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# सहज-मार्ग SAHAJ MARG

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# Notice

Due to the enormous increase in the price of printing paper & binding materials, as also the ever increasing wage costs associated with the printing of "SAHAJ MARG" Patrika, it has become necessary to increase to the subscription rates as hereunder. Your understanding and co-operation are solicited.

Annual subscription from 1st January 1980	Rs. 12/-
Life subscription (India)	Rs. 300/-
Life subscription (Overseas)	Rs. 600/-

P. Rajagopalachari.  
General Secretary

## सूचना

छपाई के कागज और बाइंडिंग के सामान की कीमतों में अत्यधिक बढ़ोत्तरी के कारण तथा 'सहज मार्ग' पत्रिका की छपाई से सम्बन्धित व्यय में दिनों दिन बढ़ोत्तरी के कारण यह आवश्यक हो गया है कि पत्रिका का चन्दा निम्न प्रकार से बढ़ा दिया जाय। अतः आपकी सद्भावना एवं सहयोग की पूर्ण आशा है।

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## Notice

The Annual subscription of Rs. 12/- for the Sahaj Marg Magazine for the year 1980 is payable before 15th January, 1980. Subscribers are requested to pay the amount through their nearest centres or direct to Shri Ram Chandra Mission Shahjahanpur in time.

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### Renewal of advertisements In SAHAJ MARG Patrika FOR 1980

Please note the advertisement tariffs from 1st January 1980 for our patrika will be as under :-

Outer cover page No.4	Rs. 750/-
Inside cover page No. 2 & 3	Rs. 450/-
Inside Full page	Rs. 300/-
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P. Rajagopalachari  
General Secretary

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## सहज मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।  
( उठो ! जागो ! गुरुजनों को प्राप्त कर ज्ञान-लाभ करो )

### प्रार्थना

हे नाथ ! तूही मनुष्य जीवन का ध्येय है,  
हमारी इच्छाये हमारी उन्नति में बाधक है,  
तू ही हमारा एक मात्र स्वामी और इष्ट है,  
बिना तेरी सहायता तेरी प्राप्ति असम्भव है ।

O, Master !

Thou art the real goal of human life,  
We are yet but slaves of wishes,  
Putting bar to our advancement,  
Thou art the only God and Power,  
To bring us upto that stage.



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## Basant Panchami Celebrations 1980

The Birth Anniversary of Pujya Lalaji will be celebrated on Basant Panchami, Tuesday 22nd January 1980. The celebrations will be held at the Mission Head Quarters Ashram on Shahjahanpur-Hardoi Road, Shahjahanpur. The three-day programme will commence with morning meditation at 6-30 A.M. on Monday 21st January and will conclude with morning meditation on Wednesday 23rd January, 1980.

At the Ashram, arrangements for abhyasis will commence with breakfast on Sunday 20th and conclude with dinner on Wednesday 23rd Jan. 1980. Abhyasis are kindly requested to arrange their arrivals and departures from Shahjahanpur according to this schedule. Those who wish to arrive at Shahjahanpur earlier than Sunday 20th Jan. morning or to stay beyond Wednesday 23rd night are requested to make their own arrangements for boarding and lodging.

In spite of very high increases in cost of all commodities etc., the delegate donation is being retained at Rs. 30/- per person. This donation may kindly be paid in at the Centre of the Mission to which the abhyasis are attached on or before the 31st December 1979. Centres are requested to transfer the collections to Head Quarters at Shahjahanpur by one single transfer by Demand Draft Payable at Shahjahanpur, to reach Head Quarters not later than 15th Jan. 1980.

Preceptors in-charge of Centres are requested not to accept any delegate donation after transfer to Head Quarters has been effected. Abhyasis who have not paid their money at their respective centres may be requested to pay the donation at the reception counter at the Shahjahanpur Ashram on arrival for the Utsav. Such abhyasis are to be requested NOT TO INDIVIDUALLY REMIT MONEY TO SHAHJAHANPUR. Delegate donation will therefore only be received (a) through Centres of the Mission or (b) from abhyasis personally on arrival at Shahjahanpur. Abhyasis not attached to specific centres will kindly pay their delegate donation on arrival at Shahjahanpur

In view of Basant Panchami coming early in 1980, the winter will be quite severe. Therefore children below 18 years of age are requested to refrain from attending the Utsav. In view of the bulk of the delegates having to stay in tents, which makes it impossible to provide adequate pucca accommodation for elderly and frail persons, it is requested that abhyasis of advanced age and frail health may kindly refrain from attending the celebrations.

All delegates are requested to wear their badges without fail.  
VOLUNTEERS:—Volunteers may kindly arrange to arrive in Shahjahanpur by the morning of Saturday 19th January 1980. Abhyasis wishing to volunteer for service during the Utsav may please contact their Centre in-Charge, who will forward a list of such volunteers to the undersigned at Madras to reach him not later than Saturday 5th January, 1980.

With best wishes and regards,

Yours affly,

(P. Rajagopalachari)

General Secretary

( B )

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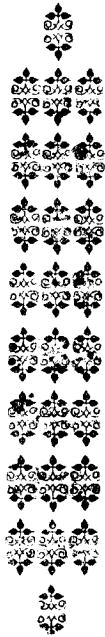
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ABHYASI, PRECEPTOR AND MASTER'S

## *Transmission*

( Raghavendra Rao )

When a person wants to take up the practice of meditation according to the system of Sahaj Marg, it is necessary for him to fix up his aim before taking up the practice. Otherwise he is likely to be misled by his own false concepts and tainted observations. The aim should be complete oneness with God, or the highest state of his evolution which is beyond senses and beyond all mental pleasantries and also beyond even his ego. Therefore, the abhyasi (he who takes up the practice of meditation) should once and for all decide to have nothing to do with his own pleasantries either sensual, or mental, or egoistic. Then alone can he hope to get the real benefit by Master's Transmission.

Having fixed his goal as the attainment of the Highest condition possible for man, the seeker should approach any Preceptor of Shri Ram Chandra Mission to receive Master's Transmission through "sittings". It must, however, be clearly understood that the Preceptor is not the Master, but he is another abhyasi who is permitted by the Master to help his brother abhyasis through Transmission. The abhyasi need neither try to imitate the Preceptor nor try to find faults but simply wait for the effect of Master's Transmission for his own evolution.

The Preceptor, in his turn, should always be attentive to his own evolution which should create confidence and goodwill not only in other abhyasis but in all the persons who come into contact with him. His behaviour and activities should create feelings of love and piety in others. If the preceptor does not mould his own character in keeping with the teachings and ideals of Sahaj Marg, he will be doing disservice to the Mission and his Master. The Preceptor himself should do the practices of meditation, cleaning and prayer so that his associates may do the same with confidence and good hope. The Preceptor should make the work of the abhyasi simple and effortless. It would be a bad policy for the Preceptor to prescribe many methods of practices which may create confusion and complexities in the minds of the abhyasis. By creating confusion and complexities in the minds of the abhyasis the Preceptor will not only be doing disservice to the abhyasis but will also be bringing bad name to the system of Sahaj Marg which is a very simple and the natural way of Realisation.

Master has given us a wonderful way of spiritual training which is most effective as well as very simple. He has found out the root cause of human existence and behaviour, He has explained how the wayward functioning of man's mind creates complexities and solidity, and how man becomes slave to his own creation and goes on struggling endlessly, and in the process creates further complexities and bondages. The only way to regain his lost freedom is to try to shatter away his own network by using his thought-power. The help of one who has shattered away his own network and is utterly free from any bondage, or limitation whatsoever,

ever, can be of immense benefit for the aspirant. In the system of Sahaj Marg such help is given through Master's Transmission. Constant remembrances of the Goal by the abhyasi makes him more and more receptive to the Transmission.

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## I Laugh At Myself Because

(C. S. Sanwal, Nagina)

I used to consider myself always right and also felt that showing myself good was more important than being actually good. This was before Sahaj Marg. Sahaj Marg revealed how bad I was and developed longing in me to become a perfect man.

I had brought a big book from Varanasi on Sandhya-Upasana and Gayatri-worship and performed those rites for more than an hour daily. In addition I vigorously performed the Durga-Saptashati puja as prescribed. I used to repeat the whole Gita orally, as well as other hymns to other gods and deities. These were done along with a long list of worldly demands, like rise in job, wealth, health, fame etc. Only Sahaj Marg taught me that none of these desires could be fulfilled, nor were they important.

I used to be afraid if puja of any god or deity was missed or discontinued, and also if any of the several rings of stones which I went on wearing had to be removed even for a small time. Sahaj Marg made me feel so light and relieved when I could discard not only these but even my sacred thread after a few months of abhyas.

I read several books on spirituality and considered I could become a spiritual man just by that. Later I read



Master and learnt that books can make us Pandits but not Yogis.

On joining Sahaj Marg I thought Master could be pleased by small donations for the Mission. Later I learnt how he dislikes and refuses even heavy offers at times, while he admires even petty amounts given with love. Once he said in Delhi. "I want love, not money."

In the beginning of abhyas I always worried that I was too late for scoring high in Sahaj Marg Sadhana but Master said in Delhi, "Craving is required here and not the time"

Immediately after starting puja I longed for preceptorship but afterwards I realised how unworthy I was for the job being full of lust, greed, anger and ego. Moreover I was narrowing my goal of oneness, I also learnt Master was not a preceptor. With lot of prayers and efforts this defect started leaving me.

In start I tried to impress Master by displaying my knowledge and superiority. My humbleness and His Antaryamin form were revealed after sometime.

Once I reached Shahjahanpur at night and rested at the Railway Station. Early morning, on reaching His house, He asked me when I had arrived. Over smartly I told Him that I had arrived only a short time earlier. He again asked me how I had travelled. I said, "By train". "Which train comes at such an early hour?" "There are such and such trains reaching Shahjahanpur in early morning hours." "But by which of these trains have you come?" "Ultimately I had to

confess that I had reached last night and stayed at the Railway Station itself.

From the beginning I adopted different complicated thoughts for meditation and cleaning, abvised by various preceptors for quicker progress, but Master always insisted upon my following the simple process specified in the leaflet for beginners to which I used to pay little heed.

I used to first think of grossness being present inside while cleaning and then start actual cleaning in spite of Master's several warnings, "Do not meditate while cleaning. Even educated people commit mistakes".

In the beginning I took Master to be a man of higher calibre and considered Him inferior to God. Much of the time, while offering prayer, used to pass in locating relative positions of God and Master. "Wonder of Man-worship" & "all God in Master" came to mind after some practice only.



At the feet of the Master



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## **Miracles Of Sahaj Marg**

(H R.Pagar. Bhopal)

I was greatly influenced, and appreciated, the article written by brother Sanwal. published in our July 1979 issue, and hence the undernoted admission/experience.

Before narrating my experience I would humbly put forth, that I feel at a loss to express whether or not my narration/experience could be termed as a miracle since to-day they look to me as natural.

To begin my story, I have passed through undesirable hardships; stresses and strains, particularly after my marriage in the year 1970. When I became absolutely helpless I took to reading books on spirituality, I feel that this happens with many like me. I started looking for super-natural help from beyond the worldly people. Since I could not get real help from my fellow beings. They only consoled me. During one of these readings and wanderings I also reached puttaparthi the now famous place and the abode of Shri Satya Sai Baba. His teachings, and his followers, encouraged me during those difficult days But all as ! I could not get the desired help and direction which I so much needed. But, I would like to hasten and add that this visit was the cause where I learnt about the door to which destiny was dragging me, where my Master was patiently waiting for my arrival, I met brother A.s. Chandra Sekhar Rao, Manager; Syndicate Bank, Kurnool

who told me about Sahaj Marg, about our Rev. Master, and also encouraged me to write to HIM and get and read the Book "Reality at dawn" written by Master, This I did immediately on my return to Bhopal. Master in turn sent me the Mission's usual pamphlet in Hindi. When I went through the pamphlet I felt that it was what I was looking for. I got introduced to Sahaj Marg on the 30th April 1975 Rev. Master's birthday—by Sister Annapurna Murti. Immediately after that Smt. & Shri Murti left for Raipur where they are now stationed.

After Joining the Mission nothing spectacular happened in my day-to-day life, but I had started sitting for meditation, although not strictly as prescribed. In fact my family life became all the more disturbing due to the sickness of my wife, and I had to undergo severe hardship both mentally and physically. Today I feel that it might be due to my past karms. I have still not stated what I wanted to, but now I am telling you that I was addicted to liquor, and was a drunkard. The habit did not leave me even after joining the Mission. But on the 18th September, 1975 when I could reach the Master's lotus feet, the miracle happened. From that day I became a normal human being in the sense that I did not touch wine and non-vegetarian food from that day. Although on a number of occasions I did think of drinking yet the feeling got overcome during meditation, or the day's events stopped me from touching liquor. To day I wonder why I had started drinking at all and now the thoughts never enter my mind.

Later on I attended Basant Utsava and called on the Master and have continued Abhyas as prescribed to the best

of my understanding and convenience. Today, after four years I do feel a certain amount of lightness although my life has not changed much. The passage of time has also made me a bit mellow and broad hearted, if this could be considered a change. Further, I also feel that something is happened to me which I cannot explain at present, some-day I will. The Master's teaching that 'one should do his duty' had remained embedded in me. In fact I have realised and also felt that somehow my actions have been in line with the above even unknowingly or even unknowingly or even by force of circumstances. In the field of spirituality come thoughts come during meditation, and I feel as though I need a lot of cleaning. A good and Pious character is considered a prerequisite of our Sadhana and for this sometimes, I feel the need of a Preceptor to help me, help many like me. But there is no preceptor at Bhopal. We have no one except the Master to look after all of us at this small centre of the Mission. I pray to the Master to bestow his love and blessings to all those Abhyasi brothers and sisters all over the world who are without a preceptor but who do their puja remembering HIM.



# Co-Operation

( N.S.R. Anjaneyula, Kavali )

(Based on the talk given on Babuji's 80th Birth Anniversary Celebrations at Kavali on 3-9-1979)

Whenever we celebrate the birth day of someone dear to us we normally do such things which please that person. We offer some loving presents, prepare sweets and other dishes relished by that person, make him or her feel happy, and bless the person if he is younger, or get his blessings if he is an elder. Today we are celebrating the 80th birth anniversary of our beloved Babuji. It is therefore natural to consider what makes Him most happy on this occasion. To understand this we had better remember what He stands for and what He promises for all of us Babuji, in the words of an elder brother, is "the very Ultimate consciousness that condescended to come down in human form to help the ailing aspirants" He wants to re-elevate each one of us to the original glory of the Divine condition. He wants to bring each one of us to His condition. This is his proclaimed purpose in starting our Mission. It is fine if we are aware of the magnanimity of His wish. It will make Him happy. If not, at least on my part, I believe that He will be equally happy if we are thoroughly unhappy with our present plane of existence, if we are strongly desirous of becoming better and better infinitely and if we are willing to be helped by Him who is more than willing to guide us towards the yet Unknown, our real Homeland.

( 10 )

To a variety of questions by abhyasis regarding their practice, condition, speedy progress etc., Master often answers saying "It all depends on your Co-operation". Now, here is the beautiful word "Co-operation". What does it mean? All these ten years I have been pondering over its real meaning. Please permit me to narrate an incident which threw some light on this point. A few years ago, one of the members of my family had to undergo a major operation. The doctor was quite competent and nice. It was a successful operation. I was waiting outside the operation theatre. The doctor came out beaming, told me everything was fine, and then said that he was surprised at the minimum bleeding. He said the blood lost during the entire operation was less than that lost in a minor surgery. Then he surprised me with the comment—"the patient Co-operated well!"

I was really perplexed. It is understandable if a patient cooperates with the doctor after the operation during the period of recovery. But what on earth could be the co-operation of an anesthetized, immobile and virtually corpse like patient on the operation table? The doctor with all his skill, training and devotion is operating on the body, but how is the patient on the table co-operating? This was my problem. Later it occurred to me that the strong desire of the patient to be cured, faith in the capacity of the doctor, and confidence that the operation would be a success make up the state of mind of the patient summed up by the doctor as "Co-operation". Relating this incident to our Sadhana it may be said that our desire to become better, our faith in the capacities of Master, and our confidence in the success of the operation constitute co-operation, in the first instance.

( 11 )

There are some other pertinent questions in this context. With whom should we co-operate ? For what should we co-operate ? How to co-operate & finally why cooperation alone, which by its very nature is passive, instead of an active effort ? The first two questions are easily answered. We should cooperate with Master, with His Pranahti, because "He is the only God and Power to bring us upto that stage." We should co-operate with Him for Realisation because "Master is the real goal of human life". However, the last two questions are less easily answered. How to co-operate is something we have to learn throughout our life. There could be none with total co-operation except those handful of blessed souls who, by His Grace, completed the entire journey and got lost in Him becoming one with Him for eternity. For all the rest of us it is inevitably an evolutionary process. It means we can only gradually learn the various degrees and stages of co-operation.

To start with, regular meditation every day, attending Satsang, taking individual sittings from preceptors, constant remembrance and an attempt to understand and follow the Ten Commandments may be considered as worthy co-operation on our part. But as the sadhana becomes serious, the situation becomes novel and challenging at each step. "Seekers of Ultimate Truth cannot afford the luxury of consistency", says a great soul. We find ourselves passing from the solid and secure terrain of strong convictions into a fluid state of flux where each idea and action demands reexamination. We have to mercilessly discard long cherished and crystalized notions about ourselves and God. Here, no ready made answers are available. No easy solutions are

offered. None can quench our thirst by describing how pleased he was when he had a glass of water on a scorching summer day. Why this struggle in spite of our willing co-operation with the benevolent Master ? It would appear that this kind of struggle alone clears our path, gives us the higher conditions and prepares us for the next higher condition.

Our question as to "How to Co-operate ?" remains unanswerable. I make a humble attempt to answer it indirectly by first trying to understand what Master is doing through transmission right from the day of introduction. It may be expressed in this way:

a) "Transmission is taming the animal in man". It is not killing but only taming. So whatever we do to moderate our beastly tendencies surely amounts to co-operation.

b) Transmission is turning the mind inwards. It is purifying the mind, making it one pointed and thus powerful.

c) Transmission is stilling while sharpening the mind. Transmission is working as a "dynamic living force" within our own system and reducing the distance between us and our Goal in the Heart. So anything we do to externalize God, any attempt to delimit and discuss Divinity and, any attempt to have a "spiritual holiday" relegating Master to Shahjahanpur or to the brief periods of meditation surely do not indicate our co-operation.

d) Transmission is simplifying our entire being i.e. to transform our thinking, feeling and acting, implanting plainness & moderation in our system. So, devious thinking habits,

excessive emotion and, complicated manoeuvres in our daily dealings for the sake of survival and success in the apparently competitive world surely go against the spirit of co-operation.

e) Transmission is releasing us from the heaviness of our past and excessive fears of the future. So, brooding over the injuries or glories of our past as well as elaborate planning for the future surely do not constitute co-operation.

f) Transmission is dissolving your personality steadily, imperceptibly and without much ado. Yes. Unknowingly we are being robbed of our tiny individuality. The individuality we have so laboriously built up over years, and to which we cling so adamantly is slowly but surely being dissolved by His Pranahti, whether we cooperate in this venture of "self-dissolution" to realize the Ultimate or after is a question to be answered by each one of us at every step

Lastly, the fourth question—"Why passive co-operation instead of an active effort?" requires us to contemplate on the meaning of the middle line of our prayer. By effort we may become wealthy, mighty, learned etc. But to have God we need God alone to guide us. He has to descend to make our ascent possible. As far as having Him is concerned we are all beggars. We can only beg, co-operate and wait. Nothing perhaps can demand the descent of Grace Helplessness alone may throw open the doors. Dr. K.C.V.'s beautiful words come to mind: "The finite belongs to the infinite and the infinite longs for the finite" His longing for all of us is always there. But we feel it only when we are consciously aware of the fact that we belong to Him.

बाबू जी

\* व्यक्तित्व और कृतित्व \*

( श्री रमेश सक्सेना, गाजियाबाद )

आध्यात्मिक साधना 'राजयोग' पर आधारित आज के युग में 'सहज-मार्ग' जन साधारण के लिये बाबू जी की अपूर्व देन है। असाध्य समझ कर सदियों से विस्मृत उक्त साधना पद्धति के पुनः आविर्भावीकरण में आपके व्यक्तित्व का अपना अलग ही स्थान है। 'सहज-मार्ग' के उद्गम श्री रामचन्द्र मिशन के संस्थापक अध्यक्ष 'बाबू जी' ने उक्त मिशन की स्थापना सन् १९४५ में शाहजहांपुर (उ०प्र०) में की। जिसकी शाखाएं न केवल भारत में ही अपितु विदेशों तक में दिनों दिन फैलती जा रही हैं तथा जिनके अथक प्रयत्नों एवं अडिग साहस के फलस्वरूप समर्थ महात्मा गुरु रामचन्द्र जी फतेहगढ़ (उ०प्र०) वालों का स्वप्न साकार हो उठा है जिन्होंने अपना समस्त जीवन आध्यात्मिक साधना के प्रचार एवं प्रसार के लिये बलिदान कर दिया। आज बाबू जी का जीवन हम सब के लिये एक प्रेरणा स्रोत बन गया है। जिनका व्यक्तित्व और कृतित्व अध्यात्म के प्रेमियों के लिये वन्दनीय और अनुकरणीय सोपान हैं।

अपने पूज्य गुरु देव 'बाबूजी' का जन्म ३० अप्रैल १८९९ में शाहजहांपुर के वैभवशाली कायस्थ परिवार में हुआ। आपके पिता श्री वद्रीप्रसाद जी अपने समय के लब्ध प्रतिष्ठित वकील रहे जो आगे चलकर आनरेरी स्पेशल मजिस्ट्रेट प्रथम श्रेणी के पद पर विभूषित हुये। आपके प्राचीन वंशज मुगल सम्राट अकबर के दरवार में 'मीर मुंशी' (मन्त्री) के पद पर आसीन रहे। और जिन्हें 'बगारा' (बहादुर) की उपाधि से अलंकृत किया गया। तत्पश्चात उन्हें अवध के तालग्राम की जागीर प्रदान की गई जिनकी कई पीढ़ियां इनके स्वामित्व में रहीं। तत्पश्चात आपके परिवार में एक बखशी कुन्दनलाल हुये जो नबाब शुजाउद्दौला के प्रधान सेनापति रहे