

# Gateways

Hanuman Fellowship Newsletter · Sept. 1988 · No.115

# Perspectives:

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**B**EFORE WE CAN TALK about liberation, we have to ask, "liberation from what?" How did this abstract concept of liberation invade our consciousness? Well, the first documented evidence of this concept is found in the experience of the ancient sages of India in the Upanishad part of the Vedas.

The Vedas are the literature of an Aryan race which invaded northern India about 1800 years before Christ. The Upanishads are the philosophical essence of the Vedas. The sages ponder the creation of the universe and ask, "What came before?" "Who was the Creator?" "By Whose will is the universe sustained?" "By Whom destroyed?" And, most pertinent of all, "What is a human's relationship to this Creator?" It is interesting that the period during which the Upanishads were written (900–300 B.C.) the ancient Greeks were also pondering the same questions; and they are, indeed, the basic questions that all philosophies since that time have dealt with.

The Indian sages intuited a Universal Principle or Energy which is the ground of all phenomena in the universe, and they named it Brahman. "It" because they envisioned and also experienced Brahman as having no attributes, no gender, no qualities whatsoever. Beyond definition, all that can be said in words about Brahman is that It is sat, chitta, ananda, or existence, consciousness, and bliss. It is Absolute Reality which is omniscient, omnipresent, and omnipotent.

According to the sages (and Yoga philosophy has adopted this idea) the embodied soul, or individual being, is inherently identical with Brahman. Most of us, however, do not understand that our true nature is Brahman. Instead, we identify with a limited concept of ourselves, the ego. This concept of Self is equivalent to attachments and aversions to things conceived of as apart or separate from ourselves: to body, food possessions,

relationships with other beings, etc. Indeed, one could say that ego is nothing more than a collection of attachments and aversions. Therefore, the elimination of attachments and aversions dissolves the illusion of the ego, and Yoga (union with God) is accomplished. But this is easier said than done.

In childhood there is an intuition of the transcendental Self, but as we grow older and experience more of the world, that intuition sinks deep into the unconscious. As adults we occasionally have flashes that a certain sense of "I-ness" transcends the body. (An example of this is the process of ageing—we look in the mirror one day and scarcely recognize the face reflected there, yet we feel exactly like the same person we always have been.) The insight of a transcendent "I-ness" carries with it an intuition of immortality. Most of us have a feeling that we are immortal—although intellectually we know that we must die. When our parents die, our feeling of immortality is shaken a bit, but soon we resume the attitude that our own death is not imminent. We plunge into the world of sensation around which our lives are structured, and we hope to live for a long, long time.

Why do we have this obviously illogical attitude toward life and death? It is because we fear death, we fear the unknown and prefer to stick with what we have, no matter how unsatisfactory it may be. According to Buddhism, Vedanta, Samkhya, Yoga, life is suffering. We live in pain because we can find no permanent pleasure, no matter how diligently we pursue it. As you have achieved one of your heart's desires, have you never suffered a kind of bittersweet sensation, knowing that the pleasure in your prize would not last? I have. And after many, many repetitions of that sensation, I sought help, which came in the form of Yoga.

Yoga says that we take birth because we do not understand our relationship to the world, to our Self, or to God. If we understood, we would be in peace, liberated from pain and

# LIBERATION

rebirth. We don't understand our true nature because our mind clings to five forms of wrong cognition. In Sanskrit these are called kleshas, or afflictions. They are ignorance, egoism, attachment, aversion, and fear of death. Let me briefly explain these:

**Ignorance** is to consider as permanent that which is impermanent, to consider as pure that which is impure, to consider as pleasure that which is pain, to consider that as belonging to the Self which does not belong to the Self. Ignorance includes all aspects of existence and so it is the cause of the remaining four afflictions.

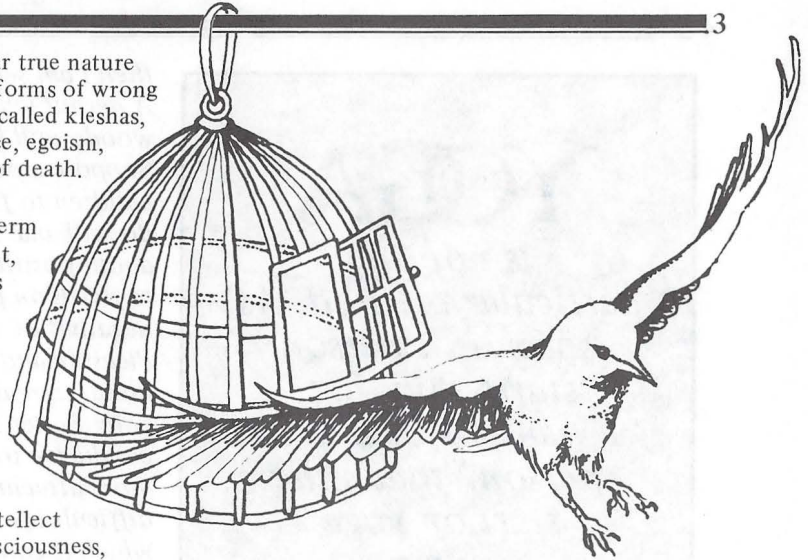
**Egoism** is to identify our intellect with Purusha, or Absolute Consciousness, considering cognition by the various sense organs to be part of the real Self: "I have the power to see," etc.

**Attachment** (is desire born of a remembrance of pleasure; the senses are drawn unconsciously toward objects the mind desires.

**Fear of death** arises because one identifies with the body and fears its extinction. Therefore one clings to life. It is the foundation of all other fears.

Yoga practices are designed to thin out the kleshas (afflictions) and purify the mind. As long as kleshas remain, there will be rebirth. Vyasa, an ancient sage, compares the mind full of kleshas with a fishing net, full of hard knots.

Enlightenment in Yoga is a process that leads to liberation. Usually it is a gradual process that takes place as the mind is purified and new knowledge is acquired. Real knowledge is acquired through the various stages of samadhi, the eighth limb of Ashtanga Yoga. Prajna is the name given to this knowledge. It is intuitive knowledge, grasped at once without the processes of deductive or inductive reasoning. Prajna may concern the laws of the universe,



the workings of another's mind, or, finally, the true nature of the Self. As samadhi develops to higher and higher stages, the kind of knowledge acquired gets more and more subtle. At last, viveka khyati dawns. It is the knowledge which enables one to discriminate between the mind, which is prakriti, and the Self, which is Purusha. One knows without a doubt that, "I am not the body, nor the mind, nor the senses." This discrimination brings the powers of omniscience and omnipotence.

But, although viveka khyati is a very high state, it is not quite liberation. The manifestation of the afflictions (kleshas) has disappeared, but their seeds remain dormant in the mind. These have to be destroyed through the continual practice of discriminative knowledge in combination with dispassion for the objects of the world. Then the mind becomes so purified that it merges with Purusha, and the state of kaivalya (isolation from the world of objects) is achieved. —Ma Renu

This month's "Perspectives" was excerpted from Ma Renu's class at Mount Madonna Center's Yoga Teacher Training Course.

# YOGA

*is not one particular method. As soon as a person starts thinking, "I want to be a better person," that's the start of Yoga.*



Please comment on the inequality of our individual life situations which, for many, present odds against leading a life devoted to Yoga. Some people are born into an easier life which can be more conducive to doing sadhana, while others are born with many disadvantages.

*First we have to consider samskaras. We are carrying a bag of samskaras with us. Some have bigger bags and some smaller. Some are reducing it and some don't know how. When you find out about the Yoga path, do you still have to dwell in the past? "I grew up in pain." If you look backward, you can't walk forward. The past is not going to change. If I am jealous of another's material wealth,*

*then I am seeking for worldly pleasures. A hermit who chooses to live in the woods, will he get jealous of a king? Suppose a person has no money and four children to feed. He/she has no time to do sadhana. But is there no time to think about positive things? The main idea is to dwell on positivity. If we stop negativities, then everything is beautiful. Pleasure and pain are only modes of the mind. In reality, there is no pleasure and pain. Easier life is not necessarily conducive to sadhana, because there is more attachment to the world. In difficult life there is nonattachment which is conducive to sadhana. We turn to God when we see the pains and miseries in life.*

**Could you comment on the idea that difficult things in our lives are actually opportunities and so can be seen as God's grace?**

*Everything is God's grace. We have our limitations in everything. Life outside is easier than the life inside. You can change the environment if you don't like it, but if you are miserable within, you carry it everywhere. So Yoga always points to change within. Any pain which turns the mind toward God and creates the desire to seek for God is God's grace.*

**If someone has to work closely or live with a person who possesses predominantly negative qualities, how can one not get affected?**

*We get affected when our aim is not*

# Talks with Babaji

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*stable. If a person is determined not to gamble, that person will not be affected by being in a gambling booth. But if there is any greed in the mind it can shake the aim of the person. So firmness in aim as well as good qualities within can save you from outer influences. You can establish aim by watching your desires, attachment, and ego.*

*We get affected by being in the proximity of a negative person because we expect the person to be happy, peaceful and loving. It is our own expectation which affects us. But we can't just ignore the person. So we have to accept that it is the problem of that person and not ours.*

**How do you change judgment and attachment when you notice their dialogue in your mind?**

*The ego creates attachment and desire. The ego can be worldly or it can be spiritual. Judging outer objects is a function of the mind which is guided by the ego, attachment, and desire. There is no harm in judging outer things; it is natural and a part of mental function. But if our judgment is based entirely on selfishness, then we see only what we want to see.*

**If the mind is no longer guided by ego, attachment, and desire, does it still judge?**

*The mind is always guided by desire, attachment and ego. If someone comes to you and says bad things, then you feel*

*hurt. Why—when you know that it isn't true? Because you are attached to your ego. You will be more or less affected with degrees of nonattachment to the ego. We can't remove all of our evil thoughts overnight. We practice all the time to do good things and to think positively. Sometimes we fail, but we don't stop practicing. The more you understand, the less you will get affected.*

**Is there any real value in exploring the causes of aberrations in our personalities?**

*Aberration in human personality is caused by worldly-mindedness. The mind is always looking for self-interest in every action, object and thought. It creates discontentment. If we start identifying our self-interest in our actions, thoughts and objects, then we can remove it. There will be no discontentment and the life will become peaceful.*

**How does liberation come from experience?**

*Experiences themselves are bondage. That bondage creates memory and the cycle goes on. But when the experience creates pain, that pain opens up the mind and the mind looks for the cause. The causes are always the five afflictions: ignorance, attraction, repulsion, egoism, and fear of death. When one identifies these causes, the path of liberation starts. When the mind sees the causes, then it automatically tries to remove them.*

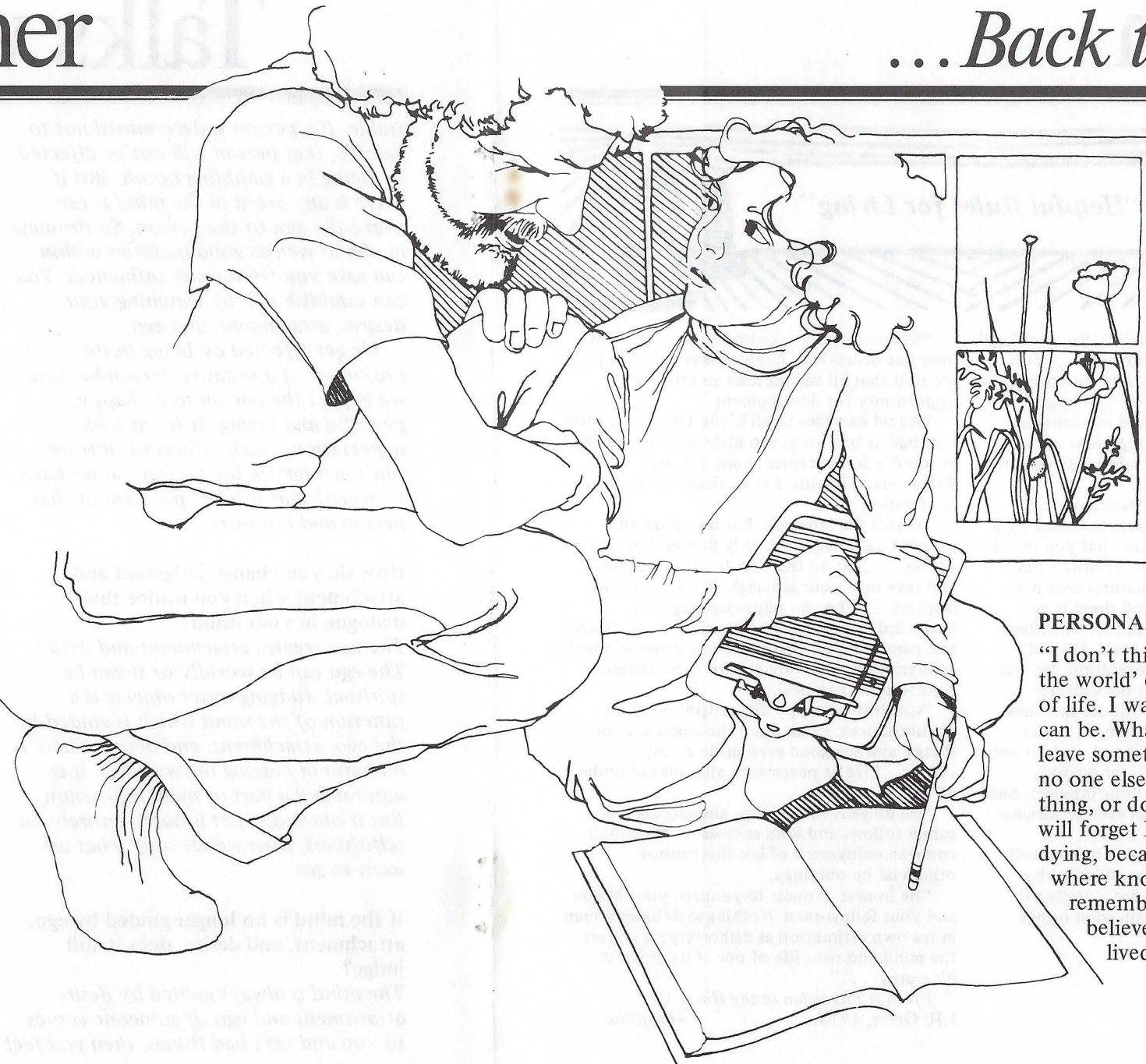
"I think that Mount Madonna School is a very good school because it has good teachers and we don't always work out of books. We find our own 'why'—that's better than getting it from books; you learn more." —*P.K. Diffenbaugh*

## THE RAMAYANA

"I am Mandodari, Ravana's main, and favorite, consort." (The scene is Meghnad's Court . . .) "Ravana wishes his son to do the sacrifice and I must defy him to get what I want. To do this, I run the risk of Ravana's displeasure with me. Perhaps I will lose his favor as his main consort. But I am sick of all the people in my family dying and our empire crumbling. I hate to see all of our work destroyed because of one man's lust, stupidity, and blindness. The heir to the throne, my last living son, is being sent to what I see is his sure death. If he is killed, there will be no one to continue our family line. I am also frightened for my husband and do not want him to be in danger. If our last hero of Lanka, Meghnad, is killed, what stands between Ravana and death?" —*Sarah Hinke*

## COMMUNITY SERVICES

"... working at a health center has given me real job experience in the community. It is a great opportunity to be able to help the needy and sick. Knowing that one is helping society and, on an even bigger scale, helping the world rid itself of disease brings a great feeling of accomplishment." —*Chandra Winterbotham*



## JUNIOR/SENIOR HIGH SKI TRIP

My nose froze off  
My toes popped off  
I skied as fast as lightning  
I was the best  
of all the rest.  
I thought I was  
the coolest of them all . . .  
that was until I fell  
on  
my  
face

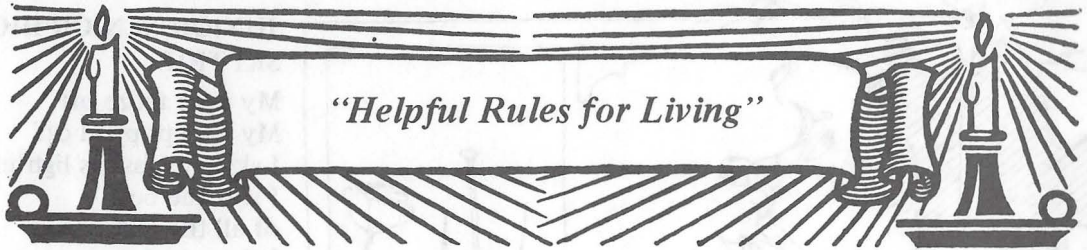
THE BIGGEST FALL OF ALL . . .  
So, I psyched myself up  
and skied right down  
to the warming hut!  
—*Sushila Ohlson*

## PERSONAL DEVELOPMENT

"I don't think that I was put here to 'save the world' or to explain the meaning of life. I was put here to be the best I can be. Whatever my profession, I will leave something behind, something that no one else can do. I will create something, or do something, so that no one will forget I was here. I am not afraid of dying, because as long as someone, somewhere knows that I once existed and remembers how I thought and what I believed—if I achieve this, then I will have lived a full life." —*Manoja Kilpatrick*

# Health

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"If you have not as yet laid down 'Rules of Life' for yourself, consider the following . . . It is never too late to strive to do right by yourself and others. If you are miserable from past neglect, so much the more need of changing your habits; and if you are only upon life's threshold, no better time for adopting rules of life can be yours.

"Aim to develop and maintain a perfect physical body. Little can be accomplished by a suffering body. It is natural law that you should live at least one hundred years. If others have failed to do so, it is because natural laws have in some way been violated; and there is no necessity for your following in their footsteps.

"Guard and develop your brain. Do not overcrowd it with useless information. No one mind can hold all the facts of the universe without being overcrowded. Choose the lines of study best suited to your tastes . . . Let your thoughts be broad and liberal, and do not measure others by your ability or possibly limited capacity. Appreciate your intellect, but allow others to entertain ideas even at variance to your own.

"Guard your tongue and keep it from evil. A word hastily spoken may be followed by years of regret. Angry words are irritating to the brain, and an irritated brain soon brings about disease.

"Systematically take bodily exercise. This does not necessarily imply gymnastics. Simply see to it that all the muscles are afforded opportunity for development.

"Avoid excesses of all kinds. Too much food is as bad as too little; too little exercise is as bad as too much. Extremes in any line are dangerous to health. Let all things be done in moderation . . .

"Guard the stomach. Eat only pure and proper foods and drink only pure and proper drinks . . . Be on the alert for adulterations, and take into your stomach only what reason justifies . . . Let no physician drag you backward into the superstitions of the dark ages and persuade you that poisonous drugs in some mysterious manner are able to 'cure disease.' Nature alone can heal.

"Cultivate a happy disposition under all circumstances. Look upon the bright side of things, and see good even in the midst of evil . . . Live at peace with all mankind under all circumstances.

"Be diligent in business, and success will surely follow; and with success . . . there will come an enjoyment of life that cannot otherwise be obtained.

"Be honest. Honest to yourself, your Maker and your fellow-men. Nothing so debases a man in his own estimation as dishonesty; it injures the mind and robs life of one of its greatest pleasures . . ."

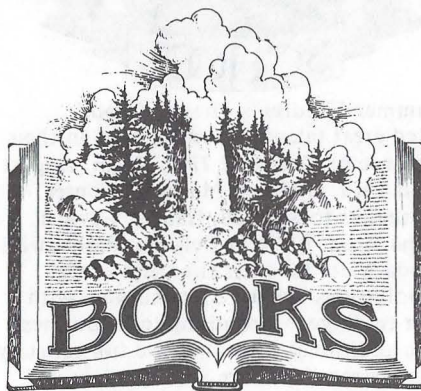
From *A Physician in the House* by  
J.H. Greer, 1915.

—Pratibha

# Access

*To increase awareness of Fellowship developments and needs, and to stimulate dialogue between the membership and the Board, Gateways includes Access. More detailed minutes of all Board, Administration, and Community meetings are posted on Center bulletin boards.*

In July the Board of Directors dealt with a number of issues including: **FINANCIALS:** The Center's operating account ran its largest deficit year to date in April. In May this deficit was significantly reduced and should be cleared in a few months. At fiscal year end the Board anticipates a surplus that will be allocated to needed capital projects. **MEDICAL INSURANCE:** The Fellowship's medical insurance premiums are going up approximately 40%. The Board resolved at this time that the Center would absorb the cost. But it did so with the understanding that this will have to be reviewed over the years as premiums increase and other demands are made on the operating budget. In time individuals may have to help offset the rising costs. **DEVELOPMENT PROJECTS:** The mechanics shed is finished and the fire engine building is framed. On line for Fall is the dining room addition in the Community Building and next summer building the girl's boarding facility. The neighbors have also approached the Center requesting access for a logging road across a portion of our property (below the Staff A Cluster). This is being researched. It would give us a fire road on that side of the property. **PROGRAMS:** The final plan for the Fall/Winter brochure was presented. There was also a brief evaluation of the 4th of July Retreat. Evaluations and personal comments from the participants were very positive. The area needing to be changed for upcoming retreats is the level of instruction in theory classes. **ORIENTATION:** New orientation material is being worked on. This is the continuing effort to communicate and educate those coming to the Center about the history, structure, and activities of the Fellowship. Compilation of material is in the process.



**THE POWER OF SILENCE** by *Carlos Castaneda*: Castaneda's latest work reveals a fascinating and personal account of don Juan and his lineage, and of his own struggle to recollect and assimilate these lessons. Don Juan, through a series of sorcerer stories, tries to bring about a shift in awareness to a place which can be explained only by experience, a place of silent knowledge. Whether through Yoga in the Himalayas or sorcery on the Sonora desert, the Truth behind the message remains the same. Through these stories and metaphors, we may be able to experience, through another ancient culture, that same magical thread that binds us all together. —*Ramakrishna*

## AND FOR KIDS . . .

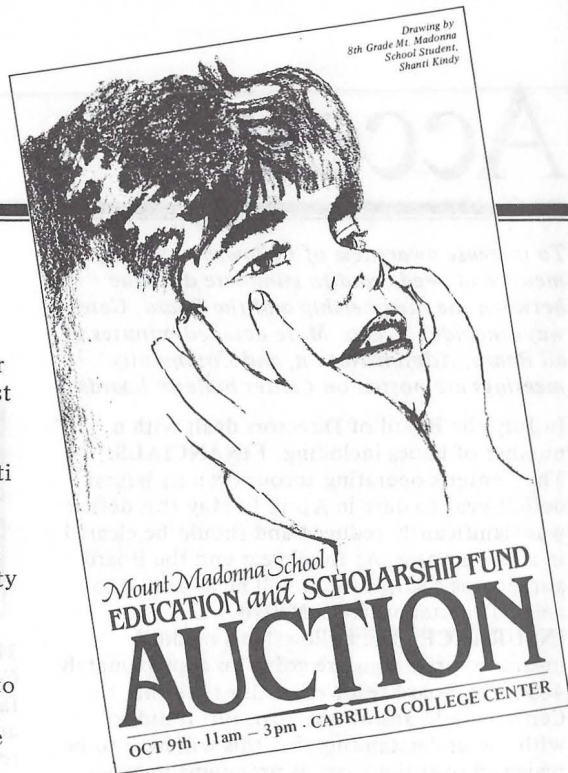
**RAMONA QUIMBLY, AGE 8** by *Beverly Cleary*. Ramona and her mother are the main characters. Ramona is rascally and her mother is patient. This book is about Ramona going to a new school. The boys call her names and she cracked an egg in her hair. Every day some trouble happens. I really liked the part when the egg dries in her hair. —*Padma*



The Summer Children's Theatre Group exhibited great talent and enthusiasm in their performance of *Time and Time Again*, August 12th and 13th, at Mount Madonna Center. Special thanks to Sampad, Hamsa, Gayatri, Anupama, Seva, Roberta Delgado, Prabhawati and Linda Waite for their time and energy.

School begins August 31st this year with this, our tenth year, promising to be our best yet with additional personnel and full capacity in many classes. There are still openings in PreSchool/Kindergarten and Fourth-Sixth grades. Parents are reminded of the Parent Incentive Program for bringing new families to the School. The first Parent/Staff meeting is scheduled for September 10th, 11a.m., at the Lakeview Building.

Mount Madonna's School Auction is scheduled for Sunday, October 9th, 11-3 pm, at the Cabrillo College Center. Everyone is invited to attend and share in the fun and excitement. Admission is \$5 which includes a vegetarian brunch. Included in the items to be auctioned are vacation holidays, dinners at local



restaurants, donations from health practitioners and a blue Volvo previously named SRI RAMA. If you have items you would like to donate (it's tax deductible) and/or if you can offer some time and energy, contact Jivanti at the Center. Special help is needed in preparing displays for the items to be auctioned.



## T.H.E. Gateways Gourmet

### SANGRITA (SPICED TOMATO JUICE)

4 cups tomato juice  
1 cup lemon juice  
1 t. paprika

1 t. chili powder  
¼ t. hing  
¼ t. sea salt

¼ t. black pepper  
¼ c. cilantro, very finely chopped  
½ finely chopped jalapeno pepper

Combine ingredients in a 2-quart pitcher. Chill for 2 hours. Stir and serve in small portions.

# Calendar

MOUNT  
MADONNA  
CENTER

*Thursday:* Gita Class: 9–10:30 am  
Work Day: 11 am–5 pm  
Dinner: 5 pm

*Saturday:* Ashtanga Yoga Class: 7:30–9:30 am  
Work Day: 11 am–5 pm  
Dinner: 5 pm

*Sunday:* Satsang: 12:30–4:00 pm, Live Oak School, Santa Cruz

*Sept. 9-11-13* **ZALMAN SCHACHTER: ROSH HASHONAH & DAYS OF AWE**, on this highest of Holy Days, presenting both a workshop and services. This program includes silent meditation and plain warm-hearted davenan, as well as chanting, prayer, singing, dancing, sharing stories, and celebrating life.

*Sept. 23-25* **STEPHEN AND ONDREA LEVINE: HEALING INTO LIFE & DEATH**, focusing on the qualities of healing and the hindrances of anger, fear, and doubt that block our hearts from receiving the universal that is always available. \*(see next program)

*Sept. 30-  
Oct. 2* **STEPHEN AND ONDREA LEVINE: WHO DIES? CONSCIOUS LIVING AND CONSCIOUS DYING**, focusing on impermanence as well as on preparation for the next perfect moment arriving, whatever it may contain. \*Each weekend will include discussion, personal sharing, group processes, and several guided meditations. Participants may attend either weekend or both.

*Coming up next month—A Special Issue: WOMEN ON THE SPIRITUAL PATH*

## Gateways

GATEWAYS appears on the first Sunday of each month. Deadline for material is the 20th of the previous month. Gateways is available at Satsang and the Land on workdays. If you want Gateways mailed to you, subscriptions are \$10 (U.S. residents) and \$12 (outside U.S.).

Send your name and address to Varuna, c/o Mount Madonna Center, 445 Summit Road, Watsonville, CA 95076. Please send check or money order in U.S. funds, payable to Mt. Madonna Center. Varuna—*editor*, Josh—*design*, Karuna—*typesetting*, Nirmala—*distribution*.



## BULLETIN BOARD

Public Service Notices are printed without charge.  
Private ads are \$3 for the first 20 words; 10¢ per word thereafter.  
Get your copy to us by Sept. 1 and it will appear in the Oct. issue.

**KALI RAE YOGA ACADEMY:** For relaxation, flexibility, and strength—TRI-YOGA: asana, pranayama, & meditation. Open 7 days, 113 New Street. Call for schedule. 429-9138.

**HELP WANTED.** Manager, partner needed to start large-scale mail order spiritual business. Excellent opportunity. Contact Pashupati at Mount Madonna Center, (408) 722-7175.

**SRI RAMA PUBLISHING** is working on a book of Babaji's teachings in letter form. If you have a letter (or several) from Babaji that you would like to share, please give them to Badri Dass. Your own question(s) which solicited the answer from Babaji would also be helpful. Please indicate approximate date

(year) and whether or not you wish to remain anonymous. Remember, your input will make the book!

**BEAUTIFUL TAMBOURAS, HARMONIUMS** of excellent quality—carefully hand-selected in India. Tambouras are entirely handcrafted, 4½ feet long, large-gourd type with incredible resonance and beautiful inlay work (\$850). Harmoniums available in collapsable and standard models (\$375-400). See by appointment. Karuna, 426-8468 (message).

**MOUNT MADONNA STORE** — “Your store at the Land.” Books, tapes, gifts, clothes, and sundries. Located at Mount Madonna Center. Regular hours: Tues, Thurs, Sat. Additional hours during programs and by appointment.

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