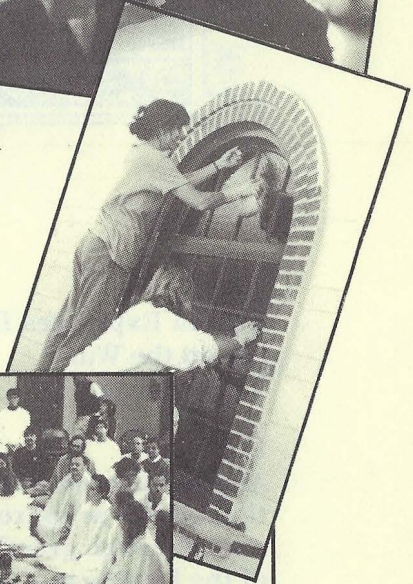


It's
all
happening down
at PCC! (see
the center
pull-out)



Gateways

Hanuman Fellowship Newsletter · February '90 · No.130



Chapter I
The Yoga of Dejection
Vishad Yoga

Arjuna Expresses Regret for Carrying on the War
Verses 45-46

1:45

Alas: we are involved in a great sin, in that we are prepared to kill our kinsmen, through greed for the pleasures of the kingdom.

The sons of king Dhritarashtra were known for their greed and evil actions. It was not surprising if they took over the kingdom of Pandavas by evil means and decided to fight for a wrong reason. But it was surprising that Pandavas who were known for their virtuous actions, pious nature and discriminative wisdom came to the battlefield to fight knowing the consequences of the war.

Gateways

GATEWAYS appears on the first of each month. Deadline for material is the first of the previous month. Gateways is available at Sunday Satsang and at Mount Madonna Center on workdays. If you would like Gateways mailed to you, see the subscription form on the inside back cover of this issue.

Varuna/Pratibha-editors, Jayant-design, Karuna-typesetting, Nirmala/Pramada-distribution

WISDOM *of the* GITA

Arjuna believes the cause of war is their greed for pleasure of the kingdom, which he thinks is a wrong cause and leads to sins.

1:46

It would be better for me if the sons of Dhritarashtra, armed with weapons, killed me in battle unarmed and unresisting.

Arjuna takes the path of non-violence. If he doesn't want anything and doesn't fight for anything then no one will fight with him. He already said he doesn't want a kingdom by killing all his kith and kin. By adopting the path of non-violence there may be no war, no one will get killed, and the families and their race will not be destroyed. But incase the armed Kauravas kill Arjuna who was unarmed and not resisting in anger, still Arjuna thought it will be a better death because it will save him from incurring the sins of killing his preceptors, his family members and destroying the whole race which will destroy the age-old traditions, intermingle all the castes and create a society of non-virtuous, undisciplined and immoral people.

**Arjuna's State of Dejection
Verse 47**

1:47

Sanjaya said:

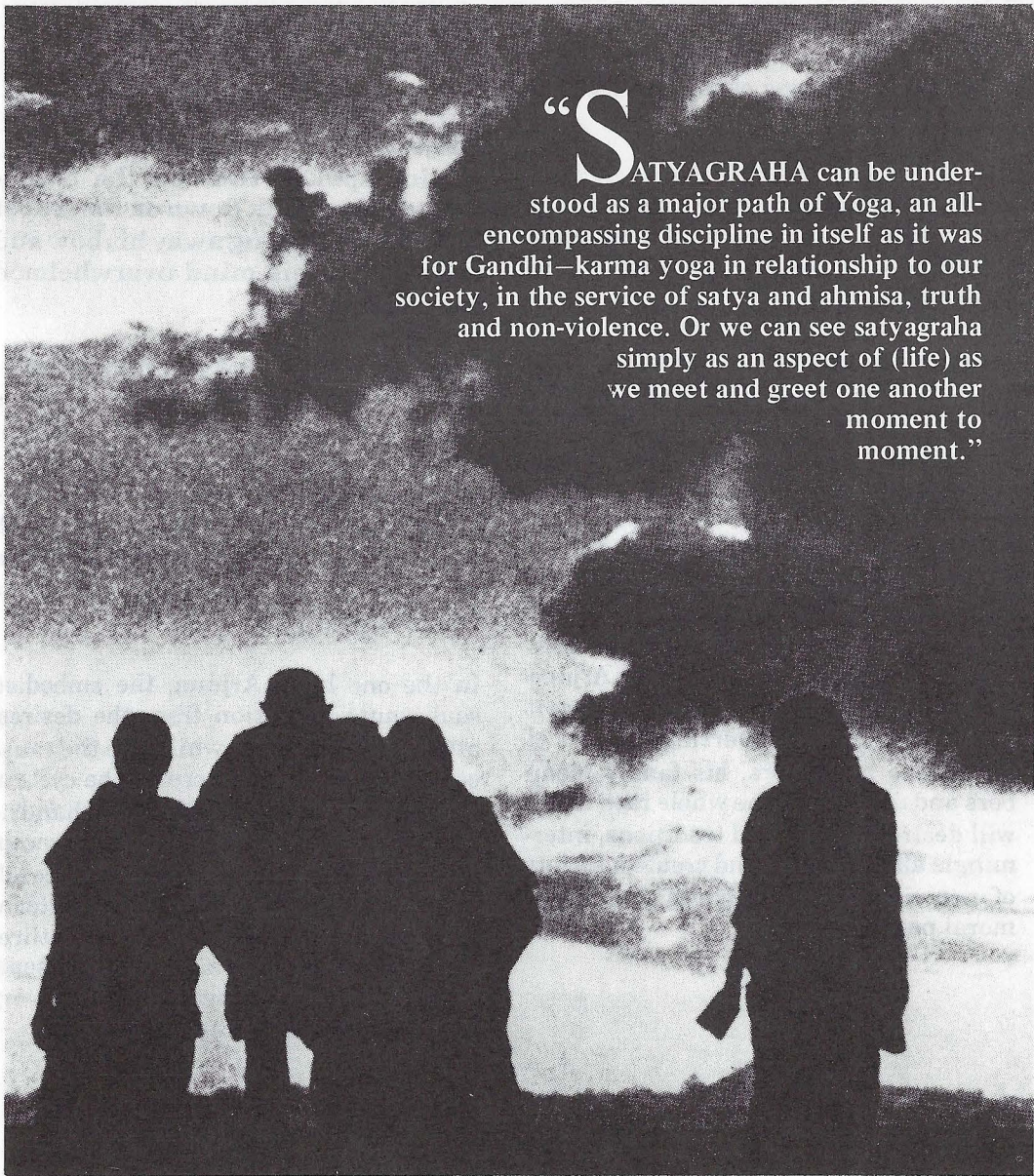
Having spoken thus on the battlefield, Arjuna sank down on the seat of his chariot, casting away his bow and arrow, with his mind overwhelmed with sorrow.

Arjuna gave all the reasons for withdrawing from the war. He threw away his weapons because he accepted the path of non-violence and was ready to be killed unarmed and unresisting. His mind was filled with consequences of war which caused extreme dejection. So he sat down on the back seat of his chariot with his heart full of grief.

In the one hand Arjuna, the embodied soul wants liberation from the desires, attachments and ego which are the cause of bondage and which create the cycle of birth and death; and on the other hand he was afraid to remove them. His preceptors, family members, and his race all were projections of his desires, attachment and ego. By removal of these three great enemies one is automatically separated from the outer world which is very frightening in the state of ignorance.

Prasad

4



“**S**ATYAGRAHA can be understood as a major path of Yoga, an all-encompassing discipline in itself as it was for Gandhi—karma yoga in relationship to our society, in the service of satya and ahimsa, truth and non-violence. Or we can see satyagraha simply as an aspect of (life) as we meet and greet one another moment to moment.”

Perspectives

5

THE UNRESOLVED ISSUES OF OUR OWN HEARTS

By Swarup Wood

Milestone occasions like these are good opportunities to reflect on our pasts. We can use these times to look for patterns in our experience and derive lessons from these patterns with which we may modify our futures.

Socrates said that "An unexamined life is not worth living". Perhaps this is a trite statement; certainly it is a lost art. It is time to examine not what "they" are doing, but what WE are doing.

Many of us are graduating today, moving on. For most of us during the past four years, the UC has been our community, and my point here is to parallel the University with the larger community and society.

Without our input, society loses track of its purpose. Society sustains itself and grows on what we give it, and we are becoming more and more a non-participatory society. We don't participate in the growing of our food, the planning of our communities, and less and less in the raising of our children.

The problems we face as a society are none other than the unresolved issues of our own hearts. For the last four years, I've worked weekends with a woman who has Alzheimer's disease. This relationship has been very instrumental in motivating me to research the issues of my own heart. One of the truths that I've come to know is that these problems are not out "there", they are in here.

As one of the world's richest nations, America has a large population of people who don't get enough to eat because we as a group of individuals give low priority to feeding the hungry. As we neglect our environment, our communities, our families and ourselves, we are paid in kind with the ill symptoms of neglect.

It is my belief that a society which is so invested in material gain will not find the time to nurture itself into a healthy and peaceful existence.

My friends, this graduating class of '89 represents a generation. We are fortunate in having earned a college education. We will face few challenges greater than effecting positive change in our country. The responsibility and opportunity to effect change is with us always.

Progress will be made, not by changing others, but by changing ourselves and thereby setting a positive example. It is my sincere desire that as we diffuse out into society, we will take the initiative to develop within ourselves and our communities the values needed to guide ourselves to a loving and peaceful existence.

Note: This Valedictorian speech was given at the UCSC College Eight graduation in June 1989

Talks with Babaji

6

I've noticed that, in meditation, the mind concentrates on a single object then wavers, breaking away from the object and then returning to it. How can the mind go deeper when it fluctuates like this?

When the mind goes deeper, the previous stage of the mind which is attached to the world pulls the mind back out. It's called 'vyutthana'. But, when the mind goes deeper, it brings a samskara of that stage when it comes back. The mind is again pulled to that object because the mind has established an aim of meditation.

After one has discovered the roots of samskara which cause pain, what is the next step in dissolving them?

As soon as the root is known, then it doesn't take much time to remove it. Knowing the root is hard because the mind doesn't accept to being the cause of its own pain. So it creates different kinds of reasoning and proves that others create it.

What causes Purusha originally to interact with prakriti?

In Purusha, there are three cosmic energies: jnan, iccha, and kriya (cosmic consciousness, cosmic will, and cosmic matter). Cosmic will is the desire to create. That energy disturbs the equilibrium of the three gunas in prakriti. When the gunas become unbalanced, it starts creating.

If the Self is in all of that and it is complete, I don't understand why we mistake the illusion for the real.

The seed is complete in itself. But it is not manifest in a gross form. The seed of creation is complete but it is dormant. So it should go through the cycle of birth, growth, decay, and death.

The eastern religions all seem to speak of demons. Is there actually a realm beyond this realm where demons exist and have an effect?

Demons are negative energies in the thoughts, emotions, and actions. Those negative energies create a negative environment and we think something is coming from the outside. I never saw a demon so I can't say if they exist or not.

It is said that in liberation, the conjunction of prakriti and Purusha is severed, the three gunas come together, and the Self resides in itself. Could you elaborate on this?

Purusha is pure consciousness. Prakriti is the three gunas. Prakriti is unconscious and non-functional without the conscious energy of Purusha. It's like pulling out the plug in an electric motor. When buddhi is freed from rajas and tamas gunas, the pure Buddhi is identical to Purusha. Then only it can understand the difference between real Purusha and reflected Purusha. I-consciousness is pure state. Aham is "I am", the pure state. But both have similarities, just like water

and milk can be mixed together and we don't know which part is milk. In "I-am", there is pure Purusha mixed with Buddhi which gives rise to Ahamkara. That is why, in all our actions, thought, and desires, we see only buddhi. Buddhi is created by the three gunas. Rajas and tamas gunas are attenuated. Sattva buddhi is identical with Purusha. Viveka khyati dawns and the separation is known. In viveka khyati, real Purusha is known as separate from buddhi. In that state, the mind develops paravairagya (dispassion for the functions of the gunas). So the yogi rises above the buddhi level and only samskaras of nirodha (restraint) exist. Anything manifested by the gunas doesn't come in by the fact of the restraint.

You have said that the mind can be deconditioned. What do you mean by that? Do you have a method in mind? *Our mind gets conditioned by past samskaras, the present environment, and the beliefs that we create. The conditioning that we create can be deconditioned by understanding the cause intellectually. For example, a person believes in a certain bad omen and gets afraid. It can be deconditioned by understanding. The conditionings which are caused by samskaras are removed by samadhi or knowledge of the Self.*

It seems that you are giving us the rules to figure it out for ourselves, but few of us have been able to do it.

(nods agreement with a smile) Even if people wake up, they still feel drowsy and can't see and think properly for some time. For some time people go through that stage. If one decides to go back to sleep, though

At the end of the Ramayana, Rama sends Sita away. Is this symbolic of enlightenment, where Purusha and prakriti are seen as separate?

When the story is completed, or when kundalini was rescued from muladhara and united at ajna, the next step is kaivalya. After union, there is disunion. All the gunas, shakti, go to their origin, prakriti. Purusha remains established in its true nature.

When one is on the path of atma vichara, or self-inquiry, what aspect of your self is it that the question "who am I?" is addressed to?

First, it is the ego who identifies the existence of a person in several forms: body, mind, senses, ego. But, then, the person understands that this is not really me. Who am I? The question arises in the mind which is strengthened by the idea of individuality. Otherwise, there would be no question. If you think deeply, then you are not limited by name and form.

7

Health

8

HOLISTIC HEALTH *by Swami Rama*

The time has come for us to realize that we are not the body alone. One is a breathing being and a thinking being too—a unique individual made up of complex emotions, appetites, and desires The body is merely a covering outside the mind, and the mind is a covering outside the center of consciousness within. It is very important to be aware that the body is a tool and not the entire self. Although the body is the most gross tool, it is the instrument used in day to day life, and through it one learns many things. So it is still very important and necessary and must be properly taken care of.

With the body's help one can fly to the moon, but we cannot fathom the deepest levels of our own consciousness. As long as our consciousness remains arrested in body awareness, we will not achieve any other level of consciousness. As long as one identifies with the body only, it will create many problems and obstacles. When the body experiences pain, all one can do is focus on the pain. Instead of gaining knowledge, one has pain. One cannot share the pain with anyone, not even those with whom one shares the joy. No matter how much others love us, they cannot share our pain.

. . . . An unhealthy body keeps the mental faculties busy on the physical level only, and one cannot think of anything else but the body. Pain implies selfishness. It is impossible to care about another when one is continuously in pain To eliminate the pain, we must find another dimension of life higher than the body.

When a human being starts to analyze and understand oneself, one knows that one is not the body alone. We have lived with the body so much and have been told so often that the body is who we are, that we constantly identify with it. This belief is so strong that no matter how much you read or study, . . . your entire consciousness comes back to the body alone.

Actually, the body is nothing more than an airport where the plane called the inner being lands. Stop reading for a moment. Try to get

out of your chair. Watch carefully. You will soon realize that it is not your body which does the standing, but it is something else within that orders the mass of flesh and bones to stand. The body is merely an instrument which obeys orders. When one examines oneself carefully, one finds that there is a center within that has the power to make us stand firmly, to sit quietly, to move or wait as we want. This center has the potential to be one's greatest ally or one's worst enemy; it is the source of health or dis-ease.

Attitude is the most important factor in realizing health. Many people develop the tendency to be unhealthy, sad, and miserable more and more until they create that personality for themselves. Later on, they become helpless and do not want to accept the fact that they themselves are responsible for their ill health. It is important to become aware that staying healthy is not merely a matter of good diet, taking vitamins, or even doing proper physical exercise. More crucial than any of these factors is keeping a healthy state of mind. For good mental health cannot be disturbed no matter what happens.

—*from What is Holistic Health?*

*copyright 1978 Himalayan International
Institute, pp. 8–11.*

Yoga Sutras

9

BOOK ONE SAMADHI PADA (On Superconsciousness)

Commentary and Translation by BABA HARI DASS

3. Then [when thought waves are controlled] the seer is established in his own essential and fundamental nature [or say, the seer attains Self-realization].

The chitta possesses the quality of chiti, or pure consciousness but vrittis, or thought waves, obscure its fundamental nature. Vrittis in the chitta indicate attachments to various objects, inner or outer, which prevent the aspirant from attaining a vision of the Self.

The chitta evolves through five states. In the lowest condition (mudha) the chitta is dominated by lamas guna. This results in a state of consciousness which is characterized by mental dullness and torpor. The mind is incapable of nor has any inclination to contemplate on higher truths, God, reality, etc.

The next state of the chitta is known as kshipta, "restless." Here the chitta is predominant in rajas guna and is consequently preoccupied with worldly activities and the acquisition of wealth, power, etc. One in this habitual mode of consciousness does not have the necessary stability for clarity of mind to concentrate on the metaphysical priorities.

The third condition of the chitta is called vikshipta, "distracted." In this state sattva guna is on the increase, but rajas and tamas gunas are still strong. Their presence prevents the chitta from maintaining a one-pointed condition for long periods. Most aspirants have minds of this category. In vikshipta, glimpses of the lower samprajnata samadhis can be gained, but due to the influences of rajas and tamas gunas complete realization of the truths acquired in these samadhis cannot be achieved, as concentration is constantly swept away by worldly thoughts and desires.

Ekagrata, the one-pointed condition, is the fourth state of the chitta. The one-pointed mind

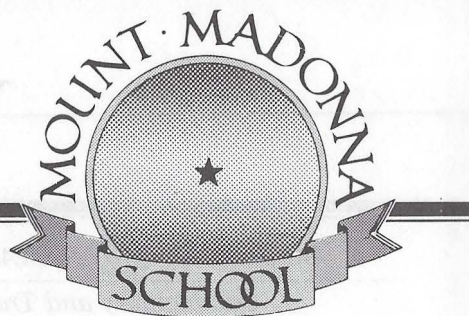
is capable of concentrating on the tattvas without extraneous distractions arising in the chitta. Here the chitta is sattva predominant. It is able to permanently retain the knowledge gained from samprajnata samadhis and progressively scale the ladder of samprajnata Yoga.

In niruddha, the fifth and final state, the chitta has been purified of the last residues of rajas and tamas gunas and exists in a completely arrested condition, free of any vrittis. All that remains in the chitta are nirodha samskaras, impressions of an arrested state. The niruddha state is the precursor to kaivalya. In kaivalya the disjunction between Purusha and Prakriti is completely effected, and the chitta permanently disappears from consciousness. Purusha, pure unmanifest consciousness, is said to abide in Itself.

When all the vrittis are eliminated from the chitta, consciousness exists in itself, unqualified by any association with Prakriti. The three gunas, the constituent energies of Prakriti, do not disappear but are held in a condition of permanent equilibrium. Their manifest formations, as buddhi and the other tattvas, having fulfilled their functions as objects of experience and realization, dissolve, never to re-emerge as limiting adjuncts to consciousness. This is the state of kaivalya—total isolation and liberation of the seer.

Access

10



MMC ADMINISTRATION—

Gateways Newsletter will be assembled by a crew at PCC on a trial basis; the mailing will continue to be handled by MMC. An exception was made to the "3 Dog Rule"; the dogs (two mastiffs) are to be kept in a pen up top when not under supervision.

Programs— A clarification was made that we would *not* exclude a workshop solely on the basis of it being an AIDS workshop. Financial projection for this fiscal year is \$260,000, our first decline ever in program net income (\$300,000 last year). A decision was made to purchase two water coolers (which also give hot water for teas) for use at the Seminar House and at the CB.

All Community Meeting— which broke up into small discussion groups—came up with many possible ways to deal with the concerns of 1) quiet dining, 2) behaviour in the Community Building, 3) dishes, 4) ways to integrate adults and kids. Some Mt. Madonna School student council members will meet with the Administration to discuss final proposals.

Electricity— A discussion was held regarding the major difference in rates that various residents pay for use of electricity. Janardan, Brajesh, and Bhairab will comprise a sub-committee to consider the situation and propose a solution for equitable sharing of financial responsibilities for this and other utilities.

Earthquake Repairs— Additional repairs to staff houses will be the responsibility of the person who resides in the house. Lila will be asked to assess the needs and inform the resident(s).

MOUNT MADONNA SCHOOL

The Junior-Senior High School students and faculty are getting ready for their annual ski trip, feeling very grateful that there's been some snowfall at last.

Tryouts were held on the 6th for children from all grades for our annual Spring production of the *Ramayana*, and the first all-cast-and-parents meeting will be January 27th, 11am, at the Center. The play will be performed May 4-6, at E.A.Hall School in Watsonville. There are many areas in which help is needed—costumes, publicity, masks, props, set design, etc. For those who would like to be part of this great production, whether you have a lot of time to give or a little, contact Jivanti to see how you can help.

On Saturday, February 3rd, 11am—1pm, in Mount Madonna Center's Community Building, we'll have our next all school Parent-Staff meeting to look at how the year is going and what's coming up ahead.

We often ring alarm bells about financial difficulties, so it's nice once in a while to pass on some good news: because enrollment actually has risen since school started (instead of the usual small attrition), our financial picture is more positive than had been expected. So we're treating ourselves to a new VCR and a cellular phone for the schoolbus. The long-awaited components of the new sound system for our schoolbus finally have arrived, and installation is proceeding, so there should be cassette-playing and P.A. capacity on the bus very soon.

And that's it for now. Here's to a happy and peaceful last decade of the twentieth century!

Calendar

MOUNT
MADONNA
CENTER

Thursday: (at Pacific Cultural Center)
Gita Class: 8:30–10 am
Work Day: 11 am–5 pm

Saturday: Ashtanga Yoga Class: 7:30–9:30 am
Work Day: 11 am–5 pm
Dinner: 5 pm (at MMC)

Sunday: Satsang 12:30–3:00 pm, Pacific Cultural Center, Santa Cruz

Feb. 9-11 **VYAAS HOUSTON: THE SANSKRIT TRAINING:** A 20-hour immersion in the Sanskrit language which provides a strong foundation in pronunciation & grammar as well as inner attunement to the basic sound components.

February **GOING DEEPER: A FOCUSED MEDITATION RETREAT** is devoted to a deeper level of meditation and purification practice for experienced yoga students. Aimed at calming the mind and making it fit for concentration and meditation.
16-18-21

Feb. 23 **SHIVARATRI CELEBRATION** at Mount Madonna Center.

Mar. 2-4 **JULIE BOWDEN: RECOVERY FOR ADULT CHILDREN OF ALCOHOLICS AND OTHER CO-DEPENDENTS:** To assist in the transformational journey to recovery in an atmosphere of safety and integrity, moving beyond the trauma and connecting to a higher purpose.

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WOMEN CYCLISTS—We're interested in starting a club for recreational women riders of mountain or road bikes. We're holding a meeting for all interested Sat., Feb. 7 at 2pm at 306 Carl Lane in Capitola (Beth's house). For further information please call Madhu Brodkey 761-0318 or Beth Blosser (a.k.a. Jaganath's wife) 462-1053.

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PACIFIC

cultural center

RENOVATION is the most obvious activity at PCC this winter. The south wing, including stairwell, classroom and kitchen, is undergoing a total reconstruction, thanks to the devoted labors of Sadanand, Govind, and countless other dedicated karma yogis. This remodel will create a multi-use room upstairs, as well as a full-scale kitchen for community meals and after-Satsang suppers.

Programming continues to accelerate, with plans for a Spring/Summer program schedule that will include asana and yoga theory classes, concerts, and weekend workshops. Over the last few months, it has become clear that the Santa Cruz community can make good use of such a facility; rental requests continue to increase and when additional classrooms are available, even more of these needs can be met.

During the winter, all levels of ashtanga yoga classes will be held at the PCC on Saturday mornings, and of course Satsang will continue to be held on Sunday afternoons (12:30-3:00). On Sunday, February 4, beginning at about 3:30pm, Kalpana T. will present a slide show depicting "Images from the 1989 India Trip," including the children and work projects at Sri Ram Orphanage as well as Arya Nivas and the Haridwar area. The social committee is also planning a movie night for the first Saturday in March.

Before leaving for India recently, Babaji said, "When people remember the karma yoga spirit, nothing can bother them." If you feel drawn to keep the karma yoga spirit alive, your energy is always welcome and very much needed at the PCC. Whether you have an hour, a day, or a lifetime to share, contact Kalpana or Rajani at 426-8893 or 426-7450, or call Jayant at 427-2303 to find out what you can do to help.

"When people remember the karma yoga spirit, then nothing can bother them.

—Baba Hari Dass—

Pacific Cultural Center is looking for a responsible person(s) to join the existing karma yogi (K.Y.) caretakers' staff. Currently there is the option of living in the main building and sharing the adjacent house facilities (until renovations are completed). Flexible hours, full or part time. Contact Kalpana T. at 426-8893/426-7450.

The PCC is currently developing a karma yoga (K.Y.) program to support the ongoing activities at the new Center. We need both skilled and non-skilled workers for tasks that range from the creative to the mechanical and include on-site as well as at-home projects. Call us and we will match your time and skills to our needs. So c'mon over and we'll have some fun! Kalpana T., 426-7450, anytime.



PCC WISH LIST

Electric typewriter (for office)
VCR and color TV for social events
Legal size file cabinet · Slide projector
Hardwood cabinet for classroom storage

PACIFIC CULTURAL CENTER—February 1990

YOGA ✦ CLASSES

TITLE	TIME(S)	INSTRUCTOR(S)
Evening Asanas _____	Mon, Wed, Fri 5:30-7pm _____	Minakshi McDonald
Early Asanas _____	Thur 7-8am _____	Namita Haberman
Fitness Asanas _____	Tue, Thur 12-1pm _____	Tripura Sundari
Prenatal Yoga _____	Tue 9:30-11:30am _____	Paula Holtz, Tripura Sundari
Bhagavad Gita* _____	Thur 8:30-10am _____	Mandira Haynes
Hanuman Fellowship Satsang* _____	Sun 12:30-3pm _____	
Kirtan (Spiritual Singing)* _____	Wed 7:15-8:45pm _____	
Yoga Sutra Study Group* _____	Fri 7:15-8:30pm _____	
Intro. to Ashtanga Yoga* _____	Sat 7:30-9:30am _____	Rajani Rhudy

Yoga Class Fee Schedule

	Drop-in	Card
60 min. classes	\$4.00	\$3.00
75-90 min. classes	\$5.00	\$4.00
2 hour classes	\$6.00	\$5.00

- * No charge for class. Donations are accepted.
- Class cards are available at the office.
Buy a \$30.00 or \$40.00 card and save \$10.00
- First class is free.
- Please come 10 minutes before your first class to register.

OTHER ✦ CLASSES

Tai Chi Chuan _____	Tue, Thur 6:30-8pm, 8-9pm _____	Wendy Ballen
The Teachings of Buddhism _____	Thur 7:30-9pm _____	Jon Landaw
Childbirth Education _____	Tue 6:15-9pm _____	Kim Fisher
Postpartum Support and _____	Fri 10-11:30am _____	Robin Sale
Infant Massage		
Alanon _____	Wed 7:30-9pm _____	
Overeaters Anonymous _____	Mon 7-8pm _____	
Studio Ballet _____	Mon-Fri, various times _____	Jean Dunphy
Karate for Children _____	Mon, Wed 4:30-5:30pm _____	Todd Dunphy
Jacki Sorensen Aerobics _____	Mon, Wed, Fri 8:45-9:45am _____	Regina McGraw
Congolese Dance _____	Sun 3:30-5:30pm _____	Titos Sompaa

✦ EVENTS ✦

Home Birth Circle _____	Feb 3, 7-9:30pm _____	Roxanne Potter
Folk Music Concert _____	Feb 10, 8pm _____	Fred Small & Patti Mattison
An Evening of Storytelling _____	Feb 17 _____	Ashley Ramsden & David Michael Monasch
"Path of the Minstral-Lover" _____	Feb 24, 10am-6pm _____	Elliot Sobel
Music/Singing Workshop		
Penny University Lecture Series _____	Feb 20, 8pm and Feb 27, 8pm _____	Mary Holmes

✦ UPCOMING ✦

- PAUL HORN Benefit Concert, Sat, April 14th
- John Astin / Anjuli Quartet / Mt. Madonna Choir Benefit Concert, Sat, April 7th
- An evening with Swami Beyondananda & Trudy Lite, Sat, April 21st
 - More Penny University Lectures, Tuesday evenings with Mary Holmes, Page Smith, and Paul Lee
 - Yoga Psychology, Tantra & Symbolism, Bhakti & Ritual, Yoga for Back Problems, Yoga for Stress Reduction, Yoga for Kids & more.



For more information please
call us at 426-8893
1307 Seabright Ave,
Santa Cruz, CA 95062