

BRIJBASI SPIRIT

WEEKLY JOURNAL OF NEW VRINDAVAN, COMMUNITY PROJECT OF ISKCON, FOUNDER-ACARYA, HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA. PRINTING ALL THE NEWS OF NEW VRINDAVAN.

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

The Brijbasi Spirit, Vol. 1, issue number 25. Printed at Bihulaban, 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.

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DEAR GODBROTHERS,

Please accept our most humble obeisances at your lotus feet. All Glories to His Divine Grace Srila Prabhupada, who is situated in the real aspect of eternal time and is giving us absolute knowledge of Bhagavan, the Supreme Personality of Godhead, Sri Krsna. Our prostrated obeisances are unto you again and again, Srila Prabhupada. We only pray for your causeless mercy.

In this issue of The Brijbasi Spirit we have a special feature along with all the

other nectar--part 1 of Kuladri das Prabhu's experiences in India, from which all of us can gain great enlightenment. As can be quite evidently seen, there has been great progress made in New Vrindaban and the news articles clearly portray this advancement in the service of the New Vrindaban Brijbasis. Also there is a lot of Kirtanananda Swami nectar floating about in these transcendental pages.

We sincerely hope this issue of The Spirit meets all of you in enthusiastic service and full Krsna Consciousness.
Hari Bol!

Your eternal servants,
the staff

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REPEATED ANNOUNCEMENT:

All devotees eligible for 1st or 2nd initiation must submit a request for initiation to Kirtanananda Swami. Qualifications for 1st initiation candidates are: having chanted 16 rounds daily, followed the 4 regulative principles & attended Manjara Arati, for 6 months. Candidates must also submit a paper (2 pgs.) entitled "What It Means To Accept Initiation From a bona fide Spiritual Master." Candidates for 2nd initiation must submit a signed affidavit that they have chanted 16 rounds daily & followed the 4 regulative principles faithfully for at least a year since 1st initiation, & must submit a paper (2 pgs.) entitled "What It Means to be a Brahmana." All candidates accepted for initiation must pass an oral & written test on required prayers & Krsna Conscious philosophy. Required prayers: PANCA TATTVA MANA-MANTRA, MANA-MANTRA, SRILA PRABHUPADA PRANATI, SRI GURVASTAKA, 3 FLOWERS TO OTHER PRASADAM.

SRI UPADESAMRTA

HOW TO MAINTAIN DEVOTIONAL ACTIVITIES - TEXT 10

karmibhyah parito
vyaktim yayurjnaninas
tebhyo jnanavimukta-bhaktiparamah
prema nistha tatas tebhyah
tah pasupulapankaja drsas
stabhyohepi sa radhika
presta tadvadiyam tadiyasarasi
tam nanrayet kah krti

Translation

In the Yajur-veda it is said that of all varieties of fruitive workers, one advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of all these jnanis, one, practically liberated by knowledge, who has taken to devotional service as the highest perfection is better; and one who has actually achieved prema, pure love of Kṛṇa, is better still. The gopis are exalted above all other advanced devotees because they are always wholly dependant upon Sri Kṛṇa the transcendental cowherd boy; and among the gopis Śrīmatī Rādhikā is most dear to Kṛṇa. Profoundly dear to this most beloved of the gopis, Sri Rādhā, is Her kunda; Who, therefore, will not reside at Rādhā-kunda and in one's spiritual body of ecstatic devotional feelings (sprakṛta-bhavo) render loving service to the Divine Couple Sri Sri Rādhā Govinda in Their astakāle-līla or eternal eight-fold daily pastimes. On the other hand, those who do so are the most fortunate persons within the universe.

Paraphrase

At the present moment almost everybody is engaged in some kind of fruitive activity. The persons who are desirous of gaining material profit within this material world have come under the spell of the third grade māyā. This is described in the Viṣṇu Purāṇa, avidyā-karmasāñjanyā tṛtīyā saktir īsyate. Saintly persons have divided the energies of the Supreme Personality of Godhead into three categories, namely the spiritual energy, the marginal energy and the material energy. The material energy is called third-grade, tṛtīyā saktir. Those living beings within the jurisdiction of the third grade material energy are sometimes engaged like cats and hogs in working very, very hard simply for sense gratification. However, in this life, or after executing pious activities, in the next life some karmīs become strongly attracted to performing various kinds of sacrifices mentioned in the Vedas so that they may be elevated to the heavenly planets on the strength of their pious merit. Actually those who perform sacrifices strictly according to the Vedic injunction are elevated to the moon planet and other planets above the moon. And it is mentioned in the Bhāgavad-gītā, that after exhaustion of the resultant action of their so-called pious activities,—ksīṇa puṇye martyalokaṁ viśanti—they again come down to the earthly planet, called martya-loka, or the place of death. Although these persons are elevated to the heavenly planets by pious activities and enjoy life there for many thousands of years, still they must again come back to this planet when their resultant action of their pious activities is exhausted. This is the position of karmīs, both those who are acting piously and those who are acting impiously. We find in this planet, many many businessmen, politicians, etc., who are interested only in material happiness. They are earning money by all means, without consideration whether such means are pious or impious. All such persons are called karmīs or gross materialists. Among the karmīs some are called vikarmīs, which means persons acting without the guidance of Vedic knowledge. Others who are acting on the basis of Vedic knowledge perform sacrifices for the satisfaction of Lord Viṣṇu and for taking benediction from Him that they may be elevated to the higher planetary systems. This latter class of karmīs is better, and because they are faithful to the directions of the Vedas, they are certainly dear to Kṛṇa. In Bhāgavad-gītā, chapter 4, verse 11, Kṛṇa says,

ye yatha nam prapadyante
tams tathaiva bhajamy aham (Bg. 4.11)

"As they surrender unto Me, accordingly I regard them all." Kṛeṇa is so kind that He fulfills the desires of the jñānis also and what to speak of His fulfilling the desires of the karmīs. Although they are sometimes elevated to the higher planetary systems, the defect of the karmīs is that so long they remain attached to fruitive activities, they shall have to accept new material bodies after death. If one acts piously he gets a new body in the higher planetary system amongst the demigods or he attains some other position from which to enjoy a high standard of material happiness. Those who are engaged in impious activities, on the hand are degraded to the categories of animals, trees and plants. Therefore such fruitive actors without care for the Vedic direction (vikarmīs) are not very much appreciated by learned saintly persons. It is said in the Śrīmad-Bhagavatam, Fifth Canto, fifth chapter, fourth verse,

nunsa pramattah kurute vikarma
yad indriya-pṛitaya anṛnoti
na sadhu manye tata atmano 'yam
asam api kleśa-da asa dehah

"The materialistic persons are working hard like dogs and hogs simply for sense gratification, therefore, being actually mad, they are performing all kinds of abominable activities simply for sense gratification. Maharaja Rṣabhadeva condemned such activities. He said, "na sadhu manye yata atmano 'yam,--Materialistic activities are not at all worthy, because of the three-fold miserable conditions concomitant upon material existence. Unfortunately fruitive workers are mad after earning money and getting temporary material comforts by all means, therefore they are simply risking their life to be degraded in the lower species of living beings. The materialist however foolishly makes many, many plans to become happy in this material world. He does not know that he will live for only a certain number of years, out of which he has to spend the major portion acquiring money for sense gratification, and the result of such activities will end in his death. Such a karmī or materialistic person does not know that after giving up this body, he may become embodied as any one of a large variety of lower grade animals, plants or trees, and therefore all his activities are to be considered as the defect of his life. One is born ignorant and acts on the platform of ignorance thinking that he is getting material benefits in the shape of skyscraper buildings, big cars, and honorable positions, etc., He does not know that in his next life he is going to be degraded and therefore all his activities are to be considered as parabhaṇa or defeat as it is stated in the Śrīmad Bhagavatam, Fifth Canto, fifth chapter, fifth verse, parabhaṇaṁ tavad abodha-jato. Therefore one should be eager to understand about the science of the soul, ātma-tattva. Unless one comes to the platform of ātma-tattva, understanding the soul and not this body as one's self, one remains on the platform of ignorance. Out of thousands and millions of ignorant persons wasting their time simply for gratifying their senses, one who comes to the platform of knowledge to understand the higher values of life is called a jñāni. The jñāni knows that fruitive activities will bind one to material existence and thus one shall have to transmigrate from one kind of body to another. The term sarīra-bandha, i.e. bound to bodily existence, indicates that so long one maintains any conception of sense enjoyment by improving his economic position, his mind will be absorbed in karma, fruitive activities, which will oblige him to transmigrate from one body to another. Therefore a jñāni is recognized as better than the karmī by the Supreme Personality of Godhead because he at least stops the blind activities of sense enjoyment. But although liberated from the ignorance of the karmīs, unless a jñāni or so-called wise man comes to the platform of devotional service, he is to be considered as still in avidyā or ignorance. Although they are accepted as jñānis or persons advanced in knowledge, simply because they have no information of devotional service their knowledge is not purified on account of their neglecting the direct worship of the lotus feet of the Supreme Personality of Godhead. Therefore, when a jñāni takes to devotional service he rapidly becomes better than ordinary jñānis. Such progressive persons are described as jñāna-vimukta-bhakti-parama. Now these jñānis take to devotional service is mentioned in the Bhagavad-gītā,

bahunam janmanam ante
janavan nam prapadyate (Bg. 7-19)

"After many births and deaths, he who is actually in knowledge surrenders unto Me." Actually a person is practically wise when he surrenders unto the lotus feet of Krsna, but, ---sa mahatma sudurlabhah,---such a mahatma is very, very rarely found. After taking to devotional service under regulative principles, when a person comes to the platform of spontaneous love of Godhead, following the footsteps of Narada, Sanaka, Sanatana, etc. he still is better recognized by the Supreme Personality of Godhead. The devotees have no desire except how to satisfy Krsna in all respects. Nor do gopis expect any return from Krsna. Sometimes Krsna puts them into extreme suffering on account of separation from Him, still they cannot forget Krsna. When Krsna left Vrindavana for Mathura, the gopis became most dejected, still they continued their life simply by crying in separation from Krsna. This means, in one sense that they are actually never separated from Krsna. Between thinking of Krsna and associating with Krsna there is no difference, rather vipralambha-seva, thinking of Krsna in separation as it was practically exhibited by Sri Caitanya Mahaprabhu, is far better than serving Krsna directly by meeting Him. Therefore of all devotees who have developed unalloyed devotional love of Krsna, the gopis are the most exalted, and out of these most exalted gopis, Srimati Radharani is the chief. Nobody can excell the devotional service of Srimati Radharani. Even Krsna could not understand the attitude of Srimati Radharani, therefore He took the position of Srimati Radharani and appeared as Sri Caitanya Mahaprabhu just to understand the transcendental feelings of Srimati Radharani. In this way Srila Rupa Goswami gradually concludes that Srimati Radharani is the most exalted devotee of Krsna and similarly her kunda, Sri Radha-kunda, is also most exalted. This has been described in the Caitanya-caritamrita, Madhya-lila, as quoted from the Laghu-Bhagavatamrtam (Uttara khanda, 45):

yatha radha priya visnostasyah kundam priyam tatha
sarvagopisu saivaika visnoratyanta ballabha

"As Srimati Radhika is dear to the Supreme Lord Krsna (Visnu), so equally Her kunda (Radha-kunda) is dear to Krsna. Among all the gopis She alone stands supreme as the Lord's most beloved."

Therefore everyone who is interested in Krsna Consciousness ultimately should take shelter of Radha-kunda and execute devotional service there all through one's life. This is the conclusion of Rupa Goswami in the tenth verse of Upadesamrita.

Thus ends the Bhaktivedanta purport of the 10th sloka of Srila Rupa Goswami's SRI UPADESA/RTA.

* * *

KULADRI IN INDIA

Kuladri das Prabhu was sent to India for a two-fold purpose--first to take part in the Krsna-Balarama Deity Installation ceremony to be held in Vrndavana, India and to procure Deity articles for Radha Vrndavana Candra. The installation ceremony never happened, and now won't be ready for a number of months.

Kuladri first heard that the installation was cancelled only after arriving in Vrndavana. So since he was there he decided to take advantage of the situation to render some personal service to Srila Prabhupada. Sruti Kirti Prabhu serves Srila Prabhupada. It is second nature to him, he is so expert and efficient.

Kuladri began to taste the nectar of personal service to Srila Prabhupada. Personal service to the spiritual master is very difficult for one who is not pure. Srila Prabhupada's example in this connection is quite appropriate--'as one associates with fire, he becomes like fire.' Serving Srila Prabhupada is like fire, it purifies. But if one doesn't give up sense gratification he gets burned.

It was the end of the rainy season and it was very hot. Soon after sunrise, the temperature would jump over 100 degrees. The mosquitoes were so thick and heavy that Kuladri didn't sleep for the first three nights he was there. Because of not enough rest, the stress, heat, etc., after a few days he got very, very sick with malaria. He experienced the traumatic symptoms of alternating chills and fever, and was on his back for 8 days, through Janmastami and Vyasa Puja.

Prabhupada gave many classes, saying some very heavy things, and took long walks in the morning. In the States, because he is very specially treated as the great personality that he is, it is hard to have any or much personal association. But in India you can actually go up to Srila Prabhupada and talk to him.

After a number of days after Vyasa Puja Kuladri managed to get out of bed and drag himself to Srila Prabhupada's lectures. He gradually worked himself into doing more and more service for Srila Prabhupada. Then Sruti Kirti got sick and Kuladri was asked to fill his positions.

Kuladri had some difficulty at first. He did not do something simple like drawing a curtain and Srila Prabhupada asked him, "That is the difficulty?" and Kuladri replied, "The difficulty is only with me, Srila Prabhupada." Nonetheless he persevered in his service. Srila Prabhupada asked Kuladri if he could massage and Kuladri said he could. He gave Srila Prabhupada a massage, of which Srila Prabhupada later commented, "He is good." Prabhupada took two massages, one in the morning and one in the evening just before taking rest in which his legs were massaged. The new Deity instructions include this massaging of Krsna's legs before "is taking rest."

Once while massaging Srila Prabhupada's feet, it was kind of late, Srila Prabhupada was lying back on the Vrasasana and it appeared he had gone asleep. Kuladri started meditating on how he could stay at Srila Prabhupada's feet and keep on massaging them forever. He kept on massaging them and massaging them. Srila Prabhupada was actually never asleep. He opened his eyes, kind of put his arm around Kuladri on the back, patting and said to him, "Very nice. Thank you very much." It was an ecstatic moment.

Kuladri continued doing service. He was with Srila Prabhupada during some heavy conversations with the GBC. It was like being in the eye of a hurricane, rendering personal service to Srila Prabhupada, and Kuladri was appreciating it. After a while Sruti Kirti recovered.

Then Srila Prabhupada got sick. At first it appeared like a mild sickness, then gradually worsened until Srila Prabhupada stopped eating and going on his morning walks and quit giving classes. His temperature remained at 103 degrees for several days. Sruti Kirti and Kuladri started realizing how serious Srila Prabhupada's condition was becoming. At one intense point Prabhupada commented that this was the very disease that killed his father. With his every breath there was an accompanying groan of pain. Kuladri started realizing all the offenses he had committed unto his lotus feet and helped cause him to suffer like this. Kuladri said, "Thus for a moment I gained some appreciation for my spiritual master, for him being so kind and merciful to me."

KULADRI IN INDIA (Continued)

During the whole sickness never once did Srila Prabhupada lose full control. One time, at the height of his sickness when he was completely inebriated by the disease, he had an important scheduled meeting with a big government official. So Sruti Kirti and Kuladri dressed Srila Prabhupada nicely and Prabhupada went out and talked very eloquently with the official. After wards the devotees commented to Srila Prabhupada how nicely he had spoken and Srila Prabhupada said, "Yes, what did I say?" speaking as if he couldn't remember what they had talked about. Finally, after many days, Srila Prabhupada started getting better.

Devotees shouldn't get the idea that such sickness is material. Srila Prabhupada is simply accepting our karma and it is very much being manifest in this way. The difference between Srila Prabhupada's suffering and the suffering of the ordinary conditioned soul is that Srila Prabhupada is not forced to accept such suffering, he does it voluntarily. Because he is fully absorbed in his lila with Krsna, he is free from material nature. He is not bound, a pure devotee is free. So many things were made evident by Srila Prabhupada's suffering.

Prabhupada commented that so many devotees were neglecting their morning duties, especially the so-called leaders. Not rising early and chanting 16 rounds, going to "Angala Arati, not following the basic principles. He said that therefore he had to suffer like this. He said, "They think that it is simply a ritual, but they don't understand the science. It is a science and it must be done every day." Then he made comments about trying to do things by material means, running the temple or whatever. This is not possible. One must execute his daily Krsna Conscious activities.

Kuladri das Prabhu has promised The Brijbasi Spirit another installment concerning getting the paraphernalia for Sri Sri Radha Vrindavana Candra as he travelled in India.

* * *

TRAPPED, ON SAMKIRTAN

Having no place else to stay in Knoxville, Tennessee, Dharmatma Prabhu dropped us off at the "Volunteers of America Mission for Women." Upon knocking on the door we were greeted by two big women, who, we later learned, were self-appointed Colonels of "The Volunteers". They took our names and a lot of other irrelevant material information such as birth date, religion, height, weight, etc. After that Mother Mahara asked if we could use their alarm clock so we could get up early to chant and pray. The colonels immediately became disarrayed and Colonel Betty bellowed out a house rule. "Nobody gets up before 7:00"

Mother Mahara then asked, "What if we wake up before 7:00?"

Old Betty barked, "Nobody leaves their beds until 7:00."

They marched us upstairs to the dormitory and assigned us beds and Mother Mahara, being so fortunate, got to sleep between "the colonels." Before taking rest Mother Mahara prayed to Krsna to help her get up early.

About 4:30 or so I felt someone grabbing my feet and whispering our names. It was Mother Cuppy stealthily crawling around trying to wake us up. We tried chanting jappa quietly in bed, but we wouldn't even hear ourselves. One by one we wandered into the hall and chanted the Holy Name. About fifteen minutes later, another woman, Sergeant Gert, saw us engaged in our spiritual activities. She marched us back to bed and angrily reminded us not to leave our beds before 7:00. So there we were trying to chant the Mahamantra while pretending to be asleep, immersed in the mode of ignorance. Imagine, somebody actually trying to force us into ignorance.

At 6:30 the alarm went off and Colonel Anne warned us not to get up until 7:00. Finally one of the so-called officers announced that it was 7:00 and we had 10 minutes to be out. We quickly gathered our things and ran down the stairs only to find the door still locked. One of the "Volunteers" opened the door and let us out. At last we were able to glorify Lord Hari and continue Hari Nama Samkirtana. All Glories to Srila Prabhupada!

THE HEAT'S ON

Friday a man from the Boiler division of the State government came out to inspect our two boilers. He reported that everything was alright. It is a state law that such inspections must be made. An improperly installed boiler, one that is not running or adjusted properly, is extremely dangerous. If cold water should somehow hit the extremely hot filaments inside, due to an absence of a previous store of water, pressure would build up to 1000 lb. per sq. inch within 1 second, thus causing the boiler to explode like a huge bomb. No one is to touch the boilers except for Gajendra das, Premarupa das or Garga Rai das. If you think there may be something wrong with the operation of a boiler, see them.

The heating system of the new barn, known now by its residents as 'Bahulaban Manor', should be ready within the week. The industrious team of Gajendra and Premarupa Prabhus have already installed heaters in 6 rooms and are quickly finishing up the others. Hot water is run through a copper pipe that encircles the building through the rooms. One heater per room is hooked up to the pipe by a monovalve, which directs some of the water through the heaters as it goes through the rooms. The heating units have aluminum fins which radiate the heat. As the water proceeds along the pipe, it cools slightly, so progressively large heating units are being installed in the rooms. Premarupa explained how uninsulated bare windows have the tendency to actually draw away body heat, so the heaters are being installed in front of the windows, which creates a heat buffer.

In regards to the boiler itself, it is gravity fed water from the reservoir at 22 lb. per sq. inch, which is cut to 12 lb. per sq. inch by a valve on the boiler. The water is heated to a thermostatically controlled temperature, and at appropriate intervals is forced through the piping by a pump at a pressure of 30 lb. per sq. inch, which is sufficient to heat all the rooms. Gajendra has informed us that Bhag-

avatananda's crew is needed to build a brick chimney for the boiler.

Other progress at 'Bahulaban Manor' includes the putting up of sheet rock and insulation by Bhagavanacarya and Jagat-trata Prabhus. Caitanya das and Raghunath das are both working hard tarring the roof to secure it from leaks and they are helping put up insulation. All Glories to the service of these most elevated Vaisnavas!

* * *

DEITIES AND COOKING

Believe it or not, Kirtanananda "aharaja" is dining out—he is partaking of the Deity remnants of Radha Vrndavana Matha, who resides at the brahmachari farm, instead of Radha Vrndavana Candra's remnants. This is to vividly indicate that the Vrindaban Deity prasadam is much better and that Bahulaban must now strive to come up to par.

Due to this turn of events a new program for Radha Vrndavana Candra's offerings is being instituted. Kuladri said that there will be cuts in the sewing room so better cooks can get into the kitchen more. We must get rid of this prevailing attitude that one can become self-realized by sitting down, chanting. Kuladri mentioned how at one point in a lecture Srila Prabhupada said that all the babajis in India should take up plows. We must sweat for Radha Vrndavana Candra. Especially we will try to engage all the household women to take active part in serving and cooking for the Deities.

Kuladri has tried to get up to Vrindaban to institute the improved program of Deity worship for Radha Vrndavana Matha, but says that so far he has been kept so busy he hasn't been able to make it. He hopes to in the very near future. An article on these new procedures will be printed in The Brijbasi Spirit next week.

* * *

MADHUBAN DIARY

MOTHER
KUNTI

"Did you light the lantern for the porch so he can see?"

"What cloth should I use to cover that pillow with for the prasadan room seat?"

"I found a little cup, so we can offer him some of Balarana's honey remnants."

"You watch by the window for headlights!"

"Here he comes, start the kirtan."

It's Wednesday at Madhuban.

"Name on visnu padaya..."

Kirtanananda Maharaja entered the temple as Bhakti das greeted and garlanded him with a Vrindaban creeper garland, walked through the prasadan room and went into the temple room. The assembled devotees offered their respectful obeisances. Garga Rsi Prabhu followed.

Once seated in his special place the Srimad Bhagavatam class began, "Vidura uvaca..." the chanting and hearing continued as the garland makers made garlands. The mothers with small babies stood anxiously at the door ready to leave at the first cry and the older children sat and colored quietly under the expert guidance of Mother Jamini. Garga Rsi sat Maharaj's right side and Bhakta Bill read the Sanskriti.

"Vidura inquired from Matareya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of the eternal time. Please describe them in detail to us."

Then there was a knock at the door, heads turned. Sri Calima, Hiranyagarba and the Gurukula boys entered and sat down.

His Holiness Kirtanananda Maharaja began to speak; the devotees all began to listen.

"In the Bhagavad-gita Krsna says 'Time I am...' Garga Rsi read the text from the Gita. Maharaja went on, 'Kala is the chance for us to revive our loving relationship with Krsna.' He further explained that the jiva soul has independence, therefore he can use Kala for sense gratification, but it won't make him happy. 'If we sacrifice everything to Krsna, then we will be happy.' There was no uncertainty in his voice—he is a living testimonial to this statement.

He went to explain the position of the living entity as part and parcel. "If I take one eye out and set it on the table what will it see?" We must surrender.

He described the struggle—the material energy is trying to destroy this body and the living entity is trying to preserve it. This body is for performing sacrifice. "If we live comfortably what will it get us?—another body. The solution is in terms of sacrifice."

There is no doubt in anyone's mind. Yes, yes—this is what I want to do, this is what I want to hear about.

Garga Rsi keeps reading verses from the Gita. "Narada tells Yudhisthira—by some means or other just fix your mind on Krsna."

The only thing that prevents us from doing this is our eternal enemy lust." (Bhad Bg. 3.38)

"We can at once transform that lust into love of God if we follow in the footsteps of great lovers of Krsna, the gopis and Lord Caitanya. We can do this by always associating with Krsna by chanting and tasting prasadam so our minds become fixed."

Our minds were fixed by the potency of his speaking.

Then came the questions.

"A couple of Sundays ago you said we should help Prabhupada take on some of his pain. How can we do this?"

His answer came as always—promptly and to the point. "The best thing we can do is not give him any pain. If we assist him in his work he will not feel pain. The more we cooperate, the more he feels bliss. If there is quarreling, shaming, politicking, he feels pain. He just wants us to be happy. We can chant Hare Krsna and be happy. We can build a palace. Does Prabhupada need a palace? No, but it will make us happy if we build a palace—if we give the palace to Prabhupada we will be happy. When Prabhupada comes to live in the palace, we will be happy."

Everyone smiles, we are already very happy just hearing about it.

There were other questions and answers—and after a while he said, "All Glories to Srila Prabhupada!", offered his obeisances and left the temple room.

(Cont. next pag

MAHARAJAN DIARY (CONT.)

As he left the temple room the formal atmosphere faded and as he entered the prasadam room the warmth of loving relationships between devotees became prevalent. He sat down on a nice cushion--and two maha plates were set before him. One from Radha Madhava and the other from Gurukula.

Vijaya approached him first. "I want a taste."

Maharaja understood that he meant a puri. "Do you want some sweet rice on it?" he said as he broke the puri, dunked it in sweet rice and handed it to Vijaya. A sweet ball to Bhakti das. Burfi for Jaya das. Burfi for Madhavendra Puri. He was absorbed in distributing maha to all these great little Vaisnavas.

"For my big boys," and turned to the Gurukula boys, giving them each something.

"Tomorrow I go to Gurukula," Jaya announced proudly.

"Me too," said Purnima.

"That's the proper way for children to behave in the temple?" asked Yudhisthira. Prabhupada's ~~disciple~~ elevated disciple was still busy with the children, dunking puris in sweet rice, dunking burfi in sweet rice, taking Balarama's honey.

"Encourage them to dance... the main thing is that there is no disturbance..." he concluded by saying, "Train the children to dance like Purnima."

Purnima, seated closely on his right, responded with a unique gesture, raising his hands in a half circle and inhaling deeply.

"Fuffing up" noted Hiranyagarba. "Everyone is enjoying the scene."

"When is the next festival?" came somewhere from the back of the room.

"Govardhana Puja," Maharaja answered between bites. The Gurukula boys started waving their arms in the shape of large hills.

"A mountain of halava."

"So big we have to circumambulate it."

"In Dallas we had..."

"At New Vrindaban we throw sweet balls," Vahna das started to share in the excitement.

"Were you here when we threw tubs of yoghurt?" Kirtanananda Maharaja asked--the whole room was alive, no one was left out, all the devotees shared in relishing the memory of Snan Yatra.

"We heard the health patrol came that day."

"Yeah," answered Maharaj--his head resting on his left hand and nodding side to side.

Vahna das again. "Sannyasis covered in yoghurt."

Kirtanananda Maharaja--"Incredible."

The boys began to think of their duties. "We have to get back and take care of Gour-Nital."

Maharaja waved his right arm at them--"Give them prasadam first. Hari Bol!" and he offered his obeisances.

He stopped to talk to Mother Sucitra and Bhakti Bill on the way out, and then he left.

Everyone stayed in the prasadam room relishing the remnants from his plate--but mainly relishing the nectar of his association. May we always relish his association through undeviating service to New Vrindaban.

* * *

- NAMA HATTA -

This is a repeat of a previous item.

Nama Hatta is in need of volunteers to help out in developing New Vrindaban's first general trade store. Grhastha women especially are invited to offer their time. This program is developing too slowly due to insufficient help and winter is coming up very much faster than we have been able to serve the increased needs of the community. Gopinath dasa or Mother Suchitra may be contacted in this regard.

* * *

TALES FROM THE GARDEN

Krsna is being so kind in giving us such fine weather that old projects were finalized and new ones got off to an enthusiastic start. These were our three major endeavors this week.

1) New Garden Shed finished. We capped off the sheds with a sod roof. The sod will actually grow up there. It waterproofs and once we mix some richer soil with that clay, flowers and vegetables will be planted.

The shed allows us to serve Krsna more efficiently. Because our tools are so close to the garden now, little time is spent journeying to the old tool room.

2) Compost pile rejuvenated. Yes it's true, that soggy smelly heap was restacked in layers. First we had to empty both bins. Yes, prabhuh, it was a true stroll down memory lane. Five months worth of prasadam. The real bliss was when I got down to Jarnastami week and actually found two recognizable gulab-jaimins.

Anyway, by layering the prasadam waste using leaves and fresh manure, we hope to keep the heap constantly shrinking. A bucket of manure, a bushel of leaves, and then the leftovers. Add to this a pinch of dirt every so often plus some protection from the rain. Hopefully no more goooey mess.

3) Greenhouse Construction starts. Well it took our bulldozer friend Bob Black about 1½ days to level a site and so after much anticipation we rolled out the blue-prints. It's like putting together a giant Erector set for the Supreme Personality of Godhead.

Another energy output was scrubbing down the bhoga room. Caidyasatru das is head of bhoga room affairs. He's been supplying the elbow grease and transfers incoming bhoga into reinforced wood crates.

Up near Govindaji Temple Hill a fine herb called mullein grows abundantly. Mullein has a medicinal quality known as demulcent, i.e. it loosens and helps dissolve mucous in the body. When steeped in hot water 20 minutes, it makes a fine tasting yellow tea for plugged noses and

chest infections. We gathered about half a burlap bag full and will be distributing it through the medical dispensary at Bahulaban. Not yet though! We're still drying and bagging herbs with the intention of organizing an equitable method of distributing them to any prabhu in need. So stay tuned on this and be patient.

Also, two more red plastic barrels of red delicious apples were salted for winter. (1 barrel equals about 1 bushels.)

Right next to the garden shed, a chicken wire bin for leaves was constructed. Leaves make the greatest fertilizer, far richer in plant building nutrients than animal manure. Cow manure is the result of the cow eating shallow rooted plants, whereas tree leaves are the product of a deeply penetrating root system.

So now that the leaves are dropping, we're making an all out call to any bhakti willing to take up a simple pile, and cart them to this holding bin. A good way to haul 'em is in an old blanket. Just rake them onto a flat blanket, pick up the four corners and bring them out to the garden for next year's garden.

Not much else to say except we dug up a small plot for a flower and herb garden and that the two garden oxen, Suka and Deva, are getting about a half hour workout each day.

Your worthless servant,
Bhakta Terry

* * *

BLACKSMITHING

Damodara Pandit and Bhakta Gregg have been keeping themselves absorbed in Krsna's service this week. Gregg has been working on Maharaja's chariot, helping Romharsan das construct a wood cart, welding the plow and making plow blades, along with a myriad of other things. He says that jobs whiz by so fast that he can't even remember them all. Damodara Pandit secured 25 pine logs from Madhuan using oxen, for use in constructing the repair shed extension.

ISTAGOSTI

The Istagosti of last Sunday at Vrindaban started with questions about the rasa dance and the relationship to the full moon. Kirtanananda Maharaja clarified: the rasa dance does not occur on the occasion of every full moon, but only the full moon of the Sorat season (approximately 1 month past).

Bhakta Chris confessed that in his mind he was thinking of himself as the creator and controller of things and wondered how the heart may be purified while his service seems to be contaminated by selfish motivation. Kirtanananda Swami explained that rendering any service to Kṛṣṇa cleanses the heart and also Srila Prabhupada's heart. He posed this question to the brahmacaris: "How is Srila Prabhupada's heart cleansed by our doing devotional service?" The brahmacaris concluded that it was his service to Kṛṣṇa that he has engaged us in Kṛṣṇa's service.

Sri Galima mentioned that Radha Kunda and Syamakunda are spoken of in the verse from Sri Upadesamṛta and asked, "Will these places be found here at New Vrindaban?" "I am sure," said Maharaja, "that when Srila Prabhupada comes he will point out many of these places."

Then Gostavihari Prabhu requested that Maharaja clarify a little about the qualities of the devotees, specifically the qualities of sanity, humility and silence. In respect to sanity Maharaja referred to Srila Prabhupada's essay, Who is Crazy? and then posed that same question to the brahmacaries. They answered correctly, "The one who believes himself to be the material body." About humility Maharaja explained how the puffed up materialist says, "Today I have killed my enemy, tomorrow I shall conquer more." But the devotee always gives credit to Kṛṣṇa, therefore he is always humble. And as to silence Maharaja said that there is no material reaction from the devotees' speech in Kṛṣṇa consciousness, therefore, he is silent. And he indicated in conclusion that Srila Prabhupada does not recommend that we single out the qualities, rather we should do our duties in the devotional

science and automatically all the good qualities appear. And if there be some very obvious lacking of a needed quality like cleanliness, etc. then such absence must be corrected.

Damodara Pandita dasa asked if it was proper that a godbrother be continually critical while trying to force another godbrother to correct his shortcomings. Maharaja answered that one should not always be finding fault in his godbrother since such action does not help. He recommended that doubts or suggestions about our godbrothers should be voiced in Istagosti meetings without saying any particular names. That would be much more helpful.

Sri Galima made reference to Lord Caitanya's statement that one's devotional creeper is protected if he can quit from committing offenses at the feet of another devotee, and Sri Rupa Goswami was cited as having said that one returns here to the material world of Maya because most likely he has committed a Vaisnava-paradha. The brahmacaris inquired about the attitude of the person receiving the criticism. Maharaja said, "One should remain humble, saying 'thanx you very much, I will try to correct my fault'."

Brahmacari Srivas asked if lenience or allowance should be made for the misbehavior of visitors and newcomers to the Varnasrama community. Kirtanananda Swami related how long Srila Prabhupada was tolerating our offensive activities in the beginning before even putting up any regulations. We can be as lenient as necessary provided it doesn't create some disturbance. But if we see that there is some disturbance we may have to reprimand. If not, we simply remain firm in our principles in hopes that the person might eventually come around. Newcomers should take on the manner of devotees. If they are unable to do this they always leave the association. The idea is that they must be integrated and not isolated. They should come to your station, not that you drop to their station. The good example must be there. Srila Prabhupada has said in this regard that one moon is of

(Continued next page)

FIELDS AND CROPS

The last two weeks have been busy for fields and crops. The new tractor driven by Samba das has been plowing up the meadows at Mandagram and Madhuban. The flat pieces will be planted with rye which will be plowed down in the spring for green manure crop. Next spring these same fields will have corn planted in them. The steeper places were plowed, leaving strips of sod to stop water erosion. Wheat will be planted in these this fall and a mixture of alfalfa and brome grass underseeded in them in the spring. After the wheat is harvested in July, the brome alfalfa will take over. This can be left for several years. Next year the remaining sod strips will be plowed and the winter wheat, spring alfalfa, brome procedure followed. In this way all the steeper meadows will be reseeded from grasses which have 1 early cutting and 1 small 2nd cutting, to alfalfa-brome which has 3 or 4 cuttings a year.

After the tractor plows the sod, it is disced several times and then harrowed to break up the lumps and make a smooth seedbed. The horses are doing this, with Advaitacarya das working Prince and Molly, and Kasyapa das working a 4 horse team of Tom, Joh, Ranchor and Saiva. The seed was broadcast by Samba das with the spreader on the back of the 2030 John Deere tractor, and then the horses covered it by harrowing it again. The horses also helped spread the lime on those fields that needed it.

Bhakta Alfred had to bring some heifers to Bahulaban from Mandagram. They were strong and wild after running around loose for a year so they couldn't be led by hand. Attempts to do so resulted in transcendental rodeo style action with devotees performing such feats as flying through the air and landing belly flop on the ground or headfirst into fences, or being dragged through the dirt with various parts of their gross bodies touching the earth at different times. Finally they were tied to the back of the tractor and led slowly, but irresistably, back to Bahulaban where much closer attention will hopefully calm them down.

The loader was put on the 2030 but is still not functional as 2 hydraulic hoses were missing and a part that has to be changed hasn't arrived yet.

Two days of plowing were lost as the plow broke down twice, but hopefully all the plowing will be through by next week-end.

Last Saturday, Kirtanananda Maharaja went to an auction and bought us a new machine. It is a frick threshing machine. This is used to separate the grain from the chaff.

Your fallen servant,
Madhava Gosha dasa

* * *

ISTAGOSTI (Continued)---

more worth than thousands of stars. One pure devotee can liberate thousands while so many impure devotees cannot liberate anyone. He added that a very high example being set now is very much boosting our present progress here in New Vrindaban.

Advaitacarya das asked if following regulations would be the best way to comply with Srila Prabhupada's instructions. Maharaja replied that chanting more purely and engaging more enthusiastically would advance us if we are simultaneously following the principles.

All Glories to Srila Prabhupada!

* * *

MILK KITCHEN

There is a correction on last week's 'Milk Kitchen' article. Mother Sarvesvari makes the gulab-jamins for Sri Sri Radha Vrindavana Candra and is training up Taru das so that he can make them in quantity for canning. Otherwise, the milk kitchen department is carrying on as usual.

* * *

SURABHI NECTAR

CONSTRUCTION

There is unlimited possibility for engaging persons in Krsna's service. The various projects and departments of service will expand on and on to accomodate however many people desiring to work. This is evident as the construction of the block 3-story building engages more persons as it progresses. In addition to the rock-steady crew of Bhagavatananda, Gostavihari, Somadas and Bhakta Tony--Srivas, Stavva, Bhakta Alfred and Bhakta George from Mexico also find themselves absorbed in the growth of the marble workshop-bath-house. These latter men have been digging out the holes where the columns which will support the second floor will be poured. Already most of the windows are in and the lintels (supports above the windows and doors) have been poured into forms.

The major accomplishment was the pouring of the concrete base (footer) for the enormous marble polishing machine, which weighs about 5 tons. The completion of that job was made very difficult because of the total breakdown of the big cement mixer, making it necessary to mix by hand about a third of the required twenty wheelbarrow loads of cement mix. In order to complete the job Wednesday night Bhagavatananda, Soma, Gostavihari, Tony and Srivas stayed up and labored full steam until 11 p.m. This just goes to show how Krsna will provide unlimited energy if it is required for His service. Actually that also holds true for materials. People around Bahulaban have seen the big truck come in on repeated occasions to leave mountains of cement blocks and bags of concrete cement mix.

Sunday the columns in the center of the building will be poured and the second floor will appear soon. People should watch from a distance however, because the construction site is becoming ever more dangerous; bricks fall, scaffolds can topple over as happened Friday morning causing some injury to Gostavihari. Accidents are always lurking as Maya waits for the opportunity to frustrate our service. In spite of the danger this service is supremely rewarding and provides a great diversity of tasks. Jai Srila Prabhupada! All Glories to Vrindaban construction work!

"I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brahmanas who have dedicated to Me the results of their activities and who are ever satisfied with My prasada."

(SB 3.16.8)

Anything not cooked in ghee is considered raw food (Krsna Book, Vol. II, p. 191). And delicacies prepared in ghee which are offered to the Lord are considered the most nectarean. The devotee is not afraid to honor such remnants of sacrifice. As is stated here the Lord actually enjoys the brahmanas partaking of such foodstuffs more than when He Himself partakes.

So it is not that we artificially renounce opulence. The inhabitants of Vrindavana displayed all material wealth at Lord Krsna's birth ceremony. But all such opulence is meant for Krsna's glorification, not personal sense gratification. Therefore the devotee tastes Krsna in all prasadam, be it overflowing with ghee or simple dahl and capatis.

We are seeing more and more how Krsna's opulence is being manifested in New Vrindaban. Cows and grains is all that is necessary to maintain the economy. So our ever-increasing cow population and supply of milk, ghee and milk products should help us realize how wealthy this land actually is. The longer we strive to glorify the Lord, the more His opulence must be manifested. We must be careful to desire only for Krsna's fame to be spread, and care nothing for our personal economic status. Krsna's devotees are naturally poor, but when He manifests himself in their midst, their position is envied by everyone else.

Here are the cream, butter & ghee sticks:

date	cream	butter	ghee
Sun. Oct. 6	37 lb.	-- lb.	18 lb.
Mon. Oct. 7	23	27 3/4	--
Tues. Oct. 8	34 1/2	26 1/2	33 3/4
Wed. Oct. 9	33 1/2	29 3/4	21 1/4
Thur. Oct. 10	33	26	17 1/2
Fri. Oct. 11	34	24	18
Sat. Oct. 12	24	24	--

COWS

namo brahmanya-devaya go brahmana-hitaya
ca
jagadhitaya krsnaya govindaya namo namaah

"O Lord, You are the well-wisher of the cows and the brahmanas, and You are the well-wisher of the entire human society and world."

"The purport is that special mention is given in that prayer for the protection of the cows and the brahmanas. Brahmanas are the symbol of spiritual education, and cows are the symbol of the most valuable food; these two living creatures, the brahmanas and the cows, must be given all protection--that is real advancement of civilization." (Bp. purport 14.16)

This week saw more heifers come to Bahulaban from Nandapram to be bred. Bhakta Alfred is bringing them over almost daily. These calves haven't been much used to having people around, therefore some have been hard to handle. Lila, a two year, 8 month old heifer, is the first calf Mallika has had since coming to New Vrindaban. Gandhari is 2 years 2 months old and Pritha is her mother. Lila and Gandhari, because of their persistent non-submissive attitudes, had to be brought here by being tied to Samba's tractor. Since coming tho' they have cooled down greatly. Ratha Dasi, Devahuti, Sachi a Guernsey, and Tretya a four-year old jersey have increased the herd population at Bahulaban also. Of these Kalindi, Gandhari and Ratha Dasi were bred this week by Rupa. Mothers Yasoda and Cintamani were bred by Sahatan.

Mother ~~Rohini~~ Rohini started limping at the beginning of the week. We cleaned out her foot and she showed some torn skin which was washing and now she appears with no limp. Satyabhama was ill with a cold at the start of the week but is now back to normal.

Iravati	368.7 lb.	Rati	364.1
Satyabhama	329.5	Pritha	317.6
Parvati	311.9	Parvati	311.9
Cintamani	297.1	Sarasvati	292.5
Rohini	279.1	Bhadra	265.4
Bhadra	265.4	Laxmi	232.9
Rukmini	232.7	Ambika	216.0

Dvarakadhara	185.0	Goloka	178.4
Sati	176.4	Yasoda	173.1
Kaliya	166.0	Rabbri	138.3
Syama	96.5	Rocana	89.9
Isani	77.9		

The daily totals are: 10/5-685.8 lb., 10/6-709.2, 10/7-686.6, 10/8-686.6/ 10/9-683.8, 10/10-689.4, 10/11-672.6.

Total milk production this week was 4789.0 lb. The daily average was 684.1 lb. and the daily average per cow was 34.2 lb. Himavati has in this present lactation, 305 days, given 16, 260 lb. of milk!

---Amburish das

* * *

BOARD MINUTES (Continued)---

---Kasyapa das is to head up the vehicle dept. along with his other duties.

The Board of Directors has been redefined and Amburish & Kasyapa have been voted in as regular board members. The following are the Board members: 1) Kirtanananda Swami - Pres., 2) Kuladri das - Vice Pres., 3) Parambrahma das - secretary-treasurer, 4) Bhagavatananda das - construction, 5) Adi Pati - Gardens, oxen & engineering, 6) Amburish - Cows, 7) Kasyapa - horses, fields & crops, 8) Daivata - Madhuban and temple management.

NEW BUSINESS ---a new grain mill has been purchased. It has a 20" stone & will be set up soon.

---The tool borrowing policy is that if you're tools are not returned at the end of the day or permission is not obtained to keep them out overnight you must forfeit breakfast prasadam until the tool has been returned or accounted for with Kiranasa Prabhu.

TREASURY QUARTERLY REPORT. % of total service.

Deity (jewels, etc.)	6%	Loans	5.5%
Bhoga	7%	Transportation	5%
Cows & horses	13%	Fines	.2%
Farm maintenance	2.5%	Doctors &	.2%
Farm development	7%	hospital	
Supplies (bulk items)	1%	Postage &	.2%
Vehicle maintenance	2%	freight	
Devotee maintenance	1.5%	Miscellaneous	5%
Utilities (gas, etc.)	2%		
New investments	27%		
Publicity	1%		
BBT	2.5%		
Construction	9%		
Scila Prabhupada	2.5%		

NEW VRINDABAN BOARD OF DIRECTORS MEETING
Minutes for 10/13/74

Attendance: Kirtanananda Swami, Bhagavatananda das, Adi Pati das, Amburish das, Daivata das, Kasyapa das, Madhava Gosha das, Parambrahma das, Urdhareta das, Kuladri das

Treasury Report: See quarterly report on previous page after COWS.

DEPARTMENTS: Adi Pati das

- Greenhouse construction began this week and all of the rib struts have been erected and the whole structure should be finished this week.
- Composting was done at the Bahulaban gardens; applying organic and scientific composting principles for better compost.
- 6 bushels of apples were harvested from Bahulaban trees this week. They are fairly worm infested and will be quartered, cleaned and brined for winter use.

Kuladri das

- Maharaja to begin changing 'restaurants'; his prasadam will be sent down from the Vrindaban brahmachari farm.
- Maharaja and Kuladri will decide on a recipe for New Vrindaban grain cereal and regulated preparation procedure so that the quality of breakfast prasadam will be better and steadier.

Bhagavatananda das

- The marble polishing machine has arrived and is ready for installation.
- The walls are all completed on the new building and materials are all on hand for the completion of the structure.
- The sewing room (Brahmacerini asrama) and arts & crafts studio are to be constructed this week at the new barn as well as finishing insulating, and putting up wallboard.
- Heating should also be completed this week at the new barn.

Kasyapa das & Madhava Gosha das

- Nandapram is completely plowed, disced, seeded, harrowed & limed and plowing has begun at Madhuban & Bahulaban.
- An old horse drawn hayloader was purchased along with a one-man row corn planter.
- The new tractor was laid up 50% of the time this week for adjustments and inspections along with the addition of new equipment.
- The corn is just about ready for picking this week and will be cut, bound, hauled to the Harvestore and the whole plant will be ensiled resulting in 'cornlage.'

Amburish das

- 5 cows bred--2 milkers and 3 heifers.
- The Harvestore unloader is working good and is O.K.
- The cows are in good health and seem very happy.

Urdhareta das

- The old woodshed is to be used for a guardpost for night guards and alarms, lighting and communications are to be revamped.

Daivata das

- A new dome is being made and decorated for Gour-Nitai & Radha Madhava's throne has been redecorated.
- Satya has mastitis in her slow quarter.

OLD BUSINESS

- Town runs will be only once a day and anyone going on a trip to town in their private vehicle must stop by the office and see Gopinath for a list of any necessary items to be purchased. Any devotee who needs to go into town must sign up a day in advance.

(Continued p. 15)

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