

## Yogiraj Shri Shri Lahiri Mahashaya



By  
Prof. Jogesh Chandra Bhattacharya  
M.A., P. R. S.

### DEDICATION

To

My Master

Yogiguru Bhagavan

Shrimat Brahmachari Anilanandaji Maharaj.

Master Mine !

It is not for me to probe the depth of the Infinite Bliss that is Shri Shri Lahiri Mahashaya. Yet, you bid me write, and I must obey.

Let Thy words be uttered through this frail mortal frame. Let the dust of Thy Lotus Feet be my Guide.

Amen !

### Preface to the 1st Edition

The need for a complete biography in English of Yogiraj Shri Shri Shyamacharan Lahiri Mahashaya has been very strongly felt. There are chapters on Shri Shri Lahiri Mahashaya in the English *Autobiography of a Yogi* by Paramhansa Yogananda, his spiritual grandson. But all the other biographies of this Great Saint are written in Bengali or Hindi.

The present volume is an outcome of a Gracious Command of my beloved Gurudeva Yogiguru Shrimat Brahmachari Anilanandaji Maharaj. How else could I dare to go into the mystery of an astounding spiritual personality like Shri Shri Lahiri Mahashaya ?

The main outlines of the life of the Yogiraj are the same in all the available versions of his biography. There, are, however, a few minor differences in details. In such cases I have followed the descriptions of his great spiritual descendants whose insight can be absolutely relied upon.

Let the fruit of this labour be offered to the Lotus Feet of Shriguru. "Hari Om".

---

### Preface to Second Edition

It is a testimony to the Divine Grace of Shri Shri Lahiri Mahashaya that the 1st edition of this book has been well received by devotees all over the world. The 2nd edition is almost a reproduction of the former edition with very slight changes or additions here and there. Increased cost of publication explains the negligible rise in price.

The entire effort has been due to the Grace of my Master at whose Lotus Feet I dedicate the present edition of the book as well.

---

## Shri Shri Gurabe Namah

### CONTENTS

Chapter			Page
I	Introductory	... ..	1
II	Early Life : Before Diksa	...	7
III	Diksa or Initiation	...	19
IV	As an Acharya	... ..	34
V	Mahasamadhi	... ..	59
	Appendix	... ..	67



Yogiraj Shri Shri Shyamacharan Lahiri Mahashaya  
Advent : Ashwin 16, 1235 B.S. (1828 A.D.)  
Mahasamadhi : Ashwin 10, 1302 B S. (1895 A.D.)

CHAPTER—I

INTRODUCTORY

A householder was seated in his own drawing room at Benares, in the lotus posture, surrounded by his disciples. His complexion was fair and his body well-built. His dreamy eyes were half-closed, fixed as they were on something not of this earth. The aura of his tranquillity pervaded the atmosphere. He was explaining the Bhagavadgita. Of a sudden he opened his eyes wide and cried, "I am getting drowned in the sea near Japan, mingled with the consciousness of hundreds of people". And, the next morning, the disciples were surprised to come across the news of a soul-stirring tragic shipwreck in the Japan Sea.

The householder was the greatest Yogi of the 19th century, whose cosmic consciousness was entirely free from the limitations of space and time. He was Yogiraj Shri Shri Shyamacharan Lahiri Mahashaya.

Indeed, the role silently played by Shri Shri Lahiri Mahashaya in changing the world-consciousness into a unity through the path of Yoga can never be exaggerated.

'Yoga' in the widest sense of the term includes all Sadhana. As Yajnavalkya, the great Yogi of ancient India has said :

"संयोगो योग इत्युक्तो जीवात्मपरमात्मनोः" i. e., Yoga is the union of the individual soul with the Paramatman or Infinite Consciousness. The goal of all spiritual practices is the attainment of the same Infinite or Supra Consciousness, by whichever name one may describe it. In this wider sense all spiritual masters are Yogis. There is, however, a particular variety of Sadhana which is called Yoga in a narrower sense. And it is usually in this sense that the word Yoga is used. This Sadhana consists mainly in controlling the Prana-Vayu (breath) with Pranayama and other processes. The Yogi starts with the postulate that the microcosm contains all that is there in the macrocosm. There is a Bengali proverb which states that what is absent in our body is also non-existent in the universe. The Yogi therefore considers his own body as the temple for worshipping the Paramatma (the Supreme Self). The limited consciousness of a man gradually expands into the vaster world of Cosmic Consciousness till the Sadhaka (devotee) attains complete Self-Realization.\*

The greatest contribution of Shri Shri Lahiri Mahashaya to the world is that he, according to the instructions of his Great Guru Shri Shri Babaji Maharaj, simplified the infinite multiplicity of the processes of Rajayoga into a few stages and made it available to the common man, especially the house-

\* The human body has 3 great nerve-cords. On both sides of the spinal cord there are gangliated cords of sympathetic nerves. Ordinarily the Prana-vayu moves through the passages within the gangliated cords: Ira and Pingala. But it must move through Susumna (the very subtle passage through the spinal cord) before any success in Sadhana is to be attained. The unfolding of this passage is called the rousing of the Kundalini or the spiritual force latent in every man.