



Brijbasi Spirit

Weekly Journal of

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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 and wretched obeisances at your feet. All Glories to His Divine Grace Srila Prabhupada, who is very much expert in assisting the gopis, who are engaged in the perfection of Radha Krsna conjugal love affairs.

This issue of The Brijbasi Spirit is meant especially for the pleasure of Srimati Radharani. Let us all pray for her mercy so that Krsna will accept our devotional service through her. We should always remember that as we chant the Hare Krsna mahamantra, Hare Krsna, by chanting that vibration Hare, we are crying out—appealing to the internal potency of the Lord, Radha, to please take notice of us and give us protection from the onslaught of material sense enjoyment.

A diverse number of New Vrindaban devotees were kind enough to write so many nectarian things for the Spirit this week. Along with the nectar about Radharani we have another Hiranyagarbha 'varnasrama college' article, another devotional column by one of our dear Mothers, some intriguing things from Madhuban, along with many stories, regular articles, announcements, etc.

Please bear with us neophytes and continue to support our lowly attempt here of distributing what nectar we can about the affairs of the Vaisnavas in executing their devotional service. May your hearts be merged in transcendental love and appreciation for Radha and Krsna on this most auspicious Radhastami day.

Your eternal servants,
The staff

HOW TO MAINTAIN DEVOTIONAL ACTIVITIES

TEXT 7

syat krsna-nama-caritadi-sitapyavidya
 pittopataptarasanasya na rocita nu
 kintuvadaradamudinam khalu saiva justa
 svadvi kramad bhavati tadgadamulaha ntri

Translation

The holy name, character, pastimes, etc., of Krsna are all transcendently sweet like sugar candy. And although the tongue of one afflicted by the jaundice-like avidya or ignorance cannot taste anything palatable, wonderful to say, simply by careful daily chanting of these sweet names natural relish wakes in his tongue as his disease is gradually destroyed at the root.

Purport

The holy name of Lord Krsna, His quality, His pastimes, etc., are all absolute truth, beauty and bliss. Naturally they are like sugar candy which is very sweet to everyone. Nescience is compared with the disease of jaundice which is caused by bilious secretion. Attacked by jaundice, the tongue of the diseased person does not palatably relish sugar candy, but considers that taste as very bitter. Avidya likewise perverts the ability to relish the transcendently palatable Name, quality, form, pastimes, etc. of Krsna. In spite of this disease if somebody with great care and attention takes to Krsna Consciousness, chanting the holy name and hearing Krsna's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Krsna and His paraphernalia. This recovery of spiritual health is due to the regular cultivation of Krsna Consciousness only. One can attain such a liberated position in the same manner as a person suffering from jaundice can be cured simply by sucking the juice of sugar candy.

In the material world, when a man takes more interest in the materialistic way of life and does not take to Krsna Consciousness it is to be considered as the diseased condition of his life. It is one's normal condition of life to remain eternally as the servant of the Lord--jivera svarupa haya nitya kranasa dasa. This healthy condition of life is lost when, being attracted by the external features, of Krsna's maya energy, the living entity forgets Krsna. This world of maya is called durasraya. Durasraya means false or bad shelter and one who puts his faith in durasraya becomes a candidate to hope against hope. In the material world everyone is trying to become happy, and although all their material attempts are baffled in every state, still due to nescience they cannot understand their mistakes. They want to rectify one mistake by another mistake. This is the way of struggle for existence in the material world. Yet, if one in this condition is advised to take to Krsna Consciousness and be happy, he does not care to accept this instruction.

Krsna Consciousness is being spread all over the world just to remedy the gross ignorance of the people in general who are misled by blind leaders. All great leaders of the present human society, great politicians, great philosophers and great scientists are blind because they do not have Krsna Consciousness. According to Bhagavad-gita such persons are the lowest of mankind, sinful rascals who are bereft of all factual knowledge by their atheistic way of life.

na mam duskrtino mudhah / prapadya te naradhamah
 mayayapahrta-jnana / asuram bhavam asritah

SRI UPADESAMRTA (Continued)---

Such persons never surrender to Krsna and they oppose the endeavor of others who wish to take shelter of Krsna. When atheistic persons become leaders of the human society, the whole social atmosphere is surcharged with nescience. In this condition, people generally are not very enthusiastic to accept this Krsna Consciousness movement, as much as the diseased persons suffering from jaundice do not taste sugar candy as very palatable. However, one must know that for the diseased condition of jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of the human society, the Krsna Consciousness movement or chanting the holy name of the Lord--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare IS THE ONLY REMEDY FOR SETTING THE WHOLE SOCIETY IN ITS RIGHT POSITION. Everyone is advised herewith by Srila Rupa Gosvami that although Krsna Consciousness may not be very palatable for the materially diseased person, still if he actually wants to be cured from his material disease, he must undertake the cultivation of Krsna Consciousness with great care and attention. The beginning of the remedial treatment is the chanting of Hare Krsna mahamantra because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions of life. Avidya or misconception about one's spiritual identity is the ground work for the maintenance of shankara or false egotism within the heart. The real disease is in the heart. Just as disease produced in the body is an effect of pathological psychology, similarly the diseased conception of material identity of the living being is caused by avidya which pollutes the mind and misguides the conscious principle. In this way one can create all kinds of disease psychologically. Therefore if the mind is cleansed--ceto darpanam marjanam, consciousness is cleansed and the effect of disease cannot harm the person. One should cleanse the mind and heart from all misconceptions of life by chanting the Hare Krsna mahamantra which is so easy and beneficial for the human being. By chanting the holy name of the Lord, one becomes immediately freed from the scorching blaze of material existence.

There are three stages of chanting the holy name of the Lord; namely the offensive stage, the stage of lightening offense, and the pure stage. Generally, when a neophyte takes to the chanting of Hare Krsna mantra, he commits many offenses. These are grouped into ten divisions. If the devotee avoids these ten kinds of offenses as prescribed in the Padma Puranam he comes to the stage of lightening or he achieves a glimpse of the lightening stage. In that stage of lightening offense which is situated between the offensive stage and the pure stage, one is immediately liberated. This event is called bhava maha davagni nirvapanam--release from the great fire of material existence, the taste of his transcendental life becomes prominent. The confusion is that in order to get oneself freed from the material disease one must take to the chanting of Hare Krsna mantra.

Our Krsna Conscious movement is therefore especially meant for creating a specific atmosphere so that people may take to the chanting of Hare Krsna mantra somehow or other. The preliminary stage may be accepted as the stage of acquiring faith. When this faith is increased such persons become members of the Society. We are actually experiencing it. Without any discrimination, we are sending sankirtana parties all over the world and in the remotest parts of the world where there is no knowledge of Krsna or Krsna's name. Our men go chanting the Hare Krsna mahamantra, attracting thousands of men to our camp. If one comes to the camp of the Krsna consciousness Society it is to be understood as sadhu sanga--associating with the devotees. This is highly effective for persons suffering from material disease. Just a few days after associating with the devotees a newcomer also tries to imitate the devotees by shaving his hair, by taking prasadam and by chanting the Hare Krsna mahamantra. Sometimes it may be imitation, but imitation of a good thing is also good. Actually, such imitators gradually become interested to be initiated and the president recommends them. If one is bonafide, then he is initiated. The next stage is called bhajanakriya, to be actually engaged in the service of the Lord by regularly chanting the Hare Krsna mahamantra 16 rounds and refraining from illicit sex, intoxicants, meat eating, and gambling--all of which are prohibited by vaisnava rules and regulations. This stage of chanting the Hare Krsna mantra while remaining free from forbidden things is called bhajanakriya, or active

SRI UPADESAMRTA (Continued)--

devotional service. Bhajanakriya frees one from the contamination of the materialistic way of life. One engaged in bhajana-kriya no longer goes to restaurants or hotels for tasting so-called palatable dishes prepared with meat and onion. He does not like to smoke or to drink tea or coffee. He does not indulge in illicit sex, and he does not like sex life at all. Nor is he interested to waste his time in speculation or gambling. It is to be understood that his heart is being cleansed from all these unwanted things--Anartha nivrtti sa--means that unwanted things are easily vanquished when one becomes attached to the Krsna Consciousness movement. A person whose heart is relieved from these unwanted things, becomes fixed up in the matter of executing Krsna Consciousness activities. He becomes attached to Krsna and he develops ecstasy while executing his devotional service. This is called bhava, the preliminary stage of awakening one's dormant love of Godhead. When by this procedure he has no further interest in the matter of bodily concepts of life, material opulences, material knowledge and material attractions--of any variety. At that time, he can understand who is the Supreme Personality of Godhead and what is His maya. Maya does not disturb him at that time although maya is there. The devotee can see the real position of maya. Maya means forgetfulness of Krsna. Forgetfulness of Krsna and Krsna Consciousness are standing side by side as light and shadow. If one remains in the shadow he cannot enjoy the facilities offered by light, and if one remains in the light he is not disturbed by the darkness of shadow. By taking to Krsna Consciousness, gradually one becomes liberated and he remains only in the light. He does not touch the darkness. As it is confirmed in the Caitanya-caritamrta,

krsna-surya-sama maya haya andhakara
yahan krsna tahan nahi mayara adhikara

(Cc. Madhya 22.31)

Godhead is light, nescience is darkness. Where there is Godhead, there is no nescience.

* * *

SRIMATE RADHARANI

The devotional service of the gopis has been heralded by Sri Caitanya Mahaprabhu as the highest of all forms of living service to Krsna. Of the countless gopis, Srimati Radharani is the foremost.

The beauty of Srimati Radharani is described as follows: Her eyes defeat the attractive features of the eyes of the cakori bird. When one sees the face of Radharani, he immediately hates the beauty of the moon. Her bodily complexion defeats the beauty of gold. Krsna's attraction for Radharani is described by Krsna Himself thus: "When I create some joking phrases in order to enjoy the beauty of Radharani, Radharani hears these joking words with great attention; but by Her bodily features and counter words She neglects Me. And I even possess unlimited pleasure by Her neglect of Me, for She becomes so beautiful that She increases My pleasure one hundred times." The love of Krsna for Radharani is often compared to a blooming lotus, the only difference is that Krsna's love becomes increasingly beautiful.

The symbol of devotional service in the highest degree is Radharani. The attractiveness of Krsna is so great that it defeats the attraction of thousands of Cupids. But Radharani is still more attractive, for she can even attract Krsna. Therefore devotees call Her Madana-Mohana-Mohani--the attractor of the attractor of Cupid.

To perform devotional service means to follow in the footsteps of Radharani in order to achieve perfection in one's devotional service. In other words, devotional service is not an activity of the material world; it is directly under the control of Radharani. In the Bhagavad-gita it is confirmed that the mahatmas, or great souls, are under the protection of daiva prakrti, the internal energy--Radharani. So being directly under the control of the internal potency of Krsna, devotional service attracts even Krsna Himself.

Srila Prabhupada gives explanation of how aspiring devotees can relate to Srimati Radharani, Who is Krsna's own pleasure energy.

'We are Krsna's parts and parcels and have been created to give pleasure to Krsna. The chief pleasure potency is Radharani, and so Radha-Krsna are always together. Whereas the material energy is conducted by the external potency, Maya, the spiritual world is conducted by the internal potency, Radharani. We often pray to Radharani because She is the pleasure potency of Krsna. The very word "Krsna" means all-attractive, but Radharani is so great that She attracts Krsna. If Krsna is always attractive to everyone, and Radharani is attractive to Krsna, how can we imagine the position of Srimati Radharani? We should try humbly to understand and offer Her our obeisances, saying, "Radharani, You are so dear to Krsna. You are the daughter of King Vrsabhamu, and You are Krsna's beloved. We offer our respectful obeisances unto You." Radharani is very dear to Krsna, and if we approach Krsna through the mercy of Radharani, we can easily attain Him. If Radharani recommends a devotee, Krsna immediately accepts him, however foolish he may be. Consequently in Vrndavana we find that devotees chant Radharani's name more often than Krsna's. Wherever we go in India we find that devotees are calling, "Jaya Radhe." We should be more interested in worshiping Radharani, for however fallen we may be, if somehow or other we can please Her, we can very easily understand Krsna. If we try to understand Krsna by the speculative process, we will have to spend many lifetimes of speculation; but if we take to devotional service and just try to please Radharani, then Krsna can be very easily realized. Radharani is such a great devotee that She can deliver Krsna.'

Even Krsna cannot understand Radharani's qualities. He fails to understand Her because She is so great. In order to understand Radharani, Krsna actually accepted Her position. Krsna thought, "Although I am full and complete in every respect, I still don't understand Radharani. Why is that?" This obliged Krsna to accept the propensities of Radharani, and this accounts for His manifestation as Lord Caitanya Mahaprabhu. Caitanya Mahaprabhu is

Krsna Himself, but He is Krsna accepting the propensities of 'Radharani'. Radharani is always feeling separation from Krsna, and similarly, in the position of 'Radharani', Lord Caitanya was always feeling that separation. Furthermore, those who follow the teachings of Lord Caitanya should experience and relish the feelings of separation, not of meeting.

The gosvamis, disciples of Lord Caitanya Mahaprabhu, the most perfect and highly elevated beings, never said, "I have seen Krsna." Instead, they constantly cried, "Where is Radharani? Where are Lalita and Visakha and the other damsels of Vrndavana?" In their mature stage of love of Godhead, when they were living in Vrndavana, the gosvamis would also cry, "Radharani, where are You? Where are Your associates? Where are You, O son of Nanda Maharaja? Where are you all?" In this way they were searching after Krsna, and they never at any time said, "Last night I saw Krsna dancing with the gopis." Such claims are not made by a mature devotee, but by one who takes things very cheaply. Some people think that Radha and Krsna

are so cheap that They may be seen every night, but this is not the teaching of the gosvamis who were always searching after Krsna crying, "Where are You? Where are You Radharani? Where are you Krsna? Are You there by Govardhana Hill? Are You on the bank of the Yamuna?" In this way, throughout the whole tract of Vrndavana, the gosvamis were crying and searching after Radha and Krsna like madmen.

We have to follow in the footprints of the gosvamis and search out Radha and Krsna in this way. Vrndavana is in our hearts, and we must search for Him there. This is the process recommended by Caitanya Mahaprabhu, the process of worship in separation. Feeling separation from Krsna, Lord Caitanya Mahaprabhu would throw Himself into the sea. Sometimes He would leave His room in the dead of night and disappear. No one would know where He had gone, but all the while He was searching after Krsna. Thus it is not that we are to enjoy the loving exchanges between Krsna and Radha like spectators at some sports show. We must feel separation from Them. The more we feel separation, the more we should understand that we are advancing.

* * *

SRI RADHIKER PADA-PADMA VIJNAPATI

by Sri Rupa Goswami

RADHE JAYA JAYA MADHAVA-DAYITE,
GOKULA-TARUNI-MANDALA-MAHITE

DAMODARA-RATI-VARDHANA-VESE
HARINISKUTA VRINDAVIPINESE

VRISABHANU-DADHI-NAVA-SASILEKHE
LALITA-SAKHI GUNA-RAMITA-VISAKHE

KARUNAM KURU MAYI KARUNABHARITE
SANAKA-SANATANA-VARNITA CARITE

Glories, glories to Sri Radharani, the beloved of Madhava and the most worshipping of the cowherd girls of Gokula Mandala!

Decorated by the dress of Lord Damodar's increasing ecstasy, You are the Lady of the house of Lord Hari and the groves of Vrindaban.

From the ocean of Vrsabhanu has arisen a new moon which is overwhelming the qualities of Lalita and Visakha.

O Goddess, Your qualities are described by Sanaka and Sanatana Rsis and by Sanatana Goswami. Please bestow Your mercy upon me.

UP FROM THE WELL

Kiranasa das, Hiranyagarbho's wife and Mother Jagatatre dasi and I were driving back from Dallas. We had just returned the Gurukula kids from their Janmastami visit to New Vrindaban. Kiranasa was driving a little too fast when MayaDevi Dasi decided to kick. This time in her black shiny car with a red flashing dome. The state patrol officer flagged us down. Kiranasa pulled over. The officer came to the window, asked for the registration papers and Kiranasa's license. So I opened the glove compartment and immediately two plastic bags of Tulasi Manjaries fell out. I put them back in and proceeded to hand the officer the papers. The policeman looked over the rest of the car and saw the 7 Srimate Tulasi Devis we were bringing home for Radha Vrindavana Candra. All of a sudden he sprang back from the window and said, very loudly, "ALL RIGHT EVERYONE OUT OF THE CAR WITH YOUR HANDS UP! UP AGAINST THE CAR! YOU'RE UNDER ARREST FOR UNLAWFULL POSSESSION OF NARCOTICS! SPREAD EAGLE AGAINST THE CAR!"

So there we were; standing on the side of the road hands above our heads, legs apart, leaning on the van, doties and saris blowing, spread eagle style outside of Steelville, Missouri. We had the strange realization that this officer of the law thought Srimati Tulasi Devi, pure Pure Devotee of the Lord was a lowly marijuana plant. We would have been laughing out loud but the whole thing seemed a little too sad.

He searched us for whatever he could find and kept saying "Keep it quiet."

Kiranasa finally broke the spiritual silence. "Officer, Officer, You're making a big mistake," he said very emphatically.

Officer replied, "Well, maybe I am and maybe I'm not, but if I'm not you're gonna be in a lot of trouble."

Kiranasa: "And if you are you're gonna be in a lot of trouble. This is a Yoga organization. In order to belong to it you are to give up four things; illicit sex; meat eating; gambling; and INTOXICATIONS INCLUDING COFFEE, TEA AND CIGARETTES, and the plant you are looking at is a sacred plant from India. She's a pure devotee of Lord Sri Krsna."

Officer: "Ya, we've seen them before." He acted like this was some sort of a wild story of a drug addict that we were telling him.

Another officer pulled up. The first officer took Kiranasa into the police car and checked stories, police records, papers, license, etc. while the new policeman talked to us and made a feeble attempt to search the car. He was a very fatherly, upstanding moral, Christian man. He started asking us of our past karmi lives and what our religion was all about. He said, "You know, I stopped a couple of you guys yesterday. They were in white robes, though. He gave me a book. In fact that's the book there." He pointed to a Krsna Book lying on the seat. "They were speeding too!"

"What's your religion about anyway?"

Daivata: "Well you're an officer of the law. You can understand that if someone breaks the law they have to pay. They may get away for a little while but ultimately they have to pay. Similarly on a higher level there are laws of God and if someone breaks a law of God he has to pay, if not now then later in his next life. He can't get away. So we are preparing our next lives by what we do in this life. We are trying to live our lives by God's laws, in this way at the end of our lives we will go home, back to Godhead."

Officer: "That is very nice. That's what I believe also. So it won't be hard for you to understand that you'll have to pay for this ticket." And he wrote out a ticket for speeding.

I guess I could have picked a better topic to preach about. I kind of talked myself into that one. As they left we did get them to say Hare Krsna and they almost bought a magazine.

I can't help wondering if the law of karma didn't catch up with us from our past experience with some lowly plants.

As told to Parayana Dasi by Daivata Das.

* * *

ISKCON SKP

The devotees all across the land are utilizing all their purified intelligence to devise new means of increasing wonderfully the transcendental competition of distributing more and more of Srila Prabhupada's books. The Samkirtan newsletter #23 covering the two day weekend of August 30 to September 1 rings out three glorious record breaking statistics.

- (1) San Francisco - 230 Big Books, 248 Medium books, 113 Small books.
- (2) Los Angeles - (497 Big Books, 1289 M, 2993 S.
- (3) BBT TSKP (In Chicago) - 463 B,...
- (4) Detroit - 58 B, 870 M, 1435 S.
- (5) Pittsburgh - 125 B, 255 M, 290 S.
- (6) Washington, D.C. - 178 B, 155 M, 478 S.
- (7) Seattle - 131 B, 114 M, 478 S.
- (8) San Diego - 69 B, 225 M, 1512 S.
- (9) St. Louis - 83 B, 6 M, 1281 S)
- (10) Philadelphia - 24 B, 188 M, 2033 S
- (11) Atlanta 80 B, 100 M, 640 S.
- (12) Dallas - 55 B, 145 M, 637 S.
- (13) Winnipeg - (2000 S.)
- (14) Austria - 25 B, 33 M, 130 S.

All Glories to New Jagannath Puri for setting the new record for points!

All Glories to New Dwaraka for setting the new record for big books distributed!

All Glories to Sriman Sarvabhoma das (of the BBT TSKP in Chicago) for setting the new record for points and big books! BBT TSKP: "All time record set by His Grace Sriman Sarvabhoma das in a 2-day endeavor. 167 BB, 60 Small, 140 BTG, total points 960!! Also in 24 hours from 8:00 a.m. Saturday until 8:00 a.m. Sunday he chanted 32 rounds, heard one Srimad Bhagavatam class and distributed an all time record breaking 137 big books! This is the greatest endeavor ever put out by one devotee to please His Divine Grace through book distribution. Before he went out I quoted Srila Prabhupada's statement that "book distribution is my only solace" (recent letter to Ramesvara das). He took it to heart. All Glories to his sincere service and wonderful example."

One newsletter posted in Pittsburgh recently mentioned the ingenious tricks used by the SKP devotees of Detroit. They wore MahaVishnu T-shirts to a Mahavismu John McLaughlin rock concert and sold over 300 Perfections of Yoga, telling people, "We're working for MahaVishnu."

Another intelligent innovation was the distribution of hundreds of big Krsna books along with tickets purchased months ahead of time for sell out rock concerts. For a sure sell-out concert like a Dylan concert tickets were bought in advance and devotees stationed themselves at the entrances telling people, "We're with Apple Records and we're giving away these tickets for the concert. We're also asking for charity for the world welfare effort and if you give a donation we can give you a book which turns you on to the greatest welfare trip." ALL GLORIES TO THE DEVOTEES OF ISKCON! ALL GLORIES TO SRILA PRABHUPADA!

* * *

FIELDS AND CROPS

We finished the second cutting of sudan grass this week, blowing up $6\frac{1}{2}$ wagonloads in the Big Blue. 60 bales of dry hay were mixed in with this in order to get the moisture content down. Too much moisture will form corroding acids that will eat away the floor and unloading equipment.

Over at Nandagram, 3 acres of freshly plowed land got disced. We broadcasted wheat all over the whole piece but only had about half of it spread with lime and harrowed in when it started to rain. This wheat will germinate and should harrow even though it is out on the surface. When it is harrowed in it gets the necessary moisture for germination from the soil, but the rain will supply it for that still on the surface. The lime helps to put the soil in a more neutral state (pH) and supplies calcium and trace minerals for better growth. 5 more acres of wheat will be planted at Nandagram. Eight acres at 30 bushels yield per acre would supply New Vrindaban with enough whole wheat to be ground into flour to last one year.

(Cont. next page)