

ENOUGH!

YOGA PSYCHOLOGY / CONSCIOUS LIVING

JOIN THE EVOLUTION

PHILOSOPHY & SCIENCE / FILM & FICTION

ON BEING BRAINLESS

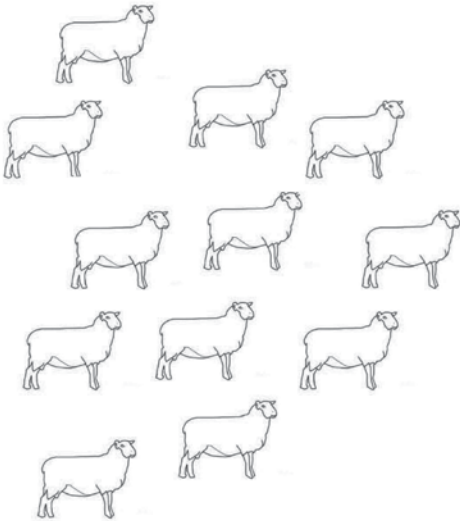
and not thinking too deeply

KEEPING NZ GREEN

in the land of the long white
marijuana cloud

ASK A MONK

Deep questions. Deep answers.



Why think deeply?

To not think deeply – to not contemplate our dual existence of joy and suffering, and the problems within and without – has a function.

For millennia, leaders have used entertainment and sports to dull and suppress the masses and avoid challenge to the prevailing political regime. More than half a century ago, this tendency to subdue our human intelligence was presented in Ray Bradbury's classic *Fahrenheit 451*: "More sports for everyone, group spirit, fun, and you don't have to think, eh? Organize and organize and super-organize super-super sports. More cartoons in books. More pictures. The mind drinks less and less. Impatience. Highways full of crowds going somewhere, somewhere, somewhere, nowhere." Now, more than ever, our culture offers an Internet-Aged opiate of the people, as we lose ourselves in cyber oblivion and moor our minds to the social media anchor.

In previous *Enough!* issues, our contributors have confronted the biggest problems of the twenty-first century—from depression and anxiety to poverty and ethnic strife. One of the biggest problems, however, is humanity's apathy—our failing to question what is going on, to investigate and sincerely search out answers as to why these problems are occurring, why we are suffering, and what can be done beyond superficial, temporary adjustments. In this issue, contributor Chaitanya Vihara raises some of these questions in the second part of his article series "Crunch Time." Here, co-author Lorenzo Posada describes a number of tragedies, beginning with a hiking trip in the Colombian Andes. As the story unfolds,

the reader's meditation on the sanctity of life deepens, and we begin to wonder, what is my destination beyond death? What is my higher purpose in life? Responding to these questions in his column "Ask a Monk," Devamrita Swami shares his inner wisdom from over forty years of bhakti experience and makes all your hopes and wishes for discovering your spiritual self a possible reality.

Many articles in this issue discuss knowledge that precedes transformation, with ancient wisdom texts as our guide or map to a higher reality, a better future destination. Our feature article, "On Being Brainless," shares access to the oldest wisdom culture known to humanity. Describing the experience of applying bhakti knowledge in their lives, several voices of a millennial generation reveal wisdom that enables people to see global problems from a spiritual perspective. But to access this knowledge we must first turn that crappy song off; we must not settle for that unsatisfying TV show. As mentioned in the article "Spiritual Technology," quoting renowned bhakti teacher Srila Prabhupada: "Artificial necessities of life do increase your so-called comfort, but if you forget your real business, that is suicidal." Every article in our tenth issue offers the technology to access a premium brand of happiness and reminds us of our substantial goal and destination, our "real business" in life.

The editors.



Manada
Senior editor



Sachi Dulal
Assistant editor



Giselle Colman
Associate editor



Nitya-priya
Business manager



Baladeva Nitai
Creative director

Special thanks to Lavanya Keli & Ananda Chandra for design, Nancy Kaur for copyediting and Jo Silcock for proofreading.

WHERE TO FIND US...



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

Auckland University

Veda Club
Ph: Gitavali 021 152 4874
Sustainability Network
Ph: Bhakti 020 4114 5900



Bhakti Lounge
Level 1, 175 Vivian St,
Te Aro, Wellington
Ph: (04) 801 5500
bhaktilounge.org.nz

Victoria University

Yoga Lounge
Ph: Giselle 022 300 7786

AUCKLAND

WELLINGTON

What's Inside?

YOGA PSYCHOLOGY

- 08 / **On Being Brainless**
A yoga psychologist reveals the implications of a popular affliction: the unwillingness to think deeply.
- 03 / **Keeping New Zealand Green**
Drifting into the land of the long white marijuana cloud.

PHILOSOPHY

- 13 / **Crunch Time: Meditations on impermanence**
Is the impermanence of material reality intentionally designed to inspire us to seek higher levels of reality?
- 23 / **Ask a Monk**
Deep questions. Deep answers.

SCIENCE

- 05 / **Entomophagy**
Insect eating. The solution to world hunger?
- 31 / **Spiritual Technology**
Wisdom technology to conquer death.

FILM & FICTION

- 19 / **A Hermit Designer**
Cars, computers, conscious beings: nothing is produced by chance.
- 27 / **Hare Krishna film**
A spiritual revolutionary who got to the root of it all.

POETRY

- 35 / **Hook Up and Hook Off**
Guys, Girls and Casual Liaisons.



27



03



31



05



13



08



19



23



35

KEEPING
NOT

GREEN



DOWN AT THE BOTTOM OF THE WORLD, ABUNDANT IN NATURAL BUSH, COASTLINES AND BEACHES, AND LACKING IN THRIVING METROPOLISES, IT SEEMS MARIJUANA AND OTHER DRUGS ARE NOT THE LAST BUT ACTUALLY THE FIRST RESORT FOR MANY YOUTH STRUGGLING TO SEE A FUTURE FOR THEMSELVES.



Contributor Giselle

Maybe you've tried it once at a party. Or maybe you're more familiar. Whether you're long-term buddies or just acquaintances, the stench of marijuana continues to gather on New Zealand's shores, in back garden sheds and in university flats. It seems Kiwis are all too good at keeping things green down here in Aotearoa.

Former Prime Minister Bill English was asked recently why there was such high immigration to New Zealand while 140,000 Kiwis remained unemployed. He said, "You can't blame us! Kiwi youth are just too stoned and out of it to pass the new drug tests required for low-wage jobs. We have no choice but to bring in foreign workers." Whether you see it as a problem, a solution, or you think the Prime Minister is lying, our shores are hazy with weed smoke. No doubt, many young New Zealand men and women are left unemployed and unmotivated. From the land of the long white marijuana cloud, the horizon is looking dull for many Kiwi youth.

According to the latest New Zealand Health Survey published in 2015, nearly 50 percent of Kiwis over age 15 have tried marijuana. Nine percent of those in the youth bracket (aged 15-24) reported their use having harmful effects on their work, studies or employment, and 8

percent said marijuana had a harmful effect on their mental health at least once in the past year.

Any correlation involving youth and mental health should ring alarm bells for New Zealanders. With some of the highest youth suicide rates in the world, New Zealand shores are really proving a dead end for young people. Down at the bottom of the world, abundant in natural bush, coastlines and beaches, and lacking in thriving metropolises, it seems marijuana and other drugs are not the last but actually the first resort for many youth struggling to see a future for themselves. Whether due to cultural backgrounds, easy availability, social pressure, or music and media influence, the causes of drug use may vary from one person to the next. And the solution? Banning or legalising substances is proven to do very little in changing drug scenes. What young people need is a solution to the boredom, the anxiety and the stress that dominates their lives and influences them to escape into the world of intoxication.

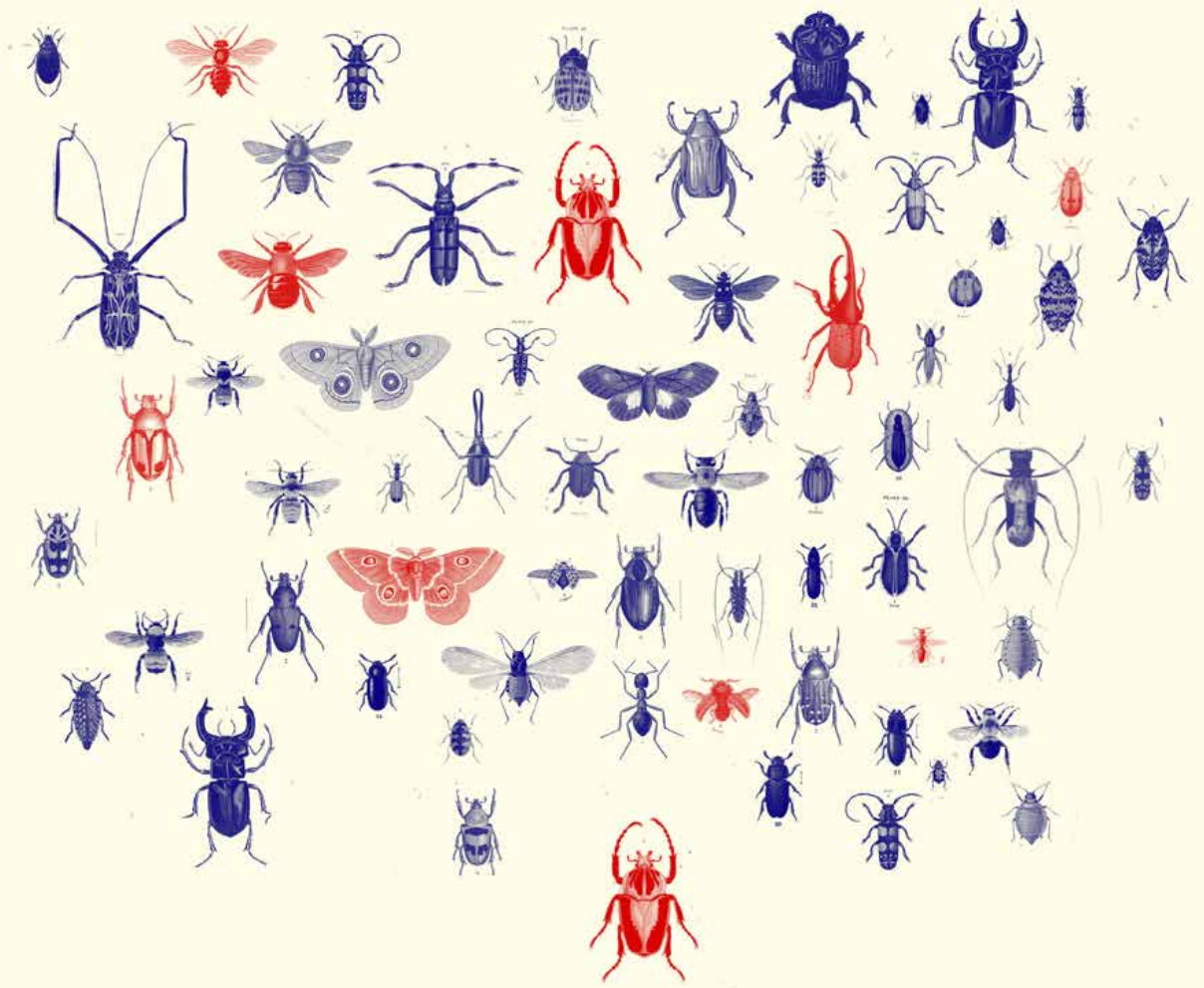
The main problem, the yoga texts say, is a reality crisis. Helplessly relying on others' evaluation of our bodies and minds to let us know who we are, we neglect our own best interests and instead pray for one hundred likes on our

Facebook profile photo. We take seriously whatever thoughts come whistling into our minds and try to satisfy all the whimsical desires that come flooding in. Just as we know that Facebook is not real life, it's explained in yoga texts that all we see, all we hear and all we perceive through our bodies and minds is actually not real life. According to yoga, it's *not normal* to look in the mirror and see a material body staring back at us. But it is normal to consider the self as the soul, the driver of the body, and the conscious sense of "me". We can find out about the activities, form and enjoyment of the soul by studying yoga wisdom and trialling it in our lives. Then we can get firsthand experience in perceiving true reality.

Waking from the dream, we begin to savour something very tasty. That's because the spiritual reality is tasty! As explained in Bhagavad Gita, the manual for dreaming and waking state analysis, spiritual reality is full of knowledge and eternally blissful. The self, being part of the spiritual reality, also has those qualities. Tasting the ultimate reality, we begin to lose taste for other methods of escaping what we thought was real life. Marijuana may temporarily allow you to tolerate boredom and anxiety, but meditation and yoga wisdom enter the heart and lift the fog, so we can see things clearly again.



Giselle holds a degree in English literature and psychology. She is enthusiastic and excited about the art, science, and culture of bhakti-yoga. Being creative and inspiring others is what Giselle enjoys most about her immersion in the bhakti world.



Entomophagy

en-ta-mä-fæ-jē

noun

The practice of eating insects, especially by people.

Contributor **Hriman Krishna**

A caterpillar nestled into my palm with its little feet, like tiny whiskers, poking my skin. We stared each other out to see who would jump. Stroking the turquoise tube-like form, I shut my eyes and ripped its head off with my teeth as it writhed and spilled juices into my mouth. I was not expecting its baby-bottom texture and nutty tang. Maori call it the huhu grub, something I wouldn't be eating again in a hurry.

Do you fancy chewing on cricket fries and swallowing mealworm burgers? Or maybe buttering up your locust loaf, over a sip of beetle chowder?

Many folks assume bug-eating means consuming them – as Gollum would say: “Give it to us raw and wriggling!” Actually, most insects bred for food are euthanised, processed, and possibly even powdered.

We Westerners like our food neatly packaged in something plastic, no yucky stuff, preferably nothing that implies protein coming from a carcass. We dribble over



KFC drumsticks to musky, iron-scented livers or giblets. We pick at St Pierre's sushi or neatly trimmed steaks, tendons, and stomachs.

But the way we are eating creates huge problems for people and this planet.

A viable solution for the planet's food shortage and economic instability? The United Nations proposes entomophagy (insect eating) as a protein-packed way to feed the nine billion people on Earth by 2050. It is believed that the main benefit of bugs as a food source as opposed to animal protein is that they can be farmed sustainably and organically in mass, with little to no impact on the environment.

Biologists say, however, that due to generations of industrial farming and pesticide-based agriculture, insect abundance has fallen by 75 percent over the past twenty-five years. In Germany alone, the biomass of flying insects has declined to buzzing lows since 1989, and consuming insects will only condemn them to an even darker future.

Insects are an imperative link to eco-food chains and are crucial pollinators for plant, fruit and most vegetation. Mass consumption will only contribute

*CONSUMERS ARE
CONDITIONED TO
CRAVE WHAT TIGERS
AND LIONS RELISH,
AND NOW ENTO-
MOPHAGY SUGGESTS
WE SHOULD EAT LIKE
BIRDS AND LIZARDS.
AT THE SAME TIME,
ALMOST 400,000,000
VEGETARIANS WORLD-
WIDE LIVE HAPPY
AND HEALTHY LIVES.*



to the world's already teetering ecology, as many species who diet on insects have already died out due to our current entomo-holocaust.

Why not save the world and the yuck factor and just go vego?

Consumers are conditioned to crave what tigers and lions relish, and now entomophagy suggests we should eat like birds and lizards. At the same time, almost 400,000,000 vegetarians worldwide live happy and healthy lives. They know well the benefits a plant-based diet has to offer their lifestyle, health, economics, and the environment.

But is it possible for humans to place value on consuming the right foodstuffs for a higher purpose besides satisfying our palate?

Around 40 percent of the Indian population is vegetarian. Leading the world in this revolution, India is where enlightened masters, the great sages and yogis, have subsisted on vegetarian diets for thousands of years.

The sages say food is meant to

1. increase our duration of life;
2. purify our mind; and
3. aid bodily strength.

Advocating the vegetarian diet as best suited for the human body, yogis understand our human physiology as unsuitable for fleshy diets. They revolt against having a rotting carcass in their bodies, emitting all sorts of toxins. Scientific study corroborates this when we compare the human anatomy with other herbivore species, demonstrating that humans naturally derive sustenance from fruits, vegetables, and grains.

Considering that plenty of animals are subsisting on vegetarian diets already, vegetarianism is nothing extraordinary for transcendentalists. Rather, it's a natural lifestyle for those seeking higher consciousness.

The world is hungry for enlightened souls who are dispensers of nonmaterial experiences, by which we lose our taste for dead material things. All other species in this world have a natural diet. Why not consider a diet intended for human beings?



At nineteen years when Hriman Krishna was a third-year tertiary student and a student of the NZ 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 studies under his teacher and mentor Devamrita Swami.

What we got up to this week...



Mantra meditation for the mind and heart

have an Attitude of GRATITUDE



Creating and eating for conscious living



Yoga to enliven both body and soul



And did we mention Friday's cooking lesson?

Join us next week...



the loft YOGA LOUNGE
THE COMPLETE YOGA EXPERIENCE
103 BEACH RD, LI, AUCKLAND CBD
WWW.THELOFT.ORG.NZ



ON BEING BRAINLESS

Why think deeply?

Contributor **Khadiravan**

I mean, when you can just so easily lose yourself instead, on Facebook, Instagram, You Tube, or whatever else.

Message non-stop on your phone, eat your favourite food, drink your favourite coffee, use your favourite drugs, be with your currently favourite people, entertain all your senses as much as possible.

Life can just pass away.

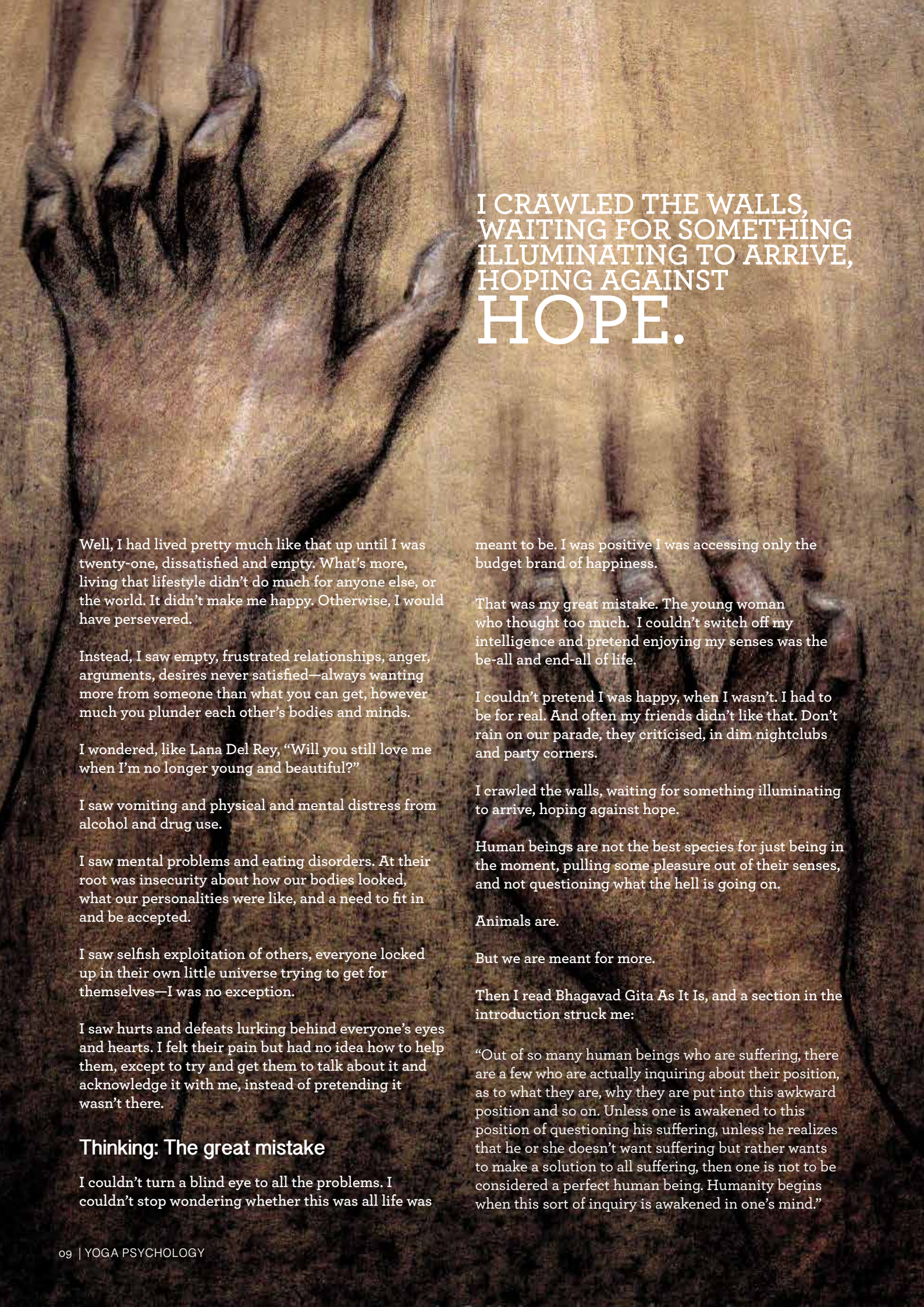
Further down the track, you could get a better career to do it all again in a nicer apartment, a flash car, maybe even a beach home, to show you've made it.

Travel to exotic places. Get the latest clothes, gadgets, furniture. Slip in a few things to help others and the planet.

So, what's the problem with a life like that?

Fair call. I mean, as millennials say: YOLO! You Only Live Once. Why not? What's a good reason not to?

>>



I CRAWLED THE WALLS, WAITING FOR SOMETHING ILLUMINATING TO ARRIVE, HOPING AGAINST HOPE.

Well, I had lived pretty much like that up until I was twenty-one, dissatisfied and empty. What's more, living that lifestyle didn't do much for anyone else, or the world. It didn't make me happy. Otherwise, I would have persevered.

Instead, I saw empty, frustrated relationships, anger, arguments, desires never satisfied—always wanting more from someone than what you can get, however much you plunder each other's bodies and minds.

I wondered, like Lana Del Rey, "Will you still love me when I'm no longer young and beautiful?"

I saw vomiting and physical and mental distress from alcohol and drug use.

I saw mental problems and eating disorders. At their root was insecurity about how our bodies looked, what our personalities were like, and a need to fit in and be accepted.

I saw selfish exploitation of others, everyone locked up in their own little universe trying to get for themselves—I was no exception.

I saw hurts and defeats lurking behind everyone's eyes and hearts. I felt their pain but had no idea how to help them, except to try and get them to talk about it and acknowledge it with me, instead of pretending it wasn't there.

Thinking: The great mistake

I couldn't turn a blind eye to all the problems. I couldn't stop wondering whether this was all life was

meant to be. I was positive I was accessing only the budget brand of happiness.

That was my great mistake. The young woman who thought too much. I couldn't switch off my intelligence and pretend enjoying my senses was the be-all and end-all of life.

I couldn't pretend I was happy, when I wasn't. I had to be for real. And often my friends didn't like that. Don't rain on our parade, they criticised, in dim nightclubs and party corners.

I crawled the walls, waiting for something illuminating to arrive, hoping against hope.

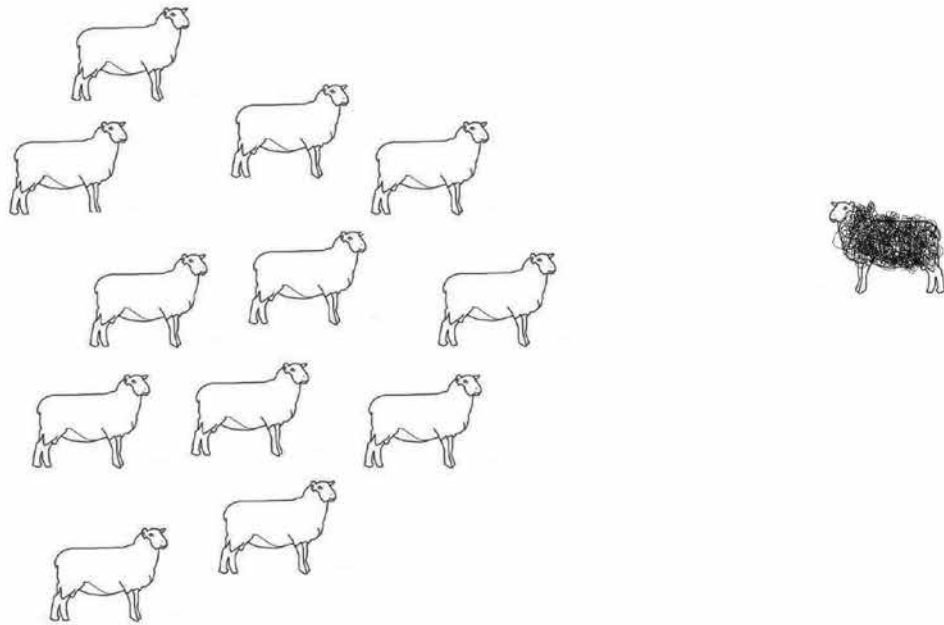
Human beings are not the best species for just being in the moment, pulling some pleasure out of their senses, and not questioning what the hell is going on.

Animals are.

But we are meant for more.

Then I read Bhagavad Gita As It Is, and a section in the introduction struck me:

"Out of so many human beings who are suffering, there are a few who are actually inquiring about their position, as to what they are, why they are put into this awkward position and so on. Unless one is awakened to this position of questioning his suffering, unless he realizes that he or she doesn't want suffering but rather wants to make a solution to all suffering, then one is not to be considered a perfect human being. Humanity begins when this sort of inquiry is awakened in one's mind."



PHEW, I'M NOT CRAZY; I'M ON THE RIGHT TRACK. THIS IS WHERE MY LIFE REALLY BEGINS.

Phew, I'm not crazy; I'm on the right track.
This is where my life really begins.

The game changer

This book, the Bhagavad Gita, and its follow-up encyclopedia, Shrimad Bhagavatam, are the life work of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Vedic scholar and monk, Prabhupada brought the knowledge of Krishna consciousness from India to the West. Promoting a wisdom culture that can clear the problems both inside and around us, these books are powerful game changers. Knowledge precedes transformation. As social philosophies became well known through literature, similarly, this knowledge, working for the spiritual benefit of all humanity, is far beyond temporary man-made social theories. It is meant to change the face of the world.

We think before we act, hopefully, so transformation needs to come from deep thinking. So much we read is boring, confusing, ineffectual, and hard to apply. We might try out what it says and then find life just grows back as it was, like an old weed we can't get rid of. Humpf! What's the use?

We need something with practical power that can snap our mindset into shape. Something that gets at the root of the problems, answers the deepest questions, like who are we really? What are we doing here? How can we act for the best interest of everyone else and the planet at every moment?

We can find this knowledge in the Bhagavad Gita and Shrimad Bhagavatam. Such literature is described loud and clear as "a different creation, full of transcendental words directed toward bringing about a revolution in the lives of this world's misdirected civilization."
(Shrimad Bhagavatam 1.5.11)

Change is an understatement. The bhakti philosophy inspires lifestyle U-turns, quantum shifts in thinking, purpose, and action. Here's how:

Transforming mindset

Aaron was twenty-one when he read the Gita. He was studying business management in Toronto and partying hard.

"The Gita was like nothing I had ever heard before," he says. "It totally shattered all perspectives of life and society. The book revealed a depth and meaning to life I always thought must exist."

Finally coming down from the partying, two years later, Aaron started practising what the Gita presented—the bhakti-yoga process for understanding the real self. "It immediately brought a calm to my life and gave me joy."

A few other things changed too, like how he gets his thrills. "Before, I was studying, chasing skirts, and getting wasted. Now I'm a holy man," he laughs.

>>

Aaron relishes *kirtan* mantra meditation, cooking delicious vegetarian food, and enjoying the company of like-minded souls.

Anna, a twenty-nine-year-old executive assistant from Sydney, was exploring spiritual traditions when she encountered the Gita. Stressed and anxious, she began to add *kirtan* to her busy life. When asked what her life is like now, she says, “Although externally there are so many similarities—I have a partner, I work, eat, sleep, and work out, my consciousness is so different—like day and night. I’m finally where I want to be.”

In *bhakti-yoga* you can do a lot of the same things as in “normal life” but for a spiritual purpose, rather than for getting temporary, small pleasure for ourselves in the usual ways. *Bhakti* influences our deepest motivations. Once our motivations change, so does our consciousness. “*Bhakti* is an investment in lasting pleasure,” says Anna, “not a wasted pursuit for short-lived satisfaction.”

The premium brand of happiness

Absorbing the wisdom in *Bhagavad Gita* and *Shrimad Bhagavatam* boosts you into another zone of happiness, leaving the old stuff for dust. Understanding and experiencing we are not the body and mind, but the nonmaterial self inside it, adjusts the way you try to get happiness and alters its quality.

Jessica wasn’t noticeably discontent before discovering *bhakti-yoga*. A twenty-two-year-old from Chicago, she had just finished her BA degrees in economic development and international relations when she began exploring Krishna consciousness. “*Bhagavad Gita* completely challenged my view of the world, of happiness and the purpose of life. At first, I didn’t accept everything it said, but the simple logic Prabhupada used to explain complex ideas amazed me.

“To experience the kind of happiness that the yoga texts talk about, I got some perspective on the way I was living previously. I wasn’t living a healthy lifestyle—emotionally or physically. But we require a different happiness, apart from the temporary highs we normally encounter, to gain that realisation,” says Jessica. “So now I can see that the way I am living, as a *bhakti-yogi*, is not only healthier, but gives a sense of calm and happiness. Although not yet fully developed, this holistic devotional yoga is far sweeter and more constant than anything I could’ve experienced from material happiness.”

Taking it and giving back

Fantastic, but what does all that inner work do for anyone else?

So you’ve worked it out, the secret to happiness. Naturally you want to tell everyone you know,

assuming they’ll be on the same page—we all want happiness right?

Bhakti-yogis don’t just live for themselves. They want everyone to have access to the same happiness they get. It’s no fun being happy when others aren’t.

A humanitarian at heart, Jessica always wanted to help others. “I used to think improving people’s material situation was the best way to change the world. I wanted to do development work in Third World countries.” Now, material necessities still remain important for her, but she knows that meeting the deepest need of a human being is the top priority.

“Prabhupada’s books helped me realise merely pursuing material comfort is not the real desire of life. It’s the desire for happiness, and the highest grade of happiness is found in *bhakti*, in relation to Krishna, the supreme source of happiness. So helping people to find that happiness is actually the greatest form of welfare work, more meaningful than economic indicators of development,” says Jessica.

Gaining the treasure of *bhakti* knowledge, we learn how to truly satisfy ourselves by understanding who we are, beyond this temporary vehicle of body and mind. We learn what we are part of: Krishna the Supreme Soul, and we learn how to help others on the deepest level by connecting them with Krishna as well. Voila. Life is then transformed significantly.

On a global scale, how does *bhakti-yoga* help? Well, peaceful people make a peaceful world. Outer peace starts with inner peace. Since the International Society for Krishna Consciousness (ISKCON) was established in 1966, 518 million books have been distributed worldwide.

Srila Prabhupada describes the effect of a few wise people in the world, reaching a critical mass:

“There must be a portion of the population well versed in spiritual wisdom and its application. Just like in a garden if there is one nice flower plant, rose, with a good scent, the whole garden becomes flavored. Scented. Similarly, we do not expect that the whole population of human society will take to this culture; but even if 1 percent of the whole population accepts Krishna consciousness, then the whole world will be peaceful. Not even 1 percent, less than 1 percent. The *bhakti* process is so nice.”



Khadiravan has been practising *bhakti-yoga* since 1997. Within that time she studied for a doctorate in Indovedic psychology—psychology as described in the ancient yoga tradition. She conducts yoga psychology workshops and leads *kirtan* nights (mantra and music meditation) at *Bhakti Lounge*, Wellington.



Nrisinha



13

SHRIMAD
BHAGAVATAM

A. C. BHAKTIVEDANTA SWAMI

2



Vamana



Upendra



7

6



Nanave



Chaitanya



C R U N C H
T I M E PART
— II —

— A tottering platform —

Contributors **Lorenzo Posada & Chaitanya Vihara**

Editor's note: In issue 9, Chaitanya Vihara highlights the value and fragility of human life in part one of "Crunch Time." Part two of this series includes an extraordinary story told from the perspective of Chaitanya Vihara's friend, Lorenzo Posada. Lorenzo describes a number of tragedies, beginning with a hiking trip in the Colombian Andes, and deepens our meditation on the sanctity of life.

LORENZO'S ACCOUNT

BASE CAMP: *EL RANCHO*

Waking at dawn, we realised that a dog had raided our food supplies. Our expedition was seemingly off to a bad start, but our enthusiasm to climb Nevado del Tolima, a 5,221 metre peak in the Colombian Andes, remained intact. It appeared the furry thief had taken only chocolate, milk, and lemons; nothing too essential.

CAMPO 4000

From the second camp, elevated 4,000 metres above sea level, we would launch our assault on the summit. Upon reaching the camp, we realised that the dog had also eaten our pasta and nuts, far from ideal. At 2:45 the next morning, the alarm rang. Undeterred by rain, we set off. Unfortunately, conditions worsened over the next few hours. We had to deal with snow much earlier than expected. Drenched and frozen to the bone, the weather forced us to abort our adventure early.

After arriving back at the second camp at 8:00 a.m., we considered our options. There was certainly not much to do in a remote camp, where we were deprived even of drinking water, so we decided to return to base camp. Burdened with soaking wet, heavy backpacks, we walked all day in the mud. It was the hardest hike of my life; our thighs burned as we pushed on. By 4:00 p.m., we could see base camp in the distance. But we were so hungry and exhausted that although we were now close, we didn't feel very encouraged. Time was of the essence. As such, despite plummeting energy levels, we didn't want to stop to cook what little food was left.

TRAGEDY: *JAIRO*

Finally, we reached base camp. Analysing the options, we reasoned that although it was late and conditions were rough, if we hiked for another hour, we could make it home and spend the night in our beds. That idea was so tempting that we decided to go the extra mile. Little did I know that this final stage of our epic hike would turn into the worst experience of my life.

Over the remaining distance, we had to cross a river twice. It had rained so much that the level of the river water had risen to the same height as the first bridge. Still, we managed to cross it, regardless of the danger. Arriving at the second crossing, however, we discovered that the bridge had disappeared! We would not get home that night. We would have to go back to base camp and sleep there.

By the time we got back to the first bridge, the water level had risen further. Now the bridge was submerged by the surging river water, making it impassable. Determined to push onwards, my friend Jairo tried to cross it. Since he was a little way ahead, I did not see exactly what happened to Jairo, nor did I have the chance to stop him.

All I remember is hearing a terrifying cry and seeing Jairo clinging to the bridge. He was trapped at the centre of the bridge as the water gushed around him. The bridge creaked and groaned as gallons of water surged past. Desperately trying to rescue Jairo, we reached out by making a human chain, extending our trekking poles as far as possible. Agonisingly, we always fell short by a few centimetres. Suddenly, the bridge's supporting column snapped in an almighty crash, making it impossible for us to even try to reach him. There was only so long anyone could have held on for. Moments later, Jairo lost his battle against the river and was swept away to his death.

This was not the first time I saw a friend die. Neither would it be the last.

SERGIO

Four years earlier, I was leading a cycling expedition from Bogota to Quibdo. As usual, drivers overtook us and we overtook other cyclists as we proceeded calmly along the flat wide road. We regularly checked the time, our speed (aiming to cruise at 25 kilometres per hour), and heart rates. Everything was going to plan.

Seeing a slower cyclist up ahead, I flagged those who were following me to move to the left, preparing to overtake. But Sergio, an old friend I had known since the age of five, was distracted, and failed to see my command. Continuing to ride straight ahead, he crashed into the slower cyclist and fell onto the

>>

WHEN YOU EXPERIENCE THE DEATHS OF NOT ONE, TWO OR THREE, BUT FOUR FRIENDS, IT IS DIFFICULT TO SIMPLY BLAME "BAD LUCK."



<<

road. By itself, this would have been little more than a funny incident we would have teased him about later. However, at that very moment a truck was also passing by on the road. All I could do was watch as Sergio was run over and killed.

An accident can happen to anyone. Although I was leading the cycling party, I don't feel any guilt about Sergio's death; too many circumstantial factors coincided for any individual to be blamed. In Jairo's case, poor weather, fatigue, the desire to return home and bad decision making all contributed to his demise.

Inconceivably, since Sergio's and Jairo's deaths, another two of my friends have also died. After having eaten lunch together, another friend suddenly dropped dead from a brain stroke, right before my eyes. And recently, another friend, who was also one of the four of us who embarked on the ill-fated Nevado del Tolima mission, fell to his death in a freak climbing accident. That means that in a span of just eight months, two out of four Team Tolima comrades have died.

When you experience the deaths of not one, two or three, but four friends, it is difficult to simply blame "bad luck." I started to question:

What am I doing wrong? Why are these things happening?

During the Tolima climb, we took one group photo. What really frightens me is that death is claiming us in exactly the order in which we appear in that photo, right to left. I am the third one in from the right, and can't help but wonder:

When will it be my turn?

Even if I were the fourth one in, it wouldn't reassure me. One of my realisations after Sergio's accident was that although prudence may save us from avoidable accidents, death can, and will, still claim the remaining two of us at any time.

Just two days after his funeral, however, I went out on my bike again. I am convinced Sergio's death was due to ill-fortune, a most unlikely combination of events. Fortunately, I haven't had any accidents since then. But I still have unanswered questions:

*How much should we rely on our own limited intelligence?
How can we be sure that we are making informed decisions?*

Life hangs in the balance, it hangs by a thread. When you realise that thread can be cut at any time, life becomes very frightening.

Although my body seems to belong to me now, when I die, this body will no longer be mine. It will be claimed by those who bury it. On the other hand, before birth, my developing form was completely dependent on the shelter of my mother's womb. Prior to that, this body only existed potentially, as an idea in my parents' mind. Given this, I wonder:

Am I actually in control of my own life?

CHAITANYA VIHARA

When my friend Lorenzo first shared these experiences with me, I was completely overwhelmed. In my teens, I had chuckled my way through *Final Destination*, a tongue-in-cheek comedy in which the grim reaper steadily claims the lives of a doomed group of young friends, in absurd and unlikely accidents. Yet, to hear of such events occurring in real life shook me to the core.

As we discussed in "Crunch Time," part one, we tend to forget the true nature of reality. Distracted by the temporary, we fall asleep. Hypnotised by illusion, we reassure ourselves and others that this world is actually "all good." But is it really?

How can a soldier traversing a minefield feel confident, what to speak of peaceful or happy?

As limited living entities, we can never have complete knowledge about anything. Given this, despite taking the utmost care, there is every chance of disaster at any moment.

>>



"WHAT ASSURANCE OF REAL HAPPINESS IS THERE IN ALL ONE'S WEALTH, YOUTH, SONS, AND RELATIVES? THIS LIFE TOTTERS LIKE A DROP OF WATER ON A LOTUS PETAL."

SAPPED BY LIFE?

TIME FOR SOULFEAST

Sundays 5pm

Music. Mantra. Epic Food
Optional Yoga class at 5pm = \$10
SoulFeast at 545pm = \$ donation
Arrive after 615pm = \$10



WELLINGTON
175 VIVIAN ST L1
BHAKTILOUNGE.ORG.NZ



*IF WE STUDY AND REVISE FOR RELATIVELY
MINOR EXAMINATIONS, HOW MUCH MORE
SERIOUSLY SHOULD WE PLAN FOR DEATH,
THE ULTIMATE EXAMINATION?*



<< Formerly, when I was living as a monk, after a day filled with prayer, study and spiritual service, I would often have the opportunity to sing songs composed by great spiritual teachers in the evenings. In one such song, Govinda Dasa Kaviraja expresses:

“What assurance of real happiness is there in all one’s wealth, youth, sons, and relatives? This life totters like a drop of water on a lotus petal.”

In this sense, all living entities are in the same boat; at any moment, we can meet with death.

SO WHAT?

Now, although almost everyone will recognise this to be true, you might ask, what’s the point in discussing these morbid topics?

“Yeah, life is full of problems, but why dwell on the negative? Why waste precious time reflecting on something you can’t do anything about?” I hear you ask.

To answer these intelligent questions, we first need to understand the special potential human beings possess. The ancient yoga encyclopaedias explain that as humans, we have advanced intelligence. If our faculties are not misdirected, our intellect naturally detects the faults of material life. Identifying the horrors of old age, disease, and death, we should question why we are forced to suffer.

Understanding that our lives are short, real human beings develop a sense of urgency. Every businessman knows that precious resources should be carefully invested to ensure maximal profit. Similarly, we should all consider how to best use our human energy.

PERFECTLY IMPERFECT

It is all too easy to assume that the presence of suffering indicates the nonexistence of a supreme, compassionate controller. Others even believe that the miseries of life reflect the twisted consciousness of a sadistic creator, who has nothing better to do than inflict pain.

But if we look at it from another angle, we could consider that perhaps this world has been deliberately created to be faulty? In other words, let us consider the possibility that the Supreme Sculptor has purposely designed a matrix of perfect imperfection to facilitate our growth and development. Knowing we will detect the conspicuous faults, could it be that God is actually acting as our supreme friend, by encouraging us to reflect deeply on our existential position, just as Lorenzo is doing?

THE QUEST BEGINS

As it is often said, every cloud has a silver lining. Interestingly, great achievers often emerge from the most adverse circumstances. In the same vein, seeing the problems in material life, a fortunate human being starts to thirst for higher knowledge. Indeed, in the Bhagavad Gita, Krishna describes how suffering often inspires us to actively embark on a spiritual journey.

TURNING THE TABLES: A CHANCE TO PREPARE

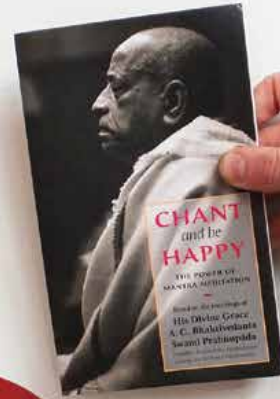
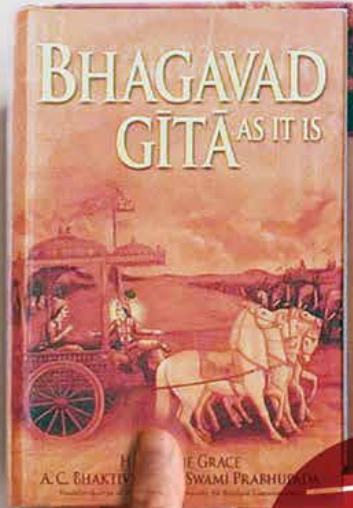
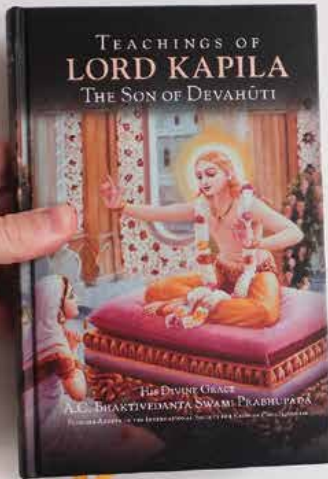
Could it be that life’s imperfection is actually the manifestation of supreme love, intended to inspire living entities to strive for higher levels of reality and understanding?

Whether death claims us prematurely or at a ripe old age, it will come. So how can we best prepare for this final exam?

In the most confidential chapters of Bhagavad Gita, Krishna reveals what happens at the time of death:

“One’s state of consciousness at the time of death determines one’s next situation.”

Books available online.
Get your copy today!



ENOUGH
MAGAZINE
.ORG

When faced with any test, sincere and intelligent students prepare very seriously. If we study and revise for relatively minor examinations, how much more seriously should we plan for death, the ultimate examination?

NEAR-DEATH EXPERIENCES

The ancient yoga encyclopaedias explain that whatever we do and experience in this life will generate a “mental aggregate” at the time of death. This may strike you as esoteric, yet we see that persons who have had near-death experiences nearly always confirm this truth. I have several close friends who have had near-death experiences. They revealed to me that indeed “your life flashes before your eyes” at such crucial moments.

MAXIMISING OUR HUMAN POTENTIAL

The yoga encyclopaedias reveal that truly cultured human beings prepare for death and therefore achieve favourable destinations in their next life. Conversely, we are also cautioned that those who fritter away their valuable lifespans by neglecting spiritual affairs can hardly

expect such a favourable result. As Srila Prabhupada shares in the second chapter of Bhagavad Gita As It Is:

“He is a miserly man who does not solve the problems of life as a human and thus quits this world like the cats and dogs, without understanding the science of self-realization.”

We should be ambitious to advance spiritually. Fortunately, the International Society for Krishna Consciousness (ISKCON) is making an attempt to widely distribute this essential knowledge. By taking advantage of such instructions, we can achieve transcendence and ultimately return to the spiritual world. All this is available to us, if we desire it, and why shouldn't we? Let's claim our birth right as human beings; it's time to go home.



Lorenzo is a political scientist and historian. He loves new experiences, exploring and gaining knowledge. He is studying for a masters degree at Auckland University, researching the relationship between natural resources and civil conflict in Colombia.



Bhakti yogi and medical doctor, Chaitanya Vihara, moved to NZ from the UK eight years ago. Chaitanya's interest in spirituality was ignited by his first visit to India in 2006, when he ventured into the Himalayas. From 2010-2016 he lived as a monk, dedicating himself to the study and practice of Krishna consciousness. He relishes sharing spiritual knowledge with others.



A HERMIT DESIGNER

Contributor Gauranga Prema

Wet sand squeaked underfoot as Tabby's father strode along the beach. Too restless to walk slowly like her dad, she wanted to explore everywhere at once; the grassy sand banks, the shoreline where the waves ran over her small feet, the rock pools with shells.

"TABBY!" her father cried out,
"DON'T GO TOO FAR."

Tabby dug her toes into the sand as waves crashed onto the beach. She giggled as the water swirled in the new hole she'd made and white foam began to dance up her ankle. Suddenly, a shiny metal ring emerged from the sand. She leaned down to rescue it. The ring had a glass front, a metal back, and some straps at its side. She turned it over in her hands, contemplating it for a long time.



Thinking to clean her newly found item, she skipped over to the rock pools, brushing the sand off the glass as she went. Climbing up the warm stone to a flat dais, she leaned over a small clear-water pool. Poised to dip her trinket into the water, she spotted a shell moving within the well. The shell was salmon coloured, with white streaks from middle to top. It seemed to shuffle in the water like a dog burying a bone. Curious, Tabby reached into the shallow well, grabbing the shell and drawing it out of the water.



Clutching her new treasures, the child hurried to her father. Her father's pace came to a slow stop as he saw his daughter running towards him.

"LOOK DADDY, LOOK
WHAT I'VE FOUND!"

Tabby extended her short arms to display her finds. In her small right hand she held the treasure from the beach, the metal cold against her palm with the bands hanging over the sides of her hand. In the fingers of her left hand she clutched the moving shell from the rock pools.



"What are they Daddy?"

Her father knew the answer to everything. Secure in her faith that her father could explain anything, she presented her collection. First reaching out to take the band from her hand, her father explained, "This is a watch." Pointing to the glass front he continued, "This is the face, the hands tell the time of the day, so that adults can keep their appointments. They are very useful. "We can get you a watch too if you'd like?"





The girl's eyes widened with excitement,
 "Yes please. Where can
 We get one?"

"Oh, any old store will have one." Tabby's father replied, "We can pick one up on the way home."

"YAY!" The five-year-old paused as a question came to her mind, "Where do watches come from?"

Tabby's father laughed, taking pleasure in his daughter's curiosity. "Well, first you would have an engineer, someone called—a designer."

"Designer." Tabby echoed.

"They would have designed the first watch, which would have taken a lot of intelligence, patience, and determination. After such a designer built the first watch, others would have been able to copy it. Then large buildings would have been made where they could make many watches at one time."

"Wow, will we get to see one of the big buildings to get my watch?"



"WHAT ABOUT THIS?"

Tabby asked, extending her small left hand with the shell in it.

Tabby's father returned the watch to collect the small shell. Peering inside he observed tiny, black, beady eyes staring calmly back at him. The front two legs were long, pincer claws, and the remaining legs were thin, ending in points. Occasionally the claws reached out to Tabby's father, closing slowly.



"No, we'll just go to a small store." Her father chuckled. "This is a hermit crab. It lives here on the beach and prefers to stay here, so we can't bring him home." Tabby's father explained.

"Hermit crab," Tabby echoed, "Where do hermit crabs come from?"

Tabby's father paused. Considering his daughter too young for some specific details, he contemplated a more general answer that would still teach his daughter.

"Well, this little feller would have evolved over millions of years, or lots and lots of years, starting out as something very small and over time changing and changing its body to suit its environment until finally it has the shape and size you see now." Tabby's father smiled.

"Wow," Tabby replied, "did someone design him?"

Tabby's father remained silent for a moment, his mind blank. Gradually he collected his thoughts and replied, "Why, no. No one designed him. He just happened by chance."



Tabby stood still for a moment, staring pensively at the hermit crab in her hand. Finally she asked, "Dad, did the watch start out as something small and then change over lots and lots of years?"

"No Tabby, it would have needed a person to design the mechanics, and assemble the parts. A watch is a very complex thing."

"But the hermit crab changed over time? No one is the designer?"

"Why yes."

Tabby suddenly broke into a loud laugh.

"THAT'S JUST SILLY DADDY. THE WATCH CAN'T EVEN MOVE. IT CAN'T EVEN SEE YOU, BUT THE CRAB CAN, SEE?"

Tabby shoved the hermit crab close to her father's face. Her father stared down into the black beady, eyes. Though he knew it was impossible, he felt sure that he saw the eyes blink.

"I think a person designed Hermit" Tabby stated proudly, "I think it was someone who was very, very smart."

Tabby danced away towards the rocks, singing. Having been crouching, her father slowly rose to his full height, watching his daughter with bemusement as she returned the hermit crab to its home.

Sometimes it takes a child's candid statement to reveal the obvious. Here we have a father who must be very well educated to understand the intricacies of manufacturing a watch, yet still he can't perceive the complexities that come from life.

Should we consider life so mundane that there could be no engineer behind its design? As yet, no computer can compete with the complexity of a living brain, no vehicle is so precise as the



living body, and no machine so confounding and bewildering to modern science as consciousness.

We might make so many assertions about what we scientifically know about life, but where life comes from and its purpose, leaves many researchers dumbfounded. Thus they are satisfied with "It all happened by chance, with no reason at all." But a world with no answer is no answer at all.

Would any person be satisfied with the theory that the watch evolved over time, a mixture of pressure, heat and combustion? Should we accept so blindly a theory without substance, or can we turn to timeless wisdom for answers?

Certainly, there is an answer for the origin of life. Krishna, the supreme source of all knowledge, provides that wisdom in the Bhagavad Gita. Just as a thread binds a necklace of pearls and yet is concealed by them, the supreme consciousness Krishna binds and influences all existence, both spiritual and material. One who meditates on that supreme source attains a higher state of eternal knowledge, pleasure, and peace. 🌸

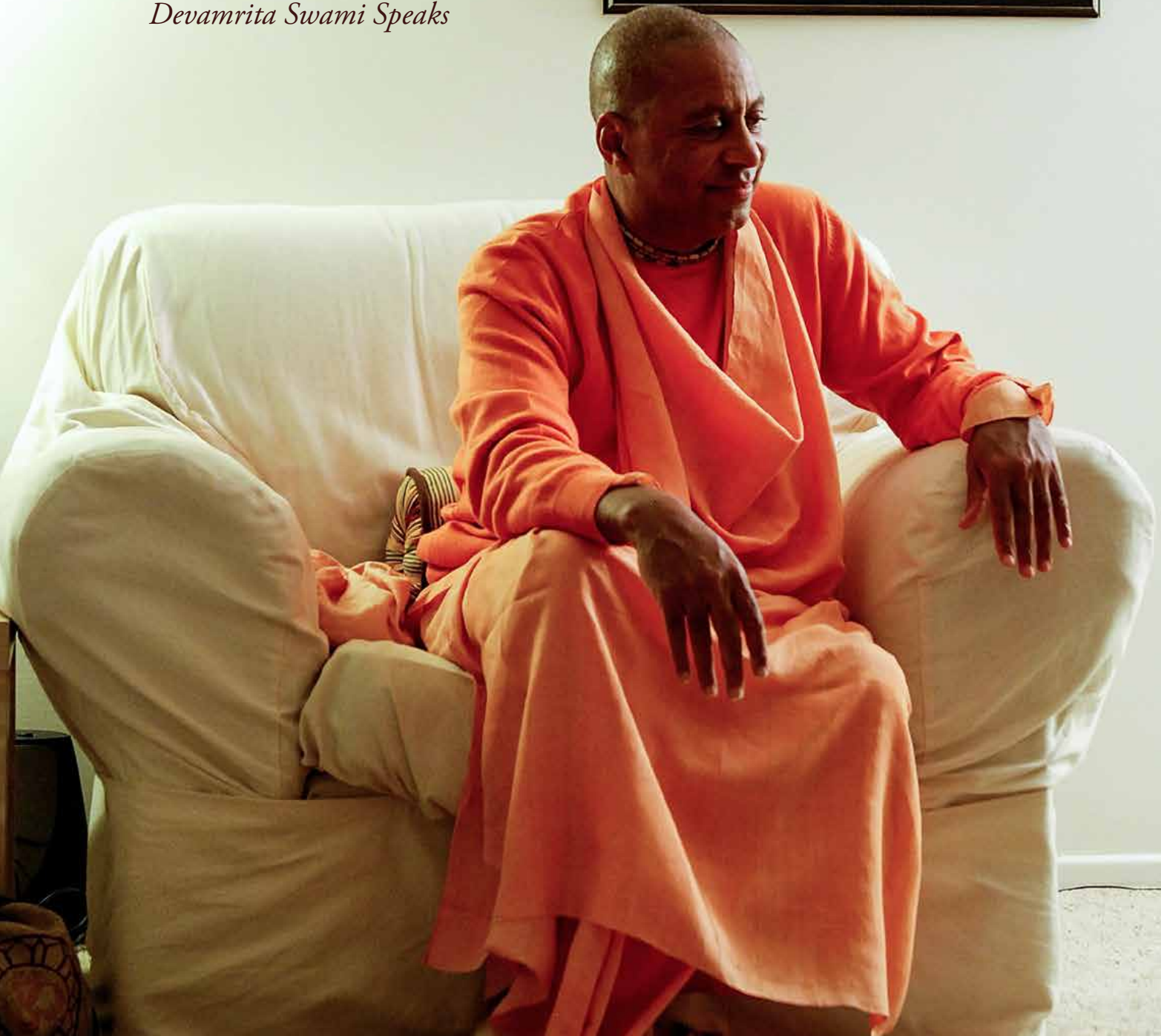
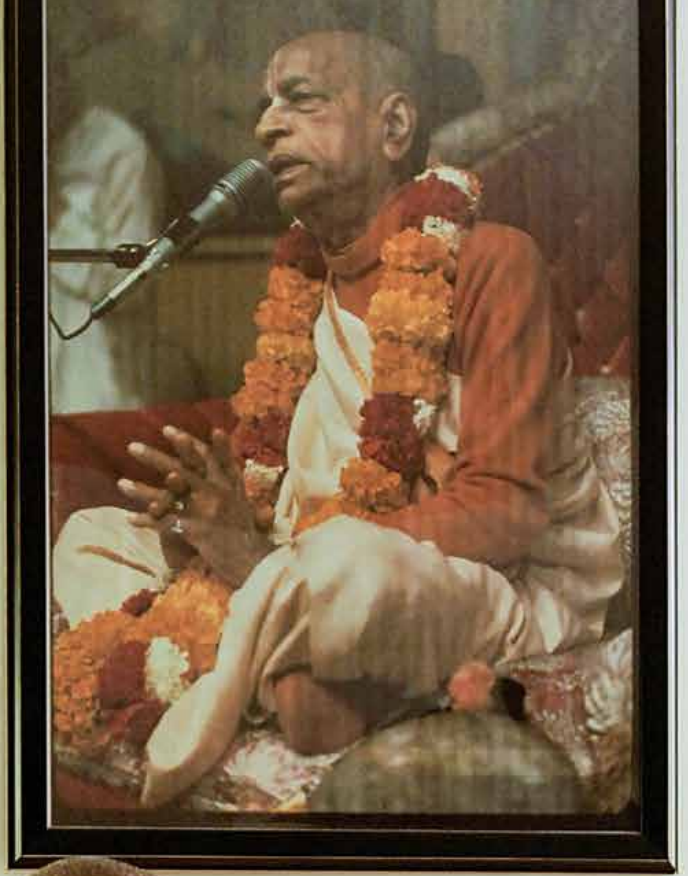


Gauranga Prema graduated in English and Philosophy from La Trobe University in Melbourne. Currently he lives as a monk studying and sharing the science of bhakti-yoga.

ASK A MONK

Five questions for a
bhakti-yoga monk

Devamrita Swami Speaks



1. WHAT IS THE YOGI'S TAKE ON HISTORY?

You may have heard the often-quoted maxim: "Those who do not learn history are condemned to repeat it." Consider your stay in a body as an event in history. The precise Sanskrit term "puranjana," given in the advanced yoga text Srimad Bhagavatam, means "the one who enjoys within a body." If you can track your history as the enjoyer within the body, how long is that history? Where does it start? Where does it end?

Although it is said that those who don't learn history are doomed to repeat it, material existence is a process of repeated lifetimes. Somehow, because we are so tiny, we've forgotten about our birth. You don't remember your birth, but if someone forgets your birthday you get really mad, right? But what we remember or do not remember is not crucial to the way we live our life. What about our previous death? We certainly don't remember that.

Let's consider our stay within the body from a different angle: the changes in our lifetime. Our body is always changing. Those of you who are familiar with Bhagavad Gita, the prime bhakti-yoga text, know that Krishna gives us this real-life example: a real entity—a real person within the body remains constant, while the body is always changing from infancy to youth to middle age to old age then death. But Krishna says, "Wait!" Why consider death the end? We didn't consider birth the end, we didn't consider infancy the end or the teenage years the end. So why, arbitrarily, do we have this bias to consider death to be the end? But if we don't remember our previous death, what does that mean? It means it never happened—that's the difference. This is our bias.

2. HOW DO I KNOW I AM SPIRITUAL?

It's amazing how little we know in this so-called information age. We are drowning in information yet we do not know the most essential things. We don't even understand our circumstances and what's

happening around us. How many of us understand what goes on in our political system or the economic system? How many really know what the militaries of the world are actually up to? We don't even know what the small New Zealand military is up to. If we don't even know what is going on around us materially, how are we going to get the knowledge to understand our nonmaterial identity? Is it just a belief, a wish, or hope? "Oh, I'm nonmaterial, yeah. I am spiritual. Yeah, that sounds good." To get beyond mere affirmation, we need a process for purification and transformation, so that indeed we can verify the spiritual reality and its source.

Krishna wants to give us, not theory, not religious belief, not theology, but, laboratory experience of the spiritual self, the Supreme Spiritual Self and the

BHAKTI-YOGIS DEAL WITH A PROCESS THAT PURIFIES OUR CONSCIOUSNESS SO THAT WE CAN ACTUALLY SEE WHAT IS REAL PLEASURE, BEYOND THE STUFF THAT HAS A BEGINNING AND AN END.

relationship between them. Then we can start talking about pleasure. The yogis know that any talk about material pleasure is just wishful thinking. We wish for it so much, knowing how material pleasure comes and goes so quickly. But we resign ourselves to that because we don't see anything better.

"You've got to do *something*. You have to enjoy in some kind of way. Do the best you can." But are we doing the best we can? Are there higher levels of pleasure available beyond the temporary thrills of the material cosmos? We should think about that.

3. HOW DO I FIND MY NONMATERIAL IDENTITY?

Bhakti-yogis deal with a process that purifies our consciousness so that we can actually see what is real pleasure, beyond the stuff that has a beginning and an end. I speak at many universities and often mention the word "purification." Even among the yoga crowd, the word can sound unattractive, like something very painful. But the bhakti-yoga texts introduce you to the bliss—the joy of purification. As we become more purified, or when our consciousness becomes more distilled and free from pollutants, we can then experience the natural spiritual joy of the spiritual self.

>>

WE MAY FEEL LIKE KINGS AND QUEENS OF OUR BODY, BUT HOW LONG DOES THE REIGN LAST? WE ARE ACTUALLY QUITE INSECURE AND WE'VE BEEN GOING FROM ONE BODY TO ANOTHER FOR COUNTLESS LIFETIMES. IS THAT WHAT WE ARE MEANT TO BE DOING?

<<

Lacking the knowledge of the spiritual science in the name of saying, “I am spiritual,” we end up just doing the material. In this way people become confused—confused about who they are and what they should be doing, and that confusion spreads to others. No one really knows what being “spiritual” is. Krishna, therefore, begins Bhagavad Gita by distinguishing between spiritual and material so we can then progress further. Verifying our nonmaterial identity requires a different kind of science. Just because that science is different from what we ordinarily consider science does not mean such a spiritual science does not exist nor has no truth to it.

4. WHAT IS MY MISSION IN LIFE?

You may have wondered from time to time – what is my mission in my life? You try to create something for yourself—some niche for yourself. “My mission is to make others happy,” you may say. These motivations are good as far as they go, but they don’t go far enough. Therefore, Krishna tries to impress upon us, in Bhagavad Gita, that before we can help, before we can enliven others, love others, or care for others, we need precise knowledge of the spiritual science. Then we can actually uplift the real person, the one who has been making all that history, going from one body to another.

This knowledge comes directly from the source of all pleasure. “Krishna” literally means the “source of all pleasure,” the unlimitedly attractive source of all pleasure. The yogis want to connect with that ultimate source of pleasure. In that way, our quest in life becomes successful and therefore we can actually end the history of going from one body to another. We may feel like kings and queens of our body, but how long does the reign last? We are actually quite insecure and we’ve been going from one body to another for countless lifetimes. Is that what we are meant to be doing?

5. WHAT HAPPENS TO ME WHEN I STOP CHANGING BODIES?

If you can put a stop to the cycle of repeated birth and death, what do you do? You have an eternal spiritual form and Krishna has an eternal spiritual form. Beyond all the changing of material forms exist eternal spiritual forms. Experiencing this is the topmost realm on the yoga ladder. Spiritual forms, spiritual personality and spiritual individuality—all in a relationship of pure love, love unhampered by any material considerations or material circumstances. We can do that with our life right now, if we understand applied spiritual technology. Your lifestyle can be one way, but through purification of consciousness, your lifestyle can be another way. This is who we are. This is real science. This is real culture.

CLOSE

Identifying with one body of matter after another, changing from one body of matter to another, is a history that should not be repeated. As long as we make that mistake of thinking I am this body of mind and matter, we cannot be happy and we can’t make others happy. For those of you who are serious about happiness and pleasure, we invite you to the world of bhakti-yoga.



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.

COOL YOUR MIND WITH YOGA

@ VICTORIA UNIVERSITY WELLINGTON



MON 5PM: YOGA, MEDITATION AND VEG DINNER
THURS 5PM: YOGA LIFESTYLE PRESENTATIONS
AND VEG DINNER

Room 217/218 SUB, Kelburn campus, VUW
\$3 or \$25 for trimester
Contact Giselle: 0223007786

yoga
Lounge



OFFICIAL SELECTION
SPRIT FILM FESTIVAL
 2017

WINNER
 Jury Prize • Feature Competition
ILLUMINATE
 Film Festival
 2017

OFFICIAL SELECTION
MAUI
 FILM FESTIVAL
 2017

HARE KRISHNA!

The Mantra, the Movement
and the Swami who started it all

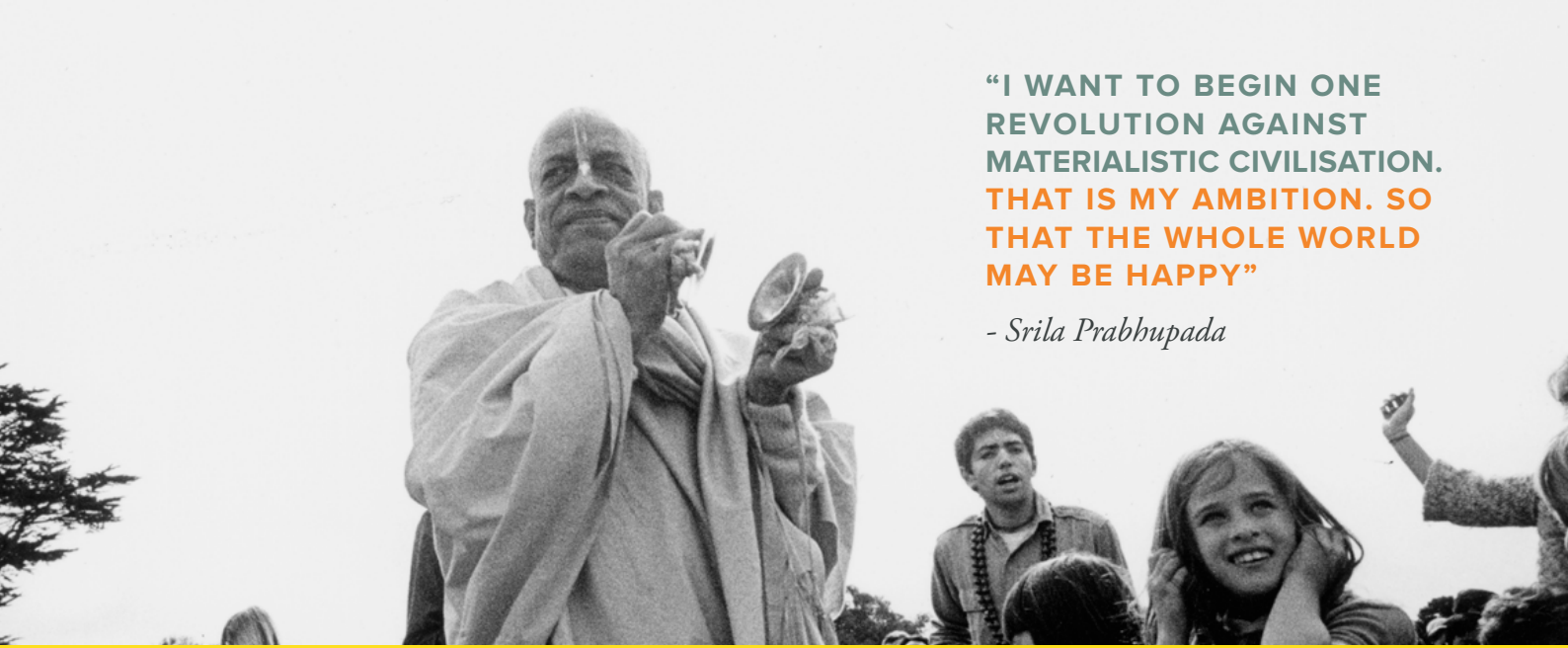
ABRAMORAMA PRESENTS AN INNER VOICE PRODUCTIONS FILM "HARE KRISHNA! THE MANTRA, THE MOVEMENT AND THE SWAMI WHO STARTED IT ALL"
 WRITTEN BY MICHAEL MOLLURA DIRECTED BY ADRIAN WATSON PRODUCED BY KRISHNA SANCHEZ EDITED BY KRISHNA SANCHEZ LAUREN ROSS & HILARY ZAKHEIM
 PRODUCERS LAUREN ROSS CORALIE TAPPER & JESSICA HEINRICH DIRECTED BY JEAN GRIESSER CO-DIRECTED BY JEAN GRIESSER & LAUREN ROSS EXECUTIVE PRODUCERS JOHN GRIESSER
 INNERVOICE #harekrishna harekrishnathemovie.com facebook.com/harekrishnathemovie

IN THEATERS NATIONWIDE



**“I WANT TO BEGIN ONE
REVOLUTION AGAINST
MATERIALISTIC CIVILISATION.
THAT IS MY AMBITION. SO
THAT THE WHOLE WORLD
MAY BE HAPPY”**

- Srila Prabhupada



The Film About the **HARE KRISHNAS**

Contributor **Khadiravan**



Hare Krishnas. Perhaps you have marvelled at their strange and wonderful dancing and chanting on the streets, which is common in hundreds of cities. Or perhaps you have been one of millions of people who have tasted their delicious vegetarian food distributed at universities, festivals, meditation workshops, and restaurants. Or maybe, while on your lunch break, you bought some of their thought-provoking literature from a smiling Krishna monk on a CBD street.

In case you were wondering what they are all about, there's a new film out that fills in the blanks. From the comfort and safety of your movie seat, you can explore their world and history, and meet the revolutionary and industrious monk who made it all happen.

The title of this film really sums it up: *Hare Krishna! The Mantra, the Movement and the Swami who Started it All*. Filmmakers John and Jean Griesser tell the fascinating story of their teacher, Srila Prabhupada, leaving India alone to share the wisdom and practice of the bhakti-yoga tradition with the whole world.

Frequent use of Srila Prabhupada's own recorded voice builds a powerful and close connection with the viewer as he speaks about his life, his mission to share the practice of bhakti-yoga, and the basics of the deep yoga philosophy behind it.

The outstanding impression I got from the film was the intimate glimpse we get into Prabhupada's compassionate heart. At his now iconic departure from India for America by cargo ship in the opening scenes, at close on seventy years old, his commanding yet humble voice resounds in voiceover:

“I want to begin one revolution against materialistic civilisation. That is my ambition. So that the whole world may be happy.”

Hare Krishna! is a celebration of a great, selfless person and his labour of love in igniting a worldwide spiritual network, warmly narrated through interviews with his dedicated students and appreciative academic observers. Joshua Greene (Yogesvara), a frequent commentator in the film, summarises the dynamic countercultural times that Prabhupada walked into when he entered America in 1965: “The world's a desperate place, we are destroying the planet, we are destroying one another, there has to be some other solution.”

Greene describes a world that does not differ much from our own, even fifty years later. Srila Prabhupada entered the scene at the

>>



THIS FILM IS NOT JUST A HISTORY. IT'S A RELEVANT AND TIMELY REMINDER OF WHAT IS NEEDED NOW AS MUCH AS THEN: A NEW IDEA, A TRANSCENDENT SOLUTION TO AGE-OLD HUMAN PROBLEMS.

<< height of great social dissatisfaction when America's involvement in the Vietnam War and Civil Rights' movement dominated 1960s countercultural concerns. But now, while we might tweak the social climate a little, we can say, at least in the First World, we are still destroying the planet, other people, and animals; we live within a creeping climate of fear and racial tension, and we are destroying ourselves with toxic lifestyles and inner emptiness. The question continues to confront us: there has to be some other solution?

This film is not just a history. It's a relevant and timely reminder of what is needed now as much as then: a new idea, a transcendent solution to age-old human problems. We urgently need something outside the box of repetitious and ultimately disappointing material solutions. Prabhupada, with the ancient knowledge and practice of bhakti-yoga, from the teachings of the Bhagavad Gita, India's prime yoga text, illuminates a timeless spiritual solution for the same ongoing material problems that plague any era - now or in the future.

Comments and mantra singing clips from Allen Ginsberg, George Harrison and Boy George speak to the appeal of Hare Krishna as it exploded its way around the globe over the 1960s, 1970s and into the 1980s. An enthralling mix of interviews, archival footage, photographs, and re-created scenes, flavoured by the social activism of the 1960s and 1970s, establishes an undertone of dissatisfaction – an ongoing malaise within us all. But this discontent is always juxtaposed with Prabhupada's message of a timeless spiritual solution, which brings hope to any age.

As the commentators point out lucidly in the early parts of the film, human greed and selfishness, in any era, can be traced back to spiritual ignorance. Whether this single-minded consciousness produces economic inequality, war, the destruction of our ecosystem, or disasters in our personal lives, a lack of understanding of who we really are is the root issue. This theme - that we are not this body but the spirit soul that animates the bodily machine - permeates the philosophy that Prabhupada presents and the filmmakers need do little to enhance its potency.

And Prabhupada's solution to this root issue? Speaking on behalf of the ancient bhakti tradition that has successfully calmed human problems since the beginning of time, Prabhupada states: "If they take to this chanting, this transcendental vibration, the mind will be clear and they will see their actual identity."

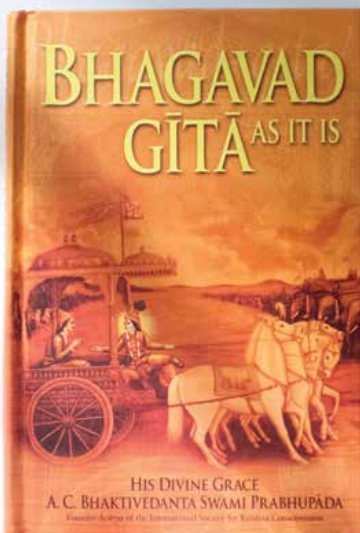
He refers to the pivotal, simple yet powerful art of mantra meditation, specifically using the Hare Krishna mantra, hence the title of the film, and the popular name for bhakti-yoga practitioners: "Hare Krishna." Those who chant the mantra, in a dedicated way, learn the art of being satisfied nonmaterially, internally, through connection with Krishna, the Supreme Reservoir of Pleasure. They become happy in a deep way, and are no longer dependent on external sources of happiness.

The Griessers' dedication since the early 1970s to document Srila Prabhupada's presence and impact through powerful photography and cinematography has brought us this meaningful gem of cinema. Made with love, *Hare Krishna!* is about nonmaterial love and happiness, and leaves you feeling loved, by this most compassionate soul, Srila Prabhupada.

ENOUGH! recommends...

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

Get your copy from
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

SPIRITUAL TECHNOLOGY

Technology of a wisdom culture

Contributor Chandidas

Chicago, 1972 – a group of students milled around an orange-robed, shaven head monk who had travelled to America to share spiritual wisdom. He had made the journey from his home in India when he was sixty-nine, suffering two heart attacks along the way. Many thought he wouldn't make the full voyage. But His Divine Grace A.C. Bhaktivedanta Swami Prabhupada was determined to share the knowledge of Krishna consciousness with the West. Within a year, he had established the International Society for Krishna Consciousness (ISKCON), which had the aim of doing just that.

A university student named Roger was part of the group meeting with the extraordinary spiritual teacher in Chicago. Everyone was asking questions, and Roger was waiting for his chance. Raising his hand, during a lull in the conversation, he asked: "Swami, could you tell me about Vedic technology?"

Vedic wisdom comes from the Vedas, ancient spiritual texts packed with advanced knowledge, the basis of the timeless spiritual system, bhakti-yoga.

Having read many books describing sophisticated ancient technologies, he expected Prabhupada to elaborate. But instead, Prabhupada simply responded, "Vedic technology is the system of relaying spiritual knowledge in a chain from teacher to student."

Huh?

Roger was not expecting this response. Here was Prabhupada, a man with vast knowledge of all

the Vedic texts. Prabhupada would teach spiritual knowledge all over the world, write over sixty books, open over a hundred temples and conceive the vision to build the Temple of the Vedic Planetarium, one of the largest temples in the world, currently under construction in Mayapur, West Bengal, India.

Ancient technologies

Prabhupada could have taught Roger about ancient Vedic technologies such as:

Vastu, the ancient science of architecture and city planning. The Vedic texts explain how to arrange a building for maximum positive energy and comfort, alter the energy dynamics in a house with geometric symbols, insulate a house with baked bricks, construct a multi-level house with an inner courtyard that is cool in the summer and warm in the winter, build an underground sewage system, and much more. The ancient Vedic literature offers this remarkable five thousand-year-old science. So, why didn't Prabhupada mention it?

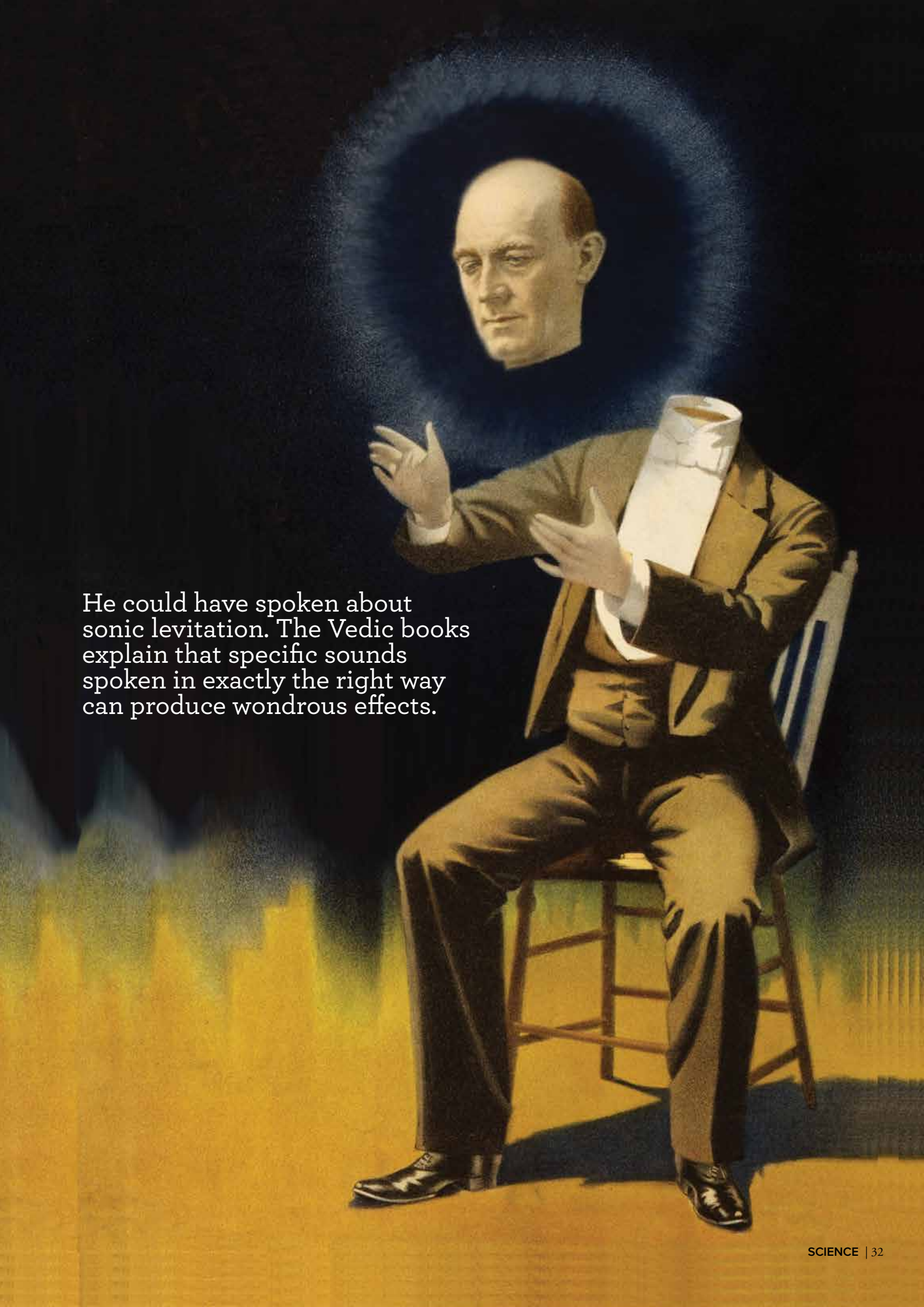
Or, he could have spoken about sonic levitation. The Vedic books explain that specific sounds spoken in exactly the right way can produce wondrous effects. For example, sonic technology was used to levitate objects. This technology from India may have enabled the ancient Mayans to build great pyramids. Accounts mention the Mayans needed only to whistle to assemble stones in their correct position.

Or, information from ancient Greece describes how Amphion

constructed the city of Thebes playing sounds from a harp to move large stones. Furthermore, travelling in Tibet in the 1920s, the Swedish engineer Henry Kjellson observed monks demonstrating sonic technology. The monks played trumpets and drums, chanted rhythmically, and four minutes later, a stone block wobbled on the ground then rose into the air, and, in an arc-like pattern, travelled to a ledge 750 feet above. There the stone crashed to a halt, sending dust and gravel flying in all directions.

And why didn't Prabhupada discuss the ancient Vedic version of a nuclear weapon? The *Mahabharata*, a Vedic chronicle difficult to date, describes localised nuclear armaments. Chanting a precise mystic sound vibration would unleash a nuclear explosion upon only a specific opponent, rather than wreaking indiscriminate havoc. The *Mahabharata* describes the effect of such a weapon: "An incandescent column of smoke and flame, as bright as ten thousand suns, rose with all its splendour. The corpses were so burned as to be unrecognisable. Hair and nails fell out, pottery broke without apparent cause, and the birds turned white . . . After a few hours, all foodstuffs were infected . . . To escape from this fire, the soldiers threw themselves in streams to wash themselves and their equipment."

Robert Oppenheimer, the scientist who headed the Manhattan Project to create the first nuclear weapon during World War II, had read some of the Vedic literature. Upon the test firing of the first nuke in the New Mexico desert, seeing the



He could have spoken about sonic levitation. The Vedic books explain that specific sounds spoken in exactly the right way can produce wondrous effects.



mushroom cloud, he spoke a verse from the Bhagavad Gita (part of the *Mahabharata*). “Now I am become Death, the destroyer of worlds.” Later, when asked if that was the first bomb of such power, he responded: “Well, yes—in modern times.” Having read accounts of Vedic weapons, Oppenheimer recognised that he had merely recreated a technology previously known in ancient India.

Given these awesome examples of Vedic technology, why did Prabhupada deem it only worthy of mentioning the system of knowledge transmission? Let’s try and understand.

Three ways of knowing

There are three ways of learning something new:

1. By direct observation.
2. By logical deduction.
3. By receiving knowledge from a teacher.

All these are valid means of discovering knowledge, but learning from someone who already knows is the easiest and most reliable way. Our

eyes can deceive us when observing something, and our logic can be flawed, but a qualified teacher, provided they genuinely know what they are teaching, has none of these shortcomings.

In this way, the Vedic knowledge has been imparted since time immemorial from teacher to student. Originally, the knowledge was transmitted as an oral tradition. Then, as the power of memory faded, writing became the medium of choice.

Some of the Vedic knowledge has its own built-in error-correction system, based on rhyme and rhythm. If a student recites the text incorrectly, the rhythm is off, and the error is immediately obvious. This method helps ensure accuracy and freedom from distortion.

Technology to stop death

For knowledge to be classified as technological, it must have a practical purpose. Consequently, the best technology must accomplish for us the most practical purpose. Vastu, levitation, nuclear energy, and

other Vedic technologies, although amazing, do not finger the root of the problems we face today nor do they promote life’s real aim. Therefore, Prabhupada did not consider them important.

In a conversation in 1976 Prabhupada explained, “Artificial necessities of life do increase your so-called comfort, but if you forget your real business, that is suicidal. We don’t want to stop the modern advancement of technology, although the so-called advancement of technology is suicidal.”

Prabhupada’s main concern, the real business, was the science of the soul—how the eternal self is different from the temporary material body and how the self transfers to a new body at death. He taught applied spiritual technology: controlling that change, transforming material consciousness into pure consciousness, stopping the cycle of birth and death.

Krishna, the Supreme Person, who is beyond matter, teaches us that we, in our original nature, are also beyond matter. Krishna, the

The real business is the science of the soul —how the eternal self is different from the temporary material body and how the self transfers to a new body at death.

Supreme Soul, never undergoes birth and death and neither do we, his spiritual parts. As the Supreme Source, he is uniquely qualified to be the original teacher, giving us the perfect technology for understanding our eternal nature. But Vedic technology is designed to provide a truly unlimited lifespan, beyond the lifetime of the universe, by restoring the self to its original consciousness in connection with Krishna, unimpeded by the material body. To benefit all humanity, Krishna taught this knowledge to Arjuna, the virtuous and noble-hearted warrior in the Bhagavad Gita.

“Inconceivable!” you might say. “How can anyone stop the cycle of birth and death?” Srila Prabhupada gives some answers:

“Arjuna was a fighter, and he remained a fighter, but he changed his consciousness. We want that change . . . We are not against material technology, but we try to teach Krishna consciousness to people.”

To transform our consciousness, we do not need to reject lesser technology or change our occupation.

Instead, if we simply apply Krishna consciousness, that greater technology will uplift our consciousness.

The power of sound

Sonic vibrations have the power to levitate giant boulders and create nuclear blasts, but a mantra’s spiritual sound has the power to change consciousness. Chanting the Hare Krishna mantra makes a person’s cravings for spiritually unhealthy activities abate automatically. A spiritually unhealthy activity is one that binds us to this material world, forcing us to reincarnate into another physical body. By stopping such activities, we loosen the ropes holding us to our material bodies. However, it is exceedingly difficult to stop all spiritually unhealthy activity only by using one’s personal will power.

Krishna conscious mantra meditation can help strengthen a person’s willpower because it produces a higher taste for spiritually beneficial activities. Consequently, a person is not forced to give up destructive habits artificially, but simply no longer desires them. We

lose our lower taste for activities that cause harm to the environment and ourselves.

Purified by the Hare Krishna mantra’s sound vibration, we no longer need to accept another material body at death. Instead, having become persons of higher character, we enter Krishna’s world of spiritual consciousness.

This applied spiritual technology, the science of consciousness transformation, is Srila Prabhupada’s greatest contribution to the modern world, a timeless gift to uplift all humanity.

“Yes. You can stop your death. That technology we are teaching.” - Srila Prabhupada



Chandidas has been practising the art and science of bhakti-yoga for over fifteen years. He holds a PhD in computer science, works in Auckland as an A.I. software architect and has a keen interest in all topics scientific and spiritual. You can follow and contact him via his blog at: www.deltaflow.com

HOOKING UP & HOOKING OFF

Contributor Urjjesvari

**We've dreamed of being the princess, rescued by a knight
Who pulls about his sword and kills the dragon in a fight
Swept up off our feet, and be cherished our whole life
To live together in a castle as a husband and a wife ...**

*We've had nights we've wasted drunk, had non-committal sex
Signed up to online dating sites, chosen who'd be next*

*Played the swipe right hookup game, how does that really feel?
Well, in our culture, big on drinking, hookups aren't the biggest deal
They're spontaneous, yet scripted, events that roll about
And in a society more permissive, yes, it's harder to opt out*

*So pass the glass around, fill it up to overflow
Got to drown the fact I'm with a guy I do not know
Perhaps it will amount to something but it's probably just a fling
Still I'll keep my phone close by, though I'm doubtful it will ring*

*Why care for someone anyway, whose name I don't recall
It was just one night wonder, I shouldn't care at all?*

*So shoot your arrows elsewhere, Cupid, I'm trying to have fun
Monogamy's archaic; it was for my dad and mum
Doesn't everybody play this game? Most people will agree
It's imperative to participate, aren't I liberated? Free?*

**We've dreamed to have a woman, the best-looking girl in town
Who speaks sweet words and nurtures us, when we're feeling down
Who irons our clothes, satisfies our desires, and keeps us all well fed
She'll be mine, I'll be hers, and one day we may wed ...**

*I'm having an incredible time; I'm rising to new heights
Indulging in desirous and instant carnal delights,
No commitment, low risk and no investment cost
An extra notch onto my belt, this game cannot be lost!*

*Aloofness shows my manhood, tenderness is deplored
And after I can fist pump all my buddies 'cause I scored
She was desirable to other men and yet I got the kill
Just embrace the primal demands, embrace the fleeting thrill*

*Why keep a cow at home? Milk's accessible everywhere
I'll keep on swiping right; 'cause lust is in the air!
I'm too young for serious relationships, don't speak of days of yore
Or get back in your DeLorean, go back to '64*

*What else is there to do? Sex is often on my mind
May as well then act on it; it's the best way to unwind
We both make sure we both agree, it's all set in the sand
That neither expects anything more than just a one night stand*

>>



Sundays
5pm

have an
Attitude
of
GRATITUDE

deep discussions

Free Spirit FESTIVAL

FEAST • DANCE • SING • LEARN



mantra meditation

\$5 all you can eat
vegetarian
& vegan feast!
(\$8 after 5:30pm)



the loft
YOGA LOUNGE

THE COMPLETE YOGA EXPERIENCE

103 BEACH RD, L1, AUCKLAND CBD

WWW.THELOFT.ORG.NZ

LIBERATION: How women try to be more like men...

*We believe no strings attached, yet we're pulled from here to there
Moving through the motions, with our heart in disrepair*

*We are told that we are free, that we call all the shots
So we live life unrestricted with our emotions tied in knots
Yes, we think that we are free, while our self-respect gets crushed
Still, we pass ourselves around under the influence of lust*

*Liberation? Freedom? The view seems so contorted
Are we more liberated than the resultant baby being aborted?
We're not shackled by commandments, repressed by moral code
Yet our despair tells how we're reaping all the fruits that we have sowed*

*In the impassioned hookup realm, the cons outweigh the pros
The wounds outweigh the benefits, the highs precede the lows
We yearn for love, security, we yearn yet all in vain
We fall in like, but not in love, what is it that we gain?*

MASCULINITY: What men do to be seen as men ...

*It's a feat of social engineering, that's convinced us all we're free
While hostages of unchecked lust, spurred on a hunting spree
Though we do desire deeply for an emotional connection
We'd be berated to admit it, in fear of societal rejection*

*Our mates would think we're weak, as would the girls that we pursue
Being immersed in the physical – a much easier avenue
It's detached and it's convenient, it's emotionally free
Not confined to a relationship, the more masculine way to be*

*I'll strive to prove my manliness, and also my self worth
And stave away the loneliness and fear that on this earth
I don't amount to much at all, like minute drops of sand
Within a vast expansive universe; yet on the other hand ...*



*After all the bed sheets have strewn about, the fact remains to be
We still feel cut short hooking up, we still feel so lonely*

*Thus unfulfilled and unappeased, we devise a 'fixing brew'
And social capital we attempt to convert our hook up to
By announcing our transient exploits from the night before
We convince ourselves we've gained, though we're disabled to the core*

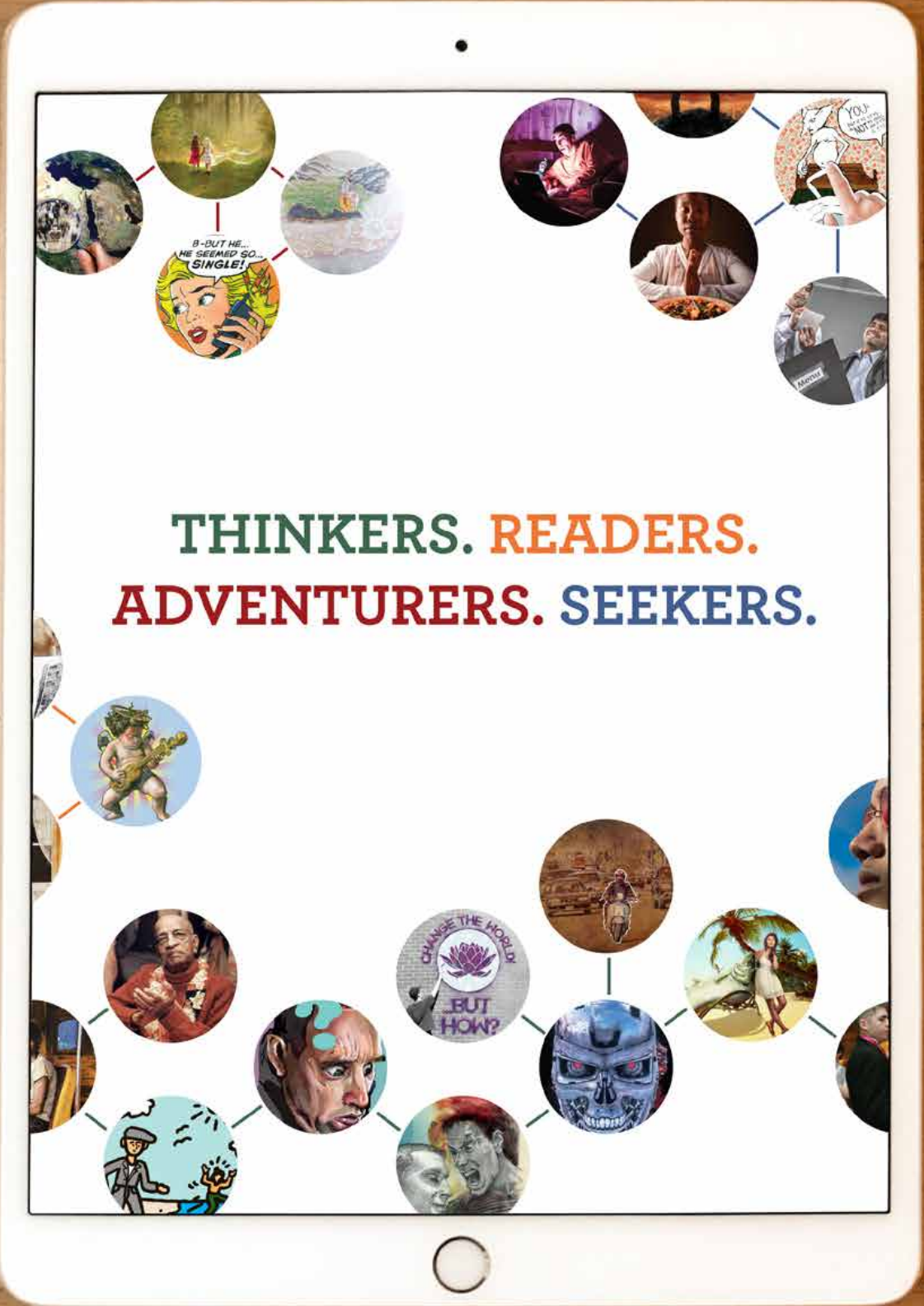
*As eventually down the line we realise (and psychologists confirm)
The adverse effect fleeting romances bring, when attempting one long term ...*

*The taste that we are yearning when we engage in these relations
Isn't found in our physical conquests or carnal temptations
First one must know the true self is beyond this human flesh
We're the soul inside a body, which is nothing but a dress*

*So any quest for pleasure based on bodily gratification
Is sure to leave us frustrated as our identity's been mistaken
For the pleasure we are pursuing is misdirected and misapplied
If all that we do is based on the body, with no thought of the soul inside.*



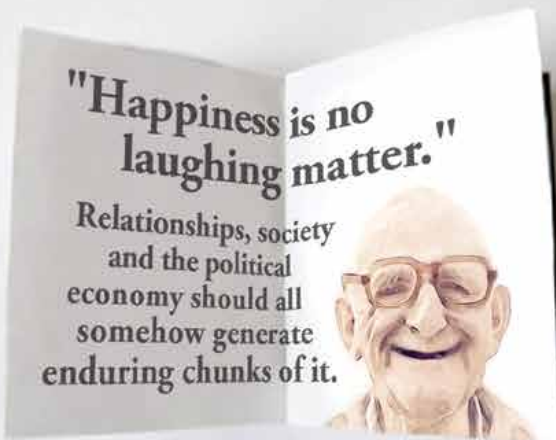
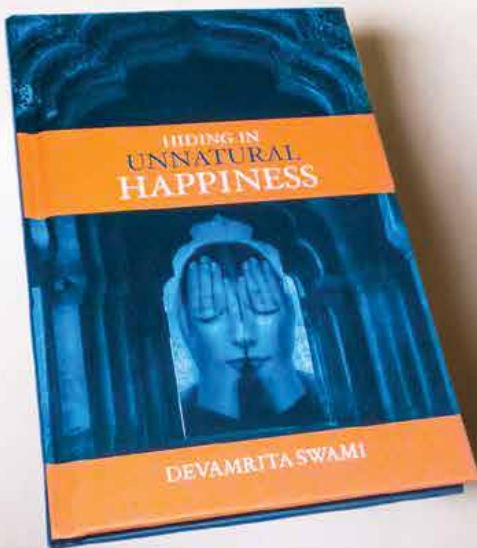
Urjjesvari is a bhakti practitioner of eighteen years, a fun and energetic multi-tasking mother of two and a multi-talented creative and vegan chef extraordinaire.



THINKERS. READERS.
ADVENTURERS. SEEKERS.

Download Enough! mag issues, find and share articles, follow favourite authors, discover books, and enjoy new videos! Visit us at Enoughmagazine.org.

ENOUGH
MAGAZINE
.ORG



The twenty-first century has set off a gold rush to explain and attain happiness: that elusive subjective state. Do genetics, circumstances and willpower (or the lack of it) limit our attempts at happiness? They need not. *Hiding in Unnatural Happiness* tells you how.

HIDING IN UNNATURAL HAPPINESS



Is the hunt for sustainable contentment just **confusion** - a kaleidoscope of **diverse illusion?**



Drawing upon the ancient yoga science of the self, *Hiding in Unnatural Happiness* probes our contemporary approach to fulfillment and progress, and recommends another road, less traveled but timeless.

Available for purchase online. Get your copy today!