

Lahiri Mahasaya Mahasamadhi
Commemorative Service Reading
Volume III

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.

Lahiri Mahasaya Mahasamadhi

Reading

Volume III

Lahiri Mahasaya was the guru of Sri Yukteswar and the disciple of Mahavatar Babaji. He was the one whom Babaji chose to reintroduce the ancient lost science of Kriya yoga.

As a householder-yogi, Lahiri Mahasaya brought a practical message suited to the needs of today's world. The great master did not encourage the old ideal of a yogi as a wandering ascetic with a begging bowl. He stressed rather the advantages of earning his own living, of not being dependent on a hard-pressed society for support and of practicing yoga in the privacy of his home. To this counsel Lahiri Mahasaya added the heartening force of his own example. He was a modern, "streamlined" model of a yogi. His way of life, as planned by Babaji, was intended to be a guide for aspiring yogis in all parts of the world. (*Autobiography of a Yogi* P. 329)

Our guru Paramahansa Yogananda's parents had become disciples of Lahiri Mahasaya early in their married life. When our guru was still a babe his mother took him to the home of Lahiri Mahasaya. The master seated the little Mukunda on his lap and placed his hand on his forehead by way of spiritually baptizing him and said:

“Little mother, thy son will be a yogi. As a spiritual engine he will carry many souls to God’s kingdom.” (Ibid. P. 17)

The great guru was a font of wisdom, giving counsel to his disciples — counsel that is still pertinent today, such as:

"He only is wise who devotes himself to realizing, not reading only, the ancient revelations. Solve all your problems through meditation. Exchange unprofitable speculations for actual God-communion.

"Clear your mind of dogmatic theological debris; let in the fresh, healing waters of direct perception. Attune yourself to the active inner Guidance; the Divine Voice has the answer to every dilemma of life. Though man's ingenuity for getting himself into trouble appears to be endless, the Infinite Succor is no less resourceful.

"Seek divine wealth, not the paltry tinsel of earth. After acquiring inward treasure you will find that outward supply is always forthcoming.

"If you don't invite God to be your summer Guest. He won't come in the winter of your life.

"Through delusion you are perceiving yourself as a bundle of flesh and bones, which at best is a nest of troubles. Meditate unceasingly, that you quickly behold yourself as the Infinite Essence, free from every form of misery. Cease being a prisoner of the body; using the secret key of Kriya, learn to escape into Spirit.

"I am ever with those who practice Kriya. I will guide you to the Cosmic Home through your ever enlarging spiritual perceptions.

" '*Banat, banat, ban jai.*' One of Lahiri Mahasaya's favorite remarks, with which he would encourage his students to persevere in meditation. It is literally: 'making making , some day made.' One may freely translate the thought as: 'striving , striving, one day behold! The Divine Goal.'

"The yogic key will not lose its efficiency when I am no longer present in the body to guide you. This technique cannot be bound, filed, and forgotten, in the manner of theoretical inspirations. Continue ceaselessly on your path to liberation through Kriya, whose power lies in practice." (*Self-Realization* Fall, 1995 P. 28)

The day that Lahiri Mahasaya was no longer in the body finally arrived. During the summer of 1895 Lahiri Mahasaya developed a small boil on his back. He was working out in his own flesh the karma of some of his disciple. He protested against lancing but when his chelas insisted – he said:

"The body has to find a cause to go; I will be agreeable to whatever you want to do." (*Autobiography of a Yogi* P. 338)

A short time later the incomparable guru entered mahasamadhi in Banaras. The day after his cremation he appeared to three disciples in different cities at the same time, as recorded in the *Autobiography of a Yogi*.

Swami Keshabananda: 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.

Panchanon Bhattacharya: Here in Calcutta at ten o'clock in the morning that followed his cremation, Lahiri Mahasaya appeared before me in living glory.

Swami Pranabananda: A few days before Lahiri Mahasaya left his body, I received from him a letter that requested me to come at once to Banaras. I was unavoidably delayed, however, and could not leave at once. Just as I was preparing to leave for Banaras, about ten o'clock in the morning, I was suddenly overwhelmed with joy to see in my room the shining figure of my guru.

"Why hurry to Banaras?" Lahiri Mahasaya said, smiling, "you will find me there no more."

As the import of his words dawned on me, I cried out brokenheartedly, believing that I was seeing him only in a vision.

The master approached me comfortingly. "Here, touch my flesh," he said. "I am living, as always. Do not lament, am I not with you forever?"

(P. 338 ff.)

Master wrote a poem entitled God's Boatman, expressing the promise of a master to be ever with his devotees. While a portion of the poem is read, look with devotion at the picture of Lahiri Mahasaya as though you yourself are addressing these words to him.

I want Thee, O God,
That I may give Thee to all!
I want salvation,
That I may give it to all!
Free me, then, O God
From the bondage of the body —

That I may show others

How they can free themselves! (*Whispers from Eternity* P. 202)