
Sahaj Marg Study Group

Lalaji

Set 5, Handout 2 (From Truth Eternal Chapter 1)

*LIVES OF GREAT MEN ALL REMIND US, WE CAN MAKE OUR LIVES
SUBLIME*

Pre-dawn Era

The medieval and modern periods in the contemporary history of India are regarded as "dark" periods, which produced intellectual giants but spiritual pygmies. The latent but silent revolt of individual souls against the self-imposed bondage, and the inner craving to reach the destination, materialized from time to time in different modes and manners, shapes and hues, according to the dispositions of the different individuals; but, the struggle went on ceaselessly, though perceived only by a few, and the real nature of it could be disclosed to still fewer. Others found peace in social and cultural reforms, armed mutiny or in the religious rejuvenation of society. The mushroom growth of rites and rituals, forms and formalities, dominated the religious sphere of India. According to Swami Ram Tirtha, "an abject slavery to fantastic superstitions prevailed, and spiritual suicide glazed under the plausible name of obedience to the authority." New Samasthas founded on new schools of thought remained an Utopia while dispassionate but hopeful observers like Paul Brunton continued "to wait for the next fresh surprise each morning." Saints like Swami Ram Tirtha were convinced that "within the first half of the twentieth century, India would be restored to its original glory," but the men of intellect were busy finding out the real way to Reality. Dr. Ram Krishna, recording his views, says "the prophet souls and not the priest minds, the original men of understanding and not the mechanical imitations of the inherited habits, are needed to help our wandering generation to fashion a goal for itself." And saints of the caliber of Swami Vivekananda, who had progressed considerably on the path of spirituality, were convinced that a day would come when mighty minds would arise and gigantic spiritual minds would be ready to go from India to the end of the world to teach spirituality.

Advent of Dawn

It was during this era of hopes and fears, skepticism, misguided beliefs, uncertainties and suspense that the Divine Light descended on earth on the auspicious day of Basant Panchami, February the 2nd, 1873. Samarth Guru Mahatma Shri Ram Chandra Ji was born at Fatehgarh in the State of Uttar Pradesh in India. A silent promise was made by Nature; a disguised hand was extended for help and, though unknowingly, humanity set about throwing off its load and freeing itself from the iron bonds it had itself put on.

Antecedents

Lalaji, as he was popularly called, belonged to a very distinguished family of Jagirdars. Akbar, the great Moghul Emperor, being a great statesman, befriended Hindus, made rapprochement with many and rewarded the brave. Sri Brindaban Babu, the great-grand father of Sri Lalaji Saheb, was a person of rare genius and his fine qualities and noble attainments won for him from Akbar, unstinted praise and friendship, the title of "Chaudhari" and a Jagir comprising of 555 villages. He took up his permanent residence in the town of Bhoomigram, which later came to be called Bhogaon, in the present district of Mainpuri.

His family lived there till after the mutiny of 1857 when the general arson, anarchy and loot prevailing in the name of freedom in the district rendered Bhoomigram un-inhabitable. Sri Harbux Rai, the worthy father of the Adi-Guru, migrated to Fatehgarh in the district of Farrukhabad. Here, he joined his assignment as Tax Superintendent and began to live with his family. Unfortunately, he had no son at the time and had adopted his nephew. Though his state had been subjected to considerable damage as a result of the post-mutiny disturbances and his property had been plundered, he had enough assets to live by in the manner of an old and rich aristocrat. But the transitional period could not suit him and his status continued to deteriorate. Yet, there were servants and maid servants, a respectable house equipped with necessary paraphernalia, conveyances, etc.

Maternal Influences

Lalaji's mother was a saintly lady. Her heart was full of devotion and she was strongly attracted to God. She had great regard for saints and served them whenever she had an opportunity. She had a melodious voice and her recitation of the Ram Charit Manas set up ecstatic thrills in the hearts of her audience. Charity was her noblest virtue and no needy person was ever refused, if possible.

Once a Saint came to Farrukhabad and she went to his satsangh along with her husband's younger brother. When she reached there the saint was singing certain Sakhis (Stanzas) of Saint Kabir. They touched her tender and loving heart so much that tears began to well up in her eyes and gradually she got so absorbed in them that she completely lost herself. Perceiving her state the saint was moved, and showered benedictions upon her. That day was memorable in her life. From that day onwards, love for God began to rise in her like a river in spate and, singing His praises, she often soared up into Samadhi.

In spite of saintliness, she was woman at heart, and wanted to be a mother. Lack of a son pricked her heart. A day studded in the chain of events to come came at last, and an Avadhoot called at her door. He sat down and asked for food which was served to him. After partaking of it he asked for a dish of fish. The lady was a Vaishnav and there was no fish in her house. Finding herself unable to furnish the desired food she felt a pang and asked her maid if she

could make some arrangements. Fortunately, the maid was an intelligent and observant servant. She informed the lady that her Master's friend, the Nawab Saheb, had sent two fishes which could be readily available. Thereupon, the mistress felt elated and ordered her to bring them and serve the saint. This done, the Saint appeared to be much pleased. He smiled at both of them and stood up. It appeared that he would depart but he turned about, as if instinctively, and said "What ails you?" The lady kept silent but the maid came up with a ready reply -- "My noble mistress has every thing except a son..." "Oh!" exclaimed the saint and looked beyond the deep blues of the sky. After a few moments he beamed and raising his fingers towards heaven said, "One... Two... One... Two..." and muttering this he departed never to be seen back again.

The first son born on 2-2-1873 to that lady of grace was Lalaji, the Adi-Guru, and the second one born on 17-10-1875 was Sri Raghubar Dayal, popularly known as Chachcha Ji.

Early Life and Education

Nearly all the events of the Great Master's life are shrouded in obscurity. He has left no autobiography -- and no more than only one of his photo is available. In due course, he became so popular and was so much loved by the Hindus as well as the Muslims that, like Kabir, everybody tried to put his own stamps to his teachings, and to reserve to himself the enormous number of letters written and the vast literature produced by him. Fortunately, there are some persons still alive who have had close association with him and received his grace. Some literature is also available with the Adi-Guru's grandsons residing at Fatehgarh who propose to print it at their convenience.

Lalaji Saheb used to recite Ram Charit Manas for his mother in uncommonly sweet and melodious tones, inherited by him from her. While a child, he inculcated in himself a deep love for music, and had an amazing aptitude for producing an exact imitation of the intonation etc. of any song which he had heard only once. His mother's spiritual life had a great effect on him and he had, at that young age, developed a strong love for Reality. His mother breathed her last when he was only 7 years of age and he was brought up by another lady who loved him very dearly and whose affections were repaid by him in full. Lalaji had deep regard for her all her life. Once she wanted to give him all her property but he firmly refused to accept it and, on his own part, gave her presents and help throughout her life.

He was exhaustively educated in Urdu, Persian and Arabic by a private tutor, and learnt Hindi from his mother. He was also trained in Urdu verse. Later on he received his education at the Mission School at Farrukhabad, and passed the English Middle Examination which was called University Examination at that time.

While at school he lived in a very small room. There lived a Muslim teacher also who coached children privately. He took a strong liking to Lalaji Saheb and sometimes used to help him in his studies. During his school life his love for realization of God had greatly developed.

Marriage and Family Life

He was married to a noble lady of a respectable family. There was sufficient property left, but Lalaji could not live like a rich man as God had willed that he should become a Saint and show the *real path* to suffering humanity. His father expired sometime after his marriage. The Raja of Mainpuri had brought action against his ancestral property which was lost by Lalaji, and the entire property was sold out. Lalaji had to abandon his home for a much smaller house. His elder brother, who had been adopted by his father, expired at that time. These tragic occurrences would have upset the bravest of the brave, but Lalaji faced them like a stalwart, caring nothing for the losses and trying to adjust himself to the new conditions. Incidentally, the Collector of Farrukhabad was an associate of Lalaji's father. When he learnt these tragic facts, he invited Lalaji to Fatehgarh and appointed him as a Paid Apprentice in his office at Rupees Ten per month.

Youth

Of perfect build and average height, Lalaji grew up into a perfect specimen of graceful manhood. His gracefulness was an outward expression of his inward harmony of soul. There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures. He had a wheaten complexion and attractive features. His broad and high forehead was indicative of the vast store of intellect lying within him which he used not as one who uses a lamp for his own seeing but like a lighthouse to guide those on the sea. Most remarkable were his eyes which were like two bright stars which appeared to see through everyone and everything. They were like serene lakes of immeasurable depth. Sleep and wakefulness seemed to lie intermingled and in repose in those eyes which caused an awakening in a human being with a single movement of their lids. They were homes of silent prayer, or sweet, silent, rhetoric of persuading eyes. As he was under the influence of amiable feelings, his countenance had acquired a beauty of the highest order. His hair was silken to the touch. One front tooth was comparatively larger. A small but beautiful beard and a moustache adorned his face. His ears were of medium size. His hands and feet were quite tender.

Costly clothes did not find favor with him, and he seldom used silk. But the clothes that he used were always clean. Kurtas, shirts, pyjamas and dhoties were his usual wear. Sometimes he wore a waistcoat over his kurta and a buttoned-up coat reaching down to his knees. He wore a colored cap and wrapped a shawl around his shoulders in the winter season. He wore no ornaments.

Frugal food was very much liked by him. In the morning he took bread, pulses and chatni, while the evening meal generally comprised of bread, vegetables and pickles. He did not take meat, ice or tea. Kachauri and Arvi

were his favorites.

He always had a tight program. He never slept after sunrise. After attending to natural needs, he put on clean clothes and devoted himself to spiritual sadhana and imparted training to others. After that he went to his office. On return from the office, he again imparted training. He took his meals between 7 and 8 p.m. every day, and then went for a short walk, after which he again busied himself with training the aspirants and went to bed by 10 p.m. but did not fall asleep. Instead, he transmitted to his followers etc., up to 2 a.m. in the morning. He slept in a separate room, but if there were satsanghis he shared the same room with them. Sometimes he went for a walk by the river Ganga and often took his guests along with him. Sometimes he also took them to fairs for a change.

Disposition and Temperament

"Sow an act, you reap a habit; sow a habit, you reap a character; sow a character, you reap a destiny. A good character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is the result of one's own endeavors -- the fruit and reward of good principles manifested in the course of virtuous and honorable action" -- as observed by J. Hawes. A good heart, benevolent feelings and a balanced mind lie as the foundation of character. It must be capable of standing firm in the world of daily work, temptation and trial and be able to bear the wear and tear of actual life. Lalaji was an illustrious example of this.

By nature he was always calm but was easily moved by the pains and pleasures of others. Possessed of a melodious voice, he was an adept at employing sweet language for communicating his thoughts and captivating the hearts of his audience. Rarely could he be angered. Not given to superfluous talk, he spoke as little as possible; but in answering questions put to him he dealt with them exhaustively, and seldom was the questioner left in doubt. In case there happened to be some one who could not understand him, he brought about the desired state in that person who acquired an experience and knowledge of the subject under discussion. Chesterfield observes that silence and reserve suggest latent power. Carlyle also says, "Speech is great but silence is greater." Mostly Lalaji Saheb kept his eyes down; He did not laugh aloud but simply smiled. His smile announced goodness and sweetness, and brightened others by its spiritual vivacity. A great lover of humanity, he often used things given to him with love in spite of his own dislike for those things. He hated flattery and though he loved his followers with all their faults, he was, at the same time, a strong disciplinarian. The discipline corrects the baseness of worldly passion, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge and furnishes enjoyment from within itself. Hence Lalaji never failed to enforce stern discipline with love.

With a view to train his fellow brothers and disciples he performed the duties of a householder exceedingly well. He respected his elders and saluted them, exercised humility with those of his own age without resorting to humiliation, and

loved those who were younger than himself.

Taking breakfast was not his habit nor did he smoke. He did not like playing cards or Chauser. Sometimes he sang and played on harmonium. Lalaji was very much against rituals and favored widow marriage as well as female education. One of his wishes was that the children of Satsanghis marry amongst themselves; but early or late marriages did not find favor with him. His servants were like members of his own family, and were always paid on due dates. According to him, servants were helpers and should be engaged to do the work which their Masters could not generally do themselves. Breaking of promises, spending more money on ceremonial occasions than one could afford to, were strongly disliked by him. Backbiters got no sympathy from him. On the contrary, they were strongly reprimanded -- "You have not been appointed spies," he would say, and bring them to the right path at once.

From Kaimganj to Fatehgarh

Lalaji was transferred from Kaimganj to Fatehgarh in the year 1908. He began, for most of the time, to live in seclusion and to remain lost in God. There was an old servant who did all the housework. Lalaji's personality, mode of living and general behavior impressed his neighbors greatly and they loved him dearly and respected greatly. In the beginning, some teachers came to him and were transformed in no time. Finding a great change in themselves, those teachers told some students about the change wrought in their personalities without their own effort and this brought some students to Lalaji, and they also got transformed likewise. Learning of this amazing and novel method other people began to come, but Lalaji did not start mass or regular satsangh at the time. He used to transmit, cleanse and transform them saying that his work was that of a sweeper or washer man. Whoever came to him would be cleansed through and through. After his Manas was cleaned he would get a guide according to his Samskaras. His motto was: No undesirable should be initiated but if one had come, he must not go back. He greatly hated to be called a Guru. About imparting training, he used to say that he was only a peon to his officer. He had simply to carry out the orders of Divinity without thinking about the success or failure of his efforts.

*Not enjoyment, and not sorrow
Is our destined end or way;
But to act that each tomorrow
May find us farther than today.*

Lalaji established regular Satsangh from the year 1914 and started training his followers. He did not put off this work even during his illness. After his retirement in 1929 he began to give all his time to his noble work. He spent two to three hours every day on dictating books, articles and letters to satsangis. He was a great scholar of Urdu, Persian and Arabic, and had a sound knowledge of Hindi and Sanskrit. He had disclosed the hitherto unknown secrets of the Vedas,

illuminatingly interpreting important `richas' and bringing Reality to light. Controversial phrases and words commonly used in scripture, but generally misunderstood, were explained in such a simple way and in such easily understandable words coined by him that real knowledge became common property. Unfortunately, most of his writings are not available, having fallen into wrong hands and passed on into obscurity. Only ten of his articles could be found and published in the "Sahaj Marg" Journal from Shahjahanpur, U.P.

Alas! the Divine Light, the Ultimate Reality ceased to grace the earth with his material presence on August 14, 1931. When his illness got serious he began to remain immersed in thought of God and felt heart-rending pangs of love. He would say:

*Vadae vasl choon shavad nazdeek
Aatashe shauq Tez-tar gardad.*

"As the coveted hour of merger with the beloved gets nearer, so increases the fire of desire of him."

A few days before His Mahasamadhi he said "Many liberated souls are present around my bed. This is sure proof that the hour to be with my beloved is come."

In the end he was attacked by diarrhoea and consequently became so very weak that he could not walk by himself. On the day of leaving his mortal remains he came to the Puja room unaided, and all by himself lay on his bed with his eyes closed, never to be opened again. At 1 a.m. in the night the light, which had illumined and enlightened the hearts of groaning humanity with unparalleled love and changed the face of the earth, allowed itself to be extinguished. This great house of mad men, which we call the world, was left to be lit up by the small and big sparks he had lit.

*Music, when soft voices die,
Vibrates in the memory –
Odors, when sweet violets sicken,
Live within the sense they quicken –
Rose leaves when the rose is dead
Are heaped for the beloved's bed
And so thy thoughts when thou art gone,
Love itself shall slumber on.
Thus ye live on high, and then
On the earth ye live again,
And the souls ye left behind you,
Teach us, here, the way to find you,
Where your other souls are joying
Never slumbered, never cloying.*

Teachings

He taught, "Never offer advice unless invited, otherwise it is likely to yield bad results. If you find any fault with anybody, pray for his freedom from it." He himself never directly asked anyone to give up any bad habit. All such bad habits and affliction left that person in no time after he had been with him. Commenting on this method he used to say "If you sit by a fire, you feel warm; if you sit by ice, you feel cold. Why then will you not get transformed if you sit with a person who is perfect in discipline and etiquette?"

He always advised reduction of wants. He would say "Do not purchase a new thing if you can manage to carry on with your old belongings." He was not against earning money by honest means, but insisted upon spending it on others. Use of intoxicants and being given to adultery were strictly prohibited by him. He would often direct his followers not to believe their Manas in this regard. According to him, the slave of women and a greedy person could never perform acts of Paramartha.

To him, show was disqualification. Stating a bare truth was always good in his opinion. He was very firm in his conviction that the real discipline and etiquette were simply that the tongue should utter only that which was in one's heart. The inner and outer condition of an abhyasi had to be the same. He never talked about anyone's faults. In case it became necessary to discuss such a subject, he went mum.

Display of miracles was extremely disgusting to him. If some one attained Siddhies in his Sadhana, he at once removed that state. Ego was likewise never allowed to grow. He advocated that the aspirants -- practicans -- should always remain away from Siddhies until they reach their goal and the discipline is perfected. When the Sadhak reaches his goal, all his actions automatically become miracles. He held the opinion that the greatest miracle of a saint was to transform an animal into a perfect man. There is no denying his full command over Siddhis, but he never used those powers.

Lalaji considered spiritual perfection to be based on three things: (1) Love for the Master, (2) Satsangh with the Master, and (3) Obedience to the Master.

Good and Supaatra disciples were not given any theoretical education but were asked only to attend the Satsangh. Training was imparted according to the capacity of the disciples. Some of them were directed to pursue Surat -- Shabda Yoga; other were asked to meditate on their heart; while Mantra Japa was prescribed to some; and the rest were simply asked to perform certain Karmas. Stress was, however, laid on receiving the grace of the Master, participating in Satsanghs and meditation on the heart. Sometimes Japa of *OM* on the heart was also prescribed. By all or any of these practices, vibrations started and sound, *Shabda*, was set in motion. When this condition was created, Lalaji asked the practicans to constantly remain hearing them.

People of any caste or creed, followers of any religion what so ever, who had a thirst for Reality could get training from him. He employed different methods for training different persons. Sometimes he asked them to meditate on any person or object which they liked most. He believed in religious books of all the Dharmas and respected all the saints. His motto was to follow the same Dharma

in which one was born (Swa Dharme Nidhanam Shreyah, Para Dharmo Bhayavahaha -- Gita).

He was against idol worship. Though he allowed his photo to be kept by his followers, he never allowed them to worship it. Self-praise was so much disliked by him that he did not allow people to touch his feet in order to pay respects to him, but this condition was relaxed in the case of Hindus who practiced it as a custom.

Excess of Japa and Tapa was not liked by him. He preferred the middle way and regarded the meditation on the heart as the real Sadhana. He attached great importance to prayer, but it was not to be for material gain. He Himself constantly prayed for the soul of this world.

In his opinion, every aspirant must have a Guru, but in selecting one all precautions should be exercised. But after one has found a Guru what an aspirant has to do is only to surrender to the Guru as if he was a dead body in the hands of a dresser.

For removing various complexities of the heart, Lalaji Saheb asked the Satsanghis to make friends of their enemies and the persons whom they dreaded, and directed them not to do to others which they themselves did not wish to be done by. He considered love to be the greatest Tapas.

He often directed his audience to thank God for the various amenities given to them by Him, and advised them to put them to right use and resort to good actions so that they may be made permanent. It is easy to agree with Isaak Walton when he says-"God has two dwellings; one in heaven and the other in a meek and thankful heart."

Lalaji was very particular regarding conduct. He announced in unambiguous terms that realization of self was not possible without adhering to the standard moral code of conduct. He even forbade association and satsangh with immoral persons. In unequivocal terms he directed that company should be kept only with those persons whose hearts are brimming with love for God, and with those who could influence others with it.

He considered three things necessary for a saint: (1) permanent bodily ailment, (2) financial stringency, and (3) Nindak -- being found fault with.

The real Sadhana is to balance the mind.

Eat less and earn an honest living. Without taking honestly earned food, spiritual experiences often go wrong.

Once he wrote -- "It is good to be put to worries. The home is the training center for submission and endurance, etc. It is the greatest form of penance and sacrifice." At another place he writes -- "As for afflictions and worries, I too had mine which might perhaps be shocking to another. Often I had nothing for my meals. I had a number of children and dependents to support. Besides, at times I had to help others too, which I could not avoid. The entire responsibility was upon me alone and I had to manage all that and provide for all requirements. I may also tell you that sometimes there was only one quilt, and that too with badly mutilated padding, to cover the whole family. But I took it as a display of misfortune only which passed away with time. I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my

being. So I ever smiled on them thinking them to be the very way of liberation."

Some Principles

Whatever searches God is Atma and whichever is searched is Parmatma.

The soul of a human being will be clean in proportion to the power of discrimination he possesses.

We, the lovers, are knowledge and God is perfect knowledge -- rather the form of knowledge.

God realization is impossible without becoming a perfect man. Also Baily puts it as here under:

Let each man think himself an act of God,
his mind a thought, his life a breath of God.

Hall says: An evil man is clay to God and wax to the Devil,
a good man is God's wax and Satan's clay.

Cleanse you Manas (mind) with practice of Sadhana and then go through literature, otherwise Reality will be lost upon you.

Avoid becoming a master and serve as a servant should.

Avoid the company of the rich, women and children.

Never promise anybody that he would realize God within a given time.

You have only to remove the doubt whether God and Atma exist or not. If you have freed yourself of this, you need not have a Guru.

The search for God and soul is natural and this is imbecility. This fantasy can be cured by another fantasy who is Guru.

Atheist is not a person who does not believe in God. Those who harm the physical, mental, intellectual and spiritual existence are atheists.

God has hidden himself inside your hearts and exposed you. Hide yourselves and expose God! This is the real Sadhana. As observed by a great thinker:

Performance of customs and adherence to rituals is no religion at all. Open-mindedness, good temperament, sympathy, courtesy, one-pointedness of thought, to know one-self, and love and equality with human beings constitute religion. Truly speaking, religion should not possess anyone,

but he should be possessed by it, because no man's religion survives his morals. In fact doing God's will is religion.

Real craving for God will be found only in one person out of thousands. What is real love for God? It is a state when the trinity of the lover, the beloved and love itself disappear.

Afflictions are the boons from God. There are many secrets in them and many inner experiences can be had by undergoing sufferings. Jeremy Taylor is also of the view that many secrets of religion are not perceived till they be felt, and are not felt but on the day of a great calamity. Mallet regards affliction as the wholesome soil of virtue, when patience, honor, sweet humility and calm fortitude take root and strongly flourish.

Special Personality

Thou seemeth human and divine,
The highest, holiest, manlord thou,
Our wills are ours, we know not how,
Our wills are ours, to make them thine.
The heights of great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
- Longfellow.

Giving the qualities of great men W.E. Channing observes: "The great man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menace and frowns, and whose reliance on truth, on virtue, and on God, is most unfaltering." While Bismark says: "A really great man is known by three things -- generosity in the design, humanity in the execution and moderation in success."

Lalaji had all the qualities of a truly great and perfect man being, as he is, next to God. According to Swami Vivekananda "Man is man so long as he is struggling to rise above nature, and the nature is both internal and external. It is good and very grand to conquer external nature, but grander still it is to conquer internal nature. It is good and grand to know the laws that govern stars and planets, but it is infinitely grander and better to know the laws that govern the passions, the feelings, the will of mankind."

"Man is higher than all animals, than angels, none is greater than man. Even the Devas will have to come down again and attain salvation through a human body. Man alone attains the perfection, not even the Devas."

Is it not amazing that Lalaji attained perfection within a brief span of seven months? While only a student his entire system was transformed into a celestial

inner light, and his consciousness ascended and transcended all the known stages and reaches, to reach the state of statelessness.

This special personality who was a prodigy of Nature the Ultimate Reality, brought back to humanity the long forgotten art of transmission of the Upanishadic *Pranasya Pranah* and worked out a novel method of spiritual training which completely relieved the practicante of almost all of his responsibilities. Both his philosophy and the method, though based on Vedic foundation, are entirely new and are rightly termed by Dr. K. C. Varadachari as a *New Darshana* or the *Seventh Darshana*.

The location of Center or God; the discovery of a region beyond the supracosmic sphere called Central Region and the Ultimate state termed by him as Tam were like a closed book to knowledge. These discoveries have provided food for thought both to the intellectuals and the spiritualists alike. A Research Institute has been started at Tirupati (South India) to verify the efficacy of the system and carry on further work. This system named Sahaj Marg has been taken up as a subject for research by the Agra University and Doctorate Diploma has been awarded to Dr. Prem Sagar of District Lakhimpur-Kheri (U.P.)

I am giving an instance of Lalaji's capacity for abiding by the will of God. In His last days He was suffering from abscess in the liver and was undergoing Naturopathy treatment. Pundit Rameshwar Prasad Misra, one of his disciples, was applying the mud poultice externally on His liver. He began to weep to see Lalaji in severest agony on account of the pain. Seeing him weeping, Master said "It can be removed within minutes if I exercise myself, but I am not touching it because it is all His will and we must abide by it."

He was an embodiment of moderation, toleration and devotion, devoid of egoism altogether. With him dawned the new era of Yogic Training through Transmission of which he was the Master. He could bring a man to perfection simply at a glance. It was he who made it possible that a man could attain perfection in one life -- rather a part of it -- leading just a normal family life. He simplified the method of spiritual training to a great extent and adjusted it to suit the requirements of time.

O' Thou immortal Deity
Whose throne is in the depth of human thought,
I do adjure thy power and thee
By all that man may be, by all that he is not,
By all that he has been and yet must be.
- Shelley.

EDITOR'S POSTSCRIPT

The Adi Guru left no representative when he departed from us and his disciples, instead of putting joint efforts at furtherance of his unfinished work, separated,

and his system, which was both a science and an art apart from being a result of highly philosophical endeavor, became static.

When he fell seriously ill, some of his disciples including Sri Jagdambika Prasad inquired of him about his representative. He calmly replied "when the candle shall be lighted, the moths would themselves fly to it." On another occasion, Sri Madan Mohan Lal of Shahjahanpur (U.P.) asked the same question. Lalaji smiled and said "Ram Chandra will be the light of the family (Ram Chandra Chirag-e-khandan hoga)." On another occasion, Pundit Ganga Sewak put the same question, and Lalaji said to him "I am leaving my representative and he will himself appear."

Shri Ram Chandra Ji Maharaj (Babu Ji), the Founder-President of Shri Ram Chandra Mission, the ablest disciple of the Adi-Guru, adhered to the discipline enforced by his Master and used to send his diary narrating his spiritual experiences and his state to his Master. One night Babuji saw his Master in a dream. He saw that his Master merged himself with his worthy disciple and said "Man too shudam, too main shudi, Man tan shudam, too jan shudi, Ta kas na goyed baad azeen, man deegaram too deegari -- I became you and you became me, I became body and you became soul, so that after this none could say that I and you were different." Babuji wrote this down in his autobiography.

The greatest miracle of Lalaji is perfection of Shri Babuji's grand personality which is unparalleled in the history of spiritual development. His researches and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further researches for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity through Sahaj Marg and the Shri Ram Chandra Mission so named by Babuji after his beloved Master.