

**Lahiri Mahasaya Mahasamadhi**  
**Commemorative Service Reading**  
**Volume II**

## 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.

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# Lahiri Mahasaya Mahasamadhi

## Reading

### Volume II

Lahiri Mahasaya received the Kriya Yoga technique from his guru, Babaji. Babaji's instructions for the transmission of the blessed technique were quite clear and quite strict. In the *Autobiography of a Yogi*, Babaji explains the requirements to Lahiri Mahasaya:

“Bestow the Kriya key only on qualified chelas,” Babaji said. “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, 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 gazed beseechingly at Babaji. “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 initiation be withheld from them.”

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

The remarkable life of Lahiri Mahasaya was marked by miracles,

such as the raising of Sri Yukteswar's friend, Rama, from the dead, and by a steadfast devotion to the spread of Kriya Yoga. No less important was his training of many Christ-like disciples such as Rom Gopal, the sleepless saint, Pranabananda, the saint with two bodies, Swami Kebalananda, Master's Sanskrit tutor, Swami Keshabananda, Panchanon Bhattacharya and our paramguru Sri Yukteswarji. He also bestowed his blessings on householders, such as the parents of Master.

Trailanga Swami the 300 pound, 300 year-old saint of Banaras once paid tribute to Lahiri Mahasaya:

The great saint forsook his usual silence in order to pay public honor to Lahiri Mahasaya. One of Trailangs's disciples objected.

"Sir," he said, "why do you, a swami and a renunciant, show such respect to a householder?"

"My son," Trailanga replied, "Lahiri Mahasaya is like a divine kitten, remaining wherever the Cosmic Mother has placed him. While dutifully playing the part of a worldly man, he has received that perfect Self-realization which I have sought by renouncing everything — even my loincloth!" (Ibid. PP. 285,6)

And, in time, the Lord called his divine kitten home. It was Sri Yukteswar who carried the message of his guru's imminent passing from Babaji to Lahiri Mahasaya. His words are recorded by Master in the *Autobiography of a Yogi*:

"Gurudeva," Yukteswar said to his guru Lahiri Mahasaya, "the divine master asked me to give you a message. 'Tell Lahiri that the stored-up power for this life now runs low; it is nearly finished.'

"At my utterance of these enigmatic words, Lahiri Mahasaya's figure trembled as though touched by a lightning current. In an instant

everything about him fell silent; his smiling countenance turned incredibly stern. Like a wooden statue, somber and immovable in its seat, his body became colorless. I was alarmed and bewildered. Never in my life had I seen this joyous soul manifest such awful gravity. The other disciples present stared apprehensively.

“Three hours passed in silence. Then Lahiri Mahasaya resumed his natural, cheerful demeanor, and spoke affectionately to each of the chelas. Everyone sighed in relief.

“I realized by my master’s reaction that Babaji’s message had been an unmistakable signal by which Lahiri Mahasaya understood that his body would soon be untenanted. His awesome silence proved that my guru had instantly controlled his being, cut the last cord of attachment to the material world, and fled to his ever living identity in Spirit. Babaji’s remark had been his way of saying: ‘I shall be ever with you.’” (Ibid. P. 335)

Keshabananda tells of the passing of his guru as follows:

“As I sat in my hermitage in Hardwar, Lahiri Mahasaya materialized himself before me. “Come at once to Benaras. At my guru’s home I found many disciples assembled. For hours that day the master expounded the Gita; then he addressed us simply.

“ ‘I am going home.’

“Our sobs of anguish broke out like an irresistible torrent.

“ ‘Be comforted; I shall rise again.’ After this utterance Lahiri Mahasaya rose from his seat, thrice turned his body around in a circle, assumed the lotus posture while facing the north, and gloriously entered mahasamadhi.

“Lahiri Mahasaya’s beautiful body, so dear to the devotees, was

cremated with solemn householder rites at Manikarnika Ghat by the holy Ganges. (Ibid. P. 338)

This was not the last time Keshabananda saw his guru. The swami explains: “The following day, at ten o’clock in the morning, while I was still in Banaras, my room was suffused with a great light. Lo! before me stood the flesh and blood form of Lahiri Mahasaya. It looked exactly like his older body, except that it appeared younger and more radiant. My divine guru spoke to me.

“ ‘Keshabananda,’ he said, ‘it is I. From the disintegrated atoms of my cremated body, I have resurrected a remodeled form. My householder work in the world is done; but I do not leave the earth entirely. Henceforth I shall spend some time with Babaji in the Himalayas, and with Babaji in the cosmos.’

“With a few words of blessing to me, the transcendent master vanished. Wondrous inspiration filled my heart; I was uplifted in Spirit even as were the disciples of Christ and Kabir who beheld their living guru after his physical death.” (Ibid. P. 338)

What more fitting tribute to this Christ-like master than the words of St. Paul in First Corinthians. While this passage is read, look with attention at the picture of Lahiri Mahasaya as though you yourself are addressing these words to the great master.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?" (I Corinthians 15:54-55)