

FELLOWSHIP PURCHASES TOWN CENTER — *See Page 4*



Gateways

Hanuman Fellowship Newsletter · May 1989 · No. 123



Chapter I
The Yoga of Dejection
Vishad Yoga

After mentioning the seven great warriors king Duryodhana says that there are more great warriors who are ready to die in the battle field for his sake. Those warriors are well skilled in warfare and well equipped with various kinds of weapons.

Comparison of the Two Armies

I:10

This army of ours, fully protected by

Bhishma is unconquerable while the army of theirs, guarded by Bhima is conquerable.

Kauravas' army was eleven *akshohinies* whereas Pandavas' army was only seven *akshohinies*. Bhishma was the greatest hero of the world who was marshalling the army of the Kauravas. And on the other side, Bhima was marshalling Pandavas' army.

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-distribution

WISDOM of the GITA

In comparison to Bhishma the young Bhima was considered less brave and less skilled in war by Duryodhana who declared that his own army is unconquerable by the Pandavas' army which was weaker.

The ego is the greatest force in this creation. Bhishma who represents the ego was the guard of Kauravas' army. Ego is unconquerable as long as the mind is not purified completely. Bhima represents indifference. Indifference is one of the qualities which purifies the mind.

I:11

Therefore, do you all guard Bhishma, standing firm on all the fronts, in your respective ranks.

The king Duryodhana ordered all his generals to guard Bhishma from all sides because there was fear that Shikhandi, a warrior on the Pandavas' side who was born to kill Bhishma would sneak in from any weak side.

Pure ego is the light of God in the *chit* (mind). That ego is polluted by worldly desires. Shikhandi represents attachment. So attachment can sneak in through any sense perception when the mind is not under perfect control.

Sanjaya Describes the Following Events

Verses 12-13

1:12

The grand old man of Kauravas' race,

their glorious grand uncle Bhishma, roared aloud like a lion and blew his conch.

Bhishmapitamaha or the grand uncle, Bhishma was the old man in the Kaurava race. He was the most knowledgeable, brave, and skilled in warfare among all other old people of the Kaurava race so he was considered oldest among all.

When Duryodhana ordered all the generals to guard Bhishma he roared like a lion and blew his conch to show every one that he is holding the post of commander in chief of Kauravas army.

1:13

Then conches and kettle drums, tabors, drums and trumpets suddenly blared forth and the noise was tumultuous.

Bhishma's roaring and blowing of the conch declared the war and all others in the Kauravas army followed Bhishma by blowing their conches, beating drums, tabors, kettle drums, blowing trumpets etc. That sound suddenly blared forth and was tumultuous.

Continued next issue.

4 **D**

EAR FRIENDS,

On behalf of the Board of Directors, I am very pleased to announce that we have just completed the purchase of a building in Santa Cruz for use as a town center for the Fellowship. Many of you may be familiar with the building known as Moraga Hall which is located on the corner of Seabright and Broadway across from Gault School. Originally Moraga Hall was constructed as a church in 1948 and has been used in recent years by AWARE, a non-profit drug counseling and rehabilitation organization.

The down payment for the building is being made by money which has been earned and saved by Gateways Books over the past six years. The remainder is being financed by loans from several Fellowship members and will be paid over the next 10 to 15 years.

The first order of business will be to deal with necessary repairs and remodeling. This will include termite fumigation, removal of some asbestos material on the heating ducts, electrical and plumbing repairs, painting, removal of some non-bearing walls to make class spaces, etc. We are planning to organize some town center work days in the near future to begin some of this work, and are naturally hoping that many of you will be able to help get this project started.

At the same time that we are working on repairs we will also be organizing the first Fellowship classes for the facility. We hope to begin holding Satsang in the hall by mid-May, with Ayurveda classes, Yoga classes, and Sutra classes soon to follow.

The Board is also pleased to announce the appointment of Ashwin Hansen as the new manager for the town center. Ashwin is already hard at work with the planning and remodeling process. The Board is presently in the process

of forming a management group to help with all the many tasks that go along with the planning and running of the Center. For people who live in town and have an interest, your thoughts and help will be very welcome.

The Board recognizes the town center as a great opportunity for all of us. With it we can create a focal point in Santa Cruz for those who can't always make it up to Mount Madonna Center for classes. We will also be creating the opportunity for involvement of new energies in the Fellowship. Perhaps most importantly we will be able to create a suitable and a permanent place for the presence and teachings of Babaji. It will be a joy to have our own place for Satsang, Yoga classes, small plays and social events.

I would like to add a special word of thanks to those who have been of special help in the finding and purchase of the town center. Special thanks to: Anima whose tireless efforts resulted in us being the first to know of the building being on the market, Atma who helped us negotiate the sale, Kali Charan and Govind who helped us with the structural evaluations, Ashwin who helped with so much of the details and communications, and Dev Priya for her assistance and enthusiasm in the search.

We hope everyone is as excited about this new opportunity for the Fellowship as we are. We will keep everyone posted on our progress.

Best wishes,

Sadanand

News



Manohar, Radha and Will standing in the arched entry way to our new Town Center building.

Moraga Hall, looking northwest across the intersection of Seabright and Broadway in Santa Cruz.



A

CCORDING TO THE YOGIS

there are two nerve currents in the spinal column called the Pingala and the Ida, and a hollow canal called the Sushumna running through the spinal cord. At the lower end of the canal is what the yogis call the "lotus of the Kundalini." They describe it as triangular in form. In it, in the symbolical language of the yogis, there is coiled up a power called the Kundalini. When the Kundalini awakes, it tries to force a passage through this hollow canal; and as it rises step by step, as it were, layer after layer of the mind opens up and many different visions and wonderful powers come to the yogi. When it reaches the brain, the yogi becomes perfectly detached from the body and mind; the soul realizes its freedom.

We know that the spinal cord is shaped in a peculiar manner. If we take the figure eight horizontally (∞), we see two parts, which are connected in the middle. Now if you pile up a number of eights, one on top of another, that will represent the spinal cord. The left side is the Ida, the right is the Pingala, and that hollow canal which runs through the centre of the spinal cord is the Sushumna. Where the spinal cord ends in some of the lumbar vertebrae, a fine fibre issues downwards, and the canal runs even through that fibre, only much finer. The canal is closed at the lower end, situated near what is called the sacral plexus, which, according to modern physiology, is triangular in form. The different plexuses that have their centres in the spinal canal can very well stand for the different "lotuses" of the yogi.

The yogi describes several centres, beginning with the Muladhara, the basic, and ending with the Sahasrara, the thousand-petalled lotus in the brain. So if we take the different plexuses as representing these lotuses, the idea of the yogi can be understood very easily in the language of modern physiology. We know that

battery of electricity of the room.

Another point we must remember—from physiology—is that the nerve centre which regulates the respiratory system, the breathing system, has a controlling action over the whole system of nerve currents. Now we can see why rhythmical breathing is practised. In the first place, from it comes a tendency of all the molecules in the body to move in the same there are two sorts of actions in the nerve currents: one afferent, and the other efferent; one sensory, and the other motor; one centripetal, and the other centrifugal. One carries the sensations to the brain, and the other, from the brain to the outer parts of the body. In the long run these vibrations are all connected with the brain.

There are several other facts which we have to remember in order to clear the way for the explanation which is to come. The spinal cord, at the brain, ends in a sort of bulb in the *medulla*, which is not attached to the brain but floats in a fluid in the brain, so that if there is a blow on the head the force of that blow will be dissipated in the fluid and will not hurt the bulb. This is an important fact to remember. Secondly, we have also to remember that, of all the centres, three are particularly important: the Muladhara (the basic), the Sahasrara (the thousand-petalled lotus in the brain), and the Manipura (the lotus at the navel).

Next we shall take one fact from physics. We all hear of electricity and various other forces connected with it. What electricity is no one knows, but so far as it is known, it is a sort of motion. There are various other motions in the universe. What is the difference between them and electricity? Suppose that this table moves and that the molecules which compose this table are moving in different directions; but if they are all made to move in the same direction, then this motion will be electricity. Electricity becomes manifest when the molecules of a body move in the same direction. If all the air molecules in a room are made to move in the same direction, that will make a gigantic

Perspectives

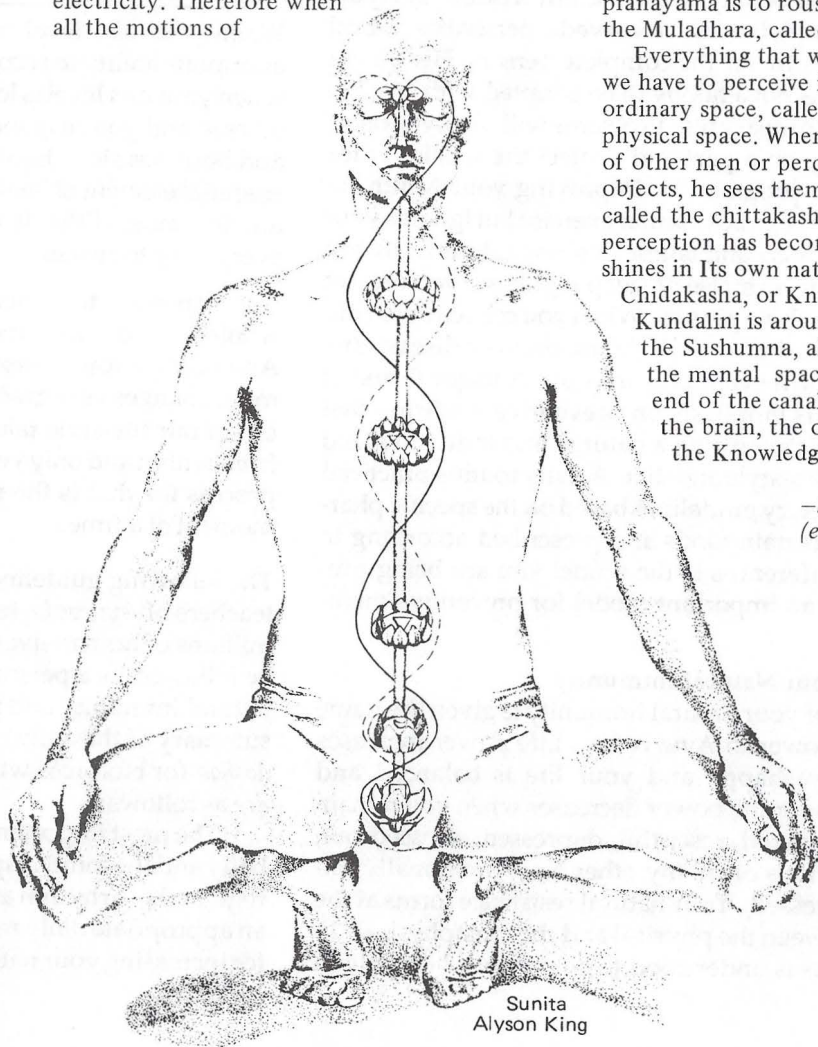
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direction. When the mind, by nature distracted, becomes one-pointed and thus is changed into a strong will, the nerve currents, too, change into a motion similar to electricity; for the nerves have been proved to show polarity under the action of electric currents. This shows that when the will is transformed into the nerve currents it changes into something like electricity. Therefore when all the motions of

the body have become perfectly rhythmical, the body becomes a gigantic battery of will. This tremendous will is exactly what the yogi wants to acquire. This is, therefore, the physiological explanation of pranayama; it tends to bring a rhythmic action in the body, and helps us, through the respiratory centre, to control the other centres. The aim of pranayama is to rouse the coiled-up power in the Muladhara, called the kundalini.

Everything that we see or imagine or dream, we have to perceive in space. This is the ordinary space, called the mahakasha, or physical space. When a yogi reads the thoughts of other men or perceives supersensuous objects, he sees them in another sort of space, called the chittakasha, the mental space. When perception has become objectless and the Soul shines in Its own nature, it is called the Chidakasha, or Knowledge space. When the Kundalini is aroused and enters the canal of the Sushumna, all the perceptions are in the mental space. When it has reached that end of the canal which opens out into the brain, the objectless perception is in the Knowledge space.

—Swami Vivekananda
(excerpted from Raja Yoga)



Sunita
Alyson King

Daily Routine

The way you think and feel, the foods you eat, the way you live your life, can protect you from disease, heal you when you become sick, and help you to attain new and higher levels of wellness. You can cultivate consciously a healthy life style and participate in the creation of your own health. The beauty of the ancient wisdom of Ayurveda is in completeness. Ayurveda prescribes a total program of health for the complete person. Health is a way of life. It is not a hobby to be adopted with faddish and incomplete measures. Problems will always arise if you focus only on a part and neglect the whole. If for example, your program for improving your health includes scientific cardiovascular exercise but ignores your needs to play, relax and laugh, or if you eat perfectly but don't eliminate, exercise or sleep regularly you are not balancing the whole person. When you concentrate only on a part rather than the whole, disorder or disease due to imbalance will eventually appear. A major thrust of Ayurveda is its emphasis on preventive medicine that arises from re-structuring a natural and individualized complete health-style and diet. A daily routine practiced along with dietary guidelines based on the specific pharmacology of certain foods and prescribed according to individual differences is the model you are being prescribed. It is an important model for preventive medicine.

Fortifying Your Natural Immunity

The essence of your natural immunity is given the name *ojas* or life power in Ayurveda. Life power increases when you are happy and your life is balanced and peaceful. *Ojas* or life power decreases when you remain frustrated, angered, resentful, depressed, stressed out, nervous, anxious or in any other way emotionally unstable or repressed. Your natural resistance forms at the interface between the physical and the metaphysical. In Ayurveda *ojas* is understood to be produced directly in three ways.

- First it develops naturally from positive thinking and wholesome balanced living.
- Secondly your natural immunity or *ojas* increases when you breathe deeply and freely.
- And thirdly *ojas* increases from the efficient and complete digestion and metabolism of the foods you eat.

When your *ojas* level is very high, your body has an enormous ability to recover from and resist disease, and when your *ojas* level is low, there is a lack of resistance to disease and you may more easily lose your equilibrium and become sick. Equilibrium or harmony is the most essential element of health and mental peace and balance are the most difficult aspects of life for anyone and everybody to sustain.

It is important to remember to use these guidelines as wholesome discipline and then be gentle with yourself. Accept and allow yourself to be just as you are now. And make changes very gradually. Re-creating a health-style out of our life-style takes time. Change can only come from within and only very gradually. Be interested in the process for that is the real goal and take each day one moment at a time.

The following guidelines, laid down by the ancient teachers of *Ayurveda*, tested by thousands of years and millions of human lives, describe the daily routine to be followed by a person who desires to build their natural immunity and maintain sound health. A summary of the daily observances which keep the *doshas* (or bioforces which govern the body) in balance are as follows:

The most important part of this is its regularity. The body and the mind respond very positively to stable and regular daily rhythm and routine. In fact re-establishing an appropriate daily routine is a major form of treatment for increasing your natural immunity and balancing *vata dosha*.

1. Wake up before sunrise. Four a.m. is the best time to leave the bed.
2. Evacuate the bowels.
3. Wash eyes, mouth, teeth, face, and body, using neither very cold nor very hot water. Scrape the tongue; using a curved instrument such as a tongue scraper or a spoon with no sharp edges, scrape off the chalky or mucus coating which accumulated during the night.
4. Meditate or do regular spiritual practices. Include breathing practices for retraining the breath and expanding the life energy.
5. Rub the body with sesame oil (cold-pressed and not rancid); rub the soles of the feet, forehead, and top of the head. Oil drops can also be applied into the ears and nose; and medicated oil and herbal gargles may be used. Medicated oil gum massages are also beneficial.
6. Exercise or do *asanas*. Partake of the outdoors, air, sunlight, beauty.
7. Take a bath or shower.
8. Eat breakfast with a peaceful mind. It is important to eat regular meals.
9. Do worldly duties.
10. Try to keep the mind positive in all actions throughout the day. Include humor and laughing every day, unstructured relaxation time, self-respect and play.
11. Eat light food in the evening with a happy frame of mind, and at least two hours before going to bed. After the meal go for a short walk.
12. At night, wash, change clothes, relax, clear the mind and meditate for at least a short time. Go to bed by 10 p.m. It is important to get 6 regularly scheduled hours of sleep per night.



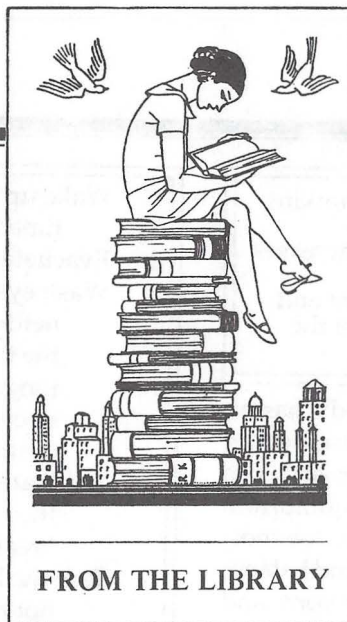
Thank you, thank you, thank you to all who made this year's Ramayana such a tremendous success. Dozens and dozens of people worked so hard—all the 125 cast members, the artists, musicians, costumers, propmakers, bakers and concessioniers, parents, maskmakers, light and sound system people, Jivanti, Sarita, Sampad...

To all the graduating seniors, some of whom have performed in the Ramayana since toddlerhood, hearty thanks for your many contributions throughout the years, and a warm goodbye, or shall we say so long, looking forward to your coming back time and time again in the future.

It was, by all accounts, the best children's Ramayana ever. And it was professionally videotaped. If you would like to order a copy of the video, *Ramayana '89*, please contact Jivanti at the School office.

Following the Ramayana, Senior High students went to Washington, D.C., under the wing of their Government teacher, Sadanand, and accompanied by Sadhana, our Junior/Senior High faculty coordinator, and Prabha, one of our School's graduates. The trip was packed with visits to Congresspeople, volleyball and other social events, time at the Smithsonian, a tour of the White House, a meeting with Justice Sandra Day O'Connor, and a great deal more. All in all, a learning experience which we're sure the students will remember for many years. Special thanks are due to Sadanand, who captained the venture throughout, and to Sadhana for the original idea and for an enormous amount of coordinating and fundraising.

Now onward. This month the 1st-6th grades will take their annual trip to Yosemite, and we'll be having Track and Field Day, Open House, finals, and graduation. Here we go, into the home stretch!



FROM THE LIBRARY

A new addition to the Mount Madonna Library is the recent publication of Joseph Campbell's book, *The Power of Myth*, recording his conversations with Bill Moyers. I remember American TV at its best as these conversations on mythology between that brilliant author and scholar, Joseph Campbell, and distinguished journalist, Bill Moyers. With wit and wisdom, Campbell and Moyers cover subjects ranging from modern marriage to virgin births, from spiritual saviours to Luke Skywalker. Enhancing the rich abundance of material captured during the original filming, the book is profusely and elegantly illustrated. For those who saw the TV shows, or those who didn't, just pick up the book. You have a treat in store for you!!!

AND FOR KIDS . . .

The Berenstain Bears Get In A Fight: I think you should read this book because it could teach you not to fight with others. I like the book because it has good illustrations and lots of good lessons. The bears are very funny sometimes. The bears have a tree fort. When they get mad, they make a line through the middle of it to make it even. *Reviewed by Robby.*

SUMMARY OF BOARD TOPICS FOR MTGS: JAN 17, JAN 31; FEB 14, FEB 28; MAR 14

ORIENTATION BOOKLET: The booklet is really two—one with general information about the Center and HFS, and one with practical information about living at the Center. A budget has been approved as a step closer to publication.

GIRL'S BOARDING SCHOOL: This two-storey structure will be able to house 16 students and 2 staff. Plans have been submitted to the County. We are hoping for a May start. The building is expected to cost between \$180,000 and \$200,000. \$40,000 has been donated and we are hoping for more because the approximately \$150,000 of debt will be very difficult to service under projected operating budgets. The Center has promised the School that it would take over all or part of the facility and the debt if it doesn't work out for the School.

GENERAL MEETING date was set for Saturday May 20, 1989.

COMMUNITY BUILDING DINING HALL: The construction of the new addition has been completed and work will be finished soon on the lower floor rooms which will be used for staff and storage. The total cost when done will be about \$45,000.

FREEZER: We will get a new freezer for the Kitchen for about \$2,500.



Letters

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!

What permits the body to go on living during the period of time that the breath stops in samadhi?

When a person practices pranayama, it builds up the pranic energy. If the swasa (inhalation) and praswasa (exhalation) stop, that pranic energy keeps the body alive. In the inhalation, the breath automatically goes in and at that time exhalation is suspended. If a person holds the breath after inhalation, that will suspend the inhalation also. So both inhalation and exhalation are suspended. In the same way, when one exhales, the action of inhalation is automatically suspended. If one holds the breath, it will also suspend exhalation. So both inhalation and exhalation are suspended. The third function is suspension of breath. When a person holds breath at any time, either inhalation or exhalation, it will suspend both the inhalation and exhalation. These are the three main pranayamas—suspending the breath inhaled, suspending the breath exhaled, or suspending it at any point in the inhalation or exhalation. The fourth pranayama is simply inhalation and exhalation. In inhalation, the exhale is suspended and in exhalation the inhaled breath is suspended. By doing continuous inhalation and exhalation and witnessing its flow, the breath automatically stops. In deep meditation the mental and physical activities are removed and the consumption of pranic force is reduced so much that it can keep the body alive when the breath stops in higher samadhi.



Do you have any advice for someone who is just beginning the practice of yoga?

The most important thing is meditation. In meditation, one can make the object of concentration his or her own breath. Be aware of inhalation and be aware of exhalation. This way the mind will get concentrated. So it will serve two purposes: 1) it becomes the fourth pranayama, and 2) it creates a deep meditative state. The fourth pranayama is simply deep inhalation and exhalation with an awareness. In this fourth pranayama the breath stops by itself and samadhi is attained.

Talks with Babaji

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What is the difference between the fourth pranayama and just watching the breath in meditation?

In the fourth pranayama, the breath is inhaled with its length which is outside 12 finger-widths and inside into the navel chakra. The breath gets shorter and shorter. At one point, it remains within the nostrils. In meditation, the breath can be watched without its length.

So you first develop the capacity to witness the length of the breath, both internal and external, and then gradually as it shortens to the point where it's taking place within the nostrils?

Natural breath is 12 finger-lengths. In an excited state—anger, fear, etc.—it is much longer. When the mind gets calmer, then the breath gets shorter. If you see a person who is angry, you can hear the inhalation and exhalation. But in pranayama the breath is smooth and calm and you don't hear it. The more the mind gets concentrated the more the breath gets calmer and shorter.

How does one observe the distance which the breath goes out? And how does one observe the distance in inhalation?

In exhalation, you put a cotton flake at a distance and on the exhale it moves. In the inhalation, the prana goes to the

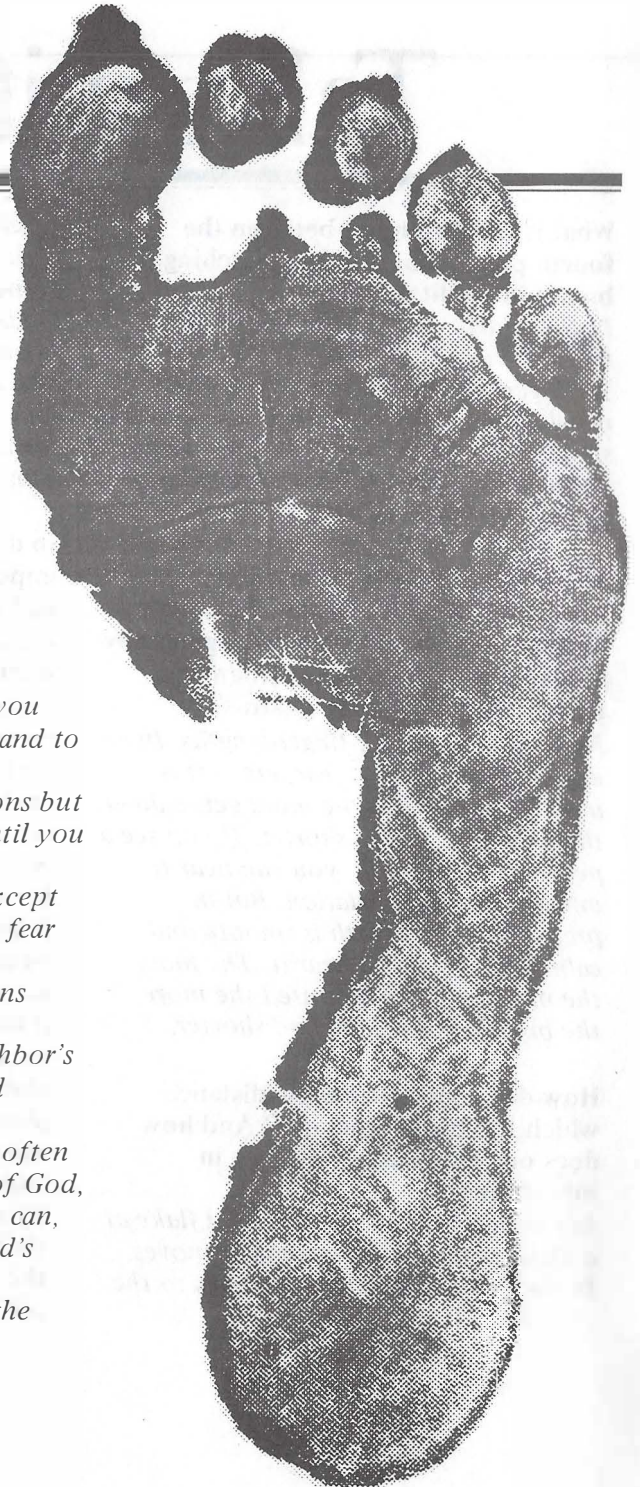
navel chakra. It is prana and not breath. Breath and prana are different. Prana is derived from the air we inhale. Prana is the life force. When we breathe we extract the prana or the life energy and also that which is not life energy for us (apana). But that which is not life energy for us is, or can be, life energy for something else.

In doing pranayama, is it more important to concentrate on the lock and the heat that it creates than it is to concentrate on the length of the retention?

In the beginning an aspirant should concentrate on the perfection of the locks. That is: when you inhale, apply mula bandha; while you hold, apply jalandhara bandha plus mula bandha; and when you exhale, release jalandhara bandha and apply uddiyana bandha. When an aspirant gets perfection in the bandhas (locks) then they become automatic, in the same way as one who is learning to ride a bicycle concentrates on peddling, balancing, and looking ahead, and after learning to ride well these things become automatic. For one who has learned pranayama, the next important thing is the length of the retention of breath. Breath retention should be increased gradually. The more the mind gets concentrated the more one can retain the breath for a longer time.

Prasad

14



THE FOOT PATH TO PEACE

*To be glad of life because it gives you
the chance to love and to work and to
play and to look up at the stars,
To be satisfied with your possessions but
not contented with yourself until you
have made the best of them,
To despise nothing in the world except
falsehood and meanness, and to fear
nothing except cowardice,
To be governed by your admirations
rather than by your disgusts,
To covet nothing that is your neighbor's
except his kindness of heart and
gentleness of manners,
To think seldom of your enemies, often
of your friends, and every day of God,
And to spend as much time as you can,
with body and with spirit in God's
out-of-doors,
These are the little guideposts on the
footpath to peace.*

—Henry van Dyke

Calendar



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

May 5-7 **JULIE BOWDEN: RECOVERY FOR ADULT CHILDREN OF ALCOHOLICS AND OTHERS**, moving through and beyond trauma in an atmosphere of safety and integrity to befriend the child within and connect to our higher purpose.

May 12-14 **STARHAWK: MODERN MAGIC: RITUAL FOR CHALLENGING TIMES**, using the tools of ritual—visualization, shielding, energy work, trance, chanting, drumming, and dancing—to help us re-connect with our own inner power and use it to transform the conditions around us.

May 19-21 **ANNA HALPRIN AND JAMIE MCHUGH: LIVING DANCE RITUALS**, incorporating dance, movement, drawings, sound, writing, group dynamics, and the environment to affect change in one's life. Prior dance experience is not necessary.

May 25-29 **UPASANA: A DEVOTIONAL MEDITATION RETREAT**, includes chanting, prayer, scriptural study, Yoga methods, rituals, and other practices to soften the heart—with Mount Madonna Center staff and Baba Hari Dass.

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MENOPAUSE SUPPORT GROUP now forming to learn more about the process and to share our experiences. For more information, phone Melissa at 429-4016 (days) or Pratibha at 427-0442 (evenings).

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 highest quality—carefully hand-selected in India. Tambouras are handcrafted, 4½ feet long, large-gourd type with incredible resonance and beautiful inlay work (\$850). Harmoniums available in collapsable and standard models (\$375-\$500). SHAWLS in wool, silk, rayon. By appointment—Karuna 426-8468 (message).

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