



# Sanatana Mitra

MAY 2009



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## Upcoming Events

**May 30 - Kriya Review for Initiates**  
1 p.m. to 3:30 p.m. - Union City, CA

**Jun. 21 - Chakra Healing Workshop**  
10 a.m. to 5 p.m. - Union City, CA

**Jul. 18-19 - Kriya Yoga 1st Level**  
10 a.m. to 6 p.m. - Mt. Shasta

**Jul. 25-26 - Kriya Yoga 1st Level**  
9:30 a.m. to 5 p.m. - Union City, CA

## Unity in Plurality

Since the goal of yoga is unity with the One Divine, why do we need to utilize images, mantras and other aspects of different manifestations of the Divine such as Ganesha or Lakshmi?

If we can purify ourselves from all our desires and achieve awareness of the Divine, then we can practice a duality focusing on the One, with the eventual merging with the subject of Unity, when all duality ceases. However, in our current state of confusion, it is not possible to become aware of the non-Manifest Divine and so we must focus on a Divine manifestation. In fact, our karmic tendencies make it difficult to even focus on the awareness of a single manifestation of the Divine and so in this relative world, we must make use of the tools of duality. We need to invoke various manifestations per our needs to overcome the obstacles to yoga.

Different seekers will resonate with different forms of the Divine and there may not be a universal form that can satisfy everyone. Some will resonate with the Divine Father Shiva, others with the Divine Mother Shakti, yet others with the Divine Son, or with various

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## Divine Love as Virtue

Emotions by practical experience are evanescent and cannot be constant because they are continually affected by our thoughts. We are unable to keep an emotion for any length of time without it exhausting us and boring us.

The emotion of love is no exception in that our feelings are changing all the time with new experiences. A couple can fall in and out of love in a matter of weeks or even days. However, most mothers will love their children in spite of a myriad of reasons not to – it has been said that there are some people whom only their mothers can love!

It seems that humanity has taken something of high value and trashed it by applying it to an emotion that comes and goes like a passing cloud or a rain shower. The tyranny of words and our

lack of discrimination have limited our development of true Love. Of course, I do not dispute that there is great value in even the emotion that we call love, although it should be more appropriately called liking or attraction. However, the danger is when we confuse this emotion with true Love, it can lead to all sorts of illusions and suffering.

If we think that the Divine Love is like our emotional love, then we will project all sorts of conditions on Divine Love. Our emotional love requires a quid-pro-quo: if we love someone then we require them to love us back or show some appreciation, and if they don't, then we may rescind our love or even feel emotionally hurt, leading to a feeling of hatred for the former object of love. Does God only Love those

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## Lord Ganesha – Overcoming Obstacles

One of the most intriguing of all the Divine cosmic forces that can come to our aid is that of Lord Ganesha. The elephant-headed son of Lord Shiva is called Ganapati, the Lord of the ganas or heavenly host; Vinayaka, the Supreme Leader; and also as Vighneshvara, or the Lord of Obstacles. These names indicate that He is the master of the circumstances that obstruct any path and with His help, all obstacles can be overcome. This is why all auspicious acts and rituals are undertaken with His invocation first.

From a yogic point of view, Lord Ganesha as the Lord of the physical world

represented by the first energy center or muladhara chakra, helps to overcome all external physical, emotional and mental obstacles.

The form of Lord Ganesha is very symbolic and it can be very instructive for us to learn more about it:

1. The large head of an elephant is necessary to hold all the knowledge that is in the universe. The elephant is also a symbol of wisdom and of long memory.

2. The big ears are for listening to scriptures and to hear our pleas for help.

3. The trunk is a very versatile in-

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# Divine Love as Virtue

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who love Him back and hate those that don't? In our confusion, that is exactly what we have projected and that has been written in many a holy book – that we must love Her for Her to love us back.

In reality, Love is a divine attribute and not an emotion. It is constant and unchanging in its all-encompassing and time-demolishing power. Even a mother's love is but an shadow of this Love. In yoga, we are striving to develop this Love.

The quality of this Love is illustrated by the following story:

There was once an old yogi who lived in a cave near a village. He would come into the village and sit under a tree to tell inspirational stories. The villagers would bring him leftover food. They would also occasionally bring those who were sick to him and he would whisper a few words, touch them gently and they would be miracu-

lously healed. The yogi sometimes fell asleep and would start snoring while sitting under the tree. In the village was a gang of rowdy kids whose leader was an especially naughty boy who was the terror of the village, as he loved to play pranks on the grown-ups. The victims could not punish him because he was the village chief's son. The gang took great pleasure in tormenting the old yogi – they would throw stones at him when he fell asleep and sometimes he would be bruised all over when he woke up. One day, as was their usual custom, the boys were throwing stones at the sleeping yogi and as he opened his eyes, the leader threw a big stone that struck his left eye and blinded the old man. In spite of the blood and pain, the yogi merely smiled at the boy, shook his head, hobbled up and went back to his cave. A few days later, the old yogi came back to the village with his left eye heavily bandaged, but

smiling as usual. Immediately, the village chief came and prostrated himself at the feet of the yogi and begged for his mercy and help. The yogi gently inquired what service he could do for him and the chief tearfully replied that this son, the gang leader who had blinded the yogi had fallen sick and the village doctor had proclaimed that it was an incurable plague and they had taken the boy to the forest to die. The yogi gave the chief his blessing and assured him that the boy would recover. The yogi asked for a pitcher of water which he blessed and then told the father to give the boy to drink. Within an hour of drinking the water, the boy's fever, pain and sores had subsided and he was able to open his eyes. The whole village marveled at the yogi's compassion, for they felt sure that the sickness was some sort of punishment, but it was the karmic wheel of justice, not the yogi who had delivered the punishment. It was the yogi filled with Love that delivered the cure.

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## Ganesha Mudra - for Heart Chakra

Hold the left hand in front of the chest with the palm facing outward. Grasp the fingers of the left hand with the right hand, which has the palm facing towards the body. Move the hands in front of the chest up to the level of the heart.

Exhale and pull the hands apart without releasing the grip, tensing the muscles of the upper arms and chest area.

Let go of the tension and inhale. This is one round. Repeat 6 times for a total of 7 rounds. Then place the linked hands on the sternum and repeat the mantra for Lord Ganesha three times.

Change hand positions with the right palm facing outward and left palm facing inward. Repeat the exhalation and inhalation 7 times and then once more place the hands on the sternum. Intone

the mantra for Lord Ganesha aloud 3 more times.

Focus on the heart center in silence for a minute or two.

This mudra strengthens the heart muscles and stimulates heart activity in general, releasing tension in the area. It opens up the heart chakra and stimulates courage, confidence and openness in relationships.



# Lord Ganesha – Overcoming Obstacles

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strument – it can be used to lift heavy objects or a fine blade of grass. Our intellect should be able to be so efficient that we can solve all the problems, big or small that occur in our lives.

4. There are two tusks to indicate that we should be able to differentiate between good or evil, right or wrong, real or unreal. However, one tusk is broken to indicate that we should grow out of the world of relativity based on pairs of opposites to achieve unity.

5. His vehicle is a mouse which represents desire – it is very small but capable of much damage if not under control. The mouse looks at the food placed before Lord Ganesha, but does not eat without His permission.

6. In one hand He holds a rope which is used to pull us towards Him, while in a second hand, He holds an axe to

cut off our harmful desires. In a third hand, he holds a sweet rice ball to reward those that reach towards Him and in the fourth hand, He blesses them.

7. In a side view, He has the outline of the Sanskrit character of OM – the essential vibration of the universe.

The following is a mantra for invoking his presence and blessings:

Suklaambaradaram Vishnum  
Shashi-varnam Caturghujham  
Prasanna vadanam dhyayet  
Sarva vighnopa Shantayet.

I meditate on Lord Ganesha, who wears white garments and is all-per-vading

Whose color is that of the moon, who is four-armed

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## Chakra and Consciousness

In the evolution of consciousness there is a corresponding activation and opening of the pranic energy centers called chakras.

From the first base chakra (muladhara) to the navel chakra (manipura) spans the domain of animal consciousness. The so-called unconscious mind of instincts reside in the first chakra while the subconscious mind of impressions and past-life programming or samskaras reside more in the 2nd and 3rd chakras. From this one can realize how deep and strongly embedded are the instincts for survival and reproduction within our chakra system. From the instinct of survival arise the fight or flight response which is accompanied by the fear complex of feelings and emotions, while from the reproduction instinct has arisen the feelings of lust and emotions of desire.

In the 3rd chakra, we see the first glimmerings of individuality, but still from a subconscious level with focus on the instinct of hunger becoming a thirst for accumulation of possessions - from the instinct of survival we seek to control our environment with a roof over our head and a supply of food stored away. From the instinct of reproduction we now seek to control our mate (s) and satisfy our pleasure sensations whenever we wish. The manipura chakra can be the abode of greed.

Of course, you may wonder that I've talked about the negatives of these three chakras without giving any of their positives, for surely they have their counterpoints to balance them. In actuality, the first two chakras have no negatives – they are natural and animalistic – the negative feelings and emotions come from the impact of our

# Unity in Plurality

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functional aspects such as Lakshmi, Saraswati or Krishna.

There will be some seekers who will not find it comfortable to utilize any image of the Divine and will be satisfied with the intellectual concept of the Divine, whether as the creator of the universe or as their true Being-Self.

There will be also those who see no need for the Divine and seek the unity beyond all concepts. However, it is cautionary to consider that even thinking the word non-duality is a dualistic phenomenon – it is not possible to utilize any human language or mind-born thoughts to contemplate non-duality or an attribute-less Divinity. Only in a state of pure awareness, without mind or thoughts can non-duality be experienced.

Whatever the predilection of the seeker, until we can reach our goal, there will be times when we need to make use of the tools of the relative world – this is the utilization of skillful means in order to attain to non-dual wisdom.

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## New Teachers of Chakra selfHealing

It is with great pleasure that I welcome four new Teachers who have completed the training for giving the Chakra self-Healing workshop. They are Andree Harpur, Anne Harpur, Martina Kiely and Ursula Kenny, all hailing from the Emerald Isle.

They were certified on April 22nd and will now provide the great service of helping their fellow Irish folks who are in need of guidance in selfHealing. Jai Babaji!

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# Householder Yogis

It is difficult for seekers who have family responsibilities to find the time and make the effort to achieve Self-Realization. Many dream of being able to leave their duties behind them and retire to a cave in the Himalayas. This tendency is especially fueled by stories of saints who have renounced their lives and went off to remote places to achieve liberation from the cycle of suffering.

However, it may not be widely known that these stories of external renunciation are rather recent, from about two thousand five hundred or so years ago only. This time-frame corresponds roughly to the dark age of increasing material ignorance called Kali Yuga as outlined by Shri Yukteswar in his masterpiece Divine Science. The Lord Buddha came just at the beginning of this era and gave the example of leaving his princely life behind him and seeking for his enlightenment in the wilderness. His example was a departure from the sages that had gone before him.

In an earlier age, as recorded in the ancient scriptures, we have many stories of the householder sages as exemplified by the great beings called the septa-rishis or 7 sages who are the rays of the seven stars of the Great Bear. They were all married and had family and were the head of great lineages of saints. A great example was Vashishta who was the Guru of the royal family that included the god-prince Rama. He was the greatest sage of his time and his wife considered a paragon of virtue and wisdom – she was called Arundhati and ascended to be a star just next to her husband.

Another famous example was the great sage-king Janaka who was glorified for his inner renunciation to his palaces and great wealth. His guru was sage Yagnavalkya whose wife Gargi was also renowned for her wisdom. All the great Upanishads or spiritual texts from three thousand years ago to the time of the Buddha are based on the examples of householder sages.

At the end of the this minor Kali Yuga and beginning of a the more spiritual age called Dwapara, around 1862, Mahavatar Babaji initiated Lahiri Mahasaya into Kriya Yoga and started a whole new cycle for accelerated spiritual evolution. Lahiri Baba was a householder and had children after his initiation by Babaji. He never retreated from his responsibilities and discharged his duties diligently, while at the same time attaining his enlightenment and spreading the teachings of Babaji to another generation of disciples.

All spiritual seekers should keep in mind the example of Lahiri Baba when they are considering to become a vagabond yogi. It is easier to go to a cave and meditate without dealing with the vagaries and demands of the material life. It is much more difficult to balance the living of a spiritual life in the material world. However, just as a sword is tempered in fire and water, it is actually easier for the householder yogi to be truly tested and can become immune to worldly temptations. It is the development of inner renunciation that is the true renunciation exalted by the sages. Remember this the next time you wish that you had not taken on the duties and responsibilities of a family. Persevere.

# Chakra and Consciousness

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evolved individuality on these first two chakras. In a way, it is our developing human consciousness that has perverted the unconscious and sub-conscious.

The 4th chakra is the heart chakra or anahata wherein our conscious mind resides – this is the meeting point between the lower animal consciousness and the higher divine consciousness. Here are all the good and bad, for here is where we differentiate ourselves from others and take animal instincts into excess and even perversions – here is where we turn simple hunger into excessive indulgence and obesity and simple sex into rape and pornography. Paradoxically, this is also where our mind can turn towards our True Self, towards the Divine and achieve Divine Love and Compassion, and liberate ourselves into super-consciousness and beyond.

The fifth chakra or Vishuddhi is where super-consciousness resides. This is no longer the mind as we know it, which is limited by three dimensional space and time...limited by the domain of the five senses. Here we can experience higher dimensions of reality unconstrained by the physical body and senses. This is where we begin to communicate with our True Self. It is still in the realm of duality with object subject distinctions, but at its higher stages the two merge as we approach the realm of the 6th chakra or ajna.

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## YouTube Videos

Videos featuring Rudra Shivananda are now available for viewing at YouTube.

Access them at this address:

<http://www.youtube.com/user/KriyaNathYogi>