

❖ FAREWELL DR. GUNN ❖



# Gateways

*Hanuman Fellowship Newsletter · Feb. 1989 · No. 120*

# WISDOM of the GITA

by Baba Hari Dass



Arjuna takes refuge in his higher Self in the form of Krishna, who is the universal teacher, higher consciousness and the real guru. Krishna is aware of the state of ignorance of Arjuna. Ignorance refers to the misidentification of oneself with the body and mind. In this state one is in bondage, held by the chains of affliction. Krishna explains the eternal and unchanging character of the soul and says that sensual pleasures and objects of the senses are transitory. He counsels Arjuna to ignore pleasure and pain, or with an even mind, to treat them alike.

Krishna explains what is real and what is

unreal; all that is eternal and unchanging is real and anything that changes and is mortal is unreal. Krishna counsels Arjuna therefore to not be attached to the ephemeral and transitory. The unreal inevitably goes through six changes: 1) birth, 2) existence, 3) growth, 4) transformation, 5) decay, and 6) death or destruction. So one should not grieve for the destruction of the unreal.

Arjuna makes excuses to desist from the battle. Krishna then points out that Arjuna (aspirant) is a warrior. It is his duty to fight. If he desists from the battle, then he cannot be happy because his own

## Gateways

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kith and kin will say he was a coward, or his own mind will feel guilty about desisting because it is the duty of an aspirant to work hard to get out of bondage. The confused mind would then see its own weakness and blame itself.

Krishna makes it clear that if one fights with selfish motives for the fruits of the actions, then that person will feel responsible for the pain, pleasure, success or failure; but one who fights with selfless motives developing evenness of mind in pleasure, pain, gain and loss, etc., cannot create any *samskaras* (binding mental impressions) and will be freed from the cycle of birth and death to attain perfect peace.

In the battle, the Pandavas are supported by Krishna. Symbolically pure consciousness is seen as actively supporting the positive qualities in the mind. The Kaura-

vas are supported by their mutual teachers; Bhishmapitamaha represents pure ego consciousness, and Dronacharya represents the intellect. Both command the mind-body complex in both good and bad actions.

Dhritarashtra's trusty counselor was Sanjaya who had been bestowed by the sage Vyasa the gift of seeing and hearing from a distance and knowing everything, whether it was in private or in public, in the present or in the past.

Sanjaya was in the battlefield for ten days. On the tenth day when Bhishmapitamaha fell injured in the battlefield, Sanjaya sent to Hastinapur with the news for his King. When Dhritarashtra heard the news he was very sad and asked Sanjaya to relate the whole episode of the battle from the very beginning.

—continued next issue

### PANDAVAS

### KAURAVAS

1. SAHADEV represents tranquility	DURYODHANA represents desire for sensual objects
2. NAKURA represents self control	DUHSHASANA represents anger
3. ARJUNA represents austerities	KARNA represents positive action with self-interest
4. BHIMA represents indifference	SHAKUNI represents attachment SHALYA represents pride
5. YUDHISTHIRA represents faith	BHISHMA represents pure ego,
6. SRI KRISHNA represents higher consciousness	DRONA represents intellect, and KRIPACHARYA represents wisdom

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## LIBERATION & THE GURU'S ROLE

*(excerpts from a talk given by Ma Renu at  
Yoga Teacher's Training 1988)*

# OW

I would like to tell you a little about a few outstanding teachers and their methods of instruction. You should remember that this is but a brief selection from several hundreds of teachers whose stories have been documented and several thousands about whom we have never heard. Babaji says that even today, when travelers have reached the remotest parts of our planet, there remain many enlightened beings tucked away in caves in the high Himalayas, unseen and unheard from except for a very few devotees.

Tibet's great yogi **Milarepa** has a wonderful story to tell about life both as a disciple and as a guru. Many of you must have read his biography, but I will review it briefly for those who haven't. Milarepa, who became a great Tantric, was born in Eastern Tibet about 1050 A.D. His father was a wealthy trader who died when Milarepa was just seven years old. All of the father's wealth was left in trust to his brother and sister-in-law to manage until Milarepa came of age. But instead of acting as guardians, the aunt and uncle appropriated the property for their own large family and left Milarepa, his mother, and sister in complete poverty. Milarepa's mother yearned for revenge, so, as soon as he was old enough, she sent her son to a master of black arts to learn to cast spells of destruction on their enemies. He succeeded only too well, killing thirty-five of his uncle's family in his first attempt. Burning with remorse for his sins, he traveled across Tibet, looking for a guru of true religious merit. Finally he came to Marpa, known as the Translator because he had crossed the Himalayas several times to bring back Buddhist tantric documents from India, which he then translated into Tibetan. Marpa accepted him as a disciple, but, because of Milarepa's past evil deeds, Marpa put him through a severe probation period. Marpa commanded him

to build a circular house for his son, but when it was done he found fault with it and ordered him to tear it down. This was followed by a crescent-shaped house, a triangular one, and finally a square one—all torn down, apparently on the whim of the guru. Milarepa, despondent of ever getting initiation, ran away from Marpa three times, but he always came back out of desperation to know the Truth. Finally, after some years, initiation was granted along with the secret practices. After practicing night and day for several years while being sealed up in a cave, Milarepa took leave of his guru to revisit his home. Finding it in ruins with just the bones of his mother's corpse inside, Milarepa realized the impermanence of life and vowed to spend the rest of his earthly existence in high mountain caves, far removed from society. Enduring incredible hardship, protecting himself from the bitter cold only by the tummo breath given him by his guru, and living off of nettle soup until his body became green and emaciated, Milarepa became completely realized and acquired all of the siddhis, supernatural powers. His first disciples were demons sent to torment him, and then the goddess of the mountain came. Soon human disciples, too, gathered around him.

**Kabir**, who lived from 1440-1518, was another unusual disciple and teacher. He was born in a poor weaver family in Varanasi (Benares under the British). Being of a low caste, he was ineligible, according to the custom of the time, to receive diksha (initiation) into a Hindu religious order. Now, Ramanand, born in 1300, was a great Vaishnavite reformer (and incidentally a patriarch of Babaji's lineage). He had established Varanasi as a great religious center, and he accepted lower castes into his sect. However, he is said to have refused Kabir because he was a Moslem. Ramanand went down the steps to bathe in the Ganges at sunrise every morning. Knowing this, Kabir stretched out on the steps

in the dark. Ramanand was startled when he stepped on him and cried out, "Ram, Ram!" Kabir jumped up and said, "Now you have initiated me!" This story is probably apocryphal, because Ramanand would have had to be well over 140 years old at the time, but it's a nice story and stranger things have happened. Kabir grew up to be a pure bhakta, completely devoted to an inner God. Impatient of worship to outer deities and rites and rituals, he criticizes both Moslem and Hindu practices. His poetry, which, like Milarepa's, was his manner of teaching, is among the most beautiful and provocative of all time. His message is to seize the day: "If you don't break your ropes while you are alive, do you think that ghosts will do it after?"

**Sri Ramakrishna** (1836-1886) was the complete ecstatic. At the age of six he had his first ecstatic experience when he saw a flight of snow white cranes pass in front of a huge black thundercloud. These experiences accumulated throughout his youth and eventually focused on the image of Kali as the Divine Mother, whom he could see personified and who would talk to him. All of his actions were directed by the Divine Mother. Ramakrishna's mind was completely guileless and open to any spiritual experience. Thus he dived deeply into Tantra and Vaishnavism under the guidance of a woman guru. He experienced the realizations that these two disciplines had to offer, even assuming the garb and devotional behavior of a female devotee of Krishna for some time. In like manner he experienced the darshan of Mohammed and Jesus. Under a stern sannyasin, Totapuri, he plunged into Advaita Vedanta, striving to reach the goal of the formless Absolute. But he was naturally such a bhakta, he had difficulty transcending the image of his beloved Kali, who was always present at his third eye. One day Totapuri picked up a piece of glass and jabbed it into Ramakrishna's forehead, commanding, "Concentrate the mind on this point!" Ramakrishna then clove the mental image of Kali in two with his sword of discrimination and reached nirvikalpa samadhi. When disciples came

to him, he said that it "pricked" him to think of himself as a guru or master, yet he was an extraordinary teacher, knowing intuitively what each disciple needed to realize God. Sometimes, as in the case of Narendra (later to become Swami Vivekananda), he put them into samadhi by shakti pat. For renunciates he demanded absolute purity of body and mind, but he urged householders to carry out their familial duties with one hand and cling to God with the other. He did insist that householder devotees go into solitude from time to time to strengthen their faith. With his closest disciples he was father, companion, and playmate, able to instill divine joy in everyone by his very mood.

Another great teacher is **Sri Ramana Maharshi** (1879-1949). He is what we can call a true gyani (one who follows the path of knowledge) and one who was always his own guru. He was born in the South of India in a small village. He was not very good at his school studies, although he had a prodigious memory. The experience that changed his life took place at his uncle's house

when he was a teenager. He was sitting alone when a violent fear of death suddenly overwhelmed him. He felt sure he was going to die then and there. The shock drove his mind inward and he said to himself, "Now death has come. What does it mean? What is it that is dying? This body dies." He stretched out with his limbs stiff, held his breath, and imitated a corpse. Then he imagined being carried to the cremation ground and having his body reduced to ashes. But he felt that his Spirit transcended this heap of ashes and was deathless—the "I" survived. From that moment on, the "I" of the Self was the focus of his attention, no matter what he was occupied in doing. Naturally he grew more withdrawn, no longer interested in games or even food. One day he left home for Arunachala, a very sacred mountain in the Southeastern part of India. In a temple near there he immediately went into samadhi. He stayed in samadhi most of the time, and an old swami took care of his body. After moving sev-

eral times, an ashram was built for him, and he stayed there until his death from cancer in 1949. He was loved by a wide number of people, including many Westerners who had the good fortune, or karma, to come into his presence. His main teaching is Self-inquiry, "Who am I?" He admits that repetition of this question is a mental operation, but if it is pursued with intensity the "I" thought is destroyed, the breath subsides, and the Self is realized. He says that there is no such thing as an objective reality apart from thought. When we are in deep sleep, there is no world. In the waking and dream states, there are thoughts and the world is there. When the mind is turned outward, the identity of the Self is forsaken; when the Self is realized, the world ceases to appear as an objective reality. Ramana Maharshi believed in the virtue of silence, saying, "Silence is Ishvara's (God's) true nature." When questioned about it by a devotee, he said, "That state which transcends speech and thought is mouna (silence); it is meditation without mental activity. Subjugation of the mind is meditation; deep meditation is eternal speech. Silence is ever-speaking; it is the perennial flow of language. It is interrupted by speaking, for words obstruct this mute language. Silence is permanent and benefits the whole of humanity. Silence is unceasing eloquence."

This beautiful quote is a fine introduction to our beloved teacher, **Baba Hari Dass**. He is the inspiration for this fine Center where, with his guidance, we can all learn from each other and from ourselves. Babaji doesn't like his past history talked about—a renunciate is supposed to bury the past when he or she takes vows, so the information I have about his life is sketchy. He was born in 1923 in a small village in the mountainous Almora District of Northern India. Like Ramakrishna and Ramana Maharshi, he was a playful little boy, always playing tricks on his brothers and cousins, inventing games which could be quite dangerous, and whistling until he drove his mother to distraction. We have heard from his cousin and some early friends that his mother was all patience and sweetness. His

father was a very strict Brahmin pundit, scholar of Sanskrit, who died when Babaji was six or seven years old. Despite his mischievousness, Babaji always had a great longing for liberation. He felt that the sky and the earth and the four directions made a box that trapped and confined his spirit. When he was eight years old, he asked his mother if she could take him out of that box. She regretfully said no, so he said, "Then I have to go and find a way out of it. It is suffocating me." His mother gave him her permission—imagine how hard that must have been for her—and she asked him not to go too far away while she was still alive. He promised and left home in search of God.

He traveled quite a way over the mountains and down into a forested valley, where some kind men directed him to a Bramacharya school, which was like a camp in the jungle. The boys lived a very disciplined life: Yoga exercises in the morning, chanting of the Vedas, academic studies, cooking their own food. Babaji received a degree in Sanskrit when he was sixteen. For some time, unknown to the others, he had been doing some internal cleansing practices in a river and then meditating under a tree. One day an old saint was cooking his food across the river and saw him. It seems that Babaji was intuitively doing the shat karma practices of yoga. The saint told him a few things to do and then left. Babaji wanted to follow him, but the saint said no, that he had to clean his own garbage; that he (the saint) could cook for him but not eat for him.

Babaji left the school and went into the forest to do his practices. From time to time his teacher would show up and teach him some more. Once, when Babaji was sitting in his hut, his guru came in quietly and placed his hand on Babaji's head. Instantly an electric shock ran through his body and he saw a brilliant light everywhere. Then he passed into samadhi. Again he asked to go with his teacher, but the saint said, "Your own faith is your master." The next morning Babaji was sitting in front of his hut meditating when a villager came by with some

# Perspectives

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milk for him. The villager touched the back of his head to let him know he was there and the same experience came over him. He fell down unconscious. When he came to his senses, the old man was crying and told him what had happened. Then Babaji realized that it wasn't the touch of either his master or the villager, but his own faith and emotion that had brought samadhi. From then on he knew his master was always inside of him. (*When I went to India with Babaji in 1973, I met that villager, who told me this story. He was an old man then and died shortly afterward.*)

You must certainly be aware that Babaji is in continual silence. When he was still a young sadhu (monk) under his teacher's tutelage, he realized he needed to learn to control his anger and other emotions. His guru told him not to speak of his own volition; not to invite visitors, but also not to send anyone away; to reply only when asked a direct question; to pass the time sitting in a peaceful mood. Babaji first practiced silence for a year at a time. When he realized it brought great peace, the practice became habit-

ual. By now he has been in complete silence for 36 years. He says that silence develops in two stages. First there is verbal silence, but the mind still talks to itself; then mental silence unfolds and brings peace. He says, "Verbal silence is within time and space. Mental silence is beyond time and space. Verbal silence is the means; mental silence is the result."

Babaji's philosophy seems to be a blend of Samkhya Yoga and Advaita Vedanta. His guru lineage, Vaishnavite Vairagya, is one of dualism, devotion to God. In 1974, however, Babaji completed 36 years of his Vairagya vows, and since then (it seems to me) he places more emphasis on the Advaita doctrine of the identity of the individual Atma with God. Of course, he always intuitively knows the state of the aspirant's mind and guides him or her in the most suitable sadhana.

For us, his disciples, Babaji is a daily inspiration. He wants us to stand on our own feet, but he is always available if we need help. He demonstrates the advantages of having a living guru as we see his teachings embodied in his actions.



## T·H·E Gateways Gourmet

### BHARATS

1½ cup green split peas,  
(soak overnight)  
1 Tbsp. garbanzo flour

1½ teaspoon salt  
1 teaspoon cumin powder  
¼ teaspoon hing

dash of cayenne  
½ teaspoon turmeric  
1 tsp. ground coriander

*Drain split peas and grind thoroughly in a blender with a few Tbsp. water. Pour into a bowl; add spices, garbanzo flour and salt; mix well. Heat ghee or oil in wok for deep frying until very hot. Form pea mixture into two-inch patties and place gently into hot oil. Cook until dark golden brown. Gently remove from heat and drain. When drained, soak bharats in yogurt sauce or spiced tomato sauce.*

**In respect to love for an individual, how can one distinguish between longing, desire or attraction, and pure love?**

*How much do we expect from the other person and how much do we want to give? If our expectation is more than we give, then the love will not be pure.*

*Longing, desires or attractions are based on self-interest whereas pure love is free from self-interest.*

**How can parents keep their children from over-indulging in sense gratification when everything in the world stimulates and propogates that desire for stimulation?**

*It is very hard to stop them. We have created that world in their minds in the first place. Only their own experience can stop them. They learn from us but now we don't want to take the blame. Children copy their parents, friends and elders. If parents discipline their lives and don't indulge in sense gratification their children will automatically learn that way of life. When they grow up, they will be affected by the outer influences but if their foundation is strong then they will not be harmed much.*

**Why in this culture is there so much conflict between parent and child?**

*In this culture there is no joint family system. Children only learn from the parents and don't learn from the grandparents. They don't see the parents' relationship with their parents. So there is no continuity. In eastern countries where there is joint family system a child sees the parents' love and respect for their parents. So the child copies the same thing.*

**I have difficulty in trying to relate to some people. I either distance myself by creating a wall so I won't feel, or I get so overwhelmed with emotion that I lose my own center.**

*Outer objects are not the real cause. We use them to hide our own anger, fear, etc. You have fear which comes in various ways. If you don't accept yourself, you will always be afraid to accept any situation. If you accept yourself, then you can face anything that comes. The basis of non-acceptance is our selfishness. We expect so much that we can't have. We are always limited no matter how much we have. Accepting yourself means not creating an inferiority complex which comes*

*through comparison and competition. You lose and you feel inferior. You can win if you try again, but if the mind starts feeling inferior then you will not try.*

**Is our personal biography, or story, real? All fictions are based on facts. All facts are fictions. In childhood you lived in a house in the country. You moved away, and you keep the memory of a large house. After twenty years you come back and the house looks very small. It was a fact then and is a fiction now. All biographies are facts until one attains Self-knowledge. Then they become fictions.**

**I realize that we all have a lot of negativity within us, but I wonder why, when in a peaceful state, I am sometimes abruptly struck by a negative thought. For instance: I am walking my dog and feeling very peaceful, and then all of a sudden an ugly thought will come in, like, "A car will kill the dog." We are always in a dream state. Desires, imagination, and memories are guiding our actions, thoughts, and emotions. Our minds are not clear. We have no control over them, as in a dream we have no control. That's why we are practicing Yoga sadhana regularly. We will get control over the mind and the thought of the dog being killed will not come.**

**You have said that nothing that changes is the Truth. Since nature is constantly changing, is it not the Truth?**

*It is called maya. Ma = "it is"; ya = "it is not." Because we see it as real, so it is real, but what we have identified as real has already changed. You buy a new car; it is new for you, but for the company it is old. For the person who buys it from you it is new and for you it has become old. The question comes: Is the car new or old?*

*What is the most important thing we want in life? Money, name, fame, property, job—these do not give peace. Without peace, we are living in a burning world.*

*So the main aim is peace.*

**How does pranayama work to remove impurities?**

*Impurities of the mind are desire, ego, and attachment. All other negativities are based on these three things. According to Yoga theory, the mind works by inhalation and exhalation. Inhalation is the thinking mechanism and exhalation is the acting mechanism. By pranayama the life force, or prana, is strengthened. It weakens the undesired thought processes by increasing sattva guna in the mind. The mind starts identifying negative thoughts which are caused by rajas and tamas gunas. So we get control over the mind.*

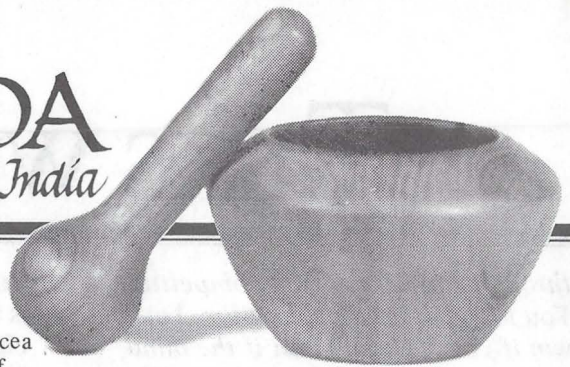
#### **CORRECTION:**

**Anand Dass Tabachnick's ashes will be offered to the Ganga on January 20th, 1989 (not on January 17th as we printed in last month's issue).**

# AYURVEDA

*Ancient Health Science of India*

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## DIGESTIVE TONICS

Triphala is considered to be an elixir or panacea in Ayurvedic medicine. It is a combination of three Indian fruits which are specific for controlling each of the three doshas (or bioforces). Triphala is used to cleanse and rejuvenate the digestive system. By purifying and strengthening the digestive system, the body's own healing energy is increased, the support tissues are strengthened, and one's natural immunity to disease and imbalance increases. The three fruits, haritaki, amalaki, and bibhitaki and their effects on the three doshas, are as follows:

**Vata.** Haritaki is used. This herb or dried fruit cleanses ama or toxins from the digestive tract; it balances all three doshas and specifically acts to rejuvenate the colon. The colon is the primary seat of generation of vata. Haritaki tastes astringent, but when you hold it in your mouth for awhile, you will begin to experience its secondary tastes of sweet, sour, bitter, and pungent. Its energy is heating both when you first digest it and also post-digestively.

**Pitta.** Amalaki is used. Its elixir qualities are also derived from the five tastes which it contains. Amalaki improves the digestion because its primary taste is sour, but due to its secondary taste of sweet and its cooling energy, it does not derange pitta. Its effect is to balance all three doshas, but its primary effect is to balance pitta, specifically the liver. Amalaki also contains a high concentration of vitamin C. One amalaki the size of a loquat is said to contain 20 times the amount of vitamin C of an orange. Sour is the main taste of amalaki, but its secondary tastes include sweet, pungent, bitter and astringent.

**Kapha.** Bibhitaki is used. This herb's primary taste is astringent and produces the secondary tastes of sweet, bitter and pungent. Its energy is heating and its post-digestive taste is sweet. In spite of its sweet taste, it's an excellent herb for rejuvenating kapha. This is due to its astringency and heating effect. It functions to purify the

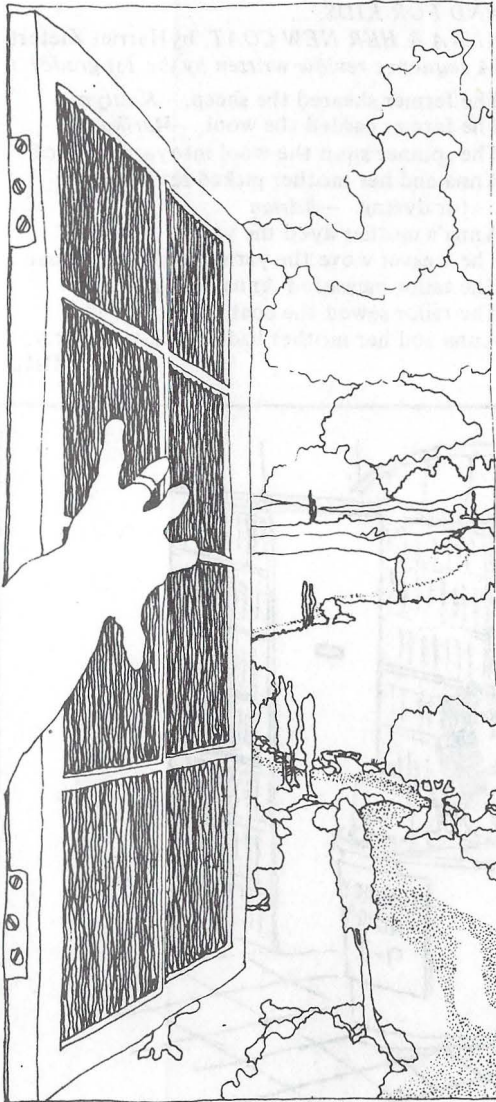
bodily fluids and balance all three doshas.

Triphala is made by combining equal parts of the above three dried fruits. It can be used as a gentle purification by taking it for 3 to 6 months. A good way to take it is to place 1 teaspoonful into a glass of pure water and stir for one minute. Cover the glass with a cloth and first thing in the morning drink just the water, allowing the sediment to remain on the bottom. Then add more water to the glass and let it remain through the day. In the evening, just before bed, drink off the water, again leaving the sediment. Then discard the sediment and start another glass for the next day.

Ginger root is another effective digestive tonic. Used frequently in the Ayurvedic pharmacy, it is considered to be one of the most sattvic of spices. Fresh ginger is better for deranged vata, while the dry ginger is hotter and drier and is a good stimulant for eliminating ama, reducing kapha and increasing agni. It decreases vata and kapha and increases pitta. It is pungent, sweet in taste, heating in effect and sweet in post-digestive effect. Kapha predominant folks can promote the digestion of ama by adding dry ginger, black pepper or cumin seed to their main dish, sauce, or soup. Pitta predominants can chew a few fennel seeds after meals to help digest ama, or can take ½ teaspoonful of aloe vera gel with a pinch of ginger powder 15 minutes after eating. Aloe improves all functions of agni while at the same time reducing pitta.

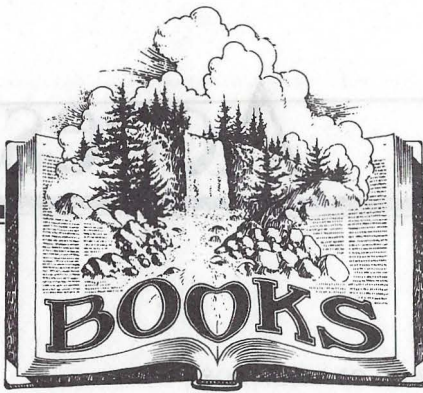
Staying healthy through the winter depends to a large extent upon sustaining the digestive fire in the face of the cold, heavy, dull, moist and slow kaphic forces of winter. By taking steps now to promote a strong digestion, we can mitigate the effects of the "spring thaw" which often overtakes our respiratory system during the warming days of spring.

—Dev Priya and Pratibha



## BOARD OF DIRECTORS

**Orientation Booklet:** Jayant has made a first draft of the Orientation Booklet and the Board has been given copies to review and make additions and corrections. The revised edition should be complete soon. **Ashtanga Yoga Institute:** AYI has emerged as the heading under which the Fellowship will offer its yoga programs and as a way of identifying the teachings as Babaji has given them. **Membership:** A request from the Center Office has been made to waive the rule that a person need be a Fellowship member 4 months before they receive benefits. The Board approved waiving the rule. It remains the case, however, that someone must be a member for a year before they can be voted a Board of Director's member. The Board also resolved that membership can be prorated on a half year basis, e.g. a single membership at \$25/year, can be prorated at \$15 for ½ year. **Center Retreat and Program Rates:** The Board resolved to extend discounts on retreats and other programs to Hanuman Fellowship members. **Town Center:** The search for an appropriate place to hold classes in town continues. There is a lot of energy going toward this and hopefully soon something "right" will present itself. **New Year's Retreat:** The Board discussed the retreat. Overall everyone agreed it went really well. Suggestions for improvement were made so we can keep getting better. Thanks to all staff and participants for a great time! **Tax Exemption:** The County Tax Assessor has presented an evaluation of which buildings at the Center are exempt. The next step will be for the Auditor to check his figures which should take 3-4 months, after which we should get a refund for the past 3 years we have filed for exemption. This should complete the property tax exemption process except for annual filings.



*THE PEARL*, by John Steinbeck. A young villager, Kino, finds a huge pearl that he believes will save him and his family. The pearl possesses him so that he will do anything to keep it, even kill a man. Kino's wife, Juana, is a quieter character, but plays a great role in Kino's life. This story keeps your interest till the end. I highly recommend this book. —Toby Aguirre

*AND FOR KIDS...*

*ANNA & HER NEW COAT*, by Harriet Ziefert.  
(A sequence review written by the 1st grade)

The farmer sheared the sheep. —Kaitlyn

The farmer carded the wool. —Marika

The spinner spun the wool into yarn. —Nick

Anna and her mother picked red berries

for dyeing. —Adrian

Anna's mother dyed the yarn. —Giabo

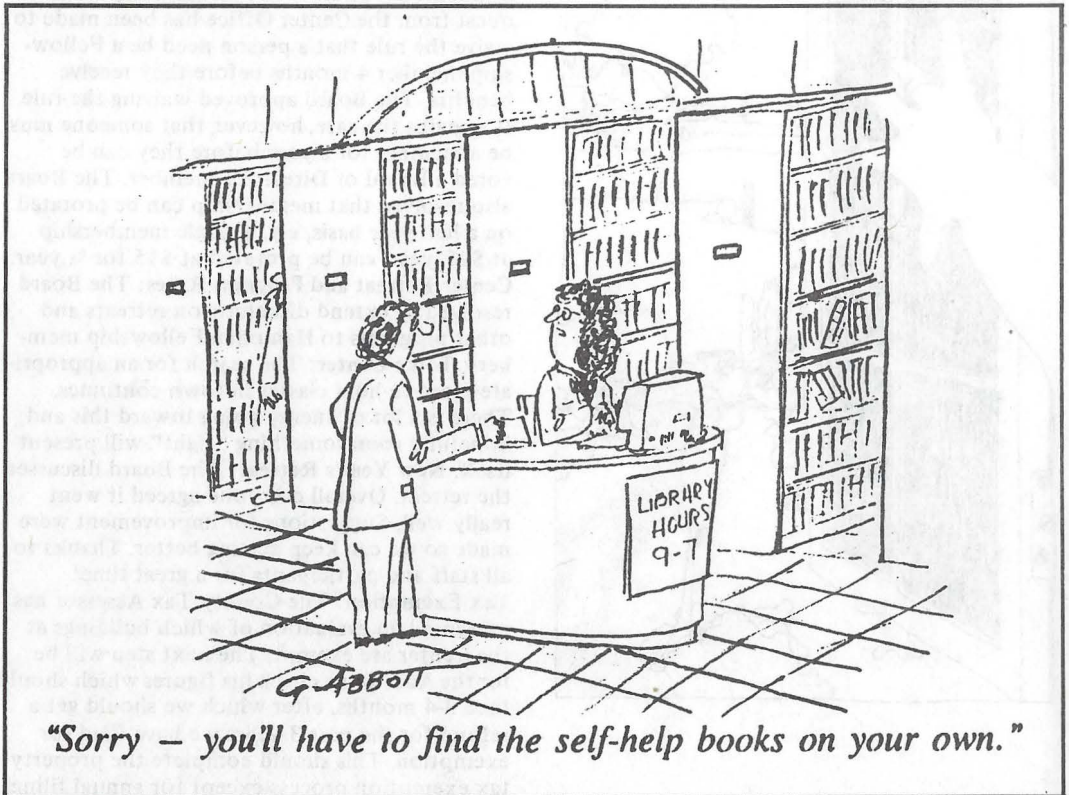
The weaver wove the yarn into cloth. —Jesse

The tailor measured Anna. —Vijaya

The tailor sewed the coat. —Matt

Anna and her mother had a thank-you party.

—Mika



"Sorry — you'll have to find the self-help books on your own."



# Kid's Corner

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It has been an exciting holiday season. The fates decided that our schoolbus should have a new engine, letting us know this good news by breaking the crankshaft of our old engine. Fortunately, this happened just before our Christmas break, so that the considerable time required for engine rebuilding did not take as much away from the bus' service as it would have if the breakdown had occurred at any other time. The cost has been considerable, and parents and staff were stretched quite a bit in the cooperative effort of carpooling for a week and a half, but now the bus has a new engine and radiator, and is purring along. A thousand thanks to all who helped, and especially to Jivanti, who once again was there in time of need, coordinating all the demanding complexities of the carpooling whirl so that never a class was missed.

January 7th saw auditions for the 1989 production of The Ramayana. The cast will come together for the first rehearsal on January 28th, 11am, in the Community Building at the Center. Parents are requested to attend that meeting, and anyone interested in participating in any aspect of the production is welcome. With many of our usual stalwarts travelling to India this year, help will be very needed in most areas (masks, costumes, set-making, etc.). Please contact Jivanti if you can help, however little or much, in any area.

Among those going to India this year are three of our Junior/Senior High students: Neeraj, Rags, and Suresh will be in India for six weeks. Arrangements have been made for their studies to continue under supervision while they are away, and we know they also will learn a great deal from the trip itself. Have a great time, you three!

Others going on the trip to India include two of our teaching staff, Lila Ansell and Bhavani Siegel, as well as our afternoon bus driver, Laurie



Heilman. We wish you all a fulfilling journey, and we welcome aboard Kishori Bazarnick, our new afternoon bus driver.

The Junior and Senior High will be going on their annual ski trip January 16-20, at Mammoth. Many thanks to all who helped make this trip possible by supporting the wonderfully successful fundraising efforts led once again by Sadhana Kilpatrick. Fundraising goals have been set especially high this year, including not only the ski trip but a trip for the Senior High in April to Washington, D.C. with their Government teacher, Ward Sadanand Mailliard. There's still a fair bit to go toward meeting the financial needs of that very worthwhile trip, and any help anyone can offer will be much appreciated.

Finally, be sure to put on your calendar our next School Board of Directors meeting, January 21st, Saturday, 3-5pm, at Daya Tilchin's house at the Center, and our next Parent-Staff Meeting, February 5th, Sunday, time and place to be announced. See you there!

## HOMEOPATHY – A LAW OF HEALING (A Two-Part Series)

by Durr Elmore (Dayadhar)

Homeopathy is a 200-year-old system of medicine based upon natural law. The founder of homeopathy, Dr. Samuel Hahnemann, discovered a true, timeless law of healing. He was far ahead of his time 200 years ago; today his ideas are beginning to be more widely accepted. In some countries, notably India and many South American nations, homeopathy is widely practiced. In Western Europe, it is well known and most pharmacies there supply homeopathic remedies.

The law of similars is the basis of homeopathy. Thus, a substance that may cause certain symptoms in a healthy person will cure those same symptoms in a sick person. Thousands of case studies during the last two centuries prove its effectiveness. Allopathic (or regular American) medicine is experimental and ever-changing. Drugs and procedures go in and out of style, like fads. Modern medicine recognizes no laws and lacks a clear understanding of health and disease. With homeopathy, however, the same remedies used 200 years ago are used just as effectively today (although new remedies are added to the homeopathic materia medica over time).

Homeopathy is vitalistic. It recognizes the spirit or vital force in the person as the guiding intelligence and ruler of the body, mind, and emotions. The homeopathic remedies work by actually affecting or stimulating the vital force, or the energy system of the body. The remedies themselves are in an energized state, and thus can act on the spirit-like vital force.

Homeopathic remedies are prepared in a special way, involving extreme dilution along with succussion (vigorous shaking, kinetic energy). By a continued process of dilution and succussion, a quintessence or archtypical energy of the original substance is released into the medium. Because of the extreme dilution, there are no toxic effects from the remedies. The

lower potencies (3X, 6X, 12X) are safe and are recommended for use by those who lack thorough homeopathic knowledge. The higher potencies (extreme dilutions of 200, 1M, 10M and higher) should be avoided by all but the experienced homeopath because of their power.

It is difficult for those mired in materialism to understand how homeopathic remedies act when taken in such dilute, non-material doses. However, recent laboratory experiments have proven that non-material remedies, prepared homeopathically, do act. These experiments have been repeated and verified by different labs in different countries.

Homeopathic remedies can be used in treating a variety of conditions. 1) They can be used as first aid, which is straight-forward and fairly simple to administer (along with regular first aid measures, of course). 2) They can be used in acute diseases which usually have a relatively sudden onset and short duration, with resolution either by healing or death of the person. 3) Chronic diseases are usually of gradual onset, and remain permanently through the life of the person (unless treated homeopathically or by some other means of energetic or spiritual healing).

Because the remedies act deeply upon the vital force, homeopathy can alter the predisposition to disease. Thus it is not only curative, but is an effective form of preventative medicine. For example, children who get ear infections are genetically predisposed to do so. After constitutional homeopathic treatment, they may never experience another ear infection. The same goes for most conditions, whether asthma, arthritis, anxieties, headaches, or other symptoms or diseases. In this way, homeopathy can actually change one's susceptibility to disease.

*Next month, Part 2 will explore the cause of disease, propose a definition of health, and will consider the drawbacks of homeopathy.*

# 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

*Feb. 3-5* **JOHN ROBBINS: Healing Our Selves, Healing Our World**, including creative movement, transformational singing, assessment of our ways of eating, and a healing ceremony.

*February 10-12-15* **RABBI SHLOMO CARLEBACH: A Special Jewish Time of Renewal**, honoring Tu B'Shvat, the Spring time of renewal both for the earth and for oneself.

*Feb. 17-19* **VIRGINIA MORGAN-SCOTT: Winter Retreat for Mothers**, the sixth Mothers' retreat at MMC, offering mothers a break in their routines, a time to reflect, connect, and learn.

*Feb. 24-26-  
March 1* **GOING DEEPER: A Focused Meditation Retreat**, a small group retreat devoted to a deeper level of meditation and purification practice for those people who already have had some Yoga experience.

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## DR. HENRY MARTIN GUNN

**A**LL OF US at Mount Madonna Center would like to note the passing of our true friend and good neighbor, Dr. Henry Gunn. We will always remember with deep appreciation how Dr. Gunn spoke in favor of the creation of the Center at the critical Planning Commission hearings in the spring of 1978. He was a real friend when we needed one.

He was also willing to lend his name and time to the Center by being one of the charter members of the Mount Madonna School Board of Directors. His faith and support are a permanent part of the foundation of the Mount Madonna Center.

We will miss his friendly smile and words of encouragement. Our love and prayers go to his wonderful wife, Thelma, and his family.

Mount Madonna Center  
445 Summit Road  
Watsonville, California 95076

