

It is said that about six months before his Mahasamadhi the Yogiraj had once disclosed before his wife his intention of leaving this world within six months and instructed her so that his body might be given a burial within the compound of his own house. At the proper moment, however, everybody was so overwhelmed with grief that his instructions were forgotten.

After the body of the Yogiraj was cremated, Krishnaramji preserved some ashes and bones, mixed them up with sandalpaste and the soil of the Ganga, and rolled them into a ball decorating it with red sandalpaste. This remnant of the holy body is still with his descendants. Many other disciples of the Yogiraj preserved portions of the holy ashes and bones.

It was on the 24th of September, 1895 (1302 B. S.). The Yogiraj was no more in his human frame. But just at the moment of his departure his divine figure was seen by three of his disciples at different places. Shrimat Swami Pranavananda Giriji Maharaj had just received the news of his Guruji's illness and was preparing to leave for Benares. The astral figure of the Yogiraj appeared before him and said, "There's no haste ; I have left my mortal frame". He consoled the devotee by telling him that he is always present, in spite of the absence of his human body. Shrimat Panchanan Bhattacharya and Shrimat Keshavananda Avadhut were also blessed with similar visions.

That is also the consolation for many who did not have the great good fortune of having his personal contact. For even now, apart from radiating his influence through his spiritual descendants and through

a general grace showered upon the world, the Yogiraj shows his Leela in a thousand and one forms before people whose minds are devoted to the path of truth. S. J. Abhoycharan has mentioned a few specially important incidents in his book which may briefly be recalled here.

A life-size oil painting of the Yogiraj is kept in the drawing room of his house. Every year women devotees of the household observe fasting on the Mahastami Day, and, after worshipping the Yogiraj during the Sandhiksan, break their fast. It so happened one year that the Sandhiksan fell exactly at the time when the Yogiraj actually passed away from this human world (at 4-20-24 seconds in the afternoon). The ladies were highly surprised to find that just at the Sandhiksan the oil-painting of Shri Shri Lahiri Mahashaya gradually disappeared in a thick mask of clouds. Some two minutes later, however, as the Sandhiksan passed away, the cloudy covering wore off fully revealing the picture of Shri Shri Lahiri Mahashaya again.

Once at the time of opening a new window in the wall of the drawing room the portrait of Shri Shri Lahiri Mahashaya was removed from its former position so that it might be more clearly visible in the light coming through the window. But, strangely enough, on that very date and the next day, too, all the members of the Lahiri family, wherever they were, started receiving slight injuries. The implications were realised, and the portrait was restored to its former place.

Shrimati Kashimoni Devi, the holy consort of the Yogiraj, attained her Mahasamadhi at the ripe old age of ninety-four. For a few years before this, she was

generally attended to by somebody in the house. Only for some two hours at noon nobody would be there by her side. One day before noon she asked her grandson Sji. Abhoycharan to place the best woollen 'Asan' (seat) by her bedside and leave the room. Both Abhoycharan and his wife asked grandma the reason for this. Who would be coming to pay homage to her at that odd hour of the day? But they were startled to hear that every noon, when the room would be deserted by visitors and attendants, the holy figure of Shri Shri Lahiri Mahashaya would creep in through the northern casement and spend some time in conversation. He, however, disappeared whenever there was a possibility of a visitor coming in. Since that day the woollen seat was kept separate for the Yogiraj and nobody else was allowed to take his seat on it.

Shri Utpal Sanyal, son of the youngest daughter of Sji. Abhoycharan Lahiri Mahashaya had, in his childhood days, mystic communion with the Yogiraj. When he was a mere three-year child, he would often enter a solitary chamber of their house and hold conversations with the great Shri Shri Lahiri Mahashaya whom he described as "Shyam Baba". One evening Utpal's parents were going to a cinema show. Utpal, however, entered his room for Shyam Baba's permission and after a time told his parents that Shri Shyamacharan wanted him not to go to the Cinema. The boy did not go. He remained at home with his grandmother. At the end of the show, however, his parents came home, thoroughly drenched with a sudden heavy shower of rain.

Utpal came to Benares when he was about five.

As soon as he noticed the statue of the Yogiraj, he recognised him as his "Shyam Baba". With the advance in years, however, Utpal did not have the good fortune of holding such communions with Shri Shri Lahiri Mahashaya. This perhaps shows that, as the poet says, "Heaven lies about us in our infancy", but "shades of the prison-house begin to close upon the growing boy", when it becomes necessary for him to revive his divine consciousness with 'Sadhana'.

Of course, any Sadhana again depends ultimately on His Grace. The words "गुरुकृपा हि केवलम्" are true, very true. Nothing can be done without the Grace of the Master. And the Master is ever ready to shower his Grace upon us if only we are simple and sincere at heart.

The incidents related above show us beyond doubt that the Yogiraj has only left his mortal frame, but he is there in Cosmic Consciousness, ready to bless us with divine inspiration. We are now at the juncture of a new era. The human consciousness is suffering the trammels of a new birth. On one side there is corruption boiling and bubbling, "अभ्युत्थानमधर्मस्य" (the rise of corruption), as Lord Krisna said in the *Gita*, but on the other, the divine magnetism has been doing its work through man-making, moulding the characters of men in order to make them fit for receiving the divine Power and Grace. The Yogis believe that we are in the early years of the ascending 'Dwapara'\* when the human consciousness will gradually have a lift. Yogiraj

\* We shall discuss the different stages of human consciousness in different ages in the Appendix.

Shri Shri Lahiri Mahashaya had his advent at a period of transition from darkness into light and it is his Grace which continues to shine upon us, poor mortals, as a beacon-light on the path of Truth.

May we feel his benign presence in our midst, illuminating every moment of our lives with the Bliss that is He. Amen.

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## APPENDIX

In the preceding Chapter we have spoken about the Age 'Dwapara' when the human consciousness is gradually on the ascent. Let us take up a brief discussion of the ages in relation to human consciousness as enunciated by the Great Yogis.

It was Shrimat Swami Shri Yukteshwar Giriiji Maharaj, the great disciple of the Yogiraj, who first explained the facts about the Yugas or the Cycles of human consciousness on earth in modern times. He noticed the miscalculations regarding the Yugas in our current almanacs and sought to rectify them in the light of truth. He also published some rectified almanacs and prophesied that a day would come when this perfectly scientific system based on astronomical observations would be current throughout the world. We have a detailed enunciation of his theory in the introduction to his book *The Holy Science* or *Kaivalya Darshanam*. The same theory has been very beautifully expounded by his disciple Shrimat Matilal Thakur in his *Yuga-Paribartan O Jagadgurur Abirbhav* (The Evolution of the Ages and the Holy Advent of the Master of the Universe). Shrimat Paramhansa Yoganandaji, too, has mentioned about the theory in his *Autobiography of a Yogi*.

The following is only a brief sketch of what the Masters have said. An inquisitive reader may kindly look into the books mentioned above for further details.

Oriental astronomy tells us that the Sun, with all its planets and their moons, takes some star for its dual and revolves round it in about 24000 earthly years. Another motion of the Sun makes it revolve round a Grand Centre called 'Visnunabhi' or the seat of the Creative Power Brahma, the Universal magnetism. When the Sun in its revolution round its dual comes nearest to this centre (which takes place when the autumnal equinox comes to the first point of Aries), 'dharma' becomes so developed that man can easily comprehend the mysteries of the Spirit. After 12000 years the Sun goes farthest from the Grand Centre and therefore man cannot grasp anything besides gross material creation. Again the Sun advances towards the Grand Centre and human consciousness, too, gradually advances till it is complete in another 12000 years

Each of these periods of 12000 years is called one of the Daiva Yugas or Electric Couple and brings about a complete change in the human world. Thus we have one electric cycle of 12000 years in an ascending arc, and 12000 years in a descending arc.

The gradual development of 'dharma' is divided into four different stages in a period of 12000 years. The time of 1200 years during which the Sun passes through 1/20th portion of its orbit is called the 'Kali Yuga' when 'dharma' is at its lowest (स्थूल). The next 2400 years (2/20th portion) is called 'Dwapara' when the human consciousness can comprehend fine matters or electricities and their attributes (सूक्ष्म). The next 3600 years (3/20th portion of 24000 years) is the 'Treta Yuga' when the human intellect can comprehend the divine magnetism, the source of all electrical

forces (कारण). The period of 4800 years is called the 'Satya Yuga' when 'dharma' is at its highest (तुरीय) and the human consciousness can comprehend God the Spirit in His full glory. The state of consciousness referred to in the above lines, however, concern only the common run of human consciousness. Great Yogis or spiritualists may flourish in every age and they are always exceptions. They are never bound down by Space and Time and therefore can transcend the general virtues of the particular periods to which they belong.

The theory of the Yugas has been beautifully explained by the great sage Manu in his *Manusamhita* :—

“चत्वार्याहुः सहस्राणि वर्षाणान्तु कृतं युगम् ।  
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः ॥  
इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु ।  
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥” (1. 69-70)

The Satya-Yuga consists of 4000 years. But 400 years before and after the Yuga are its 'Sandhis' or periods of mutation with the preceding and the succeeding Yugas. Thus the Satya-Yuga continues for 4800 years. In calculating the other Yugas and Yuga-Sandhis, the numerical '1' should be deducted from the numbers of both thousands and hundreds indicating the periods of the previous Yugas and Sandhis. According to this calculation the duration of the Treta comes to  $3000 + 300 + 300 = 3600$ , of the Dwapara  $2000 + 200 + 200 = 2400$  and that of the Kali becomes  $1000 + 100 + 100 = 1200$  years.

The current almanacs give us the Kali Yuga itself as consisting of 432000 years instead of only 1200 years.

The error, too, was due to the influence of Kali or the dark age when the human intellect lost the power to grasp finer things. Thus, Medhatithi and Kullukabhata, two of the celebrated commentators on the *Manusamhita* were both wrong in taking the earthly years mentioned in the verses as "Daiva" or years of the gods which have never been mentioned in the Samhita in this context. The *Mahabharata*, in the Vanaparva ( Chapter 188 ) and Shantiparva (Chapter 231, Verses 20—23), and the *Hari-vamsha* tell us the same thing as the great sage Manu does. From a detailed discussion of all these sources the Masters have shown us that the cycles of human consciousness on earth move on in the following order : Satya, Treta, Dwapara, Kali ( the descending arc ) ; Kali, Dwapara, Treta, Satya (the ascending arc). Thus we find that we have two Kalis and two Satyas side by side, the one ascending, the other a descending one. We have just now finished 2400 years of Kali ( 1200 descending and 1200 ascending ) and in 1969 are passing through the 269th year of the Dwapara era. Signs of gradual improvement in the general human consciousness were visible in the 1200 years of the ascending Kali. As soon as 1100 years of the ascending Kali were spent, the period of mutation preparing for the Dwapara Age started and finer electrical matters gradually received greater and greater comprehension from the human mind.

It was about the year 1600 A. D. that William Gilbert discovered magnetic forces and observed the presence of electricity in all material objects. Kepler's astronomical laws came about in 1609. We had also the telescope of Galileo. Drebbel of Holland gave us the microscope in 1621. Newton's Law of Gravitation

came in 1670. The steam was used by Thomas Savery in raising water about 1700. In 1720, Stephen Gray discovered the action of electricity on the human body. The political and the cultural life of man, too, started showing marked developments till we have reached the present stage when the idea of one-world is no more a ridiculous theme. True it is that the world is constantly being rent asunder by ghastly and brutal wars. True that the atoms and the space race amongst different nations threatens humanity with a complete annihilation. But these disturbances are inevitable when out of large-scale disasters a new era will spring up over the ruins of the old. We have just now passed the 200 years of transition at the beginning of the age and have just entered the 64th year of the real Dwapara. Corruption flourishes everywhere. Death and devastation, dishonesty and brutality have become the order of the day. They will perhaps increase and come to a head. But on the other hand the world is ripe for a new advent. In about 25 years, as Yogishwar Shri Shri Matilal Thakur Maharaj has said, we are going to have a full manifestation of the Divine in the human from with supreme power over this Universe. And peace will prevail in the end. This is according to the promise made by Lord Krishna to Arjuna in the *Gita*. Whenever the world will be in the grip of men thoroughly unprincipled and anti-divine, whenever the rise of corruption will reach its climax and the honest men will groan under tyranny, the Divine will manifest Himself in His full force amidst the human beings and save the world from utter destruction.

“यदा यदा हि धर्मस्य स्तानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥  
परित्राणाय साधुनां विनाशाय च दुष्कृतां ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥”

The same promise has also been made by the Mother Force of the Divine in the *Chandi* ( a portion of the *Markandeya Purana* ) :

“इत्थं यदा यदा बाधा दानवोत्था भविष्यति ।

तदा तदावतीर्याहं करिष्याम्यरिसंज्ञयम् ॥”

Whenever the devilish forces are let loose, the Mother Force of the Divine will have a supreme manifestation for the protection of the just and the righteous.

But before that supreme manifestation is possible, the Divine comes in our midst in the shape of great sages and prepares the seeds for receiving the Bliss Divine. It was therefore at a period of great transition that Yogiraj Shri Shri Shyamacharan Lahiri Mahashaya was born. Other sages, too, are doing the same work. They are preparing some souls at least in which the Divine can fix His throne. There was Shri Ramakrishna who by his own life showed the modern world the fundamental unity in all religions. After all, 'Dharma' is one and indivisible. We are all children of the same Creator. The differences touch only the skin, the core remains intact. The differences are due to the differences in customs and manners, in circumstances which must vary from age to age, from country to country. The Creator has not created a machine. The Universe is living in Him the Great 'Dharma' ( the force that upholds the entire Universe ), who is at once One ( एकमेवाद्वितीयम् ) and 'many' ( “बहु स्याम्, प्रजायेय” ), and therefore variety is its birthright. But the Indian message of the fundamental unity in variety in the field of 'Dharma' has first been shown to the world by Swami Vivekananda, the greatest disciple of Shri Ramakrishna, from the Vedanta, the repository of

the knowledge of the Atman. The advent of the Yogiraj has a deeper significance for us as he came to teach the particular stage of Sadhana for the Age of Dwapara. The Shastras tell us that it is Rajayoga which is to be the most suitable and predominant form of Sadhana for this age. Lord Krishna instructed Arjuna in Rajayoga in the last Dwapara. Before that for many many years this was forgotten among the masses Shri Krishna revived it for human welfare :

“स कालेनेह महता योगो नष्टः परन्तप ॥

स एवायं मया तेद्यु योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥”

(The *Gita* : IV, 2, 3 )

Just because Yoga is the most suitable Sadhana for the development of human consciousness in Dwapara, it has been revived by the Yogiraj. In this respect it is he who occupies the most important position in our age. Swami Vivekananda paved the way before the West by the Vedanta, Paramahansa Yogananda sowed the seeds of Yoga in the field. And it is the message of the Yogiraj that is even now propelling human consciousness in and outside India to a greater Self-Consciousness. And with what a love for the common man! Somebody came and accused the Yogiraj of giving Kriyayoga to some unworthy man. “Well”, said the Incarnation of Grace, “had I not given him that, he would have been worse.”

Another fact must be mentioned before the book comes to a close. The *Gita* has now been a catchword throughout the world. It has been translated into all the major languages of the world, read and appreciated and commented upon by all great thinkers. But the

sole credit of taking it out of the groove of scholars and placing it before the public for the first time goes to the Yogiraj himself. It was not merely that he gave his spiritual interpretation to the *Gita*, published by many of his disciples. He himself printed a few thousand copies of the *Gita* (only the original) in Bengali and Hindi scripts and distributed them freely amongst the public. A very significant act for the Yogavatar of the Dwapara era.

The ideals of the Yogiraj, showing us as they do the path of eternal light and truth, will continue to influence the ages yet unborn, and countries yet unexplored. His Cosmic Consciousness is blessing us, one and all, with the gift of Faith, the one thing needed in this chaotic world at present.

We are not afraid. We are at the Feet of the Living Message of the Yogiraj in the person of our Master Yogiguru Anilananda. Let His Name be glorified. "Joy Guru" (Victory to my master).

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Printed at the expenses of Talukdar Chitrasen Sinha, an Inhabitant of Dharna in the district of Faijabad.
16. **Tantrasar** (including **Yantrasar** within itself) :  
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17. **Mimamsartha-Samgraha** (Niralambopanisad within the same) Published probably by Shrimat Panchanan Bhattacharya.
18. **Lingapurana :**  
Published by Shrimat Panchanan Bhattacharya.
19. **Japaji** (The first book by Guru Nanak) :  
Sj. Chitrasen Sinha paid Rs. 100/- for printing the book.
20. **Gautamasutra :**  
Published by Shrimat Panchanan Bhattacharya. Printed at the expenses of Sj. Annadaprasad Sen, Zamindar of Rangpur.
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