



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 GODEROTHERS,

Please accept our most worthless obeisances at your feet. All Glories to His Divine Grace Srila Prabhupada, who is supplying all facility for us to engage in his transcendental service, thus endowing upon us the opportunity to go back to home, back to Godhead.

This issue of The Brijbasi Spirit is packed solid with all kinds of nectar. There is a wonderful Istagosti transcription from

last week's Istagosti with Kirtanananda Swami at the brahmachari ashram. The first part of the new Deity worship that Srila Prabhupada outlined for all ISKCON temples is being printed. So many things happened and are going to happen this week and we have tried to include them all in this issue. Please excuse all of the mistakes that were made due to our vast impure nature.

Thank you all for your wonderful service to the Lord and the spiritual master. We can only pray that somehow or other our own meager engagement will bring some pleasure to the eyes of the spiritual master.

Your eternal servants,
the staff

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VAISNAVA CALENDAR

Nov. 11, Mon.: SR. 5:51 Ekadasi-parana--before 9:31 am.
Nov. 14, Thu.: Dipanvita. Sri Visnu-mandira-dipa-dana. Go-puja & Go-krida.
Nov. 15, Fri.: Sri Govardhana-puja! Annakuta-mahotsava. App. of Srila Rasikananda Prabhu. Sri Balidait-yaraja-puja. Dis. of Srila Vasudeva Ghosa Thakur.

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DEITY WORSHIP

An Excerpt of Instructions from Sri Caitanya Caritamṛta and His Divine Grace A.C. Bhaktivedanta Swami Prabhupada *** New Standards of Deity Worship For All Temples of the International Society for Kṛṣṇa Consciousness/ Copyright (C) Bhaktivedanta Book Trust 1974

SRI CAITANYA MAHAPRABHU SAID:

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"prakṛta kariya mane viṣṇu-kalevara
viṣṇu-ninda ara nahi inara upara"

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead." (Cc. Adi 7:115)

"hena jiva-tattva lana likhi' para-tattva
acchanna karila srestha isvara-mahattva"

"The Mayavadi philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism."

(Cc. Adi 7:120)

"svarupa-aiśvārye tanra nahi maya-gandha
sakala vedera haya bhagavan se 'sambandha'"

"In His original form the Supreme Personality of Godhead is full of transcendental opulences which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal." (Cc. Adi 7:139)

"sei sarva-vedera 'abhidheya' nama
sadhana-bhakti haite haya premara udgama"

"By practising this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya. (Cc. Adi 7:142)

The following is an excerpt from Sri Caitanya Caritamṛta, Madhya Lila, Ch. 24, in connection with the perfection of Deity worship. Srila Prabhupada has requested all our centers to take special note of the instructions within.

One should rise up out of bed in the early morning hours known as brahma-muhurta and immediately chant the Hare Kṛṣṇa mantra or at least "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa" and in this way remember Kṛṣṇa. Some slokas or prayers should also be chanted. By such chanting one becomes immediately auspicious and transcendental to the infection of the material qualities.

Actually one has to chant or remember Lord Viṣṇu, or Kṛṣṇa, twenty-four hours a day or at least as much as possible:

"smartavyah satatam viṣṇur vismartavyo no
jatucit
sarve vidhi-nisedhah syur etayor eva
kinkarah"

This is a quotation from the Padma Purana in the portion called the Bṛhat-sahasra-nama-stotra.

After rising one should regularly evacuate and then sufficiently cleanse the different parts of the body. Then one has to make aca-mana (gargle) and brush the teeth with either a twig or a toothbrush, depending on what is available. After purifying the mouth one must take bath. This is called prataskṛtya, or morning duties.

Actually, the householders and vanaprasthas must take bath two times a day: "pratar-madhyahnyah snanam vanaprastha-grhasthayoh". The sannyasis must take bath three times daily and the brahmachari may take only one bath a day. Whenever one is indisposed he can take a bath by chanting the Hare Kṛṣṇa mantra. One also has to perform sandhyavandana by chanting his mantra three times a day -- in the morning, noon and evening.

TEXT 332. One should regularly wash the teeth, take his bath, offer prayers to the Lord and the Spiritual Master, offer obeisances and service unto Him, mark the body in twelve places with urdhvapandara, or tilaka, and stamp
(Continued next page)

DEITIES AND COOKING

A new program has been started in which several brahmacari brahmanas, Parambrahma dasa, Somadas dasa, and Gostavihari dasa, are currently coming down one day a week each from Vrindaban to Bahulaban for the purpose of doing aratrikas and dressing Their Lordships Sri Sri Radha Vrndavana Candra. This is being done on Wednesday, Thursday and Friday and will expand to more brahmana brahmacaris and days. Thus the whole morning program for Radha Vrndavana Candra will be done by men and women will take care of the afternoon puja work.

Also being expanded are the new bajan program for serenading the Deities in the evening, using the Vaisnava Bhaktivinode Thakur/Narottama dasa Thakur Songbook and an increase in observing important Vaisnava celebration days by special observances and increased bajan for Their Lordships' pleasure. And for the Sunday program, starting at 2:00 after the arotrika and lecture, the Deities will be serenaded by Mangalananda dasa and Radhanath dasa, among others, until 3:00 pm.

Per Srila Prabhupada's instructions, Kuladri Prabhu is gradually increasing the Deity worship (See DEITY WORSHIP article prior to this article). This is being done slowly but surely so as not to plunge into something that can't be maintained nicely. The first thing to be done is to upgrade the pujaris. Said Kirtanananda Swami: "The pujaris must become attentive and regular in their morning purification. If we start with the individual pujaris then everything will follow nicely." Added Kuladri, "If we dive in it will become offensive."

In the cooking department, at Vrindaban farm a new (for us) nectarean milk sweet has been attempted. It is called Rabbri (a favorite and most famous milk sweet in Vrndavana, India) and is made by skimming the thickened top layer (skin) off the whole milk as it cooks down and mixing it, along with sugar and cream, to the milk as it condenses. The taste is purely transcendental.

The morning offerings (Mangala) for both Bahulaban and Vrindaban are now very strictly (undeviatingly) regulated. At Bahulaban Their Lordships Sri Sri Radha Vrndavana Can-

dra get burfi, sandesh, sweet rice, rasagulla, sweetened whole milk and yoghurt. At Vrindaban Their Lordships Sri Sri Radha Vrndavana Nath get burfi, sandesh, sweet rice, cream drink and sweetened whole milk. Also at Vrindaban the noon offering is becoming very regulated with dahl, capatis, white rice, kitri, milk sweet, sweet meats, chutney and a vegetable prep. And Vrindaban has even got a special grill that brands the holy name 'Krsna' on the capatis—an exclusive from the brahmacari ashram!

Their Lordships Radha Vrndavana Candra are being made a fantastic day outfit for Govardhana Puja by the increased sewing department (many girls had left but now have come back) and a new night outfit may also be made for Govardhana Puja.

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DEITY WORSHIP (Continued)—

on the body the holy names of the Lord or His symbols such as the disc, club, etc. in the morning.

TEXT 333. After doing this one must decorate the body with gopi-candana, always wear neck beads, collect tulasi leaves from the tulasi plant, wash one's cloth, the altar, the house, the room of the Vaisnava, and go to the temple and ring the bell, just to draw the attention of Lord Krsna.

This is all of the DEITY WORSHIP booklet we are printing now. The rest of it shall be published as we are ready to introduce it in our Deity worship.

* * *

After long sorrow, I am graciously brought by fate to my Golden One, my Gaura, my treasury of virtue. After long sorrow I am brought to joy, my eyes learn what their vision is for, looking into His face, bright moon. A long time they were fasting, my eyes, those thirsty chakora birds whose sole food is moonbeams: now they have found the round moon itself! -- Vasudeva Ghosh

GOVARDHANA PUJA

In KRSNA BOOK, Srila Prabhupada describes how Krsna wanted to establish in Vrndavana exclusive devotional service to Him. There was to be held a great sacrifice known as Indra-yajna to pacify King Indra, the Lord of heaven. But Krsna convinced Nanda Maharaj and the cowherd men to forego that sacrifice and instead take all the arrangements and paraphernalia that had already been prepared for the Indra-yajna and engage it to satisfy Govardhana Hill and the local brahmanas. Krsna gave them the following instructions for performing the yajna:

"Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the yajna. Prepare rice, dahl, then halavah, pakora, puri and all kinds of milk preparations like sweet rice, sweetballs, sandesa, rasagulla and laddu and invite the learned brahmanas who can chant the Vedic hymns and offer oblations to the fire. The brahmanas should be given all kinds of grains in charity. Then decorate all the cows and feed them well. After performing this, give money in charity to the brahmanas. As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the candalas, or the fifth class of men who are considered untouchable, they also may be given sumptuous prasadam. After giving nice grasses to the cows, the sacrifice known as Govardhana Puja may immediately begin. This sacrifice will very much satisfy Me."

In KRSNA BOOK it is also stated: Lord Caitanya has recommended that since Krsna is worshipable, so His land, Vrndavana and Govardhana Hill, are also worshipable. To confirm this statement, Lord Krsna said that Govardhana Puja is as good as worship of Him. From that day, the Govardhana Puja has still been going on and is known as Annakuta. In all the temples of Vrndavana or outside of Vrndavana, huge quantities of food are prepared in this ceremony and are very sumptuously distributed to the general population. Sometimes the food is thrown to the crowds, and they enjoy collecting it off the ground. From these instances, we

can understand that prasadam offered to Krsna never becomes polluted or contaminated, even if it is thrown on the ground. The people, therefore, collect it and eat with great satisfaction.

Govardhana Puja this year at New Vrindaban promises to be the biggest ever. Planned for the altar on this most auspicious day are 7 mountains and 7 oceans of sumptuous Krsna prasadam. The cooking started last Thursday. Also there will be prasadam thrown from Maharaj's balcony to the Brijabasis and, be careful now, there has been reported a rumor that a huge quantity of yoghurt is being made especially for throwing--a yoghurt battle of the highest dimensions!

The temples of New Vraja will be decorated with seasonal trimmings and shrubbery. First and second initiations will be given and there will be a Vedic wedding ceremony, complete with fire sacrifice. And not only that, but if the weather is nice, the Deities will be taken on a tour of New Vrindaban!

IMPORTANT

Sudanu dasa Prabhu, who is in charge of preparing the feast, would like to impress upon the householder Brijabasis that the amount of prasadam depends upon the desire and effort of the householder devotees. Govardhana Puja is a sacrifice executed by the householders of Vraja and it is proper that they make the offerings to Krsna. It is up to the householders to make donations and buy bhoga for this very auspicious day. Kirtanananda Maharaj is providing the ghee. There will be a Pittsburgh run on Wednesday morning so donations can be given either to Sudanu or Gopinath. IT IS CUSTOMARY IN VRNDAVANA TO OFFER KRSNA AS MUCH PRASADAM (MOUNTAINS) AS POSSIBLE. Let us pray that by this sacrifice, somehow or other, we will be able to please the Supreme Personality of Godhead, Sri Krsna.

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SATSVARUPA MAHARAJ MAKES PILGRIMAGE

On Friday, November 8, Satsvarupa dasa Goswami and his 9-man travelling party, made a pilgrimage to our wonderful land of New Vrindaban. Satsvarupa Maharaj is engaged in talking with university professors, giving lectures to their classes, and contacting libraries, urging them to include Srila Prabhupada's books on their shelves.

The party, with Garga Rsi dasa acting as their guide, took off early in the morning, directly after prasadam, to Vrindaban brahmachari farm. This presented opportunity for a nice brisk walk to their lotus feet. At Vrindaban they visited the Vrindaban cow goshalla and were shown our nice surabhi cows. The party was shown around the temple building and while they were in the temple room, feasting their eyes on Their Lordships Sri Sri Radha Vrindavana Nath, Satsvarupa Maharaj read two stories from Krsna Book—"Extinguishing the Forest Fire" and "Killing the Demon Pralambasura". So after a short visit, inspiring the prabhudas who so dedicatedly engage there, the party took their leave of Vrindaban and headed back down to Bahulaban.

The Maharaj was very interested in seeing the varnasrama school. Two vans full of the party's devotees headed up to the grey school house. As we entered the school Hiranyagarbha dasa, headmaster, greeted us. The boys were taking a mathematics test. Here are a couple examples of the types of questions that were asked: (a) 685 gulab-jamuns, 316 devotees; how many left over for Hiranyagarbha? (c) If a building needs 1000 blocks, how many blocks must Somadasa and Gostavihari lay in a day if they want to finish it in 2 weeks?

Hiranyagarbha also read some essays by the boys that were taken from the 3rd canto, vol. 3 of Srimad Bhagavatam concerning death and the Yama-dutas. Afterwards Satsvarupa Goswami told the boys how one must be convinced by his intelligence of this philosophy or one may leave Krsna Consciousness. He said how Kirtanananda Swami was concerned just like a father how he was worried that as the boys grew older and the senses and body became more developed, that the boys could be swayed by maya's grasp. He also outlined the basis of the school.

Then everyone went up and saw the enchanting Gour-Nitai Deities. Sri Galima was very busily engaged cooking in the kitchen. One could immediately see that the boys were keeping very nice care of Their Lordships as they are becoming ever-increasingly beautiful.

A very enlivening kirtan was held, after which Satsvarupa Maharaj was asked to give his audience a few inspiring words. He started off by saying how the boys are in so many ways ahead of the rest of us in the memorization of shastra, utilization of Sanskrit and things of this nature. But there was one aspect in which we are ahead of them, and that is in our direct experience of the material world. Because we have perceived first hand all these material activities; illicit sex, meat eating, intoxication, sense gratification in so many degraded forms, we know first hand how terrible it is out there and so are determined to stay in Krsna Consciousness. Now the boys are told, "Don't do this, don't do that," but they don't have this experience under their belt. So it is our job as older godbrothers to convince them. He implored them to use their intelligence in this matter, for as they grow older a false sense of independence develops. They now have the capacity to go and leave at any time. One should not think, "O now I can do sense gratification," but instead should think, "How can I utilize this growing body and mental capacity to serve Krsna better?" That was the sum and substance of his lecture.

After leaving Gurukula half the party took a look at Guruban (Srila Prabhupada's palace) and Satsvarupa Maharaj commented on how nice the palace will certainly be. Then they all made it back to Bahulaban for prasadam. After prasadam the party members were given the opportunity to go around the farm(s) independently, taking a closer look at things that specifically interested them.

It was most wonderful to have His Holiness' association for this one day and all the Brijbasis pray that sometime soon he'll come again to the transcendental land of New Vraja, perhaps to stay even longer. All Glories to Sri Guru and Sri Gouranga!

ISTAGOSTI

Gostavihari: In the new volume of Srimad Bhagavatam it talks about the moment of death and like that and the question came to my mind in the Bhagavad-gita Krsna says that if you remember Me at the moment of death then you will come to Me. But what happens if at the moment of death someone does not chant Hare Krsna and is taken by the Yama-dutas and is being tortured and then cries out for Krsna--will he go to Krsna? Is that possible?

Kirtanananda Swami: I'm sure it's possible that Krsna will save him. But why should we take the risk of waiting?

Gostavihari: But like if something happens, he is having difficulty. I've also been told that the Yama-dutas won't come and take a devotee if he's got on tilaka and neck beads. That's true?

K.S.: That's what it says. They have been given orders that one who is wearing beads and tilaka, they cannot touch. Some people think that these things are unimportant, whether I have my tilaka or am wearing my beads. But it is important. It is a science.

Somadas: The Yama-dutas are very fearful and ugly, but Yamaraja, is he like that or is he very beautiful in bodily features?

K.S.: I have not heard anything from scriptures, but usually of course devotees are very beautiful. He's a devotee. And sometimes there's dual vision. That is, something can be very ugly or fearful to the non-devotee but is very beautiful to the devotee. Lord Nrsimhadeva was very terrifying to Hiranyakasipu, but he was very beautiful to Prahlad. We know that'll be the case anyway, that Yamaraja or anyone, he is very fearful to the demons, but to the devotees, no.

Damodara Pandita dasa: It's been described that there's the false ego and the real ego and many times I have difficulty distinguishing between what is what and how I should act.

K.S.: What is the characteristic of false ego?

DPD: To enjoy sense gratification?

K.S.: Yes. The desire is the gratification of these senses, or this body. And what is the characteristic of the real ego?

DPD: To serve Krsna.

K.S.: Yes, to serve Krsna. So whatever desires are born out of sense gratification, that is false ego. Whatever desires are born out of desire for service to Krsna, that is real ego. Just notice that the living entity, he can never be free from desire. In all stages we have desire. It is simply a question of whether our desires will be in relationship with this body or in relationship with Krsna. We can also notice that the pure devotees also have desires in relationship with the body. What it is, the body in relationship with Krsna. The pure devotee may desire something that appears to be for his body, but it will always be so he can serve Krsna. He may pray for the Lord to preserve his health, but not for sense gratification, but so he can complete his mission.

DPD: Those were basically the lines I was thinking on. I was talking to a devotee and I was commenting on how it would be nice to give up different forms of sense gratification. Eating more than required, in such a way sleeping less and in this way my engaging would increase. And he said, no, you shouldn't be thinking like this at all. You should only be thinking how to increase something and in this way naturally the other thing will decrease. He was saying that this one way of thinking was wrong. So essentially he was saying that such a thought was coming from false ego.

K.S.: No, just think how I can decrease eating and sleeping, that is the same thing as thinking how to increase service. There is no difference. Like having a coin. You have a coin, you have heads or tails. They are both there, aren't they? The head or the tail cannot be separated. It's both. Attachment to Krsna and detachment from matter, sense gratification--they are two sides of the same coin. Krsna Consciousness. So if you're thinking how to decrease certain negative things also the same thing is thinking how to increase positive things.

DPD: Ah, they have to go hand in hand.

K.S.: Yes, they must go hand in hand.

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DPD: I was also thinking how by dwelling on limiting the gratification of these senses I would actually be dwelling on them and thus it would back-fire, as said in Bhagavad-gita, "As one contemplates the objects of the senses one develops attachment," and I'll fall down and increase. K.S.: You cannot decrease artificially. So what is an artificial decrease? That is like the Mayavadi. They want to sit in the room and decrease everything without putting anything in its place. You cannot stare at the wall and simply keep the mind blank. That is artificial. The mind is not meant to be blank. But if you stop thinking nonsense, by thinking positive or thinking of Krsna, thinking of His pastimes, His form, His name, His paraphernalia, then the renunciation is not artificial. It is real. When you give up the nonsense, that is real. But you have to replace it with something positive. So, we give up eating nonsense, meat and things, but we don't quit eating. We eat Krsna prasadam. We give up talking nonsense, but we should always be talking about Krsna. Always you will find there is a negative and a positive in Krsna Consciousness. We don't deny the negative and we don't deny the positive.

Candramauli: Maharaj, does the devotee have to come to an understanding of the universal form of the Lord before he can develop that personal relationship with the Personality of Godhead?

K.S.: Yes, that is preliminary understanding.

Garga Rsi: One must understand that God is great.

K.S.: Yes. We are understanding how great is God. We must have that firm foundation for love of God.

Candramauli: Then that helps in our service attitude.

K.S.: Yes, otherwise we are likely to be attached to Krsna simply on a sentimental basis.

Garga Rsi: That is why Srila Prabhupada hasn't given us the 10th Canto, we still have to understand how great Krsna is.

K.S.: That understanding of how great is Krsna will prevent us from taking things cheaply. When you understand how great Krsna is then you can read about His rasa lila and you can understand it is not ordinary. It is not like ordinary dealings between wife and husband. Otherwise there is that danger.

Krsnamurti: Which is higher, having appreciation of Krsna or awe and reverence.

K.S.: Well, awe and reverence is appreciation. What is the distinction?

Krsnamurti: We are thinking Krsna is very nice, or Krsna is very powerful, but to some Krsna is cruel death and to others Krsna is eternal time.

K.S.: All right, that kind of appreciation of Krsna can of course be developed above awe and reverence. Awe and reverence is the beginning of appreciation of Krsna. Without first having an understanding of how great is Krsna, with awe and reverence for Krsna, there is danger that the appreciation of Krsna in higher stages won't be solid.

Gostavihari: Awe and reverence, is that like fear and loving and as one advances the fear aspect goes away and one develops attachment in friendship?

K.S.: Yes, just like a very great man, one may have some fear of him when one knows him only from a distance. But if you become very intimate friends with that great man then you no longer think of him in a fearful way, but that he is my friend.

Damodara Pandita dasa: What is this aspect of fearfulness? One may take fearfulness in the respect that this person may do me harm but one may also experience fearfulness in thinking that I am such a fool in front of this person; I don't even want to do anything in front of this person because he may think I'm incompetent or something.

K.S.: The same example. If you become very intimate with someone, become very close friends with someone, then you no longer have such thoughts, do you? You don't think of your incompetencies in front of your friend. Your friends accept you as you are.

Garga Rsi: Is the fear of God due to one's activity being sinful?

K.S.: Well, that's part of it, but it is constitutional because of the distinction between the living entity and God. God is so great and the living entity is so small.

Gostavihari: How does the living entity lose his fear?

K.S.: By cultivating the friendship of someone who is already intimate with God.

Gostavihari: How do you do that?

K.S.: When the spiritual master comes to you and asks you to render some service. Now as you render service you develop friendship with the spiritual master. So as you become very advanced in your service to the spiritual master then he is introducing you to Krsna. You see? Just like

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suppose I have a servant and he serves me very nicely, when I go to Srila Prabhupada I take the servant with me and he also meets Srila Prabhupada. Because my servant is never separate from me, and because I am servant of Prabhupada, he also meets Prabhupada. There's no difference.

DPD: As we stated before, we have this fear of God or this fear of the spiritual master only in respect that we feel very inferior, or that we are doing so many bad things. So is it as we develop the qualities of the spiritual master and of Krsna then that would eradicate the fear?

K.S.: It's a matter of serving attitude. The more we develop our serving manner and attitude to the spiritual master the more pleased he is, and the more pleased he is the more he introduces us to Krsna.

Garga Rsi: We can perceive that the spiritual master is introducing us to Krsna by the knowledge we receive...?

K.S.: When one knows Krsna there is no question of how do you know when you know Krsna. How do you know when you've eaten nice foodstuffs? When you're full. There is direct perception, isn't there? In the ninth chapter of the Bhagavad-gita Krsna says one receives direct perception of the self.

Krsnamurti: When a devotee in the neophyte stage feels what he feels is pain due to the separation of Krsna, is that in such an early stage such a sentimental thing? Or what actually is it?

K.S.: How can we actually tell if something is sentimental or something is genuine?

Krsnamurti: By consulting the scriptures.

K.S.: Yes, by comparing it with the bona fide authorities. How does this compare to what is said in shastra? How does it compare with what the spiritual master says? Nothing should be taken whimsically. Nothing should be taken, "Oh, I think it's like this." "I had this experience last night." Is it authorized? What is the authority?

DPD: This is the month of Damodara. Could you point out some observances of it—I heard that there are some austerities that are prescribed or one may perform? Do you have any knowledge on...

K.S.: Yes, this is a very good month to perform austerities.

DPD: A temporary austerity or a permanent austerity...?

K.S.: Anything. If you want to take on an austerity for one month this is a good month to do it. If you want to take on an austerity for the rest of your life, this is a good month to begin. Don't take on more than you can do nicely, though.

DPD: Whenever we take on austerities, is it that should always be thinking how this will increase my service?

K.S.: Yes, what is the use of taking on an austerity if it doesn't increase your service? We are not lying on beds of nails to make some show.

Somadas: I know for caturmasya you recommended the brahmacaris to give up their mahaprasadam in the morning for an austerity. How does that increase our service?

K.S.: The idea of austerity is that we should be less agitated. For gaining more control over the senses. But I didn't exactly say I recommend this, but you were asking what austerity, and this is one. On the other hand, we should always take some maha prasadam. I should probably qualify that by saying one should not take a quantity of maha prasadam. But if you take a little morsel of maha prasadam, it is the Lord's mercy. That we should always do, that way we shall not consider the Lord's prasadam as material.

Somadas: Then we should cut down on it because of the sense gratification of it as it pleases the tongue more, whereas the devotee prasadam is more simple and plain.

DPD: Seeing as the subject of prasadam seems to come up every Istagosti, in the 3rd canto, vol. 3, Srila Prabhupada describes quite specifically how a yogi should eat—taking only one half what he thinks he's hungry for and supplementing it with another fourth of water. Now is Srila Prabhupada directly recommending this for us as bhakti yogis?

K.S.: He says that is simply a matter of good health. It is not a matter of yoga it is a matter of common sense. If you eat half as much as you think you can eat and then a fourth again water and the other fourth should be air; this allows for proper digestion. What is the use of taking lots of food if you cannot digest?

Somadas: What does that actually mean, digest?

K.S.: Use efficiently. If it is simply passing through you and coming out as stool—so if you are passing too much stool you are eating too much to be digested.

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Srivas: Srila Prabhupada mentions how to know if you're passing too much stool. One time a day you are a yogi. 2 times a day and you are a--

K.S.: Bhogi.

K.S. & Srivas together: And three times a day and you are a rogi. (Everyone laughs.)

Srivas: He also says in the varnasrama notes that you get dysentery if you eat a lot and don't work harder. Not enough work--dysentery, lots of stool.

K.S.: I think we should make that into a plaque, hang it up. (More laughter.) For all the new people that come.

Krsnamurti: How much stock should we take in dreams with Krsna in them? I had this dream and I wonder if you can tell me if it's just nonsense. I saw Krsna on the altar, He was dancing and someone was doing arotrika. Krsna was dancing, Vrndavana Nath, but I couldn't see Radharani on the altar. So I'm wondering if it's auspicious or inauspicious.

K.S.: Well, if Krsna's dancing it sounds auspicious. And if Krsna's dancing I can assure you that Radharani is not far away. (Laughter.) He never dances alone.

Krsnamurti: That's actually Krsna, He's there if you have a dream and Krsna's in it?

K.S.: Well why not?

DPD: I was doing some reading and Srila Prabhupada mentions in a purport in Srimad Bhagavatam how if one develops this earnestness for becoming Krsna Conscious or executing devotional service, then his path back to home, back to Godhead is guaranteed. So how can we actually get this earnestness? Is it due to karma, is it due to purely our free will, or a combination of the two? One person is earnest and another person isn't. We get these vague ideas that it's based on desire but we don't even know where the desire is coming from. It seems like a very hard concept to fully grasp, although it may seem so simple.

K.S.: Desire is the independence of the living entity. You can desire this way or you can desire that way. One thing is that you can always pray to the Lord to increase your desire. But there is already the seed of desire, isn't there?

DPD: Yes, I used to do that and then I let it slip and I've had some difficulty since then.

K.S.: If you think you don't have desire then at least you can pray for the desire. And lo and behold you already have the desire.

DPD: But the sense gratification that gets in the way, that's due to our karma, right?

K.S.: Well, it may be due to your desire for sense gratification. Krsna is fulfilling your desire.

Srivas: There's a recommendation on how to pray to the Lord in His Damodar form during this month. (Reads part of prayer from BTG magazine)

DPD: I also had a question on brahmachari consciousness, in the matter of external surroundings. It is a thought that struck me today. I came back up here early and there was no one around except for Krsnamurti and Vasudama and the whole atmosphere struck me as very serene, peaceful, and conducive to being very thoughtful and it brought to mind how going to Bahulaban everything is in such a state of agitation. People are scurrying here to there, people yelling to each other, so much activity going on and it just seemed to me to be so extremely opposite and how a brahmachari can maintain any level of austerity or peace of mind, steadiness, in such an atmosphere where He has to go down every day, right after prasadam, and he has to undergo all this agitation and he's not even that fixed up, I know I'm not, and then he gets to come back at night and hustle to get a little bit of evening prasadam and attend the evening program and finally take some rest and then the whole day starts over again. And even on Sunday, the feast day, the whole thing builds up to a crescendo, and I just can't understand how proper brahmachari consciousness for the majority of the brahmacaris here who are not able to do much service up here in Vrindaban can be maintained.

Parambrahma: Srila Prabhupada says that brahmachari is brahmachari anywhere.

DPD: But in the beginning doesn't one have to become fixed up first? We are coming from a material world where we are the most fallen of mankind. We were engaged in so many degrading activities and so much agitation. It would seem to me that first one must fix himself up into brahmachari consciousness before he can be brahmachari. One cannot say, well I'm brahmachari, I've got this saffron dhoti and I'm living in this nice ashram...

K.S.: But how do we become brahmachari? By the grace of the spiritual master. You think you are

(Continued next page)

becoming brahmacari by some trees? There are so many people who live in the forest, but they're not brahmacari. Actually, we are becoming brahmacari by the mercy of the spiritual master. samsara-davanala-lidha-loka. The spiritual master is like the great rain cloud distributing his mercy. So we can become successful brahmacaris by pleasing the spiritual master. So that may be up here in Vrindaban or it may be down in Bahulaban, it may be in New York City--we find successful brahmacaris everywhere, as they take shelter of the spiritual master.

DPD: Not of the external surroundings.

K.S.: No; that would make the whole thing material.

Srivas: Srila Prabhupada, does he like to see a lot of action?

K.S.: He also likes it up here. He especially likes it up here. He says, "That place, it is very peaceful." So he likes it. But I also know he would be pleased by all the activity at Bahulaban. Nothing is excluded. And therefore one can be brahmacari here or one can be brahmacari down there. Of course I think it is very nice that the brahmacaris come up here. At least in the evening they can be together and associate in this nice peaceful atmosphere. But, I don't think it would be good for them to simply sit up here and chant Hare Krsna. Their job is to build New Vrindaban. And at this stage building Vrindaban means building Bahulaban.

Devotee: One of these days we'll be building up here?

K.S.: Well, it's mostly built already. (Laughter.) There are a few alterations. I hope we can convince Jitavrata to come back and build the altar. Of course, Krsna has got somebody else to do it. Bhagavatananda can help us.

DPD: Then we should consider Vrindaban as a retreat? I'm just trying to clarify the position of Vrindaban.

K.S.: Vrindaban is my home, but for the service of Krsna I can go anywhere. This is my actual constitutional position, but I can go anywhere and still I'm the same. That should be your understanding.

Bhakta Nick: Depending on a person's individual make-up, are certain areas more conducive to his Krsna Consciousness than to another person's?

K.S.: Yes.

Bhakta Nick: If someone is heavy into the mode of passion then wouldn't the city agitate him a tremendous amount.

K.S.: On the other hand, if someone is really heavily into the mode of passion, to be put into a very serene kind of surroundings, what will he do? He'll go to sleep. Everything must be done under expert guidance. But it's nice that you're perceiving how nice it is up here. It is nice. A brahmacari should always think how nice it is up here, even when their in the midst of anywhere else. He should be thinking how Vrindaban is so peaceful. That will keep you peaceful. Then actually you will never be leaving Vrindaban.

DPD: I should not be thinking of it in any mundane way.

K.S.: It is not mundane. The peacefulness here, it is not due to the trees. It is a spiritual quality. This farm is different, it's always been different. Srila Prabhupada spent a whole month up here, in this very room.

DPD: That in itself makes it very special.

K.S.: Yes. That makes it a place of pilgrimage.

DPD: Srila Prabhupada says that as one associates with fire one becomes like fire, so as one associates with some person, one is prone to take on that person's qualities. So in relationship to our Godbrothers here, the problem may arise where one has to intimately associate with a Godbrother who you feel his actions and attitudes bring your consciousness down somewhat, where it affects your standard of austerity and regulation.

K.S.: So then, why not associate with Krsna? If you talk about Krsna, if you chant Krsna, immediately you can elevate both yourself and your Godbrother. There is no need for you to come down to anyone else's level. If you simply bring Krsna Consciousness to bear on the situation then you will both be in transcendence.

DPD: So that means that one should try at all costs to develop a non-mundane and totally transcendental relationship.

K.S.: Yes, of course. Your obligation to your Godbrother is to make him think of Krsna. Otherwise what is the meaning of Godbrother?

At this point the tape ended, with only a few minutes left in the Istagosti.

MADHUBAN DIARY

"Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare." teni teni ta, ta oh oh, tenukaday did ya? did ya da. "Krsna Krsna, Hare Hare." Left foot in front, right foot over. "Hare Rama, Hare Rama", cling cling clang, cling cling clang, "Rama Rama, Hare Hare."

These are the familiar sounds of Lord Caitanya's sankirtan. We hear them every morning and every evening--and the spiritual master is pleased when we chant and dance together.

This week at Madhuban the magical sounds of sankirtan have vibrated 24 hours a day. At first the words may not seem transcendental, the musical instruments seem untuned and the dancing a bit awkward, but if we listen we can hear a cacophony of co-operation to please the spiritual master.

"Hey Cirintana, put a box in here--and a receptical here!" "Okay Gajendra." "We're going to knock out these 2 walls and put a wall here." "I've never made such a complicated crown, but I'll try my best!" buzzzz-bang bang, crash--"Watch that door, it's just leaning against the frame"--"Twirl around that hanging electrical cord." "I know maybe we can collect herbs and sell them to city temples and then we would pay for temple maintenance." "Rose hips!" "Cow dung! Everyone in the city temples buy cow dung for Tulasi devi." "Tilaka!" "Sassafras root!" "Wow, everything is here--Kirtanananda Maharaj always says that--Krsna has provided everything." "We could make a trade store!" "Vaisya community." "Let's start with rose hips--who can pick?" "I can." "Me." "I have an hour a day." "I can transfer Krsna's plates at that time, I needed more to do then." "I'll watch Purnima and the other boys so you can do arati." "Watch out for the sawdust, it might get into the Deity clothes." A double step over the 2 by 4--and look another door! "Make sure all schedule changes are okayed by Vahna." "Play rehearsal at 4:15." "Let's put it on for Kirtanananda Maharaj when he comes!" Jai! Jai! Jai! buzzzz. "The lights are out again." bang crash smash, "Get me that hammer please, does anyone have some masking tape?" "I can crochet."--"Backdrops, crochet backdrops"

"Here comes Jarasandha dhama!" "Jarasandha dhama?" "Vahna's prefabricated house came in two pieces and they joined it together--like Jarasandha!" And one of the men driving the tractor came chasing after me and he said, "The other day the Maharaj gave me something he said it was just milk and sugar--what was it, how do you make it?" He wants a cook book--and we can take him a plate of maha!

And so night and day the sounds of sankirtan are alive throughout Krsna's temple enlivening everyone. Kirtanananda Maharaj was very pleased with the play. So was Sudanu who displayed uncontrollable fits of laughter. But as Bhagavatananda said, "He was pleased--but not so much with just the play, but because we did it together."

* * *

The following letter was received from our dear Godbrothers in Buenos Aires, Argentina.

October 25

My dear Damodara Pandita dasa,

Please accept my humble obeisances. All Glories to His Divine Grace and all Glories to Kirtanananda Maharaj.

We have just received today your transcendental newspaper "Brijbasi Spirit" which is more than first class. We thank you very much but unfortunately our Argentino pesos have no value on international market so we are unable to subscrib. Also first class mail takes 3-4 months to get here. We are really in the Patala regions. I hope all the devotees in the States take advantage of your "New Vrindaban Mercy." Actually all the information contained within is invaluable especially as Prabhupada has instructed all temples to have farms but I'm sure it is highly unlikely that any shall ever match New Vrindaban. Once more our gratitude for remembering us with this transcendental gem.

Your servant,
Kesavadasa
President, Buenos Aires

COW PROFILE

"The bull and the cow are the symbols of the most offenseless living beings because even the stool and urine of these animals are utilized to benefit human society."

---Srimad Bhagavatam purport 1.17.13

Whenever I hear about the cow being an offenseless living being, first of all I remember Mother Kaliya. There may be some stubborn cows. There may be some mild cows, but Mother Kaliya is even more than mild--she is a devotee. Her humility is unmatched anywhere within the boundaries of New Vrindaban. She is never engaged in pushing the other cows. She will always take the last position. While all the other cows are pushing and shoving trying to get the first one in to eat grain, Mother Kaliya patiently and silently stands outside as if meditating until a cowherd boy comes to encourage her inside. And once inside although there is hardly enough room to get to her stall in the corner, she manages to squeeze by without disturbing anyone. Mother Kaliya is not in a hurry to go anywhere. When it's time to let the cows outside, her stall is one of the first ones to be opened for her exit. But you sometimes find that after seeing that all the other cows have gone out safely, Mother Kaliya still stands there, so undisturbed by anything. Before she came fresh this year she was really fat and you could see that it was getting harder for her to walk. Sometimes it would take ten minutes to coax her out of the barn to the lush pasture grass outside, while the other cows were already half way up the hill. There is only one time every year that you can see Mother Kaliya run, and that's when she comes in heat. She looks like a 1 year-old, light as a feather and it's really incredible when you see Kaliya jump on Himavati or Himavati on Kaliya. Himavati weighs 1600 lbs., exactly twice as much as Kaliya at 800 lbs. Kaliya is the smallest cow at New Vrindaban.

Kaliya is also the first cow to take shelter in New Vrindaban. She is 12 years old. And except for Mother Iravati she is old enough, the only one, to be everyone's grandmother. When she was fresh the first time at

New Vrindaban it took a couple of hours to milk her. And when Maharaj was asked about Kaliya he said that Kaliya gave Prabhupada her milk for over a month when he was here in 1969. After tasting the milk from Mother Kaliya Prabhupada said, "I've not tasted milk like this in 60 years." Jai Srimate Kaliya. Also Prabhupada named Kaliya, it means black. She is of course almost all black, with a fluffy white milk bag that hangs low, low, to the ground. So that it is so low it's very hard just fitting a milk bucket under her to milk her.

Mother Kaliya has had 7 calves here at New Vrindaban. First was Draupadi, who's on her way to having her third calf. Then there was a set of twins one male, one female who died having been born out in the pasture. Next was Jambavati, an all black heifer recently sent to Mississippi. Adi Pati said that when Jambavati was born they were in the barn at Vrindaban watching Kaliya closely, knowing that she could calve at any time. With nothing visible, and not yet any contractions he and Devaki went to the temple to get milk prasadam. Not 3 minutes later with full bowls of milk in hand, (they didn't drink it at the temple but hurried back) there was the calf already out and being licked by Mother Kaliya. She pulled a sneak and had it with no trouble and no one around but Supersoul. Next calf was Kali, an ox who is $\frac{1}{2}$ of the team of Kali/Muralidhar. And this year she gave birth to twin heifers, Krsangi and Kadamba, smaller than any other calves born here. You might remember the article Romharsan wrote months ago about how he saw her having a calf and coming back and seeing her have another. She pops them out about as easy as a devotee pops in a sweetball. You might remember that this year after calving Kaliya was down for a couple of days with Milk Fever, a sickness that sometimes is fatal. By Krsna's mercy though she made a great recovery and has since milked 3451.8 lbs. of milk, an avg. of 25.2 lbs. daily for 137 days.

Mother Kaliya now from time to time exhibits different symptoms of the material body blues. Sometimes you see her while in her stall, put her head to the ground and breathe

COW PROFILE (Cont.)--

very deeply through her nose making a whoossh sound. She has had a respiratory problem for some time now. You can see her body is getting older and older. Her skin is so loose she is very flexible. She has been blind in one eye for many years now but just see amidst all these troubles she continues to serve the Lord. If we can just understand some about how fortunate we are here at New Vrindaban to be able to associate with such great souls like Maharaj, the cows and all the devotees. Actually Maharaj said one time that we don't know what great souls are amongst us. We all know the story of King Barata, who took the body of a deer. While in that deer body he associated with the devotees. So actually these cows and other animals here may be hankering for us to chant the name of Krsna. All Glories to Mother Kaliya, who is often referred to as the "Queen of New Vrindaban" and is always engaging in the service of Sri Sri Radha Vrndavana Candra.

-- Amburish dasa

* * *

SURABHI NECTAR

The real nectar arrived in the mail this week. Maharaj received the following letter dated 10/25/74:

My dear Kirtanananda Swami,

Please accept my blessings. In India ghee is needed in our temples. I want to know if you can supply ghee by exporting it from U.S.A. The quantity is 100 lbs. for Mayapur and 100 lbs. for Vrndavana per month. I am prepared to pay for it in dollars at the fair market price.

I hope this meets you in good health.

Your ever-well-wisher,
A.C. Bhaktivedanta Swami

So we have gotten our first steady customer--His Divine Grace Srila Prabhupada! How fortunate are our dear cows now that he is personally accepting the results of their work. Everything we do here is for Prabhupada alone, but we are so forgetful, so impersonal. Therefore, we should take advantage of

this letter by realizing how each of us is offering his daily activities to the spiritual master in order to please him. It is not that we are working for some pay check, some place to live, some nice eatables. We are simply trying to Satisfy Srila Prabhupada, who is capable of delivering Krsna to the whole world. By his mercy he is accepting our feeble efforts. But if we can somehow or other be conscious of the fact that he is the one accepting the fruits on behalf of Krsna, not us, then we will be able to do so much more.

-- Taru dasa

* * *

ANNOUNCEMENT

Gajendra dasa Prabhu urges that all New Vrindaban residents go through proper channels when they require something to be done or procured. Such things as pumps being tampered with and light bulbs being nipped have transpired. We are personalists, so everything is under someone's jurisdiction and if we do anything not authorized and on our own mental speculation, we cause a disturbance, sometimes very serious. Please maintain this consciousness of doing things properly and our community will run smoothly.

* * *

LOST AND FOUND DEPARTMENT

LOST: An army blanket that was on the hooks on the front porch. Please return to Mother Vidya.

LOST: One book bag containing a steel prasadam bowl and a bead bag with a Krsna button attached. Please return to Krpacarya or Sri Sri Radha Vrndavana Candra's General Store.

FOUND: One leather bracelet on Wednesday during lunch prasadam time. It may be claimed from Mother Meghamala.

* * *

TALES FROM THE GARDEN

Another week of multi-'furious' activity in Krsna's gardens. Last summer I remember we would spend three whole days just weeding potatoes. Now our activities are so variegated that a brief "blip" about each is the only practical approach.

As you know, last week we finally hoisted the mast (plastic) on Krsna's greenhouse. No small endeavor either. The circumstances were a prototype view of material existence. There we were, 5 prabhus, pulling and guiding this huge sheet of kali-yuga plastic over the frame. Finally success and jubilation! No more rain, no more muddy floor, no more biting wind. We're safe and comfortable at last!

Krsna says in Bhagavad-gita (Ch. 2, text 14): The non-permanent appearance of happiness and distress and their disappearance in due course are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

In just a flash the wind whopped up a hefty gust and we were submerged in distress clasping the wildly flapping plastic with all our might. Somehow we wrestled it back down and even bound it with rope in ten places.

The next few days were blissfully sunny and warm, just ideal for stapling down the cover which was lazily drooped over the frame. Once again we fell prey to maya's promise of enjoyment and ignored Supersoul softly beckoning us to "Buckle it down while the weather is good." This time maya struck a heavy blow. The wind ripped the plastic completely off the frame, casting it on the ground and tearing it where it had previously been tied down. And there was Bhakta Jerry and myself standing mute like two little naked boys who just lost their pants to the wind.

By Krsna's mercy the next day was somewhat calmer and with the help of Jagat-trata Gaurachandra, Srivas and Bhakta Jorge we successfully pinned it down permanently. Now the second layer of plastic is also on. Why two layers? Between the two sheets dead air space is necessary to insulate the inside from the chilly air outside.

By the way, we got off a large seed order to Stokes Seed Co. which includes tomatoes, peppers, eggplant, cabbage, lettuce, broccolli, radish, chard, and collards. About half the greenhouse will be planted in vegetable and the rest in marigolds, zinnias, comfrey, poke root, rhubarb, ferns and aloe vera plant.

So the structure is safe from nasty weather from above, however it sits plop in the midst of a clay ledge. Clay holds water and that spells flood. So mostly this week we dug sloped trenches. Krsna gave us the intelligence to learn how to make a culvert using sheet metal scraps from the new barn. How? Ok, so you've got a trench dug maybe 18" deep and a foot wide. Now with a piece of rectangular shaped sheet metal, cup the bottom of the trench by placing one piece slightly inside the next one (like shingles). Once the bottom is lined with these, overlapping pieces, simply cap it over with more U-shaped metal pieces. Toss some dirt back on and presto a homemade culvert.

Briefly, other projects were engaged in are constructing a soil sterilizing pit, a leaf hauling parachute, and caring for 2 new resident peacocks inside the greenhouse. More on all these contraptions and New Brijabasis later.

In the past week the harvest from the garden has been 4 bushels of black radishes, 10 bushels of turnip greens, 8 bushels of turnips, $\frac{1}{2}$ bushel of broccoli, and some califlower for Radha Vrndavana Candra. Also we harvested the blissful association of two most wonderful servants, Bhakta Pat and Srivas dasa, who will now be working with the garden crew.

Your worthless servant,
Bhakta Terry

* * *

IN THE WOODS

A TIP ON SAW TEETH

Tall tembers to you my prabhus. We've been into it this week. Our two sturdy teams of oxen have been pulling study this week, Bhima, Ganesh and Vrsam, Deva. The wood shed area is cluddered with big logs. This week I hope to get stacked under Mahraj's house most of his winter wood and the same for the girls' bath house. Please don't take this wood for your personal needs. If you do you will be steeling from Kirtanananda Swami. Anyone who needs wood please come and see me, I will fix you up. By the way, I've been looking around to see who might win the maha plate this week. Good luck Maharaj, I'm glad I don't have to pick.

It seems the wood crew finally got it's 3rd study man. The first study man to come in 2 years. Thank you Krsna. His name is Uttamaja and he came here from Boston. He weighs 260 lb. and is 29 years old. He told me that in Boston he was in a small room allmost all day, that he couldn't hardly turn around in pollishing brass and transferring the Deities' plates. Then he would do a 3 hr. Deity watch. From there they sent him down town with a flower stand. Just to make money with longhair karmie cloths and no talking Krsna. One day a man came along and offered him a better job so he took it. After while he got longing for the association of devotees but not wanting to pollish brass or sell flowers he set his sites for New Vrindaban, hoping to find a new light in Krsna Consciousness. PB promised me the next man down the road was mine. The next morning Uttamaja came down the road and walked in the wood shed with PB. Here is your new man Romharsan. After sizing him up I didn't know weather to yoke him up or train him up; ha ha. So after 2 weeks now Uttamaja is turning into a good ox driver and fine devotee. He's study in mind and likes the association of the devotees and oxen. He said, "Horsess are too fast for me but oxen are just my speed." I really like Uttamaja and I pray to Prabhupada that more devotees like him will come to New Vrindaban. P.S. In case your wondering what the strange smell coming from the woodshed is, it's Krsna Chugy the goat, who's joined us for the winter. --Your servant in the woods, Romharsan dasa

Three styles of teeth: (1) "Lance tooth," has 4 cutting teeth between pair of rakers, (2) "regular tooth," no rakers, (3) "Champion Tooth," has 2 cutting teeth between pair of rakers. To cut properly a saw must meet the following requirements: 1) All cutting teeth must be the same length so that each tooth will do its share of the cutting, 2) each cutting tooth must be filed to a point, 3) all rakers must be of uniform length, 4) the rakers must be shorter than the cutting teeth by an amount suited to the kind of wood the saw is to cut. See note. 5) The gullets, or spaces between teeth and rakers, must be deep enough to carry the wood in the saw kerk which is loosened by one stroke of the saw. Note: Filin Down the Rakers--for cutting hard wood, set at 1/64 to 1/40 " shorter than the cutting teeth; for soft wood 1/40 to 1/32 is satisfactory.

When the rakers have been filed down to the right distance below the cutting teeth, they must be filed to a point. The filing is done on the inside of the notch on the end of the raker, straight across the saw. A flat file is best for this work. Each raker should be filed so as to have a square corner at the center:



It is good practice to file every other raker from one side of the saw and the rest from the other side; Inaccuracies of angle will then appear equally on both sides and cause the saw to run true, which it would not do if all the filing were done on one side. Filing the Teeth: For our purposes around here file the teeth to medium to long point. To obtain this point, the handle end of the file is held low and to the right or left, full light strokes of the file. Setting the Teeth: The purpose of the set is to make the cut in the wood wider than the thickness of the blade so the blade will not bind in the wood; wet & green wood requires more set than dry, hard wood. Not more than 1/4" of the tip is set of each tooth. Best results are obtained with hammer and setting block. Place saw tooth over beveled edge on setting block, then strike tooth with hammer lightly.

-- Romharsan dasa

FIELDS AND CROPS

PART I -- The report as of two weeks ago.

Bhima moved over to the Little Blue this week as New Vrindaban's corn harvest began. Approximately 10 acres out of 24 were picked this week. Each cob, destined to be fed to our Mother cows, was picked by the hands of a Brijabasi. The rustling of dry leaves and the snapping of ears separating from the stalks contrasted with the roaring whoosh of Bhima grinding and blowing, as the juxtaposition of age old methods with jet-age techniques continue in the New Vrindaban farming program. Kirtanananda Maharaj took an active part in the harvest, throwing many bushels into the feeder trough. As of Friday night about 1400 bushels had come in, with about that much more to come in.

Several thousand bushels more of high moisture corn will be purchased to supplement our harvest. High moisture corn that is too dry for silage but won't dry any more because it had been frozen at an immature stage would be lost to a conventional set-up but is providing bargain prices for us. We plan to purchase all our corn this fall, eliminating any need for grain runs, except for soya meal, during the next year.

Field activity continued as the meadows at Madhuban and Yudhisthira's were seeded to rye, as well as the hill behind the new barn and the fresh breaking across the road from Bahulaban temple. Mahure spreading on the new garden area behind the horse barn was halted due to a breakdown in the spreader. Advaitacarya took Prince and Molly to Vrindaban twice on supply runs and then spent the day hauling in their winter wood under the direction of Bhavisyat.

PART II

And now to catch up on the last 2 weeks. Seeding is about finished, as the nights are getting too cold and the days too short for much of anything to get started, except maybe rye. We are experimenting with spelt on all this year's sudan grass ground at Bahulaban. Soil preparation involved disking and harrowing instead of plowing. This stirs the plant layer into the soil instead of flipping it over as when moldboard plowing. Raghunath das has been working on the tractor now that Samba has left for the bulldozer. He double-

disced the 5 acres down between Madhuban and Gurukulaban and then spread rye.

We hauled in some lime but it all got wet in this past week's rain and unsuitable for spreading. Anybody have any suggestion what to do with 20 tons of cakey lime?

Another 2200 bales of hay were purchased by Kuladri dasa at an auction. With low cattle prices this year and short supplies of concentrate feeds (such as corn), unless the government puts the damper on exports, hay prices should jump once corn harvest is over as a lot of farmers will probably try to winter over their herds on hay so we are trying to nail down this winter's requirement early this year. These have to be hauled by the 1st of December; almost 700 were hauled this week, with another 600 bales hauled in from Ohio.

Besides hay, we have hauled in 1800 bushels of wet corn at a good enough price to make the 250 mile round trip worthwhile. This goes right through Pittsburgh. Pulling 300 bushels on the Ready-Haul trailer behind the pickup through rush hour traffic really makes New Vrindaban appear blissful to even materially contaminated vision.

We are mixing hay with the ear corn as it is blown into Little Blue in order to bring down the percentage of moisture.

The Papec burned out a bearing so we put a recutting screen in Bhima and put his conveyor back on. We never would have figured out how to do it except by Krsna's arrangement. Devakinandana happened to stop by and supplied us with the necessary arrangements. A few minor adjustments and by the week's end Bhima was running better than ever.

The rainy weather stopped field work this past week so the horses have been busy hauling manure for the new garden, rocks to the culvert below the new reservoir and hay and grain up to Vrindaban, winter wood at Vrindaban, and cleaning out the stool house. Kasyapa has been working with our new horse, Bhakta Pat, who, despite being blind in one eye, seems to be working out satisfactorily.

Raghunath dasa & Arjit dasa have both joined the plow department and have been busy with hay, corn and Bhima.

--Your fallen servant, Madhava Gosha dasa

COWS

"His next duty was to give cows in charity to the brahmanas. Lord Krsna used to give as many as 13,984 cows. Each of them was decorated with a silken cover and pearl necklace, their horns were covered with gold plating, and their hooves were silver-plated. All of them were full of milk, due to having their first-born calves with them, and they were very tame and peaceful. When the cows were given in charity to the brahmanas, the brahmanas also were given nice silken garments, and each was given a deerskin and sufficient quantity of sesame grains. The Lord is generally known as go-brahmana-hitaya ca, which means that His first duty is to see to the welfare of the cows and the brahmanas. Thus He used to give cows in charity to the brahmanas, with opulent decorations and paraphernalia." (KRSNA BOOK, Vol. 2, pg. 111.)

It was awful slippery this week for just about everybody including the cows. Twice every day they go up and down the hill of Govindaji through heavy mud in different places. They come in the barn with muddy feet and some with muddy bags. Anyone who has some spare moments to come in the barn, can experience the nectar of taking care of the cows. Simply spend ten or fifteen minutes combing and brushing her and your appreciation of Krsna's dear surabhis will definitely increase.

Mother Draupadi was finally dried up this week after milking for over 1 year straight. She had lots of trouble getting bred, therefore she was milked longer than the normal ten months. She is Adi Pati's cow and it was confirmed this week by the Vet that she is finally bred. Jai. Mother Syama the beautiful first calf heifer (personally picked out by Maharaj at the L & J sale) also was dried off this week. In order to dry a cow up, depending on how much milk she is still giving and how quickly she decreases we give them no grain and a minimal amount of hay and water until they are down to only a couple of pounds of milk. After they are that dry, then they are allowed to eat hay with little or no grain until about 2 weeks before again calving.

Mother Isani and Mother Satyavati were

both taken to Nandagram this week. Isani will be back in a couple of months to calve.

By the way, speaking about calving, Mother Basya finally did it. Monday evening about 8 o'clock I went to check on her condition and there she was. A beautiful heifer walking already and nearly all the membrane licked off by Mother Basya. This is the one Maharaj was waiting for. Basya, a jersey, was bred to a Brown Swiss cow. This is our first calf of Swiss/Jersey cross born, and so far it looks very successful. Maharaj wants to breed a kind of cow that gives plenty of milk, plenty of cream and is so beautiful that she looks just like a surabhi cow of Gokula Vrindavana. Just come and see this calf. Bhavati is her name (Maharaj named her). She is as big as a Brown Swiss calf and very beautiful. Maharaj is very excited about finding that perfect breed of cow for New Vrindaban and the name of that Vrindaban breed will be called "Surabhi" of course.

Now remember Mother Surabhi? She is our Brown Swiss cow that's been standing outside for the last 2 months being dry. She was brought in this week and stands next to Rabbri. She is still the ornriest Mother in the whole of New Vrindaban. A wall had to be placed between Rabbri and Surabhi because after five minutes back in the barn Mother Surabhi was knocking heads with Rabbri. When you come in the barn ask who Surabhi is so you'll know which cow not to pet. She becomes upset very easily and has a powerful kick on either side!

The Vet was called here on Thursday and he checked out a number of cows for pregnancy. Mothers Dvarakadhama, Draupadi, Dvapara, Sarasvati were confirmed safe in calf being bred by karmi bulls. Then Bhadra by Sanatan, Kaliya by Prajapati, and Bhumi by Rupa were all pronounced safe in calf. Pronounced not safe in calf were Rocana, Rabbri and Treta. His opinion was that Treta may never breed this lifetime. She's over 5 years old now and has not had a calf yet. Next week will see a revised list of due dates for all the New Vrindaban surabhis.

The milk production statistics are not listed this week.

-- Amburish dasa

NEW VRINDABAN BOARD OF DIRECTORS MEETING
Minutes for 11/10/74

Attendances: Kirtanananda Swami, Kuladri dasa, Adi Pati dasa, Amburish dasa, Kasyapa das, Madhava Ghosa dasa, Gajendra dasa, Parambrahma dasa, Bhakta Terry. Late: Bhagavatananda dasa. Absent: Daivata dasa, Urdhareta dasa.

DEPARTMENTS Kuladri dasa

- The new pujari schedule at Bahulaban features all men on the altar in the morning and all women in the afternoon. New Pujari regulations have been printed in this week's issue of The Brijbasi Spirit--all brahmanas please take note.
- A full time sewing schedule has been set up for all of the Deities and new outfits for Radha Vrndavana Candra should be completed for Govardhana Puja.
- A new table with a marble top has been constructed in the pujari room this week.

Adi Pati dasa & Bhakta Terry

- The greenhouse construction is doing nicely and some phone calls placed to the original designer of the greenhouse have led to some alterations in actual layout, allowing for almost double the available growing space.
- Trenches have been dug around the entire greenhouse for proper drainage.
- A soil sterilization furnace has been set up behind the greenhouse.
- Caidyasatru dasa is in charge of Bhoga room maintenance.
- The gardens are still supplying vegetables for the devotee dahl.
- The bee hives have been checked and repaired by Adi Pati dasa and the winter honey store is good.

Kasyapa dasa & Madhava Ghosa dasa

- The pastures are being cleaned of rocks, which are being hauled to fix holes in the roads.
- The new garden spot is being manured and harrowed.
- Hay and supplies were hauled to Vrindaban.
- Corn is still being bought and hauled from Ohio to fill the corn silo (Little Blue), which is about half filled right now.

Bhagavatananda dasa

- The roof has been put on the marble shop building and the floor is being levelled and readied for the pouring of concrete.
- The roof is also going up on Srila Prabhupada's Palace to prepare for the winter interior finishing work!

Gajendra dasa

- The Maintenance Department worked all week at Madhuban on lighting and rewiring the entire temple building. A new fusebox has also been installed.
- Weatherproofing has been done at the new barn (Bahulaban Manor) by Premarupa dasa and plans were made to install electric space heating in the brahmacarini ashram.

Amburish dasa

- Mother Basya came fresh this week and gave birth to our first Brown Swiss/Jersey cross breed.
- The vet visited this week and did pregnancy tests on all of the cows (See COWS).
- The small wooden silo is about ready for silage.

Parambrahma dasa

- The Ksatriya squad will begin new 4-hour shifts on the watch schedule and 2 men will be scheduled for each time slot

NEW VRINDABAN BOARD MINUTES (Continued)--

- Satsvarupa Maharaj and his travelling party visited this week.
- Exams for new initiate candidates will be this Tuesday at 1:30 pm in the Bahulaban guest room. All candidates for first and second initiation must be present and have turned in their essays as previously announced.

- OLD BUSINESS
- Vehicle Maintenance and Bhakta Nick are now under the General Maintenance Dept.
 - Sudanu dasa will manage the new barn apartments and householder ashram.
 - Sundays will be organized as clean-up days at Bahulaban and there will be horses making trash runs and specified dump and pick-up places will be determined. Gatravan dasa will head up this Sunday endeavor. The following devotees will be in charge of specified areas: Kasyapa dasa - horse barn, Romharsan dasa - woodcutting shed, Sudanu dasa - new barn, Bhakta Terry - garden area, Amburish dasa - cow barn, Purandara dasa - both houses on hill, Kuladri dasa - temple area, Bhagavatananda dasa - construction site, Bhakta Nick - parking lot.
 - The householder ashram outhouses will be moved across the creek. A path will be made between Bahulaban Manor and the Bahulaban temple so that people will not have to walk the road. A bridge, a gate and lights will be installed for this.
 - The shoe shop will be put in Kuladri's apartment. Kuladri will be moving to the trailer. Purandara dasa will be installing the newly purchased sole stitcher and grinder-cutter-buffer machines and preparing for first class shoe repair and maintenance!
 - Samba dasa and the "crawler" will begin clearing all areas in New Vrindaban where the fields are overgrown. This will increase our crop production land quite substantially.
 - SUGAR YAJNA: Madhava Ghosa dasa will research sugar beet processing and its practical application in New Vrindaban. Adi Pati will be researching honey purchasing and plants are to be planted to increase our bees' honey production, and plans are underway to collect all of the sap from the Maple trees this spring. Sugar prices have skyrocketed to \$2.85 for 5 lbs.!

Meeting adjourned.

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VRINDABAN BRAHMANA MEETING

Topics discussed were:

- (1) The newly printed New Vrindaban songbooks are to be kept in protective covers and cared for, distributed by and collected by one responsible individual.
- (2) Kasyapa will be fixing Kirtanananda Maharaj's chariot so he can come to Vrindaban. Other transportation arrangements will be made in the meantime.

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