows. He is expected to be gone for one month. He left Thursday the 15th and promises to send weekly progress reports to Kirtanananda Swami. More details next week.

* * *

MILK KITCHEN

So that Their Lordships Radha Vrindavana Candra can enjoy still another milk preparation the milk kitchen has begun producing ice cream. 12 unbelievable gallons were made during the festival days. For this new work Kirtanananda Swami's asrama was outfitted with an electric ice cream maker and a big freezer. The flavors produced for the festival were mango, saffron, blackberry, pineapple and blueberry pecan. As might be expected the sales of the ice cream opened explosively Saturday with the blackberry and mango and saffron gone in a flash. Garga Rsi prabhu saved the day by mixing up a batch of blueberry pecan in time for the 4 pm offering. The white little cylindrical containers showed up again at the Janmastami feast Monday night. People were buying $\frac{1}{2}$ pints and quarts as they would wait for the appearance of the feast preps. $\frac{1}{2}$ pints go for 50¢ and quarts go for \$2.00, except for mango which because of its rarity sells for \$3.00.

Also sold during the festival were 20 lbs. of Surabhi Chaw and the entire stock of pera and koah. The milk kitchen starting Monday (hopefully) will provide buttermilk every day for the devotees. Cheese should also be forthcoming, as Garga Rsi is in the process of gathering further information and equipment.

* * *

STOOLHOUSE REPORT

Kirtanananda Swami made mention at a talk at Vrindaban that we should all try to perfect whatever service we have and please Krsna in every respect. He said that we should even make the stoolhouse so nice that Krsna will want to go there. In striving to accomplish this the Bahulaban stoolhouse has been painted, tiled, marble floors laid, and facilities installed closely approx. a flush toilet. As such the suchiness is vastly improved and there is hardly any odor.

* * *

COWS

First let us offer our respectful obeisances unto Srila Prabhupada who has so kindly given us this most holy mission to perform. Also let us offer our obeisances to his disciple Kirtanananda Maharaj who is giving us guidance just like a loving father, always making more clear to us the instructions of His Divine Grace.

A census was taken this week of all cows, calves, bulls, and oxen who have taken shelter of Vrindaban Dhama. Presently there is a total of 94 residing, as listed below, on the respective temples.

Bahulaban: Mothers Satyabhama BS, Bhadra BS, Rati BS, Dvaraka BS, Isani BS, Cintamani BS, Yasoda BS, Syama BS, Rabbri BS, Sati BS, Surabhi BS, Iravati BS, Ambika BS, Rocana BS, Laxsmi BS, Rukmini BS, Pritha H, Parvati H, Sarasvati H, Sukla J, Goloka J, Kaliya J, Kalindi H, Draupadi J. Calves, Satyavati H, Rasa H, Chandra BS, Partha BS, Kalanemi BS, Jersey, Kadamba H, Krsangi H, Srimati H, Govinda-Mohini H, Oxen Vrisam J, Bhima H and Ganesh H.

Vrindaban: Mothers Himavati H, Bela H, Kunti J, Mallika G; Bulls Prajapati J, Mehru H, Bhadrasena BS, Purusottama H, Oxen, Suka BS, Bala J.

Madhuban: Mothers Satya J, Bhumi Jersey-Hereford; Oxen Brahma, son of Bhumi.

Gurukul: Oxen Rukma BS, Yasodanandana BS, Muralidhar Hereford, Kali H.

Yudhisthira: Mother Kamala H and Suci a Jersey-Heifer.

Nanda Gram: Mothers Rohini BS, Revati BS, Dudy J, Kamadhuk J, Basya J, Tretya J, Oxen Asita BS, Tamal H, Arjuna H, Deva J, Dayal Chandra J, Padma G; Heifer calves, Brown Swiss: Usa, Manjari, Laxsmana, Raktak,

Subhadra, Dirpa, Sunita, Aditi, Laksmiji. Holsteins: Sita, Gandhari, Lila, Devahuti, Ratha Dasi, Sakti. Jerseys: Jambavati, Janmastami, Gopastami, Uttara, Gokula, Gomata, Ekadasi, Govardhana dasi, Varani. Guernseys: Sachi.

The abbreviations used are: BS=Brown Swiss, H=Holstein, J=Jersey, and G=Guernsey.

Mother Rati was given more glucose intravenously this week and still shows more improvement. She has been giving close to

60 lbs. of milk all week and still rising. Mother Rritha is expected to top 60 lbs. daily also this week. On her last test before calving she had tested 5.9% butterfat as a Holstein, which is excellent. Mother Goloka who calved out in the pasture on Janmastami is doing very well giving 35 lbs. daily. She has contacted a bit of mastitis in her right front quarter this week but she appears to have recovered from it. Our veterinarian Dr. Spencer came to see the herd this week and remarked that our surabhis looked fat and healthy. Mother Himavati though was here and was declared to have bursitis in her left rear leg. The doctor said this was incurable but she should be specially attended to at Vrindaban Farm.

Here are the milk production statistics:

Satyabhama	468.8	Rabbri	167.5
Dvaraka	260.2	Isani	171.9
Ambika	316.5	Syama	138.2
Sati	247.7	Parvati	435.8
Sarasvati	296.9	Kaliya	207.3
Rukmini	275.3	Cintamani	395.0
Laxsmi	272.9	Sukla	297.5
Bhadra	363.6	Rati	383.0
Yasoda	247.8	Pritha	295.9
Rocana	246.0	Goloka	190.4

Daily production was 770.1, 770.3, 818.2, 790.3, 820.8, 819.3, and 838.8.

The total production was 5627.8 lbs. 803.9 is the avg. daily herd production, 40.2 is the avg. daily cow production. Our Brown Swiss tested avg. 4.0% butterfat, which is above avg.

VRINDABAN

Bela	Mallika	Kunti	Himavati
40.9	24.7	23.8	26.0
39.4	27.5	24.6	27.6
38.9	23.7	26.4	29.4
38.8	26.4	25.0	29.3
39.1	24.5	24.0	26.9
36.3	24.2	23.4	20.2
37.2	24.3	23.4	19.4
271.2	175.3	170.6	178.8

NANDAGRAM. Some of the calves and horses broke out yesterday, so I had to run them all down and herd them back in. Laxmigji had a slight case of pinkeye but seems to be doing well now.

Amburish das, Radhanth das, & Hari Dhama das.

NEW VRINDABAN BOARD OF DIRECTORS MEETING
Minutes for 8/13/74

ATTENDANCE: Kirtanananda Swami, Paramananda das, Bhagavatananda das, Adi Pati das, Daivata das, Urdhareta das, Parambrahma das

TREASURY: Report read and approved

DEPARTMENTS:

Adi Pati das

- Bhakti Terry is now in charge of gardens and is doing an excellent job.
- The tomatoes are coming in good and are weeded and retied.
- more racks are needed for vegetable drying which is working out quite nicely.
- Beans are about finished but the second crop is due soon.
- Winter planting has begun, and the gardens look better than ever.
- Oxen: Romharsana is injured and isn't expected to be working oxen for quite some time.

Urdhareta das

- There are 5 new brahmacarinis in Bahulaban.
- Staph and other infections are clearing up.

Paramananda das

- Trudan is being put in the silo.
- The corn is looking good and starting to tassle.
- Kasyapa is learning to shoe horses.
- The second harvestore silo is now up.
- A new haychopper has been purchased.
- The horse Molly was bred this week.

Bhagavatananda das

- There were 2 marble runs this week.
- Srila Prabhupada's palace is about ready for the roof.
- A truck is needed for his department.

OLD BUSINESS

- Madhuban is to get a marble altar and Jitavrata das is going to build it.
- Bhavisyat das is to take care of Romharsan's wood duties and the oxen.

NEW BUSINESS - None

Meeting adjourned.

JUDICIAL BOARD MEETING 8/13/74

ATTENDANCE: Kirtanananda Swami, Bhggavatananda das, Adi Pati das, Amburish das, Garga Rsi das, Urdhareta das.

Case 1. Parasara das. Charge: Disorderly, dangerous and unauthorized conduct--military offense. Plea: Guilty. Attonement: indefinite suspension from guard duty. Parasara das will continue to attend strac squad functions.

Case 2. Yudhistira das. Charge: Trespassing on neighbor's property. Plea: Guilty. Attonement: One month suspension from the Judicial Board.

(Continued next page)

JUDICIAL BOARD (continued)--

Case 3. Anila das. Charge: Review of mail theft, attonement unfinished from Dec. 1973. Attonements: 14 days of daily noon purificatory program. Bathe, offer selected prayers to Sri Prabhupada and the Deities. Total time will be one hour and will not include Sundays. Urdhareta das will act as attendant.

Case 4. Caidyasatru das. Charge: Passing stool in public. Pleas: Guilty. Attonement: warning not to pass stool in open view of road and to use proper facilities.

Meeting adjourned.

NEW VRINDABAN BOARD OF DIRECTORS MEETING
Minutes for 8/18/74

Attendances: Kirtanananda Swami, Bhagavatananda das, Adi Pati das, Paramananda das, Daivata das, Urdhareta das, Parambrahma das.

Treasury: Report read and approved.

DEPARTMENTS

Special Business

--Daivata das was voted as the new Board Secretary. The Board now consists of:
Kirtanananda Swami - President
Kuladri das - Vice President
Parambrahma das - Treasurer
Daivata das - Secretary
Paramananda das - Horses and fields; Kasyapa & Madhava Ghosa substitutes
Bhagavatananda das - Construction-Sanitation
Adi Pati das - Gardens and oxen
Devakinandana das - Cows. Amburish substitute. (Devakinandana has asked for a leave of absence from New Vrindaban, he has not resigned his post, so he can assist New Orleans temple in their country asrama endeavor.)

Urdhareta das

--One brahmacharini left this week.

Amburish das

--Himavati has burcitis for which there is no cure and it is painful to her.
--The total cow population for New Vrindaban is 94 head cows, heifers, calves, bulls and oxen.
--The pastures are OK and are being rotated
--Much fence work is needed on all the pastures.
--Lepto shots were given this week and one more follow up is needed in 2 weeks. Leptos is a disease called contagious abortion and causes the cows to abort prematurely and is contagious.

Paramananda das

--All the Trudan is in the silo and all of the hay is also in.
--Manure clean-up has begun in the Nanda Gram loafing shed.
--Damodara Pandit is a new blacksmithing dept. member; Krpacarya is on a $\frac{1}{2}$ day schedule with blacksmithing in the mornings and afternoons on Madhuban Maintenance.

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BOARD MINUTES (Continued)--

Adi Pati das

- The garden is being rearranged for a horse path in the middle for better access for manure and mulch loads.
- The drying program is going ahead full speed with Bhakta Terry building drying racks in the Bahulaban kitchen and all available "high and dry" spots being utilized.

Daivata das

- Deities: there is a new Madhuban Pujari and Temple manager - Daivata das; Krpacarya is the outdoor and maintenance manager.
- The cows are giving 50 lbs. of milk per day so Madhuban will begin making all of Radha Madhava's ghee.
- The Deity room is to be wallpapered and the lighting improved.
- The schoolhouse foundation is being dug and a new playground is being landscaped and constructed.
- Mother Jamini and Mother Sheryle are making puppets for children's puppet shows.

Parambrahma das

- No report available.

OLD BUSINESS

- Bob Black is to be hired for some road building and barn landscaping.
- New drain tile needs to be installed above the new barn for drainage to stop the hill from sliding. The old tile proved to be ineffective because it was installed too deep.
- A 20,000 gallon reservoir is to be installed above the new barn to utilize the natural spring there.
- Applications were made this week for cost sharing (we pay $\frac{1}{2}$ and U.S. Govt. pays $\frac{1}{2}$) on a pond across the road from Bahulaban Temple.
- A request has been made for/by Paramananda to hire Raymond Lilley to spread manure at Nanda Gram; the previous owner stockpiled manure and there are hundreds of tons of manure to be spread for corn and other crop fertilization and soil improvement.
- The corn is all tassled and looking very good; some stalks are 8 ft. tall.
- Wheel weights are needed for the tractor because the front loader throws the tractor off balance.
- All board members and substitutes are to hand in Janmastami reports--likes and dislikes. All community members are encouraged to hand in reports about how our yearly Janmastami Festival could be improved.
- Urdhareta das requested improvements in medical supplies and wants to secure enough equipment to have a good disease prevention clinic; and the ksyatriya squad is decreasing because of members becoming involved in other activities. Madhuban is still lacking a regular trainee and Urdhareta advises that one should be found.
- Devakinandana is in Miss at the New Orleans farm. They have offered to buy all our Jersey heifers (9) for \$3500. Board OK'd proposal and shipping arrangements to be made.

NEW BUSINESS

- The blacksmith shop is being enlarged by Damodara Pandit das.
- Madhuban requests a chain saw for faster wood gathering so as to have men available for other duties in the winter season. Alternative plan: Have Romharsana supervise the use of the present chain saw to cut Madhuban's winter wood.

Meeting adjourned.