

# ENOUGH!

CULTURE FILE / SPIRIT MATTERS

JOIN THE EVOLUTION

INSPIRE-ME-YOGI / ACTIVIST





Nitya-priya  
Editor-in-chief



Sachi Dulal  
Editor



Baladeva Nitai  
Creative director



Manada  
Editor

## DEAR READER

When I first started to contemplate making change happen in the world I would think about issues like the rapidly deteriorating state of the environment, and the need for political reform and social justice. I inquired from people I respected and whom I considered knowledgeable about these global issues like my university professors, yoga teachers, political leaders, and church pastor— what are the best actions to help improve our global problems? But no one could satisfactorily answer.

When I became a yoga practitioner, I would debate: is it better to change one heart at a time or to inspire transformation on a large scale and try to be a catalyst for a larger societal shift? It was clear that time is running out for the planet and its inhabitants. I was still an optimist, confident that if I put my mind to solving world problems (with a few like-minded friends) I could accomplish anything. However, I would from time to time feel frustrated about why no one, especially the global leaders, would agree on a course of action.

I was getting nowhere fast, until one day I was introduced to bhakti-yoga. I realised I was missing the point and asking the wrong questions as I had misidentified the actual problem. How can we help others if we don't actually know who we are? Who am I anyway? How could I make a positive difference in the world looking at the problem with my limited knowledge? I needed more, so I became more serious about looking at alternative sources of information, and finally I was introduced to knowledge from the ancient teachings

of India. Two books in particular, the Bhagavad-gita and the Srimad-Bhagavatam both by A.C. Bhaktivedanta Swami Prabhupada, are transcendental creations meant to bring about a revolution in the life of a misdirected civilisation. ENOUGH! magazine echoes this aim, recommending that real knowledge is required for substantial action.

After reading these books and applying the teachings in my life, I began to see how important it was to change myself first and walk my talk. No more buying into the superficial consumerist civilisation that I had been told would lead to happiness. The changes were not just the kind of changes based on ten steps to a healthier body and mind or how to do more with less. It was actually about an internal revolution based on genuine knowledge that I was able to make lasting changes (that I still hope will one day lead to real world solutions). I am now in the process of learning to live a life that is in line with the real me based on real spiritual values. I am now starting to approach some of life's most challenging problems with confidence and hopefully some day will achieve some amount of success on a global scale.

The ENOUGH! magazine is dedicated to making real knowledge more accessible and relevant so that together we can tackle the world's most difficult problems. Armed with genuine knowledge we become qualified doers and not donkeys adherent to the contemporary mantra: "Work, buy, consume and die." If you know that there is more to life than being a well-dressed donkey then join the ENOUGH! evolution.

*Nitya-priya*

Nitya-priya  
Editor-in-chief

## WHERE TO FIND US...

### AUCKLAND

#### The Loft

1st Floor, 103 Beach Rd,  
Auckland, CBD, New Zealand  
Ph: (09) 379 7301  
theloft.org.nz

#### Auckland University

#### Veda Club

Ph: Gitavali 021 152 4874

#### Sustainability Network

Ph: Caitanya Vihara 0212612745

### WELLINGTON

#### Bhakti Lounge

Level 1, 175 Vivian St,  
Wellington, New Zealand  
Ph: (04) 801 5500  
bhaktilounge.org.nz

#### Victoria University of Wellington

#### Yoga Lounge

Ph: Ishvari 021 027 64137

### MELBOURNE

#### Mantra Lounge

167 Grattan St,  
Carlton, Victoria, Australia 3035  
Ph: 0414 888 002  
mantralounge.com.au

#### Urban Yoga

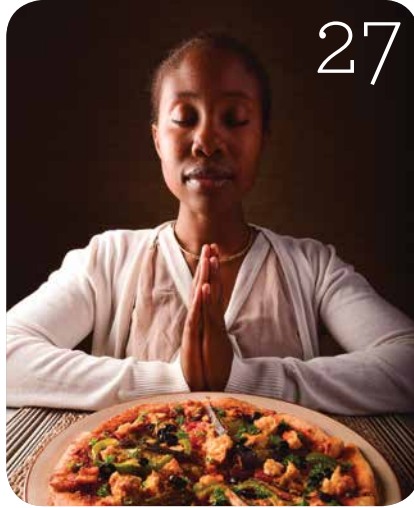
Level 3, 123 Swanston St,  
Melbourne, CBD, Australia  
E: urbanyogacentre@gmail.com  
urbanyoga.com.au

#### Melbourne University

#### Bhakti Yoga Club

Ph: Gopa 433 156 946

www.unibhaktiyoga.com/unimelb/



## WHAT'S INSIDE?

### INSPIRE-ME-YOGI

- 08 insured for life
- 31 attention please!
- 23 what kind of lover are you?

### SPIRIT MATTERS

- 11 superconsciousness
- 17 don't worry, be happy
- 33 athiest's uppercut

### CULTURE FILE

- 03 fiend
- 37 animal planet

### ACTIVIST

- 10 unite unite
- 21 lust
- 27 food for thought



# fiend

## THE MIND: FRIEND OR ENEMY?

Writer **Kalyani Radha**

**Light streams in through the inevitable gap in the curtains, making bright pin pricks dance behind eyes firmly held shut. Finally, I surrender to the knowledge that it is morning. "Come on Naomi," I groan. "Time to get up and get cracking; gotta get a run in before work."**

My roommate doesn't like the idea. "God! Every morning! This run non-sense—just give it up! We already have to start work at eight. Getting up at six is just ridiculous. Let's just sleep for one more hour and go for a run after work."

"No way," I say. "If we don't go now, we'll never go; let's just do it!" I say determinedly.

"But you had such a busy day yesterday. Remember, you really need the rest," he counters.

"I guess you're right." I give in and fall back asleep only to be awoken by the urgent beeping of my alarm. As I roll out of bed, my feet hit the carpet with a lazy thud, and I stagger to the shower. I gulp down a quick bowl of cornflakes and then dash out the door. I slide behind the counter just in time.

Work is dead. Dead, dead, dead. The sun is blazing outside—everyone is at the beach, of course. Tepid indoor pools are not the place to be. The only customers all day—a coffee group of young mothers with a gaggle of screeching children who take off their nappies in the pool and an elderly chubby American couple who argue about the price of bottled

water and complain that we won't take US dollars.

I try to look busy so the boss doesn't give me some real work to do. While I tidy up, my roommate follows me around all day, shouting nasty remarks at the swimmers. "She's way too fat. Look at that lazy bum—can't even swim a width...Can't those women take care of their brats?"

I get home from work, tired, bored, and frustrated. "Alright, we have to go for that run now," I sigh.

"Why?" he asks. "You've had a hard day at work—you really should just relax and watch some TV. Come on, Home and Away is starting—just order pizza and chill out. You deserve it," he says encouragingly. "I know how hard you work."

"Come on," I say. "We did nothing today. Work was dead, so I'm going for a run, and you don't have to come with me." I turn and head out the door before he can say anymore.

My feet drum on the pavement, and my ragged breath comes in fits and starts as I count my steps...twenty more and my legs feel like rubber...ten more... my lungs are trying to burst out of my chest...another twenty and the blisters start to form. "Don't stop," I say, "don't stop. If I run fast enough maybe he won't keep up." He is there for the first few kilometres, discouraging me and yelling insults, but soon he begins wheezing and then he gives up and I'm running free.

I get home from the run, hot, sweaty, and sore, and I drag myself into a shower. Dropping into bed, I fall into a deep, uninterrupted sleep.

But he's there when I wake, like a storm cloud hanging over the end of the mattress, a panther about to pounce. Curled up in gargoyle position on the end of the bed, he unwinds his long, gangly limbs and reaches a sharp nail to scratch his protruding belly. He turns his head and pierces me with bloodshot eyes. The silence between us is eerie. I clear my throat and eventually venture a tentative "Good morning."

He looks at me with a snarl, as his tongue whips out of his mouth like a snake, and he narrows his eyes. "What? You thought you could blow me off that easily? I know everything about you, everywhere you go, everything you do. You know I'm your only friend. You know I'm the only one who tells you the truth—all those other people...pretenders and liars the lot of them."

It's a wet, grey morning. No run today. Instead, a nice catch-up coffee with friends. We curl up around a fire, chatting, gossiping, as I eye up a mouth-watering chocolate cake—my friend Mandy's latest culinary masterpiece. My mouth begins to water, and my stomach gurgles then moves on to tectonic plate-shifting rumbles. My eyes feel as if they're about to drop out as they try to take in the cake





in its full three-layer glory. “Come on,” I say to myself, “you had a filling and healthy quinoa and chia porridge just thirty minutes ago. You definitely DO NOT need that cake!”

“Look at that chocolate cake—wow! Doesn’t it look delicious? You’ve been so good on your diet the past few weeks. You deserve a treat, and you absolutely look like you’ve lost weight—at least two kilograms. I’m your friend remember; I would never lie to you.”

The cake is as good as it looks, so I have two pieces and lie back, satisfied to hear about the latest tribulations from Woman’s Weekly.

He sidles up to my chair, smiling... a bit too much “Like the cake, did you?” he inquires in a sickly sweet tone, then he starts again.

“Oh my God fatty! Why did you do that? You’re supposed to be on a diet remember? You have no self-control. You can’t even resist a tiny piece of cake, so how do you expect to lose any weight, huh? You know you’re just a fat loser and you will always be one. Everyone will know how greedy you are and nobody wants to be friends with a fatty. You’re going to die alone; alone and fat, and no one will come to your funeral.”

“Hang on a second,” I say, determined for combat. “You told me to eat the cake and that’s being a wee bit melodramatic, don’t you think?”

“What are you, a child? Can’t make decisions for yourself? Look, I’m not trying to be mean to you. I’m just trying to help; I’m your friend remember?” he wheedles.

I turn to face him, as he looks at me unblinking. I stare down the barrel of a gun. “You!” I spit, pointing right at his fat belly. “You are not my friend, you are a fiend, a fiend!”

Before he can answer, I turn and storm off down the road, nearly walking right into a tall, friendly looking lady with white-blonde hair, wearing a bright yellow top and an even brighter smile. “Hi,” she beams at me. “Are you from Wellington?”

“Well...” I say skeptically. “I moved here from Auckland about four years ago...”

What does she want? I wonder. She smiles even more. “Great! Hey, we’re handing out flyers for a party at our yoga studio tonight. Great food, great music, great discussion. You should come along.” I take a flyer from her out-stretched hand. This looks interesting.

Later that day, I come to a two level, glass-fronted building just off Cuba street and walk apprehensively up the stairs, wondering what I will find at the top. I walk into a bright room and a girl with radiant blue eyes and a wide smile greets me at the door and takes my donation. I hope you enjoy your evening, she glows. “I hope so too,” whispers the fiend, “but I doubt it.”

*Through practice  
of meditation  
like kirtan, the  
mind can slowly  
become a friend  
and can be used  
to help, instead  
of harm.*

Wow! This place smells amazing. My nose is filled with lavender-scented incense and something baking, cookies maybe? I sit nervously in a room that is slowly filling with people. The fiend is not happy. “What is this place—let’s go home. This chair isn’t comfy. We don’t like singing, and I bet these people are weirdos,” he whines in the background. I’ve really had enough, “Just sit down and shut up will you—you might like it. And anyway, dinner smells really good,” I state firmly. He sits there pouting. I just ignore him.

The music starts, and the mantra chanting begins. The leader sings first and then

everyone follows her. At first I’m really nervous; I stare down at my knees, my lips barely moving. But there’s something about this enchanting music and the beautiful smile on the singer’s face. Slowly, it trickles into my ears, wearing down my cool resolve and I’m singing, chanting happily. By the end, I feel light, like I could jump out of my seat and dance. Even the fiend looks happy, peaceful even. A small smile is creeping across his face and he starts to look quite cute actually.

The leader slides over to another microphone and begins to speak. Fiend stands up in the middle of the room. “Boring!” he yells like a fog horn, “Sit down fiend and shut up,” I yell back. Humph. He folds his arms defiantly and flops back on the ground. Now he is quiet, I can listen.

“Kirtan, the chanting we were doing before, is a place where the mind can rest. A place where it can be peaceful. The Bhagavad-gita, which is the ABCs of yoga knowledge, says, ‘One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well.’ An untrained mind is like a naughty child or an annoying person who won’t leave you alone. But through practice of meditation like kirtan, the mind can slowly become a friend and can be used to help, instead of harm. Now let’s move into some more kirtan, and afterwards we can enjoy a delicious vegetarian feast.”

The speaker moves into the audience and a new band moves up to the front of the room. I sit back and let the mantra float over me. The fiend sits there fidgeting at first but eventually he too is captivated.

At the end of the kirtan the leader leans into the mic and says, “Thank you for coming to Soul Feast at Bhakti Lounge. I hope to see you again soon,” and I think to myself, “Definitely.” 🌸



Kalyani Radha has been exploring bhakti-yoga for the past three years. She draws inspiration from studying yoga philosophy and chilling out in kirtan. Kalyani Radha loves to cook—you can always find her elbow deep in flour!

175 vivian st  
wellington



live drama



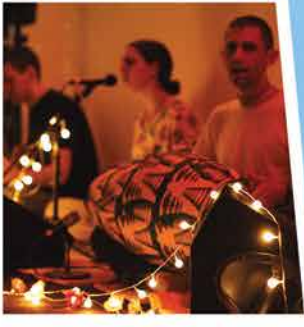
think



kirtan



yoga



live music



play



cooking classes



retreats



friends

Bhakti Lounge  
the heart of  
yoga



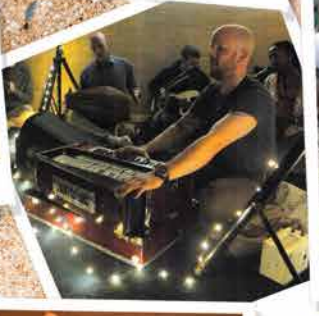
timeless knowledge



amazing dessert



amazing dinner



woofing



lifestyle



easy meditation



themed workshops



catering



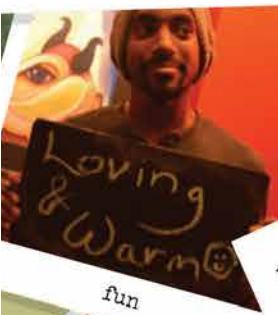
intriguing discussion



volunteer



drumming



fun

bhaktilounge.  
org.nz





# Mantra Night

Come explore and taste the realm of  
consciousness beyond body and mind.

EVERY WED NIGHT 6 PM



# Think Out Loud

Join our open forum for thought-provoking discussion and discover  
the relevance of yoga knowledge in our everyday life.

EVERY THURS NIGHT 6 PM

Bringing you the  
PERFECT LIFESTYLE

MANTRA  
LOUNGE

FOR MORE INFO [www.mantralounge.com.au](http://www.mantralounge.com.au)

167 GRATTAN ST CARLTON VIC 3053

Ph: 0414 888 002





# insured for life

INSURANCE PROMISES MORE THAN IT DELIVERS

Writer **Shannan Mann**

**Any nineteen-year-old would be excited about travelling overseas. But the reality of travelling makes me want to run the other way, when I think of completing travel documents, lugging around heavy baggage, and suffering around jet lag. I also have a habit of misplacing my passport, and worse yet, I have a pre-existing medical condition.**

Now, if you've ever tried to get travel insurance you may be aware of this term. "A pre-existing medical condition" literally refers to a health problem that has been a part of your life prior to your planning your trip. Because the cost of a visit to the hospital outside of your own country can cost more than your round-trip ticket, I decided to get travel insurance for my most recent trip. But after looking at one scheme after the next, drudging through one policy after another, I realised that 95 percent of insurance companies didn't want much to do with me in light of my, lo and behold, "pre-existing medical condition." One company's policy stated that if a person is aware of a medical condition, then they themselves should be prudent enough to be prepared and bring along necessary medication or medical

equipment prior to travel, or not travel at all. It took some personal self-restraint not to explode at my flickering computer screen—wasn't I being careful by getting insured for my condition? Finally, after scrolling through several policies, I picked the best one and was happy to be done with my search, but the ordeal did make me consider what real insurance is and whether I could actually find it.

The word "insurance" refers to the difficult job of safeguarding against unexpected calamities like fire, car crashes, plane crashes, heart attacks, floods, tornadoes and death.

No doubt, everyone everywhere is getting insured—it's a profitable business around the globe. You can get travel insurance, life insurance, accidental death insurance, health insurance, home insurance, car insurance, property insurance, terrorism insurance, pet insurance, terminal illness insurance, kidnap and ransom insurance, alien abductions insurance..., and so on.

At its root, however, insurance contains the nonchalant little word: *sure*. A quick glance at the dictionary will tell you

that *sure* can mean: free from doubts to the reliability, character, action etc. of something; convinced, fully persuaded, or positive; assured or certain beyond question; unflinching; never disappointing expectations; never missing, slipping, etc.

Certainly, no sane person can apply terms like "never missing" or "unflinching" to anything in this world of matter, because of the temporary nature of our possessions, our relationships, and of the changing world around us. For example, although people may take all precautions against illness, they may be killed within a moment, in some freak accident. A placid ocean with only the gentlest of waves can become a wild fury just by one rocky movement of the earth. Someone may even achieve huge fame, only to be haunted by a lonely personal life. In the classic handbook of self-realisation, Bhagavad-gita, Krishna aptly supplies more fitting terms to describe the nature of this material world: temporary, and full of miseries. Knowing there are miseries immediately makes me want to protect myself from them, but knowing they are temporary





ILLUSTRATOR RAMDAS



makes me wonder, what's the point? Yet, even if I do protect myself once or twice from these miseries, fleeting as they may be, how can I be sure that they won't keep coming back?

*There must be a way of life that provides guaranteed insurance to the end and beyond.*

What's more, with all this insurance, we are not able to make a dent in compensating for the real problems of life: birth, death, old age, and disease. Sure, you may be insured for any one of these four things, but real "insurance" would mean that there will be no more ordeal. In the spiritual reality, a complete reimbursement doesn't just indicate a payback for dire losses if it fits under the policy conditions—it's actually an ultimate solution to the entire material condition.

World-renowned master of bhakti-yoga, Srila Prabhupada, states "...as human beings we are not meant for simply solving economic problems on a tottering

platform but for solving all the problems of the material life into which we have been placed by the laws of nature." (Sri Isopanisad, Mantra 3 commentary.)

In the spirit of this statement, the concept of insurance creates something like a placebo effect for our agitated minds: because it's there, you think nothing will go wrong, and if it does, you have backup. But the intelligent inquirer will think about what this backup really means if we all end up having to face death anyway. There must be a way of life that provides guaranteed insurance till the end and beyond, and only then can we invest our time in searching for it. This way of life is described in the Bhagavad-gita by Krishna, who spoke the highest knowledge on spiritual insurance on a battlefield—a place where you'd truly beg for some kind of insurance.

"In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear." (Bhagavad-gita, 2.40).

If any of the policies I read had proposed such a fool-proof formula for insurance, I wouldn't have hesitated to click the "buy" button. But here, nestled wonderfully

within the pages of the Bhagavad-gita, are these sweet words of loving insurance, which are like an uplifting call on a day of unrest and upheaval: anything done for the cultivation of spiritual consciousness, with the strong purpose of self-realisation, is not lost when the body dies; instead, these efforts expand to reach the goal of connecting with the superconsciousness, Krishna, who is beyond temporality and misery.

So, in Krishna's spiritual insurance policy, you can find the value of adding some spiritual practice to your daily lifestyle. Just by integrating a few basic elements of bhakti-yoga we trek over the greatest sufferings and illusions of the material world. As some insurance companies would say: Goodbye to short-term stresses. Goodbye to long-term aches and pains. Goodbye to worrying over sudden death. It's all good if you make the first step. 🌿



Shannan has recently returned from India where she spent a few months studying the Bhagavad-gita. Prior to this she was volunteering at Bhakti Lounge in Toronto, and currently she is doing the same in Wellington, New Zealand. Shannan is excited to have so many fun opportunities on the path of self-realisation.



# unite unite

WRITER JIVA MAYA



Fight or flight  
I long to unpack my  
rucksack  
not keep  
running  
to a new  
nook  
or crook  
of the earth  
creating  
new cobwebs  
of  
entanglement.

Unite unite  
the heart craves  
a cause to fight  
not empty nights  
shallow  
sensual  
neon  
raves  
pubbing  
clubbing  
just rubbing  
the surface of our egos  
confined to our cages,  
never truly  
connecting.

Unite unite  
with all my might  
I pray  
for a ray  
of hope  
in the night  
of the soul,  
dark  
directionless.  
I pray  
for a ray  
of hope  
for all the broken hearts  
diseased  
hardened  
to the purer love  
we know must exist.

Unite unite  
where is our light?  
a centre  
a common ground  
for all souls  
black and white  
not  
nationalism  
empty  
materialism  
fail  
hedonism  
stale  
veganism  
tribalism  
ism  
ism  
all  
passing  
moments  
whimsical desires  
so transient,  
so trite.

Unite unite  
break out  
of the box  
of the white picket fence  
consumerism mocks  
as the rich  
revel  
and the poor  
plod on  
unsatisfied  
anaesthetized  
we must  
synthesize  
all our religions  
our castes  
our creeds  
past our clothes  
revolutionizing  
our hearts  
and deeds.

Unite unite  
a distant dream  
a whole village  
to raise  
my children  
love  
cooperate  
liaise  
while animals  
graze.  
Simple living  
life's true worth  
love  
for each other  
and our Mother  
Earth.

Unite unite  
yoga  
connection  
a reality past  
my material perception  
this bodily conception  
one love  
one heart  
one God  
the Whole  
that  
unites  
the parts  
feeds the hunger  
heals the hearts.  
I pray  
for a way  
to be  
this change  
to see  
to feel  
and spread  
real love.  
Another dawn  
another day  
dead.



Jiva Maya developed a taste for travel in her childhood, hopping between the United States and the United Kingdom, where she now lives in Cardiff, Wales. Upon finishing college she took a "gap year," which unexpectedly lasted four years and led her to Australia and New Zealand. Her adventures and questions led her to bhakti-yoga, which she continues to pursue along with other interests including writing, reading, dance, and music.





# superconsciousness

THE VOICE WITHIN—SIXTH SENSE OR GUT INSTINCT?

Writer Dr. Caitanya Vihara

**Gladys and Jane wandered deeper into the forest, as the distant winter sun filtered through the trees. They laughed and talked, relishing being released from parental observation. The sisters often went out for adventures together on Sunday afternoons, roaming carefree through the English countryside.**

Following the path into a clearing, their eyes immediately came to rest on a run-down building a few hundred metres away. Having never come this far into the forest before, the girls spontaneously broke into a run, eager to investigate.

As they came closer, it became clear that the house was now derelict, although it still retained some charm and majesty. Built on two floors, the Georgian villa would no doubt have previously been a very desirable home. Now, however, it lay in a pitiable condition.

Keen to explore further, the girls entered the hallway, passing through the open threshold. The house was cold and damp, a perfect home for mice and spiders. As the girls moved through the downstairs rooms, Gladys felt uneasy. “Something is not quite right about this place,” she thought.

On returning to the hallway, Jane excitedly inspected the stairwell. Keen to explore further, she sought confirmation from her older sister.

“Should we go up?” Jane asked.

Gladys paused. Normally she was the first to jump at an opportunity for adventure, but today she hesitated.

“I’m not sure...maybe we should go home. It’s getting late, and you still have homework to finish,” Gladys replied.

“Awww! Don’t be such a spoilsport! Come on! Let’s at least have a quick look. You never know what might be up there. Or are you too scared?” Jane countered, starting up the stairs.

“Okay, okay. Wait—let’s go together then,” Gladys said, giving in to the sisterly pressure.

*“I just felt so uneasy. It was like we weren’t supposed to be there and as we came to the last step, a little voice inside me instructed, ‘Don’t go any further.’”*

Hand in hand, the two girls slowly climbed up the open wooden staircase. With each step, the stairwell creaked and groaned. Gladys began to feel more and more on edge. Her feeling that this was a bad idea was growing with every step.

Reaching the top of the stairs, Gladys suddenly froze. Turning her head, Jane examined her with impatient eyes.

“Come on, we’re almost upstairs now. What’s wrong with you?” Jane challenged.

“No. We are not going any further. We have to leave now,” Gladys answered with finality and gravity.

Normally, Jane would have kicked up a fuss or even tried to disobey her older sister, but this time she felt compelled to submit. Treading carefully, they retraced their steps through the hallway and left the villa behind them. Arriving home, they quietly went about completing their evening duties and homework. Later on, however, Gladys explained why she had cut short the afternoon’s exploration.

“I just felt so uneasy. It was like we weren’t supposed to be there and as we came to the last step, a little voice inside me instructed, “Don’t go any further.” I don’t know where the voice came from, but I knew it was telling the truth for our safety. That’s why we had to leave.”

Surprised, but surrendering to her sister’s intuition, Jane wished Gladys good night.

Two weeks later, the postboy delivered the local evening newspaper. Picking it up, the front-page headline immediately caught Jane’s attention: “Boy paralysed in fall.” A few days earlier, two young boys had been exploring an old, dilapidated house in the forest. Upon reaching the second level, the floor had given way and the boys plummeted through the ceiling—a drop of over three and a half metres. Although one of the boys miraculously escaped with only a broken leg, the other broke his neck and was now completely paralysed. When she looked at the photo of the accident scene, Jane could recognise that this house was indeed the same house the girls had partially explored just days before.

Running to her sister, Jane burst into tears.

“Thank you so much for stopping us from going further. You saved our lives,” she sobbed.

“It wasn’t me,” Gladys replied. “I just followed my feeling and the voice within.”

Hearing the commotion from the next room, Molly, the girls’ mother, called out:

“What’s going on in there?”

Understanding that this was definitely something they should keep to themselves, the two girls smiled and chimed in in well-rehearsed unison,

“Nothing Mum, everything’s fine.”

So often in routine life we experience phenomena unexplainable by the current western paradigm. Out-of-body or near death experiences, reported UFO sightings, children who can remember past lives (to name but a few) leave mainstream scientists baffled. What then to speak of understanding superconsciousness, a phenomenon we all experience throughout our lives, whether we are aware of it or not.

In using the term “superconsciousness” I am referring to the experience of receiving knowledge internally that ordinarily we would not have had access to or could not otherwise have known. Whether this knowledge is passed through the medium of a voice, feeling, or intuition, the principle is the same. There

are so many cases of people mystically receiving essential knowledge at critical times in their lives, as the above story illustrates.

This account is based on a true story that features my grandmother, Gladys, when she was a little girl. The experience and strength of the internal intervention, which practically saved her life, left a very deep impression on her. As such, she told the story to my mum, who then narrated the incident to me when I was a boy, no doubt hoping to curb any extreme explorative tendencies.

Another graphic example is the testimony of a good friend, Dave, who recalls how just before stepping on a poisonous snake he was suddenly impelled to look down, thereby avoiding a potentially lethal bite at the last moment.

Whether dramatic life and death situations such as these, or lesser every day cases, the natural question we might ask is, "Where is this knowledge coming from?"

Some describe the source of this knowledge to be a sixth sense. Others call it gut instinct. Traditional religionists might argue it is our conscience. Members of new age groups might ascribe the knowledge as coming from guardian angels, or simply, the universe. Staunch followers of Darwin would no doubt claim that this phenomenon can be explained by evolution and that somehow all the knowledge we could ever possibly need is already automatically encoded in our genes.



"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (18.61)

Of all these common explanations, this last one is inadequate. By their vague answers, all the other groups indirectly admit the possibility of another mysterious element being involved. Conversely, the false finality with which the scientists try to close the case, attributing everything to DNA and chemicals, can only be described as unsatisfactory at best. How and why should chemicals suddenly tell Dave to look down when he had not done so for the past one thousand steps? Also, given the practically unlimited variety of situations we may be confronted with in life, how can our limited sets of DNA possibly include all the potential knowledge we require to guide us through the myriad of unique and specific situations we encounter in each lifetime? Any unbiased person must at least consider further explanations offering deeper insight into the source of superconsciousness.

Unlike many other supernatural experiences, superconsciousness is such a common experience we can all relate to, so I'd like to share the breathtaking explanation Krishna offers in the Bhagavad-gita. Certainly, an unbiased reader will find Krishna's words to be a vast treasury of essential knowledge.

So what does Krishna say about superconsciousness in the Bhagavad-gita?

Firstly, in the 18th chapter, He states:

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (18.61)

*The source of our intuition  
is not some impersonal  
universal energy or some  
dead chemical arrangement.*

Krishna explains that as the omniscient and omnipresent supreme personality, he accompanies all of us, lifetime after lifetime, no matter which body we are currently occupying. He expands himself as the Supersoul to guide and encourage us no matter how lost we become in our excursions through the forest of material existence. How enlivening it is to discover that the source of our intuition is not some impersonal universal energy or dead chemical arrangement, but Krishna, the original, unlimitedly attractive person!

In the chapter entitled "Nature, the Enjoyer and Consciousness," Krishna further illuminates:

"One who sees the Supersoul equally present everywhere, in every living being, does not degrade himself by his mind. Thus he approaches the transcendental destination." (13.29)

The potential benefit that we as tiny, individual souls can derive from understanding and taking advantage of the presence of the Supersoul is immense. By way of analogy, let us consider how the rally car driver eagerly takes the counsel of his co-driver





or navigator. Although dealing with the immediate situation, the driver is always hearing advance knowledge of the racing track from his partner, thereby avoiding potential hazards and improving his performance. Similarly, by becoming more “tuned in” to the constant advice coming from the Supersoul, we can also derive the greatest benefit.

Of course, at this point someone might intelligently question how it is possible that the world is in its current degenerate state, given the presence of the Supersoul’s perfect guidance in all of our lives. But when we consider that we all have free will and that the Supersoul never interferes with this, everything becomes clear. Although parents may advise their dependents, ultimately the children have the independence to choose whether or not to follow the good counsel. As Krishna warns in the closing stages of the Bhagavad-gita:

“If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace. If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost.” (18.58)

Understanding the great need and benefit of taking advice from a person with unlimited knowledge, who is also our greatest well-wisher, one might further ask: how do we become conscious of Krishna and His advice-giving Supersoul expansion?

This indeed is a subject of the greatest importance and relevance to us all. Without some standard in place, the agency of the Supersoul can easily be transformed into a cheap excuse to justify any action. Taking advantage of this, people might start to claim that anything and everything they whimsically desire to do is being recommended and sanctioned by the Supersoul. Even sincere people wanting to act appropriately might struggle to distinguish the advice of the Supersoul from the chatter of their own minds. So how can we tell whether the Supersoul is really communicating with us or whether we are just kidding ourselves in a naïve attempt at “being spiritual”?

The answer is that we require the guidance of qualified and experienced experts to help us understand things as they are. As this universal truth holds sway in every other area of life, so too in spiritual life do we require this same assistance. This is why in Bhagavad-gita, Krishna emphasises:

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.” (4.34)

So Krishna recommends that we take the guidance of both the Supersoul, internally, and a genuine spiritual teacher, externally, to ensure all success. In this way we can have advance warning of upcoming obstacles on the path of our life’s journey and thereby avoid so many unnecessary difficulties. Simultaneously, we will also receive the knowledge required to help us pass over all the unavoidable challenges life presents.

In fact, by becoming truly superconscious we will not only benefit greatly as individuals, but also contribute to creating a peaceful and harmonious world of respect and understanding.

Thank goodness for the Supersoul! 🌸



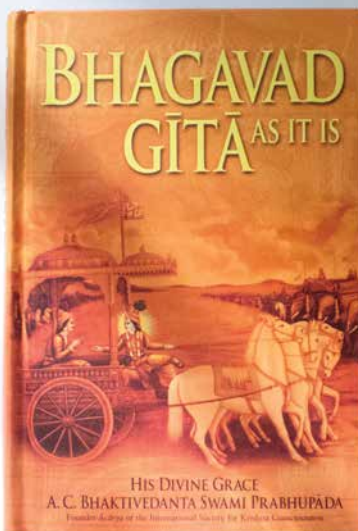
Born and raised in the UK, Dr. Caitanya Vihara graduated from the University of Wales College of Medicine in 2007. Since then he has worked in every major specialty including accident and emergency, pediatrics, obstetrics, psychiatry, general practice, and surgery. For the past five years he has lived in New Zealand and is a keen practitioner of Krishna Consciousness.



ENOUGH! recommends...

The Teachings of His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupada

Get your copy from  
[www.enoughmagazine.org](http://www.enoughmagazine.org)



When doubts haunt me,  
when disappointments  
stare me in the face, and  
I see not one ray of hope  
on the horizon, I turn to  
Bhagavad-gita and find  
a verse to comfort me;  
and I immediately begin  
to smile in the midst of  
overwhelming sorrow.

— MAHATMA GANDHI



# don't worry, be happy

THE SECRET TO TRUE HAPPINESS AND WELL-BEING

Writer Devamrita Swami



The following is the preface to the author's new book *Hiding in Unnatural Happiness*, soon to be released.

**Some people seem hard-wired for material success. Apparently on an endless winning streak, often since birth, their life a continual bubble-bath of comfort, convenience, and gratification, they glory in wealth and acclaim.**

Their polar opposites, at the dark end of the street, are the legions of the hard up and badly off. Born to lose, many would say, pinned under massive boulders of adversity, they seem to possess only woe and punishing times.

The average Jack and Jill, struggling to stay afloat in the storm-tossed middle class, dream of a secure upper perch, while acutely fearing falling back. They dutifully trudge through urban and suburban routines, occasionally scoring some peak feelings to savour and gala moments to remember.

"Anyway, money can't buy everything," members of all social tiers often quip. Daily life, however, regularly belies this old mantra. Happiness and even love often seem to have a price tag, or at least a significant financial correlation.

Whatever our level of income and indulgence, we all long for true happiness and genuine well-being, however defined. Shouldn't personal contentment become enshrined as a basic human right, for all people, everywhere?

Then again, what about the special persons—the ones who, with wings of selfless magnanimity, soar beyond all social pigeonholes? Compassionate, empathetic, and noble, they radiate human sunshine, in any kind of weather.

Welcoming every personal encounter as an opportunity to benefit and nourish others, such heroes of the heart possess a magnetism of caring that makes them larger than everyday life. Their reason for living is to uplift, somehow; their life's mission, to inspire, some way. They always seem to have "got it"—the twin prize of inner fulfilment and peace.

Happiness, cheerfulness, satisfaction—however the subjective attainment be labelled—the twenty-first century has set off a gold rush to explain it. "A rose by any other name smells as sweet." Whatever you call the elusive fragrance of personal peace, we want it. When we do get it, we fear it won't stick around.

Let's see, might happiness be:

a short-term emotion of "right now, life feels good"

a zesty, short-lived psychological surge or jolt

an upbeat, cheery disposition encoded in your genes

basic engrossing physicality; free and easy sensory stimulation  
flexing the raw power of possession and control  
a lasting feeling of capability and contentment  
the warmth of interpersonal connectivity and harmony  
living in the moment and “letting life be”

Happiness scholar and popular author Sonja Lyubomirsky a professor of psychology at UC Riverside and author of *The How of Happiness*, likes to let people paint happiness their own way. Clinically, however, she analyses it as “a combination of frequent positive emotions, plus the sense that your life is good.”

A founding father of research into subjective well-being is Edward Diener, presently with the University of Utah. Known as Dr. Happiness, for his pivotal role in advancing the field, he informs us that the pursuit of happiness confers sweeping benefits: “Happiness doesn’t just feel good. It’s good for you and for society. Happy people are more successful, have better relationships, are healthier and live longer.”

Moreover, Diener wants us to know that “Materialism isn’t bad. It’s only bad if we use it to replace other things in life like meaningful work, a good marriage, kids and friends. People are recognizing that those who make money more important than love have lower levels of life satisfaction.”

Martin Seligman, a psychology professor at the University of Pennsylvania, is also the author of best-selling self-help books such as *Authentic Happiness*. He describes it as the quest for activities that are absorbing and meaningful. You know you’ve found the Holy Grail when you become so engaged in whatever you’re doing that you lose track of time. In a state of flow, you’re “at one with the music.”

Seligman defines meaningful as activities especially for serving others, providing the doer with a sense of belonging to a cause greater than the individual.

Searching for hereditary clues to happiness, in the laboratory, geneticists scrutinize our DNA. Meanwhile, peering into the brain, neuroscientists seek the mystery of happiness by tracking neurochemical balances and imbalances.

Crunching research data, social scientists aim to construct nonsubjective measures for happiness. They dispel the popular belief that as nations increase their wealth, the citizens, benefitting from a better quality of life, always increase their happiness. The evidence shows that once societies attain a certain standard of living, happiness decouples from gains in wealth and luxury.



The present state of western happiness science generally accepts the current verdict that genetics generally espouses. At least 50 percent of our personal sense of well-being, we are told, derives from our genetic makeup.

Surprising to many, circumstances are said to affect only 10 percent of happiness. Circumstantial factors are usually established situations difficult to change immediately, such as where you live or work, or your health or marriage.

After the 60 percent predetermined by genetics and curtailed by situations, then your intention, willpower, can roam and play. “Life is what you make it” means 40 percent of your life’s happiness, academics say. Forty percent of your subjective sense of well-being is intentional, that is, immediately up to your personal choice and will.

This book, however, marches to a different drummer. Pursuing another perspective, it sends you up a different road, although one less travelled.

Upon finishing it, you’ll know that in your hands is available 100 percent of genuine happiness and well-being—for both the individual and society.

*Offering a scope and breadth of profound spiritual knowledge the world has only begun to access, the spiritual treasure of eastern antiquity can revitalise the entire planet.*

You see, beyond the material obstructions of genetics and circumstances, surpassing the tiny potential of our material intentionality and will, you can enter the realm of pure spiritual consciousness.

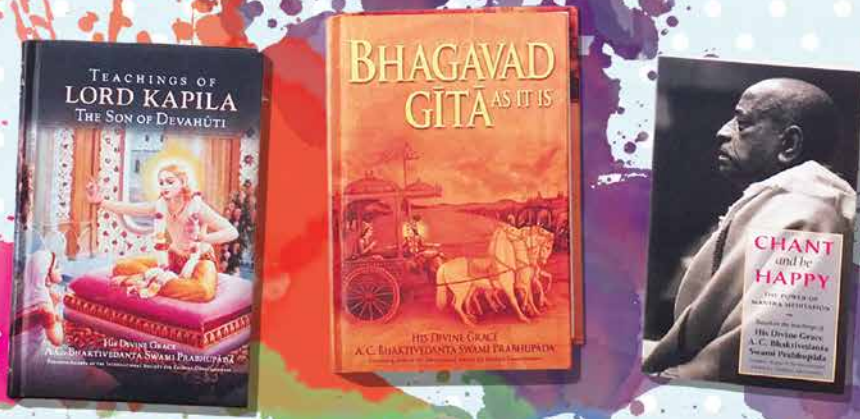
Hiding in *Unnatural Happiness* is a contemporary presentation founded upon the timeless yoga knowledge of antiquity. Though compact, this book seeks to open up the dimension of nonmaterial possibility, once we shed the shackles of material assumptions and conditioning.

My hope is that you will find inside both spice and substance. The three brief articles, recently published in the magazine *Enough!*, I admit, are meant to kindle reactions and stir the pot of reflections.

Three others, more lengthy, strive to selflessly serve humanity by identifying mass illusion and the applied spiritual technology that can dispel it.



Books available online. Get your copy today!



WWW.ENOUGHMAGAZINE.ORG



Expanded from lectures given at universities, these longer articles purposefully challenge the narrow-minded material conceptions of the self and its satisfaction—fallacies that pervade the First, Second, and Third World.

Economics, politics, and environmentalism can only benefit from alliance with a comprehensive wisdom culture. India's greatest export today is its nonmaterial information technology from deep in the past. Offering a scope and breadth of profound spiritual knowledge the world has only begun to access, the spiritual treasure of eastern antiquity can revitalise the entire planet.

Especially the bhakti texts—presenting devotion in pure consciousness, the Love Supreme, as the ultimate goal of society—can transform in toto our mismanaged human civilisation.

Who can truly attain happiness? As stated in a graduate text of bhakti-yoga, Srimad-Bhagavatam: “Only two types of persons can be happy in this world. One is the completely enlightened, self-realized soul. The other is the tragically faithful servant of materialism, thoroughly focused upon exploiting temporary matter, in all its permutations, for fleeting gratification. Everyone else, in between these two classes, must experience some degree of anxiety.”

The practised and seasoned spiritual expert is genuinely happy, thriving in the spiritual freedom of pure consciousness. Fully self-aware, at the pinnacle of the yoga and meditation system, such a connoisseur of enlightenment would never seek fulfilment in matter and its kaleidoscope of impermanence and hallucinogenic assurances.

On the other hand, lamentably, are the stalwarts of illusion, passionately dedicated to “ignorance is bliss; what you don't know won't hurt you.” Dulled by the massive programming that so blankets society, mistaking bewilderment and delusion for happiness, such prisoners of deprivation—whether educated and wealthy or not—never think outside the box, beyond the body and mind.

Unthinkingly focused upon strenuous labor—whether industrial or corporate—meagerly rewarded by a few moments of mind-



numbing entertainment and exploitative sensuality, they cannot persevere without the artificial succor that intoxication delivers.

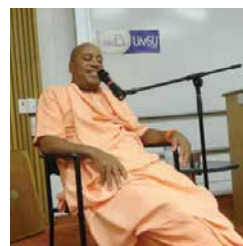
Those in between are neither proficient enough in spiritual knowledge and experience nor blind enough in ignorance and matter-mania. Consequently, they must experience, to some extent, inner anxiety and turbulence, due to uncertainty about their self and its place in existence.

This book is primarily aimed at those halfway—the neither fully enlightened nor the stubbornly bewildered.

Yet, if advanced spiritual geniuses happen upon this book, may their purity and grace uplift my efforts.

And if the unfortunately faithful servants of mass illusion turn the pages, they will certainly see the way out.

I know, because I was once in that sheepfold. My heart goes out to its life members. 🌸



Devamrita Swami is an international speaker, author, Yale graduate, and monk. Travelling extensively on every continent of the planet, he has been sharing the path of bhakti-yoga with others for over forty years. He advocates spiritually based economics, sustainability, and environmentalism. When he is not travelling, he calls New Zealand home.



**The Loft**  
 1st Floor, 103 Beach Rd,  
 Auckland, CBD,  
 New Zealand  
 Ph: (09) 379 7301  
 theloft.org.nz



**Monday - Thursday 6pm**  
**Student \$15 • Regular \$19**  
 Price includes yoga class and full vegetarian feast

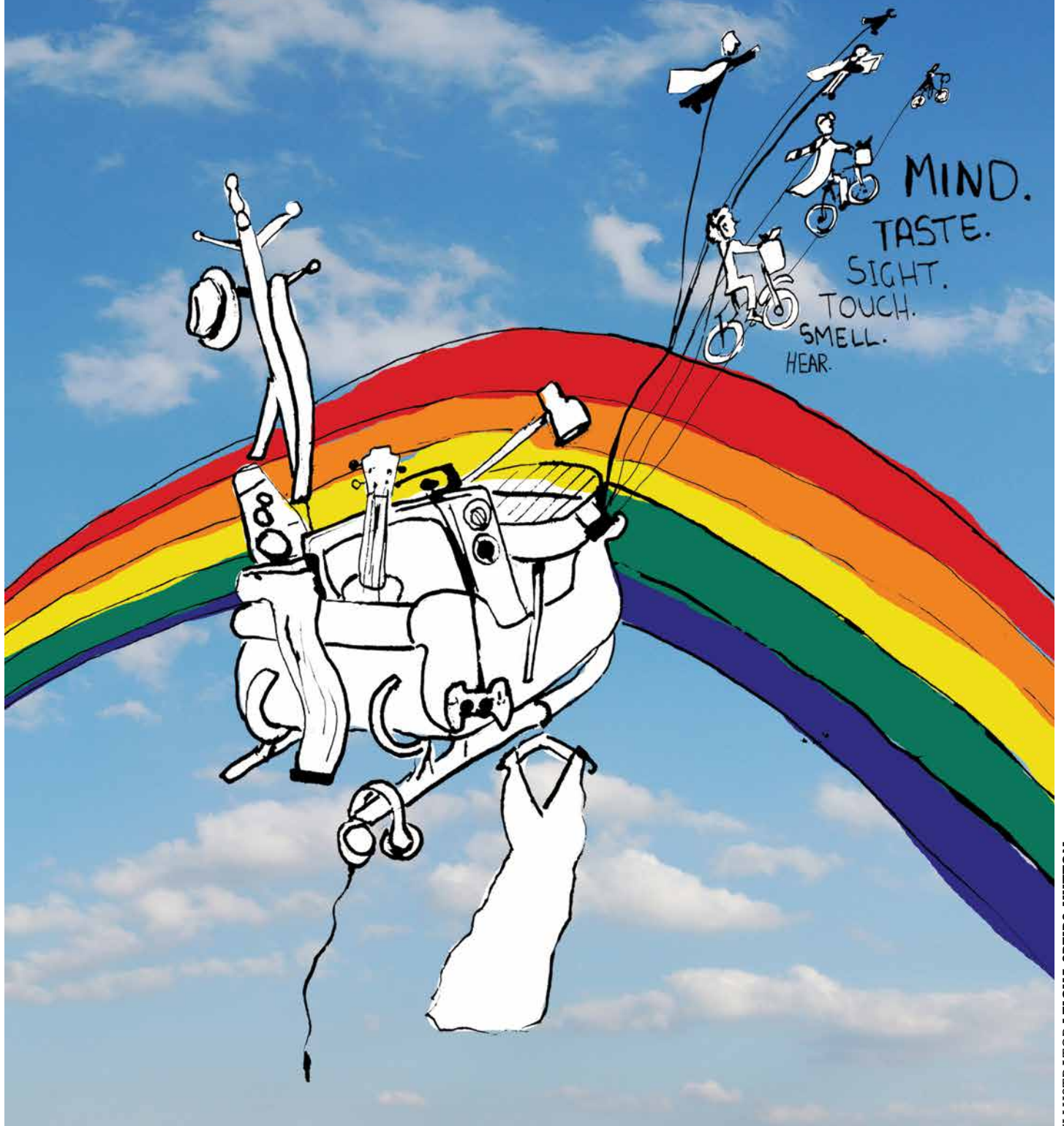


**\$5**  
 ALL YOU CAN EAT!  
 (\$8 AFTER 5:30PM)

**Free Spirit**  
**FESTIVAL**  
 FEAST • DANCE • SING • LEARN

**Sundays 5pm, \$5 (\$8 After 5:30pm)**  
 Includes a mouth-watering vegetarian feast,  
 stimulating talk, mantra meditation, dance & more...

*I sincerely believe that there is more to life than just the push and pull of the senses, or the ups and downs of simply “existing,” or pursuing cheap thrills.*



# Lust

## ROAD TRIP OF A LIFETIME?

Writer **Leigha Speirs-Hutton**

**I stumbled to the counter, slammed five dollars down and, half slurring, shouted, “Barbecue bacon!” There was an outburst of hysterics to my left, and I felt proud to be getting a laugh.**

**Swaggering back to my table, to the cheers of my mates, I devoured the burger greedily. I was barely conscious.**

It had taken me two months to save up for that five-day road trip, and I spent the whole time with locally brewed and locally grown produce pumping through my veins. It’s a road trip I’ll never forget, yet never fully remember.

But I started to wonder, what’s the point of it all, if I can’t actually remember it?

Needless to say, I kept doing that kind of thing; working really hard then spending most of that money in one weekend on boozing and partying. I did it all for that taste of enjoyment, that glimpse of freedom, but I always ignored the hard work I had put into getting to that point of just enjoying the moment. I always conveniently “forgot” how sick I was the next day, or even the next few days after, and I was always looking for something more—I started to feel like a donkey chasing a carrot on a stick. It was at that point when I started to question.

Why was I always hankering after a better time? Why was I never fully satisfied? What drove me to act in such a humiliating way, as if propelled by some force?

I realised it’s lust that drives everything people do. Lust is the desire to satisfy our senses. If I have a huge craving for popcorn dipped in vanilla ice-cream

(try it, I swear it’s the best combination), that’s lust. If I see a pair of khaki corduroys in a shop, calling out to me (yes, they are “hip”), that’s lust. If I’m drawn to look at something beautiful, like an old Berlin building covered top to bottom with bold street art, that’s lust. If I want to work like an ass to enjoy a weekend of drinking, that’s lust.

Yoga has a lot to say about lust. I’m not talking about the kind of yoga that involves bending and stretching but the kind that teaches you about yourself, about the world around you, and about how to live to your fullest potential. The Bhagavad-gita, a concise overview of yoga knowledge, says that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel. Sense enjoyment refers to anything we do to satisfy our senses. Whether it be eating some crispy crinkle-cut chips for the tongue’s pleasure, listening to enlivening upbeat music for the ears, or gazing at art for the eyes, the more we try to satisfy our senses, the more we yearn to gratify them. The satisfaction of eating that handful of perfectly salted chips doesn’t last and pretty soon we’re craving more.

I can see that lust, the need to satisfy our senses, has caused so many problems for us because when we are lusty it’s very difficult to have self-control and we find ourselves doing anything and everything to satisfy our lust. Imagine what movies would be like if lust wasn’t at the centre? If men and women didn’t become obsessed with each other and go through hell and back just to be together, or if people weren’t greedy for power, toiling through so many tribulations to achieve dominance? And if they didn’t try desperately to cling to these objects, people, or positions once gained? Lust is the fuel needed to make drama truly blaze.

Then there’s the drama in the mind. I fear those moments when I’m offered a dessert that looks so appealing, so deliciously moist and succulent that my mind is screaming out, “Eat it, eat it!” In moments like those, I never win. On the one hand, I could control myself and resist, only to spend hours yearning for it later. On the other hand, I could cave in

and eat it, enjoying every bite as it melts in my mouth for those tantalising few minutes, only to be lying in agony hours after because of indigestion. Both these scenarios end in frustration because of the tongue’s whimsical desires. The tongue, like the other four senses, is like a small child that constantly pesters the mind. It’s a common misconception that we think our mind controls our actions, when in reality our senses drive everything we do and the mind often has to take a back seat and just “go with the flow.”

Isn’t it scary how much our lusty desires control what we do? Life would be a lot more peaceful if we learnt how to control those desires, and not have them control us. Once those lusty desires stop leading us this way and that, then we can really start learning and understanding what will truly satisfy us, and actually keep us satisfied. We can actually start to take charge of our life and not be dictated by the demands of our senses, such as the tongue.

I sincerely believe that there is more to life than just the push and pull of the senses, or the ups and downs of simply “existing,” or pursuing cheap thrills. In Bhagavad-gita Krishna advises that we should “in the very beginning curb the great symbol of selfish desire [lust] by regulating the senses, and slay this destroyer of knowledge and self-realisation.” (3.41). He’s teaching that we need to learn to control our senses or else we’ll never understand ourselves, and we’ll never begin to understand if there really is a point to life.

Bhagavad-gita helps teach us about self-realisation and explains how and why we are parts and parcels of a Supreme Whole. It explains that we are not here simply to abuse the earth for our own enjoyment—we are here for a higher purpose. Bhakti-yoga is the process to find peace from the disturbances of the mind and senses. Without a peaceful mind we cannot become happy. 🌸



Leigha is an aspiring young videographer hoping to make films that will inspire people and help them to question, even if it’s just a little. She’s passionate about caring for the environment and is rather anticonsumerism, preferring to spend her time outdoors enjoying the beauty of undisturbed nature.



# what kind of lover are you?

## FOUR KINDS: INDIFFERENT, MERCHANT, WELL-WISHER AND INIMICAL

Writer **Hriman Krishna**

**People more than ever are hungry to fill the hole in their hearts. Honest individuals will recognise they are dying for want of real love. We want others to see our sacrifice, we crave to be appreciated, we desire others to make us feel wanted and hope that others will be concerned for our happiness. But amazingly, our dilemma is that we have a certain fear and inhibition to show affection or appreciation ourselves, or at best we express this kind of affection to some people, but not to others. One way we can gauge our level of happiness in this world is to see how well our hearts are nourished by fulfilling relationships.**

World renowned spiritual teacher A.C. Bhaktivedanta Swami Prabhupada elaborates in a preface to one of his books entitled *Nectar of Devotion*:

The basic principle of the living condition is that we have a general propensity to love someone. No one can live without loving someone else. This propensity is present in every living being. Even an animal like a tiger has this loving propensity at least in a dormant stage, and it is certainly present in the human beings. The missing point, however, is where to repose our love so that everyone can become happy. At the present moment human society teaches one to love his country or family or his personal self, but there is no information where to repose the loving propensity so that everyone can become happy. That missing point is Krishna...

Professors of transcendence conclude that Krishna is the Love Supreme. Such a claim means he is the best person who can reciprocate with our heart's desires. Krishna is a person, which means he is responsive, and we can directly hear from his expertise in the intricacies of loving relations, during the later volumes of the spiritual epic Srimad-Bhagavatam. Krishna himself elaborates on the different ways people can relate to one another in the material world, and by analysing these categories we will better see where we stand in our own relationships. Krishna begins his exposition with:

1. **The merchant.** These kinds of lovers are selfish; they don't actually care and just want something for themselves. Such persons are always calculating, "I'm only going to give as much as I'm going to receive." At times, we may catch ourselves saying, "I've given so much to this person and what did I get back?" Another indication is that we maximize what we are giving, and minimize what others return. This is the mentality of shoppers. They go to a department store simply trying to get a bargain from the shopkeeper. Merchants are not actually interested in the welfare or benefit of the other person, they are simply in it for a good deal. Krishna deprecates this kind of love—better not to have any facade of love, than to have these so-called loving exchanges where I am apparently loving you, but simply enumerating what you are giving me in return. The merchant is thinking all my love is simply about me

and what you can do for me. We know we have this kind of relationship when we become angry, bitter, disturbed, and sad, because we didn't get the reciprocation from the other person we thought we deserved.

2. **The well-wisher.** These people are selfless in their love regardless of the outcome. Krishna further expands this category into two types.

a) *The self-realised souls.* These people are adorned with happiness and they feel the contentment of others. They are so compassionate that, although for oneself they are never unhappy, they feel unhappiness on account of others' suffering. These enlightened souls are rare because they have a connection to the divine source of love—love they freely distribute to those fortunate enough to attain their association. There was once a great saint called Prahlad, who had a father who was intent on murdering his own son by many devious means. Despite the atrocities he faced, the boy always maintained his composure and remained a well-wisher to his father. This standard of selfless love cannot be imitated by any common person.

b) *The parents.* Parents naturally love their children. It's painful when children speak harshly to their parents, but despite the bitter reciprocation, we still love our dependents. Srila Prabhupada says that the closest thing to real love







Level 3, 123 Swanston St  
Melbourne, CBD

### Yoga + Dinner

Monday & Thursday 6pm-7pm  
Wednesday Lunch Yoga 12:30-1:30pm  
Full Fare \$21 / Concession \$18

### Saturday Life Talk

6pm - 8pm  
Kirtan + Discussions  
\$7 (Includes Dinner)

Check our website for cooking classes  
For more info visit: [urbanyoga.com.au](http://urbanyoga.com.au)



### THE MERCHANT

This kind of lover is selfish; they don't actually care and just want something for themselves.

### THE PARENT'S

It's painful when children speak harshly to their parents, but despite the bitter reciprocation, we still love our dependents.



in the material world is that of a mother for her child; particularly the mother, because the child came from her body. Most of us, if we were to interrogate our mothers, would learn how much they had to go through maintaining and cleaning up after us as infants. This kind of selfless love is lesser than the love shown by the self-realised soul because it is limited to a bodily self-conception. We can catch ourselves extending our affection only to those whom we see as part of our family, our country, our race, or our religion. This love, based on a bodily conception, can never fully satisfy our heart.

3) **The indifferent.** Next, Krishna talks of the neutral lovers, which he further expands into three types:

a) *The self-satisfied.* These people are undergraduates amongst self-realised souls— although satisfied on a spiritual level they have no interest in relationships. Their consciousness is elevated to the point where they have become free of material desires, and they see all living entities as equal and consequently devoid of any form of hankering. Because such individuals are at peace with themselves, they have no need for any kind of ordinary, material interactions.

b) *The materially gratified.* Those in this category have material desires, but are satiated by their capacity to gratify their passions. Such persons are just like wealthy men who have all

conveniences due to a massive fortune and already have thousands of friends, so do not need another one. They don't care if you're loving to them or not. These materialistic people are blinded by the glamour of their own wealth and are classified as being indifferent in their reciprocation towards others.

*You may know someone for whom you sacrificed but received very negative responses.*

c) *The callous.* These people are the fools. They do not recognise what others have done for them, nor do they ever notice it. They don't see the sacrifice people are doing for them. The fools are individuals who are so lost in their own world that they can't reciprocate at all. Most of us have had this experience, where we sacrifice for someone and they don't even care. They don't know how to reciprocate nor can they detect the love that others extend towards them.

4) **The inimical.** Krishna now describes those who feel enmity towards their

benefactors; they're not just indifferent but are antagonistic even to the extent where they will act against their well-wishers. You may know someone for whom you sacrificed but received very negative responses. This stems from the merchant mentality, where we don't like it when we're in too much debt. We may actually develop envy or hatred for people who do things for us, if we can't amply reciprocate with their sacrifice. For example, if you had to borrow a large sum of money from someone and you realised that you couldn't pay them back—you probably wouldn't want to ever see them again. One can develop a subtle repulsion for those whom we deem overly generous and kind towards us. Why? Because the uncomfortable feeling due to our incapacity to respond becomes far too overwhelming.

So, to be happy we really need be honest with ourselves and ask, what kind of lover am I? This will in turn reveal to us what kind of relationships we have with others. People generally bounce around the attitudes: "I'm allowed to hate you because of some reason," or "This is my people therefore I will sacrifice for and love them only," and "What's in it for me?" Krishna explains that to be fully happy we need to learn how to become a selfless lover, the self-realised soul in the second category of his exposition. Such compassionate persons are connected to the storehouse of divine love, which they express without any limit. Being connected to Krishna, they are fully



## THE CALLOUS

These people are the fools. They do not recognise what others have done for them, nor do they ever notice it.



## THE INIMICAL

They're not just indifferent but are antagonistic even to the extent where they will act against their well-wishers.

satisfied in themselves and think only for the welfare of others, and being free from envy they are joyful to see the happiness of others. Ordinary persons find it difficult to keep on giving, because they become depleted due to their limitations, and at some point are forced to think of themselves. But these topmost yogis, abundant with devotion, become channels for the Unlimited, when connected with the Infinite. For example, a laptop will only work for the duration the battery lasts, but if it was plugged through a power supply, it will work as far as it is connected to the energy source. If I'm trying to give myself, I become exhausted, but if I'm plugged into the unlimited, then what I'm giving to you is directly a transmittal from the unlimited source to you, through me. In that way, I can reciprocate with you indefinitely.

The ancient yoga texts of India explain Krishna to be that unlimited reservoir of all energies. To cultivate relationships in such a way where each party is helping one another connect with Krishna is considered a relationship beyond the confined psycho-physical infatuations of the body and mind. This is the true meaning of unconditional love. When people speak of unconditional or eternal love they are actually alluding to relationships based on a platform that has nothing to do with the "material," as everything we experience in this phenomenal world is indeed subject to deterioration, and consequently riddled

with all sorts of conditions. So where is the question of unconditional love, in a world full of conditions?

## *True love is enacted on the level of the soul.*

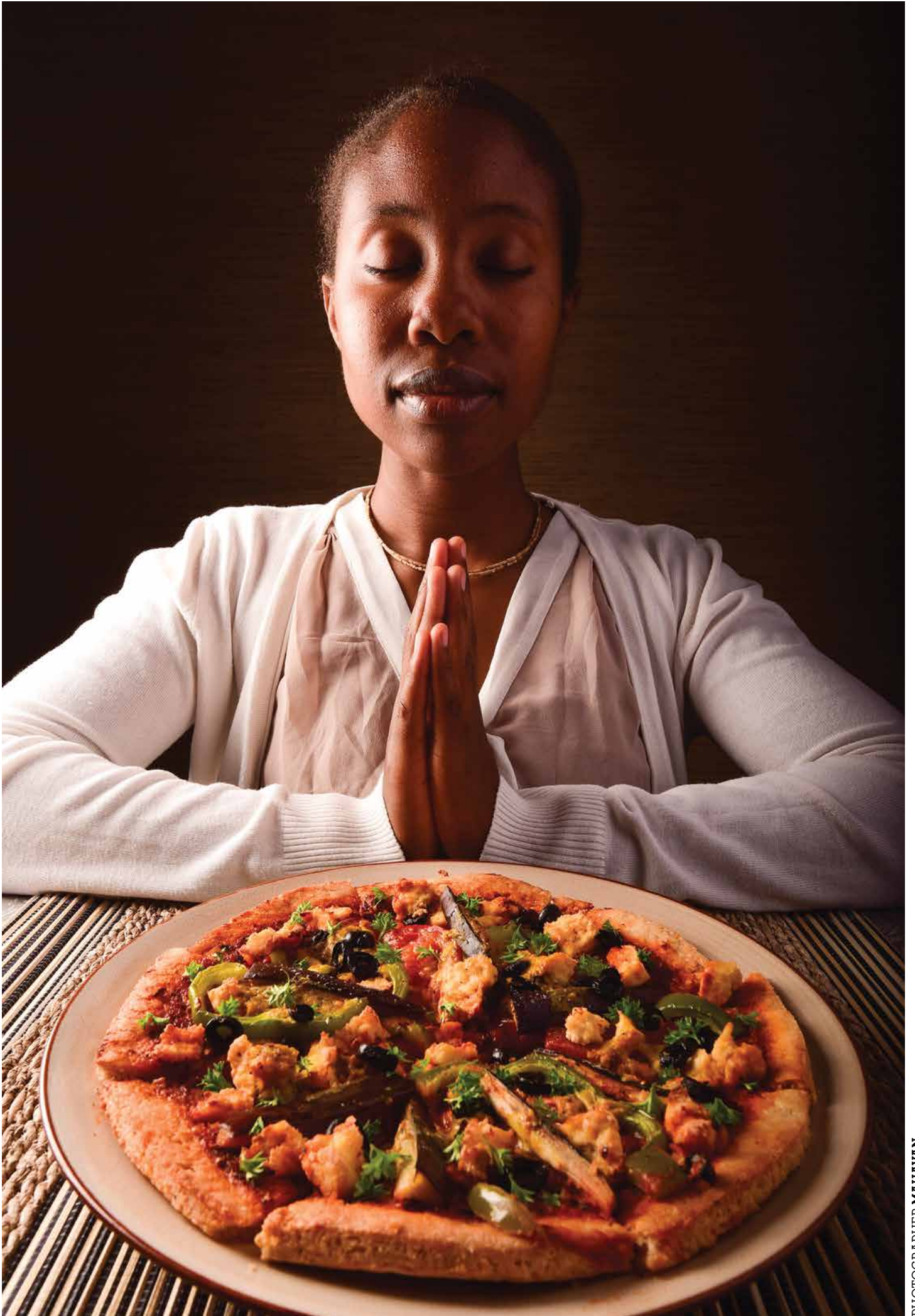
Consider someone you deemed close to your heart. What you're actually attracted to in the other person is not just the body. If you separated the consciousness of that person from his or her body, you will be left with a peaceful corpse, albeit not many people will be into dating dead bodies! What you're attracted to is their consciousness, which Krishna describes as the energy of the soul. True love is enacted on the level of the soul. This notion is in the term "soul mate," which people carelessly fling around to express someone's attachment to another limited person. But the implications behind this statement run deeper than our bodily attachment. Indeed, what is the soul? Why do my relationships end in grief? Who is Krishna? If we're really interested in the art of unconditional loving affairs, then we need to begin by exploring these questions.

People appreciate hearing from relationship books

and seminars, because they see value in people and desire to improve their interpersonal dealings. Enlightened souls who have perfected the art of love will deem Krishna as the topmost authority in such transactions. Moreover, he can show us systematically how to connect with others through him in a genuine spiritual way. Krishna will personally elaborate these topics through his lifestyle coaching, found in books such as the Bhagavad-gita (described as a foundational degree in relations). Then there is the Srimad-Bhagavatam (considered to be the post-graduate study in loving reciprocation) and the Caitanya-caritamrita (the PhD in romance beyond the material plane). We pride ourselves in learning from the greatest scholars or teachers, so why not give Krishna a chance to explain himself and foster in us a first-class lover? Yoga masters of the past and present have attained the pinnacle of perfection through the art and science of love and devotion as instructed by the Love Supreme himself. 🌿



At nineteen years when Hriman Krishna was a third-year tertiary student and a student of the New Zealand School of Philosophy, he came across the ancient yoga texts of India. He fell in love with that timeless wisdom and has been a practising monk of the bhakti tradition ever since. He has travelled widely, studying bhakti-yoga in many countries.



# food for thought

## CONSCIOUS EATING AND THINKING: IS THERE A LINK?

Writer **Radha Prasada**

**Food, fitness, and conscious eating are hot topics these days. Compared with food options available five years ago, nowadays more cafe signs are advertising gluten-free, vegetarian, and vegan options. People are more aware of food sensitivities, and many are embracing the raw food revolution by increasing their raw food intake to enhance their health and well-being.**

In the bhakti-yoga tradition, the yogi's perspective explains how eating can affect us on a deeper, subtle level. The word yoga means to link or to connect—ultimately, to connect with the Supreme Consciousness. The asanas (physical postures) of the yoga system are meant to connect the body, mind, and soul to work together harmoniously.

Food yoga is also a part of this system. Thousands of people around the world practise yoga, but how many people make this connection and take food yoga into consideration when they roll out their yoga mat? What we eat has a direct effect on us, physically, psychologically, and spiritually.

### PHYSICAL IMPACTS

There is no doubt that this wellness movement of conscious eating that is sweeping the globe is very much needed.

The number of diet-related health problems has sky-rocketed in recent years. Many people struggle to maintain a healthy diet and lifestyle. Heart disease and cancer are two of the biggest killers,

and meat consumption plays a role in both. According to the Heart Foundation, every ninety minutes, a New Zealander dies from coronary heart disease. Many of these deaths are premature and preventable with diet and lifestyle changes.

North America, Australia, and New Zealand have the highest rates of colorectal cancer in the world. The World Cancer Research Fund reviewed fourteen cohort studies and forty-four case-control studies and found convincing evidence that processed meat is a cause of colorectal cancer.

Our food choices also affect us on a cellular level. Picture your body like a bank account. Every time you eat lots of fresh fruits, vegetables, nuts, seeds, and whole grains, which are full of vitamins, minerals, and photo-chemicals, you are depositing savings for your future. These natural foodstuffs enhance the functioning of this fantastic machine, the body. But meat-based foods are acidic, so they deplete the body's stockpile of nutrients as it strains to digest them, thus draining your bank account. Literally, the food we eat today forms the building blocks of our cells tomorrow.

### CHOOSING A PLANT-BASED DIET

Another reason people often choose a plant-based diet is based on their compassion for animals. Just like humans, animals feel pain. Granted, they may not have the intelligence to

send satellites into space, but they do have intelligence and emotions, and they are living, breathing, conscious beings, just like us. Sadly, in our society, animals are not given the love and respect they deserve. Factory farming is increasing exponentially—with battery farms and

*Just as certain yoga postures (asanas) are designed to aid our cognitive function, eating particular foods also affects our mental clarity and focus.*

use of crates, and the dairy industry is no exception from cruelty because of its milk production methods.

Then, of course, environmental factors provide reason to avoid meat-eating. Raising farm animals for food creates greenhouse gas emissions, contributing





more to climate change than all the world's planes, trains and automobiles combined, as stated in a United Nations report in 2006. More recently, in April 2014, a European assessment report on nitrogen and food stressed that reducing or eliminating the consumption of meat will help enormously in minimising the impact of its production on the environment. By voting with our fork, we can contribute to a cleaner atmosphere.

In the yogic circles, a plant-powered diet prevails as it is considered crucial for spiritual practice.

The yogic texts explain that all living beings are spiritual by nature. This refers not just to us humans but includes animals as well—all with the right to live, hence many spiritual seekers switch to a plant-powered diet.

## CONSCIOUS EATING

The primary yoga text, Bhagavad-gita, explains that what we eat affects not only our bodies but also our minds. Just as certain yoga postures (asanas) are designed to aid our cognitive function, eating particular foods also affects our mental clarity and focus.

We get direct perception of this when we eat healthy—we feel alive, energised, and focused. But when our diets aren't so healthy and largely consist of processed or fast foods, after a while our body pays the price. We are left feeling lethargic, run-down, and lacking in clarity.

The Bhagavad-gita states that all foods can be classified according to their inherent quality and the way they affect our body and mind. Foods are categorised into three different groups: sattvic, rajasa and tamasa.

"Sattvic foods help increase the duration of life, purify, one's existence and give strength, health, happiness and satisfaction." (Bg. 17.8)

These foods include fresh fruits, vegetables, whole grains, nuts, seeds and ahimsa milk, or milk from protected cows, and not the heavily processed commercial stuff that can be filled with chemicals and antibiotics. Ahimsa is a Sanskrit word, which means nonviolence. Spiritual practitioners interested in ahimsa may practise cow protection—a farming practice where the cows are lovingly looked after for the duration of

their natural lives and never sent to the slaughterhouse.

Rajasic foods are "Foods that are too bitter, too sour, salty, hot, pungent, dry and burning. Such foods cause distress, misery and disease." (Bg. 17.9)

This describes the effect of foods when their qualities are in excess. So it's not that you should avoid salt or spice, only when they are in extreme. Have you ever experienced this when you made a meal with chili? The right amount of chili brings warmth and flavour to the meal and aids digestion. But if you add too

*Nothing compares to a home-cooked meal carefully prepared by loved ones as opposed to the takeouts from down the road prepared by the underpaid, over-worked, slightly grumpy cook.*

much, you won't appreciate the taste. It'll just feel like your mouth is on fire, which is certainly a distressing situation!

Tamasic food is "tasteless, decomposed and putrid." (Bg. 17.10)

Essentially this includes foods that are not fresh, such as meat, fish, and eggs. Tamasic foods tend to have a dulling effect on the mind and they make the body feel lethargic because a considerable amount of energy is used to digest them.

Have you ever noticed how your body reacts when you are really angry or sad? In that moment you can literally feel every fibre in your being changing. Similarly, the fear and suffering animals experience at their death is transferred to their meat, which is then ingested.

## CONSCIOUS COOKING

Negative thoughts, emotions, and too much stress have a damaging effect on the body and mind and tend to play out through the body by manifesting illnesses. People understand that food is energy for the body, but it's also noteworthy that our thoughts are energy too. This concept also extends to food consumption. The consciousness of the cook affects the eater on a subtle level. Nothing compares to a home-cooked meal carefully prepared by loved ones as opposed to the takeouts from down the road prepared by the underpaid, over-worked, slightly grumpy cook. Maybe you've had the experience of cooking when you are not in the best of moods—usually that's the time when things won't go right and the food ends up getting burnt!

In the bhakti-yoga tradition, a part of the practice is known as food yoga. Food has a powerful effect on people's consciousness. Cooking becomes a form of meditation, and it is highly practical. We've all got to eat, so why not eat well?

Taking this concept of conscious cooking to another level is where the yoga of cooking comes in. The yoga of cooking is the process by which a person connects with the complete source of all energies, Krishna. When we understand that it is nature that gives us all the ingredients, we cook with the mood of love and devotion. As a gesture of gratitude, the meal is then offered back to the complete source of all energies, Krishna. In turn, this act spiritualises the food and transforms it into prasadam, the Sanskrit word for spiritual food. The yoga texts explain that prasadam is nourishing for the body, mind, and soul and that's the secret to why the Krishna food cooked in the bhakti-yoga tradition tastes so good. 🌸



Radha Prasada is a business owner, yoga teacher, and a health and wellness advocate who loves to share the hidden jewels of the bhakti yoga tradition through food, yoga, sustainable agriculture and thought-provoking discussions.

"Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction."

Bhagavad-gita 17.8

We cater for you!

Anywhere in the greater Wellington region, from 30-500 people. Please enquire [catering@bhaktilounge.org.nz](mailto:catering@bhaktilounge.org.nz)

**KRISHNA  
FOOD**

\$5 lunches!  
Victoria University

Courtyard between Hunter and Kirk  
Mon-Thu 1130am-230pm  
Law School Common Room  
Tue&Thu 1130am-230pm

bite it!  
after every programme  
at bhakti lounge  
[bhaktilounge.org.nz](http://bhaktilounge.org.nz)

Today's Menu  
Jaganath Dahl  
Spruced-up Sala  
Berry Halava  
Pearl of Corn

\$2

KR  
FO



## attention please!

### KRISHNA: THE ULTIMATE OBJECT OF ATTRACTION

Writer **Munjaranya**

**Nick. I think that was his name. Nope, it was Alan. We were both at Bhakti Lounge having dinner after an intense yoga session. He was telling me about his customer care job at a call centre and how he has to deal with angry and irritated customers all day. I admired his patience in being able to work such a job. I couldn't stick to one like that for more than a week.**

"Your girlfriend must be lucky to have someone patient like you!" I added.

Then he made an interesting disclosure. The secret of his successful relationship was not his patience, but his ability to tune out. So, a lot of the time, when she talks, he tunes out. Being a girl, that didn't go down well with me. Tunes out? His poor girlfriend would be pouring her heart out to him thinking that she has all his attention, while the jerk has actually tuned out.

How disappointed I would be, if I were to find out that the person I am revealing my heart to was only putting up a great listening show! But then, why does it matter so much that someone be all ears for what I have to say? Why must I feel so disturbed when I don't get the attention that I think I rightfully deserve?

MAY I HAVE YOUR ATTENTION PLEASE!

But could I handle attention 24/7? Nope. I'd get bored of myself in fifteen minutes.

What to speak of others. Perhaps that's why famous people desperately seek time-outs. We all need to take our masks off. Can't be at our best all the time.

Maybe that's why I am always seeking to be enamoured and enchanted. Since I'm not entertaining enough for myself, better find something that fits the bill. But where is that someone (or something) awesome enough to permanently attract my attention?

Don't tell me about Mr. Rich and Famous. They all get old and wrinkled down the line. Moreover, they all do the same boring things: buy a plane or yacht, get married and divorced 3+ times, and give fake smiles for the camera. I am not even sure if they find their own life exciting enough; why else would celebrity suicides be so common? And don't tell me about Mr. Right. I don't need any more psychological research and experience to be convinced about how men are from Mars and women are from Venus. Don't tell me about the perfect job. They all become monotonous. Even the best boss and best team bail out when their own necks are on the line. Don't tell me about life dreams. That's only where they look good: in dreams. Boring in reality. I'm tired of trying my luck here and there and everywhere.

Since there have been no convincing answers, let me ask the question again. Is there someone (or something) awesome enough to permanently attract *my* attention?

*Krishna.*

What?

*The very name Krishna means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living beings. Indeed, Krishna is known as the all-attractive one. In the spiritual realm of Vrindavan, Krishna is the spiritual, ever-fresh Cupid. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid. His sweetness is so attractive that it steals away His own mind. Upon seeing His own reflection in a bejewelled pillar of His Dwaraka palace, Krishna desired to embrace it, saying, "Alas, I have never seen such a person before."*

(Caitanya-caritamrita, Madhya 8.138-39, 148-49.)

Wow. Could I look at a mirror and say, "I have never seen such a person before?" Maybe after an hour of plastering make up on. Not to mention how plastic I would look. Unlike me, Krishna doesn't need touch-ups, colognes, or botox shots. Even with these artificial techniques of rejuvenation, I have a tough time attracting people. But not only does Krishna attract people, he also attracts Cupid, the one who gets the whole attraction game rolling.

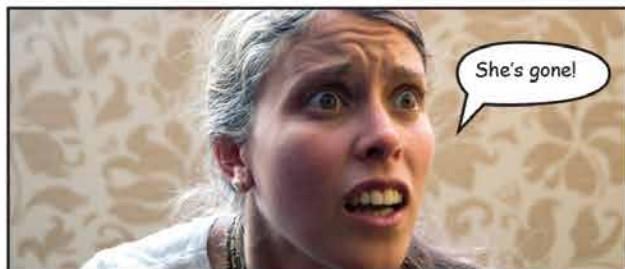
Seems worth it to find out more about this Krishna! 🌸



Munjaranya has a background in engineering, management, communications, and counselling. She loves the simple things in life: conversations, laughter, and lots of fun. Munjaranya enjoys singing her heart out and dancing in kirtans, her shelter for joy and peace.



# GONE GIRL?



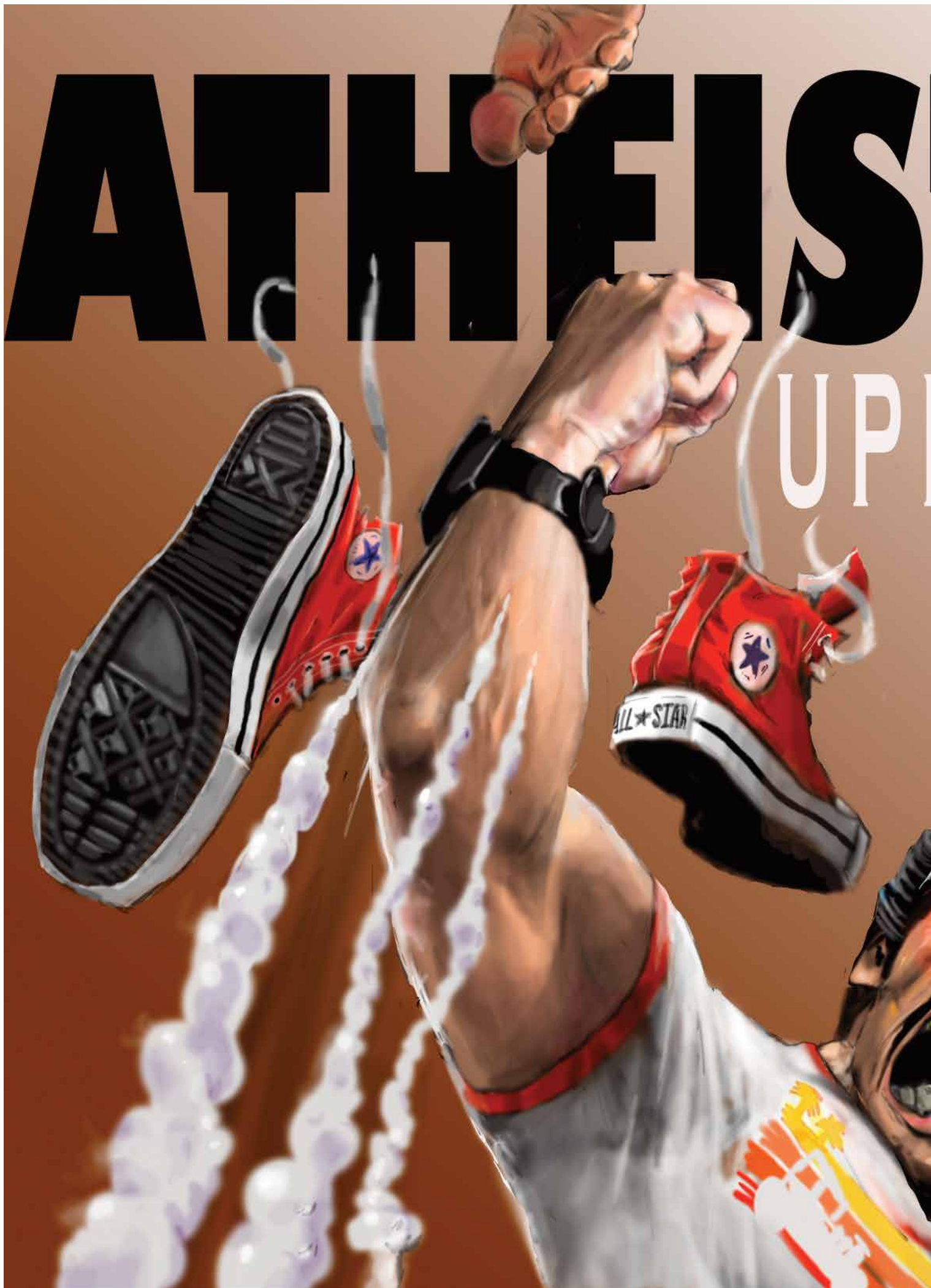
Or is she?...

films, comics, articles and  
much more – visit us at:

[WWW.ENOUGHMAGAZINE.ORG](http://WWW.ENOUGHMAGAZINE.ORG)

# ATHEIS

# UP



# T'S PERCUT

Writer Sachi Dulal



ILLUSTRATOR RANDAS

## WHAT'S IN THAT PUNCH?

**My argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line. What was I comparing this universe with when I called it unjust?...Of course I could have given up my idea of justice by saying it was nothing but a private idea of my own. But if I did that, then my argument against God collapsed too--for the argument depended on saying the world was really unjust, not simply that it did not happen to please my fancies.<sup>1</sup>**  
—C.S. Lewis

## THE UPPERCUT

Philosophers and scientists, dedicated to spreading the Word of Atheism, find no greater sport than to ponder upon the deficiencies of the universe. Congratulating one another for having transcended the magic spell, they make grand plans to enlighten the gullible ones.

Militant atheists have concluded the best cure for the gullible is to expose and broadcast the inherent flaws of the world we see around us. This is a line of attack known as the argument by *negative theology*. Eager to settle the war of worldviews in their favour, many evangelical atheists have unleashed the argument with the smug satisfaction of a prizefighter administering his coup de grâce.

And if atheism is to be championed, can the Darwin-toting brigade be far behind? Though Darwinists can hardly agree with one another on the details of their doctrine, they are in complete agreement upon one thing—an omnipotent and benevolent being could not have created the world that we see around us. In an effort to raise public consciousness, Darwinists use the argument by negative theology often. So often that a dispassionate observer could hardly be blamed for thinking that Darwinism is more a diatribe against a theological system than a scientific theory.

In his classic book *Mechanistic and Nonmechanistic Science*, mathematician Richard L. Thompson summarised the general form of the negative theological argument thus: “God must have certain characteristics, X, and therefore He *would have* created a certain sort of world. Since the world as we see it is very different from this, it must be that there is no God.”<sup>2</sup> (Italics mine) The argument can be further classified into two categories:

Category I: The existence of evil and suffering is incompatible with the idea that the world is created by an omnipotent, benevolent being and seems to be accommodated more readily by Darwin’s view of the world.





Category II: Many features of living organisms would not be designed by a “sensible” God and must therefore have arisen through a process of Darwinian evolution.

Darwin liberally availed himself of such arguments. He wrote that if species have evolved, “we need not marvel at the sting of the bee causing the bee’s own death; at drones being produced in such vast numbers for one single act, and being then slaughtered by their sterile sisters; at the astonishing waste of pollen by our fir trees; at the instinctive hatred of the queen bee for her own fertile daughters; at ichneumonidae [wasps] feeding within the live bodies of caterpillars; and at other such cases.”<sup>3</sup>

Where Darwin went, generations of biologists, psychologists, and physicists have followed. On the altar of atheism, the argument by negative theology occupies pride of place. Atheists of all stripes and colours have been brought to their knees by its persuasive aura.

## A CURIOUS PREMISE

When we are born into this world, a rainbow adorns the sky, bugles trumpet joyous sounds, and an unseen voice announces that this world is a theme park where we can fulfill our fantasies.

Did this happen when I was born? Nope, no such luck. I have met many who commiserate with my misery. They too were bereft of such a grand entry.

For atheists’ eager to buttress their cause with the argument by negative theology, such is obviously not the case. Its initial premise: God intends this world to be an exhibition of His finest workmanship, all the while providing us with a life similar to an eternal holiday on Sunshine Coast. It hardly needs to be said that it is a premise that cannot be inferred from studying the characteristics of protozoa under a microscope. It is odd that a group of men and women, united in their conviction that this world has sprung from an indeterminate nothingness and therefore has no objective purpose, still feel compelled to use an argument that assumes what God’s purposes in creating this world would be if He exists.

There really are no atheists in a foxhole.

If atheists are going to use the physical sciences to advance their cause, the requisite demonstration must appeal to something within the “empirical realm” and not to “completely speculative ideas about the purposes of God and the methods He uses to achieve them.”<sup>4</sup>

The persuasive power of the argument by negative theology is an illusion. Just what makes us so certain that this world is intended to fulfill *our expectations* of engineering perfection and permanent beatitude?

## INVETERATE ATHEISTS

To be fair, it is quite natural to be an inveterate atheist. That is why we are here.

Souls, so says the Vedic version, live on the edge. *Living on the edge* implies not so much a predilection for bungee jumping but more a predilection towards imprudent choices. The existence of this predilection is hardly in doubt. This inherent existential weakness is conveyed precisely by the Sanskrit term for souls; *tatastha-sakti*. *Tata* means “bank,” as of a river or ocean. *Tatastha* means “situated on the bank” and *sakti* means “energy.” Souls are endowed with minute independence. They have the choice to wade into the uncertain depths of the ocean or to remain on the palm-lined sandy shore; they have the choice to dwell within either of two worlds—the material or the spiritual.

The Vedic knowledge-tradition elaborates that souls are minute samples of the Supreme Consciousness, known in Sanskrit by innumerable names, the principal of which is Krishna, which means the “all attractive possessor of infinite energies.” Being conscious, the soul is qualitatively equal to Krishna, but there exists an insurmountable quantitative difference between the individual consciousness of the soul and the all-pervading infinite consciousness of Krishna. All souls are thus simultaneously one with and different from the Supreme Soul, Krishna. Despite the qualitative equality between the soul and Krishna, there *always* exists quantitative difference. The Vedas do acknowledge individuals who claim to be conscious controllers of the entire universe and whatever lies beyond, but they simply assert that the claim needs to be assessed in other terms, possibly those involving clinical self-delusion.

*For love to have any meaning, there must be choice and free will.*

In their pure and undeluded state, however, being minute parts of Krishna, souls enjoy a relationship of reciprocal loving service with Krishna. For love to have any meaning there must be choice and free will. Since living entities are small samples of Krishna, they possess a minute quantity of that freedom, which Krishna possesses in full. The soul’s *dharma*, or constitutional nature, is to be connected to Krishna in an eternal loving relationship of service, but impelled by envy, they may exercise their freedom and willingly turn away from that relationship.

Why? You ask.

The answer has been given, among other places, on some London buses, which, in 2008, were imprinted with the slogan: “There’s probably no God. Now stop worrying and enjoy your life.”<sup>5</sup> Conceptualised by the British Humanist Association and supported by none other than the Good Samaritan Richard Dawkins, these slogans were supposedly planned to provoke our thinking prowess.

As the infinitely compassionate benefactor of the individual soul, Krishna manifests the material world to accommodate the desire of those souls, like me, who desire to play God—to assume the position of the independent enjoyer and controller, *separate or apart* from God. Since this desire is fundamentally irreconcilable with reality (the position of God is already taken), it cannot be fulfilled in the domain of pure consciousness. Sincere and determined applicants for the position may however be accommodated in the domain of matter, where they receive temporary material bodily vehicles to enact their desires. The material energy is known in Sanskrit as *maya* which means illusion, or magic, or the power that creates illusion. This illusion

helps the living entity to identify with matter. Once we do so we forget that we have an eternal relationship with the Supreme and can then enthusiastically embark on our innumerable “God projects.” This then, is one of the reasons why the universe exists—it is a playground for souls seeking to enjoy, separate from the Supreme.

It is a place for atheists to practise their uppercut.

## *The existence of suffering points above all, to one thing—our subordination to a higher power.*

### WHAT A DIFFERENCE A PERSPECTIVE MAKES

The existence of suffering points above all, to one thing—our subordination to a higher power.

Yes, some billionaire’s plans to build a flotilla of floating hotels on the moon may titillate our fantasies of technological supremacy, but the next tsunami or tornado brings us crashing back to earth.

Yes, the CEO of some bioengineering firm may declare that death is a curable disease, but a disease that cannot be cured makes a mockery of his words.

Yes, some theoretical physicist may speculate how time does not exist, but time will soon consign him, along with his theory, to the far reaches of oblivion.

“Time I am,” Krishna declares in the *Bhagavad-gita*, “the great destroyer of the worlds.” Only a child easily distracted by the sandcastle he is constructing is relieved from the anxiety of observing the great destroyer at work. All authentic spiritual traditions bequeath a legacy: they contemplate the uncertainty, impermanence, and inevitable deterioration imposed by the vicissitudes of time. This life is tottering like a drop of water on a lotus petal, a Krishna saint has sung. The song extends an invitation to dig deeper into the fabric of reality.

Time, the Vedic texts inform us, is Krishna’s energy, His impersonal form. It’s Krishna’s indirect way of reminding the immovable atheist that he *is* under a higher power. It is His way of calling to attention that even the most meticulously conceived plan for lasting happiness will remain just that—a plan. However, because the real essence of love is that it is voluntarily given, Krishna does not interfere with our free will, and we can if we so desire, always choose to remain indifferent to the message.

As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.

Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.  
(Shrimad-Bhagavatam 11.28.12, 16 & 5)

But then there is the soul who is wizened and humbled by innumerable failed attempts at staying happy in the sand castle, the soul who is gradually becoming aware of the in-built suffering of the material world, the soul willing to get to the root of it all. For such a soul, Krishna makes arrangements to impart genuine knowledge. He does this primarily through the Vedas. The Vedas are like an instruction manual for the souls in the material world. The Vedas tell us who we are, why the universe exists, and how to fulfill the purpose for which we exist. Krishna disseminates the Vedas throughout the universe, on different planets, and to different species. He does this with the cooperation of enlightened beings, who artfully impart essential truth according to the capacity of the audience and the particulars of the circumstance. Sometimes Krishna Himself descends to revitalise Vedic knowledge which is apt to be lost or misinterpreted with the passage of time.

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend and can therefore understand the transcendental mystery of this science.  
(Bhagavad-gita 4.2 and 4.3)

This, then, is the real purpose of the material world—to give rebellious souls the facility to gradually heal themselves of their ignorance and come back to a realm free from the debilitating influence of time. In *Bhagavad-gita* (4.1) Krishna refers to this process of healing as the “imperishable science of yoga”—the timeless process of rediscovering our eternal relationship with the Supreme. 🌸

#### Notes

1. C. S. Lewis, *Mere Christianity* (New York: Touchstone, 1980), 45-46.
2. Richard L. Thompson, *Mechanistic and Nonmechanistic Science: An Investigation Into the Nature Of Consciousness and Form* (The Bhaktivedanta Book Trust, 1981), 203.
3. C. Darwin, *The Origin of Species* (New York: Bantam Books, 1999), 445.
4. See Richard L. Thompson, *Mechanistic and Nonmechanistic Science: An Investigation Into the Nature Of Consciousness and Form* (The Bhaktivedanta Book Trust, 1981), 202-07.
5. “No God’ Slogan for City’s Buses,” BBC News, October 21, 2008. Available at [http://news.bbc.co.uk/2/hi/uk\\_news/england/london/7681914.stm](http://news.bbc.co.uk/2/hi/uk_news/england/london/7681914.stm)



Sachi Dulal has a background in mathematics, economics, and environmental science. He loves to study and write about the intersect of science and Krishna philosophy.



COVER ILLUSTRATION RAMDAS

# animal planet

## GETTING BEYOND OUR SENSES

Writer **Michael O'Neill**

**The desire to satisfy our senses is the essential mechanism of life. It is the force that drives us to act. Actions then bring about results. Results give us temporary satisfaction, but then we soon find ourselves where we began, again driven by renewed desires. Ultimately, we are left without having answered the fundamental question: Is there something beyond the quest to fulfill our sensual desires, or is this drive simply the natural survival mechanism that exists in both animals and humans? The answer to this question lies in understanding consciousness, the symptom of life itself, which in turn allows us to see what truly separates us from the animal kingdom.**

All animals are driven by the need to gratify their senses. It is the necessity of life to carry out activities that grant pleasure. Anthropologists explain that this need is nature's way of ensuring a creature's survival—by creating a reward circuitry in the brain to signal when a desirable action has been achieved. The actions of animals can, to a large extent, be predicted by this programming.

Similarly, all human activities are based in some way around seeking to please

our senses, whether that is simply in obtaining food to eat or indulging in sex pleasure. The palette of human sensory input—seeing, hearing, tasting, touching, and smelling—is the same as that of animals, and so although computers, cars and microwave ovens may afford us conveniences in day-to-day living, ultimately they serve to distract us or allow us more time for sense pleasure.

You may say that the physical sciences have led to many technological and scientific achievements in fields such as medicine, automation, and communication. Certainly, these achievements have eradicated deadly diseases and led to a far more convenient lifestyle (while also inflicting devastation and causing poverty). But how have they really set us apart from animals? Both animals and humans eat, sleep, mate, and defend themselves, but our scientific achievements merely facilitate our ability to carry out these four activities. Whether a family of carnivores hunts prey once every few days to satisfy their hunger or a country seeks to expand its borders and protect its people, the desire to satisfy the senses is the underlying goal. So why are we using our intellect in technological advancement to oversupply ourselves with what the animals already have?

The answer lies in the misconception that we are this body. Krishna explains in the Bhagavad-gita that we are units of consciousness inhabiting a material body:

“O son of Bharata, as the sun alone illuminates all this universe, so does

the living entity, one within the body, illuminate the entire body by consciousness” (B.G. 13.34)

When we believe that consciousness is a symptom of the temporary material body rather than the eternal soul, we mistakenly believe that this body's senses are an intrinsic part of us, just as the animals perceive. So it is natural that without leaving that mindset, we cannot leave the animalistic level. Understanding anything about ourselves requires understanding consciousness, for it is the most intrinsic part of our existence.

Ultimately, what separates us from animals is our ability to perceive something greater than ourselves. This perception is the most profound gift of human life, as it allows us to see beyond the cycle of sense gratification. No others have achieved this more than the yogis of ancient India, who held a greater understanding of the universe than any modern-day scientist. Like rivers flow from their source, the ocean, they meditated upon the source of creation known as Krishna, the all attractive one, and so fulfilled their ultimate spiritual quest. Through understanding Krishna we can elevate ourselves beyond the animal realm, bringing about the most meaningful achievement of humanity. 🌸



Michael studies international relations at Victoria University and is a well-known face at Bhakti Lounge. He has travelled across China and South East Asia learning about a variety of spiritual traditions and has a keen interest in Vedic India. He's a fan of the outdoors and enjoys hiking, learning languages, and blogging on his travels.




**the loft**  
 YOGA LOUNGE  
 THE COMPLETE YOGA EXPERIENCE

**The Loft**  
 1st Floor, 103 Beach Rd,  
 Auckland, CBD,  
 New Zealand  
 Ph: (09) 379 7301  
[theloft.org.nz](http://theloft.org.nz)


**yoga & DINNER**  
 Monday - Thursday 6pm  
 Student \$15 • Regular \$19  
 Price includes yoga class and full vegetarian feast


**Free Spirit FESTIVAL**  
 FEAST • DANCE • SING • LEARN  
 Sundays 5pm, \$5 (\$8 After 5:30pm)  
 Includes a mouth-watering vegetarian feast,  
 stimulating talk, mantra meditation, dance & more...





SERVED  
10000+  
CUSTOMERS  
*in first 6 Months*

# MANTRA LOUNGE

BEST VALUE  
**VEGAN COMBO**  
MEAL  
IN MELBOURNE



VEGAN  
COMBO  
MEAL

**\$7.95**

MAINS/SALAD/DESSERT

**OPEN 7 DAYS**

167 GRATTAN STREET, CARLTON

[www.mantralounge.com.au](http://www.mantralounge.com.au)

