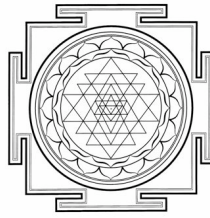


*Sacred Space*



*Yoga Sanctuary*

**Sacred Space Yoga Sanctuary:  
Kundalini Yoga Lecture Series by Swami  
Rudrananda**

**Through June of 1972**



## Sacred Space Yoga Sanctuary: Kundalini Yoga Lecture Series by Swami Rudrananda

*“Spirituality certainly can't exist until humanity really shows  
itself.”*

**June 9, 1972**

I think it's the greatest illusion of all, this thing that people talk about spirituality. I've seen more dead people who were presented to me as people who sat fourteen or eighteen hours a day. When I look in their eyes I don't see any consciousness at all or fire or any kind of movement inside. And working and opening and letting all of your energy flow into the deadness of you does not make for a spiritual life. What you open in the flow has to go into a place that was never touched before, a depth of opening, a depth of surrender, a depth of wish that has taken this energy and expands.

So that if you can't remove all of this garbage that you live with every day, then you're not having a spiritual exercise, you're just playing with garbage, and there's a big difference between playing with garbage and dead material and having a spiritual exercise. A spiritual exercise is opening something deep and fresh in you and really connecting with this higher energy and this thing has to grow remarkably fast.

**Question:** Very often, in the past two weeks, I go home and I'm so charged up with energy I can't go to sleep.

**Rudi:** You should stay here and wash the hall. You can do your work in any way.

**Question:** This weekend after you were talking about your physical situation expanding and sustaining this possibility for changing, does this physical expansion always reflect your spiritual growth?

**Rudi:** No. You could transplant from a small pot to a big pot and if you don't look in the soil, if you're putting the tree in and if it's full of holes, then what happens? I mean there's all kinds of pain just as there's different aspects of a situation.

**Question:** Sometimes when I work [inaudible] down here, something happens. I don't exactly know what, like I go somewhere and then I come back again, I don't know what happens.

**Rudi:** You don't have to know. I mean, what you're doing is you're trying to free yourself from you. It doesn't matter where you go, it doesn't matter who comes, it doesn't matter what the experience is. It really doesn't matter. You shouldn't try to hold onto it and fight it and understand it. There's nothing logical. The only thing that's logical is that we shouldn't be sitting on this earth, and if we're lucky we'll work ourselves off of it. There's no reason to understand these things. I mean there's millions and millions of books written about spirituality and about philosophy, and very few people ever make it. That's what is illogical, that there should have been so much energy spent and so little success. And the reason is that it goes out instead of going in. You should really take the energy inside and feel it building



this muscle system in yourself, and going to the top of your head. That's what's going to free you.

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*SPIRITUALITY CERTAINLY CAN'T exist until humanity really shows itself. Being poor is not having the ability to take care of somebody else's situation. It doesn't have to do with how much you have. It has to do with how much you hold on to.*

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Anyone who can go up this weekend, it's important because we're doing a lot of planting and we need people, we really need people up in the country to help and get the farm settled and we're putting up the deck at the restaurant. So try to come up.

People in Texas and in Indiana have more hospitality and more reflection of their goodwill on their Ashrams compared to except maybe one or two people in New York. I mean that people have given land to the Ashram in Indiana and in Texas; they have bought cots; they have bought blankets; they have done thousands of small things which I have never seen any of you do. And I don't really understand it except that I know that it isn't the nature of people in a city that when somebody moves in next door you make soup and bring in a box of cookies or a cake.

But you have to understand that having a sense of life in a relationship is really having a life and having a relationship. And you need it, and if you can go up there and feel with these people who are really in every way part of you and really work with them and do with them and share something with them, then you'll have a sense of life for yourself.

I give proportionately, I earn a hundred times more than most of you, but I give two or three hundred times more. Believe me, I find it very easy to give everything that I have, not for any other reason. I really don't think that much of myself, and have to make my conditions so much different. But you look and see and you feel and you understand. I see it when I'm in India where people are starving in one part of the country. I've never seen anyone collecting money for relief or food. I don't understand it. I really don't understand the lack of feeling and the lack of humanity in people for other people. You have to develop inside yourself the capacity to feel and share, to see. I have yet to see anybody. I'm sure it's happened, but I'm sure it's very rare. You go up and see a kid up there who you think maybe doesn't have something or a woman who doesn't have something, and to really take another human being and say, "Look, I'd like to buy you a dress or a coat or a pair of shoes or this or that or another thing." I don't understand it. I really don't understand it, that there isn't in a lot of you that amount of humanity that can reach beyond yourself or see a need this way. It's really inconceivable.

Spirituality certainly can't exist until humanity really shows itself, and it's really what I feel has to come, and if you don't want to do it there, fine, but for God's sakes; do it with your own family; do it with people around you; look and see and break your heart and tear yourself open a little bit and instead of spending money on cigarettes or running to movies or doing this or doing that, reach inside and see somebody else's condition.

Being poor is not having the ability to take care of somebody else's situation. It doesn't have to do with how much you have. It has to do with how much you hold on to. And being free to let go a little bit is really what makes you rich because you really don't need to crap yourself up inside and fill yourself up inside and congest yourself with six million things

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which have no meaning. It's another kind of acupuncture, letting lose a little and giving a little of yourself.

And the kids who've come here from Indiana have done exactly fifteen, twenty or thirty times the work of everyone who's shown up to help Bob, and it really isn't a very nice reflection to find that outside of New York. It really doesn't make me very happy or very proud or make me feel anything. It's just that the level that a lot of you function on is very small. You can come and ask questions. You can come and ask for help, but you also should come and be able to do a good job. You have to learn that. I mean if you don't want to do it here, then you can leave here, but go and do it somewhere else because until you can really reach and serve and do that work, there's no chance, there's absolutely no chance.

There's a half a dozen spiritual schools in New York that started with my money and started with my effort and I gave and I gave and I gave and I left and I left what I gave. I really didn't care about that. But it's only the nature of giving that allowed me to learn a great deal. And if you can't give one thing then you give another. There are six million rocks in Big Indian, which are yours for the asking. You can take them and move them. There's no reason to not do.

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*LOVE THY NEIGHBOR as thyself, it really is the secret to a tremendous consciousness.*

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You have energy when you do your exercise and you can go up one weekend and work your guts out, and put it back a little bit from where it came and it will come back again and again many times. But it's unbelievable the amount of help that people want which is disproportionate completely to the amount that they're willing to give. The ones who want the most in many ways are the ones who give the least. And you have to really try to reverse that in yourself.

Love thy neighbor as thyself, and it really is the secret to a tremendous consciousness, which is very, very simple if you can understand it. It really has to do with listening consciously to another person when you talk and really feeling from inside and over and over again. The teaching has that capacity because it really allows you to talk to a lot of people, to hear your superficiality, to hear the quickness with which you reply and you have to really stop and back up again and again and again and again. But this is not a privilege reserved for someone who teaches, it really should be the same condition for every human being. That you really pull back, you try to feel, you try to open, you try to analyze, you take a situation and you move it up and back and forth until you really release within it something creative, some energy detaches from it and you can handle a situation a little differently. Otherwise, because of your limitation and will, you limit somebody else and you also limit your own potential.

By working over and over again, by trying to see it differently, by pulling back a little bit, being more open, listening to somebody, feeling in them, trying to understand where it comes from, where the need is, you can find the place, by detaching, to put a little more energy in the situation and in the person, that you can become more sensitive. Because otherwise it's really a cut and dry thing that you give an answer by rote. This is right and that is wrong and this is good and this is bad. It's only good or bad or right or wrong based on the limitation of your capacity to move a situation around.

This whole thing of crystallization, this whole thing of having something stick together in a certain form has to do with the limitation that we put on a situation, that we put



on words and emotions. By really taking a deeper breath and really feeling your breath go down and really feel it go all the way, all the way down until it hits you in your sex organs and you can rotate and bring it up your spinal column. You're really pulling back and consciously using the energy that's working you at a particular moment and you're letting it go deeper and open something deeper and it gives you a chance to have a more conscious relationship.

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*IF YOU'RE MAKING a deep, conscious effort, you're not lost externally in your energy; you're not caught up in an automatic pattern because you're detached consciously. All of the consciousness comes about only when you can pull back and detach and really look at the energy flowing through the chakras*

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If you're making a deep, conscious effort, you're not lost externally in your energy; you're not caught up in an automatic pattern because you're detached consciously. Once you feel inside you this movement, you feel your heart open, you can look at something and see the amusing aspect of it, you become freer, you can really work with somebody differently. You can really work with your own energy differently. It's like a painter who doesn't have to use primary colors. He can mix and get different shadings. He can get different depths.

We really work with this raw energy and it comes out of us. We say, "That's the way I don't do, this is what I take and this is what I don't take". And it's not true. It's a brutal expression of your limitation. By being able to pull back and grind your energy by taking it through all the chakras consciously with your breath, you really are destroying yourself, you're destroying your will, you're destroying the attachment that you have to all of these second-rate and fifth rate values, your principles, your ideas of how something should be or how something shouldn't be. It really is the expansiveness of grinding up endlessly your energy. You are freeing it. You're making it lighter. You are able to change, and the thing that I've found through all the years, that my work has always been my limitation, not the limitation of someone who comes as a student but my inability to reach deep enough in myself to reach deeper in somebody else. And so things are free to change that way. They're free to change and not be clumped into the ego, because you realize that all of the creative good, all of the consciousness comes about only when you can pull back and detach and really look at that energy flowing through these chakras, through this extraordinary mechanism which is in every single human being. And by not using it we express the brutality and the limitation of ourselves, and all that's asked of you is to take your energy through your mechanism and break down these bonds that really bind you, that really make you a person.

This thing of always knowing or of always having an answer or of always being right suddenly has to stop. You're accepting your limitation, you're expressing your ego, you're expressing your fear, because you're afraid to open the door. You don't have security inside yourself, so you're talking only from tension. And until you really feel the life flow, really going through every chakra and coming through and completing this circle and the energy coming to the top of your head, you really are not talking from yourself, you're only talking from tensions, and all the advice that you give, all the feelings that you give, all of the expressions of your existence do not represent something from your depth and something which is creative, it represents something off the top.

When we're born, the second we're conceived, this force comes in from God, from the cosmos, from creation, whichever way you care to look at it, and immediately the thing that



makes life is the tension between your parents. It seals this little one drop of semen inside and makes a seed. If your parents brought you up, there would be no possibility for them to give life. You would not be here, because if something were pure, it would not have within it anything which could reproduce. It's a very, very simple way of understanding. We are the product of creative energy, which is pure and wrapped around tension. It's pretty ghastly, but it has in that second the whole test of your karma, the whole capacity of this particular thing that we come with. We come with everything coated and this coating continually grows and grows and grows. So, when you do your breathing, you have to breath below the level of tension, below all of these external conditions in you, and you really feel deep, deep, deep inside you this breath opening energy and the energy working with your breath going down, down, down, down, down, down, and you hold it as long as you possibly can until you really feel your energy, the life force that you're trying to bring inside you, go beneath all of your tensions. Any thinking or any work that you're doing, except working and surrendering, becomes another tension which stops this flow from taking place. Is there anyone here who does not understand?

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*WE REALLY DON'T feel inside, and inside it's very simple because the inner content, the nourishment doesn't need to talk, it doesn't need to do anything, it is a state of being, and what you're living in is a state of tension. And the only way to reach this state of being is to really open and keep going in deeper and deeper and deeper and deeper and deeper and deeper and deeper and deeper and deeper and deeper and deeper until you really feel yourself getting underneath.*

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