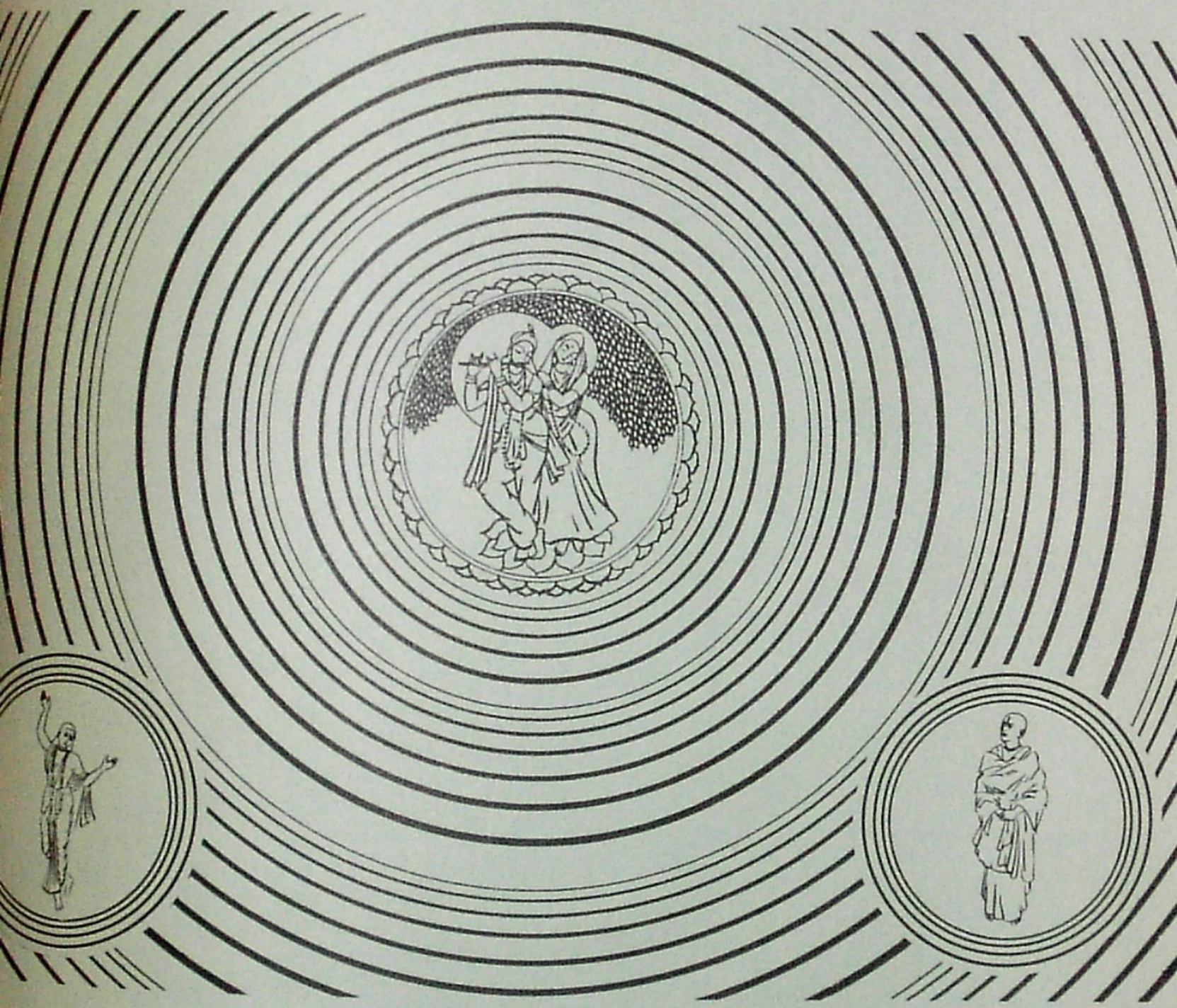


# BACK TO GODHEAD





Blessings of Krishna!

The International Society For Krishna Consciousness is officially opening its San Francisco branch at 518 Fredricks Street. Swami Bhaktivedanta has flown out to the West Coast and will be introduced to the California audience January 29th by Mr. Allen Ginsberg, poet, at a Hare Krishna Festival. The interest in Krishna Consciousness expressed by San Francisco residents has been encouraging.

The Society's activities and kirtan have been recently filmed by CBS for presentation on the "Eye on New York" program to be televised in three to four weeks. Many of the Society members spoke of their experiences with Krishna Consciousness.

The Society is continuing negotiations for a new building, but nothing definite has been ascertained.

During Swamiji's absence, kirtans will continue to be held at the temple during the usual times. There may or may not be group discussions.

The picture appearing in this month's issue of Back To Godhead depicts Lord Chaitanya and His disciples flying high. The artist is Jodurani Devi Dasi who is currently painting twenty-four canvases of Lord Vishnu in various four-handed positions.

The Editors

FROM THE LECTURES OF SWAMI A. C. BHAKTIVEDANTA

Notes transcribed from a lecture given Wednesday, December 7, '66.

"On The Teachings of Lord Sri Chaitanya . Mahaprabhu"

If you want Lord Krishna, then there is no other way except by devotional service. As for yoga, ritualistic performances, and the study of Vedic or other scriptural literature-- all these forms are recommended to help us further ourselves. But, if you want to be in touch with the Supreme Personality of Godhead, you have to engage in devotional service.

Lord Chaitanya gives evidence of this from the Vedic literature. There is a verse in this connection in Srimad Bhagwatam. In it, Lord Krishna is instructing Uddhava. Uddhava was a great devotee-- even greater than Arjuna. (There are three classes of devotees. The first class devotees are represented by the Gopis, the dancers of Vrindaban. Uddhava was next, and Arjuna represents the third.) Uddhava was instructed just as Arjuna was. In Srimad Bhagwatam, Krishna says that God is one, and that to act in devotional service is also one. Now, your body has nine holes or openings: two ears, two eyes, the mouth, the nose and the genitals. If you want to supply foodstuff to the body, there is only one way-- through the mouth. You can't supply food through the genitals. Similarly, if you want God there is one way, bhakti. The foolish say that any path we accept will bring us to God. They are misguiding you. You can't reach God by any other means than by devotion.

Impersonal, localized and universal-- these are all forms of

realization, but they are not perfect. If you want to know Perfection, as its existence is stated in all Vedic literature, then read Lord Chaitanya who points out that, in the Srimad Bhagwatam, the way is called bhakti. You can never know the Lord fully, but you can know him partially. The highest peak of human perfection can be reached by bhakti.

This process of devotional service is very dear to one who is acting in transcendental service. It is not simple. Belief in God is not sufficient. The ultimate goal is to attain the love of God. To believe in God is not the end. You should further develop yourself to become God's order-supplier-- that is the way to perfection. Generally, people keep God as their order-supplier, and they ask and thank God for daily bread. The ultimate devotion, however, is rendered when we supply for God. Yasoda was so advanced that Krishna as a child was dependent on her. The mother's system is, "If you become naughty, I shall punish you." The Lord says that when His devotee makes Him dependent on him, that He is pleased. The devotee wants to serve God-- that is why God depends upon him. The mother is safe in keeping the child in perfect order. We must see that He is always in order. Thus, although nobody can conquer Him, His devotee can conquer Him by pure love. Such is the process of devotional service.

Lord Chaitanya confirms that, if you want to know Krishna, then devotional service is the only way. Devotional service is transcendental. While we are in the material world, we have this material body. So here this practice is apprenticeship. Of course, the same situations will be there in the spiritual Kingdom. Though this is really only practice, even in practice we will feel

the transcendental flavor. In this apprenticeship, if one follows the proper course, what is the result? Just as when a poor man gets sufficient money, all his suffering is gone at once and as soon as the sun is in the sky, the darkness immediately goes away, similarly, as soon as we get a taste of devotional service, our whole life becomes happy at once.

A person in Krishna Consciousness can't be distressed by material activities. By execution of devotional service, you devote your activities to God, and thus develop your love of God. As soon as you get a taste for Krishna, you lose your taste for material life. As soon as you develop your love for Krishna, all this is gone. As long as you have even a tinge of taste for the material world, you have to undergo transmigration from one body to another. The material body is meant for miseries-- the three-fold material miseries, and the specific miseries of birth, death, old age, and disease. Krishna says that love for God begins after many births, when one surrenders unto Krishna. Therefore, we have a great opportunity before us, and we must get ourselves out of material contamination now. With this belief and this determination you will make advancement. As you are determined, your taste for association with devotees will develop.

Then you have to execute devotional service according to the prescription of Lord Chaitanya. As soon as your devotional service and prescribed duties are performed, you become free from all material activities. You first have the taste, then you gradually develop and become fully in trance. You can't attain love of God immediately, nevertheless, the love of God is there within you if you become submissive by hearing and if you practice chant.

ing. The tongue should be engaged in glorifying God and in eating Krishna prasadam. As soon as you confirm your submission by engaging the tongue, your service will actually start. Taste Krishna prasadam, speak of Krishna, and chant for Krishna. As you engage yourself, God will reveal Himself to you. You have to please Him by attaining the devotional service attitude. If you execute devotional service, you will develop love. As you develop love for Krishna, you are freed from material contamination. As you develop your love of devotion, you develop your freedom. One should not think, "Now I am happy," or, "I have become liberated." These are the by-products. Becoming happy is not the end. The ultimate goal is to be absorbed in love of Krishna. When you become so fully absorbed in love of God that you are crying in torment because of separation from Him, then you are reaching perfection. If you love someone and they die, you will see everything barren and naked. But when you give your attachment to Krishna, that love will never be finished. That is the perfection of life. That is the love of Krishna.

\*\*\*\*\*

Chanting by Satsvarupa Das Brahmachary (Stephen Guarino)

When we were chanting  
 Hare Krishna  
 and the light of the sky  
 was going in and out  
 My pleasure was so  
 great I was afraid  
 lest I be swept to Indra's heaven  
 and there given a chariot ride  
 down the length of the rainbow.

Whereas here on earth,  
 standing on Houston Street,  
 I can chant the Holy  
 Name of Krishna and  
 He is with me  
 (kindly dancing on my tongue),  
 Who is the Source of Everything.

## ON PEACE

by Rayarama Das Brahmachary  
(Raymond Marais)

Krishna delivered the message of the Bhagavad Gita to Arjuna on the Battlefield of Kurukshetra, just as two titanic armies were about to clash. The trumpets and conch shells heralding the battle had already been blown, and the bows were drawn taut with their arrows ready to fly. The horses were nervous, the warriors tense with the anticipation of mortal combat. It was at this point that Arjuna had second thoughts. Although he was convinced of the righteousness of his cause, and had the direct sanction of the Supreme Personality of Godhead Himself-- he became sickened at the prospect of leading his army into civil war. He could see no good result coming from the battle. He decided to leave the field-- ruined and dishonored-- and to adopt a life of poverty, although he was by birth and upbringing a prince of splendid position.

Krishna, the Supreme Personality of Godhead, at that point advised Arjuna to fight. The course of the conversation which followed between these two is the instruction of the Bhagavad-Gita. This may seem an unlikely tree from which to pluck the fruit of peace-- but we shall soon see that the fruit is there, and that it is well within our reach.

To begin His instructions to Arjuna, the Lord made clear the difference between the body and the soul. Arjuna's misgivings were all on the level of material consciousness-- he was consider-



ing the ills, comforts and relationships of the body. Krishna politely called him a fool for this, and then explained that the living entity-- the real being-- is not matter at all. The real person is the soul, the pure spirit that dwells within the body. Krishna speaks of the soul in these terms:

He who thinks that this slays  
 And he who thinks that this is slain--  
 Both fail to perceive the truth:  
 This one neither slays nor is slain.  
 He is never born, nor does he die at any time,  
 Nor, having being, will he cease to be.  
 He is unborn, eternal, permanent and primeval.  
He is not slain when the body is slain.

(Gita, II/19-20)

It is to this real person, and not to the material covering, that Bhagavad Gita is addressed. The material covering-- the body-- is born, and is quite as ephemeral as a flicker of sunset color. Of the soul, however, these things are not true. Again, Lord Sri Krishna says:

Weapons do not cut this self,  
 Fire does not burn him,  
 Waters do not wet him,  
 Nor does the wind make him dry.  
 He is uncleavable. He cannot be burnt.  
 He can neither be wetted nor dried.  
 Though he pervades the body, he is eternal, unchanging, and  
 immovable.  
 He is the same for ever. (Gita, II/23-24)

This is the real person, who has by mischance fallen into this ocean of material misery. Here, he is not at home. He has identified himself with the body, and is therefore suffering the pangs of disease, old age, death and rebirth. All the impermanence and insecurity of the ever-changing material universe are his-- although he is in fact "eternal, unchanging and immovable . . . the same for ever."

Before we can actually consider the problem of peace, we must

make clear this distinction between matter and spirit. This is what Krishna did for Arjuna, before going on with the teaching of Bhagavad Gita. And so this distinction is necessary for our further understanding also. The great acharya and our grand spiritual Master Srimad Bhakti Siddhanta Saraswati Goswami used to tell the following brief story to his disciples, to illustrate this point:

Once a man fell into a lake. Being unable to swim, he shouted and cried for help, flailing desperately in the water. A well-meaning passerby, seeing the man's plight, leapt into the lake and swam out to him. The rescuer, upon reaching the drowning man, took off the man's coat and then brought it back to shore. He was very proud of himself, but the people on the shore jeered at him for being a terrible fool. He had brought the drowning man's coat to safety, but the man himself had by now gone down to his death.

In Bhagavad Gita, Krishna says:

Just as a person casts off worn-out garments  
 And puts on others that are new--  
 Even so does the embodied soul cast off worn-out bodies  
 And take on others that are new. (Gita. II/22)

Just as we would deride the fool who brought the drowning man's coat to shore-- so we must deride the doers of good deeds in our present society, who ignore the soul-- the true, imperishable person-- and make prodigious efforts towards the relief of the body. Fortunes are cast into the fire for saving people's bodies, but in the end everyone surely dies. Meanwhile, the real living entity within goes on suffering indefinitely, neither its disease nor its very existence being regarded.

This applies to our present strivings for peace in the world

as well. All our grave and earnest efforts are being directed at the body-- to prevent its death on the field of battle-- yet, no one can stay the hand of death, nor turn the sun back on its course, nor stop the coming of dusk. We think that conditions in Viet Nam are pitiable, but we ignore the pitiable conditions on the Bowery, in Harlem-- and, yes, even in Levittown.

We are all suffering at the hands of material nature, because it is alien to us. No man can live contentedly in the midst of the North Atlantic, nor can a whale find a peaceful home on the Great Plains. The eternal spirit soul, in similar fashion, is out of its natural environment when, under the cloud of illusion, it accepts the bodily concept of life. Its plight is duly noted by the Lord:

The living entities are  
 Eternal fragmental portions of Myself.  
 They are dragging on in a bitter struggle for existence in  
 material nature  
 With the six senses, including the mind. (Gita, XV/7)

Because we are eternal, we seek eternal surroundings. But we have accepted material nature, and so our strivings for happiness, security and peace are carried out here, where they cannot be brought to success. In the Eighth Chapter of Bhagavad Gita, Krishna says, "The basis of all created things is mutable nature." (Gita, VIII/4) As the basis of the created-- or material-- world, mutability is not separable from the material world. Just what this mutability consists of and how it acts is elsewhere described by the Lord, in discussing the three modes by which nature manifests itself.

Goodness prevails, overpowering  
 Passion and ignorance, O Bharata.  
 Passion prevails, overpowering goodness and ignorance.

Even so ignorance prevails, overpowering goodness and passion. (Gita, XIV/10)

This is the working of nature-- both within man and within the whole context of material creation. Just as there are many men today who are laboring dearly for peace-- so there are even more men (obviously) who are laboring for war. This is an eternal process, according to Lord Sri Krishna. At one time the forces of goodness prevail, at another the powers of passion, and then again-- as in a Dark or Stagnant Age-- the forces of ignorance are most prominent.

This revolving wheel cannot be stopped. It is not a phenomenon peculiar to human activities, but a universal law-- the mutability of material existence. Even on a much higher scale, the very cosmos itself is subject to this restless activity. Here is the Lord's description of cosmic evolution:

At the coming of day  
 All manifested things come forth from the unmanifested  
 And at the coming of night  
 They merge in that same unmanifested.  
 This very same multitude of existences  
 Arising again and again  
 Merges helplessly at the coming of night, O Partha,  
 And streams forth into being at the coming of day.  
 (Gita, VIII/18-19)

What peace then shall we find here? Here, there is only a perpetual struggle to survive, where survival is assuredly impossible. The Utopian concept of a world without war-- a world of material peace and comfort-- is an imagination. There is a place of true peace and, more than comfort, eternal ecstasy-- but it is not here in the sphere of cosmic evolution.

However, we have already seen that the living entity is not matter. Although he has identified himself with the body, he is

actually eternal, and lives on after the annihilation of the body. He lives on, in fact, beyond the annihilation of the very universe-- through cosmic days and nights without end. His real position lies outside the spinning modes of material nature.

The master (of the body) does not act,  
 Nor does he cause others to act,  
 Nor does he connect work with its fruit.  
 It is nature that accomplishes these things. (Gita, 5/14)

Disturbance, turbulence and unrest, the grim struggle for existence, the savage grappling for impossible survival-- these are nature's actions. The real living spark does not participate. He merely lends his consciousness, and therefore he suffers. But, when he can withdraw his attachment, and fix himself in his real nature-- then he is free, for he has broken his artificial ties with nature. Being established in one's real identity, we must therefore conclude, is the meaning of peace. No aspect of body consciousness can bring peace, because the body is only an artificial covering-- itself the cause of our unhappiness, subject by its very constitution to the limits of day and night, and day and night again, and on and on again.

We can have real peace. We can withdraw ourselves from our attachment to matter, and fix ourselves in ourselves as we really are-- full of knowledge, blissful and eternal. This real peace can be had first of all in personal terms-- immediately and directly for the individual. The Lord, in His infinite kindness, appeared on this earth to help us find the way to peace. Here is his formula for the individual:

Whatever thou doest, whatever thou eatest,  
 Whatever thou offerest, whatever thou givest away,  
 Whatever austerities thou dost practice--  
 Do that, O son of Kunti (Arjuna), as an offering to Me.

Thus shalt thou be freed  
 From the good and evil results which are the bonds of action.  
 With thy mind firmly set on the way of renunciation,  
 Thou shalt become free, and attain to Me.  
 (Gita, IX/27-28)

Renunciation is the path to freedom and to peace. Renunciation does not mean holing up in a cave or in a jungle. It is much simpler than that. Renunciation means offering everything to God. Everything already belongs to God, but we have foolishly set ourselves up as independent lords and masters-- and so we are in agony life after life, never resting, never happy and never at peace. Even if we come to know some flickering shadow of these things, the hand of death touches us, and all is gone-- the millionaire, the general, the movie star and the madman-- all must go then and there, and none may have even a moment's delay, whatever his assets. But the man who understands the Lord-- this man finds peace which is sweeter than all April's blossoms-- and which will never end. This formula is given most explicitly in the Fifth Chapter of Bhagavad Gita:

And having known Me as the Enjoyer of sacrifices and  
 austerities,  
 The great Lord of all the worlds,  
 The Friend of all beings,  
 He attains peace. (Gita, V/29)

These three items of knowledge, then, will bring us peace: First, that God is the Enjoyer of everything, and that everything is meant for His enjoyment. Second, that God is the Lord and Master of all worlds. And, third, that the Lord is friend to all beings, whatever their aspect. If we accept these principles, we have drawn ourselves out of the entanglement of material nature. If the nations of the world and their governments will accept these principles, then we can actually have a world-wide

peace at once. There will be no need to battle over some land, some sky, some jewels or some influence if we realize that all these things are the property of God. It is because we imagine them to be ours that we are killing each other for them. We come to this earth naked and we go empty-handed-- and while we're here we struggle ferociously for some clods of clay. But these things are not ours. They will never be ours. They are God's, and we are also God's.

Modern civilization is deeply engrossed in the search for peace, but for all the efforts made, no peace has been found. Nations are engaged in vicious warfare-- and individuals are likewise so engaged in the course of their daily lives. In Sweden today there is no war, and yet the people are committing suicide in appalling numbers. No armies are contesting the roadways in New York or California, but you cannot count the dead which pile up on them every day. There is no more peace in Stockholm or in the Bronx than there is in Viet Nam-- only the fashion of the struggle and its attendant agonies are different. This is because we have failed to recognize the Lord. Our Godless civilization is a disaster on every count.

There is a Sanscrit verse which translates approximately like this: "Eating, sleeping, defending and mating are instincts common to animals and men. But the extra instinct, which distinguishes the human from the animal, is his religious instinct." Human life is characterized by its highly-developed stage of consciousness. Unless we use this developed consciousness to find out the answers to the problems of existence, then we are using only our animal instincts. In other words, without at

least a serious enquiry into the nature of our being, our life cannot be said to be human.

This society as it stands today, then, is not human society. It has cast aside all interest in God and the spirit, and has bent all its energies to sophisticating and elaborating upon the gratification of those simple instincts which we hold in common with the dogs, the hogs and the buffalo. Because war disturbs one's ability to enjoy his animal propensities, our society has decided to find some means to abolish war. It has not taken any consideration of the Lord, however. That would also mean giving up our deep attachment to those propensities which we share with the less-conscious animals. However, without God-consciousness, we are no more than sophisticated dogs. This is why the United Nations is a failure, and why it will continue to fail. There is no more hope of a workable peace coming from the General Assembly than there is from the city pound.

The leaders who are attempting to guide our civilization away from disaster are unmindful of God. Being ignorant of God, they are themselves blind to all truth, and at the mercy of the modes of nature. They cannot possibly accomplish anything but devilry. The words of this writer will be less trenchant than the following three verses from Bhagavad Gita, in which the Lord Himself speaks on this subject:

Deluded by these  
 Threefold modes of Nature,  
 This whole world does not recognize Me,  
 Who am above them and imperishable.  
 This divine maya (illusory energy) of Mine,  
 Consisting of the modes, is hard to overcome.  
 But those who take refuge in Me alone  
 Cross beyond it.  
 The evil-doers, the foolish,



The lowest of Mankind-- whose minds are carried away by  
 illusion  
 And who partake of the nature of demons--  
 These do not seek refuge in Me. (Gita, VII/13-15)

Lord Krishna doesn't mince His words. We may know then, on His authority, that most of the leaders-- intellectual as well as administrative-- of our modern world are evil-doers, fools, the lowest of Mankind-- and that their knowledge has been carried away by illusion (in other words, they are mad). Do not expect peace in our time. These men who now lead us are particularly qualified only for the grim mischief which we have already so lavishly tasted in this Twentieth Century. As to whether these men are likely to bring about peace in spite of their poor qualifications-- by chance, as it were-- here are two more verses which pretty nicely examine this possibility:

The deluded despise Me  
 Clad in human body,  
 Not knowing My higher nature  
 As Lord of all existences.  
 Partaking of the deceptive nature of fiends and demons,  
Their aspirations are vain,  
Their actions vain and their knowledge vain  
 And they are devoid of judgment. (Gita, IX/11-12)

The fact is that there are probably at least as many atheists campaigning for peace as there are engaged in war right now. Bhagavad Gita says that all of these men are devoid of judgment. We can expect no good from them. The Lord Himself avows this, and the events of history attest to the truth of His words.

Even if a political peace can be established, it will not mean that peace has come to Mankind. Peace is a thing of the heart, the mind and the soul. Peace can be absent from the placid shores of some sylvan meadow stream, and it can also be had in the midst of brutal violence and mayhem. Even so slight a

thing as a smile on the rush-hour bus is a conquest of material nature. Peace is an inner quality. It is a gift of God bestowed upon those who are wise enough to accept Him as the Supreme Enjoyer, Lord of all worlds, and Friend of all beings.

The great-souled (mahatmas), O Partha  
 Who abide in the divine nature,  
 Knowing Me the imperishable source of all beings,  
 Worship Me with undistracted devotion. (Gita, IX/13)

These are the qualifications which we should look for in our leaders. They are rarely found, to be sure, but if we actually want peace among men, then we must seek out such people. Of course, even the present leaders of the world can quickly attain to the status of great-souled. Let them take up the chanting of the Lord's Holy Names, to purify their minds. Let them recognize the sovereignty of God, and the sacredness of all that belongs to Him. Let them make it their business to propagate God-consciousness among the people whose earthly destinies they wish to guide. These measures will bring peace to this planet.

And, if we want peace within-- the real peace which affects the soul and not merely its outer covering of the body-- then we must ourselves bow down with undistracted devotion to the Lord. This is what Arjuna did. Thereupon, though he waded into the monstrous melee at Kurukshetra, he was free from the good and evil reactions of his deeds, because he acted not on his own behalf, but at the bidding of the Lord, Sri Krishna. Arjuna the warrior continued to be a warrior, but he was at peace, in worshipping God. We too need not retreat from the world in order to find real peace. We need only turn to the Lord. In Him lies the end of all pursuits. The words of Arjuna, upon seeing the Lord's Universal Form well apply to us, as to all creatures in

all ages:

And why should they not do Thee homage, O Exalted One, Who  
 art greater than Brahma, the original father?  
 O Infinite Being, Lord of gods,  
 Refuge of the Universe, Thou art the Imperishable,  
 The being and the non-being and what is beyond even that.  
 Thou art the First of the gods, the Primal Person,  
 The Supreme Resting Place of the world.  
 Thou art the Knower and That Which is to be known and the  
 Supreme Goal.

By Thee is this universe pervaded, O Thou of Infinite Form!  
 Thou art the wind, the destroyer,  
 The fire, the sea-god, the moon and the grandsire of all.  
 Hail, hail to Thee a thousandfold!  
 Hail, hail to Thee again and yet again!  
 Hail to Thee in front, hail to Thee behind,  
 And hail to Thee on every side, O All!  
 Boundless in power and immeasurable in might,  
 Thou dost penetrate all and therefore Thou art All!  
 (Gita, XI/37-40)

One who recognizes these truths has found the genuine splen-  
 dor of all existence-- and he has found peace as well. He is not  
 a weakling or a fool; he is a realist in the highest sense of the  
 word. Let the madmen whose fingers have closed on the gold and  
 the flesh of this world have their brief games of play. We must  
 seek Reality. One who is sincere in his quest for peace will  
 look to the root cause of the world's distress-- and he will find  
 it in the hardness of his own heart. So, let's pry open the doors  
 that have sealed off the pure, radiant chambers of our hearts.  
 Let's pray for peace with these words of Arjuna:

Thou art the Father of the world of the moving and the  
 unmoving.  
 Thou art the Object of its worship, and its venerable  
 Teacher.  
 None is equal to Thee. How then  
 Could there be one greater than Thee in the three worlds,  
 O Thou of incomparable greatness?  
 Therefore, bowing down and prostrating my body before Thee,  
 Adorable Lord, I seek Thy grace.  
 Thou, O God, shouldst bear with me as a father with his son,  
 As a friend to his friend-- as a lover to his beloved.

(Gita, XI/43-44)

## SOME QUESTIONS TO LORD KRISHNA

(questions probably not conducive  
to enlightenment)

1

Is it true  
That Thou art blue  
And art the Supreme  
Godhead too?

I also hear  
You like to toy  
About Vaikuntha  
As Cow Boy.

Swamiji says  
You always wear  
A peacock feather  
In Thy Hair.

And that Thy Feet  
Are colored red  
And leave a lotus  
Where'er You tread.

And that eternally  
You play  
Upon Thy flute  
The Vedic Way.

And that in battle  
You gave the Gita  
To Arjuna  
That we might read 'er.

But is it true?  
May we traverse  
Within Thy Mouth  
The universe?

O Lord Divine,  
Who dares to doubt it?  
Thy cosmos shouts  
Thy praise throughout it.

from Hayagriva Das  
Brahmachary  
(Howard Wheeler)

2

Because, O Lord,  
The Milky Way  
Is but cow's milk  
You drank one day.

And I believe  
We really float  
Within Thy Belly  
Like a boat.

And time will come  
When You'll discharge  
Our galaxy  
Upon Thy yard.

Then we'll look up  
To see Thy Face  
And Thy true Form  
With all its Grace.

"Welcome," You'll laugh  
And give a kick  
And like a cow boy  
Play a trick.

Lasso devotees,  
Corral and tie  
All those who to  
Vrindaban fly.

And call to us,  
"Come on, laddies!  
I've made rice, dhal,  
And chopathies."

Then I will know  
That it is true  
That Thou art blue  
And Godhead too.

CHANTING by Satsvarupa Das Brahmachary  
(Stephen Guarino)

When we go chanting  
Hare Krishna  
outdoors,  
under the blue sky,  
with drums and cymbals  
through the streets,  
who can measure  
the essence of that?

From a cloud hung a  
waterspout, the sun  
was going in and out,  
buildings, faces, and  
cars, people-- seemed the same  
stopping to look at us  
in awe.

"We are unbustable," said  
Achyutananda;  
he meant when  
we chant  
Hare Krishna  
we are unbustable and made  
100% pure  
by virtue of the Holy Name  
Of Krishna.

\*\*\*\*\*

This world  
like a pit of a fruit  
spat out of My Lord's Mouth  
and the uneaten flesh  
that clung thereto  
became our forest & crops  
& the juice the sea  
& the Lord spat the Heavens  
And we germs from this Mouth  
Oh how Glorious Our Lord  
His mere touch Infinite Wonder  
Our existence the preath of His Bliss  
We the recoil of His Wisdom  
And on that one day my Lord  
He ate just 1,000 of such  
fruits in an hour  
as He walked through His Garden  
toward the place of His Bath.

-- Rabindasvarupa Das Brahmachary  
(Bob Lefkowitz)

## INTRODUCTION TO BHAGAVAD-GITA

by A. C. Bhaktivedanta Swami

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## WHO IS CRAZY?

by A. C. Bhaktivedanta Swami

A person who is illusioned by the temporary wonders of material energy is certainly a crazy man. Practically all men in material activities are insane in various degrees. How to cure this increasing epidemic is suggested here. Read it and be cured of all craziness. 25¢

## KRISHNA CONSCIOUSNESS

A long play (33 1/3) record recorded by Pixie of the Society chanting the Hare Krishna Mantra. Also recorded are mantras sung by Swamiji. Available from the Society.

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