

Message 54

(Being issued on 4-4-2003 from the Holy Cathedral at Santiago de Compostela of Galicia in North Spain, although the interview was published in Spanish by María Elena Donoso in Uno Mismo magazine of Santiago in Chile of South America on the occasion of Shibendu Lahiri's visit to Chile in January, 2003).

1. *How would you describe the knowledge that you offer and transmit to people?*

Shibendu Lahiri: I don't offer any knowledge. I don't transmit any knowledge because knowledge is always second-hand.

Knowledge belongs to the others. Only Knowing belongs to you.

Now, there are two "you's" inside your body: one is impersonal self which is "No-self". It is an existential Intelligence which is universal. It appears to be unique because of the body. The body gives a uniqueness, which may also include universality provided there is no personal self, the "ego-self", the conceptual self.

We have been entertained and encouraged to be an individual and assert "I-ness" (or ego) with arrogance and aggression. That is our conditioning, our upbringings and our undertakings.

But we are not individuals, we are universal. In fact the root meaning of "individual" is that which cannot be "divided", cannot be separated from the others around. Unfortunately, because of selfishness, the meaning has been distorted. And now an "individual" means an egocentric and selfish human being.

I encourage people to "knowing" by and for themselves because "knowing" is one's own. Knowledge is borrowed and received from others.

The message is to set oneself free absolutely and unconditionally. And this freedom is not for oneself but from oneself. That is, freedom from "personal self" and emerging into "impersonal self".

And this "Knowing" cannot be transmitted because it is not a matter of propaganda or publicity. It is a matter of waking up! It is a matter of releasing the body, i.e. the life, from the stranglehold of the mind.

Therefore, Shibendu has no knowledge to offer or to transmit to people. His appeal is to be available to "Knowing" by direct waking up!

2. *Is there any philosophy related to this practice?*

Shibendu Lahiri: Shibendu doesn't deal with any philosophy which is only a matter of dealing with ideas and concepts about truth and not the perception of truth itself in the blood cells and the bone marrow through a tremendous energy of Understanding.

Understanding in philosophy is only intellectual which means only settling down to comfortable ideas and convenient conjectures. Kriya Yoga practice consolidates the energy of Understanding of life.

3. *Is Kriya Yoga a religion?*

Shibendu Lahiri: Kriya Yoga is a science; it is the science of inner being. It is a return journey from centrifugal ideas to centripetal insights.

It is not a physical fitness program. It is not a program of self hypnosis or autosuggestion.

This science (of Kriya yoga) was made available by Hindus but it is not a Hindu religion. The science of Physics was made available by Christians but physics is not Christianity. Therefore, the title of Paramahansa and Swami are superfluous. All such titles only create a dependency which is yet another pollution of consciousness due to fear.

We do not say Paramahansa Einstein. Similarly, Yogis don't need to wear any title to impress or influence people. Yoga is free from all titles. It is a science and therefore no titles are necessary.

4. *What type of techniques does Kriya Yoga include?*

Shibendu Lahiri: The techniques are the container; the content is deep truth. The techniques are shared in an atmosphere of holy initiation which is not an information but a transformation.

Therefore, the techniques cannot be revealed in a casual or a club-talk manner.

5. *Do people need to know Yoga before practicing Kriya Yoga?*

Shibendu Lahiri: The Yoga, which is popular everywhere is a physical fitness program. And Kriya Yoga is not such a thing. And therefore, the Yoga as understood by people is not a pre-requisite to learn Kriya Yoga.

6. *Who is able to practice and receive Kriya Yoga initiation?*

Shibendu Lahiri: Anyone who is interested to shake off the superficial living and return to the profound living can receive and practice Kriya Yoga initiation.

Living is not remaining preoccupied within the precincts of the mind. Living is not remaining deluded within the domain of the mind.

7. *Is there any requisite to practice Kriya Yoga? Does faith play any role?*

Shibendu Lahiri: The requisite is a good brain and an energy of understanding. Without this, Kriya Yoga will be yet another faith with all its fetters.

Kriya Yoga converts faith into an instrument of freedom.

8. *What is the meaning of the Kriya Yoga initiation in the person's life? Does it also imply that you become the person's Guru? Do you keep any relationship or contact with the person after the initiation? Is there any kind of commitment from both parties?*

Shibendu Lahiri: Kriya Yoga is the integration between actions of perceptions with the activities of conceptualizations. It releases a person's life from the interference of the mind.

In Kriya Yoga, Guru is the dispeller of darkness and not a bondage, nor a burden. A Kriya Guru wants men in order (ending of disorder) and not men to order.

In technical teachings, $1 + 1 = 2$. For example, an engineer teacher produces another engineer. But in spiritual teachings, $1 + 1 = 0$, because when truth is understood, the vanity and the vested interests of the Guru and the disciple vanish. This means both the Guru and the disciple become available to impersonal selves. Therefore, personal relationships become insignificant.

Compassion and comprehension are more important than commitments and conclusions.

9. *It is known that the practice of Kriya has immediate and perceptible effects. How is the person supposed to manage such effects? What are these effects?*

Shibendu Lahiri: Kriyas are there to experiment and explore. No pre-concepts and predetermined conclusions are necessary.

Mental speculations about effects destroy the bliss and the benediction of Kriyas.

10. *It seems that the practice of Kriya Yoga provokes an adjustment and balance in the body and mind energy. Does this effect lead in any degree to the dissolution of the mind? Does this dissolution allow to experience the Real Self, our True Nature? Does this practice accelerate our spiritual and personal evolution?*

Shibendu Lahiri: There is no question of dissolution of the mind, because there is no such thing as the mind. Mind doesn't exist. It is a myth. It is not real but it is valid, because it gives us functional value in our daily life. It is possible to be free of the mind in spite of the fact that the mind may still function to perform the daily tasks.

Kriya yoga is not an adjustment but a mutation, an alchemical change in the body.

Real self is not an experience, it is an existence. Kriya Yoga is not an evolution, but a revolution.

11. *Does breathing play a role in the above mentioned process?*

Shibendu Lahiri: Kriya pranayama is the most profound form of breathing which brings about a tremendous stillness in the mind.

12. *Average human beings are not aware of the real nature of existence. Would you say that this is caused by the mind? Is the mind what creates our ego/sense of individuality?*

Shibendu Lahiri: Mind is separative consciousness. It is a fragmented consciousness. Therefore, it separates and de-links us from the holistic consciousness (Chaitanya).

Mind is the pollution of the intellect. And ego is the perversion of the mind.

13. *Could you please comment on why does human existence is bound to a mind?*

Shibendu Lahiri: Human existence is not bound to mind, but human experience is bound to mind.

The basic ingredients of the mind are cravings, fear, dependency and attachments.

14. *What is "no-mind"? Is it a state?*

Shibendu Lahiri: "No-mind" is the new mind wherein all the negativities of the mind have been negated. It is beyond mind, a pure consciousness (Chaitanya).

15. *What's the reason for us to experience so much fear?*

Shibendu Lahiri: Fear is the direct result of demanding, desiring, wanting, craving, hoping, expecting, speculating, becoming and so on.

16. *Could you please comment on intelligence and wisdom?*

Shibendu Lahiri: Intellect belongs to mind and Intelligence belongs to “No-mind”. Knowledge belongs to mind, but wisdom belongs to “No-mind”.

17. *Please, talk to us about Master Babaji. Who is he?*

Shibendu Lahiri: Babaji is an enigma. In this dynastic lineage of Kriya Yoga, we do not indulge in miracle-mongering. Therefore, we do not talk about Babaji publicly. But we share the most profound truth about Babaji in private group talks among Kriyabans (a Kriyaban is a person who practices Kriya Yoga).

18. *What does Master Lahiri Mahasaya represent to you?*

Shibendu Lahiri: He is my biological great grandfather. And many more processes and perceptions which are unnamable and immeasurable.

19. *Is there any other lineage or school in India teaching Kriya Yoga?*

Shibendu Lahiri: There are several “disciplic” lineages still functioning in India and abroad.

20. *Is there any practice program offered in your temple in India? To those who are interested in learning and practicing Kriya Yoga, is there any chance of having residency there?*

Shibendu Lahiri: Yes, but only 3 times in a year – January, July and October – during my father’s day, Guru Purnima (festival of the Guru) and Lahiri Mahashay’s day. Our house in Varanasi is a small residential-cum-temple complex. The accommodations available are only suitable for Indians, because arrangements are not befitting western standards. But there are hotels and motels around which are suitable for westerners.

21. *Do you have disciples?*

Shibendu Lahiri: So far (March 29, 2003), 7493 people from all over the world have taken initiation from Shibendu Lahiri. They usually call themselves disciples. Also, there are cunning people who do not admit this and try to destroy Shibendu.

22. *What would you advise to those who feel the need of a spiritual path?*

Shibendu Lahiri: I do not give advice, I don’t issue moral warrants, I don’t deliver sermons. I only make humble suggestions. And my suggestion for spiritual path is: “don’t pollute your mind by reading so-called spiritual books as most of them are full of comic stories and surmises with plenty of pious and beautiful lies, with tremendous upsurge of conditioned reflexes from various backgrounds of upbringings and undertakings”.

23. *In your opinion, what is the most significant attitude within the spiritual process?*

Shibendu Lahiri: Shibendu doesn’t deal with opinions. Opinions and obsessions are obscurities. The attitudes in the spiritual process are shared during the initiations as perceptions of Laya Yoga teachings as *Atithi Bhava*, *Sakshi Bhava* and *Samapti Bhava* i.e. to live like a guest, to have equanimity by choiceless awareness and to give more importance to ending evil rather than cultivating an opposite and thus concocting a fake goodness.

24. *In case somebody wants to contact you, how is that possible?*

Shibendu Lahiri: It is possible to contact me through the coordinators of various countries. Otherwise you can contact me through the general coordinator, Mr. Dietrich Holtz, and also through <http://www.kriyayogalahiri.com> and the e-mail therein.

Blessings and Much love for all.

Glory to Ancient Sage Patanjali