



Sanatana Mitra

APRIL 2008



RUDRASHIVANANDA.COM

Upcoming Events

April 26 - Chakra Healing I
Union City, CA

May 6 - Chakra Healing I
Waterford, Ireland

May 7 - Shakti Healing I
Waterford, Ireland

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Eternal Friend

O Divine, You are my Eternal Friend.
Let me see You daily in the Sun that gives life to all living things of earth and in the Moon that lights my path in darkness of night. Let me see You in the tree that gives me shade in blaze of day and in the fragrant flower that opens briefly in hidden night.

O Divine, You are my Eternal Friend.
Let me hear You in creation's roar that vibrates in every atom of material manifestation and in mystic mantras bestowed by blessings of enlightened sages. Let me hear You in the manic roar of a speeding car through a quiet neighborhood and in the loud modern music blaring from boom-boxes or intimately from personal ipods.

O Divine, You are my Eternal Friend.
Let me receive Your grace and perceive Your guidance through the words of Masters past and living.

Let me receive Your grace and perceive Your guidance through the words of friends known and unknown.

Let me receive Your grace and perceive Your guidance through the purified portals of the five senses.

Let me receive Your grace and perceive Your guidance in the silence of solitude in the depths of my heart.



Second Level Kriya Initiation in Mumbai, India – February 2008

Ignorance is the Root of Suffering

We often wonder why we suffer. Although in the ultimate sense, we do not know why or how suffering originated, it is possible for enlightened Sages and realized Masters to perceive the process of suffering, pain and sorrow and explain it to us within the realm of the senses.

From their experience of reality, the wise have realized that the root cause of our suffering is ignorance or avidya. This is explained as confusing what is unreal as real and what is impermanent with that which is permanent. How does this apply in our limited perspective?

We live our lives as if it will last forever, although the only certainty from birth is death. Nothing else is certain. Yet, we avoid thinking about death until or unless some

event intrudes into our self-imposed delusion. Perhaps the passing of a dear one or our own serious illness temporarily will awaken our sense of mortality, but most often we forget again until old age.

Nothing in our experience is permanent. Happiness comes and goes and so does grief. We wish to hold on to the moments of happiness but they slip away – we are powerless to control our emotions. We are powerless to control our thoughts, yet we act as if we are the kings of our own realm and can control our destiny.

We seek permanence in relationships that are based on mutual

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Ignorance is the Root of Suffering *continued*

needs or desires that shift beneath us like mounds of quicksand. In this life, relationships change or are broken and new ones take their place in a rollercoaster ride of love and happiness followed by hate and grief. Our loved ones in this life may become our bitterest enemies in the next – who has control over their relationships?

We seek permanence in possessions that become old or broken, that become stolen or lost and that we cannot take with us into the next world. At what cost have we hoarded our precious trinkets only to see them slip away if not in this life, then the next? People become chained by their possessions and lose their freedom to follow spiritual guidance.

The rich have fear of losing their wealth and think everyone is trying to take their money or possessions. They have to sleep with one eye open to guard their treasures and so suffer greatly. However, this suffering can also occur in the poor – one who has only few possessions but become attached and obsessed with them will be afraid of losing even such trivial objects.

We seek permanence in the physical body which decays and dies. One of the main manifestations of ignorance is the identification of the self with the body. Our five senses give us nothing beyond the body and so our ego sticks us with

the infantile notion that we are nothing beyond the body. When the body becomes sick, we say, “I am sick,” and we feel terrible. When the body becomes old, we whine, “I am old.” In this way, we seek to find happiness through the body, through the senses, but it is always fleeting and we are left thirsty and dissatisfied to the grave.

The identification with the body is so deep that when a part of the body is damaged we feel ourselves as damaged. But, are we the broken arm or leg or even the missing finger? Wisdom passed down from the sages tell us that the body is only a temporary vehicle for the self and is replaced after a lifetime of us, just as our clothing for the physical body is temporary and can be changed.

We seek permanence in the mundane mind that cannot know reality and is only fed data streams from the five senses. This mind limits us to a three dimensional view of reality and it is not even subject to our control, but harbors deep automatic reactions from the subconscious portion of itself. Yet, a second manifestation of ignorance is the identification of the self with the mind. This causes great misery because even though you seldom have control over your thoughts, you identify with the negative thoughts that arise and consequently feel guilt and betrayal by your own mind.

If one starts to fear or hate one's own mind then one will hide from self-study or understanding of one's mental processes and therefore not realize the relationship of the limited mind and the self.

Most people also suffer from identification with their emotions and cannot separate their thoughts and emotions from their true self. Fear, rage and lust and a myriad other emotions come and go and we become hostage to the emotion of the moment.

Most people go through life clinging to the promise that there is something permanent - - perhaps the hope of eternal salvation for the eternal soul in an eternal heaven. However, in the spirit of ignorance, they would like to believe that the Divine will resurrect their long decayed physical bodies as well – the rationale for burial of the body!

A small but growing number of seekers after truth have resolved to realize the truth for themselves – to experience reality and freedom from ignorance. They understand that the sages have taught that only the True Self is permanent and so have made Self-Realization their goal in life. They seek the realization that they are not the body or the mind but the eternal Spirit, the True Self. Let us all be seekers of truth and throw off our ignorance by the determined practice of Yoga.

Upcoming Events

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May 9-11

Second Level Kriya Initiation
Birmingham, UK

May 12 - Chakra Healing I
Birmingham, UK

June 7-8

First Level Kriya Initiation
Corte Madera, CA

June 14-15

First Level Kriya Initiation
Union City, CA

June 19 - Free Satsang
Union City, CA

July 11-13

Second Level Kriya Initiation
Union City, CA

July 19 - Shakti Healing I
Union City, CA

July 20 - Chakra Healing I
Union City, CA

July 26-27

First Level Kriya Initiation
Santa Cruz, CA

New Video

**Satsang on the Spiritual
Virtue of Friendship**

April 17, 1008

To View, Visit
<http://www.rudrashivananda.com/Friendship.htm>

Transcendental Knowledge Destroys Karma

Knowledge of reality beyond the five senses is termed transcendental. We must understand that by knowledge we should not think of some sort of theoretical information acquired from external sources but rather a direct experience of truth that permanently transforms our framework and perception of reality.

A direct experience of truth transcends the mundane mind that is bound by the five senses and utilizes the intellect or intuitive mind or even the supermind. Normal mode of speech confuses the intellect with the mundane mind such that the word intelligence is used to mean an acumen in sorting through the miasmic three-dimensional model produced by the five senses. The actual intellect that we are referring to is a higher function of our consciousness and is different from the analytically bound mundane mind.

It is important to realize that we possess higher functions in our conscious-

ness that we are not tapping into systematically or willfully. This is analogous to having access to an electron microscope and limiting oneself to a magnifying glass to examine the complexities of cell structure - it sounds absurd but everyday seekers of truth courageously but foolishly use their sense-bound minds to try to examine reality which is beyond the three dimensions bounded by the five senses.

Karma is the law of cause and effect that manifests in our limited understanding of reality in the guise of reward and punishment and ultimately in the cycle of death and re-birth called re-incarnation. Even though we can understand and wish to believe that positive or “good” actions give rise to a better life in the future and that negative or “bad” actions give rise to a worse future, we cannot perceive the direct relationships between what will happen in some future live and what we are doing now.

When we have experienced reality and have access to transcendental knowledge then we can fully examine the karmic process and in doing so have the ability to remove the potential pitfalls that are waiting to befall the three dimensional being and essentially put a stop to the operation of this process.

Therefore one view of the goal of Yoga is the realization of transcendental knowledge which would free one from the operation of Karma and lead to liberation from the cycle of re-birth. This is a desired goal because every birth has its load of suffering (and enjoyment) and will lead to further entanglements in non-reality.

The ancient sages have examined many possible methods of achieving this transcendental knowledge and have selected a small number to be practiced by humanity. The specific path followed by a seeker of truth depends on his or

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Focus on Asana – Camel Pose (Uttarasana)

The Camel Pose is relatively simple but has profound effect on the whole body as it tones the whole spine as well as the chest and abdominal areas while stimulating the endocrine glands. Those who have spondylitis of any portion of the spine can definitely benefit from regular practice of this posture, as can those with diabetes or thyroid /parathyroid disorders.

Kneel with thighs and trunk erect, knees slightly apart and hands on the hips. Reach back as you exhale and arch your back to grab the heels with the hands. Push buttocks and abdomen forward, arching the back more and bending the head back slowly. Maintain this position with normal breath for one to three minutes and then return to the original position. Bend the knees and

sit on the heels. Slowly exhale and bend forward to rest the forehead on the floor. Relax.

If the previous instructions are too strenuous, use a variation: try leaning back and placing both hands on the buttocks to support yourself, instead of

reaching for the heels. Focus your attention on the navel energy center, and breathing naturally.

Note: use common sense and be sensitive to your body – do not unduly strain or stress yourself when performing the postures. Observe caution and always warm up the muscles with preliminary stretches.



Transcendental Knowledge Destroys Karma

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her tendencies in this life towards the various methods blessed by the experiences of those who have successfully achieved their goals and stayed behind to guide their fellow seekers.

The path of selfless work is highly recommended for those who enjoy helping others and revel in activities. They devote themselves to good work and offer the results of their work to the Divine, taking no credit for their actions and therefore taking no negative karma either. Sustained effort in this manner leads to the purification of the mundane mind and access to the higher intellectual mind with its consequent effortless direct experience of reality. The path of good works is not focused on higher consciousness or on the experience of reality, only in performing one's work without attachment.

For those who have great faith in the love and power of the Divine, the path of spiritual devotion can remove all the egocentric obstacles to the transcendental experience. Immersion in an image of the Divine and constant prayer leave no room for doubt and selfish activities. The goal is to experience that aspect of

the Divine that is the object of devotion.

Then there are the other yogic disciplines such as Hatha Yoga, Raja Yoga, Jnana Yoga and Kriya Yoga, involving rigorous physical /vital and / or mental control in order to storm the citadel of sensory mind and defeat the usurper Lord Ego to directly experience the transcendental reality. These are fast evolutionary paths that require much time and effort but yield proven results in one life-time, as testified by the successful practitioners over many generations.

Rarely, we are blessed with someone who is born with the gift of direct experience of reality. Such a one becomes a beacon of light to show the way and as testament to our inherent birthright to experience beyond the limitations of the three dimensional playground.

The awareness and experience of reality can be blissful but also disorienting to our previous erroneous physical, emotional and mental conditionings and can lead to periods of eccentric behavior....eccentric to those imprisoned in their limited egocentric world-view.

There are also different levels and intensities of transcendental experience. Sometimes, one may only have a glimpse and spend a whole lifetime trying to integrate it into one's life – this is usually the case of one who is not following a yogic discipline. More often, transcendental experiences follow one another in an escalating series that lead to complete awakening to reality of the Here and Now, to the essence of Being.

During the period of awakening there is both an internalization and externalizing of the experiences to distill them into transcendental knowledge. An analogy would be application of the Einstein's discovery that mass can be converted to energy leading to the production a nuclear power station to generate electricity. Transcendental knowledge gained from the repeated experience of reality enables the re-wiring of the body-mind complex burning away the karmic bonds and restraints and enabling the performance of actions from the perspective of higher dimensional awareness. Actions initiated from perspective the three dimensional perspective are not subject to the three-dimensional karmic laws and instead are synchronized with the laws of higher dimensions.