

Free Write Journal #39

Free Writes

Chess Players

There is a group of black men who play chess every day near the *harinama* party in Union Square Park. One of the players didn't like the *harinama* singers. He complained that they make too much noise and disturb him. The other chess players set him up: if he lost the game, he would have to sing fifteen minutes of Hare Krsna mantra along with the devotees. He lost the game and went and sat down with the *harinamers*. The chess players made him face them so that they could see he was actually chanting the words of the mantra. As the man began, he felt pleasure—he liked the mantra chanting. He had a headache, but it cleared up while he was chanting. After a while, he actually became happy and fully engaged himself in the chorus along with the Hare Krsna chanters. When Jayadvaita Maharaja heard this story, he remarked, “That man actually *won* the chess game.”

Rama-Raya says people who pass by every day and seem to ignore the chanting are still getting the benefit (*ajnata-sukrti*) by hearing the holy names. Sometimes a person will come up to the chanters and say, “I’ve been walking past you people for years, but I don’t know what you’re doing. Could you please tell me?” In this way the Holy Name gradually gains influence over bystanders, and even persons who first have an inimical attitude toward it.

Plaque

The City of New York placed a plaque near the “Hare Krsna Tree” in Tompkins Square Park. It stated that this was the tree where Swami Bhaktivedanta used to come and chant with his devotees at the beginning of the Hare Krsna Movement. The plaque is a wonderful tribute by the City to the chanting by Prabhupada and his disciples in 1966. Prabhupada asked that a plaque be placed outside the Bury Place temple in London. It stated that Syamasundara dasa Adhikari had constructed the temple. Syamasundara worked laboriously and creatively to make the temple interior beautiful, using redwood timber on the ceiling. There’s a marble plaque in the Krsna-Balarama Mandir commemorating Aindra Prabhu’s performance of 24-hour *kirtana*. It reads:

Sripada Aindra dasa

1953-2010

“Twenty-four years of selfless loving service in Sri Vrndavana *dham* by the performance of *yuga-dharma harinama sankirtana*.”

1986-2010

“24-hour *Kirtan Mandali* Forever”

This is the spot where Aindra Prabhu used to sit every evening when he sang leading up to *sundara-arati* .

The plaque posted by the Parks Department reads as follows:

“HARE KRSNA TREE

“Tompkins Square Park

“One of Tompkins Square Park’s most prominent features is its collection of venerable American elm trees. One elm in particular, located next to the semi-circle arrangement of benches in the Park’s center, is important to the adherents of the Hare Krsna religion. After coming to the United States in September 1965, A.C. Bhaktivedanta Swami Prabhupada (1896-1977), the Indian spiritual leader, founded the International Society for Krsna Consciousness in New York. He worked from a storefront on nearby Second Avenue that he used as the Society’s American headquarters. Prabhupada and his disciples gathered in Tompkins Square Park in the fall of 1966 to introduce the East Village to the group’s distinctive sixteen-word mantra:

“Hare Krsna Hare Krsna

Krsna Krsna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

“On October 9th, 1966, Prabhupada and his followers sat beneath this tree and held the first outdoor chanting session outside of India. Participants chanted for two hours as they danced and played cymbals, tambourines, and

other percussive instruments; the event is recognized as the founding of the Hare Krsna religion in the United States. Prabhupada's diverse group that day included Beat poet Allen Ginsberg (1926-1997). Krsna adherents continue to return to the tree to acknowledge its significance."

Ass

The *Bhagavatam* says, "Men who are like dogs, hogs, cows and asses" (*SB* 2.3.19) never listen to the pastimes of Krsna. The ass is selected because he is a beast of burden. He carries oversized loads of laundry or something else, and in return his master gives him some morsels of grass. The ass doesn't know that he can get these morsels of grass without carrying the great burden. Dhenukasura was a demon in the form of an ass. He lived in the Talavana Forest, and along with his ass-associates, he did not permit anyone else in Vrndavana from entering the forest and tasting the tala fruits. Urged by their cowherd friends, Krsna and Balarama went into Talavan and shook the trees and knocked down tala fruits. Hearing this, Dhenuka came out furious and kicked Balarama on the chest. When he dared to do it a second time, Balarama grabbed his rear legs and twirled him until he lost his life, and Balarama threw him up into the top of one of the tala trees. Then many ass-demons came running out to attack. Krsna and Balarama grabbed them all by the legs and killed them by whirling them around and throwing them to the top of the trees. Lusty men are compared to the ass, because the ass approaches the she-ass for sex but gets kicked in the face by her. This is the lot of the lusty man.

Demons

I find Krsna's killing of demons, especially in His childhood, to be more interesting than the prayers of the demigods to Devaki carrying Krsna in the womb, or the prayers of the Vedas personified. Although the demon-killing is done by Visnu within Krsna, battling the demons is full of action. The killing of Putana, Aristasura, Bakasura, Aghasura, and many others are delightful narrations. Of course, Krsna's dealings with the *gopis* is higher and more interesting. But His killing of demons occupies a major portion of His pastimes.

When Krsna was present, the demons were external. Now in Kali yuga, the conditioned souls have an internal demoniac mentality. We have to "fight the demons" that reside in our heart and consciousness. This is done by approaching a qualified spiritual master and chanting the Hare Krsna mantra for cleansing of sinful inclinations.

Circular

The *rasa* dance of Krsna and the *gopis* is done in a circle. Krsna expands Himself to be beside each of the innumerable *gopis*, they hold hands and do graceful dancing in ecstasy. In *caitanya-lila*, the Lord was once asked to prove He was a cowherd boy by whirling a rod. He took up a rod and whirled it so vigorously that it appeared to be a circular brand of fire. Our *japa mala* is strung in a circle of 108 beads. We chant a "round" by circling the beads and chanting one Hare Krsna mantra

on each *tulasi* bead. Prabhupada used to circumambulate the Deities within the Mayapur temple and pause to ring the bells. He was accompanied in this circular pastime by enthusiastic devotees. Vaisnavas circumambulate Govardhana Hill, Radha-kunda, and other sacred places, walking around them and singing *kirtana* or doing *japa*.

Kichari

Kichari is made with rice, dal, and if vegetables are available they may be thrown into the mixture. It is considered “a poor man’s feast.” But in India, from the poor to the rich, everyone has a meal of *kichari* once a day. The mass food distribution done by ISKCON means distribution of *kichari*. Prabhupada supervised that it be done. He said no one within ten miles of the temple should go hungry. In Bhubaneswara in 1977, Prabhupada said the people were coming to attend his lectures and *kirtanas* because they were hungry for the *kichari* that was freely distributed. He did not mind that they were coming to the programs because they were hungry for *kichari*. And the *kichari* he distributed was *prasadam*, food first offered to Krsna. At major *pandals* performed by ISKCON under Prabhupada’s direction, not just poor people attended but upper classes. The upper classes knew that the *kichari* was *prasadam*, and they didn’t necessarily want huge amounts but just a small portion, knowing it was sacred food. The “purification package deal” was *kirtana*, *pravacana*, and *prasadam*. In addition, books were distributed.

Prabhupada referred to “*kichari* philosophy” (or “hodge-podge”), referring to the unauthorized teachings presented by those who did not speak in straight *parampara* from the scriptures and the *acaryas*, but who concocted and mixed up a mental concoction and tried to pass it off as Vedic knowledge. ISKCON preachers never present “*kichari* philosophy.”

Dancing

In the *Brahma-samhita* it is described that in Goloka Vrndavana, “walking is dancing.” Krsna showed artistry by dancing on Kaliya’s many heads and crushing them. The most sublime of Krsna’s *lilas* is His dancing with the *gopis* in conjugal love. Lord Caitanya is described as the Great Dancer, and He led His many associates in ecstatic chanting and dancing. *Caitanya-caritamrta* describes that Lord Caitanya’s follower Vrakesvara Pandita used to dance 82 hours nonstop. Prabhupada’s followers like to dance while performing congregational *sankirtana*. Simply by chanting and dancing, devotees can free themselves from all sinful reactions and attain love of God, a transformation that can’t be attained by hatha or *jnana* yoga. On arriving in America, while still on the ship, Prabhupada wrote a poem in which he asked Krsna to please “make me dance, make me dance, make me dance.” He wanted to be like a puppet in Krsna’s hands and spread Krsna consciousness.

Balls

We put out small *laddu* balls three times a day for the Laddu-Gopala *vigraha*. In *Srimad-Bhagavatam*, in several places it is mentioned that beautiful young women bouncing a ball raise lust in male onlookers. Krsna's cowherd friends played "ball" with Him by tossing back and forth fruits like mango, *tala* fruit and others. There are hundreds of sports which engage people with a variety of balls, but the devotee refrains from them as "frivolous sports." The devotee prefers to engage in Krsna's devotional service. (Someone may say that playing sports with balls gives them healthy exercise, but the same exercise can be gained by dancing in *sankirtana*.)

Mango

Mango is considered the king of fruits in India. They are best when they are colored red and green and they are firm and fresh, tree-ripened. One mango can fill a person's appetite. Our Prabhupada recalled that as a child he and his playmates used to run through his house and grab mangoes. He said his father was not a rich man, but they had ample mangoes. Bhaktisiddhanta Sarasvati Gosvami ate a mango without offering it to Krsna when he was a very small boy. His father, Bhaktivinoda Thakura, reprimanded him. Bhaktisiddhanta Sarasvati Thakura took this reprimand so seriously that he took a vow that he would never eat mangoes for the rest of his life. When people would offer him one, he would say, "No, I am an offender." Considering

the healthful deliciousness of the mango, we can just imagine how powerful a vow Bhaktisiddhanta Sarasvati took when he was only a toddler. When Prabhupada came to America, New York City, he told the devotees about mangoes and commented that they were not available in America. When he said that, I became determined to find him mangoes. I went to a fruit store on First Street on the Lower East Side. They had no mangoes on display, but when I asked for one the man took me into a freezer in the back of the store, and there was a collection of mangoes. They looked and felt ripe, and I was told they cost one dollar apiece. I brought a mango and gave it to Swamiji and he was very pleased. From then on I used to bring him a mango every day. One time when I gave him the mango, the room was filled with those who came to see him. He said to me, "Very good boy." It sounded like he was addressing a seven- or eight-year-old boy. The other young men in the room started laughing, but Prabhupada checked them and said, "No. This is love. This is Krsna consciousness."

In collecting mangoes from the tree, men have to climb up the tree and hand the fruit down from one person to another. The tree can't be shaken and the mangoes allowed to fall on the ground. They are too soft, and this would bruise them. This example is compared to the method of receiving transcendental knowledge. It comes in the descending process, carefully carried down from qualified guru to disciple. One cannot jump over to get the fruit, but he has to receive it from the representative of Krsna in disciplic succession. It is said that when the mango is pecked at by a parrot, its taste becomes sweeter. Sukadeva Gosvami was compared to this parrot. When he spoke the *Bhagavatam*, which he learned from his father Srila Vyasadeva, he didn't just repeat it in a parrot-like recitation, but made it sweeter by his own realization.

Pure devotional service is compared to an unripe mango in the beginning. Even the beginner has the mango, and he just has to wait until it ripens by natural evolution from mechanical practice to voluntary love of God. Then it is a ripe mango.

Pariivrajakacarya

A *parivrajakacarya* is a devotee who travels by plane, by auto, and by walking door to door to tell people the message of Krsna consciousness. A *parivrajakacarya* preacher is very dear to Krsna. Even if one can't travel due to arthritis and COPD, he can still go door to door, individual to individual, by the electronic media of Facebook, website, email and Internet. This is as good as knocking on the doors. Whether one moves or not, he applies the process recommended in scripture: he makes obeisances to devotees more advanced than himself, he makes friendships with equals, to the innocent he humbly teaches them Krsna consciousness, and he avoids the avowed atheist.

Utsaha

Utsaha is defined as enthusiasm. This is the first and most important qualification as mentioned by Rupa Gosvami. This refers to one's personal *bhajana*, and the challenge of preaching activities. Since one cannot get immediate success in the beginning, Rupa Goswami cites patience as the second-most favorable stage in developed devotional service. One should remain enthusiastic, even if his beginning

efforts do not seem to amount to much. Srila Prabhupada was satisfied and enthusiastic to repeatedly present the basics in Krsna consciousness. Prabhupada always took the opportunity to teach that the eternal soul, situated within the body, is the real self. He taught that all living beings are eternal servants of Krsna, and that the chanting of the Hare Krsna mantra was the only practical method of sacrifice for the age of Kali.

From *The Radha-Govinda Worship Book*

Narottama dasa Thakura sings, “Why am I living?” He laments that he has no love for the Vaisnavas. But he takes shelter of Lord Nityananda and knows he will be brought to Vraja. He longs for direct service to the Divine Couple in the association of Their *sakhis*, who will direct him how to serve Yugala-kisora. Today Radha-Govinda wear purple. I debated in my mind whether to put the black *chadar* on Govinda or leave Him bare-armed, but not cold. He’s carrying His silver buffalo horn and crooked walking stick. I decided He would go bare-armed and Radha would wear a black scarf. I could not place the folds in Her skirt exactly as I’d like them to be. Had to let it go. And I’m not certain it is all right for Krsna to be without the *chadar*. Srila Prabhupada has a complete covering of warm gray *chadar* and a warm saffron wool scarf. Over that, a warm Vraja knit cap. So I thought, “If I have dressed Prabhupada so warmly, how can I claim Govinda can be bare-armed?” Some silly thought came that Govinda is God, and He doesn’t mind if it’s cold. But that’s not a devotional-enough consideration. Let it go for now.

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The burnished-copper outfits for Thursday. The yellow turban for Krsna with the peacock feather perhaps pushed too high. But it's hard to affix it to the turban, I claim. I could try to fix it better. I did what I could to make the Divine Couple well-dressed and ornamented.

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Saying goodnight. A day of fierce weather, snow and hail and strong winds. Winds still rattling the windows in other parts of the house. It's empty right now, just me and the Deities. Hare Krsna, Hare Krsna.

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Try to make a sincere prayer of offering your meal to Srila Prabhupada and for Radha-Krsna. You don't know Them well enough; you did know Srila Prabhupada. Where is he now? How can he accept your offering? *Sastras* say it is so. Krsna says, "If you offer Me *with devotion*, simple foods, I will accept." Try to offer it. I know you will salivate, chew, enjoy the sensations of taste. But first offer. And that you eat before the Deity altar—don't forget where you are!

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Most of the pictures are gone from the altar. Krsna has no flute in His hand, no turban. I thought we were leaving right after breakfast, and so I packed Their

paraphernalia. It is not good, however, to let Krsna go long without His flute. Give it to Him and pack it at the last minute. And can't you give Him a turban in the same way? Yes I can do that. Don't neglect the present-moment worship: *man mana bhava mad-bhakta*.

I make sure I am not too inconvenienced by moving. So I should also see that Krsna and Prabhupada and Radha are all right. I didn't give them fresh water this morning, thinking that I would have to pack up their cups immediately after breakfast. But that's not a reason not to let them have fresh water, at least for a couple of hours. Don't be so "efficient" that the Deities are not cared for.

Letters from Srila Prabhupada

Delhi

21 November, 1971

Boston

My Dear Satsvarupa,

Please accept my blessings. I have received your letter of November 7, 1971 Xerox copy, and have noted the contents carefully.

I have sent under separate cover the initiation beads for Andrew Day, Martin Lewis and Jill Lewis, duly chanted on. Their new names shall be Mathuresh (The Lord of Mathura), Raghavendu (The moon in the Raghu

dynasty), and Vijay Laksmi dasi, respectively. I am happy to accept them as my sincere disciples; now you give them all good advice how to push on this Krishna Consciousness Movement. Let them know it for certain, that something given to Krishna is never lost or wasted, and if they are determined they may go back to Godhead, very soon. If they like, you may perform a Krishna Consciousness wedding ceremony for the married couple.

I am very much encouraged that the school building may be purchased in the near future. But one thing, how the \$30,000 is to be paid and wherefrom you have got so much money? I am very much anxious to open schools for educating children of responsible leaders in our Krishna Consciousness way of life, especially also in India. If these leaders simply become a little convinced about the real purpose of human life, there is tremendous potency for improving the world. Last night the topic of my lecture at our Delhi *pandal* was the necessity for teaching Krishna Consciousness in all our schools and colleges. This is a revolutionary thought. But we have seen that the practical outcome of so much hippies, one after another. What is the use of their skyscraper buildings if their sons will not maintain them? The old system of *gurukula* should be revived as the perfect example of a system designed to produce great men, sober and responsible leaders, who know what is the real welfare of the citizens. Just as in former days, all the big personalities were trained in this way. Now you have got the responsibility to inject this idea in your country. Please do it with a cool head, and very soon we shall see the practical benefit for your countrymen.

Yes, preaching is more important than managing. Just because you are preaching nicely and distributing so much *prasadam*, the management will follow like a shadow, and Krishna will send you no end of help.

I am glad that you are writing essays, and that all of our students are contributing their work. I think that if we simply improve the contents of our *BTG* magazine that so many changes are not required. I have written to Karandhara on this point, so you may write him for my opinion. What is the use of instituting many changes? For something worthwhile people—

[TEXT MISSING]

Prabhupada accepts three disciples through the mail. They were recommended by the temple president's statement, and Prabhupada accepted this.

He thanks me that the school building [in Dallas] may be purchased in the near future. While reading this letter decades after the fact, I do not remember where we had accumulated \$30,000. Earlier letters indicate that I asked for a loan from Karandhar and the BBT. Prabhupada approved the loan but said I had to return it within six months. So I don't understand this reference to my saying we had \$30,000, and he is asking me where we got so much money.

He tells me what he spoke of in his lecture at the Delhi *pandal*. It was the necessity for teaching Krsna consciousness in all our schools and colleges. This has yet to be introduced on a broad scale. Prabhupada encouraged devotees who had advanced academic degrees to become instructors in the religion departments of the

colleges and universities. This is going on now, much of it under the jurisdiction of the Oxford Centre for Hindu Studies. Devotees study and get degrees at Oxford, and then they are given university positions, and they attempt to present Krsna consciousness within the parameters of the academic curriculum.

In his next to last paragraph, Prabhupada says preaching is more important than managing. He writes that because we are preaching nicely and distributing *prasadam*, “the management will follow like a shadow”—and Krsna will send us all help. We must have faith in this instruction and carry it out: “Preaching is the essence.”

In the final paragraph, which is incomplete, Prabhupada expresses approval that his disciples are contributing their essays to BTG. He writes that “if we simply improve the contents of our *BTG* magazine that so many changes are not required.” Apparently some devotees were suggesting major renovations in the presentation of BTG. Prabhupada did not approve of this. “What is the use of instituting many changes?” He thought that too many wholesale changes in the magazine was a concoction. He liked it the way it was, but he just wanted to see improvement in the devotees’ writings.

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Delhi

25 November, 1971

Boston

My Dear Satsvarupa,

Please accept my blessings. I am in due receipt of your letter of November 17, 1971, and I am especially pleased that the church owners in Dallas have accepted our offer of \$26,000 down payment. I have seen one copy of the contract sent to me by Karandhara. It seems all right. One thing: What are the monthly payments? Now you organize our KC school very nicely on the basis of a kindergarten school and primary school for children up to 15 years old. That is a good proposal, that parents should not accompany their children. Actually that is the *gurukula* system. The children should take complete protection of the Spiritual Master, and serve him and learn from him nicely. Just see how nicely your *brahmacaris* are working. They will go out in early morning and beg all day on the order of the guru. At night they will come home with a little rice and sleep without cover on the floor. And they think this work is very pleasant. If they are not spoiled by an artificial standard of sense gratification at an early age, children will turn out very nicely as sober citizens, because they have learned the real meaning of life. If they are trained to accept that austerity is very enjoyable, then they will not be spoiled. So you organize everything in such a way that we can deliver these souls back to Krishna—this is our real work. Some of our girls may be trained in colleges and take teacher exams, and their husbands also. As you develop our program there I shall give you more

hints.

As for the extra room, that may be utilized in future as classrooms as our school program expands. But for the time being why not open a hostel for the hippies? I want that all the hippies should come to me and I shall solve their problems. Actually all these hippies should join us. I am seeing that in this Delhi city many hippies from your country are coming, but they are simply hungry and dirty and being cheated. During our *pandal* program some of them came to me and became my disciples. So we must look out for them and take interest that they should be delivered from this miserable condition. They are our best customers. If we give them place to sleep comfortably and nice *prasadam*, and if they agree to follow the four rules and attend our *aratis* and classes, why not invite the hippies to live with us? Gradually they will become devotees. The American Ambassador to India, Mr. Kenneth Keating, is very much in favor of our Movement, especially on this point of giving you people the right advice and saving them from intoxication and being hippies. If your government would give us some help I can save all of them. That would be a great blessing for your country. Otherwise this hippie class will simply spoil everything they have worked so hard for.

You will be pleased to note that I am taking a party of devotees to Vrindaban tomorrow for *parikrama*. We shall remain there for a few days,—

[TEXT MISSING]

So the church owners have accepted our offer of a down payment for the church buildings in Dallas. Prabhupada gives some hints about how the *gurukula* may be organized. He writes that the parents should not accompany their children to the school: “The children should take complete protection of the Spiritual Master.” They should collect alms for him during the day and come home at night. He mentions that devotees may take teacher exams, and that he will give us more hints in the future as we develop our program.

Regarding an extra room, he asked if it can be opened as a hostel for the hippies. He says he can solve the problems of the hippies and that they should join us: “They are our best customers.” The program of opening Dallas *gurukula* with a hostel for hippies was never introduced. It was difficult getting the hippies to follow the four rules and follow the Krsna conscious program. But it is interesting to read how in 1971 Prabhupada was so concerned and compassionate for the hippies, and he wanted us to invite them to join the Krsna Consciousness Movement.

A Random Glance at *Bhagavatam* Slokas

“Sukadeva Gosvami replied: ‘After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Ramacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other

assistants.” (SB 9.11.25)

In his purport Prabhupada states that “Ramacandra showed His favor to His brothers by ordering them to go out.” He compares this to devotees who have taken a vow not to leave Vrndavana to preach Krsna consciousness. He states it is the Lord’s mercy on His brothers that He told them to go out and conquer all the countries in the name of the King. “For those who are *kanistha adhikaris* and do not preach, the Lord shows mercy to them also, as He did personally by staying in Ayodhya to give audience to the people in general. The Lord is merciful to everyone, and He knows how to show His favor to each individual person according to his capacity. One who abides by the order of the Lord is a pure devotee.”

“The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven *rishis*, and having gone there you will never have to come back again to this material world.” (SB 4.9.25)

From the purport: “Dhruva’s planet, the polestar, is the abode of Lord Visnu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Svetadvipa. . . .It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this

universe. The answer is simple: Dhruvaloka remains, like other Vaikunthalokas beyond this universe. Srila Visvanatha Cakravarti Thakura has commented in this connection that the very word *navartate* indicates that this planet is eternal.”

So Dhruva was awarded the highest destination as a reward for his devotional austerities. His planet is always offered obeisances by the residents of all other planetary systems. Having gone there, Dhruva will never have to go back again to the material world.

“Let him be pleased with us, since he is my brother-in-law, the husband of my sister Sati. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.”

(*SB* 3.14.36)

Diti induced her husband Kasyapa to engage in sex with her at an inauspicious time when the ghosts and goblins of Lord Siva were roaming about. Kasyapa was not so strong that he could restrain himself, and he submitted to his wife’s desire. But afterwards, he told her that everything that she did was inauspicious, and they could not respect a good result. Diti prayed to Lord Siva not to spoil the embryo but show mercy towards women, which he is always inclined to do. “Every virgin girl is supposed to be a devotee of Lord Siva. Diti remembered her childhood worship of Lord Siva and begged his mercy.” (*SB* 3.14.36, purport) Kasyapa informs his wife that

she will have two contemptuous sons born of her condemned womb. “Unlucky woman, they will cause constant lamentation to all the three worlds!” (SB 3.14.39)

Poetry from *Complete Poems from Every Day, Just Write*

Will I Be

He’s in there and I’m out here
 This is the way I wrote in Pembroke
 There was no fun for me anymore
 in games

I was a devotee

And next I wanna know
 will I be a covered devotee
 and unhappy like a kid nobody
 hangs around with while I wait for
 reincarnated Prabhupada to come
 and be my teacher again?

Will there be another Kali-
 yuga holocaust and I be gassed or
 the recalcitrant Nazi

writing poems

Will I be the hog will I

do my homework

Will I rot teeth on Clark

bars in care packages find

Mary Oliver will M. be

there with his lute

will Radha

cast Her sidelong glance of

mercy

Everything could start right back at the

beginning right? Lower species

no joke

you discover *Bhagavad-gita* in a

barber shop in Great Kills

déjà vu, "I heard that somewhere...

was it a previous life...

Swami comes down the

street to Hayagriva and me

I just think I'll be a misfit in

this world thanks to what I

took in of transcendental wisdom

I just want to go

back to Godhead

I want to kill no quail

in the shed write

I want to be a good boy

make noise

I want to be

with Swami telling

me to go back to Godhead as soon as possible

as his Guru Maharaja told

Go

Go

be serious chanting can

do it in this lifetime

yes you and Mr. Nair and

Siddha-svarupa Stevie

you and all the guys

and *femmes*

and the unpet pets

go.