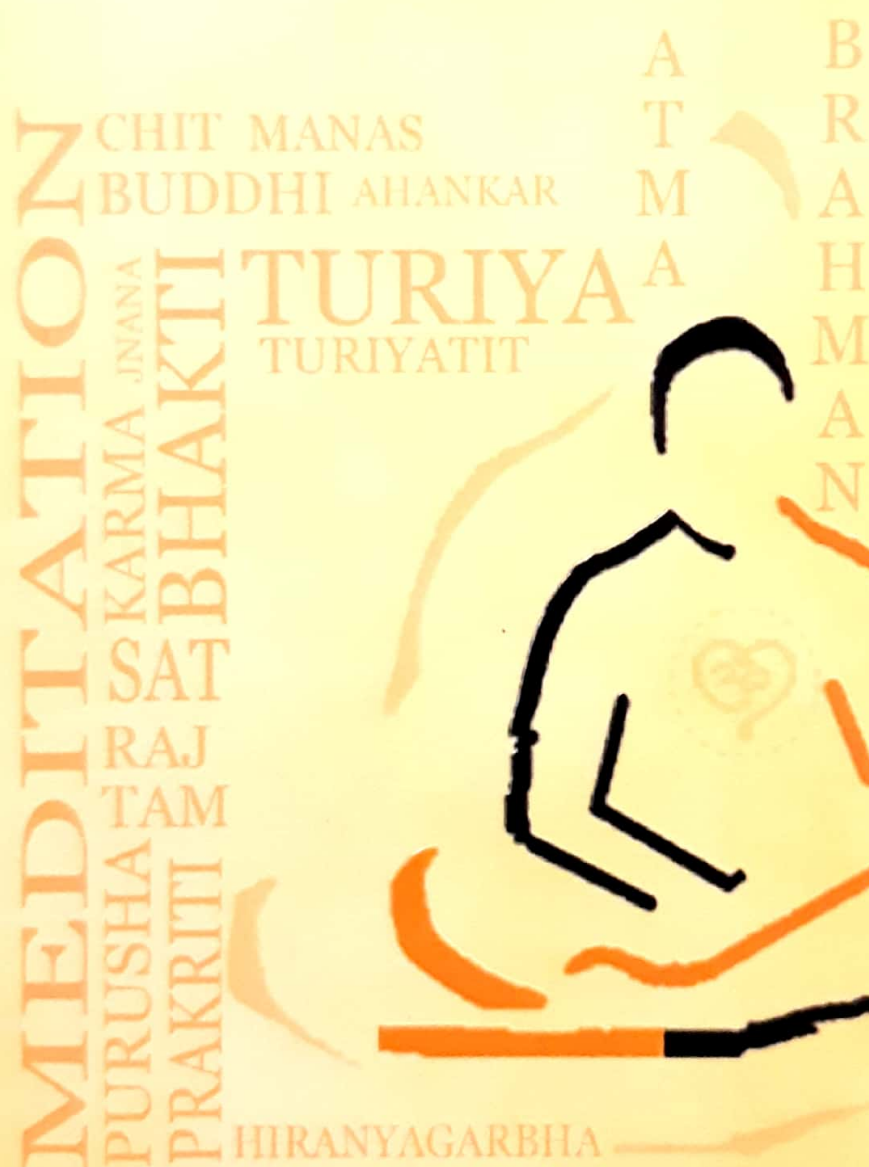


*The Heartfulness Way Series*

# TRUTH ETERNAL



RAM CHANDRA

## INTRODUCTION

About Ram Chandra of Fatehgarh

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*Lives of great men all remind us  
We can make our lives sublime.*

—Longfellow

### 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, in armed mutiny, or in the religious rejuvenation of society. The mushrooming 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 a 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 more than 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 calibre 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 THE DAWN

It was during this era of hopes and fears, scepticism, misguided beliefs, uncertainties and suspense that the Divine Light descended on earth on the auspicious day of Basant Panchami, the 2nd of February 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

Popularly known as Lalaji, he belonged to a very distinguished family of landowners (*Jagirdars*). Akbar, the great Moghul Emperor, being a great statesman, befriended Hindus, made rapprochement with many, and rewarded the brave. Shri Brindaban Babu, the great-grandfather of 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 five hundred and fifty-five 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 looting prevailing in the name of freedom in the district rendered Bhoomigram uninhabitable. Shri Harbux Rai, the worthy father of Lalaji Saheb, 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 so had adopted his nephew. Though his estate 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 in the manner of an old and rich aristocrat. But the transitional period did 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 Ramcharitmanas 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 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 a woman at heart and wanted to be a mother. Lack of a child 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 neither cooked nor ate meat, so 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 everything except a child."

"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 the 2nd of February 1873 to that lady of grace, was Lalaji, and the second one, born on the 17th of October 1875, was Shri Raghuvar Dayal, popularly known as Chachchaji.

## **EARLY LIFE AND EDUCATION**

Nearly all the events of the lives of Great Masters are shrouded in obscurity. Lalaji left no autobiography, and only a small number of photos of him are available. In due course, he became so popular and was so loved by Hindus as well as Muslims that, like Kabir, everybody tried to put his own stamp on his teachings and to reserve to himself the enormous number of letters written and the vast literature produced by him.



Lalaji Saheb used to recite the Ramcharitmanas 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 at that young age he developed a strong love for Reality.

His mother breathed her last when he was only seven 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 a 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 the University Examination at that time.

While at school he lived in a very small room. There also lived a Muslim teacher, who coached children privately. He took a strong liking to Lalaji Saheb and sometimes



used to help him with 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 some time 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 of these tragic facts, he invited Lalaji to Fatehgarh and appointed him as a paid apprentice in his office at a salary of 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 that 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 favour with him, and he seldom used silk. But the clothes that he used were always clean. *Kurtas*, shirts, pyjamas and *dhotis* 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 coloured 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 chutney, while the evening meal was generally comprised of bread, vegetables and pickles. He did not take meat, ice or tea. *Kachauri* and *arvi* were his favourites.

He always had a tight programme. He never slept after sunrise. After attending to his 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 his followers and went to bed by 10 p.m. but did not fall asleep. Instead, he transmitted to his followers and others up to 2 o'clock in the morning. He slept in a separate room, but if there were fellow seekers, 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 a thought and you reap an act;  
Sow an act and you reap a habit;  
Sow a habit and you reap a character;  
Sow a character and 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 endeavours – the fruit and reward of good principles manifested in the course of virtuous and honourable 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 someone 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. 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 gambling. Sometimes he

sang and played the harmonium. Lalaji was very much against rituals and favoured widow marriage as well as female education. One of his wishes was that the children of his associates marry amongst themselves, but early or late marriages did not find favour 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 and spending more money on ceremonial occasions than one could afford 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 to live in seclusion for most of the time and to remain lost in God. There was an old servant who did all the housework.

Lalaji's personality, mode of living and general behaviour impressed his neighbours greatly, and they loved him dearly and respected him immensely. In the beginning, some teachers came to him and were transformed in no



time. Finding a great change in themselves, those teachers told their students about the change wrought in their personalities, and this brought more students to Lalaji, who also were likewise transformed.

Learning of this amazing and novel method, other people began to come, but Lalaji did not start regular group meditations, known as *satsangh*, at the time. He used to transmit, clean and transform them, saying that his work was that of a sweeper or washerman. Whoever came to him would be cleaned through and through. After a person's *manas* (mind) was cleaned, they would be guided according to their *samskaras*. His motto was that 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  
Find us farther than today.

—Longfellow

Lalaji established regular *satsangh* from the year 1914 and started training his followers. He did not put off this work even during his illness, and after his retirement in 1929

he began to give all his time to his noble work. He spent two to three hours every day dictating books, articles and letters to his associates. 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, many of his writings are not available.

Alas, the Divine Light, the Ultimate Reality, ceased to grace the Earth with his material presence on the 14th of August 1931. When his illness became serious he began to remain immersed in the 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 for him.



A few days before his passing, he said, "Many liberated souls are present around my bed. This is sure proof that the hour to be with my Beloved has 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 meditation 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 that 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 —  
Odours, 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.

—Shelley

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 slumber'd, never cloying.

—Keats

### 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 afflictions left that person in no time after being 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, those who are slave to sensual pleasures or greedy could never perform acts of *paramartha*.

In his opinion, show was disqualification, whereas stating a bare truth was always good. 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.

The display of miracles was extremely disgusting to him. If someone attained *siddhis* in *sadhana*, he at once removed that state. Ego was likewise never allowed to grow. He advocated that seekers should always remain away from *siddhis* until they reached their goal and discipline was perfected. When a seeker reached the goal, actions automatically became miracles. He held the opinion that the greatest miracle of a saint was to transform an animal human being into a perfect human being. 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 *supatra* 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*, others 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 laid, however, on receiving the Grace of the Master, participating in *satsangh*, and meditating 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 practitioners to constantly remain hearing them.

People of any caste or creed, followers of any religion whatsoever who had a thirst for Reality, could receive training from him. He employed different methods for training different persons. Sometimes he asked them to meditate on any person or object that they liked the most. He believed in the 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 bhayavahana* of the Bhagavad 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 practise it as a custom.

Excess of *japa* and *tapas* was not liked by him. He preferred the middle way and regarded meditation on the heart as the real *sadhana*. He attached great importance to prayer, but not 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. After having found a Guru, the seeker had then only to surrender to the Guru as if he were a dead body in the hands of a dresser.

For removing various complexities of the heart, Lalaji Saheb asked his associates to make friends of their enemies and the persons whom they dreaded, and directed them not to do unto others as they would not wish others to do unto themselves. 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 Izaak 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 the 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. Being criticised.

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 ground for submission and endurance, etc.



It is the greatest form of penance and sacrifice." At another place he wrote, "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 *Paramatma*.

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. Bailey puts it hereunder:

“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 your *manas* (mind) with the 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.

Never promise anybody that they 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 the soul is natural, and this is imbecility. This fantasy can be cured by another fantasy, and that is the Guru.

An 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 oneself, 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, where patience, honour, 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.

—Tennyson

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

Observing the qualities of great men, W.E. Channing notes: "The greatest 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, whose reliance on truth, on virtue, and on God, is most unfaltering."

While Bismarck says: "A really great man is known by three signs – generosity in the design, humanity in the execution, and moderation in success."

Lalaji had all the qualities of a truly great and perfect man.



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, and 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 prana* and worked out a novel method of spiritual training which completely relieved the practitioner of almost all of his responsibilities.

The location of the Centre or God, the discovery of a region beyond the supracosmic sphere called the Central Region, and the ultimate state denoted by him as *tam*, opened what was previously a closed book to knowledge. These discoveries have provided food for thought to both intellectuals and spiritual seekers alike.

I am giving an instance of Lalaji's capacity for abiding by the will of God. In his last days he was suffering from abscesses of the liver and was undergoing naturopathic treatment. One of his disciples, Pandit Rameshwar Prasad Mishra, was applying the mud poultice externally on his liver. He began to weep to see Lalaji in severe agony on account of the pain. Seeing him weep, the 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, tolerance and devotion, devoid of egotism 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 the 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

Ram bhandra

## POSTSCRIPT

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Lalaji left no representative when he departed from us, and his disciples separated, starting their own *sansthas* instead of putting joint efforts towards furtherance of his unfinished work. Thus his system, which was both a science and an art, and a result of highly philosophical endeavour, became dormant.

When he fell seriously ill, some of his disciples, including Shri Jagdambika Prasad, enquired of him about his representative. He calmly replied, "When the candle is lit, the moths will themselves fly to it." On another occasion, Shri Madan Mohan Lal of Shahjahanpur, U.P. asked the same question. Lalaji smiled and said, "Ram Chandra will be the light of the family." On another occasion, Pandit Ganga Sewak put the same question, and Lalaji said to him, "I am leaving my representative and he will himself appear."

Shri Ram Chandraji Maharaj of Shahjahanpur (Babuji), the Founder-President of Shri Ram Chandra Mission,



used to send his diary narrating his spiritual experiences and his state to Lalaji. One night Babuji saw his Master in a dream. He saw that his Master merged himself with his worthy disciple, saying, "*Man too shudam, too main shudi, Man tan shudam, too jan shudi, Ta kas na goyed baad azeen, man deegaram too deegari,*" meaning, "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 was the perfection of Babuji's grand personality, which is unparalleled in the history of spiritual development. His research and discoveries in the field will be regarded as wonderful and superb and shall remain a subject of further research for centuries. Only posterity will be able to assess and evaluate the boons bestowed upon humanity through Sahaj Marg and Shri Ram Chandra Mission, so named by Babuji after his beloved Master.

The methodology of Yogic Transmission brings about a shift in consciousness. So far there have been extraordinary results. The effect of Transmission is being studied in a systematic way, through research on the physiological and psychological effects of Transmission. Of course, what we are trying to measure is beyond instrumentation and senses. How can one measure the subtleness of God?





# Truth Eternal

*The Heartfulness Way Series*

**Ram Chandra of Fatehgarh**  
(Lalaji)

*Foreword by*  
*Kamlesh Patel*