

Babaji Day
Commemorative Service Reading
Volume I

Commemorative Service Readings

Please use the reading from the volume appropriate for the year in which you are reading. The volume number of the commemorative service readings must match the volume number of the Sunday service readings.

There are two colors of font — black and blue. Black indicates a section created by the reader as an introduction, transition, or summary. These may be altered to suit your reading style. Blue indicates material taken from an SRF sources, such as *Autobiography of a Yogi*, *Mejda*, *Self-Realization Magazine*, etc. These are not to be changed. If you find an error, please notify the chairperson of the readers' committee for correction.

At the end of quoted material there is usually the source and page number from which the material is taken. This is for your information only and is not to be read.

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Reading

Volume I

In the autumn of 1861 Mahavatar Babaji revealed to his disciple Lahiri Mahasaya the lost art of Kriya Yoga, creating a spiritual framework for the modern world. Master has recorded this event and the subsequent instructions for the dissemination of Kriya in the *Autobiography of a Yogi*. The passage begins with Babaji speaking to Lahiri Mahasaya:

“The cries of many bewildered worldly men and women have not fallen unheard on the ears of the Great Ones. You have been chosen to bring spiritual solace through Kriya Yoga to numerous earnest seekers. The millions who are encumbered by family ties and heavy worldly duties will take new heart from you, a householder like themselves. You should guide them to understand that the highest yogic attainments are not barred to the family man. Even in the world, the yogi who faithfully discharges his responsibilities, without personal motive or attachment, treads the sure path of enlightenment.

“A sweet new breath of divine hope will penetrate the arid hearts of worldly men. From your balanced life, they will understand that liberation is dependent on inner, rather than outer, renunciations.

“Bestow the Kriya key only on qualified chelas. He who vows to

sacrifice all in the quest of the Divine is fit to unravel the final mysteries of life through the science of meditation.”

“Angelic Guru,” Lahiri Mahasaya said, “as you have already favored mankind by resurrecting the lost Kriya art, will you not increase that benefit by relaxing the strict requirements for discipleship? I pray that you permit me to communicate Kriya to all sincere seekers, even though at first they may not be able to vow themselves to complete inner renunciation. The tortured men and women of the world, pursued by the threefold suffering, need special encouragement. They may never attempt the road to freedom if Kriya be withheld from them.”

“Be it so,” Babaji replied. “The divine wish has been expressed through you. Give Kriya to all who humbly ask you for help.” (P. 313)

Fifty-nine years later Babaji made it clear that the technique of Kriya was to encompass the globe and that our master, Paramahansa Yogananda, was to be the vehicle by which the technique was to be spread. In his autobiography Master describes his meeting with Babaji on July 25th as follows:

One early morning I began to pray, with an adamant determination to continue, even to die praying, until I heard the voice of God. I wanted his blessing and assurance that I would not lose myself in the fogs of modern utilitarianism. My heart was set to go to America, but even more strongly was it resolved to hear the solace of divine permission.

I prayed and prayed, muffling my sobs. No answer came. At noon I reached a zenith; my head was reeling under the pressure of my agonies. I felt that if I cried once more, increasing the depth of my inner passion, my brain would split.

At that moment there came a knock on the door. Answering the

summons, I beheld a young man in the scanty garb of a renunciant. He entered the house.

“He must be Babaji!” I thought, dazed, because the man before me had the features of a young Lahiri Mahasaya. He answered my thought, “Yes, I am Babaji.” He spoke melodiously in Hindi. “Our Heavenly Father has heard your prayer. He commands me to tell you: Follow the behests of your guru and go to America. Fear not; you shall be protected.”

After a vibrant pause, Babaji addressed me again. “You are the one I have chosen to spread the message of Kriya Yoga in the West. Long ago I met your guru Yukteswar at a Kumbha Mela; I told him then I would send you to him for training.

I was speechless, choked with devotional awe at his presence, and deeply touched to hear from his own lips that he had guided me to Sri Yukteswar. I lay prostrate before the deathless guru. He graciously lifted me up. After telling me many things about my life, he gave me some personal instructions and uttered a few secret prophecies.

“Kriya Yoga, the scientific technique of God-realization,” he finally said with solemnity, “will ultimately spread in all lands, and aid in harmonizing the nations through man’s personal, transcendental perception of the Infinite Father.” (PP. 343, 344)

Sri Daya Mata, was also blessed with a glimpse of Babaji’s nature. In her book *Only Love*, she shares her experience with Babaji:

It is difficult even to conceive of the greatness of this beloved avatar and the work he is doing for humanity. Babaji lives in seclusion in the Himalayas, watching over the destiny of the world, working to establish peace and harmony on earth and raise it to a higher spiritual level. He

has promised to remain in his physical form throughout the present world cycle. Gurudeva told us that the Mahavatar dwells with a group of advanced disciples; and that his work is not with the public, but rather to assist exalted prophets in carrying out their special dispensations. "The great guru has never openly appeared in any century," Paramahansaji wrote in his autobiography. "Like the Creator, the sole but silent Power, Babaji works in a humble obscurity."

Nevertheless, his spiritual blessings can readily be received by any devotee. In one of the darshans I was blessed to have with Babaji while visiting India, he told me that it was not necessary for devotees to come to a particular place to find him. Rather, he said: "Whoever goes within with deep devotion, calling and believing in me, will find my response."

Then I said, "Babaji, my Lord, our Guru taught us that whenever we want to feel wisdom, we should pray to Sri Yukteswarji, because he is all jnana, all wisdom; and whenever we want to feel ananda or bliss, we should commune with Lahiri Mahasaya. What is your nature?" The moment I voiced this question, I cannot tell you what overwhelming love completely flooded my heart and soul! Such sweetness of divine love! – a thousand million loves rolled into one!

I could not imagine a response any more meaningful, saying: "My nature is love; for it is love alone that can change this world." (P. 192)

Paramahansa Yogananda wrote a poem entitled "Divine Love," which reflects the divine love manifest in Babaji. While a portion of this poem is read, look with attention at the picture of Babaji as though you yourself are addressing the prayer to this great master.

O Love, thou are the mystic echo from the caverns of heart.
And the inaudible voice of feeling.

Thou art the unseen charmer of souls.
Thou art the fountain flowing from the bosom of friendship.
Thou art the Divine Cupid, enticing mystic souls
To pierce the heart of all living things.
Thou art the silent language of souls,
And the invisible ink that lovers use
To write letters on the pages of their hearts.
Thou art the mother of all affections,
And in Thy breast throbs the heart of God. (SRF Lesson #12 P. 1)