



Gateways

Hanuman Fellowship Newsletter · June 1989 · No.124



Chapter I
The Yoga of Dejection
Vishad Yoga

Sanjaya describes the Activities of the Pandavas' Army Verses 14-19

1:14

Then, seated in their magnificent chariot drawn by white horses, Sri Krishna and Arjuna blew their divine conches.

The chariot of Arjuna was large and magnificent and was drawn by four white horses. While Arjuna was seated in the

back seat and Krishna was seated in the charioteers seat they heard the tumultuous sound of conches, drums, trumpets, etc. which was the indication of declaration of war from Kauravas' side. In response to this Krishna and Arjuna blew their divine conches to announce commencement of war from their side.

The chariot represents the body which is drawn by the four faculties of the mind. 1) controller of the senses, 2) intellect, 3) ego sense and 4) conscious principle.

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.

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WISDOM of the GITA

1:15

Sri Krishna blew his conch named Panchajanya, Arjuna blew the Devadatta. Bhima, the doer of terrible deeds blew his mighty conch, Paundra.

Sri Krishna who was also called by the name, Hrishikesha (controller of the senses) blew his conch named Paunchajanya. Hrishikesha also means storehouse of joy, happiness and power which represents higher consciousness.

Arjuna blew his conch named Devadatta which means given by God. Bhima, who was terribly strong and whose appetite was like that of a wolf, blew his conch named Paundra, which was very large in size.

1:16

King Yudhisthira, son of Kunti, blew his conch Anantavijaya. Nakula and Sahadeva blew their conches, Sughosha and Manipushpaka.

Yudhisthira, the rightful owner of the kingdom which was taken over by Duryodhana by tricking Yudhisthira, is addressed by Sanjaya as king while relating the news of the battle to Dhritarashtra although Yudhisthira was not a king at that time. He was fighting to regain his ownership. It means the rightful owner of this mind body complex is purity or *sattva* but it is taken over by *rajas* and *tamas gunas*.

Yudhisthira, Bhima and Arjuna were born from Kunti the first wife of Pandu. Nakul and Sahadeva were born from the second wife named Madri. they all blew their couches — Anantavijaya, Sughosh, and Manipushpaka respectively.

1:17

The king of Kashi, an excellent archer; Shikhandi the great warrior, Dhristadyumna and Virata, and the invincible Satyaki —

1:18

Drupada and the sons of Draupadi, and mighty armed (Abhimanyu) son of Subbhadra, O, lord of the earth blew their couches separately.

King Virata and his two sons Shikhandi and Dhristadyumna were great warriors. The king of Kashi who was an excellent archer and unconquerable Satyaki, King Drupada, five sons of Draupadi and the mighty armed Abhimanyu who was born from Arjuna's wife Subhadra — they all blew their respective couches to declare the war.

1:19

And that terrible sound echoing through heaven and earth rent the hearts of Dhritarashtra's sons.

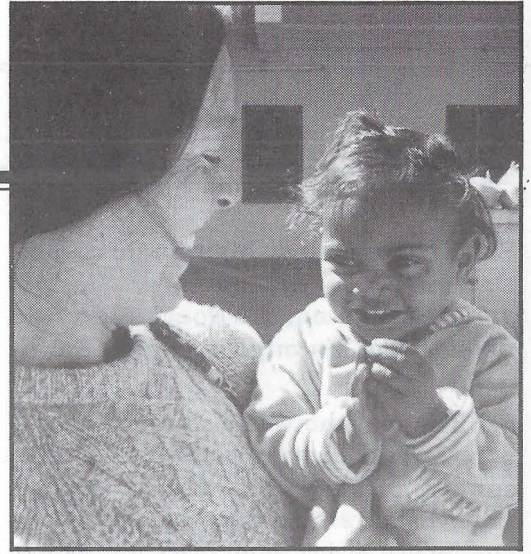
When the conches of Pandavas' army blew all at once and that tumultuous sound echoed all over the space between heaven and earth. This frightened the army of Kauravas.

HAPPY NEWS FROM SRI RAM ORPHANAGE

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Dear Babaji & Ma,

I'm sitting here alone with our new baby girl. I'm assuming you received a telegram that was sent to Salt Spring [requesting a name]. If not, on April 29th we received a 2-day old beautiful healthy girl. She was born on April 27th at 5:55 pm. As of now she is unnamed. Could you please name her, Babaji? [We did receive the telegram, and Babaji named her Sunita.] Swapna and I had an idea she was coming. In the late afternoon a man and woman came to see Tyagiji. The woman is a doctor who teaches at the medical school and runs a maternity home in Kankhal. Tyagiji was a student of hers. She told us of a newborn whose mother didn't want her and asked about bringing her. She asked if she could bring her right then, but we told her to speak to Tyagiji. After a while, when Tyagiji didn't show up, she left. Swapna and I prepared for the baby's arrival. We got out a crib, bottles, clothes, etc., then sat back and waited to see what would unfold. Around 8:30 pm I had just put Puja to sleep when I saw a car at the gate. I went outside to meet the car. Tyagiji opened the door and said, "Lijiye." ["Please take."] He handed me a beautiful baby. She has a full head of pure black hair, more hair than Puja. She weighs 5½ pounds—a little small, but seems healthy. We set the crib up in my room since it's big and cooler than Swapna's. Swapna spent last night in my room and we traded off night



duty; mostly she sleeps and drinks. At night she likes to get held. Every morning now Puja knocks on my door at 6:15 saying, "Didi—kholna!" ["Didi" is an affectionate name for "older sister"; kholna means "open".] She's very persistent. Kholna is her new word and she uses it everywhere. This morning she pranced in with Mani Shukla not far behind. Mani Shukla told her the baby was a doll. Now Puja insists the baby is her very own baby and screams when anyone else touches her. We have to watch Puja very carefully with the baby; she's rather rough. It fits in perfectly with her new "terrible two" phase. Rama tumbled in next and beamed at everyone. Rama is surprisingly gentle with her. Finally, for the first time, Rama looks big. One by one each of the boys came to say Hi to her. They were all excited. Kishan kept saying, "Bahin pasand." ["I like my sister."] The baby's mother is 35-40 years old. Her husband died many years ago. She was going to leave the baby at Hari Ki Pauri [the sacred pilgrimage spot by the Ganges River in Haridwar] but instead took her to this woman doctor who thought of us. Tyagiji says the mother is very upset she had the baby and doesn't want to see her. She doesn't know where the baby was taken. Swapna is in bliss. It is very exciting. She's so sweet.

I painted the outside of the water tanks. We still haven't gotten the tullu pump working. I don't know if it's a problem with the

generator or the pump. The generator hasn't been working well.

We switched school time to the morning schedule because of the heat. Hindi class starts at 8:00 and English starts at 9:45. Breakfast is at 11:30. The first day Puja and Rama came it was so cute. Rama walked in and screamed at each picture on the wall. She wasn't upset or happy; she was very deliberate about it. Then she became infatuated with a blue crayon and quietly colored for about 20 minutes. I couldn't believe it. I thought for sure she was eating the crayon and that's why she was quiet, but she wasn't. Puja and I read books and we all played with blocks. Unfortunately since then they've been napping at school time, and now with the baby I'm not sure what the class schedule will be.

The mason left a few days ago. He finished bricking and cementing one half of the courtyard and laid about $\frac{1}{4}$ of the other half before leaving. He had told Tyagiji he would be leaving

on that date, whether the job was finished or not. Now a few laborers are finishing the job. It's not as well done as the other half, but probably good enough.

I wish you were here to see the baby. I told the woman doctor she would grow up happy and educated. She seemed happy with that. Tyagiji was beaming. Your letters caused great excitement. Mani Shukla was in bliss. She told me what you said about her cooking, and now she says every Sunday she will make a new dish. Probably it will have potatoes in it. I think she's preparing for a cookbook. Rajesh loved his letter, especially the envelope to "Sri Rajesh Sharan." He loves to write you and does so daily. His writing gets better each time. He's so sharp. Whenever the kids see an airplane from town they say it's you; when the van returns from town they say it's you. Yesterday Pradip said, "One month gone; eight more coming." We all miss you. How is everyone there? All my pranams,

—Rashmi



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!

Health

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BALANCING PITTA DOSHA

Pitta is composed primarily of the fire element and slightly of the water element. The primary characteristic of pitta dosha is heat. During the summer, pitta predominates in the natural world and the likelihood of pitta dosha becoming deranged increases greatly.

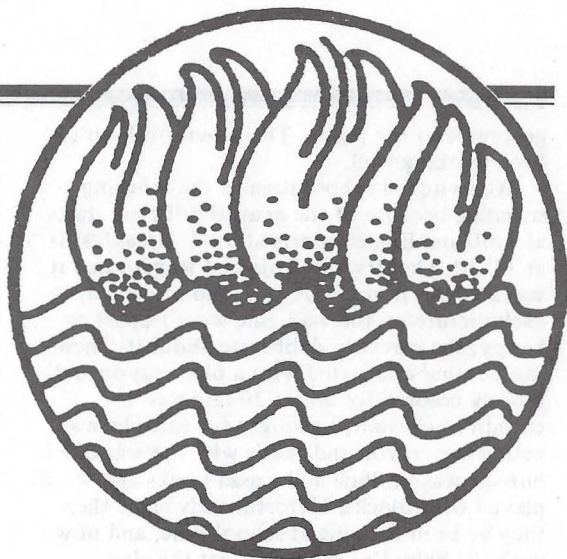
The initial therapy for balancing pitta is generally aimed at controlling or reducing the heat from the body's tissues or organs. Other qualities of pitta also include moistness, lightness and mobility, and thus pitta may also be treated secondarily with therapy that is drying, calming, stabilizing and nutritive.

The following therapeutics are beneficial for balancing or reducing pitta dosha:

- Use sweet, bitter and astringent substances both as diet and herbal supplements. The hot, spicy, heavy, oily foods should generally be avoided.
- Use ghee (clarified butter) both internally and externally.
- Keep pleasant company and environment. Avoid emotional heat, especially anger, irritation and jealousy. Emotional disturbances weaken the digestive system.
- Swim, take cold water showers or tub baths.
- Stay in a cool environment, walk outside in the breeze, by a river, near the ocean—cool house, office, bed, clothing, cool mind.
- Play and participate in amusement; enjoy music, singing and humor.
- Avoid sleep during the daytime.
- Purgation is the major form of purification therapy for pitta.

Blood purifying or alterative herbs can be used when there is a deranged heat in the blood such as with an inflammatory disorder, boil, ulcer or infection. Alteratives are herbs that cool the blood, remove toxins, heal sores, reduce pitta, detoxify the liver and have anti-inflammatory properties. They are useful in infections such as flus as they tend to have anti-infectious actions.

Cooling alterative herbs that are useful for



their anti-pitta qualities include aloe vera, burdock root, chaparral, dandelion, echinacea, plantain, red clover, sandalwood and yellow dock. The heating alteratives are usually not appropriate for use during the hot season.

Herbs which are rejuvenating to pitta and thus promote the renewal of body and mind include aloe vera, amalaki, comfrey root, gotu kola, saffron, and shatavari. For example, aloe vera gel can be taken by mixing 2 teaspoons in apple juice or water. Drink this mixture three times a day.

Yoga asanas which are particularly useful for balancing pitta include those that apply pressure to the main seat of pitta in the liver, stomach and small intestines. These include the nobility pose, cat pose, peacock, swan, bow pose, cobra pose, wheel pose, back stretching pose, and shoulderstand series. In addition some of the shat karma practices of Yoga act to purify and balance pitta dosha.

Keep in mind, as you enjoy the summer, that swimming, walking by the river or ocean, keeping pleasant company, playing, enjoying music, singing and humor are all appropriate activities for balancing pitta dosha. So, Ayurvedically, your duty is clear: relax and enjoy, while you stay cool inside and out.

—Pratibha and Dev Priya



Our Spring Parent-Staff Meeting was held April 29th. Financial projections for the coming year were reviewed, focussing upon our commitment to increase faculty salaries 10% and anticipating a 5% increase in the rest of the budget. To meet these increasing costs, agreement was reached on increasing tuition and other fees next year. Tuition for pre-school through sixth grades will be \$250/month, and for seventh through twelfth grades \$285/month. Bus fees will increase \$5/month and boarding fees will increase to \$7,500 (preschool-sixth grades) and \$7,850 (seventh-twelfth grades). The tuition discount for siblings also was raised to \$30. Comparisons with other private schools shows that our tuitions still remain at the low end of the spectrum. This is made possible by the great support provided by the Center and by the spirit of service in which our staff works for less than half the salaries they could get for comparable jobs in public schools. The auction should also be noted as a significant force in keeping our tuitions relatively low and for

providing us with scholarship funds.

The annual School Center Open House will be Saturday June 3rd. Bring yourself and friends to this fun-filled event which will include the spring music concert, a slide show of the high school's trip to Washington, D.C., classroom exhibits, a tour, and more. This is the best of all times for introducing new folks to the School, so do mention this date to others who may be interested in a quality education alternative for their children.

Student Track and Field Day is June 8th and graduation ceremonies June 9th. Summer programs for kids are just around the bend. Students interested in performing in the summer drama production will meet with Sampad on June 10th at MMC Community Building. We are considering a performance at the Pacific Cultural Center the weekend of August 18th.

Finally, top quality RAMAYANA '89 video tapes are now on sale through the school office and 1988-89 Yearbooks will be available May 27th. This year's theme is "Aspirations".



T·H·E Gateways Gourmet

POTATO PUFFS

1 small leek, chopped
1 T. margarine
½ c. mashed potato

1 c. cooked rice
1 T. tomato paste
½ t. salt

½ c. whole-grain bread crumbs
¼ c. grated parmesan cheese

Preheat oven to 350°. Saute leek in margarine. Combine all ingredients and form into 1" balls. Bake until delicately brown.

The Eight Ecstasies of Yaeko Iwasaki

By
MORTON
MARCUS

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PROLOGUE

There is a graveyard near my monastery at Hosshin-ji, where the tombstones huddle like white-robed figures. On moonlit nights I've seen them scuttle and crawl—like those ghosts who cling to willow trees and fenceposts or hug the earth and the dark side of grasses. Call these tombstones cobwebs of the spirit, fogs of the soul: they are the phantoms who even in death insist this world is real, and will not let go. Watching them snatch and grab, wrestle and tug, I have often thought of Yaeko, Yaeko Iwasaki. Bedridden for years and dying of tuberculosis, she was as lithe and steady as a candle flame. But that steadiness did not prepare me for her letters—eight letters in five days! Letters whose words were flooded with a gentle yet persistent light, a luminescence that surged, gleaming, through the undergrowth that hides The Sacred Path. Think of it: eight letters like a glowing trail washing into every corner of the underbrush, eight letters mapping every emotional bend and bypath on the journey to Enlightenment! Eight letters. Letters on which I scratched a teacher's comments. Letters, alas, there was no time to answer . . .

The First Letter

I awoke suddenly in the night.
The joy inside me lit up the room
and I raised my joined palms
in gratitude and supplication.
My debt to all living things
was clear as never before.
I seemed to rise and dance
with the vapors of all those
who had departed, all my ancestors,
and all those yet to come.
Even the auras of dogs and cats
glittered around me, as did
the tree-essence beneath the sheen
of my bedroom furniture.

Teacher, guide, and friend,
my cough is so much better. Do you think
the new meditation has done that?
I prostrate myself before you.

The Roshi's Commentary

To the First Letter

Yes-yes! and No-no!
How you anger and delight me!
You have glimpsed the Truth
but not grasped it, as if it were light
shimmering on water you reached for
but could not hold.

Continue meditating.

Follow your breathing with your inner eye.
Remember, you must see the light from within.

The Second Letter

All of me is dancing in spite of myself,
for I have seen my face as it was
before my parents were born;
seen it clearer, O my teacher,
than a diamond in the palm of my hand.
This ecstasy—how can I describe it?
Energy in movement, serenity in thought:
like wells of clear water reflecting
the endless depths of the sky,
or something as astonishingly simple
as the comings and goings of my breath.

Everything before this was vanity.
Now there is only this unending present
where I merge with all living things.
Radiance, radiance! We are all edged
in the same silver light. It spills from us!
We are bursting with it! I/You/They
have been resurrected for all eternity!
Now more than ever I must rescue
every living being, for to rescue others
is to usher them into Oneness
and enclose them in this moment forever.

The Roshi's Commentary

To the Second Letter

Now I'm convinced:
such inner assurance,
such intense devotion!
You have found the path
to the home most of us
no longer remember.
Each breath is a step closer.
Soon you will be on the porch.
Soon the door will open
Soon you will enter that room
as close, yet as endlessly wide,
as your first breath.

The Third Letter

You must have thought me mad
when you received my last letter.
But do not worry, I am fine now.
When I came to mysenses and caught my breath,
I burst out laughing at my foolishness
and remembered the story of Enyadatta,
that beautiful maiden whose greatest joy
was gazing at her face in the mirror,
and who woke one day to find
neither face nor head reflected there
“Where's my head? Who's got my head?”
she screamed, rushing around the house.
When, after several weeks,
her friends could not convince her
that her head was on her shoulders
(where it had always been),
one finally clouted her on the skull.
“There's your head!” the friend said.
“Ouch!” Enyadatta replied
and immediately realized her delusion.

Master, I have never feared the cough
which croaks to me of death. I feared only
that my yearning for truth would weaken,
or that I would not find enlightenment
before I died. But these past few nights:
to have known such rapture—however silly—
has strengthened my vow to save others
and to find what is holy
in the most ordinary things,
whether I achieve the Truth or not.

The Roshi's Commentary

To the Third Letter

Yes, now you truly understand.
For most it takes five to ten years
after losing their heads
to find their heads
are still on their shoulders.
You, in three short days,
have reached the mountain's shoulders,
but its head, concealed in mist,
is still before you.

The Fourth Letter

Strange, but now that I have attained
this enlightened state,
I find myself muttering,
“What were you so excited about?”
What's all the fuss, I wonder,
about reaching this place
where everything is as natural
as breathing, where everything
is so completely different
yet so much the same
as I go about my washing and combing?

Oh, yes, the cough returned today,
but I pay it no mind.
I see the unshakeable light
glowing in every object.
Tell me, Master, was I dreaming before
or am I dreaming now?

The Roshi's Commentary

To the Fourth Letter

Dreaming? Yes, you are dreaming.
This world is a dream, but not a frivolous one.
Each of us dreams a part of this dream
which was dreamt before our parents were born,
and each of our dreams hollows out
a little more of the universe,
until a network of paths radiates among the stars,
paths like shafts of light, like facets in a diamond.

Perspectives

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The entrance to your path is anywhere you turn,
and each step along it as natural as breathing.
Follow this path and soon it will seem
as familiar as the garden walkway behind your home,
for you will have found your path in the original dream
where all paths lead inevitably to the Whole.

It is like a cut-glass bowl on a moonlit night
when we can no longer tell the sparkling container
from the glittering water it contains.
Do you see? There is nothing to get excited about.
We are talking about an ordinary glass bowl.
Just a bowl. And water, just water. And yet, and yet . . .

The Fifth Letter

I must see you.
Now that my cough has returned,
my illness prevents me
from visiting you. Will you come?
I long to reverence
every detail of my daily life,
yet cannot. I know
the Holy One's face
is my face, as mine is His.
I know I should concentrate
on even the simplest acts
to see the holy life within;
that the comb, the brush,
even the teapot and the whisk
are surrounded by a numbus
of sacred light.
But these are concepts,
not truths I know inside.
When will I be certain
that each breath I loose
is a planet strung through space
on an endless rosary?

The Roshi's Commentary

To the Fifth Letter

One more step! You are so close,
yet the shadows of delusions
swoop about. I fear this joy
that rises in you "as naturally
as breath" as much as the cough
that once more rises in your throat.

You have dispelled the notion
of yourself apart from others
but not the pride you take
in attaining your enlightenment.
What is your breath? You are.
Who is the Holy One? You are.
Look. Look. Then look again.
But look inside. See.

The Sixth Letter

Today I see with a clarity
that outlines even the teapot
with a diamond-edged light.
How deluded I was desiring to rescue others
when all have been saved from the start.
Now, even in sunlight, I see
the links that join all living things
glinting like metal on a moonlit night.
To remain in this state,
to know it is mine for eternity,
is a reward I never expected.
I raise my hands to you, palm to palm.

The Roshi's Commentary

To the Sixth Letter

Just what I feared! The stink of pride,
the awful odor of enlightenment!
Even the Holy One, it is said,
clung to this joyful state for three weeks,
smugly self-satisfied.
Only by ridding yourself of this delusion
can you enter the final holy state.

As for your delusion of saving others:
to realize that there is no one to save
is real saving, and is the sign of a true saint.
Once past your self-satisfaction
you'll understand that.

There is an ancient saying
that pride in enlightenment
is the worst sickness of egotism,
and the profounder the enlightenment
the worse the illness.

I should know the truth of that:
my own sickness in this matter
lasted ten years. Ha!

Editor's Note: Based on a true story, *The Eight Ecstasies of Yaeko Iwasaki: A Legend in Poetry, Dance, and Music*, concerns a young Japanese woman who achieved perfect enlightenment the last five days of her life. During those five days, she wrote her spiritual teacher, Harada-roshi, eight letters describing the contradictory emotions she was undergoing as she attained each new level of enlightenment. These letters are considered extraordinary documents in the history of religious experience. Performed in Santa Cruz, this piece attempted to evoke that spirit. Script: Morton Marcus; Choreographer: Sara Wilbourne; Music: Gene Lewis; Direction: Marcia Taylor. Special thanks to poet, Morton Marcus for his permission to reprint this "legend."

The Eighth Letter

You have said that to envision one's death, serene and free from bodily attachment, is a wonderful thing. Then let me tell you something disturbing yet marvelous:

I have had a premonition of my death
and it seemed nothing more
than hauling a bucket of water,
glittering with sunlight,
from a dark, cool well.

My teacher, guide, and friend,
I want to see you one last time,
not out of fear or vanity,
but out of gratitude and respect,
much as a traveller
wishes to thank the person
who has given her careful directions
along a dangerous road . . .

This is no hallucination. Time is short.
Hurry to me before I swarm into silence.

EPILOGUE

Yaeko has been dead now many years.
I often think of her,
especially on nights such as this,
when I come upon the graveyard
with its grimaing phantoms and leering ghosts.
She wanted to save others—
out of compassion for our cramped lives,
for our nerve-ends always showered with needles—
yet finally saw the vanity in that.
But her letters—those eight letters:
her compassionate spirit shines through them!
She was as lithe and steady as a candle flame,
and though that flame melted her outer wax
and charred the thread within,
her letters are lanterns containing that light
and wait to guide us along the path
whose entrance but never out of sight.

The Seventh Letter

Rejoice with me. I feel my face
shining behind its bones
as it did before my parents were born.
This same light continuously washes
from one side of heaven to the other.
Only when I murmured in meditation
that I was the Holy One and He was I
did my former errors become apparent;
did I understand that all things—
whether spirit or matter—are one;
that just as I am, that just as I
and everyone else have always been,
I lack nothing. In the whole universe
I am supreme, and so is everyone.

Already, lying back, I've had the sensation
of sinking through endless identities;
of falling through one mask to the next,
my face—each time different—
collapsing and reappearing in the dark
like a glowing white flower,
a flower not in motion really,
yet not still, but a hovering,
a weightless presence—
a butterfly suspended in space
composed of particles of light.

The Roshi's Commentary To the Seventh Letter

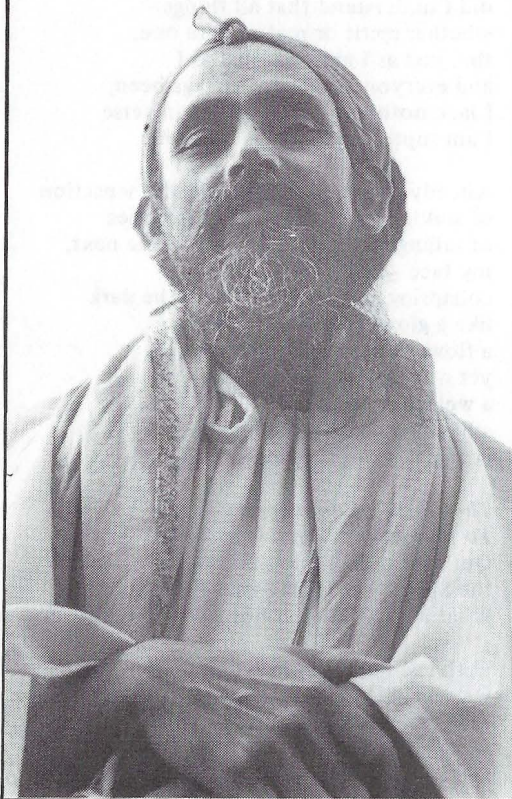
Out of innumerable shadows
the Spirit that is One rises like a moon.
What is that Spirit if not you, or me, or everyone?

With each breath of ordinary air,
we repeat, *I am holy. I am I. I am selfless I*—
as if breathing is as much a spiritual
as a physical act,
and each breath an involuntary hymn.

ACCEPTANCE

of everyone means removing your own ego. If a person can remove the ego, then the question of non-acceptance does not arise. There is no blockage in your path. You are there.

—BABA HARI DASS



Could you say something about being alone? Sometimes when I have a chance to be alone, I feel lonely. *Spirituality means positive qualities. It doesn't mean God or no God. Like in Buddhism, in a branch of samkhya yoga, they don't accept God but they are very spiritual. Feeling lonely is within the mind. A desire which is not fulfilled: it is the cause of discontent. But you can easily switch. If you sell your car, you are no more attached to it. That's the way we sell the world for peace.*

What is the role of good works in the path to enlightenment? If we are trying to remain non-attached, can we still feel for someone on the street and give them a quarter, etc? Will we still relate to people in need?

Non-attachment develops by spiritual feelings and by developing good qualities. Feeding the hungry person on the street will develop dispassion and also it will teach you sacrifice.

Is there a relation between what we consider to be the brain and the nervous system and the chitta (mind stuff)?

The brain is a machine. The function of this machine is the mind with its four main functions: manas (the recording faculty), buddhi (which discriminates), chitta (the substratum of consciousness), and ahankara (which is ego). Like the tongue is an organ, but its function is to taste. In the same way, the brain is an

Talks with Babaji

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organ and its function is manas, buddhi, chitta, and ahankara. Remove the brain, then all four will disappear.

What is the difference between a samskara and a vasana?

Vasana means desires. Desires and thoughts are samskara. Samskaras appear in the form of thought or desire. Samskaras are identified as good or bad thoughts or desires.

Are vasanas dormant?

There are four manifestations of samskara: 1) samvedan--the mind associates with an object. 2) bhavan--in the absence of an object, there is a thought. 3) vasana--the thought becomes a craving. 4) kalana--the imprinting of that craving, the most subtle state. That appears in the future.

How does one use the ego to climb up instead of becoming more attached to the world?

When the ego relates to the negativities, it pulls us downward. When it relates to the positivities, it pulls us up. Ego, attachment and desire bring one downward; love, compassion and non-attachment brings one upward.

My experience in meditation is that there are moments when thoughts quiet down and slow down. The next thought that comes is "my thoughts have slowed down and I'm quieter"

which breaks that state. What can I do about this?

In each higher state, the lower state comes. It's a vyutthana. You were in a preoccupied state and the mind says I must quiet down. When the mind says I must quiet down, it's a vyutthana. It's a higher stage. But when you are quiet, the same vyutthana which was higher once becomes an obstacle. It comes up because the memory of the vyutthana is there. Your mind is quiet, you have lost body consciousness, and you are in samadhi. Again the vyutthana which was the higher stage before will come up. That way, we progress. It has a purpose. It strengthens the mind and makes an aspirant capable to attain the highest stage of samadhi.

How can you go beyond vyutthana as being a helpful thing; they strengthen the mind to go higher, but I have trouble reconciling this because it's a disturbance.

It's a disturbance when the progress stops. In meditation, for example, thoughts of the object of meditation is a disturbance to the thoughtless stage (but it's a step along the way). If we don't attain the thoughtless stage, then the disturbance will not strengthen our sadhana. You have two samskaras, or memory, now: 1) concentration, 2) one-pointedness. If the samskara of one-pointedness is not strengthened by regular practice, then the lower samskara will get stronger.

PACIFIC

cultural center

On the morning of April 20 (an auspicious full moon day as well as Passover), a welcoming and purification ceremony was held at the newly purchased Hanuman Fellowship town center. As people were arriving to participate in the Ganesh puja, Babaji wrote "Pacific Cultural Center is a good name." By that afternoon, the Board had concurred and a bank account was opened in the new name.

The workdays that followed saw a swarm of karma yogis and friends of the Center bustling about the grounds: tearing out walls, mowing the grass, hauling out trash, consulting endlessly about how much space to allow for classes, where to put the kitchen, what about childcare, what color shall we paint the windows, shall we tear out the stairwell, how large should the stage be, shall we buy a piano, etc, etc.

Renovation plans are now nearing completion; classes and programs are expected to begin about July 1st. In addition to yoga asana and theory classes, plans include community cultural events, weekend programs in the area of movement, personal growth, and health and healing, and rental activities. At present, the tentative weekly schedule is as follows:

Sunday 12:30-4:00 p.m.	Satsang
Sunday 6:00-8:00 p.m.	Administrative Board Meeting
Tuesday 9:00-10:30 a.m.	Ayurveda Class with Dev Priya & Ashwin
Thursday 9:00-10:30 a.m.	Bhagavad Gita Class
Thursday 6:00-8:00 p.m.	Administrative Board Meeting
Friday 6:30-8:00 p.m.	Yoga Sutra Study Group

Administrative Board meetings are open to all; the Board encourages individuals who are interested in working with the Center to contact them individually or to attend the Board meetings. The Board currently consists of Anima Paula Holtz, Ashwin John Hansen, Dev Priva Bobbie Hansen, Jayant Josh Gitomer, and Pratibha Melissa Queen.

Our gratitude goes out to all who have made the purchase of this new town center possible. This exciting new phase in the growth of the Hanuman Fellowship will provide an auditorium for our theatrical and musical offerings, as well as make the teachings of yoga more easily available to a wider audience.

The address and phone number of the Center are:

PACIFIC CULTURAL CENTER · 1307 BROADWAY · SANTA CRUZ 95062 · 408/426-8893

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

June 3-7-15 **EMILIE CONRAD-DA'OU**: **CONTINUUM MOVEMENT**, focusing on breath, sound, and “the movement of movements.” No dance ability or athletic prowess is needed. (June 3-7: Introduction to Continuum; June 7-15: Ongoing Continuum Movement)

June 16-23 **GOING DEEPER: YOGA SECLUSION INTENSIVE**, a small group retreat devoted to a deeper level of meditation practice for people who have had some Yoga experience.

*June 23-
Aug. 20* **DR. VASANT LAD: AYURVEDA—ANCIENT HEALTH SCIENCE OF INDIA**, covering a wide variety of diagnostic and health topics, at beginning and intermediate levels. Each weekend and week will have focus and may be taken independently or as part of the total course.

*June 30-
July 4* **ASHTANGA YOGA: JULY 4TH LIBERATION RETREAT**, contemplating and celebrating the many facets of liberation. Yoga instruction will be provided at all levels. A special July 4th celebration and our annual Hanuman Olympics add fun and play.

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May 11th through the end of June. 1350 Pacific Ave. 425-5004. Everything must go!

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!

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