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ANWESHAN

In Quest of Dimension



RAJ YOGA KRIYA YOGA MISSION

Service to Atman is Service to Param Atman

स उ प्राणस्य प्राणः



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অনুশন

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নবম ডিজিটাল সংখ্যা

ওঁ পূর্ণমদঃ পূর্ণমিদং পূর্ণাৎ পূর্ণমুদচ্যতে ।
পূর্ণস্য পূর্ণমাদায় পূর্ণমেবাবশিষ্যতে ।
ওঁ শান্তিঃ শান্তিঃ শান্তিঃ ॥

ওঁ

অখণ্ডমণ্ডলাকারং ব্যাপ্তং যেন চরাচরম ।
তৎপদং দর্শিতং যেন তস্মৈ শ্রীগুরবে নমঃ ॥



স উ প্রাণস্য প্রাণঃ
রাজযোগ ক্রিয়াযোগ মিশন



CONTENT

1. Editorial	5
2. গুরু-শিষ্য কথা (With English Translation)	6
3. The Light within	8
4. A Spiritual Memoir	10
5. Spiritual Quest	12
6. Mind & Spirituality	17
7. ধর্মক্ষেত্রে কুরক্ষেত্রে	19
8. Guru Kripa	22
9. Kabir ke Dohe	26

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*प्रकाशित आलेखों में व्यक्त किए गए विचार लेखक के निजी हैं, तथा राज योग क्रिया योग मिशन उनके लेख के लिए किसी भी प्रकार से उत्तरदायी नहीं है

*Views, thoughts, and opinions expressed in the articles belong solely to the author, and not necessarily to the Raj Yoga Kriya Yoga Mission.



Editorial

It has been two years since the COVID-19 pandemic toppled our lives and disrupted our routines. The years 2020 and 2021 have had a significant psychological and social effect on everyone around us. It won't be wrong to say that the social distance and the security measures have affected the relationship among people and their perception of empathy toward others. Like most of the global population, we Kriyāvāns too restricted ourselves from meeting GuruBaba in person or organizing any sort of spiritual get-togethers that we normally have been doing for past so many years. There was no way we could have acted otherwise because that was actually the demand of the time then.

We recall that the last Guru Purnima celebration that we all had was in the year 2019. The following two years we had to withhold the celebration because of Covid-19. Though we wanted so much, yet we were forced to celebrate the much-awaited annual Guru Purnima celebrations virtually. Thanks to the technology we have these days, we were at least able to assemble remotely and offer our obeisance to our GuruBaba.

Not all Kriyāvāns are tech-savvy, and initially it was a challenge to bring people together on these virtual meetings so that everyone could listen to the speech of our revered GuruBaba. However, as they say, ***“When we allow ourselves to adapt to different situations, life is easier.”*** Gradually, all of us became accustomed to these virtual calls, and the most important and happiest thing about these calls were that we got to see our venerated GuruBaba virtually and hear his valuable words that he had to share with all of us, including answering questions to so many of our Kriyāvāns.

This year, it gives us immense pleasure to note that after a long interval of two years, we are all set once again to celebrate Guru Purnima in person with our GuruBaba and all our Kriyāvān brothers and sisters. However, let's keep this fact in our mind that Corona has not left our planet yet; and so, for the safety of all the people around us, let's stick to the preventive masks that we have been using so far.

Jai Gurudeb!





॥ ह्युपानु इहोह्युव कथन ॥

- by *Yogacharya Dr. Sudhin Ray*



ক্রিয়ায়োগ সাধনায় লাহিড়ী বাবা বলেছিলেন ক্রিয়াই গুরু। যদিও শাস্ত্রমতে বলা হয়েছে গুরুই ব্রহ্মা, বিষ্ণু, মহেশ্বর। এমনকি গুরুকে পরব্রহ্ম বলা হয়েছে। সাধন জগতের যে কোন আধ্যাত্মিক সাধনাই হোক না কেন সাধক তার আত্মবুদ্ধি মত যে কোন দেব বা দেবীতেই অনুরক্ত হয়ে ওঠে আর সেখানেই আটকে

যায়। আর যদি কোন আধ্যাত্মিক গুরু থাকেন তবে সেই গুরুময় হয়ে থাকতেই ভালোবাসে। কিন্তু গুরুময় মানে গুরুর দেহকেই ভালোবাসা নয়। দেহকে ভালোবাসা হলো জড়ভাব সেইজন্য লাহিড়ী বাবা বলেছিলেন ক্রিয়াই গুরু অর্থাৎ জড়ো ভাব থেকে মুক্ত হতে হবে।



আধ্যাত্ম সাধনার পথে যে কেউ এগিয়ে আসবে তাকে ভেবে নিতে হবে যে সাধক হচ্ছে জীবাত্তা আর সাধ্য হচ্ছেন পরমাত্মা। গুরু পরমাত্মার দিব্য ভাবের প্রকাশ মাত্র। গুরু সঙ্গ করলে কৃপা, জ্ঞান, ভক্তি ও আদর্শের এক প্রবাহ মানুষের অনুভূতিতে আসে।

আধ্যাত্ম সাধকের সব সময় মনে রাখা উচিত কোন কিছুতে অন্ধভাবে যুক্ত হওয়া আধ্যাত্মিক পথে বাধা হয় এবং এতে উভয়েই ক্ষতি হয়। ক্রিয়া যোগসাধনায় প্রত্যেক সাধকেরই নিজ নিজ দেবত্ব উপলব্ধি করতে হবে এবং মানসিক শক্তিতে পূর্ণতা লাভ করে নিজ নিজ সমস্যার সমাধান করতে হবে।

ক্রিয়াবানরা যদি গুরুর শক্তিতে আঁকড়ে থেকে তাঁর সাহায্য ও নির্দেশের অপেক্ষায় থাকে তখন গুরুকেও পিছুটানে পড়তে হয় ফলে তিনি যে আধ্যাত্মিক শক্তি ও সমতা লাভ করেছেন তাতে বিঘ্ন ঘটে। কালের নির্দেশে তিনি আপনা থেকেই উপযুক্ত ক্রিয়াবানের সঙ্গ দেন। অন্ধের মত অনুপযোগী ক্রিয়াবান থেকে তিনি মুক্ত আত্মযুক্ত ক্রিয়াবানকেই প্রাধান্য দেন।

(Translation)

Guru-Disciple Talk – Gurudeva Dr. Sudhin Ray

In the practice of Kriya Yoga, Lahiri Baba has said that Kriya alone is Guru. Although according to the scriptures, the Guru is - Brahma, Vishnu, and Maheshwar. Guru is also called Para brahma.

If a seeker follows a certain kind of spiritual practice, it has often been seen that he gets attached to the form of the deity(s) of his sadhana due to his limited spiritual awareness, and he gets stuck there. If the seeker has a spiritual master, then he wishes to absorb himself in the devotion of the Master. The meaning of devotion/surrender to the Master is not to fall in love with his physical identity. The attachment to the Master's physical form is a sign

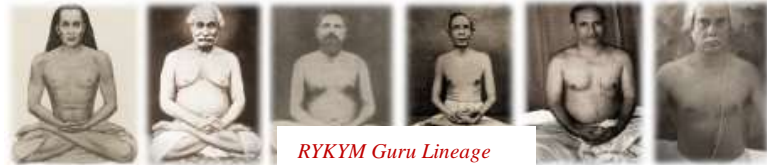
of inertia in spiritual progress. That is why Lahiri Baba has said, 'Kriya alone is Guru', meaning one has to attain freedom from this inertia.

Whoever progresses on the path of spiritual practice has to know that the seeker is the jivatama (spark of the divine under the illusion of Maya), and his aim is to attain the Supreme Soul (parmaatma). The Guru is just the manifestation of the divine light of the Supreme Soul. By living in the company of a realized Master (by following the instructions of the Guru), a stream of His grace, knowledge, devotion and ideals flow into the realization of the seeker.

A spiritual devotee should always remember that blindly engaging in something obstructs his spiritual progress, and harms both. In Kriya Yoga, each devotee has to realize their divinity and solve their problems by attaining perfection in mental power.

If the Kriyāvān waits for help and guidance – clinging only to the spiritual power of the Guru (i.e., not practicing the Kriya himself), then the Guru also has to come down from his spiritual level to help him, and because of this the Guru's acquired spiritual power and ability gets exhausted unnecessarily.

By getting direction from Kaal (the other name of the Supreme soul who governs the time), Guru automatically helps the appropriate Kriyāvān. He is ever free, unattached from unworthy disciples, and gives priority to the worthy Kriyāvān who is an honest seeker (i.e., engaged in Kriya with devotion every day).





“The Light within”

– Sudeep Chakravarty

Every Kriyāvān wants to realize that supreme truth through Kriya sadhana. He longs to see that divine light constantly, a glimpse of which was shown by Gurudev at the time of Kriya Diksha. Those who are constantly engaged in spiritual practice and maintain contact with Gurudev must have felt His grace in some way or the another. All sincere Kriyāvāns must have experienced it.

Getting initiated into the guru lineage of Kriya Yoga is the most important juncture of a seeker's spiritual journey. Some Kriyāvāns get initiation without much effort, while some have to wait for their turn. According to Gurudev, there must be a past karmic bond for a disciple to get accepted in the Guru lineage. At the time of initiation, the light that the disciple sees is the light of his soul, of which he remains completely ignorant. When the spiritual power of the Guru activates his third eye, it is only then that he realizes that he is an eternal flame.

Just as the sun is always shining in the sky, but we cannot see it because of the clouds; similarly, the light of the soul is within us all the time, but due to the veil of ignorance, we cannot see it. At the time of initiation, Gurudev removes this veil of ignorance with his power for some time and gives us a glimpse of the divine light. However, doubts about this light remain in the minds of some new practitioners, especially those with scientific inclinations. The question is bound to arise: Is there any scientific explanation for this light?

Talking about modern science, the presence of light can definitely be experienced by pressing or rubbing the eyes. The ganglion cells in the retina get activated by applying pressure to the pupils (eyeballs). In the same way, external light also activates the ganglion cells. So, we can tell with closed eyes whether the light bulb is switched on or not, or when we get up and sit in our beds as soon

as the sun's rays enters through the windows in the morning.

Our brain interprets light when the ganglion cells are activated. The colour or form experienced by the brain at this time is known as phosphenes. The most common phosphenes are dispersed blobs of different colours that move with rubbing.

Knowing this fact, the question may be cropping up in your mind whether we saw the light of the Self at the time of initiation or if it was due to just a common scientific phenomenon.

The answer is simple. If light can be seen only by pressing the eyes, then why can't we see the light every time during yoni mudra. Or why does an advanced Kriyāvān feel a beam of light above his eyebrows, even in a dark room? Modern science may take some more time to find answers to all these questions, but a sincere Kriyāvān knows that the light he has experienced will always be with him.





(Hindi Translation)

हममें से प्रत्येक साधक क्रिया साधना के द्वारा उस परम तत्व की अनुभूति करना चाहता है। उस दिव्य प्रकाश को निरंतर देखने की चाह रखता है जिसकी एक झलक गुरुदेव ने क्रिया दीक्षा के समय दिखाई थी। जो क्रियावान निरंतर साधना में लगे हुए है और गुरुदेव से अपना सम्पर्क बनाये हुए है उनको किसी न किसी प्रकार से गुरु कृपा की अनुभूति अवश्य ही हुई होगी। एक निष्ठावान क्रियावान को कोई अनुभव न हुआ हो ऐसा संभव नहीं है।

मैंने बहुत क्रियावानों को उत्साह के साथ दीक्षा लेते देखा है। कुछ क्रियावानों को अनायास ही दीक्षा मिल जाती है जबकि कुछ को प्रतीक्षा करनी पड़ती है। गुरुदेव के अनुसार बिना कार्मिक बंध के कोई भी शिष्य, गुरु परम्परा से नहीं जुड़ता है। दीक्षा के समय शिष्य को जो प्रकाश दिखाई देता है वह उसकी आत्मा का प्रकाश है, जिससे वह पूर्ण रूप से अनभिज्ञ रहता है। जब गुरु की आध्यात्मिक शक्ति से उसका तीसरा नेत्र सक्रिय हो जाता है, तभी उसे ज्ञात होता है कि वह एक शाश्वत प्रकाश है।

जिस प्रकार सूर्य सदैव आकाश में चमकता रहता है पर बादलों के कारण हम उसे नहीं देख पाते, उसी प्रकार आत्मा का प्रकाश भी हर समय हमारे साथ रहता है पर अज्ञान के पर्दे के कारण हम उसे नहीं देख पाते। दीक्षा के समय गुरुदेव अपनी शक्ति से कुछ समय के लिए इस अज्ञान के पर्दे को हटाकर हमें उस दिव्य प्रकाश का दर्शन करवाते हैं। पर इस प्रकाश को लेकर बहुत सारे नव-दीक्षित क्रियावानों के मन में शंका बनी रहती है। जो लोग ज्यादा वैज्ञानिक विचारधारा से जुड़े हैं, उनके मन में यह

प्रश्न उठाना स्वाभाविक भी है कि आखिर इस प्रकाश की क्या कोई वैज्ञानिक व्याख्या है?

आधुनिक विज्ञान की अगर बात करें तो आँखों को दबाने या रगड़ने पर एक प्रकाश की अनुभूति अवश्य ही होती है। आँखों की पुतलियों पर दबाव पड़ने से गन्ग्लिऑन् सेल, जो रेटिना में पाई जाती है, सक्रिय हो जाती है। वाह्य प्रकाश भी गन्ग्लिऑन् सेल को सक्रिय करती है, इसीलिए आंख बंद करके भी हम बता सकते हैं की कमरे में लाइट जल रही है या नहीं। गन्ग्लिऑन् सेल सक्रिय होने पर हमारा मस्तिष्क प्रकाश का अनुभव करता है। इस समय जो रंग या रूप मस्तिष्क के द्वारा अनुभव किये जाते हैं उसे विज्ञान फोस्फेने के नाम से जानता है। सबसे आम फोस्फेने, अलग-अलग रंगों के फैले हुए बूँदें होते हैं जो रगड़ के साथ गति करते हैं।

इस तथ्य को जानकर शायद आपके भी मन में यह प्रश्न उत्पन्न हो सकता है कि क्या वास्तव में आत्मा का प्रकाश देखा था या वो एक आम वैज्ञानिक घटना है?

उत्तर सीधा है। अगर आँखों के दबाने से ही प्रकाश को देखा जा सकता तो हमें योनि मुद्रा के समय हर बार प्रकाश के दर्शन क्यों नहीं होते। एक उन्नत साधक को अंधेरे कमरे में भी भौंहों के ऊपर एक प्रकाश पुंज का अनुभव क्यों होता है। इन सबका उत्तर आधुनिक विज्ञान को ढूँढ़ने में शायद कुछ और वक्त लगेगा, पर एक क्रियावान को पता है जिस प्रकाश का अनुभव उसने कर लिया है वो सदैव के लिए उसे साथ ही रहेगी।



A Spiritual Memoir

– Papia Chatterjee

A Guru is always like a GPS in our spiritual journey. He will never allow us to get lost in our spiritual journey and will always help us to reach our destination safely.

I've often heard that when one does kriya yoga diligently with complete devotion and surrender, he receives his/her Guru's grace, including the blessings of other Gurus in the Guru lineage. Apart from this, sometimes the Guru or the other enlightened masters themselves come down to check the kriya practice of such sincere Kriyāvāns. It's not always necessary that a Kriyāvān may get the indication or the experience of the same but irrespective of this fact, the enlightened masters or Gurus always keep their eyes on us; and if we are fortunate enough, we can surely get the indication of the same. However, the only ask from a Kriyāvān is his/her complete faith, belief and dedication towards the practice of Kriya – something, which is an unspoken commitment that a Kriyāvān pledges to himself/herself during kriya initiation.

In the above context I wish to share a strange dream that I had last year and when I shared the same with our Gurubaba, he asked me to write about it, and share with others too. Therefore, I decided to talk about it here in this article.

I would like to mention that I was initiated into Kriyāyoga by our revered Gurubaba in the year 2015. It was only after 2015 that I got to know about our Guru lineage and about our Gurubaba's Guru – Sri Maheshwari Prasad Dubey or Dubey Baba as we know him. Dubey

Baba left his physical body in the year 2004, much before I was initiated into Kriya Yoga, so there was no way I could have met him in person or known anything about him closely. Talking about my dream that I mentioned earlier, I dreamt that I was inside a moving train bogie that was pretty lengthy and spacious. The entire area inside the bogie was bathed in milky white light, and that light was so powerful as if hundreds of white LED bulbs were glowing. The bogie area inside was sparkling clean and all the train windows had fixed glasses similar to the AC train windows. Even in my dream state, I could feel immense peace and contentment in that environment. On every berth inside that train bogie, I could see Kriyāvāns sitting in Sukhasana or Padmasana posture with their eyes closed, buried in deep kriya practice. Each Kriyāvān was in deep Pranayama, and the whistling sound of their combined breaths was so clear and loud, that it echoes in my ears even to this day. Everyone's eyes were closed; however, I was sitting with my eyes wide open and was looking at others with lots of inquisitiveness in my mind. I was seated on the right lower berth, on the side that has six berths. Right opposite to my seat, on the side lower berth I could see Dubey Baba sitting in Padmasana.

He was in a spotless white Kurta-Pyjama and had a strange halo of bright light emanating from his body. His eyes were open, and he had a strange sparkle in his eyes and a subtle smile on his face. He was the only one out of all the Kriyāvāns who was able to see me because all others were sitting with their eyes closed.



Strangely, even in my dream I knew that he was Dubey Baba and I decided to ask him that what kind of a strange train it is. When I asked him this question, he smiled at me and gave me a very bizarre answer that this is a train of kriyāvāns, and all are headed to one destination. Soon after my dream ended, and I woke up.

This was a very different and a strange dream for me; there were quite some questions that were floating in my mind when I woke up in the morning. First, I saw Dubey Baba in my dream and had a conversation with him, though in reality I had never talked, discussed, or thought about him. In fact, to be honest, my knowledge about him was restricted only to our RajYoga KriyaYoga Mission's Website where his description is mentioned under our Guru lineage, and a little through his book - the Kriya Yoga Rahasya. Second, I was trying to think that what could have been the reason of this sudden unrelated dream that I dreamt.



Sri Maheshwari Prasad Dubey

As always, for anything that bothers me there's only one way to calm my mind, and that is to talk to Gurubaba and seek answers to my queries, like the most of us. So, I told Gurubaba about my strange dream. He said, " बाह! तूम्हि दुबे बाबाके देखेछ ...एटा तो खुब ভালो!" (Wah! You have seen Dubey Baba...that's very good). I then asked him that is this some kind of illogical dream that we dream most of the times, or does it have any significance. He then told me that obviously it had a meaning, but he will tell me more about it only later. He also added that since I have been doing Kriya regularly, therefore he may have appeared in my dream.

Anyway, whatever the reason may have been, but that dream is etched in my memory forever. Generally, we tend to forget any unrelated dream soon after we wake up, but this dream is fresh in my memory even to this day with all the visual and aural details, as if I dreamt yesterday.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

ajñānatimirāndhasya jñānāñjanaśālākayā ।

caḥṣurunmīlitaṁ yena tasmai śrīgurave

namaḥ ॥

(Salutations to the Guru Who Removes the Darkness of Ignorance from our Blind Eyes by applying the Collyrium of the Light of Knowledge. Obeisance to that Guru by whom the eyes have been opened.)

May our GuruBaba's grace be upon each one of us!



Spiritual Quest

- Vikash Sharma

THE DIVINE PLAY OF MOTHER KALI TO TAKE ME TO MY SPIRITUAL MASTER
(GURU- A DIVINE GUIDANCE TO MY SPIRITUAL QUEST)

SHREE GANESHAYA NAMAHA

SHREE GURUBHYO NAMAHA

OM NAMO BHAGAVATE VASUDEVAYA



I give my humble salutations to my Guru Sri Sri Dr. Sudhin Ray and Gurumata Shrimati Sujata Ray.

I give my humble salutations to Sri Sri Shyama Charan Lahiri Mahasaya and to my entire Guru-Lineage.

Since childhood there was a spiritual quest within me and during my childhood days, I used to worship many Gods and Goddesses, especially attracted towards Mother Kali- The Divine Mother of the universe. All alone, I used to worship Mother Kali with great devotion and affection, as if my own mother.

When I was around 14 years old, I got a calendar of Mother Kali as a gift. It was not a mere calendar for me, as if the Divine Mother has given a response to my” call of Devotion”. I used to

worship Mother in the calendar image with great Devotion and affection and was very happy in the world of spiritual ecstasy. The Divine Mother was giving immense joy and happiness to me:

“Tumi Nityananda Swaroopini, Tumi Bramhananda Swaroopini”.

A constant bliss was flowing from the Mother Kali towards me in the form of joy and blessings.

When I attained the age of 15, a desire was born within my heart to worship the Mother in the form of an idol/statue:

“OSHORIRI SHAKTI TUMI, DEKHBO TOMAY KEMON KORE

DEKHI TOMAY PATHOR DIYE, KALO RANGER MOORTI GHORE”



Oh Mother! You are Adi -shakti, the divine energy which is beyond mind, body and consciousness, but still, I want to see you through my eyes in the form of an idol-

[WORSHIP OF DIVINE MOTHER IN THE MANIFESTED FORM-SAKAAR ROOPA]

I desired to worship Divine Mother in the manifested form of an idol but at that time my family did not support my idea and advised me to worship the mother in the calendar itself.

At that time, I felt that this world is trying to separate me from my Divine Mother and as a child I complained to Mother Kali regarding this worldly attitude, which does not give space to the Divine relationship of the Divine Mother and her child Devotee.

As a child, I could not do anything because neither I was having any earnings not any money, So I just prayed to my Mother and went back to my English tuition. When I came back from my tuition class, my mother was cooking food within the kitchen, So I approached to my mother and asked for some food. The mood of my mother seems to be little disturbed, and she replied in a croaked voice “Go to the puja room, something is waiting for you. I can’t understand the disturbed behaviour of my mother but in silence I visited to the puja room and saw the idol of Mother Kali, I was shocked and I moved forward and hugged the statue of Mother Kali with tears in my eyes and then I went back to my mother in the kitchen and enquired about the statue, She informed me that the landlady had visited to the “DOL-MELA”,(a fair held during the days of HOLI festival) at DOLTALA; last day, and from there she had brought this statue for me:-

“ANTARA BAHIRE, NUPUR DHAWNI SUNI SHYAMA ELO KI MOR SHYAMA ELO KI”.

The Divine Mother has entered into my life by making divine sounds of her divine anklets.

Now, my faith on the Divine Mother tightened its grip in my mind.

I used to worship the statue of Mother Kali on daily basis with great devotion, I also started observing Navaratri fast (nine days fast in the honour of Goddess shakti) and visited to Dakshineswar Temple, to pay homage and respect to Mother Kali. The spiritual journey continued in the same fashion for another one year. One day, an intense desire aroused in my mind to glorify the mother with the “CHANDI PATH”, (A Divine recitation of 700 shlokas in the honour of Devi shakti), but I did not know the rules of recitation and pronunciation at all. Therefore, I decided to visit to my maternal grandfather, to learn the recitation of “Sri Sri Chandi”.

My maternal grandfather, an orthodox Brahmin, used to worship Mother Durga (Shakti) and was very well versed in “CHANDI PATH”.

So, one day I got a chance and sat with him to learn the recitation of “Sri Sri Chandi”. Two hours elapsed, but I could not pronounce a single word even after constant efforts. My maternal grandfather got enraged upon me and took the “CHANDI PATH”, book and spat it on my head and said “you are impious, you have done intense bad deeds in your past births and even your paternal ancestors had not committed good deeds and that is why due to your prarabdha karmas, you are unable to recite a single name of the Divine Mother. He further added that due to my past deeds “Goddess of speech” has taken away all her blessings from me and that is why I would not be able to recite, “Shri Sri Chandi”, ever in my life.

This enraged attitude of my grandfather brought tears in my eyes and I just picked-up the “chandi path”, book and ran away from there to the temple of Mother Kali (near Hindmotor Railway Station), even forgot to wear the slippers. In the heat of the scorching sun, I was running on the road without any slippers towards the temple of the Divine Mother. As soon as I reached the temple, I stood in front of the statue of Mother Kali and I started crying like a child who have lost his mother in this unknown world and with a deep intense heart-broken feeling, I put several questions to the Divine Mother.



I was standing in front of the statue of Mother Kali and asked questions to Mother, “Oh Mother! What bad deeds I have committed that I am unable to recite your divine names and if it is so that I won’t be able to recite your names in this very life, then what is the purpose of my life, because it is all you, Oh Mother! If I won’t be able to take your names and call you with devotion, you may immediately take away my prana (life-breath) and put an end to my life, Oh Mother!

The priest came out from the temple and gave little bit of prasad (holy offerings) to me, which I ate sitting aside in a corner, immediately the prasad of the divine mother created a cooling effect and my agitated mind immediately got relaxed.

(Note: - The subtle energy in the food has a direct impact on your mind).

I went back to home and got engaged in my daily routine of study and work.

The day doesn’t seem to be good enough for me and at the end of the day I was also feeling very tired and prayed to Mother to give her blessings, so that I can recite her names.

After 3-4 days, when I was sleeping in the night, suddenly my tongue started recitation of the verses from “shri shri chandi”:

**“Ya devi sarvabhuteshu shakti rupena
samsthita**

**Namastasyai, Namastasyai, Namastasyai,
Namo Namaha”.**

I could not understand what was happening with me, I was in a half-conscious state and my tongue automatically started the recitation of Devi Suktam, as if Mother Kali has offered her divine tongue to me. This was the Divine gift of Mother Kali to me in the form of divine tongue (A boon of power of speech)

[Note: - khecarī Mudra is not achieved by curling the tip of the tongue only. The Subtle purpose of khecarī Mudra is to bring the devotee into the state of universal awareness of God.

As a devotee of Mother Kali, I must say that one needs the blessings of the Mother Kali to achieve the khecarī Mudra].

Now I started practising "Shri Shri Chandi" regularly and pronunciation started coming to me automatically and easily, as if the Divine mother is herself teaching me the "Chandi Path". I also realised who else can teach me the "Chandi Path", other than Chandi herself. This continued for two years, and I used to wake up at around 4:00 AM and sit all alone in the puja room without informing anyone in the house, I used to recite Chandi in front of the Divine Mother.

After two years, Kali Puja at our home took the expanded form and a big statue of Mother Kali was installed at our home on the day of Bhadra-Amavasya and the worship of the mother continued for 3 -4 years with grand rituals.

Now I attained the age of 22, completed my graduation and decided to pursue higher studies and I moved on into my life.

Suddenly, I started getting different visions of Gods and Goddesses, within my body and I could not understand what was happening to me. Suddenly, I saw a Goddess on my navel which I later come to know as Goddess Gayatri. When I used to get these visions, I used to get frightened.

One day I was walking towards Hindmotor railway station for my way to Kolkata, and I suddenly saw the different circles of Golden light within my spinal cord and I can hear the sounds of blast. I was shivering and frightened. Neither I was able to understand my situation, nor I was able to explain it to anyone.

One day when I was coming back from my tuition, I took a bus, from Dalhousie Bakultala mode to Howrah Railway Station, suddenly there occurred a blast in my brain and I can see Golden light around me, and I was completely withdrawn from the outside world (State of pratyahara). These experiences were increasing day by day. I was becoming more and more frightened. My psychological fears were increasing, and I visited



to so many doctors to trace my problem but no one could make out properly what had happened to me.

Fortunately, one day I met Dr. Pahari (a disciple of Sri Sri Dr. Sudhin Ray) and he started my treatment. After one or two visits to him, he immediately said to my mother that "Time has come for his initiation, Guru-Diksha", but neither my family took Dr. Pahari seriously and nor Dr. Pahari informed us at that time that he is a disciple of Dr. Sudhin Ray.

(Note:-I will always be thankful to Dr. Pahari for his extended help to me in my spiritual journey. He is now my Guru Bhai).

I started getting vision of great sages like Adi Shankaracharya, Sri Ramkrishna paramhansa, Swami Vivekananda, Sarada Ma and so on. I was completely perplexed and could not understand what was happening to me. I visited to so many Ashrams like Belur Math, ISCKON, Bramhakumaris, Abhedananda Ashram, Bala Ram Mandir (BAG-BAZAR) and so many other. But I did not get any solution.

One day I visited to Abhedananda Ashram at Hatibagan, Kolkata and requested Maharaj for my initiation. He advised me to come next day. I decided to take sanyāsa and went to Maharaj but suddenly my attachment towards my worldly mother stopped me and Maharaj said "you are not destined to get sanyāsa Diksha, you will get your Guru soon and your Sāadhanā will begin and remain at home. The sanyasi gifted me a book named "Doctrine of Karma" written by Swami Abhedananda.

This perplexed situation of mine continued for another one year and I was running here and there, ashrams to ashrams, to get my Guru but I meet so many spiritual practitioner but no one could achieve the place of Guru within my heart.

A spiritual lady (my neighbour) has come to my house and said the same thing "Time has come for his initiation ceremony". She advised me to take Mantra Diksha under her Guru- lineage of Mehi Paramhansa. But I said "No, I am not meant for Mantra Diksha". My Guru is somebody else and he is waiting for me. I remained disturbed for

continuous one year, as if death was approaching to me, but I continued my search for Guru.

One day I was sitting in my tuition class at Dalhousie, and I was completely withdrawn from the surroundings (state of pratyahara) and felt that some force in guiding me to someone and suddenly I typed "Spiritual Guru" on the internet and at once I got the name of the Dr. Sudhin Ray. I immediately rang him up and talked to him over the phone. I just talked to him for around 3 minutes and even without meeting him in person, I accepted him as my Guru, as if his voice has created an impact on my mind, as if his few words have had an enchanting impact on my mind: -

"Guru Vakya Mantra Moolam".

The voice of Dr. Sudhin Ray over the phone induced a calming effect on my burning heart.

I had not eaten any food or anything for last 3-4 days, but I immediately started my journey to Uttarpara, Sakher Bazar Ashram (near Ganga River) to meet my master. But I found it closed and when I rang him up again, he informed me that he was at CMC, at his residence and soon he will be leaving for Kolkata. My all money ran out and I was not having a single Paise to hire a ride and since I did not eat anything since last 3-4 days, I was becoming extremely fatigued. I prayed to God, with tears in my eyes, and asked him to give me strength to reach my Guru because I did not want to miss this opportunity which has arrived in my life after so much suffering.

I gathered my entire strength and confidence immediately and started running towards CMC and when I reached at the door of my Guru's house, I was completely breathless. I was pressing the calling bell continuously and suddenly a gentleman opened the door dressed in white, with a gentle smile on his face and his silver-grey hairs were floating in the air. As soon as I saw him, I felt that God has taken a fatherly figure and has appeared in front of me to take away all my pains and sufferings.

I was Breathless and shouted in a croaked voice "Apni, Apni ki Dr. Sudhin Ray, Apni ki Gurudev?"



He replied with a nod, yes, and I expressed my intense feeling of joy and said in an enthusiastic voice “**Ei toh peye geychi**” (Yes, I have got my Guru). The moment of first meeting with my Guru (master) cannot be explained, there was no words, his shining eyes, beautiful smile was already giving a calming effect to my mind, and I had a feeling of Divine intoxication. The mere presence of my Guru took away all my pains and agonies, which one can feel only in the presence of a self-realised master.



The relationship of Guru and disciple is a very divine relationship and ultimately cosmos brought this moment into my life.

In Srimad Bhagavad Gita, chapter- 4, sloka- 34, Shri Krishna advised: -

"Tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnaninas tattva darsinah".

"Learn the Truth, by approaching a spiritual Master. Inquire from him with reverence and render service unto him. Such an enlightened saint can impart knowledge unto you because he has seen the Truth".

I am blessed that God and my dearest mother Maa Kali has brought this divine moment into my life. The divine play of the Mother Kali was now understood. The universal Mother Kali has played her divine Leela (the divine play) to take me to my spiritual master for my spiritual progress. I am blessed and thankful to my Guru who accepted me as his disciple and dispelled out the darkness of ignorance within me.

Ultimately, the sacred day came into my life and with all my preparation, I visited to my master's house on the day of Kartik Poornima, which was my birthday. I got initiation from my master into Kriya Yoga Meditation on this very pious day.

The word Poornima is composed of two syllables "Poorna" which means complete and "Anima" which means aura. This Poornima completely changed my aura, and I was completely changed after my initiation by my Guru.

May god bring this Poornima and Guru initiation into the life of every spiritual seeker.

I would like to conclude over here with the saying great saint Kabir Dasji: -

**"SAB DHARTI KAGAJ KARU, LEKHNI
SAB BANRAY
SAAT SAMUNDER KI MASI KARU, GURU
GUN LIKHA NA JAAY".**

Even if the whole Earth is transformed into paper with all the Big trees made into pens and if the entire water in the Seven oceans are transformed into writing Ink, even then the glories of the Guru cannot be written. So much is the greatness of the Guru.

Pranam to Gurudev and Guru Maa.

**"OM AKHANDA MANDALA KARAM
VYAPTAM YENA CHARACHARAM.
TAD PADANG DARSHITAM YENA,
TASMAI SHREE GURUVE NAMAHA".**

(With love and gratitude to all kriya brothers and sisters).



Mind & Sprituality

– Saket Srivastava

Even before enquiring into the relationship between mind and spirituality, it is important to understand as to what spirituality is and whether mind has any role to play in it. By the grace of the holy Master, it is stated that so long as mind is, man can never enter the dimension termed spirituality by the realized masters. Spirituality has nothing to do with organized religions, as organized religion is but a by-product of the same mind that has nothing to do with spirituality. In fact, it has been realized that spiritual life of man does not begin till his entering the state of Samadhi, which this writer has no realization of up till now. However, by the grace of the Master it is stated that in such a state man mustn't be in the dimension of duality but in the dimension where consciousness of the physical ceases to be and the soul consciousness awakens so that sadhak becomes one with the Universal or becomes Unity. However, all these are just words, for description is not the described, which of course has to be known on one's own efforts as no amount of explanation can take one there. No wonder realized masters since ages have advocated for practice, which is but the act of doing and knowing for self.

It is stated further that only when one is precisely in this very moment is he total and therefore not split under the influence of duality, as only in the here and now, mind, that is but the chief instrument of duality and resultant conflicts, ceases to be. However, it is almost impossible for man to stay in the moment or here and now since he lives only in memories and imaginations, the same being inborn to a certain extent but largely a resultant of conditioning (of mind) for ages that makes him behave in a fixed pattern of trying to become something at some point of time from what he actually is in the present and therefore never remaining total in the present. Such memories

always keep him anchored to the past and all his thoughts being primarily response to such memories, influence his present as well or in other words such present gets contaminated by the past. Not only does the past contaminate the now but the imaginations which are but future extensions of his thoughts in the present, too get contaminated. If keenly observed, such present is but extension of the same past brought into present with or without modifications. Does this mean that then all thinking and/or lectures on spirituality are but a fuss? Yes-so far this author's little understanding goes; and no wonder Gurudev cautions from being caught into scriptures, books or literatures on spirituality as no literature on Earth can ever teach man the art of cessation of mind or entering the no-mind state, which is but the gateway to knowing oneself completely.

Fortunately, the science of Kriya Yoga disseminated into the world by the heavenly Lahiri Mahaśaya for salvation of the ordinary householders is the art of cessation of mind. Now an important question arises as to why so much importance has been laid on mind by the realized masters since ages. To understand this, one has to observe the mind very deeply as there is nothing like my mind or your mind or their minds but only the human mind as has beautifully been stated by **Jiddu Krishnamurti** in his following words- **“Consciousness of one is the consciousness of all, as the world is you and you are the world.”** So, if one can know oneself completely, one shall definitely come to know the mystery of Evolution. Such realization would fill him with compassion for all creations of Mother Nature and not for just man alone. It is because he shall come to know that he and others alike are composed of the same particles of which the entire creation is composed of- termed soul by the realized masters- which is but a matter of absolute realization. Such



realization awakens in him the wisdom that nobody is separate from him and therefore violence in implicit or explicit form ceases completely for him. With the disappearance of violence, he comes to know what love is, which is but his true nature, else all efforts at becoming loveable or expressing love or being loveable is entirely meaningless, worthless, showbiz and foolish for how there can be love when man remains plagued with competition, envy, hate, criticism, enmity, anger, lust, greed, pride and several other vices.

If carefully observed, one would find that mind, which is both matter and energy- matter being the brain, and energy being the electrical fields set into motion by man's consciousness, is but the most powerful. Though both body and mind as constituents of the physical are responsible for the physical existence of man, mind definitely has greater impact on the physical and psychological functioning of man in comparison to body. Having understood this fact, realized masters of Kriya Yoga lineage headed by Lahiri Mahaśaya advocated the art of controlling or reining in the mind primarily along with little reining in of the physique since when mind becomes still, body is bound to be still as in absence of commands from the mind, body has nothing much to do unless its state of rest is disturbed by the application of some external force. No wonder, rishis and munis since ages have confined themselves to secluded places in forests or mountains or difficult terrains away from the pandemonium of human contact in order to remaining absorbed in sadhana for discovering the self. In Kriya Yoga, Khecarī seems to be the most significant, as upon attaining the state of Khecarī, respiration stops on its own without any effort leading thus to the cessation of mind-since as long as breath is, mind will be. However, it is easier said than done.

So, it is found that not mind but its functioning is the stumbling block in spirituality. A mind always

caught in memories and imaginations, with memories pulling him to the past and imaginations pushing him to the future, man never remains total in the moment or 'here and now' and therefore remains incapable of knowing That (unknown) which is but, in the moment, - being totally new and original. It may be noted that past is the only movement and only when past is dropped, that is past as the observer (of the present) ceases to be, knowledge of the moment comes to man, which according to Gurudev is That- the ultimate. This is possible only when the mind stops- as with the past coming to stop, time too stops- for the past is time. It is worth mentioning here that movement starts from the past, which is taken forward to future through the present, believing that time is moving, but the fact remaining that it is actually the past which keeps moving. Time which is only the now or very this moment_is immovable since there cannot be past or future time though the concept of chronological time cannot be denied which is but required in the physical world for day-to-day functioning of man. Only the one having such realization can enter the unexplored dimension of Universality and become wise. Being wise is the only essence of spirituality. A wise man alone is compassionate since by being wise mind comes to have the quality of heart making him thus harbinger of love and freedom. A wise man alone realizes that he is SATCHITANANDA, being man's true inherent nature, that ordinary man however fails to and therefore keeps reeling in miseries. Such wise men set themselves as examples for others to follow and walk the path of spirituality which is but for the wellbeing of the entire human race summarized best as VASUDEO KUTAMBAKAM.



ধর্মক্ষেত্রে কুরুক্ষেত্রে

- অমিত চ্যাটার্জী

সংখ্যাতত্ত্বে ক্রিয়াযোগ

(1)

কোনও অপরিচিত ক্রিয়াবানের সাথে পরিচয় হলেই আমি তাকে অবশ্যই একটি প্রশ্ন করে থাকি- “আপনি কোন ক্রিয়া করেন?” । জানতে বড়ই সাধ হয়- তিনি গুরুদেবের কাছে কতগুলি ক্রিয়া প্রাপ্ত হয়েছেন । আমার মতে, যে যতগুলি ক্রিয়াপ্রাপ্ত হয়েছে, সে তত উচ্চ ক্রিয়াযোগী; এবং যারা কোনো উচ্চক্রিয়া প্রাপ্ত হননি তাদের কোনো যোগ্যতাই নেই । তাই যার এই সংখ্যাটি যত বেশি, তার প্রতি আমার সম্মান প্রদর্শনও তত বেশি । এইরূপ বেশ ভালোই চলছিল । হঠাৎ এক ক্রিয়াবানকে এই প্রশ্ন করায় তিনি উত্তর দেন – “গুরুদেব কৃপা করে যা দিয়েছেন, তাই করি ।” বহু পীড়াপীড়ির পরেও তিনি আমায় কাঙ্ক্ষিত সংখ্যাটি জানালেন না, এবং আমায় স্মরণ করিয়ে দিলেন দীক্ষা দিবসে গুরুদেবের কাছে কি প্রতিজ্ঞা করেছিলাম – “গুরুদেব ছাড়া অন্য কারো সাথে ক্রিয়া নিয়ে আলোচনা করবো না ।” সত্যিই তো- “এ কি করছিলাম আমি?”, এ তো সত্যিই বড় অনুচিত কাজ । তবে প্রশ্ন হচ্ছে, এ বিকার আমার মধ্যে প্রবেশ করল কিভাবে? এই বিকারের উৎস সন্ধানের প্রচেষ্টাই এই প্রবন্ধে করা হয়েছে ।

বস্তুতঃ আমরা সংখ্যাকে বড়ই ভালোবাসি । ছোটবেলায় বিদ্যালয়ে এই সংখ্যার ভিত্তিতে শ্রেণীবিভাগ করা হতো । পরীক্ষায় যে যত বেশি সংখ্যা অর্জন করতে পারবে, তার যোগ্যতা তত বেশি । পরবর্তী জীবনে এই সংখ্যাকে প্রতিস্থাপিত করল ‘অর্থ’ সংখ্যা । যে ব্যক্তির অর্থ ও প্রতিপত্তি যত বেশি, সমাজ তাকে তত বেশি শ্রদ্ধার চোখে দেখে । আর যার অর্থ নেই- তার সম্মানও নেই, সকলের কাছে সে

অবজ্ঞার পাত্র । এই ‘সংখ্যা প্রীতি’ যা আমরা সামাজিক জীবনে দেখে আসছি, তার প্রতিফলনই হয়তো গুরুভ্রাতাদের প্রতি আমার এই প্রশ্নে হয়েছে, কারণ ক্রিয়ার স্তরও একটি সংখ্যা । যে যত বেশি সংখ্যক ক্রিয়া অর্জন করতে সমর্থ হয়েছে, সে ততো বেশি সম্মানীয় ।

মনে রাখা প্রয়োজন, ক্রিয়াযোগ জাগতিকতা থেকে মুক্ত হবার মাধ্যম । তাই জাগতিক দৃষ্টিভঙ্গি দিয়ে এই যোগ পদ্ধতিকে বিচার করা সর্বৈব অনুচিত । সেই কারণেই দীক্ষা দিবসে ক্রিয়াবানদের দিয়ে প্রতিজ্ঞা করিয়ে নেওয়া হয়, ‘সর্বদা নীতিগতভাবে চলব’ এবং ‘গুরুদেব ছাড়া কারো সাথে ক্রিয়া নিয়ে কোন আলোচনা করব না ’ । এছাড়াও যে বিধি নিষেধ সংক্রান্ত কাগজ দেওয়া হয় তাতেও প্রথম নির্দেশ হলো ‘সর্বদা গোপনীয়তা বজায় রাখা’ । তাই এই যোগবিদ্যা বুঝতে হলে এর নিয়ম পালন অবশ্যই কর্তব্য । সেই নিরিখে অন্য ক্রিয়াবাদের এই প্রশ্ন ‘নীতিগত ভাবে চলা’ এবং ‘গোপনীয়তা বজায় রাখা’ এই দুই প্রতিজ্ঞার বিরুদ্ধাচরণ বলেই মনে হয়।

(2)

যখনই আমি কোন উচ্চ ক্রিয়া লাভ করি, মনে বড়ই পুলক জাগে । অন্যরা যারা একসাথে ক্রিয়া লাভ করেছিল, তাদের প্রতি যুগপৎ করুণা ও তাচ্ছিল্যের ভাব আসে । এ বিষয়ে মাঝে মাঝে আমি সর্বসমক্ষে আফালনও করে থাকি । নিয়ম ভঙ্গ করে উচ্চ ক্রিয়ার অভ্যাসও সর্বসমক্ষে হয়ে থাকে (জ্ঞাত বা অজ্ঞাতসারে), যাতে সবাই আমায় উচ্চ ক্রিয়াবান হিসাবে সম্মান ও শ্রদ্ধার চোখে দেখে । আমার মনে হয়- যতবেশি উচ্চ ক্রিয়া লাভ হবে ব্যক্তি তত বেশি শক্তিশালী যোগী হিসেবে আত্মপ্রকাশ করবে ।

আমি ভুলেই যাই - ব্যক্তির ক্রিয়া নিতে আসা ‘তঁাকে’ ভালোবেসে । তঁাকে জানার ইচ্ছাতেই ব্যক্তি ক্রিয়া নিতে



আসে এবং সাধন পথে প্রবৃত্ত হয়। কিন্তু কিছুকাল যাবৎ অভ্যাসের পর পদ্ধতি প্রাপ্তিকেই জীবনের একমাত্র লক্ষ্য বলে ভ্রান্তি শুরু হয়। তাইতো, আবেগের অতিশয্যে মাঝে মাঝে ক্রিয়াবান বন্ধুদের আমি জিজ্ঞেস করে থাকি - “তুমি কোন ক্রিয়া করো?” মনের ভাবটি এইরূপ- তুমি আমার থেকে উচ্চস্তরীয় না নিম্নস্তরীয় সেটা আমায় বুঝে নিতে হবে। উচ্চস্তরীয় হলে তাকে সম্মান দিয়ে চলি; নিম্নস্তরীয় হলে তার প্রতি নিজের কর্তৃত্ব বিস্তারের চেষ্টা চলে, তাকে বিভিন্ন ধরনের উপদেশ দিয়ে তার শিক্ষক হয়ে বসি। আবার অগ্রসর ক্রিয়াবানদের থেকে পরবর্তী পদ্ধতি জেনে নেওয়ার উৎসাহও বড় প্রবল।

সংসারের কাম, ক্রোধ, লোভের মতো যোগক্রিয়ার পদ্ধতির প্রতি আসক্তি, এবং পদ্ধতি অনুযায়ী ক্রিয়াবানদের শ্রেণীবিভাগও এক প্রকার মায়া -যা ব্যক্তিকে লক্ষ্যভ্রষ্ট করে। এ বিষয়ে গীতা বলেছেন:

নাহং প্রকাশঃ সর্বস্য যোগমায়াসমাবৃতঃ।

মূঢ়োহয়ং নাভিজানাতি লোকো মামজমব্যয়ম্।। 7/২৫।।

অর্থ: “সামান্য ব্যক্তির জন্য মায়া আবরণ স্বরূপ, যার দ্বারা পরমাত্মা আবৃত থাকে যোগ সাধনা বুঝে এতে প্রবৃত্ত হতে হয়। তারপর যোগমায়া অর্থাৎ যোগক্রিয়াও এক আবরণ স্বরূপ। [1]



এ প্রসঙ্গে গুরুদেব একবার বলেছিলেন- সপ্তম ক্রিয়া প্রাপ্ত হয়েও যদি কোন ক্রিয়াবানের মধ্যে স্থিরত্ব আসে নি, সেক্ষেত্রে তার কিছুই হয়নি।

(3)

তাহলে ‘যথার্থ যোগী কে?’ এ প্রশ্নের উত্তরও গীতাশাস্ত্রে আছে:

যো মাং পশ্যতি সর্বত্র সর্বং চ ময়ি পশ্যতি।

তস্যাহং ন প্রশস্যামি স চ মে ন প্রশস্যতি।। 6/৩০।।

অর্থ: “যিনি সর্বত্র আমাকে দর্শন করেন এবং আমাতেই সমস্ত বস্তু দর্শন করেন, আমি কখনও তাঁর দৃষ্টির অগোচর হই না এবং তিনিও আমার দৃষ্টির অগোচর হন না।” [2]

সর্বভূতস্থিতং যো মাং ভজত্যেকত্বমাস্তিতঃ।

সর্বথা বর্তমানোহপি স যোগী ময়ি বর্ততে।। 6/৩১।।

অর্থ: “যে যোগী সর্বভূতে স্থিত পরমাত্মা রূপে আমাকে জেনে আমার ভজনা করেন, তিনি সর্ব অবস্থাতেই আমাতে অবস্থান করেন।” [2]

আত্মোপম্যেন সর্বত্র সমং পশ্যতি যোহর্জুন।

সুখং বা যদি বা দুঃখং স যোগী পরমো মতঃ।। 6/৩২।।

অর্থ: “হে অর্জুন! যিনি সমস্ত জীবের সুখ ও দুঃখকে নিজের সুখ ও দুঃখের অনুরূপ সমানভাবে দর্শন করেন, আমার মতে তিনিই সর্বশ্রেষ্ঠ যোগী।” [2]

অর্থাৎ ভেদজ্ঞান রহিত হওয়া ক্রিয়াবানের উন্নতির জন্য একান্ত কাম্য। প্রসঙ্গত উল্লেখ্য, পরম গুরুদেব শ্রী শ্রী মাহেশ্বরী প্রসাদ দুবেজি ‘ক্রিয়াযোগ রহস্য’ গ্রন্থে উল্লেখ করেছিলেন, ক্রিয়াযোগের উদ্দেশ্য মনকে আঞ্জাচক্রে প্রবেশ করানো, তা যদি প্রথম ক্রিয়াতে সম্ভব হয় তবে উচ্চ ক্রিয়াগুলির প্রয়োজন পড়ে না। কোন সাধকের ঈশ্বরের সাথে একাত্মতা পদ্ধতি প্রাপ্তির উপর নির্ভরশীল নয়, এখানে অনুরাগই মুখ্য। প্রসঙ্গত উল্লেখ্য পরমহংস যোগানন্দজিও তার গুরুদেব শ্রী যুক্তেশ্বর গিরিজির কাছ থেকে মাত্র তিনটি ক্রিয়া লাভ করেছিলেন। তাই গীতা শাস্ত্রে বর্ণিত ‘অর্জুন’ বস্তুত সাধকের অনুরাগের প্রতীক। এই অনুরাগই একমাত্র



কাম্য, পদ্ধতি সেখানে গৌণ । যেখানে পদ্ধতি এবং পদ্ধতিগত শ্রেণীবিভাগ মুখ্য, সেখানে ক্রিয়াযোগ পরিণত হয় কিছু যোগ ব্যায়ামের পদ্ধতিতে । এইরূপ যোগ ব্যায়াম কিছু শারীরিক স্বাস্থ্যেন্নতি করতে পারে সন্দেহ নেই, তবে তা দিয়ে লক্ষ্যপ্রাপ্তি সুদূর পরাহত বলেই মনে হয় ।

কৃতজ্ঞতা স্বীকার:

অমিতাভ দত্ত, অভিজয় মিত্র, সুজয় বিশ্বাস, দীপাঞ্জন দে

তথ্যসূত্র:

[1]. স্বামী অড়গরানন্দ পরমহংস, যথার্থ গীতা.

[2].

<https://krishnalela.blogspot.com/2019/03/srimad-bhagavad-gita-in-bengali-chapter.html>

[3]. শ্রী মাহেশ্বরী প্রাসাদ দুবে, ক্রিয়াযোগ রহস্য.

[4]. <https://www.yoganiketan.net/>





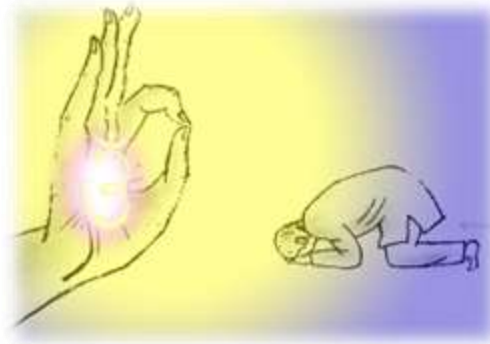
“GURU KRIPA”

How to receive and perceive it?



– Ambarish Verma

चैतन्यः शाश्वतः शानतो व्यमातीतो निरञ्जनः
विन्दु नाद कलातीतो तस्मै श्री गुरवे नमः ॥



Salutations to that glorious Guru who is eternal consciousness itself, the very essence of peace, the essence of all realities, the primordial sound, untouched by ignorance and transcending all parts.

Guru’s kripa or Guru’s grace is often not understood by many new kriyāvāns. Very often we hear them asking how to receive Guru kripa and how it works. I would like to share my experience about the same in this article which might be of help to other kriyāvāns.

We receive Guru kripa the moment Guru decides to take us under his/her care by initiating us. Since the moment of initiation, Guru kripa is always on from Guru’s side. Now it becomes our responsibility to work towards being receptive enough so that it becomes our experience and part of our perception. Something which we have not experienced ourselves can never become a part of our perception. Even if we have read or heard other kriyāvān’s experience about Guru kripa, unless it becomes an experiential thing for ourselves, it can only be treated as stories, which might not add any significant meaning to our own life and journey as a seeker. So, what can a Kriyāvān do to prepare oneself to receive Guru kripa and perceive the same?



We know there are four different paths to realize one's ultimate nature which are bhakti, jnana, karma and kriya representing our emotions, mind, body and energy respectively. For a seeker his/her Guru is the embodiment of the ultimate nature or creation itself. Hence a seeker can use bhakti, jnana, karma and kriya to become receptive towards Guru kripa. It must be clarified that these four paths of achieving this are not separate from each other. The only thing is at some point one aspect may be more dominant over others in a seeker's journey.

Bhakti towards Guru arises from the deep emotional involvement with the Guru. It begins from the moment Guru initiates a seeker. Initiation means that a seeker has committed themselves to the path and guidance shown by their Guru. It is not possible to have such a commitment without a deep sense of emotional involvement. Hence, bhakti is naturally there towards your Guru as it shows your commitment to the Guru's teachings. A seeker can show his/her bhakti towards Guru through devotion and faith in their Guru.

Jnana deals with the mind of a seeker. It has three steps which are shravana (श्रवण), manana (मनन), and Nididhyasana (निदिध्यासन). The first step shravana (श्रवण) involves hearing and reading your Guru's teachings through which a Guru provides guidance to the seeker about their ultimate nature. The second step manana (मनन) literally means to reflect, ponder and contemplate the truth about your ultimate nature as described by your Guru. Using manana process a seeker can expand the horizon of their understanding and be closer to receive their Guru's kripa. The third step in jnana path Nididhyasana (निदिध्यासन) is the result of shravana and manana. It means paying attention to the wisdom arising out of shraavan and manana of your Guru's teachings and trying to work on them to be more receptive for Guru kripa.

Karma is using the teachings and guidance provided by your Guru and bring them into action by practicing them in your daily life. Karma deals with body of a seeker and hence it can help prepare ourselves to physically receive Guru kripa readying ourselves with our actions.

Kriya is all about transforming our life energies. During initiation, a Guru begins the process of this energy transformation by energizing his disciple by opening their third eye briefly to give them a taste and experience of their true self. A seeker should work and strive towards realizing their true nature by following the path shown by their Guru. For a kriyavan, doing regular kriya practice faithfully ultimately prepares him/her to receive and perceive Guru kripa.

Hence, a seeker can become more receptive for Guru kripa and realize their ultimate nature using bhakti, jnana, karma and kriya, which represents their emotions, mind, body and energy respectively. A seeker using their emotions, mind, body and energies can heighten their perception towards Guru kripa, which can help them eventually realize their ultimate nature.

I would like to share my experience on receiving Guru kripa. During the period of February-April 2022, my wife was seriously ill and was hospitalized. I and many kriyavan's who have known my wife requested our Guruji Yogacharya Dr. Sudhin Ray to help her. Even though my wife was yet to be initiated in the kriya, Guruji helped her recover, out of compassion for all our pleas.

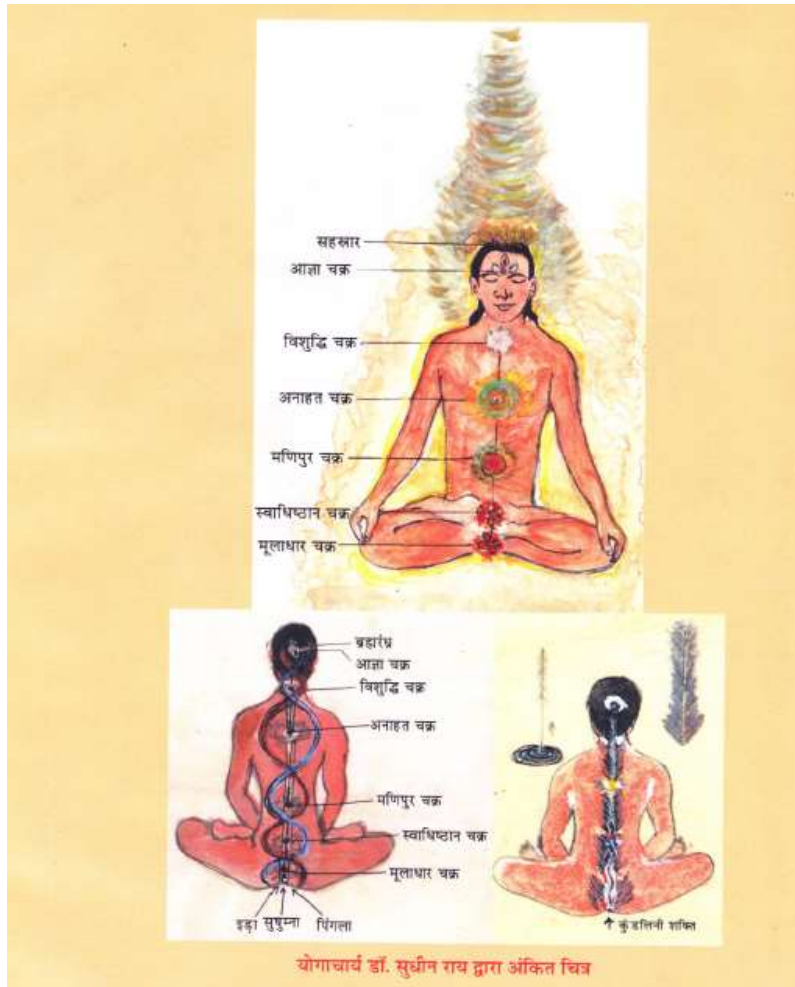


Guruji even asked kriyavan's present in the ashram on Mahashivaratri Day (01st March 2022) to perform kriya for my wife.

Even though I had been present in the hospital for the entire period of my wife's hospitalization, I used to perform kriya while sitting in my parked car. On the 02nd March 2022 afternoon, my wife suffered a cardiac arrest and was revived by doctors after CPR process. After doing kriya that night I prayed to Guruji, Yogiraj Lahiri Mahasay and Mahavatar Babaji Maharaj to take half of my prana (life energy) and transfer it to my wife if needed to save her life.

Suddenly after my such prayer, I felt an upsurge of energy like a giant tower of blinding white light rising from my Muladhara to Svādhiṣṭhāna to Maṇipūra to Anāhata to Viśuddhi to Ajna and leaving my body via Sahasrara. After this experience my body become numb and I felt loss of energy. I realized something wonderful has happened and my prayer has been heard. Later when I met Guruji in June 2022 and saw the drawings made by him behind the Yogācārya Maheshwari Prasad Dubey Ji's book - Kriyāyoga Rahasya, - I found a visual representation of what had happened to me on that day.

The image is shown below for all kriyāvān's reference –





After the night I experienced this, my close friend and Guru bhai Shri Sudeep Kumar Chakravarty's mother-in-law who is also initiated in the Kriya by our Guruji had an experience while doing kriya. She was not aware about my wife's condition. Still while doing Nabhi kriya, she had a vision of my wife's hospital bed. She saw that my wife was surrounded from both the sides by Mahavatar Babaji Maharaj and Yogiraj Lahiri Mahaśaya and both of them were writing ॐ (Om) all over my wife's body. She saw that the biggest ॐ (Om) was written over her heart and stomach area which were affected the most by her illness. Then she saw that Guruji appeared from behind Yogiraj Lahiri Mahaśaya, and her vision concluded. When I told Guruji about her vision, he said 'ठीक ही तो है'.

Post this experience, my ability to perceive even subtle changes in the environment around me was heightened and I could feel the slightest shift in the planet's energy. Even while doing pranayama while facing the rising and setting Sun with closed eyes, I experienced multiple times that a miniature Sun has entered my body via Sahasrara and after passing through Ajna and Visuddhi settled in Anāhata. At such a time, this mini Sun was energizing every cell in my body and covering them with Ojas. This energy never went below the Anāhata chakra region, and when I asked Guruji about the same he said since below Anāhata is Kaliyuga, no purest form of energy will go below it.

My wife also during her hospitalization once had a vision of Guruji hovering over her bed in padmāsana (पद्मासन) position. Guruji was always present near her in his subtle (सूक्ष्म) form. Due to Guru kripa, my wife was able to recover from this ordeal successfully and was later initiated by Guruji in kriya. I was also able to witness this miracle (चमत्कार) of Guruji and experience the rise of kundalini shakti through all chakras.

Guruji asked me to write about my experience for the benefit of all kriyāvāns, and hence this article. May we all be able to perceive Guru kripa in our daily life as I have been fortunate enough to do so. I don't have better words to express my gratitude for Guruji's kripa which took even a toll on his health than to chant with folded hands

ॐ अखण्डमण्डलाकारं व्यासं येन चराचरम्

तत्पदं दर्शितं येन तस्मै श्रीगुरुवे नमः

Salutations to that glorious Guru who has shown me the reality of the pervasive, unbroken infinite mandala of moveable and immovable beings



Kabir Ke Dohe

– Saket Shrivastava

**Moko Kahan Dhundhere Bande, Main To Tere Paas Mein
Na Main Dewal Na Main Masjid, Na Kabe Kailash Mein
Na To Kaune Kiriya Karm Mein, Nahin Yog Vairag Mei
Khoji Hoye To Turatte Milihe, Pal Bhar Ki Talash Mein
Kahey Kabir Suno Bhai Sadho, Sab Saason Ki Saans Mein**



Though at the first instance this message of Kabirdas appears to be meant for all and sundry, yet on having a closer look it would be found that the message is directed at Bhai Sadho or sādḥaka and not for common man. It is because unlike common man sādḥaka alone is dedicated to the enquiry or quest of Truth for which he is ready to lead a righteous life, the same being the right foundation for meditation which in turn is the gateway to knowing That- That which is unknowable and undecipherable by all possible means of knowing as knowledge being necessarily of the past prevents it from flowering (itself) that is but always in the here and now in every breath (of man) and extremely close to him or in fact closest to him but whom man keeps searching ignorantly in his mind-made places of location viz temples, mosques, etc.

No wonder Kabirdas sarcastically remarks that That is neither in Kailash (the most sacred place of Hindus) nor in Kaaba (the most sacred place of Muslims) nor in the execution of religious practices, rituals, sacrifices, customs, belief systems, etc nor in the renunciation of materialistic world nor in the carrying out of bodily and/or mental exercises because the same can be known in a flash of moment if sādḥaka is alert enough in understanding the false as the false and accordingly dropping them all at once thus coming face to face with the Truth. Truth being That which is eternal is in every breath and without which there is no breath is otherwise the all-pervading Prana whose manifestation is breath itself that doing no work on its own is however the



cause behind every work and in whose absence, all works and in fact life ceases to be. However, understanding of the Shashwat as the only passive choice less observer of the being is understandable only by sādḥaka gaining stasis in the moment by being the moment itself which is but the ultimate Truth.

It is so because common man cannot understand That in the very first place itself and therefore carrying out of certain practices, customs, belief systems, mental and/or physical exercises, reading of scriptures, etc besides visiting places of worship along with worldly seclusion (though not blindly) in the early phase of life may not definitely be ruled out. It is because the vibration of such places and/or vibration arising out of such practices and/or acts are primarily sātḥvik that have every possibility of inducing in man a sātḥvik bent of mind which is but imperative for enquiring into the mystery behind all such belief systems and practices. This definitely can set out the roadmap for such inquisitive man to being a sādḥaka keen and ready to enquire into the Truth to whom Kabirdas has referred to in this quote.





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