

VIDEH

A BIOGRAPHY OF A GRIHAST SANT

The Life and Teachings of a Saint in the Midst of the World

*Originally Written in Hindi by Dr. V. K. Saxena
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Prologue

What Does “*Videh*” Mean?

In 1915, during an ordinary history lesson, a word entered the mind of young Shyam Lal Saxena and remained there for life.

The lesson was about King Janak, remembered in the Indian spiritual tradition as *Videh*. The teacher tried to explain the word, but its meaning did not settle in the students’ minds. It seemed too subtle, almost contradictory. How could a person live in the body and yet be beyond the body? How could one carry responsibility without being inwardly bound by it?

Among the students was Pandit Matacharan Ji. With the teacher’s permission, he gave an explanation that quietly changed the direction of Shyam Lal’s life. A *Videh* person, he said, is not one who abandons the world. A *Videh* person has a body, performs every duty of the world with care and excellence, and yet is never, even for a moment, empty of God’s remembrance. Such a person lives among people, fulfils obligations, works, loves, serves, and suffers, but inwardly remains absorbed in the Divine.

For the young Shyam Lal, this was not easy to accept. Influenced by *Arya Samaj* thought and by the plain logic of youth, he wondered how such a state could be possible. One task seemed to exclude another. If the mind was engaged in worldly work, how could it remain in God? If it remained in God, how could worldly work be done properly?

Pandit Matacharan Ji did not argue. He simply said that such a person lived nearby: a government officer who performed his

duties and yet remained inwardly absorbed in God. If Shyam Lal wished, he could meet him.

That suggestion led him to the feet of Param Pujya Lalaji Maharaj. The first question Lalaji asked him was simple: "Have you come to worship?"

In that question, the meaning of the word began to unfold. *Videh* was not a theory from scripture. It was a way of living. It was remembrance within responsibility, detachment within affection, discipline within service, and God-consciousness within the ordinary duties of the day.

This book is the story of that unfolding. Dr Shyam Lal Saxena, later lovingly revered as Pujya Babuji Maharaj, did not leave behind family, profession, illness, society, or service in order to become spiritual. He *moved through* all of them. He served as a doctor and public health officer. He cared for family, disciples, visitors, workers, and strangers. He lived as a householder and yet became, for those who knew him, a living example of the state first glimpsed in that classroom: *Videh*.

Note on Names, Terms, and Sources

This English edition keeps the devotional register of the Hindi source while making the narrative clear for contemporary readers. Honorifics such as Pujya, Maharaj, Ji, Bhai Saheb, Tauji, Chachaji, Mataji, and Ammaji are retained where they express relationship, reverence, or lineage.

Names and spiritual terms are rendered in a simple, reader-friendly transliteration rather than in a diacritic-heavy academic system. Thus, the manuscript uses Babuji, Lalaji, *satsang*, *darshan*, *prasad*, *paramartha*, *shajra*, *darood*, *bai'at*, and *ijazat*. A short glossary at the end of the book explains key terms.

The word *Videh* is the interpretive key to the biography. It does not mean a rejection of the body or of worldly duties. In this book it describes one who lives fully within family, work, service, illness, love, and responsibility, yet remains inwardly absorbed in God.

The account preserves family memories, diary material, teachings, published reflections, and lineage records.

Because the source is devotional as well as biographical, the narrative sometimes moves into remembered address, prayer, or first-person testimony. These passages have been retained where they carry the emotional truth of the witness, and framed so that the reader can distinguish biography from preserved remembrance.

Front Matter and Opening Photographs

VIDEH — A Biography of a Grihast Sant

Our revered Bhai Saheb, the supreme saint Dr Shyam Lal Ji Saxena, was a senior disciple of Guru Bhagwan Shriman Lalaji Maharaj. He came into the Guru's presence at a young age and remained closely associated with him for nearly sixteen years, serving with devotion and humility. Because he was young, he was received as a member of the Guru's own family and was given the same affection and companionship as Shriman Ji's children.

Guru Bhagwan's spirituality was rooted wholly in love — the love that arises naturally within the intimacy of a family. Bhai Saheb was blessed to receive this love in abundance. He himself wrote that Shriman Lalaji Maharaj would take the children to fairs and give them money so that they could eat and buy whatever they wished — a simple, tender expression of care.

Guru Bhagwan never sought physical or financial service from others. Instead, he himself served fellow devotees, drawing water from the well with his own hands and, despite his modest means, helping them at his own expense. Bhai Saheb absorbed this ideal deeply and lived it in practice. From his Guru, he learned that service to *satsang* must be offered with one's heart, mind, and resources, and he fulfilled this teaching throughout his life.

Because of these virtues, Guru Bhagwan held immense affection for Bhai Saheb. He also shared a deep bond with the revered saint Mahatma Dr Shri Krishna Lal Ji of Sikandrabad, and the two often served Guru Bhagwan in harmony, complementing

one another in personal, family, and spiritual responsibilities. Guru Bhagwan, in turn, had profound love, respect, and faith in both these noble souls.

Through such lives of devotion, the teachings of Shriman Lalaji Maharaj and the spirit of spirituality spread widely. The members of the *satsang* family continue to recognise and cherish this legacy, visible in the annual *bhandara* and in the collective *satsangs* held from time to time.

Pujya Bhai Saheb remained in close association not only with the saints of our own tradition but also with revered figures of the Sufi path, while practising the method of *Atma Dhyana*. Speaking of his spiritual practice, he would often recall how teachers from other institutions remarked to him, “You sit with a diamond in silence, while those with mere shells go about proclaiming themselves.”

The distinctive grace of this tradition lies in the Guru personally initiating the seeker into meditation through his own spiritual power, and guiding him in the understanding of its true essence — a living transmission rarely found elsewhere. In this sacred lineage, bestowed by Shriman Lalaji Maharaj, the disciple was never left alone on the path. Even as one advanced in meditation, the Guru’s unseen guidance continued, protecting, correcting, and sustaining the journey. All these rare qualities were embodied in Shriman Bhai Saheb, Dr Shyam Lal Ji Saxena.

My first meeting with Shriman Bhai Saheb took place at the annual *bhandara* in Fatehgarh in 1926. In later years, whenever Shriman Bhai Saheb’s duties took him to different places, he made it a point to visit Shriman Chachaji Maharaj in Kanpur, where I spent much of my time. My closeness deepened steadily. After my retirement in 1966, I had the blessing of staying in Ghaziabad for some years, and from that period the contact became even more intimate. Since then, I attended the Ghaziabad *bhandara* almost every year and received invaluable guidance from

Shriman Bhai Saheb — help that corrected shortcomings in practice and accelerated my progress. This remained a blessing I would always cherish.

Shriman Bhai Saheb's simplicity, serenity, and gentle speech left a lasting impression on all who came near him. These qualities, enriched by the constant grace of Guru Bhagwan, gave him a rare and quiet magnetism. Anyone who came into contact with him was drawn by his blessings.

In later years, though his physical health declined, Shriman Bhai Saheb's devotion never wavered. Absorbed in love for the Guru, he set aside personal discomfort and remained steadfast in serving visiting *satsang* members and dignitaries. Both the education and the spiritual succession of his sons were nurtured through the guidance of his revered brother of Sikandrabad. Today, those same noble souls, his sons, continue to carry forward the light of spirituality within the *satsang* Shriman Bhai Saheb established in Ghaziabad and beyond.

The lives of saints are unique because they are, above all, devoted servants of the Divine. Strengthened by God's grace, they serve society in the highest way, leading ordinary seekers towards the sacred. For those who persevere and surrender completely, such guidance ultimately opens the way to the highest state: the realisation of God.

Through his life and actions, our revered Bhai Saheb placed before us an exalted ideal — a life rooted in devotion, service, and quiet spiritual strength. His example continues to guide and inspire all who walk this path. We pray that Guru Bhagwan may keep his holy soul in eternal peace and bliss.

With reverence,
Sevak Har Narayan Saxena
Jaipur
8 February 1994

Brahmalin Param Sant Dr Shyam Lal Saxena, reverentially known as His Holiness Babuji Maharaj



“O Compassionate Lord, guide me and make the difficult path of my destiny gentle, so that my steps may remain steady in love and remembrance of You. Let me never become careless towards Your presence. Whether I remain in this world or depart from it, grant that I may never stray — even for a moment — from Your will and Your command.”

Param Sant Dr Shyam Lal Saxena — Pujya Babuji Maharaj

Born in Katiya, District Badaun, on 1 January 1901, Pujya Babuji Maharaj lived a life that quietly radiated spiritual depth, humility, and service. Guided by the light of his Guru, he became a source of strength and inspiration for countless seekers. He attained *Mahasamadhi* in Ghaziabad on 29 December 1987 at 11 a.m., leaving behind not an absence but a living presence in the hearts of those he guided.

In his words:

“The lamps of my elders give me light. I pray,
my children, that you keep this light alive.”

This gentle prayer reflects the essence of his life — a bridge between lineage and the future, between received grace and shared responsibility.

Family Group Photograph



In this rare family portrait, His Holiness Babuji (Param Sant Dr Shyam Lal Saxena) is seen standing at the centre. Seated around him are members of the family whose lives were closely woven with his early journey.

From right to left: Dinnu (Dr Virendra Kumar Saxena); the revered Mother (Mrs Prakashwati) with young Lalla in her lap; Batta Jijji (Smt. Saroj); and Seth (Dr Rajendra Kumar Saxena). The photograph reflects familial bonds and the nurturing environment from which a life of spiritual depth gradually unfolded.

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Part I

The Making of a Householder Saint

These chapters follow the embodied life into which grace descended: birth, family, early formation, household responsibility, and the daily discipline that would later reveal the meaning of *Videh*.

Chapter 1

Birth, Duty, and The First Turning Towards God

The world is indeed a field of birth and death. Yet whenever dharma declines and adharma gains strength in the world, it has been seen that certain souls are sent by God for the welfare of humanity. They come with one aim, one purpose, one goal: that, somehow, the light of love for the Supreme Lord, the *Malik-e-Kull*, may reach the people.

The Lord's *lila* is wondrous. When the need arises, He sends extraordinary beings to the earth, and the mind is left astonished at the sight of them. Such great souls place an ideal before the world, give the ancient dharma a new form, and then return to their own abode. These souls also bring other powerful souls with them.

The spiritual current remembered in this book flowed through Shri Ram Chandra Ji Maharaj of Fatehgarh, in Farrukhabad district, Uttar Pradesh. Around him stood a circle of devoted companions and fellow servants of the path: his younger brother Mahatma Raghavar Dayal Ji, also known as Chachaji Saheb; Shri Brij Mohan Lal Ji Saheb; Dr Shri Krishna Lal Ji Bhatnagar of Sikandrabad; Shri Chaturbhuj Sahay Ji; Shri Shyam Lal Ji Saheb of Ghaziabad, later revered as Pujya Babuji Maharaj; Shri Ram Chandra Ji of Shahjahanpur; and Shyam Bihari Lal Ji, Postmaster Saheb. Through their character and service, these sacred personalities carried the name of God to thousands, even lakhs, and guided many towards *paramartha*.

Param Sant Mahatma Ram Chandra Ji Maharaj, also revered as Pujya Lalaji Maharaj: born 2 February 1873, Farrukhabad; nirvana 14 August 1931, Fatehgarh.

Babuji Maharaj's life was marked by joy, compassion, and openness to all. High and low, young and old, women and men, Hindus and Muslims, rich and poor, learned and unlettered – whoever came before him felt the force of his presence. There was in him a rare attraction, born of extraordinary love.

Those who had the blessing of his company need little explanation. This account is written for those who could not see him, or who saw him but could not remain in his close companionship. Through remembrance of his life and contemplation of his character, may they too receive something of that love.

The story begins with his birth.

Birth and Birthplace

Param Pujya Babuji was born on Tuesday, 1 January 1901, at 11 a.m., on *Ekadashi* in the month of *Paush*, during the auspicious *Shukla Paksha*, *Samvat* 1957. His birth took place in the village of Katiya, District Badaun.

From the beginning, his life was remembered as blessed: simple, disciplined, and inwardly inclined towards God.

According to the preserved birth chart, his birth fell under *Mrigashira Nakshatra*, with *Taurus* as the *Rashi* and *Aries* as the *Lagna*. The chart records *Shaka* 1822 and *Samvat* 1957. In the traditional understanding, the elders associated such indications with steadiness and initiative – qualities that later became evident in his spiritual life and service.

Family Background and Lineage

The village of Katiya was formerly known as Kayasthon ki Katiya, because most of the families living there belonged to the Kayastha community. For the family, this place was not merely a birthplace but the soil of memory, responsibility, and inherited discipline.

Katiya lies about twelve miles east of Badaun, in Dataganj tehsil, and about two miles from the well-known town of Kakrala. In those days, the village was prosperous and respected, but the road from Badaun was unpaved and difficult. Later, a paved road came to within about two furlongs of the village, and bus services also became available. The blessed house in which he was born and brought up, and where he spent his childhood, still stood, though in a dilapidated condition. With changing times, most family members had left for education or service, and only a descendant of his younger brother's line remained there.

He belonged to an honoured Kayastha lineage. His revered grandfather was Shri Baldev Prasad Ji of Chhibramau in Farrukhabad district. Shri Baldev Prasad Ji had two sons: the elder, Shri Hazari Lal Ji, and the younger, Shri Pyare Lal Ji. Their father passed away when the boys were very young; Munshi Hazari Lal Ji was only two years old, and Pyare Lal Ji only three months old. Their maternal relatives brought them to the village of Sarawal Bagh (Sukatiya) in District Badaun, and when the children were about six years old, the family moved from Sarawal to Katiya. From then on, the family lived and prospered in that village.

Munshi Hazari Lal Ji had no children. Munshi Pyare Lal Ji, by God's grace, had seven children – four sons and three daughters – the eldest of whom was Dr Shyam Lal Ji Saheb. Blessed were the parents who gave birth to such a saint; blessed too were the district, village, house, and community that he loved so deeply.

It is said that for ten years, Munshi Pyare Lal Ji and his wife, Smt. Dal Kunwar, had no children. According to village belief, her childlessness was attributed to unseen spirits. At that time, a saint known as Sada Suhagin came to live in the village. He was a devotee of Shri Hanuman Ji. Seeking a child, Munshi Pyare Lal Ji began visiting this saint.

Blessing Before Birth and Family Influences

The saint gave him strict disciplines: to sleep on the ground for twelve years, eat from leaf plates, observe a fast on Tuesdays, and make a yearly ritual bread offering to Hanuman Ji in the month of Magh. It is said that Munshi Pyare Lal Ji observed all these rules with great restraint and devotion.

The saint blessed him, saying that he would receive a son who would bring honour to the family. He also asked that after his death, Munshi Pyare Lal Ji should make a vimana for his body and arrange his final rites on the banks of the Ganga. Munshi Pyare Lal Ji fulfilled this promise exactly. Soon after the saint left his body, Smt. Dal Kunwar conceived, and Param Puja Babuji was born on a Tuesday. Thus, the prophecy of Sant Sada Suhagin came true. From childhood, Babuji was turned towards God, and his birth brought joy to the household.

The household of Shri Munshi Pyare Lal Ji was of average means, neither very wealthy nor very poor, but in time its financial condition became very good. The credit for this was given to Babuji's revered mother. Param Puja Babuji wrote in his diary that his mother was very fortunate: from the day she entered the house, his father used to say that things improved day and night, and everyone remained happy. His mother was exceedingly kind and religious, and the hand of God's mercy was always upon her. In time, his father became a well-known and respected man in the surrounding area, and people regarded him highly. Babuji wrote that, in his experience, his father was very

fortunate: whatever he undertook, he did with courage and foresight, and Babuji had never seen him fail. He had a deep interest in religion and charity. Perhaps, Babuji reflected, the noble intentions, generosity, and compassionate tendencies of their parents had placed in all the children an inborn element of *paramartha*.

During that period, Pujya Shri Munshi Pyare Lal Ji also came into contact with a well-known Muslim fakir in Badaun, who lived near the railway station. A friend of his, a noted goldsmith, often accompanied him. A few days before leaving his body, the fakir told Munshi Pyare Lal Ji, “May you flourish and take the name of God,” and told his goldsmith companion, “Earn well.” The blessing had its effect: Munshi Pyare Lal Ji’s devotion to Hanuman Ji increased greatly. It is said that he even attained siddhi through that devotion, and Hanuman Ji remained his chosen deity. Children were born to him, and his household came to possess land, property, and wealth, all acquired through his own efforts. His name came to be counted among men of high standing. The fakir’s kindness and prayer brought prosperity to the whole household, and his goldsmith companion also became very wealthy; his family remained prosperous and well known.

Family Responsibility and the Influence of the Father

Pujya Babuji’s father had one brother. The elder brother, Munshi Hazari Lal Ji, was married twice. His first wife gave birth to a daughter, and both mother and daughter passed away. His second wife, whom Pujya Babuji called Jiji and whom all others called Amma, loved Babuji deeply. After the passing of his mother, she bore the entire burden of the family with great love and responsibility.

Munshi Hazari Lal Ji passed away in August 1926, and Pujya Amma passed away in 1970 in the village of Katiya. Thus, the entire lineage of Babuji’s revered Tauji came to an end.

Babuji's father, Munshi Pyare Lal Ji, was short in stature, strongly built, and dark-complexioned, with a large moustache. Ordinarily he wore a dhoti and kurta, but when he went out, he wore a churidar pyjama, a black achkan, and a white safa on his head. Though his formal education extended only to the fifth class, in practical matters he was serious and discerning. He managed zamindari and court affairs very well. He was courageous, true to his word, kind, religious, and extremely hardworking.

He loved riding and was also fond of keeping animals, especially bulls. People in the area would look at his bulls and say, "These are Munshi Pyare Lal Ji's bulls," and he took pride in such appreciation. In those days, the household had sixty to sixty-five animals: bulls, horses, cows, and buffaloes. He would bring small calves from Hissar in Punjab and raise them with great affection. In short, he was progressive in his ideas and fond of good stock.

Babuji lovingly called his father Lala and often spoke of how firm he was in keeping his word. Babuji would frequently narrate one incident, and while describing it, his heart would fill with admiration for his father's virtues. In Babuji's own account, in 1925 Munshi Pyare Lal Ji decided to purchase a village named Mahamadganj. It was agreed that the whole village would be bought for thirty-six thousand rupees, and that he and an acquaintance would each take half, paying the full amount within a year. At the time of purchase, the other gentleman withdrew and flatly refused to buy the village. But Babuji's father resolved that, whatever happened, he would purchase the entire village.

He wrote to Babuji, asking him to bring whatever money he had, saying that he wished to buy a village in his name. Babuji had only two years of service behind him and reached Badaun with 300 rupees. They stayed that night in a *dharmashala*. When his father asked whether he had brought any money, Babuji told

him he had 300 rupees. His father replied, “I too have 10 rupees.” Babuji spent the night trying to explain that it would be very difficult to pay thirty-six thousand rupees within a year, and that even after selling all the household jewellery the payment might not be possible. His father replied simply, “We have given our word.” Whatever happened, he said, they would execute the sale deed the next day, trusting in God; Babuji’s money would be enough for that purpose. Babuji could not sleep that night. By God’s mercy, the harvest that year was so good that, even after the entire payment had been made, grain still remained for the whole year. God preserved his honour.

Generosity was central to his nature. Charity was not merely an occasional act for him, but a habit and a delight. Once there was a severe famine. Babuji used to say that even the thought of that famine still filled his heart with dread. At that time, his father distributed all his grain in his own village and the surrounding villages.

The Passing of the Father and a Household of Love

Munshi Pyare Lal Ji’s earthly body merged into the Divine on 19 March 1950. Until the end, he remained devoted to worship and to the *satsang* of saints. He left his body in his own village.

Everyone has seen human beings grieve at separation from loved ones, but at his passing, the true love he had for his animals was also revealed. His pair of bulls would not allow his body to be lifted until it was placed upon them. With tears in their eyes, that pair of bulls, and also the mare on which he used to ride and to whom he daily gave a piece of roti from his own meal, all left their bodies within a week of his passing. What a rare love he had for them; for human beings, it was an example of true love.

Mother – Smt. Dal Kunwar

Babuji's mother was named Smt. Dal Kunwar. She was slender, of ordinary height and wheatish complexion, and was exceedingly gentle, kind, and religious. Because Babuji was the eldest son and had been born after many vows and prayers, she loved him very deeply.

Babuji used to say that when he quietly went to Fatehgarh with his younger brother-in-law for his studies, she learned of it from the servants and, overwhelmed with love, ran barefoot for nearly a mile. She rarely went outside the house and had hardly ever walked on foot.

She passed away on 25 May 1923 at the age of forty-three. This was a deeply sorrowful event and shook Babuji profoundly. In his own words, he later described the true state of his heart: "The shade of Mother was lifted from our heads on 25 May 1923. Such was my misfortune that on that very day, having passed my medical examination, I was coming home happily. In the joy of my arrival, she was plastering the house for katha and other observances, and was telling everyone with happiness, 'Today my eldest is coming.' Because I was the eldest in the house, everyone called me 'Bada.' Two or three hours before I reached home, a snake bit her, and her earthly play came to an end. I had just reached Kakrala, two miles from the village, when I received this dreadful news. It was the first and greatest shock of my life, and it was unbearable."

Just when he had become capable of serving her, God took her away from the family; her protective shade was lifted from their heads.

His beloved younger brothers, Babu Ram and Gangadin, and his younger sister Chanda were still very young. The burden of their upbringing also fell upon the family. The grief of separation from their mother affected the whole household, but it affected

his father most of all. After her passing, he had a small room built in the garden and began living there, almost ceasing to come into the house.

The one who greatly lessened this sorrow for them was Babuji's wife. She was only eighteen or nineteen years old, yet at that young age she managed the whole household very well. She served the younger brothers and sisters and the elders with such care that, though the grief was not forgotten, it was certainly lessened.

Siblings and Extended Family

Babuji was the eldest of four brothers and three sisters. After him came his younger sister, Smt. Phula Devi, who was married to Shri Prem Narayan Dalela Ji of Kasganj. Both passed away many years ago. She had two sons. The elder son was inclined towards this spiritual line and had been initiated by Puja Tauji; he too passed away. The second son was employed and had children.

His second brother was Shri Munshi Janaki Prasad Ji. He closely resembled Babuji in appearance and lived in the village, managing zamindari affairs. He had three sons and two daughters. His middle son, Suresh Ji, passed away. His eldest son, Shri Madan Lal Ji, was inclined towards this spiritual line, was initiated by Puja Babuji, and loved him deeply; Puja Babuji also had special affection for him. The rest of the family members were employed and had children. Shri Janaki Prasad Ji passed away on 29 May 1964 at the age of fifty-nine.

Babuji's second sister, Smt. Katori Devi, was married to Babu Sevati Prasad, Mukhtar Saheb of Kasganj, whom the entire satsang family knew well as Puja Phupha Ji. He was initiated by Puja Lalaji Maharaj and continued his work until the end of his life. He passed away on 30 August 1989, and his wife, the

compiler's *bua* and Babuji's sister, passed away in 1973. They had one son and three daughters, all settled and with families.

Babuji's next brother was Munshi Babu Ram Ji. He lived in Katiya and looked after farming and zamindari work. He was ten years younger than Puja Babuji. Among all the brothers and sisters, Babuji loved him very deeply. Babuji said many times, from his own blessed lips, that even if one searched the world with a lamp, one would not find a man like Babu. Babu Ram Ji had received initiation from his revered Tauji of Sikandrabad and had permission for training. He was utterly selfless in service. In the surrounding districts and in the Bareilly commissionery, no one in those days could match him in wielding the lathi. In 1936, when a dacoity took place at the house in Katiya, he alone confronted the dacoits, and they fled. His reputation in the area became still stronger. He was brave and courageous, and very fond of lathi practice.

Munshi Babu Ram Ji passed away on Tuesday, 24 April 1962, at eight o'clock at night, in Puja Babuji's presence, in the hall where Puja Babuji's samadhi now stands. He had three sons and three daughters. His eldest son, Shri Shyam Bihari Lal Ji, passed away on 2 December 1987 at Ujhani in District Badaun; his other sons and daughters were well settled. Among the children of the household, Babu Ram Ji loved Seth Bhai Saheb and the compiler most dearly. A few days before his own passing, he wrote in a letter, "O Lord, if I am born again, give me a brother like Bhaiya and children like Seth and Dinnu." Such was his love for them. None among his descendants, however, developed an inclination towards this spiritual line.

Younger Siblings and Family Bonds

A few days before his *Mahasamadhi*, Param Puja Babuji said with sorrow that the children of Bhai Saheb (Puja Tauji Dr Shri Krishna Lal Ji), and Babu Ram could have received great spiritual

benefit from him, but he regretted that none of them had an inclination in that direction. Yet his affection for the family remained undiminished.

His youngest brother, Shri Gangadin Saxena, served as Chief Sanitary Inspector in District Badaun. Pujya Babuji loved him greatly, and he too loved Pujya Babuji deeply. He had received initiation from Pujya Tauji and had permission for training. Pujya Babuji had also given him permission for *bai'at*. He spent his entire life with great honesty. He had five sons and three daughters, all prosperous, employed, and settled with families.

Because the early part of Gangadin Ji's life was spent near Pujya Babuji, he retained a special love for the family. Towards the end of his life, this love had become so intense that if anyone even casually mentioned Pujya Babuji's name, he would be overcome with love and tears would begin to flow. He passed away on 31 March 1986 in Badaun. May God grant peace to his soul.

Babuji's youngest sister was Smt. Chanda Devi. She was married to Shri Jamuna Prasad Ji of Bareilly. Their children too were settled and had families. Both husband and wife passed away. The source notes that, at the time of writing, no one in that branch of the family had shown a particular inclination towards this spiritual line. Pujya Babuji often said that, in a subtle way, he had sown the seed of *paramartha* in all of Katiya, that is, in the entire family. God knows best who will turn towards it, and when. May God be merciful; in view of the times, all is well.

Childhood and Education

Babuji's upbringing was full of affection. His parents loved him very much. He had been born after a long period of waiting; he was the eldest child of the family and the first child of the lineage, and for this reason, everyone felt special attachment and affection for him. At the age of five, he was admitted to the

primary school in Katiya village, where he passed the fourth class.

The village atmosphere was not very suitable for study. Later, he was admitted to the Middle School at Alapur, about two miles from Katiya, where he passed middle school. He was very sharp-minded and had considerable interest in studies, though the social atmosphere of the village was not conducive to studies or discipline. He himself wrote that the society of his school days was not good.

“This period of ten or twelve years,” he wrote, “passed in a small society – indeed, at times one could call it a low society. Yet when I was eight years old, a very noble teacher of Arya Samaj views came to the Katiya school. He had a very good effect not only on all the boys but on the people of the whole village, and most people suddenly became religious in disposition. The people there were meat-eaters, but under the influence of this teacher, that condition of the village passed away. Day by day people gave up meat and fish. He had a special effect on me as well, and the first ray of good conduct and parmartha fell upon me through him at the age of eight.”

This was a time when meat-eating was common, especially among Kayasthas, and in the villages, it was very prevalent.

Education and the First Turning Point

In 1913, Pujya Babuji passed the Vernacular Middle examination. In those days this was considered a very important certificate, and he was the first person from Katiya village to pass the examination at such a young age. He had a strong desire to continue his studies in English, but his father wanted

him to sit the Kanungo examination, because at that time, it was considered a very respected and influential post; he also did not wish to send him far away. To fulfil his father's wish, Babuji completed a six-month course at the Survey School of Patwaris and passed that examination.

But his desire to study further remained strong. His brother-in-law, Shri Prem Narayan Dalela Ji, gave him much support in fulfilling this wish and strongly recommended to his father that he be sent to Badhpur in District Farrukhabad, where Dalela Ji lived and studied. Seeing Babuji's intense desire, his father permitted him to continue his studies. Thus, he studied privately there for one year, though that year did not go very well. The next year he was admitted to Class 6. Because the course and subjects were not suitable, both Babuji and his brother-in-law, the late Dalela Ji, came to Fatehgarh. There he entered the Mission School and studied well, passing Class 6 in 1914 and Class 7 in 1915.

The year 1915 turned the course of his life. It was the blessed year in which he met the great personality who changed the very direction of the river of his life and gave it a unique purpose. The description of that incomparable meeting will come later.

From Class 6 until the School Leaving examination, he studied there, and in 1919, he passed the School Leaving examination with good marks and returned home. God, however, had something else in store. A few days later, during the hot season, his father fell ill, and a doctor had to be called. The doctor who came to see him behaved in a very rough and dry manner. That very day, Babuji was deeply affected, and he became restless with the desire to become a doctor.

By then, Pujya Lalaji had entered his life, and his love for him had deepened. To ask what work he should take up in the future, he took four rupees from his father for the fare and set out for Fatehgarh to meet Lalaji. After bathing, he sat near him and said,

“Saheb, I have passed the examination. Now I shall join whatever line you consider suitable for me.”

Lalaji replied, “My son, only two professions are good: medicine and teaching. The rest are only means of filling the stomach. My wish is that you study medicine. This is a good line; after becoming a doctor, you will be able to serve the poor.” Babuji often said that Pujya Lalaji had spoken exactly what was in his own heart.

At that time, Dr Shri Krishna Lal Ji Bhatnagar, Pujya Tauji, also arrived. Addressing him, Pujya Lalaji said, “Shyam Lal is going to Agra Medical College to study medicine. You too go with him. God will show His mercy, and both of you will become doctors.” At that time Babuji’s age was several months above the prescribed limit, and he later said that he mentioned this to Pujya Lalaji hesitantly, almost in a whisper. With affection, Lalaji replied, “Who asks? Shri Krishna’s age is four or five years more.”

Medical Training and Companionship

By Lalaji’s supreme grace, both gentlemen were admitted to medical college, and in 1923 both completed the LMP qualification and became doctors. From 1919 to 1923, Pujya Babuji and Pujya Tauji, Dr Shri Krishna Lal Bhatnagar, lived together in the Agra Medical College hostel as roommates.

Chapter 2

Household, Discipline, and Service

This chapter gathers the visible habits through which Babuji Maharaj's inward life was remembered: bearing, speech, clothing, food, hospitality, marriage, work, and daily routine. These details matter because they show how remembrance entered ordinary acts.

Babuji's physical presence combined strength with gentleness. He was about five feet six inches tall, with a well-built frame, a broad forehead, long arms that reached nearly to his knees, a rounded face, and a dark complexion marked by grace. His hair was naturally soft and curly, and he always kept it short, for he did not like long hair. In youth he wore a small moustache; later he remained clean-shaven and wore spectacles.

What left the deepest impression, however, was not his appearance alone but his presence. His face had a strange charm, his personality was serene, and his eyes held an extraordinary attraction. Ordinarily, no one could look directly into his eyes while speaking with him, and he himself did not usually look at anyone with fully opened eyes. If his gaze did fall upon someone, people often said it felt like an electric current passing through the body. His nature was peaceful, his expression deep, and his dark countenance full of beauty.

He was soft-spoken and attentive, especially to the small comforts of those dear to him. Though he was a living embodiment of humility, he was very firm — almost uncompromising — in matters of principle. He possessed great

foresight. He formed his opinion of people only after serious reflection, but once formed, he rarely changed it. He never carried one person's words to another. He spoke little, and whatever he said was spoken in a low voice; he disliked loud or harsh speech.

He was peace-loving, respectful towards elders, and deeply affectionate towards children. He took great delight in their simple childish play, laughing and rejoicing in it. In the household, he looked after everyone, young and old alike.

His gait was moderate, and his gaze was usually lowered. Sometimes someone might pass close beside him, and he would not notice, so inwardly absorbed did he seem. There was an unusual sweetness in his personality, before which people's heads bowed of their own accord. In moments of difficulty, his loving words – "Beta, is there any trouble?" – seemed like a mantra that removed hardship and sorrow. Those who loved him knew this well: fatigue and pain seemed to lift merely by beholding him. People longed for the moment when he would speak to them. Such was his personality.

His attire suited the occasion and the surroundings. He did not wear expensive clothes, but his clothing was always very clean. For the office, he dressed well, usually in trousers, a full-sleeved shirt, a felt hat, brown shoes, and a vest with sleeves. At home he wore undergarments sewn in the house. In winter he wore warm suits, ties, sweaters, and, at times, gloves and a muffler; he often covered his head with a round brown woollen cap. In summer, too, when going out, he wore trousers and a shirt. At home he wore a dhoti and shirt – usually a dhoti, though sometimes a *tehmad*. Earlier he did not wear a kurta, but after 1972 he began to use one. He was never seen wearing pyjamas. He preferred light-coloured or white clothes.

Simplicity in Daily Life

Babuji's way of living reflected restraint, order, and cleanliness. His dress was always suited to the moment, never meant for display. Whether in formal clothes for work or simple traditional garments at home, his outward neatness mirrored his inner discipline.

Interests, Habits, and Personal Preferences

He used mustard oil on his body and also in his hair. After his illness in 1981, he began using red *javakusum* oil in his hair. He disliked highly perfumed oils. For bathing he preferred Pears soap, and for washing his hands he used Lifebuoy. He did not use powder or cream, and did not like scents or heavily fragrant things. He loved flowers, especially the fragrance of white *bela*. He would say that flowers given with love do not quickly wither.

Though he himself was an allopathic doctor, he used medicines very sparingly. He had a good knowledge of indigenous remedies and used them himself. He had faith in Unani and Ayurvedic medicines as well, and also believed in treatment through food. He liked simple preparations such as almonds with black pepper, amla preserve, and *chyawanprash*.

Early Hobbies and the Turn Towards Compassion

In childhood, he was very fond of horse riding and wielding the *gada*. When he went away for medical studies, these interests diminished, and he developed a strong interest in hunting. His aim was usually unerring. While posted in Pilibhit, he would go hunting in the forests, and he hunted barasingha deer and nilgai.

The compiler recalled that, on one occasion, Puja Babuji took him and others into the forest for a hunt. A pair of deer was drinking water at a lake. He aimed, and the stag was killed. It was tied to the car, and the doe ran behind the car almost up to the inhabited area. This incident struck Babuji's heart deeply, and

from 1938 to 1943 he did not even touch a gun. His interest in hunting faded.

Compassion Deepened

Later, while he was in Ghazipur, a Bengali master used to come to teach music to his eldest daughter, Smt. Saroj. The master was trying to shoot green pigeons sitting on a peepal tree in front of the house, but despite several attempts he could not kill one. Suddenly Babuji took the gun, fired twice, and brought down the birds. One green pigeon kept circling around the house, for its mate had been separated from it. Seeing this, Babuji was deeply saddened that even animals suffer so much from separation. After that day, as long as he lived, he never again touched a gun. Babuji would say that animals too feel the sorrow of separation. The antlers of a barasingha he had hunted were still preserved in village Katiya and used medicinally by people, and the deer skins kept in the houses at Sikandrabad and Ghaziabad were also from animals he had hunted. The twelve-bore gun, which he had bought from his brother-in-law Shri Prem Narayan Dalela Ji for seventy-five rupees, is still preserved in the house as a keepsake.

Food, Purity, and Inner Discipline

Babuji placed special emphasis on food. He himself observed great caution and never ate in hotels or from the bazaar; he advised others to observe the same care. He wrote in his diary: "My own personal experience is that food cooked from bad earnings, from wrongful earnings, in the homes of bad people, or by the hands of people with impure thoughts, is very harmful."

He described an incident from the time after his wife's death, when he was living in Aonla and went every month to Bareilly to collect his salary. At the station, he once ate at a Varma hotel. No sooner had he eaten than disturbing and base thoughts began to trouble him. After two or three missed meals his condition improved, but he could not understand the cause. The next

month he ate there again, and the same condition returned. Even then he did not fully understand. The third time, just as he sat down and the plate was brought before him, he felt a decline in his inner state. He paid the full price for the food but did not touch it. On later enquiry, he learned that the hotel owner and servants were immoral people. He would narrate this incident and say that as one eats, so one's thoughts become. Food earned through corruption, he said, can ruin at least three generations.

For spiritual life, he considered the following principles necessary:

1. Food should come from honest, lawful, hard-earned income. He disliked even the idea of food obtained through dishonesty or exploitation. He would say that such food corrupts one's thoughts.

2. The thoughts of the person preparing the food should be pure and sacred.

3. The place where food is eaten should be clean and pure.

4. Food should not be excessively tasty or over-seasoned.

5. Food should be eaten in remembrance of God. Before eating, one should pray: "O Lord, may all people in the world receive and partake of food. The food I am taking is filled with the light of God; may it purify my thoughts."

He also said that if there is anger in the mind, one should not eat at that time. He followed these principles with great firmness, both at home and while on tour during service.

Simplicity in Living, Discipline in Food

He was strongly opposed to every kind of intoxication. He never smoked cigarettes, chewed tobacco, or ate paan. After an accident he once began to smoke a hookah as medicine, but he gave that up as well.

His own intake was very small. Generally, at the midday meal he ate two or three very small rotis with dal and vegetables, and at night only roti and vegetables. He liked salt-and-*ajwain* puris, *kachauris*, *arbi* vegetable, and moong-dal *mungaure*. Among vegetables he did not like tomatoes or sour things, and he was not fond of *chaat*. He liked fruit very much, especially grapes, apples, chikoo, and papaya. Among dry fruits, he liked almonds and raisins; usually he ate five soaked almonds with *mishri*. He would also have almond *laddus* made and take one in the morning with milk.

He did not usually take breakfast. In summer he liked preserves. He would also eat bread, fruit cake, and biscuits. He did not take much curd, though sometimes during the day he ate sweet curd with sugar. After meals he would sometimes take a little jaggery. In winter, he enjoyed a piece of maize or bajra roti. He ate all kinds of pulses, but especially liked urad dal; in later years, and during illness, he came to prefer split moong dal with the husk. He was not especially fond of Indian sweets and desserts.

In general, he could eat everything, and he always urged people to become accustomed to every kind of food, saying that one never knew what circumstances might arise. At weddings and other such occasions, he avoided eating as far as possible. He was not in favour of eating at feasts, though he would attend out of courtesy. Sometimes he would say sternly, “Beta, no one dies of hunger by missing one meal, but one meal of unsuitable food can wipe out two or three days of worship.” He did not like eating in front of everyone. As long as his health was good, he ate seated in the *chauka*. His mealtimes were generally between twelve and one in the afternoon, and between nine and ten at night.

Milk was his favourite nourishment. He would say, “There is no diet better than milk. For spiritual life, there is nothing better than milk.” He drank warm, thick, creamy milk with sugar,

nearly a kilo at a time. Because of this liking, as long as he was healthy, he kept cows and buffaloes. He never ate meat. He disliked display in food, but one principle of his was firm and unshakeable: no one should leave the house hungry.

Hospitality as Spiritual Practice

He gave strict instructions to Mataji that even if there was only roti and one vegetable, food must certainly be served. *Satsangi* brothers and guests who came to the house were fed with great insistence. He would ask again and again whether they had eaten properly, and he felt satisfied only after personally moving about and seeing that they had been served. Many blessed lovers were fed by his own hands, with hot rotis served one after another; when they later spoke of this love, they would become deeply moved and weep. All who came into contact with him knew this.

During his serious illness in Mohan Nagar Hospital, as soon as he regained consciousness and saw his dear ones, his first concern was to find out whether everyone had eaten and whether anyone was facing any difficulty. He gave the same instruction to Mataji, and she followed it faithfully throughout his lifetime and, after his departure, during the brief remaining period of her own life – only two and a quarter years. He was a lover beyond compare, an example, and a model: even while struggling between life and death, his attention remained on his *satsangi* brothers.

He often told the women of the household that no one should leave hungry; this, he said, was their first *upasana*. To maintain peace, love, and mutual regard in the home was itself worship.

Marriage and Early Household Life

In keeping with the custom of the time, Babuji's first marriage took place on 9 June 1916, when he was only fifteen years old. His

wife was then about eleven. Her name was Smt. Sushila Devi. Because she was very delicate, she came to be called Phool Katori. It was said that no daughter-in-law as beautiful as she had ever come to village Katiya or into the family. She was tall, slender, very fair, and attractive in appearance. Along with beauty, she possessed many virtues; she was a skilled householder and, in a short time, became dear to everyone. Her parents-in-law, Baba and Dadi, loved her greatly; it was said that because of this affection Dadi often kept her beside her at night.

The marriage was celebrated with great splendour in the village of Jagat, about three miles from Katiya, in a respected zamindar family. The procession was magnificent: its first elephant had reached Jagat while the last bullock cart was still in Katiya. The family was very prosperous and influential in the surrounding area. Even today, near the station at Badaun, there is a Jagat drinking-water place called Jagat Pyau and a Jagat *dharmshala*, where that family had built a room for Babuji's father.

In those days, among zamindar families – and especially in Kayastha marriages – it was customary to take dancing women for music and entertainment. Although Babuji was only fifteen at the time of his wedding, he opposed this practice strongly and compelled his father to accept his view. Instead of dancing women, three *raas mandalis* from Mathura were taken.

Shared Responsibility and Village Life

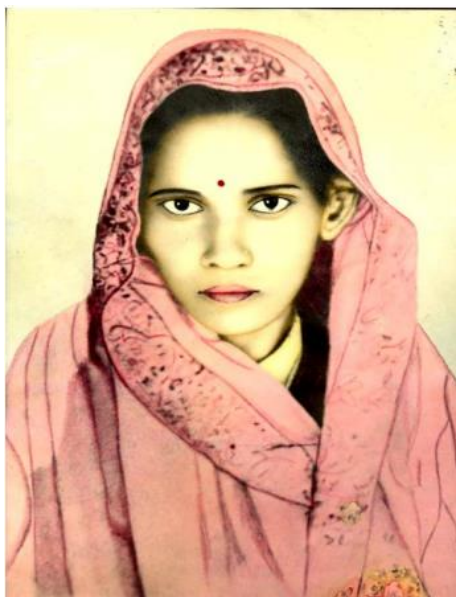
This was the period of Pujya Babuji's studies, and for that reason his wife, Mataji, usually remained in village Katiya. After Babuji's mother passed away, the responsibility for looking after the whole family came upon her at the young age of eighteen, and because of this much of her time was spent in Katiya. Although she lived for eighteen years after her marriage, all that time passed in service. Pujya Babuji used to say, "I could not give her any rest."

During these years, while Babuji's studies and service often kept him away, the household remained anchored by her steadiness, sacrifice, and affection.

Smt. Sushila Devi (Phool Katori Devi) - First Wife

Smt. Sushila Devi, also remembered as Phool Katori Devi, belonged to village Jagat in district Badaun. She passed away on 28 May 1934, at Sikandrabad in district Bulandshahr. Her life was devoted to service within the family – caring for elders, managing the household, and supporting Babuji during his formative years.

Babuji later remembered with tenderness that her life had allowed little rest, for she placed duty before personal comfort. Her service was not proclaimed, yet it formed the steady foundation on which the family's life continued. Remembered with affection and respect, her life remains part of Babuji's early story – a chapter of care, sacrifice, and unwavering devotion.



Smt. Sushila Devi (Phool Katori Devi)



Smt. Sheela Devi (Second Wife)

Smt. Sheela Devi, Second Wife

Smt. Sheela Devi was Babuji's second wife. The life-history records the broad sequence: after bereavement, elders advised Babuji to remarry so the young children and household would have support, and he entered the second marriage on Basant Panchami in February 1935 in a simple ceremony.

She entered Babuji's life after the loss of his first wife, during a period marked by responsibility, transition, and inward deepening. Gentle, capable, and affectionate, she brought brief stability to the household and quickly won the hearts of all. Though she lived with the family only three years and ten months, her spirit of service, love, and tenderness remained in memory.

Smt. Prakashwati (Purnima Devi), Third Wife

Smt. Prakashwati, also known as Purnima Devi, is remembered here as Babuji's third wife. She was born at Nabiganj in District Badaun and passed away in Ghaziabad on 18 April 1990. Within the family, she is remembered as a quiet pillar of care, dignity, and strength, devoted to household responsibility and to the spiritual environment that surrounded Babuji's journey.



Smt. Prakashwati (Purnima Devi)

Remembered for her simplicity, warmth, and steadfastness, she contributed silently yet meaningfully to the atmosphere of devotion and service that shaped the family's collective life.

Children and Bereavements

Babuji's first child was born at Katiya on 2 February 1925. The birth of this son brought great joy to the whole family, and he was named Krishnanand. Babuji used to say that his father loved the child deeply. On 28 April 1927, after a sudden brief illness described in the source as an infantile liver ailment, the child passed away at Dildar Nagar in Ghazipur district. The sudden death of their first child, far from home, was an unbearable shock for Babuji and his wife. It affected her so deeply that her health deteriorated. Though she later gave birth to more children, she never forgot the grief of losing the first child.

On Wednesday, 25 August 1926, their first daughter was born. The whole *satsang* community knew her as Batta Jiji; she was named Saroj, and Pujya Babuji loved her dearly. On 3 July 1931, at four in the morning, their second son was born in the house at Shivpuri in Bulandshahr. At home he was called Seth, and his full name was Dr Rajendra Kumar Saxena. Babuji loved him very much. On Janmashtami, 23 August 1932, at three in the morning, their third son, Dr Virendra Kumar Saxena was born in the Bada Mahal at Sikandrabad, district Bulandshahr, the ancestral house of Pujya Tauji, Dr Shri Krishna Lal Bhatnagar. At home he was called Dinnu; he was the compiler of this book.

During that period, Babuji had taken a house in Sikandrabad for his wife's treatment. She was being treated in Delhi by Dr Ansari, a well-known physician for diseases of the lungs and chest. From Sikandrabad, it was easier to take her by car to Delhi each month. She had contracted tuberculosis while serving the late Prem Narayan Dalela, Babuji's brother-in-law. In those days there were no very effective medicines for the disease. Her condition worsened day by day, and it became clear that she might not survive. Babuji was deeply distressed and prayed earnestly to Pujya Lalaji Maharaj that, somehow, a portion of his

own life might be transferred to his wife, for she had rendered great service and the children were very small.

Babuji later wrote of that time in his own words. As he prayed, he fell asleep and saw in a dream that Pujya Lalaji Saheb had come with another elder, perhaps Khwaja Sheikh Ahmad Saheb. They said, “Her days are complete; the final time has come.” The elder held a thick iron rod in his hand and said to Babuji, “Your connection with the elders of this *silsila* is as strong as this iron rod.” Then the form of another gentleman appeared and said, “Marry his sister.” Babuji wrote that he could never forget the face of that elder. Though he tried to hide his thoughts, his body and soul felt broken. After that dream, when he did not leave his wife’s cot in the morning, husband and wife wept throughout the day, knowing that they were soon to be separated.

He told her only the part of the dream concerning her illness. She lost courage, for Batta, Seth, and Dinnu were very small. He tried to console her and said, “I swear and promise that I will never let your children suffer. Whatever hardship I may face, I can promise that I will neither marry nor even think of it.” Her condition continued to decline. At last, the unfortunate day came: on 28 May 1934, at Sikandrabad, she left his side and departed from this world. They were separated from one another forever.

According to worldly custom, her rites were performed. On that same day, 28 May, when this mountain of grief fell upon him, his younger sister Chanda’s wedding was taking place in Katiya. Such is the way of the world. He left Batta, Seth, and Dinnu with their maternal grandmother and returned to his service. This shock left him shattered. At a young age, he had to bear the responsibility of raising one daughter and two sons.

Guidance from elders then shaped the next step. His wife had received initiation from Pujya Tauji, Dr Shri Krishna Lal Ji; it was her first initiation. After consulting him, Babuji came to feel that not marrying again would be a great mistake. Later, while living

in Bareilly, at the strong insistence of Param Puja Tauji, and also in light of the confirmation received through his dream, he entered a second marriage on Basant Panchami in February 1935. The ceremony was very simple.

A few months later, Babuji was transferred to Pilibhit, and once again the family began to live happily together. His second wife is remembered here as virtuous and wise, beautiful in appearance, fair in complexion, somewhat short in stature, and well proportioned. In July 1936, her first son was born, but unfortunately, he died after a brief illness in village Katiya while Babuji was away attending a course. The loss deeply affected him, but the birth of a second son, Basant — also called Brijendra Kumar — soon helped heal that wound. Basant was born on 5 February 1938, the day of Basant Panchami, and was therefore called Basant.

This wife lived only a short time — three years and ten months — but in that brief period she won everyone's heart. She was full of the spirit of service, and her love and affection remained in family memory. Although the children were very young, her dim but tender image remained with them. Babuji was completely broken by this sudden sorrow. On 22 December 1938, in Pilibhit, she suddenly passed away when her heart stopped. At that time, Basant was only ten and a half months old.

Babuji recorded in his diary that 'another sudden shock' had affected him so deeply that even later the left side of his body would fall into the same state as at that time.

The following years were mostly a period of struggle. His father was present, and for the time being the children stayed there. Babuji took four months' leave, for on the very day Basant's mother died, his transfer order to Hardoi arrived, and his pay scale also changed, reducing his salary by nearly one hundred rupees a month. Misfortune, as the saying goes, never comes alone. Yet everything had to be endured.

After completing the rites, he left the house and wandered here and there to pass the difficult time and distract his mind. While staying at a friend's house, one night he awoke at three in the morning and experienced a strange inner state. For several minutes, he felt such power within that what people call spiritual transmission did not seem difficult; if he merely turned his head this way or that, he felt, an entire city could be overturned, and transmission was a matter of seconds. The memory of that power remained with him. Two or three days later, the same state returned during practice. Whatever it may have been, he wrote, the state was remarkable. Such states cannot be put into writing; they can only be experienced. After passing through that difficult period, he returned home to see the children.

Seeing Babuji's distress, the age of the children, and Babuji's own age, his father began insisting that he marry again. Babuji was not at all ready. In his diary, he wrote that everyone told him to remarry, but if anyone even mentioned the word "marriage," he felt deep pain in his heart. Only one who had personally endured such sorrow could understand it.

When he returned home, his father told him that his marriage had been settled and that 19 April 1939 had been fixed as the date. Babuji did not speak much in front of his father. He sent word through his dear younger brothers, Babu Ram and Gangadin, that the decision was against his nature, but despite his repeated refusal, the elders did not agree. They said that they were still alive, that they had given their word, and that he would have to marry. For these reasons, and because he had never disobeyed his father and never spoke openly before him, he had to remain silent. When the engagement ceremony came, he again thought it would be good if the matter could still be postponed, and he went out walking with that thought. But what is written by destiny does not remain undone. The engagement took place, and so did the marriage, on 19 April 1939.

In the days after the marriage, strange anxieties continued – sometimes concerning health, sometimes the household. On 5 May 1939, while returning from his orchard, he felt that he might fall. At that moment, someone brought news that a house was on fire and a child was trapped inside. With great difficulty, he and several others rescued the child from the fire. They had barely finished when someone reported that dacoits had halted two furlongs from the village and intended to rob his own house. He and dear Babu Ram loaded their guns and sat on the roof to face them, telling the women to leave the house empty. Earlier, in 1938, when a dacoity had taken place at the house, the dacoits had met strong resistance. Perhaps because the dacoits now learned that the household was alert, or had heard of the earlier resistance, they turned back.

These incidents, together with the deaths of two wives, greatly affected his bodily strength. He began to feel that he had suffered a heart attack and that survival was difficult. He asked his younger brother Babu Ram to take him to Badaun as soon as possible so that he could consult the Civil Surgeon. Arrangements were made immediately. On the way, the cool air restored some strength, and in Badaun, his condition steadied. The Civil Surgeon and other doctors advised him to go at once to Lucknow, as his condition seemed serious. In Lucknow, the doctors considered the case hopeless and told him to arrange to reach home as soon as possible.

Thinking that medical help would not be available in the village, he decided to stay somewhere from where assistance from Delhi could be obtained. He chose Sikandrabad, which was near Delhi and inexpensive to live in. There, he continued treatment for several months, but there was no improvement. At last, it was decided that he should consult a heart specialist in Calcutta. On the way, in Delhi, the gentleman with whom he stayed praised Dr Ansari, a senior physician at Irwin Hospital, and advised that he be consulted before Babuji went on to

Calcutta. Dr Ansari was called to the house. After examining Babuji carefully, he said that the heart was perfectly normal and that there was no cause for concern on that side; the nervous system, however, had been greatly affected. Babuji entered the hospital for a fifteen-day trial. God's mercy was now at work; good times had begun to return. He recovered quickly, and after about three weeks, Dr Ansari discharged him with a certificate of fitness. Babuji returned to his post.

He later wrote that the years from 1929 to 1939 had passed amid every kind of trouble and difficulty; no worldly hardship had spared him. Although he had once had sufficient money, by November 1939 he considered himself fortunate if he had even ten or twenty rupees in hand, whereas earlier he had not cared for thousands. He spent another six months alone so that he might recover his health and cover his expenses. After that he called all the children to him, and the family was reunited. Then came his posting to Ghazipur.

At the insistence of the elders, Babuji's third marriage took place on 19 April 1939, with Smt. Prakashwati, also known as Purnima Devi, of Nabiganj in district Badaun, about five miles from Katiya. She and Pujya Babuji remained together for forty-eight years. The entire *satsangi* family knew her affection and unparalleled service. During Babuji's lifetime, and after his *Mahasamadhi*, in the brief span that remained to her, she cared for the food, lodging, and comfort of all the brothers and their families, giving everyone maternal affection. Her nature was cheerful. Pujya Babuji was fully satisfied with her service and, at the time of his *Mahasamadhi*, gave full instructions that she should be cared for.

All the *satsangi* brothers knew her well, so little more needs to be said here about her. She too left this world and merged in the Divine at seven in the morning on 18 April 1990, in Ghaziabad. During her brief illness she had been in Bulandshahr with Pujya

Seth Bhai Saheb, but she left her body in the inner veranda of the Ghaziabad house, where she had spent much of her life.

She had four sons and one daughter. Her first son, Surendra Kumar, known at home as Lalla, was born on 29 September 1940. Her second son, Ravindra Kumar, known at home as Nanhu, was born on 17 September 1944; he practised law in Ghaziabad. Both these sons were born in Ghazipur. Her daughter Kusum, affectionately called Munni, was born on 27 July 1947, in Bulandshahr. Her third son, Gyanendra, called Babbu at home, was born on 8 August 1951, in Khurja. Her fourth and youngest son, Narendra, affectionately called Bhaiya, was born on 8 March 1955, in Ghaziabad. Thus, Babuji was survived by seven sons and two daughters. At the time this account was written, he had eight grandsons and eight granddaughters through his sons, and seven grandsons and two granddaughters through his daughters. Such was the worldly account of his married life and children.

Profession

In 1923, after passing the LMP medical examination at Agra Medical College, Babuji began private practice in Alapur, district Badaun, about two miles from his village, Katiya. He travelled on horseback. In a very short time his practice flourished, and within six months his name and reputation had spread widely throughout the area. Pujya Babuji himself wrote, “When I was in private practice, the average income was good and there was comfort.”

Once he went to Fatehgarh for the *darshan* of Pujya Lalaji Maharaj. Lalaji asked, “How is your medical practice going?” Babuji replied that he was earning six or seven hundred rupees per month. Lalaji said, in effect, “You are very fortunate that God is giving you two meals a day with such ease. Shri Krishna finds it difficult even to get one meal.” Lalaji then observed that in private practice a person becomes tied to one place. He wished to

entrust Babuji with work in *paramartha* and expressed the desire that Babuji leave private practice and enter government service.

When Babuji's father came to know of it, he did not like the idea at all. For one thing, he did not wish to send Babuji away from him; for another, doctors in government service at that time received only 120 rupees a month at the start. But when he understood that this was the wish of Pujya Lalaji Saheb, and saw Babuji's strong wish, he reluctantly gave permission. Thus, in July 1923, Babuji joined government service.

His first posting was at the District Hospital, Rae Bareilly, where he served from July to December 1923. From January to May 1924 he was at Alapur, after which he served as Epidemic Officer in the travelling dispensary in Gonda until January 1925. From January to April 1925, he was on epidemic duty in Lucknow, followed by two months of duty at the Haridwar Kumbh Mela. From July 1925 to 1928 he served in the travelling dispensary at Dildar Nagar in Ghazipur district. From 1928 to 1929 he completed a nine-month LPH postgraduate course in Lucknow. He was then posted in Bulandshahr district as Assistant Medical Officer of Health. From 1932 to 1936 he served in the same capacity in Bareilly district; from 1936 to 1938 he was posted in Pilibhit; and from 1939 to 1946 he was again posted in Ghazipur.

It was from here that the fulfilment of Param Pujya Lalaji's prediction — "work of *paramartha* is to be taken from you" — began. Babuji often said that he had in no way wanted to return to the Ghazipur posting and had tried everything, even taking leave, to avoid it, but the transfer could not be changed. During that period, one night he dreamed that Pujya Lalaji Saheb was saying that he wished Babuji to come to Ghazipur for his work. Babuji at once went to Ghazipur, and from there the work of *paramartha* began to unfold.

In 1947 he entered municipal service. From 1947 to 1949 he served as Health Officer in Bulandshahr; from 1950 to 1953 he served in Khurja; and from 1953 to 1956 he served in Ghaziabad. He formally retired in 1956, but in recognition of his commendable work he was granted a two-year extension. From 1956 to 1958 he served in Hapur, where he completed his public service.

He was a very honest, hardworking, capable, and strict officer. In the Health Department, he was counted among the select officers of his time. He was rewarded by the government several times. During his tenure in Ghazipur, through his honest labour, he prevented epidemics such as cholera and plague from spreading, though they were common in that region. In this connection he was awarded a gold medal by the Governor of Uttar Pradesh.

He used to travel twenty to twenty-five miles by bicycle on tour, because in those interior areas no other conveyance was available. Wherever he toured, he knew every corner of the villages. When *satsangi* brothers from those areas visited, he would ask and tell them about their locality, and people were amazed at the extent of his knowledge of the region.

During office hours he was very strict. The family did not dare approach him in the office with any personal matter while work was going on. Pujya Tauji, Dr Shri Krishna Lal Ji, sometimes said jokingly, "Do not go to the office; there Shyam Lal is the complete officer." Yet his behaviour towards subordinate employees was very gentle and cordial. Though he was strict in the field of work, in his heart he personally cared for everyone's joys and sorrows.

He spent thirty-six years of his life in public service and retired honourably. At his home in Ghaziabad, he gave free medical treatment for some time, but soon devoted the whole of

his life to parmartha. He continued to serve the spiritual seekers who came to him until his last days.

Daily Routine

His life was wholly consecrated to spiritual service: disciplined, simple, and utterly sincere. During his years of government service, he maintained strict punctuality, taking his morning walks and attending to his office duties without fail, and discharging every official responsibility with diligence, dedication, and unwavering integrity.

After retirement, he surrendered himself completely to devotion to God and to the selfless service of his spiritual brethren. Inwardly, not a single moment passed without remembrance of the Divine; he remained absorbed in God every hour of the day and night.

His outward routine was equally steadfast. In the early hours, between 2 and 3 a.m., he would rise for meditation and spiritual practice, continuing until 5 or 6 a.m., after which he would rest briefly. By half past six, he was up again. After his morning ablutions, he would have a cup of tea, and by 8 a.m., having completed his worship, he was ready to receive the day. He rarely took breakfast: at most, a glass of milk or something light, such as a biscuit. If spiritual brothers were staying with him, he would personally attend their breakfast before engaging them in devotional conversation or reading with them from sacred texts.

After ensuring that his guests had eaten, he would bathe and take his own meal between noon and one o'clock. This was followed by an hour and a half of rest. By 3 p.m. he was active again, reading, writing, or attending to visiting brethren. The evening hours were spent in quiet reflection and in care for those around him. He remained engaged until ten or eleven at night, and, for as long as his health permitted, went for an evening walk.

Brothers staying with him would accompany him, and he often returned with vegetables or provisions for the household.

When any brother departed, he would walk lovingly with him to the road, and sometimes all the way to the railway station, to bid him farewell.

Every day of his life was suffused with the presence of God. His daily routine was simple, disciplined, and centred on prayer, service, and remembrance.

Part II

The Guru Appears

The classroom question now meets its living answer. In Lalaji Maharaj, Babuji encountered not a doctrine but a guide who showed how remembrance could remain alive inside duty.

Chapter 3

The Guru Appears

The First Grace of the Revered Lalaji Maharaj

Meeting, guidance, and the bond of love

From the beginning, Babuji's life was remembered as one shaped by prayer and blessing. His mother's devotion and his father's kindness, generosity, and faith gave his childhood its moral atmosphere. The habit of remembering God was planted early.

When he was eight, an Arya Samaj teacher came to the school in Katiya. The teacher influenced many in the village, and Babuji felt that influence deeply. By adolescence, service, restraint, and inward reflection had begun to take root in him. By the age of fourteen, philanthropy and spiritual aspiration had become part of his life.



**Param Pujya Mahatma Ram Chandra ji Sahay
(Revered Lalaji Maharaj)**

In 1915, he met Pujya Lalaji Maharaj. The meeting gave direction to the question that had already been troubling him: could a person remember God while living fully in the world?

The first words he heard from Lalaji were simple: “Have you come to worship?” For Babuji, that question opened the path ahead.

His own recollection best preserves the warmth of that first meeting.

The classroom question described earlier now became personal. Pandit Matacharan Ji had explained *Videh* as remembrance within duty: doing worldly work well while remaining inwardly absorbed in God.

Under Lalaji’s guidance, that idea became a living possibility. Work continued, relationships remained, and responsibilities deepened, but the centre of life turned towards remembrance.

From then on, love and discipline moved together. Instruction often came through presence and daily conduct rather than formal discourse.

This was the beginning of Babuji’s spiritual life: not leaving the world, but learning how to live within it.

The question that had quietly lived within him – whether constant remembrance of God could coexist with ordinary life – continued to trouble his mind. Influenced by Arya Samaj thought, he believed that one task must replace another, that remembrance required withdrawal, and that continuous awareness of God while engaged in worldly duties seemed impossible.

When he voiced this doubt, Pandit Matacharan Ji responded with humility rather than argument. He explained that he himself knew little, but that a government officer living nearby remained inwardly absorbed in God even while fulfilling his

responsibilities. If he wished, he could meet him and see the answer directly.

The suggestion stirred him.

He promised to visit that evening. When he arrived, a mushaira was being held at the house, and he could not meet Lalaji. He returned the next day.

From a distance, Matacharan Ji showed him the one he had come to see. The first question was simple and direct:

"Have you come to worship?"

The question itself gave him confidence.

He later felt that he had not reached Lalaji by his own merit, but by the Master's kindness. Love began on the first day, and from then on *satsang* became part of his daily rhythm.

At that time only a few seekers gathered, perhaps two or four. It was October 1915, and the beginning was quiet.

His regular evening visits soon drew attention. His younger brother-in-law, Babu Prem Narayan, asked where he went each day. For some time, Babuji said nothing. Later he told him that there was a Mahatma in the Talaiyallen locality and that he went there each evening to pray. Babu Prem Narayan then began going with him.

Among those close to him was Babu Jagdambika Prasad: gentle, sincere, and deeply devoted. They lived together in boarding school for years, and their friendship became so close that others thought of them as brothers.

They shared clothes, meals, studies, and spiritual seeking. Nothing about those days was formal, but they shaped him deeply.

Small incidents later showed the depth of the bond between disciple and guide. Once, while going to the court of Hazrat Qibla

Lalaji Maharaj, Babuji said that a relative lived nearby and that he would stop briefly while the Master went ahead. Even such ordinary moments became part of his training.

The early phase of his spiritual life unfolded through repeated meetings, quiet affection, companionship, and steady discipline.

The question that had begun in the classroom was slowly becoming a lived certainty.

Babuji had assured the Master that he would arrive soon, but by the time he arrived, the worship had already begun. Everyone was seated; the atmosphere was quiet, absorbed in prayer. The puja continued for a long time, yet something within him remained unsettled.

His mind would not gather. The worship continued, but inwardly he was restless and could not understand why.

Lalaji sensed his difficulty, asked Pandit Matacharan Ji to continue the worship, and withdrew inside.

After some time, the Master returned and asked with simple concern whether Babuji now felt ready to perform the puja. Babuji paused, then answered honestly: the agitation had passed, and the mind had become steady again.

Then Lalaji asked a simple question.

He asked whether Babuji ate food everywhere. Babuji replied that he did not. Lalaji then asked where he had eaten that day.

Only then did Babuji remember that he had eaten breakfast at an unfamiliar place.

Lalaji did not accuse him. He showed him that food affects the mind as well as the body, and that it carries the influence of the hands and thoughts through which it comes.

Babuji's inability to concentrate became a lesson.

Through this small incident, a lifelong principle was established: spiritual practice is shaped not only by prayer, but also by purity of earning, preparation, place, and intention.

He understood that awareness had to enter ordinary life: where one goes, what one accepts, what one eats, and how one lives.

This became part of his training: discipline without pride, and remembrance even in small choices.

Lalaji's instruction was simple: do not eat everywhere, because what enters the body also touches the mind.

As he walked back, the matter seemed almost light. There was even a moment of humour: someone remarked that, had he gone along, he too might have suffered the same unrest. But soon the cause became clear. Sweets taken casually, prepared without care or purity, had disturbed the inner balance.

What seemed small outwardly had affected his inner state. Lalaji had sensed the disturbance without being told.

Through this, Babuji glimpsed the depth of the Master's *kashf*, the knowing that belongs to spiritual vision.

Babuji recalled a second incident: It occurred in 1918, when the great influenza pandemic swept through the land. Our school was given a holiday, and I went to my home while you (Babu Jagdambika Prasad) went to yours. That year many people died of influenza. Even in our village, there were many deaths. I was only seventeen at the time, yet from the very beginning my fearless nature inclined me to sleep alone on the terrace or study there.

One evening, while lying on the terrace at dusk, a sudden overwhelming wave of grief and weeping came over me — I felt as if I had gone half-mad, and cried out aloud. My mother came running up to the terrace, thinking I had been frightened by

something. I could say nothing — no words came, only tears and loud crying. Mother called for Father, and they both kept anxiously asking me what was wrong until nearly midnight. Afterwards I fell unconscious. When I came to, they asked again what the matter had been, but I could not understand it myself.

Two or three days later, school reopened, and I returned to Fatehgarh, where I learned that Babu Jagdambika Prasad had himself been stricken severely with the influenza. My third companion from the dormitory told me: “Let us go at once and see him, and we shall return by morning.” We walked twelve miles and arrived there. He was overjoyed to see us and told us everything — how on that particular date he had been so desperately ill that he had nearly been given up; how at that very hour he had placed his gold chain — the one he had been keeping for his brother — in our hands, saying: “Until now I have held this for him (from Shyam Lal Ji) and now to return it to him with the message that he should keep wearing it in my memory.”

I deeply regret that I could not meet him at that time. That was the very date and hour when the urge to weep had overcome me. Consider this: when soul reaches soul in thought, no distance or separation is any barrier. If this can truly happen in worldly love, what can be said of spiritual love?

The fact was that my marriage had taken place in June 1916, and at the wedding I had received a ring and a gold band. I told him that one of us should wear one and the other should wear the other. The band was slightly larger and had fitted him better, so I put the band on him — and it was this very band whose return he wished to send to me. This was the bond between us. Everyone believed we were real brothers. When I passed the School Leaving examination and was about to leave Fatehgarh, I went to collect a Good Character certificate. The Superintendent of the Boarding House told me to take my brother’s certificate too. At that point I

told him that we were friends — he was a Srivastava, and I was a Saxena. He was struck speechless and stood there dumbfounded.

This routine of worship and study at Fatehgarh Sharif continued from 1915 to 1919. During this period, on one occasion Babu Jagdambika Prasad Ji developed a very high fever, and there was an examination the next morning. He asked me to go to Lalaji Saheb and describe his condition. I went at once and spoke of his state with great humility, with a heartfelt wish that he might show mercy. Lalaji read a prayer over water and gave it to me. With just two doses of that water, the fever came down at once.

During those years, our condition was such that we had come to regard him (Lalaji Maharaj) as a father and Pujya Jiji (the respected lady of the household) as a mother. It felt as though they were our everything; there was no one like them. He too treated all of us with great love, and wherever there was a fair or gathering, he would take us along and give us two paise each to eat something. Such an era of love could only come through good fortune — or perhaps our old inner impressions were such that they had drawn us to the feet of such an elder. Even today I am drenched in your tenderness, compassion, and grace. I do not know what quality it is that you have seen in this worthless one that has made you so merciful.

There is an incident from 1919. I had gone to the fair at Dhai in District Shahjahanpur. Since the road to Fatehgarh passed through Shamsabad and it was nearby, I walked directly on foot from the Dhai fair to Shamsabad station. The intense heat brought on such severe dysentery that my condition became very strange. From the weakness I nearly lost my senses, and all my clothes were ruined. When I reached Fatehgarh station, the thought arose: how can I go before you in such an impure state? Though my condition was wretched and the weakness extreme, I gathered courage, bathed, and changed my clothes, and slowly

made my way from the station to your house. The moment my hands touched your feet, I felt as though I had unlimited strength within me and no discomfort at all. You asked how I had managed to walk from Dhai to Shamsabad station on foot in such heat. I bowed my head and said nothing. What a strange river of love flowed whenever you spoke. Those words full of love – where are they now? That living embodiment of love – where is it now? What was seen was a dream; what was heard has become a story.

From 1915 to 1919, the *satsang* in Fatehgarh Sharif had grown very strong. On one side the love of Hazrat Qibla Lalaji Maharaj, on the other the grace and mercy of Hazrat Qibla Chachaji Maharaj – both were having a profound effect on all of us. In the evening *satsang*, Chachaji Maharaj would come and go quite often. That was an era when you were burning in the fire of longing for God, with no awareness even of your own body. The effect of those night gatherings remained. Often the assembly would sit through the entire night. What a remarkable pair they were. It is enough to write only this: whoever witnessed that time cannot easily accept any other company. Apart from the remembrance of God's name, the love that the *satsangis* had for one another was such that people stood amazed. And why would they not? Hazrat Qibla Lalaji Maharaj and Hazrat Qibla Chachaji Maharaj were both themselves true embodiments of love. They were a book of reverence. The river of their blessings was always open. The remarkable thing was that they were giving away both worldly and spiritual wealth alike. If there was a worldly need, unseen help would come, and they would say: "Brother, your situation is truly such that you deserve help – may God help you." God's mercy would follow. Every person was happy and absorbed in God's love. He would often say, "My small gathering can match the greatest of gatherings. Here, three new *satsangis* can reveal the state of the heart." He would often tell one person, "Go and conduct *satsang* for so-and-so today," always

encouraging: “Why do you rely on my strength? Understand – it is not you but I who work in your place.” The love of the respected Mother was praiseworthy, and she gave equally to all. All of us – some ten or twenty people at that time – were always watching for what was needed, always with the one desire: to be of some service.

During this period, his two daughters’ weddings took place. Those were times of financial constraint, yet with full trust in God everything was accomplished very well. He would say, “More than I, my spiritual guide has the concern of finding good husbands for my daughters.” Just consider the depth of his faith.

Dr Shri Krishna Lal Ji and I went to Agra to study medicine. Through our repeated mention of it, it was decided that a gathering should be held that was open to both Hindus and Muslims, since people of both communities were devoted to him. So, from 1921, during the Easter holidays, a grand annual gathering began to be celebrated in Fatehgarh. For the arrangements, four or five of us young men would stay on specially. Someone would fill water; someone would help in the kitchen – everyone together kept things running. Many of us, without any thought that our studies might suffer, were so absorbed in this love that whenever an opportunity came, we would be present in service.

Once, Dr Shri Krishna Lal Ji said to me: “Brother, the capacity for love in you is less, and love is essential for spiritual progress.” When I came again to Fatehgarh in service, I thought: what is there that I cannot sacrifice for him, and what more is love? On the very first day in 1915 that I came to his feet, I had already offered everything I had. What more love is there beyond that, I do not know. Thinking all this in my heart, my eyes filled with tears. At that moment he was writing something – he immediately rose, took my hand, and made me sit in his lap. That

was his answer, in return for those tears, by which he drenched me in love.

When I was in the ninth class, he had once hinted that since two or three years had passed since I began coming to *satsang*, I would now be looked after in a special way, and when I came in the morning I would be told. I went in the morning full of hope. But neither did I ask anything, nor did he say anything; I returned. In 1921, he called me one day and said: “Come, son – bring five paisa worth of *batashe*.” I brought them. He then, through the mediation of Hazrat Qibla Maulvi Fazal Ahmad Khan Saheb, Rahmat Ullah, performed *bai’at* (formal initiation) on his own hand. The meaning of *bai’at* is this: to the one being initiated, according to the disciple’s capacity, the guide bestows his own spiritual power and through his own willpower connects the disciple to the elders of the lineage above him. In this I saw a special quality and grace: that to the utmost of his strength he filled the disciple with the love of God – and such love that its seed would never be exhausted through birth after birth. The disciple has no awareness of what is happening.

In May 1923, when our mother died suddenly from a snakebite, I wrote to him in great distress. His consoling reply brought true solace to my grieving heart. On another occasion, I wrote to ask his permission to attend the *Urs* of Hazrat Qibla Maulvi Abdul Ghani Saheb, Rahmatullah.

You said to Mataji: “Most of the attendees there will be Muslims – what shall we do?” Mataji replied: “Your going along is itself a blessing.” You wrote: “Besides, one gains immense spiritual benefit from attending such gatherings of the devout. If it is possible, do go.” With great joy I made my way there and the *Urs* commenced. By chance, a vessel of hot rice overturned near one of the attendees, causing him considerable discomfort. I administered a remedy, and within a short while he found complete relief. When he arose, those assembled broke into

smiles, and he looked upon me with great warmth and affection. It was at that very *Urs* that Janab Qibla Lalaji Maharaj had expounded the concept of '*Avataar*' – divine incarnation – and the gathering had declared with one voice that Maulana Fazal Ahmad Khan, Rahmat Ullah, had bestowed upon them his grace and radiance. Among those present were also practitioners of the highest spiritual order. His permission for my participation there – that itself was his love and his mercy.

On one occasion, during the annual gathering (*jalsa*), a very large number of men and women had assembled, and no servants could be found. Three or four of us young men threw ourselves entirely into the work – bathing and washing the children, filling water, and saying to Mataji and the sisters, "You prepare the dal and the rest; we shall knead the flour and grind the spices." And so, we started kneading dough. In the midst of all this, you came inside. Mataji said smilingly, "Kneading dough was being done medically today." You then called me to your side immediately. You kept enquiring after my well-being and said, "You had written to me that you were to be seen to in the matter of the plague – and at the time it caused you great anxiety that something terrible might befall you. Please take the amulet (*taawiz*) from me before you leave."

It was morning, and there was barely time enough even to mention it – yet after the morning *satsang*, Janab commenced reading to everyone present, and the atmosphere was suffused with an extraordinary sense of love and reverence. There were two or three individuals who had to depart by the nine o'clock train, and I too was to leave by that very train. He said: "Look." The import of his word was such that I sat back, startled – something in that moment told me that our departure at this hour was not quite right.

He said: "Look, when you go to visit plague patients, then imagine that it is not you who are present, nor is your own

existence at work. The existence that works in your place cannot be afflicted by such troubles.” The indication was: dissolve yourself into me. In that state of dissolution, whatever you do will leave no mark upon you.

One day before this, he had instructed me to recite the Darood Sharif, and had written it out in Hindi with his own blessed hands. This was the first spiritual practice he had given – until then, though there was a longing in the heart for some instruction, he gave nothing but love. No practice, nothing.

Once he went to Jaunpur for the wedding of a dear one. He wrote to me: “I will come to you in Dildar Nagar.” I was planning to go home for Holi. When the letter arrived, it was a source of great joy. I changed my plan and sent him a telegram that I would meet him in Dildar Nagar. On the expected date I went to the station at two in the morning – he had not come. I went the next day; still he had not come. I assumed he must have changed his plans. On the third day I did not go to the station. That night he arrived on the two o’clock train and came straight to the house. At the first call, I could not wake up; at the second, I said: “Coming.” I opened the door, touched his feet, seated him, and went quickly inside – my body was in an impure state, and I felt it right to first open the door, touch his feet, then cleanse myself. Having done so, I sat with him. Some part of the night had passed and he too fell asleep. When he opened his eyes, I asked: “In these cold days, at two in the night, and with so few alighting at Dildar Nagar from this train – you must have had great difficulty finding the house.” He said: “I gave my first call at this very door, and I did not ask anyone for directions. I came straight. It felt as though I had come here many times before – this place held nothing new for me.”

Note: It is possible that readers may find this difficult to understand. The matter is not so difficult. In a house where God is remembered, God’s mercy cannot be absent. Such a thing is not

impossible. Since his remembrance was there every day, his fragrance had settled there. Moreover, true saints are themselves tri-kala-darshi – seers of past, present, and future. This was a simple matter for him. In this lineage, the subtlety and quality of this kind of kashf has always been present. He would often say: “Our Pir-Murshid, Maulana Fazal Ahmad Khan Saheb, Rahmat Ullah, whenever he went somewhere, would look at the ground and say, ‘At this spot, so-and-so Saheb must have sat and practised.’” Consider what a high level of kashf this was.

He was kind enough to stay for two days. At the wedding he had attended, there had been some difficulty with the food. He said the rotis were very thick and that his digestion had become weak. I was worried that my rotis might cause him discomfort too. I told my wife to prepare the best and lightest food she could. She was an excellent cook, and she prepared the food with special care and attention. When it was served, I became anxious again. He said: “If we were to get food like this regularly, our stomach would stay very well.” I was greatly relieved that the food had suited him.

During his stay he said: “As yet no one here appears worthy of attaining this knowledge; I am filling the land with the power of the divine Name.” Today, several people in that very Dildar Nagar are part of this *satsang*. This is the effect of his staying and speaking on that land.

During the same period, there was another incident in Pujya Babuji’s own words:

“I had gone to Dildar Nagar station for some work. By the same post came a letter from Pujya Lalaji saying that his daughter’s wedding was on a certain date. Right there at the station, the thought arose: we are living in comfort while Pujya Lalaji has no money. He will have to execute a document and borrow money. Our service is useless if we cannot help him. The thought became so firm that I came straight home from the station

and, taking my passbook, left one or two rupees in the book and sent him the rest. In reply came a letter so full of love that I have kept it as a treasured keepsake to this day. He mentioned that on this path various impulses arise. This kind of impulse is called *khatra-e-rahmani*, a merciful prompting. If at that moment the thought had arisen that now was not the right time and that I would send it later, or if some other thought or distraction had arisen, this would be called a *khatra-e-shaitani* (a devilish prompting).

I had come to Lucknow from Ghazipur in July 1928, very weak from illness. It happened that our younger brother-in-law had contracted tuberculosis, and I had written to him in great distress about the whole situation. He was himself ill, yet in that same condition he came to visit Babu Prem Narayan Dalela Ji. That very morning, I suffered from dysentery and vomiting, and the three companions and the doctor with us said it looked like cholera. I gathered courage and said: 'Nothing has happened to me; do not worry. I will be well.' And then, to our utter surprise, he (Lala Shri Maharaj) himself came from Fatehgarh and called out to us. Dr Lalta Prasad Ji, who was from Fatehgarh, received and welcomed him. I could not rise; such was the degree of my weakness. Dr Lalta Prasad asked whether finding the house had been difficult. He said: 'I called out at this very door as if I had seen it many times before.' This was the second time such a thing had happened; once before it had occurred in Dildar Nagar, as already mentioned.

He came to me and with great tenderness said: 'I had come to see Babu Prem Narayan, but it turns out you are ill too.' From that very moment I became completely well and began walking freely. People were astonished: 'Ten minutes ago you were so ill you could not rise. Now where has your illness gone?'

In the evening, when he went for a walk, I went along. He said: 'You are very weak, and since I am undergoing tub-bath

treatment I will walk very fast. You will not be able to keep up, so go back home.'

When he returned from the walk, there was a gentleman named Babu Batak Nath, at that time a law student, who was connected with Dr Chaturbhuj Sahay. When I mentioned his revered arrival to him, he came for his *darshan*. Out of shyness I could not say anything myself to Puja Lalaji, so I asked Babu Batak Nath to request him on my behalf: he had eaten nothing since morning, so please would he take some fruit. I had arranged the fruit from Aminabad that same morning. Babu Batak Nath mentioned it two or three times, but he kept saying he would eat in a little while. When they left, I gathered courage and said: 'You have eaten nothing since morning; a diet meal is being prepared as you like it, with bread of unsifted flour, vegetables without spices, and so on.' He immediately began eating the fruit and said: 'These fruits you had arranged yourself.' I submitted: 'Yes.' He smiled and said: 'I had already understood that.'

Evening came, and Dr Chhote Lal Ji, my other companion, arrived. A little while later, when everyone had left, he said: 'All the boys must pass the Health Officer examination.' I submitted that last year's result had not even been fifty per cent. He said: 'Only the dull-headed or foolish ones fail.' The meaning was: you will certainly pass.

Morning came, and Bhai Saheb Babu Lal Bahadur, employed at the Court of Wards, had already arrived the previous evening and urged him to please come and stay at his house, since Dr Shyam Lal would be going to college. I said: 'No, today I will not go to college. My health yesterday was quite poor, and I am feeling very weak.' He said: 'Then let us both go there.' I called a tonga, and as we set off, I submitted that in the meantime I should also quickly stop by college for attendance. He said: 'All right, fine.' Bhai Saheb Lal Bahadur said: 'But you were just saying you would not go to college!' Instead of me, he answered exactly what

was in my heart: 'He had been staying on my account; now that we are going, he can stop by college and mark his attendance.' Bhai Saheb was amused at this loving manner.

We all set off. I dropped Bhai Saheb at his place, went to college and marked my attendance, then came in the evening to serve him. That night I returned home. Before dawn the next morning I was there again; the distance was about 2.5 miles. Bhai Saheb was still up, shaving. He said: 'You have walked 2.5 miles on foot, and the person who is hosting us is not yet ready!' He quickly got ready when he saw me. There was a brief inner *satsang*. He then said: 'We will return to Fatehgarh today itself.'

Hazrat Qibla and I set off towards the station together. As soon as we stepped out, there were rows of fruit for sale on the road. He said: 'These people were saying since yesterday that there are no fruits here, and that one has to go to Aminabad, yet here there are fruits aplenty!' This grieved me deeply: when his diet was fruit, he had not been able to get any that day. I went to Aminabad and bought plenty of fruit and *parwal* (pointed gourd) and placed them with him. When he boarded the train, my heart filled with emotion. He gave his blessing. The train departed. A quiet fell for a little while. The heart was nowhere. Anyway, 1928 passed, and 1929 began. My body had greatly deteriorated. I had gone to study while still unwell, and the coursework demanded considerable effort. In April, there was a *bhandara* (sacred gathering).

On 4 April, I was in attendance. A train to Lucknow departed at eleven at night and arrived by morning. Bhai Saheb, Babu Lal Bahadur Saheb and I sought permission to leave, and Bhai Saheb asked on my behalf as well. He said: 'You too are going.'

The look of love with which he gazed at me remains vivid in my mind even today. I stayed quiet; nothing was said. Babu Lal Bahadur Saheb mentioned that his final examination was the day

after tomorrow. He repeated it: '*Day after tomorrow?*' I nodded. The command came: '*Go.*'

We touched his feet and departed. All the way, his voice kept echoing within me: '*You too are going.*'

When we arrived on the morning of 5 April, the boys made great fun of me. They said: '*Exam is tomorrow morning and today this gentleman has arrived*' – my name had already been counted among those who would fail. The examination was in two parts – only those who passed the first could sit in the second. By God's grace and his blessing, I passed the first part with very good marks. The boys were greatly astonished. I happily wrote to him at once: '*I have passed the first part; the second part begins in two or three days.*' The reply came: '*May God pass you in the second part also.*' God's grace was such that of 22 students only 9 passed – I was among them in fourth position. This was all the blessing of his grace. Having passed the Health Officer examination, I returned to Ghazipur.

Around this time, a wedding took place in the family of Seth's maternal uncle, Badri Prasad, in May 1929. I came from Ghazipur to join the wedding party. The journey began under very inauspicious circumstances. With great difficulty I reached Jagat at all, and from there everyone went together in the procession. I had quite a lot of my own clothes and belongings; the jewellery and money for the wedding were also with me. The local people noticed that I must be an important person in the party. Two or four watchmen, a sub-inspector, and two constables had been stationed specially in that village for the security of the wedding party. But that night the thieves cut open my tent so cleverly that within fifteen minutes everything was stolen. In the morning, when *Birader Aziz* (dear brother) Gangadin came asking to borrow my book of ghazals, I said my book was in my box. He said it was not there. I jumped up and saw that not a single belonging of mine remained; the thieves had taken everything. I

was left wearing only a vest and an old dhoti. It was a great shock. The thought came: those who engage in worship and devotion are always suffering; devotion is of no practical use for ordinary worldly people. Though I returned via Fatehgarh, took darshan of Gurudev and then went back to Ghazipur, this thought grew very insistent and took root with such strength that it became very difficult to uproot. This was likely June or July. My inclination was steadily moving away from devotion, and very negative thinking began along with it. Around this time, I was transferred as Health Officer to Bulandshahr. The thoughts remained; in fact, the negativity and worldly thoughts multiplied further. The condition deteriorated day by day. I was continuously writing frantic letters. One day it happened that I wrote a letter and set off for Fatehgarh the very next day. The train reached at two in the night. Out of shyness, I sat on a cot outside on the veranda. In the dark I could not see that it was covered in chippings from some construction inside the house. He heard a sound and immediately arose: 'Who is there?' I said: 'I am Shyam Lal.' He said: 'Why are you sitting outside? Come in and rest. We are awake. Your letter arrived today.'

In the morning, when I rose and looked at the road, I was overwhelmed. He never mentioned to one disciple what another disciple had said or confided, however close friends they might be. I stayed two or three days and returned. Being there brought some peace, but when I left, the thoughts that devotees are afflicted by suffering began troubling me again. Worldly thoughts were growing day by day, and a life-force that had never risen with such intensity was now rising. The condition at that time was this: either the world was pulling, or else lust. In grief, I wrote again very humbly, saying: 'This is my condition, and by the time I have completely gone under and your help arrives, what will it avail? I will have already drowned.' He instructed Hazrat Qibla Chachaji Maharaj: 'Go and stay with

Shyam Lal for fifteen days so that his condition may stabilise.' Help arrived immediately, and I recovered; this was his mercy.

During this same period, I was once on tour. In the evening, while sitting for prayer, a very strange state came over me. I remained seated through the winter night until two in the morning. I had no awareness, and the *sevak*, out of fear, did not wake me either. In this state of unawareness, I saw first Hazrat Qibla Maulvi Fazal Ahmad Khan Saheb, Rahmat Ullah, and then Hazrat Qibla Maulvi Ahmed Ali Khan Saheb, Rahmat Ullah, each performing *bai'at* on my hand. I started up and thought: 'I am already initiated. Hazrat Qibla Lalaji Maharaj himself performed *bai'at* on my hand with his own blessed hand. What is this *bai'at*?' I asked two or four friends and Bhai Saheb Dr Shri Krishna Lal Ji, who had more knowledge of the matter. It turned out that the elders of the lineage always take the hand, and this is in fact the true *bai'at*. I fell silent. My own experience later confirmed that the elders of the lineage move like a shadow with their disciples at all times and help them everywhere. He also wrote this to me in a letter. When that letter comes to hand, I will include its original copy here. He wrote that this was a powerful assault from *maya* (illusion), and had there not been a proper connection with the elders of the lineage, the matter would have deteriorated badly.

In Bulandshahr, two or four of us continued to meet. Time passed pleasantly. Spiritual work continued with love and enthusiasm.

In 1930, he began to suffer from a liver ailment. A slight yellowness appeared in his eyes; his appetite declined. My sense is that this ailment had been going on since 1928 but was not noticed at first. He had no faith in English medicine. He trusted Yunani and Ayurvedic medicine more, and after that Naturopathy and Homeopathy. Once I had ordered some Yunani books to read, because I myself found Yunani treatment more

suitable and preferred reading Yunani books. I showed him those books, and he was very happy. He said: 'What excellent content is written here on each illness! The medicines in Yunani treatment are truly efficacious. They contain natural properties; for example, the use of *munakka* (dried grapes), which is both medicine and food. Treatment in other systems is also very good, and many new discoveries have been made. If this element were also incorporated into them, Allopathy would prove even better and more beneficial in many situations.'

It was around 1930 when, on account of illness, he had to stay in Sikandrabad at the home of his dear sister Kamala Ji. It happened that the daughter of his sister Prema Ji also fell ill. Prema Ji's daughter was left with me in Bulandshahr, and sister Kamala Ji was kept in Sikandrabad, where he stayed along with his mother for treatment and nursing. A few others were also with him.

During this time, one morning I got up early to go on tour to Gulawati (district Bulandshahr). There was a seven o'clock train from Bulandshahr to Gulawati. I was on my way with my orderly when our DMOH, Dr Gomti Prasad Saxena Saheb, was standing on the road. He asked: 'Shyam Lal, where are you going?' I said: 'I am going on tour to Gulawati.' He said: 'Please don't go – my daughter has been in great distress since the night. I want to show her to a good Homeopath in Delhi. We will take her there.' When I reached Sikandrabad, I told the doctor I would also like to bring the Sanitary Inspector of Sikandrabad along, and would obtain the names of two or four Delhi Homeopaths from another person, since I myself know none. So, getting down from their motor, I went to Bhai Saheb Dr Shri Krishna Lal Ji's house. I learned that sister Kamala Ji had been very ill since the previous night and her condition was very serious. I immediately went upstairs to see her. Mother said with tearful words: 'Kamala – you used to say Shyam Lal Bhaiya has not come – look, he has come.' Her condition was critical, but she was conscious enough to greet me.

This was a time when whatever was in his heart's inclination would come to pass. He approved that I should be at sister Kamala Ji's side in her last hours, and I arrived. I had been headed on tour somewhere else, yet I arrived in Sikandrabad – and Providence even arranged the transport, which came as a favour from others. I told Dr Gomti Prasad Ji everything and said that in such a condition I would not be able to go to Delhi. 'Please take the Sanitary Inspector with you.' He willingly agreed. It so happened that Kamala Ji passed away, and after her death, he and the entire household returned to Fatehgarh.

During this same stay, one day in Sikandrabad he said: 'You have some connection with the Sikandrabad Municipality as well.' I did not understand. I said: 'There is a nominal connection – no real authority otherwise.' He said: 'This sweeper woman's daughter who works on the street here should be transferred away – it would be better. She is so filled with lustful energy that she sweeps the road but her thoughts reach far. You are all young men – at any moment you could be led astray.' I said: 'This is not a difficult thing – I will tell the Sanitary Inspector and the transfer will happen.' With the death of sister Kamala Ji and everything, this matter slipped from my mind. Three or four days later, that girl caused all manner of trouble at Bhai Saheb Dr Shri Krishna Lal Ji Saheb's shop. The quarrel was settled with great difficulty."

Two things stand out here: the power of his *kashf* – he could perceive even thoughts still forming in the air – and his profound regard for caution. At the slightest hint of danger, he would warn those concerned and take every precaution.

A similar incident befell Pujya Babuji. The second son of Pujya Tauji (Dr Shri Krishna Lal Ji), Shri Radhekrishna Ji, had a marriage arranged with a girl from Khurja. At that time Pujya Babuji was sitting outside. Just then the girl passed him on the road. The moment Pujya Babuji saw her, he immediately set off

for Sikandrabad. He told Pujya Tauji that the marriage was not advisable because the girl appeared to him to be of doubtful character and her future seemed very dark. In appearance and manner, however, she seemed quite respectable. The marriage was called off. Later, the compiler records, events bore out his warning.

His *kashf* was indeed very powerful. There are many other incidents in which he saved people with such love and said nothing – here is another such incident:

“All these people were of course very young when they were with Pujya Lalaji Maharaj. His son Shri Jagmohan Narayan Ji was in the eighth class. His school’s teacher came with a complaint to Pujya Lalaji, who said with great humility: ‘We will see that he studies with more attention.’ The teacher said: ‘If you had already been watching, why would I have had to come to complain?’ Jagdambika Prasad Ji said to Pujya Babuji: ‘This teacher has been so rude to Janab Lalaji Saheb – let us go right now and teach him a lesson.’ Pujya Lalaji said to the teacher: ‘You have taken such trouble and come for my son’s betterment – come, I will see you off.’ With Pujya Lalaji accompanying him, no one could do anything. When they came in the evening to attend to him, he hinted: ‘Brother, when someone says something true for your own good, one must be able to bear the truth – because ill-will towards anyone is not good, and one must greatly respect those who point out one’s faults.’ Perhaps with this spirit the verse has been said:

‘Nindak niyare rakhiye, angan kuti chhawaye.’ (Keep the critic near, build him a shelter in your courtyard.)

Teaching righteous conduct and remaining deeply humble – this was always his special endeavour.”

Note: The following account comes directly from Pujya Babuji’s diary. The compiler has retained his own words because of the force they carry and in the hope that these small incidents

of the spiritual bond will quench the reader's inner thirst. It was written during Pujya Lalaji's illness:

"The liver ailment grew gradually worse; much treatment was done and help was sought from doctors in Delhi. For this it was decided to stay ten or twenty days in Sikandrabad and take treatment in Delhi. So, he, along with his children, stayed in Sikandrabad. Delhi's doctors continued his treatment. I thought it suitable to borrow someone's car to take him for appointments and return it two or three days later. In the evening, Babu Jatan Swarup Ji, a wealthy man of Sikandrabad who was a devotee and with whom we also had good relations, said: 'Come take the car in the morning.' When I went to collect it, he refused. This was deeply unpleasant to me, and I decided I would never again go to anyone's house asking to borrow a car. The firm intention was: 'Whatever happens, Janab will be taken to Delhi — there will be no borrowing of a car from anyone.' I turned back and sought permission from him (Lalaji), saying: 'If you permit me, I will go to Delhi, buy a car there, and make all the arrangements.' I said: 'This question is only about Delhi — I just need your permission.' Consider how much money I could have had at the time — yet at that moment all was decided. I said: 'The illness is such that no one can know how long it will last, so that car will remain in my hands as long as you are in need of it.' Having received his permission, I went to those same friends, explained everything, told them about buying the car, and said if they could give some money it would help. They gave the money. I went to Delhi, bought the car, and by evening arrived in Sikandrabad with it. He was very happy. The next day we took him in that very car to the vaidyas. The money of these two friends was also returned very happily in time.

I was still in Sikandrabad on tour duty; the children had left for Bulandshahr three or four days earlier. The news seemed unbelievable — nothing of this kind had ever happened in that house before. Bhai Saheb, Dr Shri Krishna Lal Ji, would say that

the illness was very serious, and he was greatly troubled on that account. I, for my part, held that Hazrat Qibla Chachaji Maharaj had said his own departure would come first, and only then that of Hazrat Qibla Lalaji Maharaj. I was living under this illusion.

It seems that in 1921, when Hazrat Qibla Chachaji Maharaj had fallen gravely ill – all hope of survival had been abandoned, and he was still a young man – everyone in the house was stricken with worry. You yourself, Lalaji Saheb, were troubled. When despair had overtaken everyone and no hope remained, he summoned Nanhe's *bahu*. He used to call Chachaji Saheb Nanhe out of affection, which is why his wife was referred to as Nanhe ki bahu. He said to her, 'Daughter, whichever doctor you wish to consult, we will arrange the treatment, and he will receive the blessings.'

Those who were present at that moment recounted it afterwards, and nearly all of them felt that some portion of his own life had been transferred to Chachaji Saheb. This, it seems, is why he departed before him.

During that same stay, he asked: 'Are there any good homeopaths in Bulandshahr?' I said there were two, but neither particularly distinguished. At this he expressed a wish to consult them regardless. I considered it a blessing and felt quietly glad – here, at least, was a pretext for me to remain in Bulandshahr another day. He also told Bhai Saheb, Dr Shri Krishna Lal Ji, that he wished to stay a day or two longer.

It was during an earlier stay in Bulandshahr – when Seth was still in the womb – that Mataji had mentioned how Shyam Lal had lost two children and was left with only one daughter, no son. It was after that blessing that both Seth and Dinnu were born. A similar grace had once been bestowed upon Shriman Bhai Saheb Dr Chaturbhuj Sahay Ji, when he came to Ghazipur and one or two of his children too had passed.

Those days spent in his company left no trace of the ordinary world. It felt as though I was living somewhere else entirely – not in this world at all. There was profound peace, a deep happiness, and a strange, sweet intoxication that pervaded everything.

Though he was himself burdened with much difficulty at the time, I remained under the illusion that his departure would only come after that of Qibla Chachaji Maharaj. But when he rose to leave Bulandshahr and began making his way to the car, he embraced each person present, one by one, individually. I stood a little apart. When at last he embraced me too, I could not bear it – I sank to the ground. It felt as though my heart was being wrenched from its place, as though something vital was being taken away. It felt, unmistakably, like a final meeting.

He left Bulandshahr for Fatehgarh via Etah. It was the month of June, and I was anxious about his health in that heat – good fruit, I feared, would be hard to come by there. With this in mind, I made arrangements to send fruit from Delhi. There was a fruit merchant at Fatehpuri in Delhi who would dispatch a consignment every week; I would go each month to settle the accounts.

When I next went to see him, he said, ‘So much of your money is being spent, and by the time the fruit reaches here it is already spoiled. Arrange for dates to be sent – stop the rest.’ And so it was done.

One day a letter came saying that the car should be brought at once, as there was to be a journey to Lucknow for treatment. Shriman Bhai Saheb (Dr Shri Krishna Lal Saheb) and I set out immediately with the car, although Seth’s mother was alone and there were domestic difficulties as well. Even so, we reached Fatehgarh, and from Fatehgarh left for Lucknow. The weather was good as far as Kanpur, but from Kanpur to Lucknow it was the rainy season and roads were under construction in many

places. I was completely new to driving a motor vehicle, though I had a driving licence. At one point it became something of a race, and without much thought I drove at 40–50 and left the truck far behind. After some time, I handed the motor over to Bhai Saheb. You had no licence, yet you wished to drive. As Lucknow came nearer, you were singing something, so I took the motor back from Bhai Saheb and began driving myself. When you suddenly asked why I had taken it, I said lightly – knowing that when you were singing or absorbed in a tune, a sudden interruption would bring a frown to your face – that Lucknow was now close and, since the licence was in my name, some policeman might stop me. You asked, ‘Were both of you driving the motor?’ Then you said, ‘All right.’ When we reached Aminabad, there was a motor vehicle on one side, a bullock cart on another, a tanga on the other side, and a pole in front. I was very frightened. Hemmed in on all sides, I felt the accident was certain; seeing no hope of escape, I completely lost my senses. At that very moment you said, ‘Hey! Aay!’ and somehow the motor passed safely and cleared the pole. It was by your grace that the motor came safely through such a big city and such a crowd. You asked, ‘All right?’ I replied yes, and we went on slowly until we reached Pandit Chhote Lal Ji’s place. Pandit Chhote Lal Ji Saheb, who used to visit Babu Brij Mohan Lal Ji Saheb and Hazrat Qibla Chachaji Maharaj, was staying there. There was very little room, yet one room was given to Hazrat Qibla Lalaji Maharaj, and the others lived in very cramped quarters. We spent many days like that. Shriman Bhai Saheb and I slept in the car. Mataji, Pandit Matacharan Ji, and sister Sheela stayed in that small room. Meanwhile, it rained one day. Thinking of our difficulties, or perhaps for some other reason, you wished to move to a *dharamshala* or a house.

After this, one of my relatives helped us secure two rooms in a *dharamshala*. It was near Dharamshala Chowk, on higher, open ground, and you liked it very much. At first, we stayed in the motor car itself. There were two concerns: one was the care of the

car, and the other was that you were in great pain, yet through your courage you bore it without medicine. We could not bear to see your suffering. Mahatma Prabhudayal Ji Peshkar Saheb has also described an incident from this period with great affection.”

During Puja Lalaji Saheb’s illness, Qibla Chachaji Saheb was also present in Fatehgarh. After consultation, it was decided that travel by train would be too difficult, and that Dr Shyam Lal Saheb’s motor car – he being Health Officer at Bulandshahr – should be summoned. Chachaji Saheb accordingly wrote a letter and also sent a telegram, but took care not to inform Lalaji Maharaj, knowing well that he might refuse. Above all things, he preferred to bear difficulty himself and wished not to cause the slightest inconvenience to others.

(Peshkar Saheb writes:) The day of departure arrived. Everything was in readiness. Everyone waited eagerly for the motor, but it did not come.

It was now felt that Lalaji Saheb would have to be told. Yet no one had the courage to approach him. At last, full of anxiety and dread, I gathered myself and went forward. He listened and said, “Since the motor has been called for, we must wait – they will certainly come.” And so, the journey by any other means was quietly set aside. Not the faintest trace of agitation appeared on his face, though all the arrangements had been overturned in an instant.

The time of the train passed. Still the motor did not come. He asked Chachaji Saheb whether the address had been written correctly, adding gently that, since he was so often lost in another state, it was quite possible he had filled the postcard with ‘*Bamutla Janab Qibla*’ and the like, and simply forgotten to write ‘*Bulandshahr*’. Everyone laughed. Chachaji Saheb submitted that Peshkar Saheb had written the letter and that it had been checked, at which Lalaji Saheb was reassured.

The motor arrived in the evening. The delay was not due to any fault with the vehicle itself. It emerged that, on hearing of Lalaji Saheb's condition, Dr Shri Krishna Lal Saheb had also come from Sikandrabad in the same motor to enquire after his health, but had held back, hesitant to present himself. He had already visited Lalaji Saheb several times during this illness, and these visits had affected the running of his medical practice.

Considering the loss to his patients, Mahatma ji had forbidden Bhai Saheb to come, but he came out of love. In the evening, he himself came before Bhai Saheb and, with affection, said, "I had refused to let you come not out of resentment, but for fear of causing loss to your work." In this way Bhai Saheb's concern was relieved.

In the presence of Dr Shyam Lal Saheb, he made Dr Shri Krishna Lal Saheb sit next to him at night and spoke about the *shishya* and *murad*.

"There are two kinds of disciples: the *murid*, who develops love for the Guru through reverence and devotion, and the *murad*, whom the Guru himself loves. The *murad* does not attain through strenuous effort alone, but through love. Yet however deeply one longs for the Guru's love, one must remain humble, because ego, however subtle, is fatal on this path."

Dr Saheban, along with Mausuf, took him to Lucknow via Kanpur. During the stay in Lucknow, he said to Dr Shri Krishna Lal Saheb, "Son, it has been a long time since you left the shop; now you should go back." The doctor replied, "Will I get any more chances to serve you?" By then the illness had grown much worse, and the doctor knew it. He fell silent.

(Quoted from *Shri Prabhuvar Sandesh*, pp. 70-71.)

Shri Prabhudayal Ji was a disciple of Lalaji Maharaj and was very close to Chachaji Saheb. Both elders held him in great affection.

The compiler has taken the liberty of sharing this passage, drawn from his diary, so that readers may see what it contains. It shows, first, the depth of his faith in Pujya Babuji – his certainty that if word was sent, he would come without fail. It also shows his care for those dear to him: that even in the midst of such suffering, his thoughts turned to the losses being borne by Pujya Tauji's practice on his account. It was with this weighing on his heart that he urged them to leave. This is what selfless love looks like.

That love which cannot be found anywhere in the world, however earnestly one searches – the love we spend our lives longing for a glimpse of – that was the very love which Pujya Babuji Saheb carried in his heart for Pujya Lalaji Maharaj and Chachaji Saheb for fifty-six years, even after they had passed from this world. Not a single moment went by that was empty of their memory. This is what it means for love to reach its fullness and its culmination.

At this point, the diary records a devotional poem expressing the conviction that the beloved Ram lives in the devotee's eyes and heart, and that love is a law unto itself.

Babuji recalled that the water in the *dharamshala* where they were staying was not good. As far as he remembered, it was salty, or perhaps there was some other problem. In any case, Shriman Bhai Saheb, Dr Shri Krishna Lal Ji, and he used to fetch water every morning from a Nawabi-era well about four furlongs away and carry it on their heads so that Lalaji could bathe. This continued for many days. Then one day Lalaji suddenly said that he would go to Kanpur for treatment. He got ready immediately and lay down on the seat. He was in pain that day and in a great deal of discomfort. Babuji began driving at a speed of 40-50, and Lalaji began singing. It took hardly an hour and a half to reach Kanpur. Lalaji remarked that they had arrived very quickly. Babuji asked, "Did you not feel any jolting? You must have felt

pain because of the movement.” Lalaji replied, “There was no problem at all. My health is absolutely fine at this time.” About fifteen days had passed, partly because of the holidays and concern for Seth’s mother; moreover, Bhai Saheb’s brother-in-law was seriously ill and also had to be looked after. Yet Babuji did not feel like leaving Lalaji. First Shriman Bhai Saheb asked permission and said, “You are also going.” Babuji replied, “I think so.” Lalaji said, “Okay, go.” These were Lalaji’s last words to them and the last time they saw him. It was probably 7 or 8 August 1931. Even years later, those words and that last vision remained deeply embedded in Babuji’s mind. From there, Babuji left for Bulandshahr. On 14 August, at around two o’clock in the afternoon, he received a telegram from Shriman Brij Mohan Lal Ji Bhai Saheb saying that Lalaji’s condition had become very grave. With little time to spare, Babuji drove to Khurja Junction, barely caught the train there, and reached the Fatehgarh house at around two o’clock at night. Lalaji had left the body at around one o’clock. He was said to be fifty-nine years old, though Babuji did not remember precisely. The elders present remarked that Gurudev had also returned to Nizdham at the same age. In his last days, Lalaji repeated this couplet almost every day:

*“Dame wapsi barsare raha hai,
Azeezoon, ab Allah hi Allah hai.”*

*“Waade wasl choon soj nazdeeq,
Aatashe shauq tej targaddad.”*

As the days of meeting my beloved are coming closer, the fire of separation is becoming more intense. The time is last, my dears, my companions, *now there is nothing but God, only God.*

*“Jamale, hum nasheen dar mar asar kard
Bagarna man huma khakam na hastam.”*

Meaning: “The beauty of the Beloved, by dwelling near, worked its effect upon me — otherwise, I am the same effigy of ashes that I was before and am still the same.”

Almost all the *satsangis* who were especially dear to him had reached Fatehgarh by 8 o'clock in the morning, and when they returned after participating, there was a strange silence all around.

This was Pujya Lalaji Saheb's training; this was his first and last meeting; this was his education, and this was his love. This was the garden of spiritual life that he had planted. The gardener went away, but he handed over the care of the garden to his younger brother, Chachaji Saheb, to protect all the trees that he had planted with such care and love from every storm until they reached maturity, while he himself kept watch over them. Although he was veiled from bodily sight, his love never failed to come to anyone's help and, like a shadow, it was always there to help. This was Pujya Babuji's personal testimony, and he told it to everyone. He remembered everything he said throughout his life. Pujya Lalaji was with Pujya Babuji for about fifteen or sixteen years, but for the next fifty-six years he continued to feel his presence and did not forget him even for a moment. His remembrance kept increasing day by day. He never even felt that Lalaji did not exist. This is what people used to say whenever someone went to Fatehgarh: "Sir, please offer our greetings to Pujya Lalaji Saheb." How strong was the thought, how strong was the relationship, how exalted was the love, what kind of true love was it — it is a matter for reflection and understanding.

By reproducing here two letters from Pujya Lalaji Maharaj to Pujya Babuji — though in fact there are many — which Pujya Babuji specifically mentions in his diary, the compiler is trying to present that unique love to the readers. Yet it is impossible to express it fully, for it is a priceless feeling of the heart.

This letter was written by Pujya Lalaji to Pujya Babuji in 1929.

Letter No. 1

Year 1929

Fatehgarh

Azizam, Dua

I received your letter. It gave me special pleasure to see your anxiety that I might become hard-hearted. It was a phrase full of love; no one can say such a thing without love. Heart speaks to heart. I love you, and you love me. Over the smallest matter I became upset; you should simply take it as a gesture on my part. When you look at me, I turn my face away; and when I look at you, you run away. Ask your heart whether you would leave me if I were to ignore you. I scarcely speak to Shri Krishna, nor am I particularly intimate with him. I do not write letters to him. I do not speak much to you either, Shyam Lal ji, because I know that you are among those who will never leave me; such people behave naturally. To this day I have never had to train even my son Jagmohan. Your task is to take by force whatever I have. But there are some people of whom I am always afraid: they may run away. I myself want to draw them close, yet they do not wish to come near, so I have to keep them warm at all times. If even the slightest indifference is shown to them, they will run away; but even if you were pushed away, you would not go.

These days I am in a strange dilemma. The girl's wedding is on 13 April, and the marriage of my beloved Brij Mohan Lal is on 11 May. How all this will be accomplished is not known. Everything is in God's hands. Salutations and blessings to those who keep remembering me, and salutations and blessings to those who have forgotten me or are forgetting me.

I am the one looking into your eyes

Ram Chandra Fatehgarh

Letter No. 2

Az Fatehgarh

30-8-29

Dear heart, pray for me

I received the first letter, and today the second; I now understand the circumstances. By God's great grace and mercy, and through the elders' help, he was saved from being overwhelmed. The attack was severe and difficult to withstand. Had the connection not remained unbroken, the elders' spiritual help would not have reached him. Thanks be to God. When we meet, I shall explain why the attack occurred and how it subsided. Jagmohan's bride is in Etah these days. Her condition has somewhat improved, though not yet satisfactory. Aziz Gangadin came one day. Prayers to dear Ram Narayan Gaur and the children.

Ram Chandra

These letters are the heritage of their true love, an example for coming generations, and a matter of pride, showing what the elders were like. Those who come after are the children of such an elder, and his love is their example. The elders do not withhold this grace from anyone. Pujya Babuji used to say again and again that if people love their elders even a little, they are ready to draw them into their lap. Such is their glory: their goodness extends not only to one particular person, but to that person's whole family and all who are dear to him. Just as Shri Ram blessed not only the boatman who loved him but his whole family, even for generations, so too the elders, out of their natural love, bestow grace on everyone connected with the one they love. Pujya Babuji used to say:

*"Chanda tujjhe chahun
Tere chahne wale ko main chahun*

*Tujhe kyun n chahun
Tu mere pyare ka pyara hai."*

Meaning: "Chanda, I love you; I love you your lover; why should I not love those who love you? You are beloved of my Beloved.")

In this context, the incident is as follows. It was perhaps in March 1931. Puja Lalaji Saheb was ill, but the work then going on was in full swing. At that time Shri Fattelal Ji was giving initiation to Mukhtar Saheb, and Babu Brij Mohan Lal Ji Saheb was sitting outside in a cheerful mood. Just then our Fufaji, Shri Sevati Prasad Mukhtar, who was Puja Babuji's younger brother-in-law, came there looking for Puja Babuji and asked about him. Babu Brij Mohan Lal Ji Saheb told him to go inside with the *batashe*. Shri Sevati Prasad Ji thought that perhaps there was some custom of taking *batasha* inside, so he went in with the *batashe* to Puja Lalaji Saheb. Puja Lalaji Saheb did not know him, so he said, "I did not call you. How did you come?" Babu Brij Mohan Lal Ji Saheb then said that he was Shyam Lal's brother-in-law. On hearing this, Puja Lalaji Saheb said, "Come, come. Since you are Shyam Lal's brother-in-law, you too are dear to us. Now that you have come, how can you go from here empty-handed? But your share is not with me; this knowledge will blossom only at their hands." He also said, "Such is the dignity of love: since you are his brother-in-law, you have become dear to us as well." What an unbreakable and profound relationship this was, and how full of love those words were. Shri Sevati Prasad Mukhtar Ji (may God rest his soul) knew nothing of all this. At that time, he was not only an active worker in the Rashtriya Swayamsevak Sangh but also one of its leading figures, and he had no inclination towards this work. But in 1948, when Mahatma Gandhi was assassinated, a warrant in his name was issued, and the police were after him. At that time Puja Babuji called him to stay there, because Puja Babuji was a government officer and there was little likelihood of the police coming there in search of him. Knowing it to be a safe place, he came and stayed for three months at Puja Babuji's

house in Bulandshahr. During that time, there was much going back and forth, and in the company of Pujya Tauji (Dr Shri Krishna Lal Ji) and Pujya Babuji his whole disposition changed. Pujya Tauji told him that he should choose one course, follow the path of God, and leave the Sangh. From that very day he left the Sangh, and for the rest of his life he remained devoted to the memory of his elders. He continued going to the Fatehgarh *bhandara* until the end, and almost everyone in the *satsang* family knew him. Pujya Babuji had such firm faith that any spontaneous prediction made by Pujya Lalaji always proved true, one hundred per cent. Shri Pujya Sevati Prasad Ji Mukhtar Saheb often used to say:

*“Tera hi jalwa hai do jahan mein
Ayan bhi dekha nihan bhi dekha
Ek jaat teri fakat hai baki
Tujhi mein sara jahan bhi dekha.”*

Meaning: “Your beauty is everywhere; Seen here and there too. Only one caste is left for you, I saw all the world in you.”

Thus, a glimpse in the year 1931 showed its effect after sixteen years. This was the result of his kindness.

Pujya Lalaji's *samadhi* is at Navadiya, Fatehgarh, on the road leading towards Kanpur. In his last days, he expressed a wish to stay at Navadiya for a few days, if arrangements could be made for a servant and for milk, as there would be more comfort in the open air. Pujya Babuji said that the arrangements would soon be made. In this way he remained there for some time before leaving the body. The *bhandara* organised by him at Easter is still celebrated with great love and devotion. Thousands of devotees gather to pay their respects to their Dada Guru and to receive his Faiz, which gives spiritual strength to all who come there. Although *bhandaras* were always held and people did go, participation in the gathering was once somewhat limited. In 1973, on the happy occasion of the birth centenary of Pujya Lalaji

Saheb, his grandson, the late Mr Akhilesh Ji, who at that time was seriously ill, found it difficult to move and was almost on his deathbed, heard the words, "Son, take courage; you are his child." Those who saw that occasion know how great the crowd was and what the atmosphere was like. The arrangements were almost nothing, yet his kindness was showered in such a way that no one remained conscious of the body. From that year onwards, the number of people coming there has increased every year. People wait for the Fatehgarh *Bhandara*. Pujya Babuji kept himself hidden and devoted all his effort to bringing glory to his elders. Earlier, very few people used to visit the tombs of Raipur and Kuberpur, and so they remained somewhat neglected, but he instructed everyone to go to the tombs of these holy personalities with great respect and offer salutations. As a result, everyone began to bow at the feet of their elders, and they in turn blessed all. Today people come there in large numbers from many places. The road became good, buses began to go there, and flowers of devotion began to appear at the tombs. Earlier, both these tombs were unfinished and in a very dilapidated condition, and people hardly even knew of them. In 1973, the tomb at Kuberpur had to be searched for with great effort, but with people's help it has now been made permanent and very good. At Raipur in particular, his nephew Mr Manjoor Ahmed Saheb welcomes visitors with great love and hospitality. The people of the village now also have much faith there, and there is a spirit of enthusiasm. In 1983, when Pujya Babuji was seriously ill, his physical condition was not such that he could travel so far, and he himself decided not to go. He instructed Pujya Bhai Saheb, "You go to Fatehgarh with your mother and all the *satsangi* brothers; it is not possible for me to go." But seven or eight days before the *bhandara*, he dreamt that Maulvi Ahmed Ali Khan Saheb had come to him, was very pleased, and was saying, "Shyam Lal will give you bodily peace. There is much trouble, but this year you must certainly come to Fatehgarh and to our tomb; we will carry you on our backs." The effect of the dream

was that he made a firm resolve to go to Fatehgarh. Because of old age and illness, he had become so weak that he would faint again and again. At first Pujya Bhai Saheb reminded him of his illness, but when he would not agree, a letter was written asking that Pujya Babuji be forbidden to go, because his condition was not such that he could bear so strenuous a journey. A letter full of prayer was sent to Pujya Babuji, saying that he would suffer greatly and that there was danger in so long a journey. In reply, he wrote, "There is an order from the elders; therefore, even in this condition, I shall definitely go to Fatehgarh, Raipur, and Kuberpur (Kayamganj)." He called respected Seth Bhai Saheb and said, "My intention of going to Fatehgarh is absolutely firm. What is the most that can happen? It is possible that I may die on the way; why worry about that? Your mother is with you, you four brothers (Seth Bhai Sahib, Sevak (Dr V.K. Saxena), Babbu, and Bhaiya), and all the loving *satsangi* brothers are with you. If that happens, then perform my last rites on the banks of the Ganga at Fatehgarh."

Such firmness of thought, and such literal obedience to the commands received in dreams from the elders, is a sign of true love, strong faith, and unwavering devotion. In that condition, a mattress was spread on the front seat of the bus and Pujya Babuji was made to lie down. Still in that same unconscious state, he reached Raipur, where a conveyance came for him at once; ordinarily he would not get a ride there and had to go on foot. He was taken to the tomb on the mound and thus received full *Faiz*, and then went on to the *samadhi* at Kuberpur. There Thakur Chhedi Singh, a *satsangi* from Lucknow, carried him on his back to the tomb, which lies about 500 yards from the road, without any difficulty, exactly as he had seen in his dream. Such was his strong resolve, his firm faith in his elders, and his true love. The elders were greatly pleased with him and showered great mercy and kindness upon him. From there, in the same condition, Pujya Babuji came to the tomb of Pujya Lalaji at Fatehgarh and

remained lying in the room there. With difficulty, on the day of departure he was lifted and taken to the *samadhi*, where he bowed his head at the feet of Pujya Lalaji Maharaj. Pujya Babuji used to say that Pujya Lalaji Saheb and the elders of the group had been pleased for some unknown reason and had shown such great kindness. Pujya Lalaji Saheb accepted with great love all those who were presented by him and said, “If you wish, I will accept others as well.” Whenever Pujya Babuji spoke of this, his eyes would fill with tears of love and he would say, “We were not worthy of your kindness.”

Pujya Babuji always went to the Fatehgarh *Bhandara*, which began in 1921. He continued to participate in it from 1921 until 1984. He could not go during the last three years of his life because of his age, but he gave strict instructions to all the loving brothers that they must go to Fatehgarh – “which is our root” – to salute that great personality. He also instructed them that their work there was only to bow at the feet of Pujya Lalaji and to help as much as they could. They were not to interfere in anything else or look for shortcomings; they were simply to go there and make themselves receptive to his mercy.

Pujya Babuji perhaps showed more respect to the elders of the *Silsila* than anyone else had before. Earlier, people were generally devoted only to their own Guru, but he offered respect to all the elders of the *Silsila*. While coming from Ghaziabad, he would offer salutations to Maulvi Abdul Ghani Saheb of Bhogaon. Even today, when people go to Fatehgarh by bus, they pay obeisance at the *samadhi* of Pujya Chachaji Saheb in Kanpur and receive his blessings. Whenever he came to Lucknow, he would go to the *samadhi* of Pujya Babu Brij Mohan Lal Ji Saheb in Tilak Nagar, Aishbagh, and pay his respects there. In Lucknow, Mr Muradullahshah Saheb, who belonged to the Naqshbandiya family, visited the tomb in 1981, and in a way the neglected tomb became bright once again. From that same year, *Urs* began to be held there, and devotees have felt blessed to attend it every year.

The elders themselves are independent masters and are ready to bestow their mercy, but they also look for a broken heart that responds to them with special respect and love. They are capable of making every arrangement themselves. In this way, Pujya Babuji gave great respect to all the elders in his lineage and to those connected with it. The blessed result was that his elders enriched him with their kindness and watched over him like a shadow, while other elders such as Kabir Saheb, Paltu Saheb, Kaliyar Saheb, Ramakrishna Paramhans Ji, Mahatma Gandhi, and others also showered their mercy and blessings upon him. Pujya Babuji himself wrote that when he went to the Samadhi of Mahatma Kabir Saheb in Banaras with respected Brij Mohan Lal Ji Saheb from Ghazipur, so much *Faiz* rained down that he could not bear it; it felt as if life were being drawn out through the soles of his feet. He wrote that it felt as though someone were caressing the soles of his feet. The soul had come out of the body and was standing outside. Similarly, he once said:

“The *pandal* was packed. I felt that such a great soul had come after many years. The entire *pandal* was filled with light. I thought of going to Mahatma Gandhi’s mausoleum at Rajghat. After reaching there, as soon as I folded my hands in prayer, I saw Gandhiji come out of the Samadhi, supported by Pujya Lalaji on one side and Pujya Chachaji on the other. Since that day, I have had great faith in him. It is possible that he may have been connected with this series from some previous birth. In any case, the condition was very elevated, and he was definitely a saint.”

Pujya Babuji repeatedly described several incidents related to Pujya Lalaji Saheb. All the older brothers had heard these incidents many times, for he used to narrate them with great love. Referring to his Gurudev and his elders was part of his daily life. To acquaint newer lovers with his greatness, the compiler records here some of the incidents narrated by him concerning Pujya Lalaji Saheb, his Guru Maharaj Janab Fazal Ahmad Saheb, Maulvi Ahmed Saheb of Kayamganj, and Maulvi Ahmed Ali Khan of

Kayamganj. He once said, “Once Bhai Saheb Prabhu Dayal Ji Saheb had a heart attack. I too had come there to Fatehgarh. He said, ‘Let us hurry and make all the arrangements for him.’ When he reached Kanpur, he was in great distress. He told me to stay there and keep watch over him. ‘I shall call another doctor and bring him; he is an old man and knows his temperament.’ He sat beside him in deep absorption until his condition improved and made all the arrangements for him.”

One memorable example concerned a boy named Munna, who was very dear to his heart. Munna fell seriously ill. Three or four doctors who were present that day went to Farrukhabad to see him. Seeing the arrangements for the medicines, the compiler asked, “Your income is not so large; how are you managing these expenses?” He replied, “Bhai Saheb, Rs 50 was paid for the treatment only yesterday,” which was a very large amount at that time. On returning home, the compiler learnt from respected Mataji that there had been a serious financial difficulty, yet the money had still been given from personal funds. What a lofty ideal this was: even when there was no money in his own house, he fulfilled the needs of others. He used to say that if one had money and a friend was in need, then even if one would need that money oneself the next morning, one should trust God and give it to the friend at once; God would provide by morning. He did not merely say this; he demonstrated it in practice. Such was his way.

Extraordinary incidents of this kind occurred so often that devotees were left amazed. At a wedding in Pujya Lalaji’s family, everyone was busy with the arrangements, and it seemed that some food items would fall short. When he was informed, he said, “Cover all the food with a sheet and go on serving while repeating the Name of God; do not worry.” The whole wedding party ate, all the people of the house ate, and even the servants ate, yet food still remained. This was a sign of his strong faith in his elders: our honour lies in the hands of those who are strong,

so what does our weakness matter? Pujya Lalaji Saheb used to say, "I visit all my lovers once or twice every twenty-four hours," just as his Gurudev watched over his lovers like a shadow. On one earlier visit to Fatehgarh, the compiler saw him greatly disturbed from the morning onward. Later they sat together in practice, but the compiler did not have the courage to ask the reason, because he would usually avoid conversation in the morning. The next morning Shriman Bhai Saheb Dr Shri Krishna Lal Ji Saheb arrived. When asked about his condition, he said that he had set out from Sikandrabad in the morning, but on the way near Shikohabad he had been struck with severe cholera; the railway staff had taken him down and admitted him to hospital, and so he had been unable to come the previous morning. As soon as he arrived, Pujya Lalaji Saheb asked, "How are you feeling now?" and he replied, "I am better now." The compiler then told Shriman Bhai Saheb that Pujya Lalaji Saheb had been very distressed the previous morning because of his illness. In this way, they came to believe that he remained with them like a shadow. Pujya Lalaji Saheb disliked alcohol and gambling. Once, during Diwali, he went to the home of a brother, and it was seen that the *satsangi* brother there had also become involved in these things because of his relatives. When Pujya Babuji went to him the next morning, he found him lying down with his face covered and feared that he might be unwell. On asking Mataji, he learnt that the man had been listless and withdrawn since the previous night and had neither eaten nor drunk anything. He kept saying that their friendship had had no good effect on him, and he spoke regretfully about their company. When that gentleman came to know of this, he was deeply grieved and never again touched alcohol or gambling.

Once, while they were sitting near him, a peon from the Deputy Collector under whom he worked came to call him for a song, and he was very pleased. He said, "I am not much of a

singer. I went there twice because you seemed generous-hearted; otherwise, I would not have attended the gathering every day.”

Pujya Babuji used to say that his singing was very attractive. His voice was very melodious and charming; once one had heard him sing, one did not care for anyone else’s singing. His singing became so famous that a theatre company offered to pay him Rs 200 per month, but he refused and said, “My singing is spiritual.”

Today, thanks to that saint, the compiler estimates that five to six lakh people are in his mission, irrespective of which of his disciples they belong to. He was a great personality. When his birth centenary was celebrated in 1973, it seemed as though the crowds were surging. On that occasion, Pujya Babuji spoke of his teachings, his way of life, his love, and the small incidents of his life. Pujya Har Narayan Saxena Chachaji of Jaipur compiled that address as a short book, available in Hindi and English, entitled *Sankshipt Jivani (A Brief Biography of Pujya Lalaji Maharaj): Fatehgarh Centenary Speech*. Since it has already been published, the compiler does not repeat it here.

The Influence and Presence of Param Sant Mahatma Raghuvār Dayal Ji, Known as Shriman Chachaji Maharaj, in the Life of Pujya Babuji

When Pujya Babuji first met Pujya Lalaji Maharaj in 1914, it was just a few days after that blessed meeting that he had the darshan of this great soul, who had come to Fatehgarh to visit his elder brother. Pujya Chachaji Maharaj was Pujya Lalaji’s dearly beloved younger brother, and his entire life was devoted to him. He was a great soul who uplifted the fallen, adorned the broken, and gave his all freely to the world. His personality was magnetic, and his spirit was one of the deepest joy. Pujya Babuji always used to say that he was like a furnace of divine grace — no one who came near him could leave empty. Whoever passed by him became his own. He was a living, breathing presence distributing the wealth of the Divine — calling out with open arms: “Come,

come – give me all your troubles, all your burdens, and take with you the love of God.” His love overflowed and spilled forth ceaselessly.

**“Deta hai sada ghar ghar yah ishq ka matwala
Dil walon jara sun lo aawaz fakrana.”**

Meaning: “He always gives the intoxication of love, from door to door – O you of tender hearts, listen to the voice of the mendicant.”



**Param Pujya Mahatma Raghuvar Dayal Ji
(Revered Chachaji Maharaj)**

Pujya Babuji wrote in his diary that it is immensely difficult to write about these great souls, for only one who has truly sat in their company can know them. Anyone who experienced that

company even once could not easily forget it. In Babuji's own words:

"From 1915 to 1919, the *satsang* in Fatehgarh gathered tremendous momentum. On one side was Pujya Lalaji Maharaj's love, and on the other, the blessings and grace of Hazrat Qibla Chachaji Saheb – both were working upon people in the most remarkable way. It was as if the world had lost its hold on people. There was a strange and vibrant energy – gatherings remained alive through the night, stories and spiritual discourse flowed freely, and you would, during those very moments, fill people's hearts with the love of God through the power of your inner presence. There was a mysterious and irresistible pull in those *satsang* gatherings."

That era was truly his era – a time when he burned in the fire of God's love and longing, and all worldly consciousness would leave him entirely. At that time, he was working in Aligarh, which was a tehsil of Fatehgarh, doing estate management and administrative work. Whenever his heart surged with spiritual fervour and the longing to behold Hazrat Qibla Lalaji arose, he would come at once. The influence of those nightlong *satsang* sessions would linger for many days. What a wondrous pair Ram and Raghuvar were, both living embodiments of love. The river of love flowed ceaselessly between them, and the court of blessings stood open at all hours.

Even after 1919, this same bond continued. When Pujya Babuji came to Lucknow for his Health Officer's training, his meetings with Pujya Chachaji increased greatly. As he himself has written:

"Since Kanpur was nearby, every Saturday evening I would set out from Lucknow and reach Kanpur, where Hazrat Qibla Chachaji Maharaj would receive me with the most tender warmth – and this continued without break. Since reaching Fatehgarh took too great a length of time, I would content myself with going

to Kanpur on Saturdays. From 1925 to 1928, during my posting in Ghazipur, I would go at least once a month, reaching Fatehgarh via Kanpur – accepting every kind of hardship, whether I had money or not.”

In every way, worldly and spiritual alike, Pujya Chachaji Saheb gave his care and support generously. In short, that was the finest era for building both satsang and human bonds, and a beautiful season of life passed in great blessing. Janab Hazrat Qibla Chachaji Saheb, Pujya Chachi Ji Saheba, and all three brothers were exceedingly loving and generous by nature. One day, Misraeen, the woman who cooked food in Kanpur, said to Pujya Chachaji Saheb: “This boy serves you so wholeheartedly in every way.” Pujya Chachaji Saheb replied with great warmth: “He is like our own child – just as Birjoo and Munshi Jyoti are ours, so is he.” In short, generosity was simply their nature. Even now, without the physical form, that same warmth and compassionate care continue. After passing the Health Officer’s examination, Babuji returned to Ghazipur; it was on this very occasion that he brought his family to live with him for the first time.

On 28 April 1927, Babuji’s eldest child suddenly passed away after a brief illness, a blow that shook him to the core. He sent a telegram to Pujya Chachaji in Kanpur and later wrote, “I could not bear this grief, so I sent a telegram to Janab.” Pujya Chachaji set off immediately. His financial circumstances were extremely strained, so he boarded the train with nothing but a ticket; his clothes too were in a sorry state. By the time he arrived, he was gravely ill with dysentery and his clothes were entirely soiled. Seeing his condition, Babuji forgot his own sorrow and remained by his side. With deep humility he said, “You have come in such a terrible state, enduring so much hardship.” Pujya Chachaji was quiet for a moment, then replied with characteristic simplicity, “Your suffering was greater than my discomfort – and how could I have borne to see you in pain?” After several days, his

health improved and, wishing to lift the grief from Babuji's heart, he took him to Buxar without even a change of clothes. What wondrous love this was. He had no thought for his own body in such an illness; even in that condition, he set out to relieve a beloved friend's sorrow. Pujya Babuji used to say that those four or five days with Pujya Chachaji brought a considerable improvement in his condition, as though the grief weighing on his heart had greatly diminished. Only then did Pujya Chachaji return. This was extraordinary, selfless love of a kind rarely witnessed in the world. Truly blessed is the one who was graced with it.

*"Tadap uthi hai shama
Jalta tha parwana koi
Yeh unka prem hi tha
jiska diwana tha har koi."*

Meaning: The flame of the lamp flickered with longing, while the moth burned. There was one who burned; it was their love alone that made everyone lose their heart.

This was an incident of worldly hardship. Babuji used to recount that it was probably around 1929, when he had gone to Jagat, in Badaun district, to attend the wedding of his brother-in-law, Shri Badri Prasad. During the wedding procession, a theft took place; at the same time, a terrible inner state descended upon him, and it felt as though all prayer and worship had become utterly futile. An overwhelming darkness of thought had taken hold of his mind, and the world too seemed to be collapsing upon him from every side. Despite every effort, the thoughts would not leave him. Around that same time, he was transferred from Ghazipur to Bulandshahr. But the inner darkness remained just as it was; indeed, the thoughts grew still worse, and his inner condition deteriorated day by day.

In panic and distress, Pujya Babuji wrote everything to Pujya Lalaji Saheb. Within a few days, Shriman Chachaji Maharaj came

to Bulandshahr and stayed there for approximately fifteen days. Pujya Babuji used to say that the effect of his focused spiritual attention was such that his inner condition improved immediately: faith and trust returned, and the inclination of his heart turned swiftly and powerfully towards prayer and worship. The grief of past regrets began to be felt and then released. When Shriman Chachaji Maharaj departed, he said quietly to Babuji: “This is the sixth place to which I have been sent for this very purpose – I have already been to five places before this.” He explained that seekers often arrive at this particular inner station, and that those who reach it must exercise the greatest caution, taking refuge in the Master with deep faith and trust; only then is this station crossed safely. Otherwise, aspirants fall from here.

Just a few days later, that same year, Pujya Chachaji Maharaj came to Delhi to attend a wedding. He wrote to Babu Brij Mohan Lal Ji Saheb: “Come via Bulandshahr and bring Shyam Lal Ji along with you – otherwise he will avoid coming.” At that wedding, when Pujya Babuji met Pujya Chachaji Saheb, he said, “See, son – this was a very powerful assault of maya, and had there not been a genuine inner connection with Pirane Ujjam, the matter would have gone very badly and you would have fallen into great trouble.”

During that same period, before coming to Bulandshahr, Pujya Chachaji Maharaj wrote him a loving letter, saying that he possessed the inheritance of spiritual permission and training. This was apparently conveyed to others as well, for Pandit Ram Narayan Ji Gaur and Master Puttoo Lal began coming daily from about a mile and a half away, in wind and rain, returning by eight or nine at night. In this way, satsang began to take place daily, and mutual love grew greatly. Some lines from that letter, relating to this event, are reproduced below: Pujya Chachaji Saheb’s letter to Pujya Babuji.

Janab-e-Man
(Respected One of My Heart)
Tasleem
(With Salutation)

All is well here, and the blessings of the Divine court always rest upon those of good intent. I was glad to read your letter – you are of pure heart. To bear hardships is the work of true men. May God improve your inner state, and may both this world and the next be blessed for you. Anhabwab has received the permission from God Himself to conduct satsang – with God’s grace, great benefit will follow. It would be better if Anhabwab could come without having to endure any particular hardship.

And what more shall I write – in all other matters, with the mercy and grace of God, all is well here.

Your humble *sevak*,
Raghuvar Dayal
Ghulam Khadim
(*sevak* and devotee)

Who else in this world provides such help in matters of both this world and the next, with such selfless generosity, reaching out in this way to seek and look after others? Babuji used to say that, at the time of taking bai’at, Janab Lalaji Saheb himself wrote out the Shajra Shareef and instructed him, “Read this every day.” When Babuji was later told to read *Tareeqa Darrur Shareef*, he mentioned that Hazrat Chachaji Maharaj had already conveyed this to him the previous year. Lalaji Saheb was very pleased to hear this, and wherever there were minor errors in the Urdu wording, he corrected them himself with his own blessed hand. The meaning of all this is that the revered Janab Chachaji Maharaj held a deep and heartfelt love for Pujya Babuji, and that Pujya Babuji too carried that love in his heart throughout his life.

Never once did it happen that, when he came that way, he did not go to offer his tribute at Pujya Chachaji's Samadhi – never, not a single time. Pujya Babuji used to say that in all his life it never once happened that he went to the Samadhi and returned empty-handed; grace always rained down upon him. Once, however, he went to the Samadhi with one of his sons, and that was the first time he did not feel the spiritual connection. This was around 1969 or 1970. Pujya Babuji was greatly saddened and wondered what transgression had been committed that he had been deprived of that compassionate grace. Around that same time, in 1972, the wedding of Late Pujya Gangadin Chachaji's son Dinesh was on 5 June, and on that very same day the wedding of the compiler's elder brother-in-law Arun was also taking place in Kanpur at Shri Raghuveer Prasad Ji's home in Arya Nagar. They all travelled to Kanpur to attend both weddings. Pujya Babuji quietly called the compiler aside and said, "Son, now that all the worldly business is done, have you brought the car?" The compiler said yes. He said, "Let no one know. Come very early in the morning, and you and I will go to Pujya Chachaji's Samadhi, because I wish to pay my respects." He also confided that two years earlier, for the very first time in his life, he had gone to the Samadhi and found himself utterly unacknowledged. Such a thing had never happened before. Perhaps for this very reason he did not wish to take anyone with him now. Despite every precaution, at the time of departure, Late Shri Gangadin (Chachaji), Shri Nand Ji Singh, Shri Ram Narayan Ji, Ajay, and one or two other Saheban quietly joined the group.

At the Samadhi, grace seemed simply to rain down: the eyes did not wish to open, and no one wished to move away. Those who were already seated there were bathed in that same shower of grace. The atmosphere was one of profound tenderness and presence. Since Pujya Babuji had been quite fearful after the previous experience, he was filled with joy on seeing that grace and said: "The coming has been made worthwhile." The compiler

too experienced it deeply, and the others present were equally moved.

Pujya Babuji often wondered what it was that had caused such indifference on that earlier occasion. When he asked his son what thoughts had arisen in his mind during that visit to Pujya Chachaji Saheb's Samadhi, his son told him that the thought had come: "Worshipping at a Samadhi is grave-worship – idol worship." Pujya Babuji always used to say that our elders are extremely sensitive – even the slightest wrong thought produces such an effect. He would say: "One must go to the Samadhi with the deepest reverence, faith, and trust. One must approach with great humility and submission – otherwise it is a great disrespect. At times the elders do forgive."

But sometimes the consequence of such disrespect also comes. In 1972 itself, when Pujya Babuji went to the Samadhi, he saw at that very moment that Pujya Chachaji Maharaj had placed flower garlands around the necks of Babu Dayanand Shrivastav, Shri Satish Babu (K.B. Saxena), and Dr Vishambhar Nath (his elder son-in-law) – all three being disciples initiated through Pujya Tauji – and he was greatly pleased. The remarkable thing was that all three of these people were not physically present there at that moment. Pujya Babuji had given these three Saheban spiritual permission and training, and used to say, "Since the elders are so pleased, why should we feel any difficulty?" He had written out the formal authorisations for all three and given them to the compiler, who in turn had passed them on to them. They received his blessing – and so the compiler's blessing too accompanies them. This is the generosity and grace of the elders – that even those who are not physically present receive benefit simply through their thought and attention.

Whenever the opportunity arose during his lifetime, Pujya Babuji always made it a point to go and pay his respects there. Later too, he continued visiting the Samadhi. After the passing of

Pujya Lalaji Maharaj Saheb, Pujya Chachaji Maharaj remained the living elder of the time, residing in Kanpur. Most of those who had loved Lalaji in his lifetime were naturally drawn towards him, and he too, with the most beautiful and boundless love, fulfilled the work of spiritual guidance.

In 1981, Pujya Babuji came to stay at the compiler's home in Lucknow – in River Bank Colony – and remained for several days. Devotees had come from Patna, Banaras, Ghaziabad, and Gorakhpur – some travelling with him and others coming expressly to meet him. The satsang was excellent. Those eight to ten days passed in the blink of an eye. Pujya Babuji gave his time generously to everyone – those who had come from distant places as well as all the devotees of Lucknow. He travelled by bus to Pujya Chachaji Maharaj's Samadhi to offer his tribute. It was a time of great blessing – although Babuji was at that time suffering from a severe cough, he was in remarkably high spirits. Halwa was offered as *prasad* at the *Samadhi*, everyone sat in deep meditation for a long while, and a wonderful shower of spiritual grace descended. Lunch was taken by the devotees outside the *Samadhi* complex, after which everyone was taken to Pujya Chachaji Saheb's home in Arya Nagar, where they met his devoted disciple Gandhi Ji, who welcomed them all with the most beautiful warmth and love.

In 1986, when Pujya Babuji was again very weak and experiencing great difficulty even in walking, he came out of love for the compiler to grace the house-warming of the compiler's home at B-1/26, Sector K, Aliganj, Lucknow. Such was his love that he came even in such a frail condition. The very next morning he said: "Son, now all worldly obligations have been fulfilled. Now I wish to go to Pujya Chachaji Saheb's Samadhi." They paid their respects and returned. On that occasion too, a great many devotees had gathered from Banaras, Gorakhpur, Lakhimpur, Hapur, and many other places. Shri O.P. Kaushik Ji of Jaipur, who was posted in Lucknow at that time and had just purchased a new

Maruti car, took everyone to Kanpur in his car. Puja Babuji used to say that such was the state of his love at that moment that the very instant they passed through the inner gate, the entire atmosphere was transformed. At the Samadhi itself, what did they behold but Shriman Chachaji Saheb himself, together with both brothers, Shriman Munshi Bhai Saheb and Shriman Jyoti Babuji, coming forth from the Samadhi in welcome. This was Puja Babuji's final act of homage and salutation to them in his lifetime.

Even today, whenever devotees visit that Samadhi, the same state of grace prevails. The heart does not wish for the eyes to open, nor does it wish to move away. Whoever goes there carrying the connection of Puja Babuji, and whoever goes there even now in his name, experiences his grace and compassion. He drenches every person connected to him in a shower of love; brothers old and new alike have come to experience this for themselves. The devotees remain forever indebted to his grace. Their only prayer is that he may remain ever merciful towards all, and that they may never commit any act that causes him sorrow.

"O God, may Thy will be fulfilled" was his great guiding principle. What a saint he was: without requiring any effort from his devotees, he enriched them completely in matters of the spirit and gave them the world as well. He used to say: "Mian – this world is the field of the hereafter. As you sow, so shall you reap."

Many accounts of Puja Chachaji Saheb's love, courage, and selfless service were heard from Puja Babuji Saheb himself. Devotees cherish thousands of precious memories of him. One particular incident recounted by Puja Babuji is recorded here in his own words:

"In July 1932, the fear of being posted again to the Travelling Dispensary came over me once more. I took four months' leave, since the salary there was only half. It was during this very period that Hazrat Qibla Chachaji Maharaj had come to attend the

wedding of Pandit Kashi Nath Ji — the wedding was in Panipat. So Pujya Chachaji Maharaj, Bhai Saheb Dr Shri Krishna Lal Ji, my younger brother Gangadin, and Pandit Kashi Nath set out together in our motorcar. We departed on the 1st of July and were returning from Panipat on the 3rd of July, at a distance of about 8 miles from Delhi. Bhai Saheb Dr Shri Krishna Lal Ji was driving — he drove very well and the road too seemed clear. At 8 miles' distance, from the left side, several heavily laden donkeys were climbing up with great effort and crossing the road. Nearly all of them had crossed. Then, by chance, one donkey turned on hearing the sound of the motor. Its owner tried to strike it from behind — at that very moment the car drew close. Bhai Saheb suddenly tried to swerve to avoid it and steered left — but on that very side of the road, repair work was underway and large stones were scattered about. The motor ran onto them and suddenly overturned, and we were all pinned beneath it. I gathered my courage, switched off the engine so that no fire would break out, then somehow extricated myself and slowly drew out all three Saheban one by one.

Dear brother Gangadin and Bhai Saheb were uninjured. Hazrat Qibla Chachaji Maharaj had both bones of one hand broken. I was not fully conscious and was asking the others where all this blood was coming from. When I looked carefully, I found a deep wound of about two inches in my very own foot — blood was pouring from it, for in my haste I had jumped out from the front and the broken glass of the shattered windscreen had cut my foot badly.

Pujya Chachaji Maharaj, who was himself in great pain, had his broken hand bound with a stick to provide some relief. Attention then turned to my foot — the blood would not stop. Seeing this, Janab Chachaji Maharaj and Bhai Saheb became very alarmed and began saying that if so much blood continued to flow, my survival would be in question. They tried to speak with bullock-cart drivers to get me to Delhi, but it was realised that by

bullock-cart it would take so long to cover 8 miles that I might not survive the journey. At that very moment, God's mercy arrived – the motor, when righted, was found to be in full working order. I said I would drive it with my left foot. But just then – as far as I can recall – a manager of a French company came along from the direction of Lahore in his car and seated us all in his vehicle."

At that very moment another bus also arrived, in which a doctor's son was seated. He immediately took charge of our motor, and we all reached Delhi together easily – the kind manager's car, our motor, and the bus, all arriving at once. That good manager brought us all to Irwin Hospital in Delhi within fifteen minutes. By God's grace, a class fellow of ours – a doctor – happened to be standing right there in front of us. He asked what had happened. I explained everything. He immediately called the emergency doctor, who stitched up my foot and stopped the bleeding. Due to the continuous loss of blood I had become very weak. Dear kinsman Gangadin, on seeing the blood in the hospital, was overcome and fainted completely. Hazrat Qibla Chachaji Maharaj was administered chloroform, his fracture was properly set and put in plaster. That day too was a strange day in the days of life – both of us lying in the general ward of the hospital in a very sorry state. I was so overcome with shame that I could not even pass water. Eventually it was decided that an acquaintance – a satsangi Saheb – would rise at four in the morning and take us to his home. They arrived there by car, stayed one day, and the next day departed for Sikandrabad.

The moment consciousness fully returned, Pujya Chachaji Saheb said at once: "Send a telegram immediately to call Shriman Prabhu Dayal Peshkar Saheb – lest my time come and I be unable to fulfil Janab Qibla Lalaji Maharaj's instruction. He had entrusted the training of this person to me, and had said that he should be granted ijazat. If that does not happen, I will be guilty of disobedience. How can I be disobedient?" Shri Prabhu Dayal

Peshkar Ji was summoned by telegram. Until Pujya Lalaji Maharaj's instruction was fulfilled, his only concern was neither his own injury nor his own life — his sole anxiety was that the Master's command must be carried out. Prasad was sent for, and having granted him the ijazat, he said: "Now if death comes, there is no grief — Shriman Bhai Saheb's command has been fulfilled." Such was his exalted spirit of servitude — he had no thought for his own life. His one and only thought was that the Master's wish be fulfilled.

During that same period in Sikandrabad, one of the devotees mentioned that everyone had come to see Pujya Chachaji Saheb, but Pandit Harbans Lal Tripathi Ji had not come. As far as the compiler knows, Pandit Harbans Lal Tripathi Ji may have been unable to come at that time because of financial hardship, though this is not certain. Although that brother had not intended any complaint, Pujya Chachaji Saheb could not bear that any blame should fall upon one of his devotees. He immediately replied: "Where has he gone — he has not gone anywhere. Ever since the accident, he has been right here with me, always." In this way, with effortless grace, he protected and upheld the honour of his devotees.

Pujya Babuji and Pujya Chachaji Saheb then came from Delhi to Sikandrabad. Pujya Babuji writes: "Because of my foot, I could not even go to the toilet. So I sent dear Gangadin to fetch Seth's mother. Dear Gangadin had barely reached the road to Badaun when a telegram arrived from Seth's mother saying: 'Come at once — my own condition here is very bad.' On top of that came a telegram of Seth's illness — I was thrown into great anxiety. Hazrat Qibla Chachaji Maharaj looked at me and gently closed his eyes for two or three minutes. Then, opening his eyes, he said calmly: 'Son, do not be alarmed — your child is well, and they will reach here safely by tomorrow.' I was greatly reassured. And indeed, the next morning, dear Gangadin arrived along with his

sister-in-law and Seth at Sikandrabad. Seth was treated and within three or four days recovered completely.”

Upon learning of the condition of Pujya Babuji and Pujya Chachaji Maharaj in Sikandrabad, almost all the satsangi friends arrived one after another. From Kanpur came Pujya Chachi Ji Saheba, along with all the kinsmen and satsangi Saheban there; from Fatehgarh came Pujya Mataji, Bhai Saheb Jagmohan Narayan Ji and others. Full recovery took three or four months. Janab Chachaji Maharaj remained exceedingly gracious and kind throughout; as for what can be written of his generosity, there are truly no words.

Pujya Babuji used to say that Pujya Chachaji Saheb loved everyone with the pure, unconditional love of a child, and in light-hearted laughter poured the love of God into their hearts, although his own inner spiritual practice was tremendously intense. He would remain absorbed in deep meditation for hours at a time, night after night. Once the thought came to Pujya Babuji: how was it possible that Pujya Chachaji Saheb had not slept for six months? Since Pujya Babuji was a doctor, the medical part of his mind reasoned that this simply could not be possible, for if someone did not sleep for six months, a nervous breakdown would certainly result. During that same period, Pujya Babuji and the others went to visit him. He welcomed them with great warmth: “Come.” Perhaps there was nothing to eat in the house. They sat there for two and a half days, with no call of nature, no hunger, and no thirst. When Param Pujya Lalaji arrived, they were still present; upon his arrival, their awareness returned, and they felt not the slightest fatigue. Seeing this extraordinary state of affairs, Pujya Lalaji Saheb said to him with gentle concern: “This little bird I have raised with great love and care — let it not happen that seeing your practice, they all run away.” He replied at once: “Shriman Ji, a mistake has been made.” From that very day, Pujya Chachaji Saheb completely transformed his method of spiritual training.

When Puja Babuji was about to leave, Puja Chachaji Saheb asked: “Did you feel any fatigue or difficulty during these two days?” Puja Babuji replied: “None at all.” Puja Chachaji Saheb said: “If two days can be like this, then so can six months.” Puja Babuji’s doubt was dispelled.

Another incident from that same period, written by Puja Babuji, is recorded here so that readers may come to know Puja Chachaji Saheb’s love and wonderfully joyful spirit:

“One day I was gently stroking the back of Hazrat Qibla Chachaji Maharaj. At the base of his spine, there was a small knot-like protrusion. I asked: ‘What is this knot?’ He smiled and replied: ‘Why, Mian – this is not yours yet. But now it should become yours as well.’ He explained everything with the greatest warmth and love.”

Puja Babuji’s own understanding was that certain spiritual stations of the aspirant become awakened, and sometimes a small protrusion appears at that very point. Such a singular, enchanting manner – such a state of joyful spiritual absorption – where is it now? The musician is gone and the instrument lies silent – now there is only the echo, only the voice. Those great presences have concealed themselves, leaving behind only their voice. Yet it is a blessing that in that voice, for those who truly listen, there dwells only the essence of love.

*“Chip gaye vah saje hasti chodkar
Ab to bas aawaz hi aawaz hai
Fhir ganimat hai ki us aawaz mein
Sunne walon ke liye bas pyar ka andaz hai.”*

Meaning: They have hidden themselves away, leaving behind the music of their presence – Now there is only voice upon voice, yet it is a blessing that within that voice, for those who listen, there dwells only the measure of love.

Pujya Babuji would often say, during the *Bhandara* and at other times, that Pujya Lalaji Maharaj and Pujya Chachaji Maharaj were saints from birth, souls of the very highest order. Whoever truly received their sincere love could not easily become entangled in the world, for their hands carried a powerful inner connection. These two brothers were the very treasure houses of the Divine, sent by God for the special purpose of guiding the distressed and those who had lost their way back to the right path, and of distributing the love of God to all, so that their lives might be fulfilled and complete.

Remaining entirely within the householder's life, these two great souls re-established the nearly vanishing tradition of the householder-saint. Pujya Babuji and Pujya Lalaji's other disciples – such as Dr Shri Krishna Lal Ji Saheb, Dr Chaturbhuj Sahay Ji Saheb, Pujya Babu Brij Mohan Lal Ji Saheb, Madan Mohan Lal Ji Saheb, Shri Shyam Bihari Lal Ji, Peshkar Saheb, Mahatma Prabhu Dayal Ji Saheb, and many other Saheban – have all said or written that in all their lives they never encountered any saint higher than these two: souls who pervaded not merely the spiritual realm but one's entire being and life; who entered into the very fabric of daily existence; who stood beside one as companions in every joy and sorrow – like a mother, a father, a brother, a friend, a true Guru – everything at once. These two incomparable saints beautified and enriched both the inner spiritual life and the outer worldly life in equal measure.

Part III

Love, *Satsang*, and the Living Lineage

Here the biography widens from one life into a family of seekers, showing how love, companionship, and *satsang* became practical forms of spiritual inheritance.

Chapter 4

The Love of the Guru Brothers

The remarkable love and unique mutual respect of the Guru brothers.

In the tradition of householder-saints, these two great saints, Pujya Lalaji Saheb and Pujya Chachaji Saheb, gave *satsang* the form of a family. Sharing in everyone's joys and sorrows, and visiting each home on occasions such as marriages, had become their way of life. Their true teaching was that *satsangis* living in one city or place should live together in harmony and love one another. If someone did not write, or did not enquire after others' well-being, they felt sad that there was so little love among people living in the same place. No one used the word Guruji; instead, people said Lalaji, Chachaji, Babaji, and, among themselves, Bhai Saheb according to age. Children too would say Tauji, Chachaji, Mataji, sister-in-law, and brother-in-law as relationships developed. This had its own importance: by naming a relationship, a bond of love became established in practice. To call someone sister created sisterly affection. In this way, both saints taught true love, and because of that, people had deep love for one another during their lifetime. That love continued in much the same way for a long time, as long as Pujya Chachaji Maharaj's eldest son, Babu Brij Mohan Lal Ji Saheb, lived. After his departure, there was certainly some void. Perhaps everyone gradually became confined to his own place, or more occupied with himself. Before that, in Uttar Pradesh, *satsangs* in the form of *bhandaras* were held in Fatehgarh, Kanpur, Sikandrabad,

Mathura, Etah, and Jaipur, and people such as Babu Brij Mohan Lal Ji, Madan Mohan Lal Ji, Shyam Bihari Lal Ji, Dr Chaturbhuj Sahay Ji, and other related *satsangis* who could bear the expense used to visit Sikandrabad and Shriman Dr Shri Krishna Lal Ji Saheb. Puja Tauji (Dr Shri Krishna Ji Saheb) and respected Babuji (Dr Shyam Lal Ji Saheb) also used to visit these places. Respected Seth Bhai Saheb and the present compiler too travelled to many places such as Etah, Mathura, Fatehgarh, and Tundla. But gradually these elders began to pass on, and contact among people from the various centres became limited. Then, in 1973, at the birth centenary of Puja Lalaji, people from all the centres once again gathered at this holy samadhi site with great enthusiasm and were seen shedding tears of love at his holy feet. Those who were elderly remembered the time of Puja Lalaji and Puja Chachaji Saheb and were filled with emotion. Once again everyone met in Fatehgarh and prayed to God to remove the narrowness from their hearts and teach them true love, where there is no malice, no jealousy, only love and sacrifice.

Puja Babuji and Puja Babu Brij Mohan Lal Ji Saheb

Puja Babu Brij Mohan Lal Ji Saheb was the eldest son of Puja Chachaji Maharaj and was a born fakir. It is said that he was born through the grace of respected Fazal Ahmad Saheb, who had specially instructed Puja Lalaji Saheb to take particular care of him. For that reason, Puja Lalaji Saheb kept him with him from the beginning and nurtured him with special attention. Once, when Maharaj Fazal Ahmad Saheb was holding Shri Brij Mohan Lal Ji in his lap and feeding him, he instructed Puja Lalaji Saheb, “Look, Mian, the upbringing and education of this child are your special responsibility. Insha Allah, he will be my Caliph; when the Master asks what you have brought from this world, I will present you and this dear one as a gift.” It is said that this great soul, born through the blessings of Mr Fazal Ahmad Saheb, was also greatly esteemed by his Guru brother Sant Abdul Ghani

Saheb. Then, in October 1928, during the Dussehra holidays, when Urs Sharif was being held, he granted Pujya Babu Brij Mohan Lal Ji the permission of Caliph Avvaleen. At that time, under his attention, his condition became such that he lost outer consciousness; the pupils of his eyes drooped, and it seemed that the soul might leave the body. Those present were greatly frightened, and Pujya Lalaji Saheb took him into his lap and cared for him. Then Hazrat Qibla Maulana Abdul Ghani Saheb said, "Insha Allah, this world will bear it. This is Wahbi (Divinely) permitted, and after receiving the title of Caliph Avvaleen, you went within."



Pujya Babu Brij Mohan Lal Ji Saheb

Earlier that year, on 31 January 1928, Pujya Lalaji Saheb granted him complete authority and instructed him: "Take the utmost care of four things: never try to be a master; always work as a servant; never claim that something will be achieved here within such a period of time; rather, as a servant, keep doing whatever service you can." The passage then adds, "This Asipur Naasi man has got permission to have relations with

Kabirpanthis, Nanakpanthis, and many Muslim saints also. That too is given to you along with my experience.”

On 14 July 1929, Pujya Chachaji Saheb also gave him full permission with great emotion and said, “Elder brother, when the elders have given everything, then what is there in this fakir? Whatever he has received from his elders, and whatever experience he has gained through the mercy and grace of the Lord, all this is for you and is handed over to you. Hopefully, by the grace of God, you will be able to bear all these burdens and responsibilities. Hazrat Pir Murshidan has already given you this talent. By His mercy and grace, the spiritual line of this poor beggar will continue through you.” The compiler’s intention in writing so much about Pujya Brij Mohan Lal Ji Saheb is that, when readers of coming generations read the biography of the great personality Pujya Babuji, they may also become somewhat aware of those elders who had great importance in the life of Pujya Babuji Saheb and whom he respected and loved very much, and whose kindness and the warmth of true love will always be remembered. In his diary, he described the incomparable kindness of these great men at various places, and reading those passages provides a unique example of their mutual love.

From 1963-64 onwards, Pujya Babuji used to say that he always showed him great kindness, and he continued to express gratitude for that. Whenever he visited Lucknow, he would certainly go to his samadhi in Tilak Nagar, taking everyone with him to pay their respects. He deeply appreciated Pujya Babu Brij Mohan Lal Ji’s love and behaviour towards him. Pujya Babuji wrote that from the very beginning Pujya Babu Brij Mohan Lal Ji had love and affection for him. By way of example, the compiler records one or two important incidents:

“It was during June or July. My puja was not going well, and there was much pull towards the world. During this period Hazrat Qibla Bhai Saheb Babu Brij Mohan Lal Ji Saheb arrived in

Dildar Nagar. His letter had arrived two or three days earlier, and the station was barely 100 yards from where I lived, yet I felt disinclined to go to the station to receive him, thinking it would waste my time in useless formalities. Then I explained to my mind: Brother, you go to his place once a month, or even more often, and he behaves with such courtesy. After all, worldly relations also have their place. When guests come to one's house, to behave with such indifference is not even consistent with ordinary worldliness. In short, after much inner struggle, I decided from the worldly point of view that it was necessary to go to the station, so I reached there at the time of the train to receive him. He too saw that there was no one else there, but because he had deep love for me, he said, 'Let us go to Kabir Saheb's samadhi.' I agreed, though there was not much enthusiasm in me. After reaching there, when I sat in meditation at the samadhi, I felt that my soul wanted to leave the body at once. Seeing this, I was about to cry out loudly when suddenly that condition passed, but there was immense joy, such joy as I cannot express in words. At that time I felt as though someone were gently caressing the soles of my feet, but out of embarrassment I never mentioned this to anyone, and in such a state I do not have the physical awareness to say anything with the tongue. I think that if one of the disciples had been alert and wise, he would at that time have begun to caress the soles without asking, so that the soul might again be drawn downward and the body gently massaged from head to foot; otherwise such states have occurred in which the soul might have left the body forever.

This happened to me several more times. Once it happened at the *satsang* in Hapur, probably in December 1963. Then again, at the *satsang* of 25 January 1964, it became clear that the soul had left the body and did not wish to return. The first time such a condition occurred to me was in the company of Pujya Bhai Saheb Babu Brij Mohan Lal Ji Saheb at Kabir Saheb's samadhi in 1921. The next time it occurred, and then for the third time as well, there

was the evident presence and grace of Puja Lalaji Saheb, Puja Qibla Chachaji Saheb, and Puja Bhai Saheb Brij Mohan Ji.”

By giving another example of his love and kindness, the compiler wishes to present that love through Puja Babuji’s own simple, truthful words, whose power reaches the heart directly. Puja Babuji recorded these sacred feelings in his diary with his own hand.

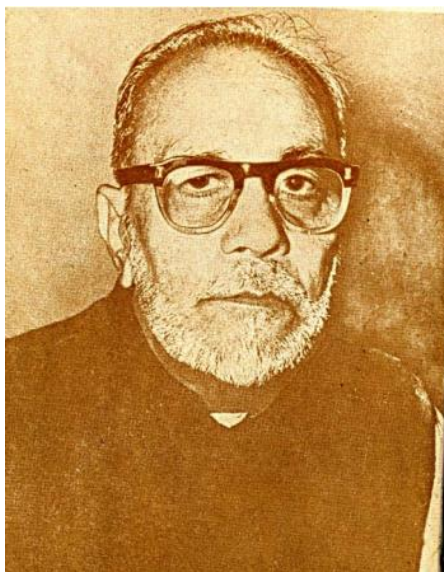
“It was a very good opportunity for *satsang* in Ghazipur. On one occasion Shriman Bhai Saheb Babu Brij Mohan Lal Saheb came to Aunrihar, to Babu Lakhpat Rai Ji’s place. I went to meet him, and through me all the *satsangis* in Aunrihar also met him. He behaved with great affection, and when we were alone he said lovingly, ‘I am Madho; that is, I am called Babu Lakhpat Rai Ji’s Madho, but ever since I came, I have found myself facing only you, and whatever inward pull I have is towards you.’ I was deeply moved and bowed my head in love. I shall always remain grateful for his love. After that, he came to Ghazipur alone twice more. By chance, I was away on tour, as there had been no news of his coming.

Your relationship with Hazrat Qibla Lalaji Maharaj was very strong. From the moment I awoke that morning, my inner condition was especially elevated. When we met later that day, I described the state I had experienced and felt great joy. I worried that the boys might not recognise you, but you reassured me: ‘No, the boys recognised me too; for me it was like being at home.’ Your loving hand was always upon my head, and I felt it throughout my life.”

The mutual love and relationship between Puja Babuji Saheb and respected Dr Chaturbhuj Saheb Ji

Respected Dr Chaturbhuj Saheb was a disciple of Hazrat Qibla Lalaji Maharaj. His entire life was dedicated to service. In obedience to Puja Lalaji Maharaj’s command, he tried his utmost to spread his mission among the people. The books he wrote and

published hold a unique place in the field of service. Although his language was Urdu, at Pujya Lalaji Saheb's command he rendered the principles of the mission into Hindi with excellent coordination. He loved Pujya Babuji like a younger brother, for he was much older than him; therefore Pujya Babuji respected him greatly. Earlier he lived in Etah, and Pujya Babuji himself had visited him there many times. He was a man of strong principle and, at first, a dedicated Arya Samajist; for that reason he had remarkable organisational ability and was a very capable organiser. Not only did he love Pujya Babuji, he was also deeply impressed by him. That is why, in 1943, he sent Ansari Saheb to Pujya Babuji, saying that when such a Saheb was sitting near him in Ghazipur, why should he come so far to him. Pujya Babuji received respected Ansari Saheb with great love and said that he had worked very hard with him and had also given him full rights.



Pujya Dr Chaturbhuj Sahay Ji

In 1956, when the respected Mataji, the wife of Pujya Dr Chaturbhuj Sahay Ji, was in the Medical College in Agra, Pujya

Babuji wrote to the compiler about the illness there and told him to go every day and render whatever service he could. Since he was at the medical college, he was to provide whatever help was needed. In obedience to this instruction, he went there regularly. Although he did not get much opportunity to render service, each day he would return after touching his feet and asking after the condition. During that period, he himself expressed the wish to come to the compiler's hostel room. The compiler was very afraid and somehow hoped that he would not come, lest he be upset on seeing the room in a dirty state. Yet he came, set the room in order, and behaved with great love, which the compiler felt was only because of Pujya Babuji. In 1957, while Pujya Babuji Saheb was in Ghaziabad, he dreamt one night that a black Ambassador car came and stopped at his door. Param Pujya Lalaji Saheb alighted from it, along with many other elders, including both Maulvi Saheb and Dr Chaturbhuj Saheb, and they came to Pujya Babuji's house. He said to Pujya Lalaji Saheb, "I am bringing milk for you," went inside the house, and brought milk. Pujya Lalaji Saheb was very happy, took the milk, and blessed him; and at the same time, Pujya Lalaji Saheb and the other elders seated Param Pujya Dr Chaturbhuj Saheb in the car along with Istaqbal. While leaving, Pujya Dr Chaturbhuj Sahay Saheb told Pujya Babuji Saheb, "I had come to meet you and hand you over to Dr Brijendra," and gave his hand to Pujya Babuji. Then the car started, and they left. At first, Pujya Babuji took this dream to be a sign of Pujya Lalaji Saheb's kindness and love, but on that very day it became known that Dr Chaturbhuj Sahay Ji had left this abode for the supreme abode. Their mutual affection was of the deepest spiritual order, a bond of soul meeting soul. In accordance with a dream that foretold this sacred connection, his eldest son, Dr Brijendra Kumar Ji, lived in Ghaziabad for two years. During that period, there were days when he stayed at home, yet whenever time permitted he would come to him daily without fail. And he would say to all around him, "The completion of my spiritual education has been accomplished by

none other than Pujiya Shyam Lal Ji.” His regard and love for all of us was profound and unwavering.

While writing the biography of Pujiya Tauji Maharaj Saheb, the compiler saw Dr Chaturbhuj Saheb very clearly, along with the two lines written below his revered photograph in the book. This kindness continued for many days. He described the dream in a letter to Pujiya Babuji Saheb and received a reply in writing that this was a kindness in return for the service rendered during the illness in Agra, and that in those days there was special grace upon him as well. He was very happy. In that way, he was told that his photograph should be included in the book.

Chapter 5

Tauji Maharaj and The *Satsang* Family

The Incomparable and Wonderful Love of Pujya Tauji Maharaj and Pujya Babuji Maharaj

Pujya Tauji's love was an extraordinary heritage in the life of Pujya Babuji, and equally so the other way round. Pujya Tauji was not merely a remarkable source of spiritual strength for Pujya Babuji alone, but for the entire family. He was such a personality, such a living embodiment of love, that there are no words to describe him adequately. To express fully the bond between him and Pujya Babuji is simply impossible. They were like the two shores of a lake, each giving the other life and meaning. As the compiler seeks to acquaint readers with the love shared between those two souls, it feels as though his heart is being torn asunder. It is as if both those great beings are standing before him in person, and his eyes are brimming with tears born of their love. Where should he begin? What should he write? He cannot gather his thoughts. Describing their love is an immense task for him, for ever since he opened his eyes in this world, he and the family have been drenched in the shower of blessings and affection of that great soul.

To say that Pujya Babuji and Tauji were two bodies with one soul would be no exaggeration. Were one to attempt to write about the relationship and love between them, it would fill an entire book. Yet it feels necessary here to record certain events for

the benefit of those readers who never had the opportunity to meet these two great souls, or who, even if they did, could not come close enough to know them truly. As for those fortunate ones who did witness their unbreakable love firsthand, they already know what a singular love it was, what an extraordinary pair they were, and what spiritually towering souls they both were. Those who saw them could never forget them.



**Param Pujya Dr Shri Krishna Lal Ji
(Revered Pujya Tauji Maharaj)**

Param Pujya Tauji Maharaj and Pujya Babuji Maharaj both arrived to serve Pujyapad Lalaji Maharaj almost simultaneously, around 1914 – perhaps with a gap of just a few months. Their very first meeting took place at the doorstep of that great saint. Although Pujya Tauji was only five and a half years older, Pujya Babuji revered him as though he were many years his senior. He always accorded him the honour and respect of an elder brother.

The compiler saw with his own eyes that until Pujya Tauji had turned over and laid down to rest, Pujya Babuji would never lie down on the cot himself. The harmony between their minds was so complete that whatever Pujya Babuji said, Pujya Tauji would endorse wholeheartedly. They were often called 'duplicate copies' of each other. From approximately 1915 to 1919, both of them met almost daily at the home of Pujyapad Lalaji Maharaj, and love for one another blossomed naturally. In 1919, when both of them went to Agra Medical College on Lalaji's instructions, they became roommates there from 1919 to 1923. During those years, their bond deepened greatly. Making at least one trip together to Fatehgarh every month was an absolute certainty. Although Pujya Tauji was Pujya Babuji's class fellow and roommate, Pujya Babuji always gave him the respect and dignity of an elder brother.

The children did not even know that Pujya Tauji was not Pujya Babuji's own blood brother. When the compiler and Pujya Bhai Saheb were in the ninth class, Pujya Tauji was travelling one day from Sikandrabad to Bulandshahr. The third period of class was in session. The compiler and Pujya Bhai Saheb asked the schoolmaster for leave for the remaining periods, explaining that their Tauji was coming. Seeing their excitement and enthusiasm, the master assumed he must be arriving from abroad. But when he learned that Tauji was in fact coming from Sikandrabad, and that his name was Dr Shri Krishna Lal Bhatnagar while they were Saxenas, he was puzzled. He asked how it was possible that they were Saxenas, and he was Bhatnagar. Had there been an inter-caste marriage in the family? They could offer no answer, pleaded ignorance, took leave, and came home.

When the compiler and Pujya Bhai Saheb arrived, they found him seated comfortably in the drawing room of the Shivpuri house. They ran joyfully to touch his feet. Those same loving, affectionate eyes filled with tears of warmth, and he blessed them both generously. The compiler, because of the abundance of his

love and the freedom it had given him, immediately put the master's question before him: "Tauji, you are Bhatnagar and Babuji is Saxena – so how are you brothers?" He burst into hearty laughter and asked, "Who put this absurd question to you?" The compiler told him it was the schoolmaster. That day he told them: "Actually, your father and I are the closest of friends, class fellows, and guru-brothers." The sole purpose of recounting this here is to illustrate how overwhelming their mutual love was – that even at that age, they never once knew that Puja Babuji and Tauji were not blood relatives. In their home, they were always given that very status. So much so that when their elder sister Puja Batta Jiji's marriage took place, everyone – including Puja Jiji himself – regarded Param Puja Tai Ji as their own mother-in-law. Puja Jiji, as well as those two brothers, received from her the purest maternal love and affection. That love, that tenderness – they would never forget it as long as they lived. Such was the unbreakable bond of love that existed between those two. And such was the love that Puja Lalaji Saheb himself wished for them to share with one another.

After passing out of medical college, Puja Tauji began his medical practice in Sikandrabad, while Puja Babuji took up employment – yet their meetings and companionship continued warmly and frequently. Puja Tauji would travel to Ghazipur, Dildar Nagar, and wherever else he was needed. God was merciful. Until 1929, Puja Babuji remained posted in Bulandshahr, and being near Sikandrabad during those years, they would meet regularly every Saturday and Sunday. When Puja Babuji was transferred to Bareilly in 1932-33, his family came to reside in Sikandrabad itself – in the magnificent ancestral mansion of Puja Tauji, a grand house referred to as a 'mahal.' It was in this very house that the compiler was born. It was in this very house that his beloved Puja Mother Ji passed away. And it was in this very house that Puja Tauji – moved by his deep love for Puja Babuji – gave spiritual initiation

(deeksha) to their mother as she lay struggling against death. This was his very first initiation, and she was his very first disciple. Witnessing her terrible condition of illness, and seeing the anxiety of the children, he gave a solemn promise: “I will take care of your children till the very end – I will not allow them to face any hardship.” Perhaps it is for this reason too that he loved both brothers, and Jijji, with such otherworldly, boundless love – a love that the compiler is utterly incapable of putting into words. It was a supernatural love that he poured upon them all, a love that no one else in the world could give, and one that others simply cannot comprehend.

In 1939, when Pujya Babuji Saheb fell gravely ill following his third marriage, he was brought to Lucknow Medical College to be examined by the heart specialist Dr Bhatia. Dr Bhatia admitted him and commenced treatment, but to no avail: the weakness kept increasing, and he grew very frail. Eventually, Dr Bhatia advised that he be taken to Delhi, with strict instructions that he was in a delicate condition and must not be subjected to any sudden jolt or shock. He should be transported with the utmost care. At that time, not even an ambulance was available, for such a facility did not exist then, and the only conveyances were a horse-cart and a tonga. In these circumstances, Pujya Tauji lifted Pujya Babuji onto his own back and carried him all the way from the Medical College to Charbagh Station, so that he would not suffer any jolt or pain. Who in today’s world could do such a thing? Onlookers stopped and asked whether he was his son. Tauji replied with deep affection: “No, he is my brother.” Such was the love between these two great souls.

In Delhi, Dr Ansari determined that it was not a heart condition at all, but advised that the teeth be extracted because of severe pyorrhoea. The teeth, however, were very firmly rooted. Whenever the extractions took place, Pujya Babuji suffered tremendous pain and cried out loudly. Pujya Tauji would then retreat to his room and weep, praying fervently: “O God, please

take away his suffering.” Whenever the children happened to see him weeping and asked why, he would say: “The teeth are very strong, and I have to apply great force — it makes my hands hurt.” But the truth was that he wept only from the pain of seeing Puja Babuji suffer. Such was the depth of his love.

In June 1939, while the ordeal of Puja Babuji’s illness was still ongoing, the marriage of Tauji’s second daughter, Shrimati Shanti Devi, had been fixed. At that time there was a severe shortage of money, and despite every effort, no arrangement could be made from any quarter. He was deeply worried. Puja Babuji noticed his sadness and asked him the reason, wishing to understand the cause of his distress. Puja Tauji could not contain his grief and began to speak: “Brother Shyam Lal, the wedding has come so close, and despite running everywhere, I have not been able to arrange the funds. My shame is entirely in God’s hands.” Puja Babuji immediately said: “Bhai Saheb, I have silver kept in a box — Batta’s mother had set it aside for Batta’s wedding. Take it, sell it, and make the arrangements for the wedding.” At this, Puja Tauji broke down and wept bitterly, saying: “Brother Shyam Lal, given your condition of illness, these small children — and your new marriage — seeing all of this, I simply do not have the courage to do such a thing.” But Puja Babuji, giving no weight to any of these considerations, placed the key to that box in his hands and said: “Even if something happens to me, you are there — who else is there for us?” What a sacrifice — what selfless, unconditional love. Even as the compiler writes these words, his heart stirs and thrills with emotion. The intention in writing this here is simply to give readers a glimpse of the profound mutual love of those two great souls.

In 1945, circumstances arose such that Puja Tauji found himself burdened under heavy debt. Only two options remained for clearing it — either to mortgage the house or to sell Puja Tai Ji’s jewellery. Puja Tauji asked Puja Tai Ji to sell the jewellery,

but she was not in favour of it. As was their custom, all important and even minor matters of the household were decided through mutual consultation between the two of them – and so when Puja Babuji's opinion was sought, he too felt it was better to sell the jewellery rather than mortgage the house. Puja Babuji gently explained this to Puja Tai Ji. Without a word of hesitation, Puja Tai Ji quietly gathered all her jewellery into a bundle, placed it into Puja Babuji's hands, and said: "I am fully certain that whatever you decide will be right." Such was her absolute trust in Puja Babuji – as Puja Jiji has often recalled. It was also this very Puja Tai Ji who had taught Puja Jiji all manner of household tasks in her younger years – making parathas, vegetables, even sewing and embroidery. She was the one who, in effect, gave both brothers and Jiji the love of a mother during their childhood.

In 1950, after the passing of Puja Tai Ji, Puja Tauji suffered a devastating blow. Grief closed in on him from every direction. In his distress, he wrote urgently to Puja Babuji, calling him to come. Puja Babuji took two full months of leave and stayed by his side, so that he might have some support and comfort. For those two months, he remained with him like his very shadow. It was during this period that Puja Babuji gave up the hookah entirely, because out of deep respect, he could not bring himself to smoke in Puja Tauji's presence. In this way their time together continued, and wherever *satsang* was held, both would go together. About one such occasion, Puja Babuji wrote the following. His own words, in his own language, are presented here so that readers may feel the atmosphere of those times and the depth of Puja Babuji's emotions:

"Shriman Bhai Saheb (Dr Shri Krishna Lal Ji Saheb) and I attended the *satsang* at Etah. On our way back, we decided to stop at Badaun, where his younger daughter was married, so that we could meet her; some people from Katiya village would also come to Badaun to meet Shriman Bhai Saheb. This seemed like a very

good idea. But when we reached Kasganj Station from Etah, what did I see — Bihari Ji had arrived with 40 to 50 men, all ready to travel to Badaun for a *satsang* of 3 to 4 days! I became very nervous at the station — already 30 to 40 men from Kasganj had joined our group, and some were coming from Katiya as well. I had never imagined so many people would come. Throughout the journey I was worried — the train would reach at half past eight. It was winter, there was no arrangement at home, and the market would be closed by then. In a state of great anxiety, I reached home at eight-thirty at night. But God was merciful. Our dear brother Babu Ram Ji — a very far-sighted man — had already brought potatoes and ground flour from the village, and had even boiled some potatoes in advance, having understood that there would be at least 20 to 25 people. He immediately arranged the food and had one or two vegetable dishes prepared. I felt relieved. Gradually, nearly a hundred people gathered. The *satsang* was magnificent; great joy filled every heart. The joy was beyond description. When the time came to offer *prasad*, a thought struck me: would it be possible that Hazrat Qibla Lalaji Maharaj would accept such humble *prasad* offered at my house? The chanting of Om Shanti continued, and I remained anxiously wondering throughout whether the *prasad* would be accepted or not. When the chanting of Om Shanti came to a close, I felt — I sensed deeply — that Janab Hazrat Qibla Lalaji Maharaj himself was lifting the *prasad* in both his hands and distributing it personally, one by one, to each and every person present. I was overjoyed. Even if it was merely my imagination, the situation itself was of such a nature as to confirm it — for every single person was visibly blessed and transformed by his grace. After the offering of *prasad*, when Shriman Bhai Saheb and I went to meet Shanti Bahan, on the way Shriman Bhai Saheb told me: ‘Your *prasad* was accepted.’ And he said: ‘I myself saw with my own eyes that Hazrat Qibla Lalaji Maharaj, with his own blessed hands, was distributing that *prasad* — giving it person by person, to each one, with both hands.’”

“It must have been July or August 1947. During that period, one day I was standing at the bus stand to see off Shriman Bhai Saheb, Dr Shri Krishna Lal Ji, when suddenly a remarkable inner state descended upon me. In such a state, whatever action is performed becomes truly desireless — *nishkam karma*. No matter how earnestly a spiritual aspirant strives to perform desireless action, it cannot be achieved merely through intention, reflection, or personal effort. It is a state that visits the aspirant only when God, in His mercy, grants it. On this occasion, the state was fleeting, lasting only the briefest moment, yet the experience was profound. The same state visited me later in his company in Sikandrabad, and after that on several more occasions. All of this was the grace and compassion of the elders.”

“In 1953, I came to Ghaziabad. Here, my closeness with Shriman Bhai Saheb deepened even further, and the work of *satsang* began to flow with greater momentum and enthusiasm. The *Saheban* of Banaras, who were particularly connected with me, continued their regular visits. Several times, either alone or with Shriman Bhai Saheb as my companion, I had occasion to travel to Gwalior, Banaras, Kanpur, and Allahabad to organise *satsang* programmes. Since Ghaziabad lies on the main railway line, all *satsangi Saheban* eventually began coming directly to Ghaziabad. A few events concerning Shriman Bhai Saheb, from around 1953 and the early part of 1955, are particularly worth recording.”

“On one occasion, I went with Shriman Bhai Saheb and a few companions to the Fatehgarh *Samadhi* for *darshan*. The moment we sat down at the *Samadhi*, I beheld — what did I see — but a continuous shower of flowers, and a garland being placed around my neck by Hazrat Qibla. I mentioned this experience to Shriman Bhai Saheb. He was deeply pleased and said: ‘He has accepted you fully, in every way. And all of this is a very special good omen.’ Then, coincidentally, just a few days after this, Shriman

Bhai Saheb fell gravely ill. It became apparent in the morning that something in the food had acted as poison. He was admitted to the hospital. It was later discovered that someone had deliberately put poison in his milk. I received a telegram and came immediately to Sikandrabad. The situation had become very serious. By God's grace, improvement came within a day or two, but the weakness that remained was considerable. I stayed by his side for several days. Two months after this, we went together to Banaras for *satsang*, and from there made our way to Kanpur via Allahabad. One morning in Kanpur, he specially called me to sit close beside him and said: 'I feel that my time has come. I give you all permissions. From my side, you now have complete authority.' I asked: 'On whose hand shall I take *bai'at* – on the hand of Hazrat Qibla Lalaji Maharaj, or on your hand?' He replied: 'I know that your bond (*nisbat*) with Hazrat Qibla Lalaji Maharaj will outweigh mine, for he has been the beloved of your entire life. You may take *bai'at* on the hands of both. Look at the situation at that moment and act accordingly.' At that moment, he was filled with a very particular, deeply tender love."

"The second time, we went to Ghatampur to meet Vishambhar Nath Ji – Dr Shyam Lal Saxena's son-in-law, Batta Jiji's husband. The *satsang* there was excellent. We met some people of the Chishtiya family whose spiritual guide had gone to Pakistan. They received us with great warmth and the *satsang* began. Our connection (*nisbat*) prevailed throughout, and they began saying: 'Saheb, we had long heard that the Khwajagan lineage, following the Naqshbandiya path – in silence and in spiritual connection – stands at a very elevated stage. Today we have witnessed it with our own eyes.'"

There is also an incident of a similar nature from Sikandrabad. A Hakim Ji, who was probably a nobleman's son, most likely from the Qadriya lineage, would regularly attend *satsang* gatherings. He held the belief, or wished others to believe, that the *satsangis* derived great spiritual benefit from his presence.

One day, when the *satsang* commenced, his inner spiritual state (*kaifiyat*) became outwardly manifest. He was greatly moved and grateful, and said humbly: “Brother, we had not been able to understand you people entirely.”

“After Shriman Bhai Saheb’s illness, we all felt that the work of *satsang* should be pursued as swiftly and intensely as possible, so that the maximum benefit could be drawn from his blessed company while it was still available. During this very period, one night when he was asleep, I saw that his entire body was radiant with divine light – *noor* – and the physical body itself was nowhere to be seen – this is the kind of experience that others may be reluctant to believe. But I saw it with my own wide-open eyes. I cannot doubt it.”

“In 1954, he granted me *ijazat taamma* – a form of spiritual transmission and permission. Then in 1955, when I was about to depart after the *Bhandara*, he handed me a folded paper and said: ‘Keep this very carefully.’ I assumed it must be some form of will concerning the children, as he had done something similar three or four times in the past. I was about to fold it and put it in my pocket without reading it. He said firmly: ‘Do not damage it. It is a very important thing. Go home and read it properly.’ When I returned home and opened it, I found a specially composed letter of *Ijazat-nama* – a formal written authorisation. My honour was greatly elevated. I preserved it with great care. During that same period, one day while I was seated in prayer, I saw Hazrat Qibla Lalaji Maharaj and another revered elder come close to me; both Saheban lovingly placed a garland of flowers around my neck. When I mentioned this to Shriman Bhai Saheb, who happened to be present that day, he said: ‘This *ijazat* too has come to you from the side of the elders. And this is the divine good omen of immortality.’”

“On that very occasion, Hazrat Qibla, Bhai Saheb Dr Shri Krishna Lal Ji Saheb, returned from conducting a *satsang* in Delhi.

He said to me with great warmth: ‘Brother, I have a piece of wonderful news for you. It is this – that both you and I have been striving all along to draw close to Hazrat Qibla Lalaji Maharaj. But you have arrived there first. I confess I felt a pang of envy – though it is an envy born entirely of love. I have stopped here just to give you this glad news.’”

Now, from Pujya Babuji’s diary, the compiler records one dream to illustrate how deep the harmony of heart and mind was between Pujya Tauji and Pujya Babuji – whatever inner experience or state visited one would come upon the other almost simultaneously. Pujya Babuji’s own words are quoted below:

“It was the wedding of dear Suresh, and I was present. What did I see – Shriman Bhai Saheb was crossing the ocean of worldly existence, the *bhavsagar*. It was an immense ocean, with towering waves rising on all sides. I was standing on the far shore, watching. There was a tiny boat and a light oar. He was navigating it alone. I stood on the other shore and watched. When he crossed over, we met – at the very spot where I had been standing all along.”

This shows how pure-hearted he was – not a trace of pretence. Whatever the truth was, he said it plainly. Yes, there was a pang of envy – but envy filled entirely with love. Could anyone speak with such honesty and transparency? This is a living example of the complete truthfulness with which Pujya Babuji always spoke – in *satsangs*, in private, always and everywhere.

Pujya Babuji used to say: “My own firm belief is that Lalaji Maharaj’s love for him was very great. But Hazrat Qibla Lalaji Maharaj’s inner connection – his *nisbat* – was in the highest measure in both Tauji and in Bhai Saheb Babu Brij Mohan Lal Ji. I do not hesitate for even a moment in saying that the true inheritor of Pujya Lalaji Maharaj’s real and inner knowledge (*asli bidya*) was he. It is possible that such a powerful inner connection

may exist in certain others too, but since I have had no acquaintance with them, I cannot speak of it.” He would also say: “Son, he was a very elevated fakir, and Puja Lalaji loved him immensely.” On many occasions, Babuji said: “Shriman Bhai Saheb was his very murad – his intended and chosen one.”

Puja Tauji too held the deepest love for Puja Babuji and would often say: “Were one to search the entire world with a lamp in hand, one would still not find a gem like Shyam Lal. If anyone wishes to see humility, truthfulness, patience, equanimity in adversity, and elevation of thought all embodied in one living person – then Shyam Lal is that living portrait. Such souls come into the world only once in many ages.” And he would also often say: “Among brothers, at the moment of parting and farewell, the depth of grief and emotion that Shyam Lal is able to bring forth – no one else can.”

These are only a few glimpses of the love that existed between the two of them.

On one occasion, Puja Tauji, Puja Babuji, and Puja Babu Chachaji were together in Sikandrabad and were on their way somewhere. On the road, some evil elements made a murderous attempt on Puja Tauji. Puja Babuji instantly grasped the danger and, with complete disregard for his own life, stepped forward to shield him. Meanwhile, Puja Babu Chachaji urged them both to leave and stood alone to face the attackers. Puja Tauji ran to fetch a gun, while Puja Babuji flatly refused to abandon Puja Chachaji and leave. In the meantime, Puja Tauji returned with the gun, and the evil elements fled. It later came to light that a newspaper agency was in Puja Tauji’s possession, and that the agents of a rival agency – men who were nominally satsangi brothers – had orchestrated this attack out of jealousy and with the intention of intimidation. Where in this world does one encounter such love between brothers?

Pujya Tauji cherished a great and abiding wish: that he and Pujya Babuji might live together, and that a colony be established where like-minded people could reside in one place, where good and noble company would prevail and the work of satsang would flourish. With this in mind, in 1955, when Pujya Babuji was approaching retirement, Pujya Tauji urged him: “Settle in Ghaziabad itself – it is on the main railway line, and it will be very convenient for satsangis to travel to and fro. I too will come from Sikandrabad regularly, and the atmosphere of satsang will be excellent.” This idea took shape, and Pujya Babuji too found it appealing, although a plot had already been purchased in Badaun, and earlier there had been an intention to retire there, since that had been his home district. But this plan was eventually changed, and Ghaziabad became the settled choice.

Around that same time, a lawyer from Bulandshahr who wished to sell his land – a respectable man who, out of dignity, did not wish the matter to be known publicly – approached Pujya Babuji, and six plots of land were purchased from him. The colony was named “Rama Krishna Colony.” The plots were distributed as follows: one to Pujya Sardar Kartar Singh Dhingra; a second to Dr Vishambhar Nath Saxena (the late Pujya Jija Ji); a third to Pujya Babuji himself; a fourth shared equally between Shri Krishna Jauhari and Dr Mahesh; a fifth to Pandit Kashinath; and a sixth to Pujya Tauji’s brother, Shri Girdhar Kishan Bhatnagar. Some of these owners later sold their individual plots. In this way, Pujya Babuji built his house in this colony and spent his life there in devoted service to the satsangis. From 1963, the regular satsang took the form of a *bhandara* – a community feast and spiritual gathering – and from that year to this very day, the *bhandara* has continued here in cherished memory of the elders.

In connection with the founding of this colony, Pujya Tauji used to recount the following: Once, Pujya Lalaji Saheb had expressed a wish that if satsangi brothers of one mind and heart were to build homes and live together in Fatehgarh, it would

foster good society and deepen love and unity among them. This wish was conveyed to Pujya Tauji through a satsangi brother. Tauji, without knowing its source, dismissed it, saying it was a completely needless idea. But when he later came to know that it was Pujya Lalaji Maharaj's own wish, he was deeply grieved and remorseful. He went immediately to Pujya Lalaji Saheb to seek forgiveness, saying: "I did not know that this was your wish. This is precisely how it should be." But Pujya Lalaji Maharaj was himself saddened and replied: "I have now changed my intention – because you did not accept my idea. My only regret is that you are still unable to accept what is in my heart." This reply settled deep into Tauji's own heart, never to leave. And in 1955, it was he who gave that very idea its concrete form, bringing it into reality. In this way, he did give shape to Pujya Lalaji Maharaj's cherished wish. Yet the compiler felt that the people involved could not fully realise it in the very manner and spirit in which those great elders had envisioned it. The deeper secret of that too, only they themselves know best.

Then came a time when a few selfish individuals created bitter and adverse circumstances within the satsang, and the friendship of fifty years – that profound, unshakeable bond – received a sudden and painful jolt. Pujya Babuji stopped attending the Sikandrabad *Bhandara*. Yet the separation between these two was only of the body. Even while apart in form, both souls burned ceaselessly in the fire of longing and separation. It evokes nothing so much as the great episode of Ram and Bharat: Ram's love for Bharat was absolute and singular, and Bharat's for Ram equally so, yet circumstances forced them to dwell apart, consumed by the anguish of separation. The condition of these two great saints was exactly the same.

The compiler knew, with all his heart, that this separation was the single greatest sorrow in the lives of both. Pujya Babuji would say that, unbearable though the grief at the passing of his parents, at the death of the mother of the compiler and Pujya Bhai Saheb,

and even at the loss of his first child had been, he had not suffered from any of these as much as he suffered from the separation from Pujya Tauji. Whenever the memory of Pujya Babuji's condition during those days returned to Pujya Bhai Saheb and the compiler, their hearts sank with anguish. Pujya Sharma Behen Ji used to tell them that Pujya Tauji would sit through the entire night doing japa with his rosary, praying without ceasing that somehow Pujya Babuji and both brothers might come to him. She told them that she once said to him: "Why don't you simply send a two-paisa postcard?" And he replied, with a grief that seemed to come from the very depths of his soul: "Now even my prayers have lost their power — otherwise my brother and my children would surely have come."

Note: These accounts were shared by Sharma Behen Ji and one or two other Saheban, and were later confirmed when Sharma Behen Ji and the other Saheban went to meet Pujya Tauji. When Pujya Babuji finally went to meet him, Pujya Tauji broke down completely, took his hands in his own, and began to say: "Brother Shyam Lal, ever since you left, we have not known what happiness means. Not a single day has passed in which I have lived at peace." Pujya Babuji used to say that the grief he felt at that time was beyond all power of description. But the will of God is always supreme; that much alone can be said. When the compiler and Pujya Bhai Saheb went to meet Pujya Tauji, he wept bitterly even then. This was his singular, incomparable love for them all, a love that can never be forgotten. Even after departing from this body, he continues to be merciful and gracious towards them. If this is not his compassion, then from where does such love within them come?

Ijazzatnama

रामा आश्रम सत्संग

(कार्यालय-मालिक राम संदेश)

सिकन्दरबाद (बुलन्दशहर)

क्रम संख्या:

दिनांक:



आचार्य

The Final Meeting

Pujya Babuji's last meeting with Pujya Tauji took place in April 1970, when Mataji, Pujya Babuji's wife, and their daughter Munni accompanied him. The very moment he set eyes on Pujya Babuji, Tauji was overwhelmed with emotion and broke into tears. After a long while, he finally released Pujya Babuji's hand and said softly:

"Shyam Lal, now I have no one left to place my trust in — I have even lost trust in myself. Now only the promise of Pujya paad Lalaji Maharaj sustains me. Pray for my afterlife. Dinna and Seth are my treasure, left in your care — take great care of their upbringing, so that the work of Pujya Lalaji Maharaj may go on. My blessings are with you always. May you all live in great happiness."

Then, turning to Mataji, he said tenderly: "Beti, Munni's marriage will happen — just as Shyam Lal and you wish. My blessings are with you." It had been Pujya Babuji's heartfelt wish that Munni's marriage be arranged with a doctor, and indeed, shortly afterwards, with very little effort, Munni's marriage was settled with a doctor. This was the fruit of that very blessing.

Pujya Babuji then broke down weeping and said: "Bhai Saheb, we are small and insignificant — if we have committed any mistake, please forgive us." Pujya Tauji held him back for a long time, weeping all the while. When Pujya Babuji finally rose to leave, Tauji bade him farewell as if he sensed that the two would never meet again. And indeed, this proved to be their final meeting and darshan. In May 1970, Pujya Tauji attained liberation.

He had incomparable love for Pujya Babuji, and the family too was always drenched in the warmth of his love. His kindness, his affection, and his boundless generosity of heart were such that

the compiler would not know where to begin or what to leave out.

One such incident concerns the compiler's elder sister. Only a short while after her marriage, Pujya Jija Ji, Dr Vishambhar Nath, contracted typhoid. His condition deteriorated severely and he became delirious with fever. His elder brother, who was a doctor, was treating him, but the situation had become so grave that there seemed to be no hope of recovery. In a state of great panic and distress, Pujya Jijji sent an urgent telegram asking Pujya Babuji to come at once. As soon as Pujya Babuji received it, he went directly to Pujya Tauji. Pujya Tauji too was deeply worried and said with great feeling: "The henna (mehndi) has not yet faded from the young bride's hands, and this trial has come." Filled with compassion and love, he wrote out a taabeez (a spiritual amulet) and placed it in Pujya Babuji's hands, saying: "Go at once. Tie this on his right hand, and on the left hand tie it while keeping prayer in your heart. If it be God's will, he shall recover." Pujya Babuji did exactly as instructed, and Pujya Jija Ji began to recover. The crisis passed. According to the compiler, Pujya Tauji never gave anyone a taabeez of this kind again; this was his singular and extraordinary grace bestowed upon the family.

Even if the entire world were made into paper, all the forests into pens, and all the oceans into ink, the compiler would still be utterly unable to express the love between those two. It is beyond words, for this love is a matter of the heart, and the heart does not possess the power to write it down.

The compiler prays: "O Lord! Wherever these two great saints may now dwell — may they shower their compassion upon us all and grant us this one blessing: that we may walk upon the path they have shown us."

Pujya Babuji, with deep devotion and love, kept one day of the *bhandara* specially dedicated to Pujya Tauji's honour — a day

on which a heartfelt tribute is offered to him. This is something rarely witnessed anywhere. It is generally seen that people hold the *bhandara* only for their own Gurudev. But it is a singular and beautiful distinction of Pujya Babuji Saheb that he held the *bhandara* over four days – for Pujya Lalaji, for Pujya Chachaji Saheb, and for the elders of the lineage – and also, within his own lifetime, dedicated one full day of the *bhandara* to his beloved and most revered guru-brother, Pujya Tauji. Only those who have the inner capacity to truly understand those two great saints – or who have at least partially understood them – can fully appreciate the depth and significance of this gesture. Pujya Babuji Saheb was beloved by all who encountered him. The incomparable beauty of his personality is rare to behold anywhere in this world. The compiler counted himself among the spiritual children of such a great saint, bound to such a great soul. When the compiler reflected upon this deeply, he was filled with a strange and indescribable wonder. He sincerely hoped that all those souls treading the spiritual path, and all satsangi brethren, upon reading about the love that illuminated the lives of Pujya Babuji and Pujya Tauji, would experience something of that love awakening within their own hearts.

The compiler considers it a sacred duty to reproduce here a copy of a letter written by Pujya Tauji, which Pujya Babuji appears to have preserved with great care as a precious personal remembrance.

Letter

4th January 1936

Dear and Beloved Brother, Dr Shyam Lal Ji Saheb,

May God bless you with His grace and favour in abundance. Your letter, filled with love, has arrived. It brought freshness and tenderness to the heart. It has been my heartfelt longing for a long time to meet you in person — it is for this very reason that I had not sent a formal written reply to your letters. I had fully intended to come during the Dussehra season to be with you, but because a trace of ego had crept into that intention, it did not come to pass. Besides, God had willed that you yourself should initiate the new companions into the path. My intention then was to come on the 20th of the month, but dear Maharaj Krishna did not arrive there, and your letter came at that very time. The plan for the 28th was also postponed. Then your telegram arrived — my father's health had taken a turn for the worse. Even so, I had firmly resolved in my heart that I would come without fail. However, that very same day his condition worsened suddenly — he developed pneumonia along with influenza. I was compelled to change my plans at four o'clock in the afternoon and sent you a telegram accordingly. I feel deeply sorry for the trouble caused to you and to the other brothers, and I humbly seek your forgiveness.

If God so desires, I shall come very soon. The debt owed to the Guru Maharaj must be repaid — and the world does not release one easily. There are times when this very body wishes to leave everything behind and depart, but then the thought of fulfilling one's remaining duties pulls one back. Let us see when liberation from these comes. But God forbid that I should have to depart in a state of shame and unworthiness. O God, honour is entirely in Your hands — be merciful.

Reading your letter brought peace to my heart, knowing that people are receiving spiritual benefit through you, and God-

willing, they shall continue to do so. The permission and authority that you hold comes from Qibla Lalaji Maharaj Saheb himself – not from this sinful one – as you yourself already feel and know within your heart. Please also remember to pray for me. What a wonder it would be if His mercy were also to descend upon me.

When you come to attend dear Bittan Babu's wedding, do make it a point to come for darshan. Peshkar Saheb's wedding procession is scheduled to depart on the evening of the 19th. If at all possible, do come for an hour or two – or as the occasion and circumstances permit.

Dear Raje – Pujya Tauji's younger brother – has found a suitable position and has joined work from the 1st of December. Please set your mind at ease regarding him. I felt saddened upon learning of the theft in the matter of Babu Raghunath Sahay Ji's daughter. May God grant them peace and comfort.

Shakuntla Bobo's wedding has been confirmed for the 15th of February. I have not yet written to Meerut about it, for the simple reason that I do not have even a single paisa at present, nor is there any prospect of a loan. I need to collect approximately ₹1,500 from the shop – the people concerned have promised to pay after January. When the money comes, some arrangements can be made. I also intend to first see to the essential necessities – I shall not have jewellery made. Jewellery is not as important as other things that are needed.

Janab Qibla Lalaji Maharaj has placed great emphasis, in his instructions, on the practice of rasam-nyouta (the sending of formal invitations and offerings). This thought has been coming to my mind repeatedly for the past two or three days, and so I have now resolved to commence it. At present, I have prepared invitations for 18 people to whom I shall speak personally, and I hope that they will not form the impression that I have done this merely to collect money – for if they think so, what more can

really be expected from someone who cannot spend even a single rupee? I have not written to the satsangis on your behalf. If you consider anyone worthy of this honour, please do write to them yourself. Otherwise, there is no need. I have already submitted the proposal to Janab Qibla Chachaji Saheb and to Babu Brij Mohan Lal Ji, requesting that if they consider it appropriate, they may proceed accordingly.

At present, the weddings of Peshkar Saheb's sister-in-law and of Bittan Babuji are before us. If you are in agreement with my suggestion, please write to me so that I may give ₹100 to Peshkar Saheb on your behalf – your money is with me in any case.

I happened to see your late wife one day in a state of great happiness. She was conversing with such deep devotion and faith – it was beautiful to witness. May God keep her joyful and keep her steadfast on His path.

Do not allow yourself to worry about the wedding arrangements – God Himself is the supreme arranger of all things. Why should I burden myself with worry and trouble? All else is well.

With prayers for you,
Shri Krishna

Part IV

Teachings and Inner Practice

These chapters gather the teachings, prayers, and inner disciplines that explain the path Babuji lived: worship, remembrance, service, surrender, and refinement of the self.

Chapter 6

Spiritual Vision and Teachings

Param Pujya Babuji's Spiritual Outlook and Teaching

Every saint sent by God to carry out His work possesses a distinctive quality: to the world he appears ordinary, yet inwardly he is altogether different from the world. Such extraordinary human beings come to be known as Sant Satgurus. By spreading awareness of God and His attributes, a Sant Satguru places certain souls upon God's path, fulfils his mission and returns to God's abode. It is a divine law that the world cannot sustain itself without such souls. Among millions and crores of people, one true saint, one Satguru, exists, holding the earth in balance. In every age, such great souls come to this earth and, by revealing a new way of reaching God, inspire and guide people back to the path. God is One, and the way to attain Him is also, in essence, one. Yet saints adapt the method according to the times, the physical condition of human beings, and the prevailing environment. Human nature cannot remain fixed on one thing for very long; when interest begins to fade, saints introduce some variation on the path to God, keeping the way fresh and inviting. For this reason, at different times Buddhism, Jainism, Sufism, and the Sant tradition came into being. Some gave primacy to meditation and concentration, some to the repetition of God's name, and some to compassion and charity; with each new spiritual expression, people's interest is drawn towards it. In this way, every elder and saint has his own distinctive quality or speciality. Through their grace, the saints of the past five hundred

years have made this path considerably simpler, so that people may reach the Lord even in this sorrowful environment, in a body growing weaker with age and in a lifespan growing ever shorter.

Param Pujya Babuji wrote down his experience, teaching, and guidance on walking this spiritual path. By presenting his words here, the compiler wishes to acquaint all beloved brethren with the deep and important truths of the path. This is the very red diary that he himself often mentioned in *satsang* with his blessed tongue. From this diary, in his own words and as written by him, it reads as follows:

“All of us *Saheban* gather here every year, spending our time and money, travelling from far and wide. There are some *Saheban* who are simply our friends – they wish to know from the *satsangi* brothers why it is that all these people gather here every year, spending so much of their money and time. Often, *Saheban* will also ask us: ‘Saheb, what is the purpose of gathering at your place, and what do you do there?’ In reply, we generally say that we gather at the place of our Guru Maharaj and engage in worship. Now, in today’s age, even the mere word ‘worship’ causes people to recoil, and upon hearing the word ‘Guru’ they become irritated – and rightly so, because most examples have proven that wherever people received pomposity and deception, they got nothing but pretence. People came to regard worship as merely a means of collecting money; most assemblies have been of this kind. In this, neither the common people nor the public are at fault. The fault rather lies with those *Saheban* who, considering themselves followers and spiritual guides of some religion, engage in all this pretence under its cover – and in reality, their only thought is to accumulate money, honour, and a name for themselves. Truth is nowhere to be found among them. They acquire some power or accomplishment, become famous under the name of a yogi or mahatma, and then – as long as you do not engage in worship, no one says anything to you. But the day you begin to worship, the slightest mistake on your part, or any

statement you make against religious scripture, immediately makes the public's whip ready for you – and the cry goes up: 'See, here comes a great priest' – and their conduct is such that the moment you take the name of worship, people begin to scrutinise you at once. For those who do not engage in worship, society has no punishment – but for those who do, punishment is always immediately at hand. Therefore, in my view, wherever possible even the mention of worship is difficult – and in ordinary circumstances one should not even engage in it. Now think a little further – if by misfortune you have taken the name of worship with someone and then said that we go to worship at such and such a place and that is our Guru – and if by chance there is some shortcoming in that Guru's worldly conduct or religious standing in the eyes of the public – then understand that you have not merely given the word 'worship' a bad name in other people's eyes, but the Saheb to whose place you go has also been dishonoured, and the entire institution has been dishonoured. And those revered elders who, as bearers of that holy Lord's grace, entrusted His name to those seekers of His upon whom He had placed His trust – so that they might carry His name to those fallen souls – all of them have also been dishonoured.

In short – the word 'worship', those who worship, those who teach worship, and the elders through whose grace and mercy this worship has manifested upon us fallen bande – in order to preserve everyone's honour, before the word 'worship' passes from your lips, you must first make yourself worthy to the extent that you take great care at least in the larger matters, if not in the smaller ones. Your conduct, your manner of living, your practice, and your behaviour must be such that people do not look upon worship, the worshipper, the institution, and the teacher with eyes of contempt. If even those vices are present in you that are against religious scripture, and you also call yourself a worshipper, and then also say that you are going to your Guru at

such and such a place for the *bhandara* — then the result will be that worship, your own self, your Guru's Guru, and the entire institution will be seen by the public with eyes of contempt and disdain. My meaning is simply this: that those who worship and those who teach worship must be of the very highest conduct and character. Not only that — every individual of that institution and society must be of the most excellent thought, reflection, and behaviour. Even if not the most excellent, it must certainly be better than that of an ordinary person. This is precisely why the elders of the faith have taken the greatest care that whoever they confer the rank of Guru upon, they examine that person thoroughly from every side — whether that individual has any deficiency of character in any direction — and they take the most stringent tests, the nature of which no ordinary person could even guess. The elders before conferring the rank of Guru, examine very thoroughly whether a person can stand firm under hunger, thirst, humiliation, social disgrace, shortage of money, suffering on account of children — in short, whether he passes every manner of test. Only then is he given the rank of Guru. All this is done so that the word 'worship' — which is connected with the name of that holy Lord, and after that with the name of those elders through whom that holy Lord first made Himself manifest to His servants — may not be dishonoured. This precaution was observed from above, so that those who come to sit near them might receive the same noble influence from that pure Lord as comes from the original Source. One such example worthy of mention is that a certain elder passed away to the Supreme Abode. His son was unable to acquire this spiritual knowledge from him during his lifetime. After his father's death, the desire to know this knowledge arose in the son. The son searched and discovered that a particular close disciple of his father lived in such and such a place. He went to him accordingly. He welcomed the Guru's son with great honour. The son expressed his wish: 'I desire to acquire that knowledge which my father taught you.' So he said: 'I will teach you — and this too is yours — this trust was

placed with me through your father – take it from me.’ The son was quite used to ease and had lived a comfortable life. The very first test he encountered upon arriving there was to live simply – dry bread, living like a servant – there was no one to enquire after his welfare at all. Where was the life of a wealthy man – and where was this life like that of a servant! He was deeply unhappy, but endured it. When he saw that the son had endured all this, a few days later the elder gave instructions to the woman of the house: ‘This Saheb is staying here with the intention of engaging in worship – place a basket of filth on his head, and whatever he says, report it back to me.’ The woman of the house did exactly this – he abused the lady, and when the son expressed his wish to go home, the elder said: ‘Stay for another six months at least.’ This was a test of anger and patience. Then the woman of the house placed the basket of filth on him a second time. He was angry with the woman on the second occasion as well, but said nothing.

The last time, he began to say to the woman: ‘Has your hand been hurt? See how much change has come – even endurance has arrived, anger has gone.’ And how humble and submissive he had become. In short, having tested him in every way and seen that if this Saheb were now to teach others worship, it would have a good effect – only then was the command given: ‘Go and spread the name of God among His servants.’ My purpose in writing this example here was only to convey that every elder, to whomever he entrusts the responsibility of carrying the tradition forward and the burden of teaching, examines that person thoroughly. And beyond that, he takes the further precaution of having the person he has examined confirmed by the other elders of the time – so that our assessment may not be wrong. Only after that are *ijazat*, *silsila*, and *taalim* given – and thereafter always with the hope that those elders who have passed on will, through their trust, give the command and the teaching. Now you yourself reflect upon what extraordinary precaution has been

maintained from above – simply so that the word ‘worship’ may not be dishonoured, or that through the one to whom you go to learn, the name of the elders of the faith and of God may not be dishonoured. Now it is also our duty and yours that when we go into the service of such elders, we reflect very well on this – that our conduct be such, according to religious scripture, as to preserve the honour of you, of the one who teaches you, and of his Guru and the saints – and the effort to do this must begin from the very beginning, which will then become better and better in *satsang*.”

The elders have therefore maintained this precaution – of conducting *satsang* regularly, continuing the teaching, always blessing those present through their company, and then waiting for the mercy of the Lord. When, after four or six years of the influence of *satsang*, the one who is learning becomes worthy – in that his conduct has become such that his manner of living and behaviour have a very good effect on the public, or if not a good effect, at least not a bad one – when the person becomes accustomed and his thoughts and conduct become pure and his behaviour becomes good, only then is he given initiation and made a disciple. Before this, they only continue to teach. The elders have taken care to the extent that if the conduct and character of the one who gives teaching subsequently declines, or if there is no significant progress in him and this has a bad effect on society, they take back the permission to teach, so that no further harm may come to society and the tradition.

This passage was written by Pujyaniya Babuji in the context of the very highest conduct and most elevated character – because he used to say that it is fine if the one who is learning has some shortcoming (provided it is not against religious scripture) – but the conduct of the one who teaches must be of the very highest order; in fact, it should be ideal. In this very context he has written with great emphasis in his diary:

(From the Diary) The Effect of Company

It has been seen that whatever company a person keeps, he takes on the same influence — for example, one who sits with a thief will think of theft; one who sits with a gambler will think of gambling and strive to become a gambler; one who sits with an immoral person will develop wicked thoughts. In short, whatever company a person sits in, he accepts that influence — if not quickly, then gradually. But its effect will certainly come. One who sits in the company of a thief, a gambler, or an immoral person will sooner or later himself become a thief, a gambler, or an immoral person. Reflect a little on why this happens. One person is good — and the second person, whose company he has chosen, is a thief. A thief constantly thinks about where to steal and how to bring home the goods. By constantly thinking this thought, he has made it considerably strong. In the beginning it was just a thought — then it grew into a thought-tree, and that tree became so strong that roots, branches, trunk, and leaves all emerged from it — meaning it became like a net. Now a shadow has formed of this tree — whoever enters this shadow will feel its coolness and become cool — that is, will come under its influence. In the same way, the gambler, the drunkard, and the immoral person each strengthen their own thought and create such a powerfully influential mental atmosphere around them that it accompanies that person everywhere he goes, and wherever he goes, that atmosphere exerts its influence. One can say that every person has a circle of thought: as the person is, so will be his circle of thought and his atmosphere. The influence of that atmosphere will fall upon others through his own thoughts.

A simple example through which this can easily be understood: a cunning person is of a cunning nature and temperament. Suppose a person is sitting in a noble frame of mind, and another person comes near him whose thoughts begin to affect him — his disposition changes. If he proves to be even slightly weak, that person's thoughts will exert their influence on

him, however briefly. If he proves to be strong, those thoughts will end in two or four minutes. If he proves to be weak, those thoughts will take a very deep hold.

By way of example, the compiler related that once, during a mild winter season, he was travelling by train. In the same compartment there was also a Deputy Collector Saheb. He was feeling quite cold. Out of humanity, the Deputy Collector offered him his quilt to cover himself. The moment he covered himself with it, wicked thoughts began to arise in him – a desire to drink alcohol began to stir. This thought greatly troubled him. He panicked, rose up, and began reciting the Darood Sharif, and at that very moment the quilt slipped away. The moment it left his body, his disposition became normal – the thoughts steadied themselves. Upon enquiry, it was discovered that the Deputy Collector used to consume alcohol daily.

Another brother also mentioned this to the compiler – he was travelling, and the moment he sat down in the railway compartment, extremely wicked thoughts began to arise, and the force of those thoughts became such that they were overwhelming. When the journey ended and he alighted, one or two hours later those wicked thoughts ceased. Upon investigation, it was found that in the seat where that brother had been sitting, a person harbouring wicked thoughts had been seated before him – and all that influence was the effect of that person's thoughts, which, being strong only for a short while, ended within an hour or two, unlike the compiler's own experience.

In this too, it has been observed that a woman's thought tends to be stronger than a man's in its effect on the other, though a man's thought has greater persistence, while a woman's thought does not have that permanence and remains strong only for a short while. This is one aspect of company – the aspect that reveals the weakness.

There is a second aspect of company too – the one that reveals goodness – and this may be called good company. Just as described above, a person who harbours wickedness creates an atmosphere of wicked thought around himself – in the same way, a person of good and benevolent thought creates an atmosphere of good thought around himself. The person who creates an atmosphere of good thought around himself may be called a saint. The higher the saint, the more powerful the atmosphere he creates around himself on all sides. This means that the effect of that saint's good thoughts will fall upon the person who sits with him. The effect of thought depends upon what level of saint he is and how long the one sitting with him has spent in his company – how much *satsang* he has taken in. The more *satsang* he takes in, the more he will benefit from the saint's atmosphere and be blessed. The good atmosphere obtained by sitting with a saint must also be maintained. If a person falls into bad company again, the same degradation will return. The effect of good thoughts will either diminish or end entirely. The need for good company will arise again. In this too, every saint or holy man possesses some particular quality – and therefore it is often seen that those who pray through that particular quality seek God's blessing through it. Those who know this method also benefit – but the benefit that comes to every individual, common and distinguished alike, depends more upon the strength of their own thoughts. It is perhaps for this very reason that, out of respect and in consideration of the particular quality of the elders, disciples in the tradition are instructed to remember the elders of the tradition daily – and this is done solely so that the particular quality present in the elders of that tradition may also reach them. Therefore, great emphasis has been laid on reading the Shajra daily within the tradition – but this is conveyed only to those who have full faith and trust in the elders of the tradition; those who do not have full trust and faith are avoided.

This may be clarified a little further with an example. Gurudev, Param Pujya Lalaji Maharaj, possessed the particular quality of love and righteousness of character. Therefore, those who belong to the time of Pujyaniya Lalaji Maharaj certainly carry love within them, and wherever they go, they search for that same love. Where they find such love, they try to remain. Just as Pujyaniya Lalaji Maharaj possessed the qualities of love and righteousness of character in greater abundance, so every saint or holy man possesses some quality or other, and a portion of that quality also affects the disciple. The effect of a good atmosphere is always present, and one day it may even come to pass that the disciple or seeker who has sat regularly in the saint's company, or taken his *satsang*, becomes like the saint himself. If the saint or holy man has reached his destined goal and the disciple continues to seek sincerely, the saint takes him and seats him in the place of truth; and life, which is presently with *maya*, turns towards truth, towards reality. This may be called the second aspect of company: the aspect that leads towards goodness. In other words, it may also be called *satsang*. All gather in *satsang* in order to benefit from this good atmosphere, and the *bhandara* at two, three, or four places during the year is held with this very purpose in mind, so that benefit may quickly be drawn from that atmosphere.

In the gaps and intervals between *satsangs*, bad company may exert its influence and good thoughts may become blemished. To cleanse these blemishes and to strengthen good thoughts for the future, it is necessary to gather again and again in *satsang*; for the sake of the spiritual path, this is absolutely essential. However good an aspirant may be, purity of heart does not come until he gathers repeatedly in *satsang*. This is why, in this tradition, the role of the Guru has been described as that of a washerman or a sweeper: he removes wicked thoughts from the hearts of *satsangi* brothers and fills them with the influence of good thoughts, strengthening them as well. If, by taking in the atmosphere of this *satsang*, one also improves one's own atmosphere, then the effect

upon others too will be very good. In this way, all the people of the *satsang* or that society will become people of good thoughts. The best way to organise *satsang* is first to sit in the company of an elder and become as he is, or become like him, and then, through one's own company, make others like oneself as well. Consider how great a service this is. This was the reason why Param Pujya Babuji always used to repeat the saying: "Be Good and Do Good" – first improve yourself, then improve others. This work is being done quietly: by cleansing the atmosphere through one's own good thoughts, one's own good has been accomplished, and whoever now enters this atmosphere will also become good and noble in thought.

It is not only the air that absorbs the influence of good and bad company; the earth too absorbs it. During travel, one may observe that wherever saints or holy men have sat in meditation and spiritual practice, wherever they have lived, or wherever their Samadhi is, a spiritual and sacred thought invariably arises in the heart on arriving there, and the disposition automatically turns towards God. This is why Hindus go to places of pilgrimage and Muslims go to shrines and on the Hajj, and why it is said of such places: "Here such and such an elder or holy man used to reside." In the same way, if a wicked person has lived in a place, wickedness is felt in that very earth.

The influence of company and thought does not fall only upon air and earth; even clothing absorbs this influence. This can be tested by wearing the garment of a person of good thought and the garment of a person of wicked thought, and noticing the difference. It is for this very reason that saints have laid great emphasis on using their own clothes and their own bedding separately. In short, the influence of a company is very deep. Good company makes a person good, and bad company makes a person bad. As is the company, so is the influence, and so the person becomes.

Halaal Earnings — For the spiritual path, honest and lawful earnings are as essential as air and water are for human life. The elders of every tradition and religion have greatly emphasised this, for it is only by eating food earned through honest and lawful means that good thoughts are generated. Pujya Babuji would often say that a person can survive without food for a meal or two, but must not eat food earned through unlawful means, because food earned through corrupt means spoils one's thoughts for months together. In this connection, he used to narrate the following story:

Once an elder was travelling somewhere, engaged in the recitation of God's name. In the meantime, his gaze fell on something and his recitation was interrupted. A mendicant was coming from behind; he came up and slapped the elder twice or thrice. The elder turned and said to him: "I understand now why I received the slap — because my attention had wandered elsewhere, I had forgotten God's name, and it is for this reason that He had these slaps administered through you. I am deeply grateful to you — by slapping me, you reminded me of God once more and made me aware of my error. But you too should reflect — why did God choose you specifically for this task?" The mendicant too was a highly elevated soul, so he reflected and came to know that three days earlier, he had eaten a meal at a goldsmith's home. That food had come from corrupt earnings, and the person who had cooked it was also of wicked thought. Consider how the bad influence of corrupt earnings and food cooked with wicked thought lasted even three days later. The mendicant sought forgiveness from the elder, explained the reason, and vowed never to eat at anyone's home in future.

For the spiritual path, food from honest and lawful earnings has a deep impact; but the thoughts and character of the person who prepares the food also have an effect. At the same time, where the food is prepared and where it is eaten are also important. While eating, no person of wicked thought should be

present. Care in all these matters is very necessary. It is for these very reasons that, in the Hindu religion, there was a separate arrangement for the kitchen area, and the cooking was done either by the women of the household or by a Brahmin. The place for eating was cleaned with water, and food was eaten only after meditation upon God, so that pure thoughts might arise from the food consumed. If any person arrived, he was always first given food to eat.

For the spiritual path, milk, fruit, and fresh food are essential, which is why these items were present in greater quantity in the diet of the saints of old. This is *satoguni* food: pure and elevating. Spicy and tamasic food, including meat and fish, causes the mind to become restless and extremely difficult to control.

Muslim mendicants too were very careful about this matter. Hazrat Qibla Baki Billah Saheb and Nizamudeen Auliya Saheb spent their lives eating only barley bread. Eating less keeps the mind calm and composed, while eating too much makes it heavy and restless. This is why the elders of every faith emphasised earning through honest and lawful means; preparing food in a clean and pure place, by a person of good and pure thoughts, using *satoguni* food; and, as an additional precaution, eating even such food in moderation, so that good thoughts may be maintained and the path of the spiritual life may be made easy and accessible.

Adabe Muridi

(The Etiquette of Discipleship)

Just as the body needs nourishment to sustain itself, so too does a disciple need reverence for the Guru; this is called *Adabe Muridi*, the etiquette of discipleship. *Muridi* means that the disciple should honour the Guru and try to repay, or at least remain mindful of repaying, his kindness and mercy. But this is like a person trying to drink up the ocean: it is simply impossible

for a disciple to repay the Guru's kindness, for there is no way to repay such mercy at all. Still, the forms of etiquette understood to be required are set down here.

Etiquette is of two kinds:

1. Outer Etiquette (*Zahiri Adab*)
2. Inner Etiquette (*Batini Adab*)

Outer Etiquette (*Zahiri Adab*)

Outer etiquette means maintaining proper worldly and physical decorum. Experience suggests that the higher the rank a fakir (spiritual master) attains, the more subtle and delicate his temperament becomes, and in that state, he is like a finely honed sword. A single careless word or thought can strike him as unpleasant, and the instant any coarse or unkind thought about the disciple enters the fakir's heart, no benefit can follow from that meeting. The disciple must therefore exercise great care in worldly conduct. It has even been observed that if a fakir is speaking and the disciple interrupts even slightly, his expression changes at once; in that moment there is no question of benefit, only the risk of harm.

It is essential, then, to watch the fakir's manner closely at all times and, without inserting one's own judgement, to pay the utmost attention to proper worldly conduct and hierarchy. Some may call this flattery, accusing the disciple of putting on a show, but the truth is that this is simply worldly and physical etiquette. The disciple should not concern himself with what others think of his conduct, since they do not understand the matter at all. A disciple should speak and sit in the Guru's presence with the greatest respect.

This may be illustrated with an example. Suppose a fakir is seated among a gathering. If a disciple goes and sits there as he would among friends – legs stretched out, smoking, joking, chatting with others while the fakir speaks – telling himself,

“He’s in a good mood right now, he’s like a friend to us, he won’t mind, his attention isn’t even on us” – he must not forget that, however good the fakir’s mood may seem, given the sensitivity of his temperament, his expression may shift at any moment, and the benefit the disciple came seeking may be lost. Within one’s own spiritual lineage, a disciple’s disrespect may not cause direct harm, since the elders watch over him, but neither does he gain any benefit from it. In another lineage, the harm could be greater or lesser. Therefore, whenever approaching the elders of any spiritual lineage, the disciple should behave with the utmost respect and graciousness.

When the Guru himself asks a question or raises a topic, the disciple should answer according to his understanding, but with great respect. There is no need to speak unprompted or interject; rather, it is the disciple’s duty to watch for the right moment and speak in a way that pleases him, since this is what confirms the sincerity of his devotion. In describing his own circumstances, there should be no exaggeration or pretence; he should simply state things as he understands them, with complete honesty.

When meeting the Guru, the manner of paying respects follows the custom of whatever community one belongs to, and that is acceptable. In some communities, people simply shake the Guru’s hand; nevertheless, in the Hindu tradition, the practice has always been to touch the feet of elders, and this remains the better practice.

During worship, when the Guru indicates where to sit, the disciple should simply take whatever seat is available; there is no need to seek out a particular place or position, unless the fakir himself specifies one. That is entirely his prerogative. If at some point a task is assigned – perhaps he tells someone, “Go sit with so-and-so,” or “Do such-and-such work for so-and-so” – this does not mean that the person receiving the instruction has thereby become especially capable, nor should he think, “The

Guru gave me this task, so I have carried out his wish and am now wiser or more skilled than others.” Wherever the Guru’s attention happened to turn, and whoever he asked to carry out his wish, this does not make that disciple superior, nor should it inspire pride. Rather, he should understand that this was simply the Guru’s favour turning that way, and that the Guru mercifully gave him the opportunity to serve; he should carry out the instruction as well as he possibly can.

The common understanding in this tradition is that every Guru regards those he is training as the spiritual offspring of his own Guru, and so treats them as Guru-brothers, with equal regard. Any particular consideration shown to a disciple by such a person exists only because he is answerable to his own Guru. Whoever has been entrusted with a disciple’s training and care is, in this way, doubly bound: dependent on one side on his own Guru’s mercy and grace, and on the other on the disciple’s own effort. But the disciple, too, must not neglect his duty: in every circumstance, he must hold the Guru in honour. The principal points of outer etiquette are these:

1. The disciple should speak with great respect: slowly, clearly, and truthfully.
2. The disciple should sit properly, without stretching his legs in front of the Guru or sitting in any disrespectful manner.
3. The disciple should remain silent unless spoken to or asked something directly, and should not speak unprompted.
4. The disciple should not interrupt the Guru while he is speaking, or ask questions mid-sentence. If something is unclear, he should listen carefully rather than letting his mind wander or speaking with someone else.
5. Whether sitting before the Guru alone or in a gathering, the disciple should keep his attention focused and his gaze settled gently between the Guru’s eyebrows.

Through outer etiquette, the current of the Guru's attention turns towards the disciple, and his favour inclines towards him. This is why outer etiquette, too, is essential. An elder used to say:

*“Ba adab azizeman,
Be adab dooreman.”*

(With respect, you are dear to us; without respect, you remain distant.)

In short, outer etiquette is just as necessary as inner etiquette.

Inner Etiquette (*Batini Adab*)

Inner etiquette concerns what a disciple must hold in his heart when going before the Guru. New practitioners may not yet grasp this, but seasoned practitioners understand well: the heart must be selfless, free of personal motive, untouched by desire – pure and clean – so that it may fill with divine love and let that love take lasting root. This is the greatest etiquette a disciple can offer the fakir, and his effort should be to hold his heart steadily before him at all times. Where that is not possible continuously, it is at the very least essential during the Guru's physical presence – that is, whenever the Guru sits before him, his attention must not wander elsewhere. Best of all is to feel the Guru's presence constantly, offering the heart to him selflessly at every moment – and then witnessing the joy that follows. His mercy should be considered deeply: there has never been, is not, and never will be an example of mercy greater than the Guru's.

The disciple should set aside the flaws that were – and still are – within him. The Guru accepted him on a day when he had no awareness of his own faults, nor any power over them – so why should he now be troubled by seeing them? He should understand that his flaws are endless, while the Guru's mercy is even more boundless still. What matters is this: do his sins and flaws cast him into ruin, or does the Guru's mercy lift him out and seat him in God's presence? The two are in constant contest, and

the outcome will show which proves stronger in the end. Man is made of faults and failings; as long as the body endures, the senses may deceive him at any time. Yet his trust in the Guru's mercy must remain complete. It is also the disciple's duty, in approaching him, to set aside his own demands and remain ready at every moment to receive his command – so that it never happens that the Guru gives an instruction while he is, so to speak, asleep to it. Eating, drinking, sleeping, waking – these are part of daily life, done even at home. But in the Guru's presence, these needs must be minimised, because the disciple must remain attentive around the clock, never knowing when a command may come, so that he is not caught unaware and unable to fulfil it. The fakir himself will not take offence – but the disciple will simply miss the benefit he might have gained. The elders above him, however, may take it amiss, and at times real harm could follow. Occasionally, even the fakir is not fully in control of where his attention turns – and if his favour happens to fall on someone who is unaware of it, some benefit may still occur, but it will lack its full depth and subtlety. Thus, among all inner etiquettes, the greatest is this: that the heart remain present at all times, attentive and awaiting his mercy. The disciple should practise this even away from the Guru's company, holding constantly to the thought that the Guru's mercy and presence are with him always. Connected to this, the compiler states plainly that true devotion of this kind cannot be divided between two people. Those who love this fakir today and someone else tomorrow, and a third the day after, can never draw any real benefit from anywhere. Unconditional love can only be given to one person – and there can only be one Guru. A seeker may gather scattered words of wisdom from ten different sources, but those who are truly inward practitioners gain little – or nothing at all – from such scattering. It is possible that a seeker's *Ishta* (chosen spiritual ideal) is one person, while another disciple of the same lineage or persuasion may, in his eyes, be regarded with the same reverence as his own *Ishta* – in which case benefit, too, is possible; such

people are called *Murshid* (spiritual guide). Among Muslims, in qawwali and ghazals, the words *Peer* and *Murshid* are very often used together.

*“Prem gali aisi sankari, yaamein do na samaaye,
Jab main tha tab Guru nahin, jab Guru tab main nahin.”*

(The lane of love is so narrow that two cannot fit within it – when I existed, the Guru was not; when the Guru is, I am not.)

A seeker should choose his *Ishta* only after deep thought and thorough searching – even if it takes years – but once that *Ishta* is fixed, it should remain so for the whole of his life; it should never be changed thereafter, for nothing is gained by changing it. Doing so reveals, moreover, that his faith was never firmly settled on the first *Ishta*, nor is it firmly settled on the new one now chosen. Anyone can judge how far it is appropriate to waste one’s life in this way. For example, the one and only *Ishta* of the compiler’s own life was the revered Lalaji Maharaj, and he gained enormous benefit – and much else besides – from him. Whether one calls him Guru or fakir, he is a very great being indeed, and only one who has himself attained the rank of Guru can fully grasp this greatness – for this mercy belongs only to certain souls. Though this lies outside the definition of mere etiquette, still, for the sake of fellow seekers the compiler thought it not improper to set this matter out clearly and openly here. In the compiler’s view, the fakir surrenders himself before only two things:

1. *Begaraz Mohabbat* (Selfless Love)
2. *Begaraz Khidmat* (Selfless Service)

These are the only two things before which a fakir becomes helpless. He gives the real treasure only with great difficulty, because he knows its worth and value. In bestowing something so precious, he is extremely cautious that it should not fall into unworthy hands. But before selfless love and selfless, physical service offered without any ulterior motive, he becomes helpless

— and this priceless gift slips from his control. He does not give it; rather, the one who offers love and service simply takes it from him by force. After long experience, the compiler came to understand that these two things alone are the real truth. It is like someone striking a mountain all day with a pickaxe — barely a chip breaks off, however much effort is spent, and the person ends up exhausted. But these two things — selfless love and selfless service — are like the blast of a bomb: wherever it strikes, the whole mountain is blown away, without any exhaustion at all.

*“Raahe-sulook-e-ishq mein riyazat nahin zaroori,
Sau-sau muqaam hote hain tai ek nazar mein.”*

(On the path of love, austerity is not always necessary — a hundred stages can be crossed in a single glance.)

If the Guru or fakir asks the same thing again and again, the disciple should answer each time with the same humility, never thinking, “I already answered this in the morning — why is he asking again?” It often happens that the fakir himself does not recall having asked before, since he speaks naturally according to his condition . . .

One example: an elder used to ask his close disciple, again and again, on different occasions, “Brother, how many children do you have?” — and the disciple would answer with great humility each time. Someone sitting nearby once asked, “Sir, why do you keep asking him this same question, again and again?” The elder replied with great simplicity, “Brother, what can I say — I simply don’t remember.” And in truth, this is so: even those who sit closest to the fakir are not always remembered by him, because the fakir remains, at every moment, absorbed in thoughts of his own Master — and as his subtlety and refinement deepen day by day, still, whenever he asks something repeatedly, there is always some hidden wisdom behind it, intended for someone’s good.

The compiler has already said something earlier about etiquette – that observing proper rank and protocol before the fakir, both outer and inner etiquette, is essential and must be approached with great caution; that is, one must maintain deep respect and remain alert at all times.

*“Khamosh, ai dil! Bhari mehfil mein chillana nahin achha,
Adab pehla qareena hai, mohabbat ke qareenon mein.”*

(Be silent, O heart! It is not good to cry out in a gathering full of hearts. Respect is the very first principle among the principles of love.)

Meaning: In any assembly or gathering of lovers of the Guru or lovers of God, the devotee should remain silent in mind, speech, and action, because respect and decorum are the first sign of love.

Even while in the body, the fakir too wishes that one of his own physical children might accept and embrace this spiritual path, and become worthy of it in his own life. It has often been observed that one of his children does turn out very well, since something of the father’s essence is present within him, and he absorbs it – and the mercy of the elders of the lineage, too, falls upon him more abundantly than upon others. Yet it has just as often been seen that, during the very time when the fakir is able to teach and devote effort to them, his children remain unaware, assuming that this knowledge will simply pass down to them as inheritance from their father. Physical kinship certainly has some effect, but there is no guarantee that this knowledge is inherited automatically. It depends entirely on one’s own future effort and striving. Often, the very time meant for gaining something from the father slips away in carelessness. People may show respect to the Guru’s children simply because they are his children, but if they remain careless in spirit, they stay empty of this knowledge. Whoever among the children does attain this knowledge becomes far superior to others. Meanwhile, other disciples who come to the Guru as outsiders often seize this knowledge from him

through selfless love. Without love and service, in the compiler's view, attaining this knowledge is impossible – and all spiritual practice and worship are undertaken solely to attain it. Until it is attained, one must keep striving continually – for if one has set out on the path, surely some distance is covered, some progress made; but this knowledge cannot be attained in the Guru's absence.

A thought also arises here – that the one whose service the Guru relies upon for the work of his elders is the one whom the Guru loves deeply and honours greatly. His behaviour towards such a person is almost like that of a beloved towards a lover, because the fakir must fulfil his own Guru's mission. However well he himself has carried out his Guru's work, he still feels that he could not do it as fully as was expected of him – and that this particular disciple will carry the mission's work forward even better. For this reason, he honours that disciple beyond what might seem due, understanding it as an expression of his own Guru's wish, and loves him in every way so that the mission's work may be carried forward all the more excellently. Towards the compiler and some others, the conduct of the revered Lalaji Maharaj and the revered Chachaji Maharaj was of this very kind – something that was not understood at the time. In fact, some people would even say to the revered Chachaji Maharaj, "You hold these people in such high regard, and show them such great love" – which was, in truth, evident from his conduct towards them at the time. That was the reason behind it. Now this has become clear.

The Glory of Worship

What exactly is this worship, about which so much criticism and praise have been voiced, which requires so much caution in love, manners, and eating habits, and why is it so highly regarded by everyone?

The original current first touched the *pindi* body, that is, the human body, at the point represented by the braid; hence among Hindus there was a custom of keeping a braid so that this original touch might be remembered constantly. After that, the real stream spread throughout the head, passed through various causal and subtle chakras, and reached the second station, *Trikuti*. From there, that stream affected the throat, heart, navel, senses, and anal chakra. The anal chakra is the last spiritual level of this *pindi* body. Its presiding deity is Lord Ganesha; that is why, in every Hindu sect, Lord Ganesha is worshipped first in all worldly undertakings. This stream of the soul enters and is absorbed into the body at birth and daily gives it energy and strength. At the time of death, this stream of the soul passes through the anal chakra, crosses the subtle and causal realms, then enters the universe and returns to its place.

It is present in the actual storehouse. At the time of death, the spiritual level of the anal chakra is the first to respond. After that comes the sensory chakra, then the navel chakra, then the heart chakra, and then the throat chakra. After that, the stream of the soul comes to the spiritual level of *Trikuti* and stops there for some time. At this level, it has often been seen that the patient's relatives and doctors feel that the patient has become somewhat stable, or that the pulse has become completely weak. The condition of the lungs also worsens, yet it still appears that the patient is better, and there is a strange glow on the face, which is the brightness of the soul. After moving away from *Trikuti*, the stream of the soul leaves all the stations of the head and gradually separates from them, returning to the universe and aspiring to meet its original stream. It takes some time for the soul to reach the universe from *Trikuti*. Since this stream had emerged from the Real and was present in this *pindi* body only in an *argi* (temporary) way, it has to be reunited with the Real, even if nature itself causes the union. Thus, in some religions it is said that on the day of doom this stream will be reunited with the Real

in this temporary way. But it is certain that this stream of the soul came from the Original and will be found in the Original, whether it has to take one birth or many more, or birth after birth. The second aspect is that, through one's own efforts, this original stream may be merged back into the place from which it arose in this very birth. For this, it is very important to have a living Guru. Without that, it is not possible. People have given the name yoga to the meeting of this stream of the soul with the Real One. For example, *Karmayoga*, *Gyanyoga*, *Premayoga*, *Rajyoga*, *Hathayoga*, and *Sahajayoga*: whichever means causes the stream of the soul and its essence, that is, the Supreme Father, to meet the Supreme Soul, that way may be called worship.

In this struggle, that is, in the effort actually to merge the streams of the soul, training may be given everywhere, in every institution, though the method may differ from one institution to another. But the aim of all is the same: to unite the soul within the living being with its real source, God.

The compiler would submit that one teaching guru may consider it appropriate to draw this stream up from the anus, take it out through each chakra, and then merge it into the universe. Another guru may think that this stream should be merged directly into the universe, while a third may think that the process should begin from the navel chakra and then the stream of the soul should be merged into the universe. A fourth may think it should begin from the heart chakra, a fifth from the throat, and a sixth from *Trikuti*. It has also been seen among some practitioners that the question arises: why not begin from the universe itself? This only means that the method of teaching of every guru can be different, and when the method of teaching differs, naturally the method of practice of every practitioner will also differ, and so will the states through which that practitioner passes. For example, if a practitioner perfects the navel chakra, he will gain control over the power of fire; if he strengthens practice on the senses, he will gain complete control over the watery elements of

nature. Thus, according to the path adopted by the teacher and the learner, so will the resulting condition. There are also many institutions that have not adopted any one fixed method, but show the practitioner whichever method accords with his own aptitude. Many gurus are capable: they see from where the training of a particular disciple should begin. They assess the disciple's capacity and determine by which means or method that disciple can reach the destination in a short time, and begin the training from there. The training of every Guru is different, and so are his labour and interest, and this is the main reason for disputes between one organisation and another. People of one organisation say, "We are right, and our Guru is right," while the other claims that they and their Guru are right. But capable teachers give training only after seeing the disciple's ability, inclination, and disposition. Not all sheep are driven with the same stick. In this way, even within the same community one finds practitioners who practise in different ways. Because of differences in this training, so many sects were formed and different communities were established. However, if one thinks carefully, everyone's goal is the same and the path is the same; only the manner of walking upon that path may differ.

It may be repeated once again that the stream of the soul had actually passed through all the chakras and had stopped at the anus chakra. The name of the effort to bring back the same stream from the anus chakra is yoga, practice, or worship.

Those who gather here at the time of *bhandara* should come together for two or three days in the year, relying on the grace of the elders and the mercy of the Guru, and should strive, with the strength of all their brothers, to succeed in this practice as soon as possible. The brothers together should set aside worldly matters and share with one another the condition that has arisen during practice, so that others may also benefit, have their condition verified by telling it to the Guru, think about the path of future progress, make further efforts, and try to become the object of the

Guru's grace as soon as possible, achieving success in their goal during the Guru's lifetime.

Now the question arises that every person thinks that, when there are so many troubles and tough tests on the path of worship, why should anyone suffer unnecessarily and worship? Why not enjoy the world and sensual pleasures like others? The only reply that can be given is that all the pleasures of the world and the senses are *Aarji*, whereas the great happiness attained in the end is through worship. That happiness is immense and wholly enduring, because this physical body is, on a small scale, of the same order as the universe, and the forces present in the universe are also present in this physical body. The difference is only one of quantity. The main purpose of worship is that, while living in this world and smoothly engaging in its activities, one should cleanse the soul of other influences and merge the soul's essence into its abode, in the Supreme Father, the Supreme Soul.

Our Training

Those who gather for spiritual practice may follow different methods of learning, ways of life, dietary practices, and Gurus, but their objective is the same: attainment of the Supreme Father, God. In Sufism, these have been given different names:

1. *Shariat* – *Shariat* means the food, drink, lifestyle, and dress of the country from which the practitioner comes.
2. *Tariqat* – *Tariqat* means the method of worship through which the practitioner reaches his goal.
3. *Marfat* – *Marfat* means the Guru with whom one is associated, or through whom one adopts the means to achieve this goal.
4. *Haqiqat* – *Haqiqat* means that there is only one God, in whom every religion, community, person, and creature believes.

In most congregations, differences or disputes continue on the basis of *Shariat*, *Tariqat*, and *Marfat*, and people remain deprived of reaching the reality. They remain stuck in the same disputes and do not even try to reach that reality.

The reality is that God is one; God has many names, such as Ishwar, Prabhu, Ram, Rahim, Allah, God. Sat, Raj, and Tam are the three stages. God is within oneself, not outside, and is attained within one's lifetime by looking within. Looking for it outside is a waste of time. It is impossible to attain God without going through the ghats. Only the capable Satguru of time, who is a piercer of the ghats, can reveal the ghats of others.

Without *satsang*, this path cannot be determined; that is, God cannot be attained.

It is also very important to have a living Guru. One can get kindness and blessings from the elders who have passed away, but not complete guidance.

Even if he shows kindness and gives guidance, the practitioner may not understand his indication and cannot develop complete trust. Without complete trust, the path cannot be determined.

Those who have good relations with their Guru and the elders above him can establish the relation of other *abhyasis* with those elders. Only then do they receive real benefit.

Those practitioners who work hard and keep attending *satsang* regularly develop faith, trust, and unconditional love for their deity or Guru. By their own effort and inner impulse, they acquire this precious spiritual knowledge from the Guru. This is the aim of all worship. Those practitioners who have unconditional love for their Guru and depend completely on him are themselves watched over by the Samarth Guru. This path definitely depends on the kindness of the Sadhguru and the elders; without them, nothing can be achieved.

Param Pujya Babuji has set out the essence of *paramartha* in his books *Sant Sadhna*, Part 1 and Part 2. This great man has given all who follow this path a simple and vivid explanation of such an esoteric subject. After reading this, there is no need to look at any other book. The compiler considers it a duty to reproduce here some excerpts from his diary on this subject, because these are golden lines written by his pen that preserve the harmony of the subject.

Excerpts from the diary: training at our place

The ancient elders believed in seven chakras and practised meditation upon them one after another. By completing this work, they became *Qadirs*. The sequence included the anal, sensory, navel, heart, throat, and *agyan* chakras, followed by *Sahas-dal-kanwal*. Each centre was traversed in turn. This required prolonged effort, celibacy, and strict discipline in food and conduct before the desired goal could be reached. The saints of the past five hundred years, out of compassion for the people of this age, set aside the lower three chakras and began the practice at the heart.

He gathered them and instructed them to practise the same. This process and sequence have been the tradition of almost all the saints who have passed away in the last five hundred years. Even now there are, and will be found, some people who follow the previous methods, and if any mention of these new methods is made to them, they are at once unwilling to accept them, turn round, ask hundreds of questions, and insist that such a thing is not possible.

The training in this series begins from the heart chakra, and the practitioner is permitted to choose whichever of the three things interests him.

a) Concentrate on the word Om at the heart chakra or above the eyebrows.

- b) Concentrate on light at the heart chakra.
- c) Practise *Raabta*, that is, meditate on the face of the Guru.

For those practitioners who are inclined towards the word, Gurudev, through meditation on the word, awakens that very thing by his willpower and asks the practitioner to meditate upon it.

In the same way, for practitioners who are inclined towards the light, he gives instruction in meditation on the light, lets them taste the light, and awakens it through his power.

This is training for ordinary practitioners. If the practitioner works hard at this and also attends *satsang* from time to time, the effect gradually penetrates the body. As a result, that chakra is awakened.

The practice of *Raabta* is not for everyone, nor does the Guru generally prescribe it. It arises in one or two special *abhyasis* whose love for the Guru is unconditional, without request or expectation of reward. Their only need is to keep looking at the Guru with loving eyes. Whether or not there is visible progress does not concern them; they remain immersed in love for the beloved Guru. Among other *abhyasis* who seek spiritual progress, too, there may be one or two whose attention rests solely on the Guru's face. Through the Guru's love and mercy, they pass through states that others reach only after prolonged practice.

If we classify the practitioners here in terms of training, there are three broad types.

1. A practitioner whose focus is more on the word.
2. A practitioner whose attention is more focused on light.
3. A practitioner who concentrates on the practice of *Raabta*.

By God's mercy, an *abhyasi* may one day reach the level at which he is entrusted with training others.

If the Guru, out of kindness, entrusts him with training, he will naturally convey to his disciples whichever of these modes is strongest in him.

1. A teacher whose basis is the word.
2. A teacher whose basis is light.
3. A teacher whose basis is Raabta.

These conditions apply through the spiritual levels of *Sagra* (the physical body) and *Kubra* (the universe). Even when an *abhyasi* is entrusted with training others, they persist to some extent.

After passing through both these stages comes the spiritual level of *Auliya*. At that point the practitioner becomes a *trikal darshi*, and the whole universe appears before him. Word or light may retain some force, but ultimately the practice becomes absorbed in *Raabta*, and from wherever he may be, he can train a practitioner fully. At *satsang*, the presiding Guru identifies himself inwardly with his own Guru and draws the thoughts of others towards that presence. By effacing himself before his Guru and establishing an inward relationship with the brothers, he ascends within and waits for grace. When these conditions meet, the effect of the Guru's grace begins. Through this daily practice, the practitioner travels upwards and experiences the ascent inwardly. With repeated experience, union arises naturally and higher spiritual levels open. The practitioner's effort and the Guru's grace together ease the difficulties of the path. A practitioner who follows only the idea of light without verifying his condition with the Guru may be deceived by imagination, because in the beginning the light may be merely imagined.

The Word opens later, but is less liable to deceive. Meditation on light requires less effort from teacher and learner; work with the Word is more demanding.

My reason for writing this article is that training can be obtained elsewhere too, but here we have a distinctive quality that every *abhyasi*, especially those *abhyasis* who are formally related to their Guru, must have experienced: when people sit without any thought, each and every stream of *Faiz*, or *Faiz* considered as *rasa*, is felt then and there. The souls of the departed elders wander around out of pity, and this is of great benefit to the practitioner. My experience is that this condition, which happens here in seconds and minutes, cannot arise even after a thousand years of practice. This *Faiz* or *rasa* gives information up to one's true spiritual level. There are many elders in this connection; hence this condition can be experienced by the *abhyasis* of this place. The delicacy of this connection will be better understood by those who have been attending *satsang* for some days, or by those into whose hands the Guru, by His kindness and mercy, has handed them over to the elders above them. Another quality or speciality of this *Faiz* or *rasa* is that, if this *Faiz* falls on any one person, all the *satsangis* sitting there at that time will be affected by the *Faiz*, even if they do not feel it at that time. When all the spiritual levels of the physical body are completed one after another, there is a danger in their connection with, and entry into, the cosmic spiritual levels. *Maya* attacks here in an illusory form. At this time the Guru, by His grace, entrusts the service of some brothers to the responsibility of that *abhyasi*. The practitioner keeps taking care of himself, considering that Gurudev has put some brothers in his charge, but at the same time *Maya* attacks completely. Thoughts and illusions torment him to such an extent that they do not torment even those who have never practised, and the practitioner feels ashamed on behalf of the Guru, realising that he was better off in this condition without any practice and has wasted so much time unnecessarily. He is afraid of going in front; this thought enters his mind: how can I go in front of them in such a condition? They will know my condition. It is not appropriate to go in front. This is the spiritual level of *Ghaliban Nafs*. Here, Gurudev, by His

kindness, opens the word of the universe; sometimes one wants to move upwards with the help of the juice of that word, sometimes one starts falling down because of the illusion of thoughts, and then thinks of the Guru. But I keep thinking about which way I should approach them. On one side is the attack of *Maya*, and on the other side is the Guru's mercy. This struggle lasts for some time, but due to the Guru's mercy the practitioner achieves success. Experience shows that a person who shares a close bond of love with another satsangi brother emerges from the grip of the Nafs more quickly and easily. For example, if this attack happens to me and I am close to Dr Maheshwar Sahay Ji, my friend, I will tell him about my condition; because of shyness, however, I may be unable to tell Pujya Bhai Saheb, Dr Shri Krishna Lal Saheb. Dr Maheshwar Sahay will keep drawing me back through his love and will not let me become distracted in this regard, and will advise, "Brother, you should refer to Bhai Saheb yourself." What I mean by this example is that, in determining this spiritual level, apart from the mercy of the Guru, there is also the mercy of our loving *satsangi* brother, who again and again places before us the door of the Guru's mercy and the fear of his anger. At that time, only our brother can help us. And that help is not only praiseworthy and commendable, but I would say that you cannot give any compensation to your brother for that help, because the attack of *Maya* is not trivial but very tremendous. When these spiritual levels are established, some dangers are reduced.

Note: Only those who have gone through this attack can understand it. Among the brothers, there have often been people who came here, were struck by it, and left.

After entering the cosmic spiritual levels and attaining perfection in them, both *Pindi* and *Brahmandi* come into the same state. In this condition, the practitioner can awaken those spiritual levels from wherever he wishes and attains full power. There is danger here in a subtle form, because when the practitioner finds

himself a *Brahmandi* and understands that he has so much power, there is a risk of becoming trapped in Siddhi Shakti. Suppose that even in the physical state, on the earth cycle, Qadir is present; then, even in the cosmic state, he will have authority over all things related to the earth element, and will think that no one else has the power that he has. In this way, he will become arrogant, and it is possible that he may take illegitimate advantage of that power and use it for other needs. It has often been seen that people have over-used their power for profit and become arrogant by clinging to accomplishments.

Some people become entangled in the senses. It may take little time or effort to move from the lower physical levels to the cosmic levels, because sustained awakening of the heart chakra has already opened access to them. Yet practitioners can be deceived while passing through these states and may begin to think themselves all-powerful; further decline may follow. Here *Maya* attacks again, now in subtler forms. Thoughts of money, property, and establishing one's children in a profession can spread a hidden net, all under the appearance of serving others or obeying the Guru. The work of training others may also be entrusted to the practitioner, but the attack can still occur. Many have stumbled badly at this stage; even some who were responsible for hundreds of disciples have fallen while continuing to believe themselves right. In reality, harshness, fear, and darkness had entered them, as Kabir Saheb warns:

*“Chalun chalun sab koi kahai, pahunche birla koy,
Ek kanak aur kamini, durgam ghati doy.”*

Kabir warns that many speak of setting out, but few reach the goal: attachment to wealth and sensual desire are two difficult passes to cross.

One should reflect on why *Maya* would not attack when a seeker has abandoned her and is in search of the Supreme Soul. *Maya*, as it were, says, “You cannot leave me; either you have not

left me, or I have thrown you into the pit.” First, Lord Ram went to Panchvati and physically separated from Sita ji. If, for example, Panchavati is understood as referring to all the spiritual levels of the heart chakra, namely *Kalb*, *Rooh*, *Sir*, *Khafi*, and *Akhafi*, then it should also be understood that *Maya* leaves the physical form only after this spiritual level; that is, *Maya* leaves the physical form at the spiritual level of *Sagra (Pinda)*. It is only at the *Agyan Chakra* that the physical illusion is released. Again and again, God separated from Sita even after testing her in fire. If this example is taken in this way, then when the cosmic spiritual levels are established, *Maya* is removed in a subtle way. Now only the condition of reflection or shadow remains. The point is that *Maya*, in both gross and subtle ways, is released only at the spiritual levels of the body and the universe. Then the practitioner reaches *Dayal Desh*. Four conditions have been mentioned there, but this country is seen only by those on whom God’s grace, the Guru’s grace, and personal grace are all complete. These four are as follows:

1. *Salokya*
2. *Samipya*
3. *Sarupya*
4. *Sayujya*

Salokya

It means that the practitioner has reached that country and truly understands that *satsang* has succeeded through hard work and effort. Other souls, in addition to our ancient *Ujjam*, also show their mercy.

It makes me very happy to see that this young man has saved himself from the attacks of *Maya* and has entered this country by trusting in the mercy of his Guru. Happy with this, he not only helps but also tries to give his share. At times, the practitioner becomes drenched in his mercy.

Samipyra

Samipyra means that the practitioner is now close to the destination.

Sarupya

Sarupya means that now even the appearance is of reality and not of deception.

Sayujya

Sayujya means remaining there. There is permanence in it.

This was a climb; it was *Aruj*. An *abhyasi* starts out and reaches this state, becoming intoxicated among the devotees of God. A soul of this type brings great benefit to the people of the world. There are such saints whom God, by His inspiration, sends here directly from that merciful country for the welfare or salvation of living beings. They possess special qualities from the beginning, and some miracle or other occurs from childhood. To maintain worldly principles and decorum, they also receive proper training by adopting a Guru. Since all the preparations are already complete, neither the Guru nor the disciple has to do anything; they merely present a worldly formality.

Such great powers are free from the entanglement of Maya from the very beginning, because they originate from the land of kindness. The dangers mentioned earlier do not pass over them, because they have already been through all this. Still, everything except the body belongs to the spiritual level and is not common.

In *Dayal Desh*, there is a great test for the devotee. He has to face difficulties from the beginning and pass through various kinds of danger, but those difficulties and troubles are nothing compared with this test. A devotee living in this country has to give up the most beloved thing forever. It is a very severe test.

For example, the Prophet Ibrahim was called upon to sacrifice the son dearest to him; the Muslim tradition of sacrifice recalls this test. If we take the example of the devotees of our place, the body trembles. Maharaj Harishchandra demands tax from his poor wife, who did not even have a complete sari to wear, for burning the dead body of his son. With the dead body of the only son before them, all devotees must face such tests. Arjun had to part from a son like Abhimanyu, and there Shri Krishna consoles and advises him. Here the mercy of the true Guru and the grace of God are greatly needed. Kabir Saheb says:

*“Yeh to ghar hai prem ka, khala ka ghar nahin,
Sheesh utare bhuji dhare, tab paithe ghar maahin.”*

Meaning: This is the house of Love; it is no ordinary dwelling, no empty abode. Only one who lays down his head upon the ground may enter within.

After *Aruj*, there is *Nazul*. There is ascent and then descent, and the person passes through both conditions and reaches the state: “I am a servant, and You are God.”

A practitioner passes through *Aruj* in such a way that he may consider himself equal to Brahma, possessed of full power, and may often be deceived. But when *Nazul* follows *Aruj*, he realises his devotion to God and his worship. Consider how difficult and severe the path is. If this illusory attack unfortunately happens to a person who is also responsible for the care of some brothers, and if he has shown his practice to his disciples, then the danger is very great. This means that he himself will be deceived, and all his followers will fall into the pit. He may receive help from the Guru in the beginning, but unless his willpower is strong, it is possible for him to be cheated. It is very dangerous to become a guru, because if he is not responsible for the work of training and is deceived somewhere, then he alone will fall; but if the work of training is also involved, then not only he himself but others too will receive a great shock. In the end, it is true that hard work

does not go in vain, and it becomes useful again at some point. But the path is very difficult. Deception takes the form of illusion.

Money and the face of a woman may become occasions through which *Maya* exerts influence. This is why millions walk the path, thousands of *Pindis* are crossed, some out of thousands cross the universe, and only one or two reach *Dayal Desh*. There one may fail in the test and lose courage. All the arguments, hard work, and tests can disappear in a minute, so this may be concluded with an example. An old man was physically impure for some reason. The river in which he wished to bathe was twenty steps away. As he walked towards the river, he rubbed his body with sand. A man with him asked, “Maharaj, now that you are going to bathe, why are you cleaning your body with sand?” He said, “It is possible that while walking those twenty steps, the breath may stop; then why should I go impure into that court?” In other states of impurity too, Satan or *Maya* can attack completely. The point is that as long as the body remains intact, no matter how great a practitioner or elder one is, there is always a need for precaution. It should never be forgotten that betrayal can happen at any time.

Chapter 7

Inner Practice, *Shajra*, *Darood*, and Prayers

Spiritual Lineage (Shajra): Teachings of Babuji

On this path, divine grace, the Guru's grace, and one's own personal effort — all three are necessary. None of the three can be omitted, nor can one be given preference over another. There are certain verbal practices (*ashgaal*) that I have always followed, and I believe that nearly everyone who has had the privilege of the company of the revered and venerable Lalaji Maharaj practises these, at least to some degree. It is possible they practise other things as well, besides these.

Those practices are as follows:

1. Reading the *Shajra* (spiritual lineage/genealogy) of the elders — this should be read every morning without fail.
2. *Darood Sharif* — this should be read every morning without fail.
3. Repetition (*Jaap*) of “*Ya Fattah, Ya Razzaq, Ya Wahhab, Allah.*”
4. Repetition of the Gayatri Mantra every morning.
5. “*Raghupati Raghava Raja Ram, Patit Pavan Sita Ram.*”
6. The chanting of “*Om Shanti*” should be done regularly every day.
7. The repetition of the name “*Ram*” should be done regularly every day.

(Diary closed)

Note: The methods for performing these practices, and their detailed explanations, have already been provided in the book titled *Pooja Ki Vidhi*. They are therefore not repeated here. What is presented instead are the special reflections Pujya Babuji recorded in his diary regarding each practice.

In my own training of others, I followed this method: I would first annihilate myself within my spiritual guide (*Peer*), and thereafter simply observe, as a witness. Whatever state arose in the disciple revealed his condition to me, and showed what kind of training would suit him best. If, by good fortune, some elder happened to feel compassion towards him at that moment, I understood that this person could draw greater benefit from that elder, and through the intercession of my own *Peer*, I would pray for him accordingly. This approach demands relatively little trouble or effort, yet the benefit is so powerful that even if the person wished to break away, he never could — for the hold of our elders is exceptionally firm. With very little time and very little effort, a powerful seed is planted that awakens and illuminates the disciple's dormant inner faculties.

One thing worth noting: if, at the very first meeting, a person's disposition seems coarse or burdensome, understand that he is a practitioner of a lower order — and such a person will find no peace until he is given some task to perform. He should certainly be assigned work requiring effort, while also being given quiet, unspoken attention from a distance. After some time, love will awaken within him, and his progress will follow naturally.

By contrast, if a feeling of love arises in someone the moment he sits down — if his bearing feels light, or the slightest unspoken attention stirs in him a surge of devotion — then understand that this person can be won entirely through love. He will ask nothing of you but love, and will love you without expecting anything in

return, ready for service and every kind of sacrifice. His whole being will be filled with light, and utterly pure in every respect. He will trade love for love alone, seeking nothing else; teaching such a person requires comparatively little effort.

A third type you will encounter is the one who already carries spiritual merit earned in some past association. In just one or two meetings with such a person, who can say how far he might rise! He will delight in hearing words of wisdom – but there is a hidden danger here too. Some who appear knowledgeable are, in truth, merely repositories of book-learning and rote memorisation, and they will lean heavily towards argument and debate. Such people are difficult to free oneself from. One method I found useful with them was this: I would annihilate myself within my own *Peer* and connect myself to the cosmos itself – and from that state, I could answer every one of their questions with great ease, leaving them genuinely convinced. Yet such people tend to be deeply stubborn; their habit of obstinacy persists, and the moment they step outside, they shake it off like dust from their clothes and revert to exactly what they were before.

With such people, the method I used in their training was this: from the very start, I would simply reflect back whatever crude or confused impression arose in me at that moment – whether sensed from the heart-centre or the brow – and let it settle there. Then I would tell him, “Brother, just keep attending the *satsang* faithfully.” If he continued attending, gradually all the inner spiritual stations would begin to open on their own, through the blessing of the *satsang* itself, and he would start to experience real joy in it. At that point, a little additional effort and a touch of silent attention would be enough to do him real good.

At times, one’s own nature raises an objection: why give something so precious to someone unworthy, or to a stranger? But in that moment, the thought of one’s own true Guru’s

command returns: my mission is to spread as far as it possibly can. In the Gita, Lord Krishna says that the devotee dearest to Him is the one who speaks of Him while seated among other devotees. Moreover, this gift is inexhaustible – it belongs to God, and these people belong to Him as well. Consider this: if you ask someone to perform a task or two that benefits only the body or the world, how grateful we already feel towards them for it.

Now consider – if you remind someone's soul of its true home, how joyful that soul must become! The soul is exceedingly close to the Supreme Soul (Paramatma). How happy the Paramatma must be, watching that soul incline towards Him – and how deeply pleased He is with the one who guided that soul to turn in His direction. The task of one who turns another soul towards God is, in a sense, already accomplished freely, without cost. Such people – those who entered this life carrying merit earned in a previous birth – are themselves seeking saints, and wherever they have a share, God mercifully delivers them to their destination. God, in His goodness towards all, acts with kindness. One who undertakes spiritual training walks upon the edge of a sword – the slightest carelessness, and he is undone. And yet brave souls have always found the courage to undertake it. The truly wise one is only he who has placed his own reins in the hands of his Guru and the great spiritual masters.

*"Jamale humnashin darman asar kard,
Varna man huya khaakam ke hastam."*

Meaning: The blessed presence of my Guru has had its full effect on my being – otherwise, I remain that very same effigy of ashes that I was before; I am still the same now.

A thought naturally arises within us: what, after all, are we? What is our life, and what is its purpose? What is this world, and who is its creator and sustainer? There have been certain souls in this world who pondered these questions deeply, and who certainly arrived at the following conclusions:

1. First – that the creator, sustainer, and presiding authority of this creation is a supreme Master of all.
2. Second – that this form, this soul or self, is itself a part (an extension) of that very Master.
3. Third – that this form or soul is eternal, imperishable.

The Guru, when he wishes to accomplish something through a disciple, causes that disciple to become annihilated within him, and speaks through him as though it were the Guru's own self speaking – and through this, he brings about what is, at that time, beneficial for the upliftment of others. The Guru's teaching is always this: "Shape your worldly, creaturely life so that it becomes an example for others – so that they imitate you and become like you," and through this, the upliftment of others occurs. He never says "become like me"; he always says "become like you" – because the Guru himself is already annihilated within that disciple, and it is the Guru's own power that issues the command and brings it to fulfilment.

My own personal experience confirms this: I myself gave instructions, and entire pages were turned upside down by what came through me. It became clear to me: "This is what must be done, this is what must be written, this is the way forward." In such a state, the Guru and the disciple become one – merged completely. This is precisely why the Guru says, "Let people imitate you" – because the Guru needs to accomplish his work through that person, and so he places the disciple in front, while himself remaining behind, in quiet support.

For the sake of my fellow seekers, I will disclose one further secret. In the beginning, the disciple strives to become annihilated within the Guru, and it is possible he achieves some measure of success in this. Yet however completely the disciple may believe himself annihilated – telling himself, "I have become utterly absorbed in this" – that state remains incomplete. The truth is that complete annihilation occurs only when the Guru himself

becomes annihilated within the disciple. At that moment, the ocean, so to speak, turns itself inside out, and in that condition no difference remains between the two at all. This is precisely why, in prayer, disciples say to the Guru, “Come, dwell within my heart” – and “dwelling within the heart” means exactly this: that the Guru himself becomes annihilated and comes to settle within the disciple’s heart. At that point, the practitioner’s ultimate purpose is fulfilled.

Until this state arises, the destination remains distant. Or, put differently: to the extent that this state of the Guru’s annihilation within the disciple persists through the course of the day, to that same extent has the disciple become a worthy vessel. I would, in my own way, describe “becoming a worthy vessel” as precisely this state of mutual annihilation – for the condition in which Guru and disciple are annihilated in one another is itself the true measure of one’s worthiness.

There are many people whose annihilation in the Guru has become complete, who then come to believe that they themselves have thereby become fully realised – that they no longer need their connection to the Guru, having supposedly progressed beyond that stage.

Such people may say they still have a Guru of their own – but I would submit this: those who undertake this practice should never forget the very first step in which their annihilation began – that is, they should never forget their own Guru. To do so would be a very great deception, leading them astray from the path entirely. I have observed that this first annihilation occurs naturally, by divine ordinance – and therefore, whoever, upon reaching a further stage, abandoned that first step (that is, their own Guru), has suffered years of setback and has eventually had to return to that very same starting point.

I will add a little more: annihilation occurs only through a living Guru. Gurus who have passed away do not permit further

annihilation through them directly. For those Gurus who have departed, complete annihilation could not be achieved during their lifetime – and so no benefit can come from that quarter now. Wherever benefit is to be found, it comes only through a living Guru, a living presence. The present, living Guru properly connects the disciple to all the departed elders, and having established that connection, he himself steps quietly back – though he continues to offer his support from behind. And it is precisely because of this established connection that benefit flows from those departed elders.

When the present Guru, having connected the practitioner to the departed elders, steps back to allow that ancestral lineage to take effect, the practitioner is sometimes deceived into believing that his connection now rests directly with the higher elders – and he begins to forget the present Guru. Yet it is the present Guru, through whose support that very access was made possible, who deserves the greater gratitude. Forgetting him severs the connection to the elders as well. What I mean to say is this: a practitioner should never, in his entire life, forget his own Guru – for without the father's presence, it is difficult even to feel the presence of the grandfather or great-grandfather.

I would also like to say to my fellow seekers that no one looks after you the way a father – that is, the Guru – does. A father is a father; his heart holds boundless compassion for both his spiritual and his physical children. For this reason, it is best to attach oneself fully and accomplish one's purpose during the lifetime of the father, the Guru himself. After the father, an uncle or elder brother may, rarely – perhaps one in a million – care for a nephew or younger brother to the same degree the father once did. A father remains a father, an uncle remains an uncle, a brother remains a brother – each holds a different standing. There is, too, another side to this: among a million nephews and brothers, scarcely one or two will be found who honour and love their uncle or elder brothers the way they once honoured and

loved their own father. While people hold paternal love in the highest regard, their regard for others is naturally lesser – and rightly so.

Just as a household feels somewhat diminished after a father's passing, so too, when an elder departs for his eternal abode, a kind of darkness settles over that institution for some years. Time, therefore, should never be wasted. Whatever time one can spend in the father's company should be treasured and used to full advantage. The one who has taken hold of our hand holds it very firmly indeed. There is no deception in this – and were there deception, the Guru would never call upon other elders to bear witness. This is exactly why, in our tradition, vows are taken in the presence of elders senior to oneself.

If, even after this, any doubt of deception still arises, understand that it is Satan who has surrounded you – his assault is powerful, and he repeatedly attempts to plant suspicion within the disciple's relationship to the Guru. This condition can be overcome only through fasting and intense spiritual discipline; there is no other way.

In our own tradition, the elders have observed yet another precaution: even before departing for their eternal abode, they begin, during their own lifetime, to delegate responsibility to those from whom future generations will need to receive training – and alongside written authorisation, they publicly announce those names at gatherings (*bhandara*), so that fellow seekers may have certainty, the lineage remains unbroken, and no one is led astray. Even after such careful precaution, should anyone still fail to heed their guidance, understand that what influences him is satanic in nature – and it can be overcome only through the methods described above.

There is one further method: complete, unconditional surrender of oneself to the Guru. *Unconditional Surrender*. Until this occurs, a sense of duality will persist, and no real benefit will

follow. Once surrender has truly taken place, it must be without the slightest hesitation – the Guru's word must be received as the very voice of the Divine (*Brahmavani*). In such a state, whatever exists within the Guru passes naturally into the disciple of its own accord. This knowledge is not given – it is taken. And the reason it must be described as “taken” is this: through unconditional surrender, the Guru becomes so overwhelmed by love that he is compelled to transfer his very essence into the disciple. Here, no formal relationship matters, no external connection counts for anything – only the disciple's readiness to become a worthy vessel is required.

(*Diary closed*)

Note: There is one further method of achieving annihilation in the Guru – and it is perhaps the simplest of all: to keep one's Guru in mind at every moment. Hold this thought so firmly that not only in spiritual matters, but in every worldly act as well – eating, drinking, official duties, non-official duties, every worldly task – one continues to think, while performing it: “It is not I, but my Guru, who is doing this.” In this way, for the greater part of each day, the disciple remains mentally bound to his Guru. Gradually, through this very practice, true annihilation in the Guru is achieved. The sign of this attainment is that the Guru begins to receive every thought of the disciple in equal measure.

The Guru becomes merged (*laya*) with the disciple only once the disciple's moral character and spiritual condition have been fully set right – that is, once he has become, in every respect, a worthy vessel. When the Guru is merged in the disciple, and the disciple in the Guru, the two then receive each other's thoughts in equal measure. Both states of annihilation – of disciple in Guru, and Guru in disciple – are possible only when both are living.

If a disciple has not attained annihilation during his Guru's lifetime, he must take support from another living power or

presence appointed by the Guru himself. In the language of the Sufis, this presence is known as the *Murshid*. The instruction is clear: just as the practitioner honours and loves his *Peer* (spiritual master), he must show the same honour and love towards his *Murshid*, because where annihilation in the *Peer* could not be attained during the *Peer's* lifetime, and the *Peer* has since passed beyond the veil, it can now occur only through the *Murshid*. That is, annihilation first takes place in the *Murshid* and, through him, afterwards in the *Peer*. Very few indeed are fortunate enough to attain annihilation in their Guru during the Guru's lifetime.

This is precisely why, in every *qawwali* of the Chishtiya lineage, the names *Peer* and *Murshid* are always invoked together – because the *Peer* himself is annihilated within the *Murshid*, and the *Murshid's* own connection extends upwards to the *Peer*. For this reason, the same benefit flows through the *Murshid* as would flow directly through the *Peer* himself.

Chapter 8

Guru Family, Disciples, Charity, and Centres

Respected Babuji and the Guru Family

Babuji was among the youngest disciples of the revered Lalaji Maharaj and was deeply loved by all. Such universal affection is rare. He embodied purity, gentleness, and humility. Anyone seeking an example of true devotion to the Guru could find it in his life. The connection Babuji established with the Sadguru at the age of fourteen remained unbroken for decades — a remarkable legacy. He never felt that Pujya Lalaji Maharaj had departed; the Guru's presence remained alive in remembrance and practice.

"May my Pir's family remain happy — this is my wish, this is my prayer."

Lalaji's presence remained deeply alive for Babuji. There was not a single day when he forgot him. Babuji would often remember, with gratitude, the kindness and mercy shown to him. With childlike devotion, he cherished that compassion and held unwavering faith in every word, ready to sacrifice everything for even a glimpse.

Babuji's love was not confined to the Guru alone; it extended to the entire family: the revered Chachaji Maharaj Saheb, the revered Brij Mohan Lal Ji Saheb, Shri Jagmohan Narayan Saheb, their families, the late Akhilesh Ji, Shri Dinesh Ji, Vinay Samir, and others. He held the Guru's household in the highest regard. His words, "Fatehgarh is our root," revealed the depth of his

reverence. He would remind the family, “We must honour that court in every way.” Such sentiments reflected the Guru’s own spirit of love.

After Pujya Lalaji Saheb’s passing, Babuji quietly sent ten rupees each month to Pujya Jijji, Lalaji Maharaj’s wife. At that time, ten rupees carried great value. As soon as he received his salary, he first sent a money order to Fatehgarh before bringing anything home. Few knew of this, not even close family members. As long as she lived, he cared for her with devotion.

Once, when Lalaji’s younger daughter was to be married and the family faced financial hardship, Pujya Jijji wrote requesting five hundred rupees. Though Babuji did not have that amount and was himself in difficulty, he was deeply moved. He wrote to his eldest son-in-law, the late Dr Vishambhar Nath Saxena, asking him to send the money immediately and treat it as a loan. Dr Saxena, then well established, sent the amount without delay. Pujya Jijji’s response was filled with blessings, and those blessings later inspired Dr Saxena towards philanthropy.

Babuji always taught the family to love every member of that household, to help them in every possible way, and to respect them.

When the late Akhilesh Ji fell ill, Babuji wrote to the compiler urging him to take leave, travel to Lucknow from Nawabganj Gonda, find the best treatment available and extend all possible assistance. Care, for Babuji, was not sentiment alone – it was responsibility expressed through action.

Babuji encouraged the late Akhilesh Ji to gather courage and organise the birth centenary celebration of Pujya Lalaji Saheb. Babuji assured him that God and the elders would shower their grace, and Akhilesh Ji fulfilled that responsibility even while suffering from serious illness. May his soul rest in peace. His sacrifice and devotion left such a deep impression that the entire

satsang family remembers him with reverence, a legacy closely tied to the inspiration of Pujya Babuji.

During Babuji's lifetime, he held the Fatehgarh household – especially Wali Mataji – in the highest respect and supported Shri Dinesh Ji in every way on this path. He initiated him, granted permission for training and *satsang*, and entrusted him with responsibility for the Fatehgarh *Satsang*. The family too was instructed to remain attentive, respectful, and caring whenever members of that household visited. Babuji's love expressed itself through action, even in simple gestures such as personally ensuring the rent was paid. It was his heartfelt wish to see Fatehgarh flourish.

When Pujya Mataji spoke at the Fatehgarh *Bhandara*, perhaps for the first time, Babuji remarked with quiet pride, "Shyam Lal and I ground the spices for this *bhandara*." Such humility reflected the rare beauty of a disciple whose devotion mirrored the Guru's spirit.

Later, when Pujya Mataji, exhausted and unwell, prepared to depart, she entrusted the responsibility of the Fatehgarh *Bhandara* and *Satsang* to Babuji. Her words carried both affection and trust: treat the family as his own, guide the younger ones, and continue the work. Hearing this, he was overcome with emotion. The love he carried forwards was itself a continuation of his faith.

May the family be granted the strength to honour that faith. The seed of love and respect that Babuji placed at his Gurudev's feet in 1914 grew into a vast banyan tree, beneath whose shade countless seekers found peace. Even after attaining the highest spiritual stature, his remembrance of Lalaji Saheb remained alive in every aspect of his life: in his words, his memories, and his example. He spoke often of Lalaji's simplicity, kindness, habits, and love, as if each recollection renewed his strength. To Babuji, no saint was greater.

Babuji would speak of Respected Chachaji's compassion and often say that his spiritual practice was extensive. Babuji was deeply dear to him like his own sons. He affectionately addressed Babuji with familial warmth, reflecting a bond that was both spiritual and deeply personal.

Babuji's love for Pujya Tauji was equally profound – perhaps because Lalaji Saheb himself loved Tauji dearly. In that way, love flowed naturally through the lineage, linking hearts across generations.

Pujya Babuji, who carried a rare and profound love for the Guru's family, was deeply respected by all. With the blessings and permission of Pujya Chachaji Maharaj and Pujya Tauji, he was entrusted with the authority to grant *bai'at* where needed. At the time of the compiler's son Anmol's initiation, the presence of the revered Chachaji Maharaj was so powerful that Babuji briefly considered giving *bai'at* through him. Yet, out of humility and reverence for Lalaji Saheb, with whom he felt inwardly bound, he chose to do so at Lalaji Saheb's hands through his inward presence, feeling that any other choice might appear discourteous. After that, Pujya Babuji also initiated him at revered Chachaji Maharaj's hands through his inward presence. Chachaji Maharaj seemed pleased by this spirit of balance and respect.

Babuji's devotion to his Guru was exceptional – his love profound, his faith unwavering. Lalaji Sahib was the guiding force of his life.

We pray that we may walk the path shown by that divine force of Pujya Babuji, learning to honour our Gurus and receive their love with gratitude.

Respected Babuji and His Beloved Disciple: Thakur Shiv Naresh Singh

Thakur Shiv Naresh Singh was a resident of Shivpur Dear Nai Basti village in Ballia district. Born on 10 December 1910, he

first met the revered Babuji in December 1941 while serving as a loco inspector in Aunrihar. Babuji held deep affection for him, praising his courage and affectionately calling him the 'Lion of the East'. He would often remark how rare it was, in any era, to find someone so pure-hearted, courageous, and helpful.

He worked as a mail-train driver, a role that required constant travel and irregular routines. As a Thakur, he followed customary habits that included non-vegetarian food and alcohol. One day, Babuji gently suggested that, if possible, he should seek a posting where such circumstances might be avoided. Without hesitation, he arranged a transfer and gave up meat, fish, and alcohol, though the decision reduced his income by several hundred rupees each month. That sacrifice showed his devotion.

What a remarkable sacrifice it was. At that time, very few could bear the loss of such a substantial amount. It is disciples of this spirit who deeply touch the heart of a Guru.

Shiv Naresh Singh Ji's life shows devotion expressed through action. He was a disciple who chose obedience over preference, service over recognition, and sacrifice over comfort. Through such lives, the Guru's teaching becomes visible in daily conduct.

Respected Babuji lovingly referred to Thakur Shiv Naresh Singh as the "Sher of the East." The title reflected not power in the worldly sense, but courage born of faith, steadfastness in service, and the quiet strength of surrender.

Pujya Babuji initiated him in 1952, and Thakur Saheb became his first disciple.

After retiring and settling in his village, Shivpur Dear Nai Basti, Thakur Saheb expressed a heartfelt wish at the annual gathering in Ghaziabad: he did not know when he might return again, and his only wish was that, by the Guru's grace, an annual feast be organised in Shivpur Dear Nai Basti. After a moment of silence, Pujya Babuji responded with affection, assuring him that

he had accepted responsibility not only for him but for his entire family. True to this promise, arrangements were made, and devotion awakened in his sons, who travelled from Ranchi and Kanpur to organise the feast. All of it was seen as the Guru's blessing.

Thakur Saheb worked tirelessly to carry forward Pujya Babuji's mission across Banaras, Samastipur, Ujiyarpur, Aunrihar, Ghazipur, Ballia, and the eastern districts. He possessed a natural charisma that touched all who met him. The brothers of the eastern region held a special place in his heart; he regarded them as family and readily extended both emotional and financial support. Bringing people together for gatherings was one of his greatest joys, and he devoted himself fully to it.

He often said, "Pujya Gurudev has given me life twice; whatever I have belongs to his grace." Service became the rhythm of his life. On 28 January 1980, he left his mortal body and merged into the Supreme, yet his memory remains alive in the hearts of those he served. Even today, recalling him brings tears to many eyes, a reminder that a Guru's pride lies in such disciples.

The family prays for peace to his soul, happiness and prosperity for his family, and that the love he lived may continue to shine through them.

"Your fragrance has not faded from my home; my courtyard remains filled with your memories."

Late Shri Abdul Rahim Ansari Saheb

Birth date: unknown

Place: Alampur, Bhadohi

Nirvana: 14 September 1987 – Alampur, Bhadohi

Maulana Abdul Rahim Ansari of Alampur village, Bhadohi (Varanasi district), served as an Assistant Station Master in the Railways. His first meeting with His Holiness Babuji took place

in Ghazipur around 1942–43, when he was posted at Tadi Ghat. He became the first Muslim to embrace Sant Mat under Babuji's guidance.

Babuji devoted considerable effort to nurturing him. He would often say that, among his brothers of that time, he worked most intensely with Ansari Saheb, partly out of reverence for his grandfather, Maulvi Fazal Ahmad Saheb, and partly because he believed Sant Mat would spread among Muslims through him. Many members of Ansari Saheb's family indeed came to the path through him, and that influence continues even today.

On one occasion, after visiting Ghaziabad, Pujya Babuji instructed him to return home immediately. Sensing that something required attention, he complied without delay. Even in uncertainty, obedience became his way of trust. He travelled, offered his respects where needed, and kept Pujya Babuji informed through letters — a quiet example of discipline and devotion.

In a spiritual vision, as Ansari Saheb approached the shrine of the revered Maulvi Abdul Ghani Saheb, he saw Maulvi Saheb and several elders stepping out onto the road to receive him. When he greeted Maulvi Saheb in the name of the revered Babuji, Maulvi Saheb welcomed him with deep affection and warmth. That message became Ansari Saheb's final letter, and soon after, on 14 September 1987, he left his mortal body and merged with the Supreme Father.

Ansari Saheb devoted himself to the charitable work of Pujya Babuji across Banaras, Bhadohi, and the Gorakhpur region. Among Babuji's disciples, he was one of those entrusted with responsibility — a quiet recognition of faith and service.

Shri Abdul Rahim Ansari Saheb's life showed devotion beyond identity and background. His love for the Guru was expressed through humility, service, and steady remembrance.

Those who came close to him remembered gentle constancy, a faith shown in everyday actions. Such disciples strengthen a lineage through the way they live.

A face marked by simplicity, humility, and quiet surrender; a life that spoke through devotion.

“I left my religion, I left my world, but I did not leave you.”

These words show a disciple whose relationship with the Guru went beyond identity, social boundaries, and personal circumstance. What remained was love.

In such surrender, separation loses meaning. The disciple may change place, role, or outer life, yet the inner connection remains.

Lives like these show that the Guru-disciple relationship rests on remembrance that survives change.

The Work of Parmartha

The Lord Himself gathers the means for those who carry out His work. The same could be said of the revered Babuji.

From childhood, the seeds of devotion were sown in Babuji through the values imparted by his parents. Later, a village teacher influenced by Arya Samaj ideals nurtured his sense of morality and goodwill. In 1914, the saint of that era, Sadguru Pujya Lalaji Maharaj, accepted him fully and entrusted him with guiding people on the path of parmartha, a responsibility he carried throughout his life.

During his lifetime, Lalaji Maharaj would often instruct those he wished to prepare, “Hold a *satsang* this evening and give everyone your attention.” When someone expressed uncertainty about how to do so, he would gently say, “Sit in remembrance and know that it is not you, but God’s work. Work with courage

– success will follow. Never think this is your *satsang*. Consider yourself a servant.”

This spirit shaped the work that began to take form in 1929, when several companions were guided to Lalaji Maharaj’s feet, including Dr Maheshwar Sahai and Pandit Nanhu Mal, who remained steadfast on the path. After Lalaji Maharaj’s passing, the work continued with even greater dedication.

The foundation of the *Satsang Bhandara* was laid in Sikandrabad in 1929, when Pujya Babuji was posted in Bulandshahr. The beginnings were modest – only a small number of people gathered, most already connected to Lalaji Maharaj’s teachings – yet the spirit was strong.

From the time of Pujya Chachaji Saheb, visits continued regularly. Inspired by Pujya Babuji, family members, close associates, and villagers gradually joined the *satsang*. Between 1929 and 1939, the work of *paramartha* spread enthusiastically across the western districts. When Pujya Babuji was transferred to Ghazipur in 1939, the work expanded into the eastern districts as well. Earlier, during Lalaji Maharaj’s visit to Dildar Nagar in 1923, he had remarked that no formal structure existed there, a statement that later became the seed for organised efforts in the region.

“I leave this in the soil. Whether I return or not, when the time arrives, it will bloom through your hands.”

That vision gradually came true. In 1941, the late Thakur Shiv Naresh Singh came under the shelter of Pujya Babuji while posted at Dildar Nagar. His attachment grew so deep that he carried Babuji’s memory in his heart until his last breath, losing himself completely in that remembrance. After him, the late Maulana Abdul Rahim Ansari, then stationed at Gahmar, also came into this fold. With Bal Krishna Mistry joining soon afterwards, daily *satsangs* began to expand, drawing twenty-five to thirty seekers from Banaras and nearby areas. The brotherhood that formed

there was marked by affection, devotion, and deep respect for Param Pujya Babuji.

Responding to the request of Banaras devotees, a *bhandara* was organised in November 1953 at Thakur Shiv Naresh Singh's railway quarters – a place where the gathering continues even today. Revered Babuji Maharaj attended, and those present consider themselves fortunate to have received the blessings of that *satsang*. Its memories remain alive, often becoming the subject of heartfelt recollection whenever the brothers meet.

Babuji himself remarked that the atmosphere was extraordinary – every particle from the station to the house seemed illuminated, leaving a profound impact on all who were there. The *Satsang Bhandara* founded in 1953 continues to be held annually on Basant Panchami at the same location. When he later lived in Badaun, *satsang* continued there as well, including gatherings at the residence of the late Shri Gangadin Ji in Bisauli.

From 1947 onwards, his postings took him to several places: Bulandshahr until 1949, Khurja from 1950 to 1953, Ghaziabad from 1954 to 1957, and Hapur from 1957 to 1959. At each station, he diligently carried forward the work of Pujya Lalaji Saheb. Many devotees came under his guidance, and according to need and circumstance, several centres dedicated to *paramartha* and *satsang* were established through divine grace and the blessings of the elders.

The work of service has continued smoothly ever since.

Pujya Babuji also authored a book, *Santmat Sadhna*. The book presents the essence of *Paramartha* Vidya, and it is often said that, after studying it, one need not seek further texts for this path. Even readers from abroad have praised it for its clarity and depth.

A reader from abroad, Mr Heinrich Berauich, once wrote that he had read many spiritual books, yet the true essence he discovered in Babuji's writings was unlike anything he had

encountered before. The profound ideas, expressed in such simple and lucid language, left a deep impression on him.

He expressed a heartfelt desire to meet Babuji in person, but fate did not allow that meeting to take place, as Babuji had already merged into the Supreme Abode. One of Babuji's discourses, delivered in Sikandrabad, continues to be remembered and is quoted in Ram Sandesh, reflecting the lasting influence of his words beyond borders.

Dated: 22 May 1987

The path reveals itself when love deepens into remembrance. When the seeker begins to value the subtle inner presence, the ordinary places of life transform into sacred spaces. What once appeared distant becomes intimate, and what seemed hidden begins to speak.

True practice is not measured by outward effort but by the quiet refinement of awareness. When attention rests gently on the inner light, even small moments carry the fragrance of grace. The seeker then realises that the journey is not towards a distant destination, but towards recognition of what has always been present.

Discipline, devotion, and simplicity come together in this understanding. Gradually, the mind releases its restlessness, and the heart becomes capable of receiving deeper insight. In that stillness, the teachings are heard and lived.

The message remains simple: remain sincere, remain attentive, and allow experience to mature naturally. What unfolds in patience reveals more than what is forced by effort.

Part V

A Life Lived for Others

The work of a householder saint continues through centres, successors, disciples, diaries, and incidents that show how private realisation becomes public service.

Chapter 9

***Satsang* Organisation and Successor Declaration**

Organisation of *Satsang* and *Satsang* Centres

Param Pujya Babuji recorded in his diary certain guidelines for organising *Satsang* centres, with the instruction that these principles be followed so that the work of *Satsang* may continue smoothly and harmoniously.

1. Begin with Self-Transformation

Through continuous love and service to the Sadguru, one must first cultivate noble qualities within oneself. When conduct becomes refined and beautiful, these virtues naturally spread to others.

2. Establish Centres Where Brotherhood Exists

A *Satsang* centre may be formed wherever a few seekers gather, even by combining nearby localities. While selecting a place, special care should be taken that:

- The centre belongs to someone who resides there permanently.
- The person is able to dedicate time to *Satsang*.
- There is willingness to support *Satsangis*, including sharing personal resources when needed.
- Adequate space is available for gatherings.

- Arrangements can be made for visitors' lodging and meals.

3. Appoint Two Responsible Caretakers

Each centre should appoint two individuals as coordinators or guardians of the work. They must be persons of sound character, against whom no reproach can arise.

Their responsibilities include:

- Working closely with fellow *Satsangis* in a spirit of love and cooperation.
- Encouraging *parmartha* and service through personal example.
- Ensuring continuity of work: if one is absent, the other should carry the responsibility forward.
- Maintaining a record of all members' addresses (local and permanent) to facilitate communication.

The intention behind appointing two individuals is stability, continuity, and shared responsibility.

Above all, members of each centre should relate to one another as a family – supporting each other in joy and sorrow, and preserving unity through affection and mutual respect.

4. Regularity of *Satsang*

If possible, *Satsang* should be held daily at every centre. If daily gatherings are not feasible, then at least once a week – and if even that is difficult, then once a month – there must certainly be some provision for *Satsang*. Continuity is essential for spiritual growth.

5. Participation in the Annual *Bhandara*

All *Satsangi* brothers should be informed about the annual *Bhandara* and encouraged to attend, especially the gathering at Ghaziabad. Efforts should be made to ensure that everyone can

participate. If someone faces financial difficulty, others should assist so that no sincere seeker is left behind.

6. Cultivating Discipline and Guidance

At major gatherings, members should be gently guided to sit with respect and maintain silence. Senior members should explain necessary practices, etiquette, and teachings – especially to new seekers who may hesitate to ask questions. With proper permission from Gurudev and at the appropriate time, each member of a centre should be introduced to him.

7. Preserving the Teachings

One or two responsible individuals should record or carefully write down Gurudev's words. After confirming accuracy with him privately, these teachings should be read or recited during *Satsang* at local centres so that all may benefit.

8. Shared Responsibility and Preparation

All members should set aside a small portion of their monthly income to support their visits to the central place of gathering and the activities connected with *Satsang*. Collective effort ensures continuity of the work.

The Founding of Shri Ramashram Satsang

Param Pujya Babuji established Shri Ramashram *Satsang* on the sacred soil of Ghaziabad. In the beginning, the *satsang* was held in a small room of his home, where seekers gathered in an atmosphere steeped in love, meditated, sang devotional songs, and listened to the Guru's words. As the *satsang* grew step by step, a permanent headquarters gradually took shape.

In February 1963, he had a dream in which Param Pujya Chachaji Maharaj and Maulvi Saheb came to him with great warmth and said, "Rise, now we are sending our child to you.

Begin the *bhandara* and carry forward the mission of Param Pujya Lalaji Maharaj's work while remaining in Ghaziabad." This dream breathed new energy into him, and on 25 June 1963, he inaugurated the Ghaziabad centre and instituted its annual *bhandara*.

Some years later, a magnificent "*Samadhi Mandir*" (Memorial Shrine) was constructed within a vast complex near Vishnoi village, close to G.T. Road, Ghaziabad – a place that to this day remains a centre of love, devotion, and spiritual practice. At present, Ghaziabad's *Bhandara Dashahra* is held at this "*Samadhi Mandir*." His nirvana day and birthday are observed as a four-day *bhandara* at the memorial site of village Chak Ganja Giri, Lucknow, from 29 December to 1 January every year. Each year, grand *bhandaras* are held at both these places, where thousands of devoted seekers gather to pay their respects.

Ramashram Satsang, Ghaziabad – Branch Locations

1. Ghaziabad
2. Lucknow
3. Banaras (Varanasi)
4. Samastipur
5. Fardahni (Gorakhpur)
6. Patna
7. Ballia
8. Dildar Nagar
9. Barabanki
10. Chankauli
11. Lakhimpur Kheri
12. Jaipur
13. Agra
14. Bargadwa
15. Bhawanpur

16. Pipiganj
17. Hapur
18. Meerut
19. Gwalior
20. Bareilly
21. Bulandshahr
22. Muzaffarpur
23. Buxar
24. Darbhanga
25. Maghar
26. Katputali
27. Bengaluru
28. NCR (Delhi, Noida, Gurugram)
29. Kanpur
30. Gorakhpur
31. Ujiyarpur
32. Aunrihar

Annual *bhandara* gatherings take place every year at these places. Daily and weekly *satsang* is also held there.

The Successor

It is the rule in the spiritual lineage (*silsila*) that when an elder feels the time has come for him to leave this world, he gives written authorisation to one or two disciples so that the work of the *satsang* may continue smoothly. This indication comes to him from God or from the elders of the lineage; it is truly not a matter of his own doing at all. It also frequently happens that when an elder feels one or two disciples have reached such a level, he gives them written authorisation and entrusts them with the responsibility of carrying forward the *satsang's* work so that, after his passing, his work continues. Just as, in worldly life, one's physical children carry forward the family name, so, in spiritual

life, a successor is needed to carry forward the work of that lineage and *satsang*. In this, the Guru contributes his own essence.

It is the rule in Sant Mat that every elder gives his declaration of succession in writing and sometimes has it confirmed by other elders as well, so that no doubt or deficiency remains. On Sunday, 13 February 1972, Pujya Babuji recorded the authorisation of succession in his own blessed handwriting in his register.

“I, Dr Shyam Lal Saxena, am recording this authorisation here, and my prayer is that these people will keep this lineage alive, so that those who come in the future may not forget the names of the elders.”

In addition to this written record, in 1981, on the occasion of the *bhandara*, he had the declaration of his successor recorded on tape and read it out before all the *satsangi* brothers as the first blessing of the *bhandara*. At that time, he was recovering from a very serious illness and was still very weak. When the declaration was read out, such an atmosphere arose that every heart was wrung with feeling, and tears streamed from every person’s eyes. It was a wondrous moment, an indescribable state that words cannot convey.

Declaration of the Successor – 1981

In the tradition of Sant Mat, matters of succession are never left to uncertainty. They are recorded with clarity, often written by the Master’s own hand and affirmed by elders so that the lineage may continue without confusion or omission.

On the sacred occasion of Shivratri, Sunday, 13 February 1972, Pujya Babuji formally entered such a declaration in his register. In that entry, he expressed a prayer that the tradition would continue unbroken and that future generations would remember the names and guidance of the elders who carried the light forwards.

Years later, during a *bhandara* gathering in 1981, he chose to affirm his successors publicly. Though still physically weak after a serious illness, his resolve was clear. The announcement was recorded so that it could be preserved and shared with all. Those present remembered the moment as deeply moving.

That year's annual *bhandara* at Ghaziabad drew families and devotees from many places, each carrying a quiet longing to see him. Amid ongoing *satsang* and meditation, Babuji called for the recording to be prepared so that his words could be heard by everyone before the *Prasad*.

Pawan Ghoshna Uttaradhikari 1981

(Sacred Declaration of Succession – 1981)

Place: Ghaziabad

Day: Sunday

Date: 18 October 1981

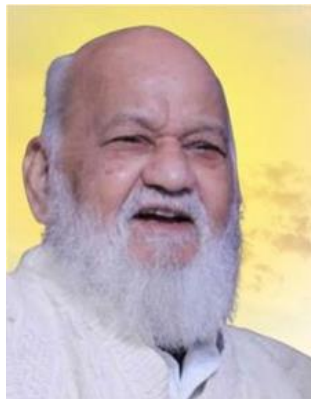
Time: 9.00 a.m.

Ghaziabad, 18 October 1981 — Today, seeing all of you here with hearts so wonderfully filled with love and minds free of all other thoughts, I felt great joy. May the Paramatma grant you even greater divine love, so that this path becomes easier for you.

Today I appoint my two elder sons, **Dr R. K. Saxena** and **Dr V. K. Saxena**, as my successors (*Uttaradhikari*). They are assisting me in my work; may the *Paramatma* help them. These two brothers should be supported by their mother, their five younger brothers, and all of you brothers who have served me so devotedly over these twenty-four years. With that support, they will make the arrangements for this *bhandara*. They will be the presidents of the *satsang* and will conduct *satsang* for everyone, while seeking help from others as needed.



Revered Dr R.K. Saxena



Revered Dr V.K. Saxena

There are some brothers whom I have already authorised to teach; they are carrying out my work of training. I have already told these two brothers that they should set aside ten to fifteen days and go wherever our brothers are, conduct *satsang* there with great effort, and help them — especially in Banaras, Aunrihar, Ballia, Samastipur, Ujiyarpur, Patna, and Agra. In this work, they should offer as much help as they can. To those brothers whom I have authorised but could not name in writing, I will send written confirmation by letter. Every effort should be made to preserve the beauty of this *satsang*, because I have never given unworthy people an undeserved opportunity.

Where Fatehgarh is concerned, that is our very root. It is everyone's duty, whenever the opportunity arises, to go there and honour that court. Their grandson Dinesh Babu is there at present; no one should give him cause for sorrow. Those who can help him should do so, but no local faction should be introduced into the *satsang*. Our gatherings should not be used for factional purposes, nor should anyone among us be drawn into a local faction. The people there can manage their own local arrangements; we should not become involved in their disputes. This knowledge is of the highest order, but it should be given with care rather than distributed indiscriminately. Our Gurudev

blessed us with great generosity of heart. I will say only this much: this knowledge is available in very few communities today – in hardly any at all, to speak plainly. This is a vibrant, living community. A sincere practitioner of even a few months here may advance further than one who has practised elsewhere for fifty years. Wherever Gorakhpur has been mentioned, include it too and add it to the list. Whatever else comes to mind, or whenever I have the occasion, I will mention during *satsang*.

My prayer to the brothers is that, in all sincerity, they spend these four days solely in God's name and contemplation. Do not waste time in idle talk. These four days have been set apart for spiritual purposes in the course of the year. May the *Paramatma* bless everyone. My prayer is that all the brothers who have come here filled with love may return home carrying wise counsel, practical guidance, and a deeper understanding of this knowledge. For today, this much is enough. The main centre at Ghaziabad should continue to hold its annual *bhandara* between Dussehra and Diwali with the same enthusiasm.

Today's date is 18 October 1981.

Dr Shyam Lal Saxena

Permissions Granted by Revered Babuji

In addition to both brothers, Revered Babuji granted permission (*ijazat*) to the following individuals:

1. Late Thakur Shiv Naresh Singh – Resident of Ballia
2. Late Shri Abdul Rahim Ansari Saheb – Resident of Bhadohi
3. Late Shri Revered Babu Ram Das Ji – Resident of Vijaypur, Gopalganj district, Bihar.

Apart from these, to the best of the compiler's knowledge, permission has not been granted to anyone else. If permission has been granted to someone in writing, the compiler is not aware of it.

Permission for Spiritual Teaching and Initiation (*Ijazat Taleem wa Bai'at*)

Those practitioners whose souls have climbed beyond the *trikuti* (the third-eye centre) and reached the level of the individual soul are granted the title of “Guru” – the presiding Satguru of the *satsang*. In addition to giving spiritual education to *satsangis*, they also receive the authority to give *deeksha* (initiation/instruction) to seekers. In Sufi terminology this is called “*bai'at karna*” – however, those who have not yet received *ijazat* (permission/authorisation) cannot themselves grant *ijazat* to others. The following individuals have been granted *ijazat taleem* (permission to teach the spiritual path) and *ijazat bai'at* (permission to initiate) by Revered Babuji:

1. Shri Akhilesh Kumar – He has been granted *ijazat taleem* (permission to teach) and *ijazat bai'at* (permission to initiate). Revered Babuji's account continues: “As far as I am aware, Shri Bhai Saheb Dr Shri Krishna Lal Ji has also granted him his own *ijazat*. I give him my wholehearted blessings. You are a grandson of Hazrat Qibla Maqbool-e-Khuda and Maqbool Peer Pujiyapad Lalaji Maharaj, and a son of Hazrat Qibla Bhai Saheb Babu Jagmohan Narayan Ji. God willing, may He grant you a long life. I am hopeful, and it is my blessing, that you will illumine the name of Fatehgarh and carry forward the name of Fatehgarh with your own courage.”

Note: Today he is no longer in this world. Despite severe illness, he showed great courage and organised the birth centenary celebration of Pujya Lalaji Maharaj with great distinction at the *bhandara*. May God grant peace to his soul wherever he may be.

2. Late Babu Ram Ji – He was Revered Babuji's own brother. Both *ijazat taleem* and *ijazat bai'at* were granted to him. May God grant peace to his soul. He made excellent arrangements for the *bhandara* at Katiya.

3. Late Gangadin Saxena — He was Revered Babuji's youngest brother. He too was granted both *ijazat taleem* and *ijazat bai'at*. May God grant peace to his soul.

4. Late Babu Damodar Das Ji — He was an advocate in Gwalior. Both *ijazat taleem* and *ijazat bai'at* were granted to him. *Satsang* used to be held at his place, and he was a deeply devoted lover of the path.

5. Babu Suraj Kumar Lal Shrivastava — He is a resident of Ballia district. He served in the Railway Department. He too has been granted both *ijazat taleem* and *ijazat bai'at*.

6. Dr Brijendra Kumar Saxena — He is Revered Babuji's third son. Both *ijazat taleem* and *ijazat bai'at* have been granted to him.

7. Shri Ram Narayan Lal Shrivastava — He was a railway employee. He has been granted both *ijazat taleem* and *ijazat bai'at*. Revered Babuji loved him greatly, and he too loved Revered Babuji deeply.

8. Shri Nand Ji Singh — He resides in Varanasi itself, and *satsang* takes place at his quarters. He has been granted both *ijazat taleem* and *ijazat bai'at*. He loved Revered Babuji greatly, and Revered Babuji too loved him. Both of them are greatly beloved in the Varanasi *satsang*.

9. Shri Dinesh Kumar Saxena — He is the son of the late revered Shri Jagmohan Narayan Ji and the grandson of Param Pujya Lalaji Maharaj. On 19 March 1978, Param Pujya Babuji granted him *ijazat taleem* and *ijazat bai'at*. He also gave his blessings to both brothers together, with the guidance that special care should be taken to ensure that the name of Fatehgarh continued to shine, and he gave complete guidance to Shri Dinesh Ji for strengthening the Fatehgarh *satsang* and running its administration smoothly and efficiently.

In addition to these, permission for *taleem* (teaching) and conducting *satsang* was also granted to several other devoted

brothers. In total, he gave spiritual guidance to 513 individuals and inspired approximately one and a half thousand people to walk the path of spiritual devotion.

Chapter 10

Spiritual Diary and Life Incidents

This chapter gathers diary material and remembered incidents from close family members and satsangi brothers. Some memories retain the direct address of the original witness because, in those passages, the voice is not neutral narration but devotional testimony.

(From the Spiritual Diary)

This blessed diary of Revered Babuji Maharaj, written in golden letters with every word soaked in the essence of spiritual devotion, was a treasure he preserved carefully throughout his life. He himself wrote of it:

“I guard this diary as I would my own life. Once, a gentleman asked to borrow it for copying — I had a copy made and immediately took the original back. This diary is a part of my life, a piece of my soul, because it contains words that descended from above — or, one might say, the very words of Hazrat Qibla Lalaji Maharaj.”

The author (compiler) notes: I do not wish to leave out even a single word from a diary held in such high esteem by Revered Babu Ji Saheb.

It feels as though the diary itself is not merely a book; it is his very presence speaking, page after page, revealing mysteries that only he can unlock.

Many times during satsangs and bhandaras, he would say, “I have written it in the diary.” Yet the extent of his writing is astonishing: while bearing the responsibilities of a high-ranking government position and managing a large family with many obligations, he still wrote deeply and thoroughly, without anyone knowing. This is complete testimony to the fact that not a single moment of his life was devoid of the remembrance of God, and that his entire life was dedicated to the upliftment of others. His life was offered in service to his Gurudev. Like a drop of morning dew, he remained ever immersed in the memory of his Gurudev, awaiting the moment when that drop of grace would fall upon him.

Upon Revered Babuji – who yearned from the heart for that one drop of grace – the elders, Revered Lalaji Saheb, Revered Chachaji Saheb, and other saints of the tradition poured out an entire ocean of compassion. That coolness of grace continues to drench devotees even now through his medium. Devotees bow their heads at the feet of the elder through whose intercession, though they themselves possess nothing – neither love, nor virtue, nor devotion, nor discipline – and though they are sinners, those elders still shower them with grace, because they have offered the elders’ name as their medium. Such is the compassion of the Satpurusha (true saint): he encourages devotees, accepts their connection, forgives their shortcomings, raises their spirits, and at the same time guides them to follow in the footsteps of their spiritual elders. Their blessing confirms that Revered Babuji has indeed planted something precious within them, which is why the elders of the tradition are pleased and continue to bestow grace. Otherwise, they are nothing: it is the elders’ gift, their compassion, their power, their support. May they bless everyone.

Excerpts from the Diary (States of Worship/Meditation):

24 March 1939: When the state of “bast” (absorption/spiritual expansion) seems lost, sometimes even fasting restores the state of bast and removes inner constipation — just as physical constipation occurs in bodily illness. Similarly, in spiritual states, when the flow of grace that *satsangis* receive in worship gets blocked, it all shuts down. The inclination to worship disappears, even the desire to do *japa* (repetition of the divine name) vanishes. A wretched state sets in, and the thought arises: “Alas, we have fallen so badly.” At times the mind turns towards sins. But my personal experience is this: do not panic. Simply ensure that no fresh sin is committed, and continue the regular discipline of worship as a binding commitment — then, one day or another, the state opens up again and “bast” is restored. By “bast,” practitioners mean the state of opening — when the flow of divine grace, that is, the nectar-like bliss from His court, begins to flow again. This happens to everyone — even the highest saints are not exempt, much less ordinary practitioners. In my experience, the best remedy is fasting, followed by changing one’s location for four or five days. Most beneficial of all is spending a few days in the company of someone who is devoted to the elders. In any case, the state is strange and can alarm the practitioner — it feels as though one has become completely blank.

25 March 1939: When all the companions were seated at the *satsang* in Katiya, an elderly gentleman sat behind Janab (the Master). My body merged with his, and that state continued all night. In fact, at one point during the night it felt as though the merging was so complete that pain spread through my entire body — especially the right arm. The face of that gentleman resembled that of Dada Guru (the grandfather-guru), though in body he seemed somewhat less powerful and older in age. My thought at that time turned towards Billa Saheb Rahmatullah. These days the current of grace flows directly towards Hazrat

Mujaddid Saheb Rahmatullah, and I find myself somewhat forgetting the path of all the elders of the tradition.

6 April 1939: There was fever at night. The thought came: how wonderful it would be if one could depart from this world in such a state of obliviousness. That very night, a beautiful elderly gentleman in the form of Dada Guru Maharaj appeared standing near me at the time of the morning prayer. I touched his feet and, as a gesture of reverence, offered one rupee. He said: “Take it back only if it is earned through entirely lawful and honest means.” I said: “Through the blessing of your feet, I never take bribes, nor do I engage in any work that would involve such a thing.” He was pleased and accepted it.

Note: Honest and lawful earnings are very important on this spiritual path. All the elders have emphasised this, and they continue to indicate it from time to time.

7 April 1939: A strange incident occurred. I saw two wicked individuals approaching Revered Chachaji Maharaj with a kind of wire, intending to behead him. I intervened; they attacked me. I held my breath. They thought I had died and left. I opened my eyes. He (the Master) laughed, and I laughed too. Sometimes very strange events occur in dreams.

Note: It seems that Revered Chachaji Maharaj was perhaps giving some hint, or perhaps it was just a dream. In any case, it is possible he wanted to teach me the lesson of facing difficulties with courage.

9 April 1939: I had been ill and woke in the morning but remained in bed. There was a strange peace, and the inclination of the heart was upward. When weakness comes, a unique kind of pleasure is felt.

Note: After illness, spiritual progress definitely occurs – of this I am fully convinced.

11-12 April 1939: A state like madness — as if someone had consumed an intoxicant and was completely unaware. There is no special desire to do any work; rather, the mind is restless.

Note: When awareness of the chakras above the *trikuti* (the third eye centre) begins to come, sometimes such a state occurs.

23, 24, 25 April 1939: At a wedding procession, it was around 3 or 4 in the morning when everyone sat down. A short while later, such a state came over them that whoever was seated could not get up from where they sat. A gentleman who had once had the darshan (spiritual vision) of Revered Chachaji Maharaj also remained seated in that state. A new young man who had just arrived also fell into that state at once.

On 24 April, the moment we sat for *satsang*, it became apparent that some powerful force had enveloped everyone, and the *satsang* was filled with great delight.

On 25 April, during *satsang*, the state was such that one hardly wished to leave — and suddenly such a flow of grace began that, no matter how much Father insisted, no one was willing to stand up. Even changing clothes felt beyond our strength. With great difficulty we reached home. It felt as though the soul had risen to a very high plane and would take time to descend. In the end, we sat just as we were — still wearing the clothes we had on. Though this was quite disagreeable to Father, none of us had our senses about us.

Note: This was the occasion of someone's wedding.

A waking experience: Though this was a momentary experience with open eyes, I was sitting and thinking about food. My wife (respected mother) said, "Go to the bathroom." I said, "I'll stay here." She left. A moment later, I saw a sadhu (holy man) carrying a beautiful golden-yellow brass *kamandal* (water pot), and he said, "Give me alms." I was so absorbed that I had no desire to say anything. When I looked carefully, it was Hazrat

Qibla Lalaji Maharaj. I wanted to fall weeping at his feet. He said, “Do not be alarmed – bear it.” Then he said, “Dr Shri Krishna is probably outside.” Some expression of concern appeared on his face. Then he said, “Bear it, otherwise the *satsang* will be disrupted,” and suddenly disappeared. I sat there feeling completely spent.

Note: After this, some more manifestations of a similar kind occurred from which it seemed that there was definitely some expression of displeasure towards Shri Bhai Saheb. God knows better. I narrated this incident to Shri Bhai Saheb as well.

Once, at a *bhandara* in Sikandrabad, an elderly Hindu saint had been walking around since morning, bent over and leaning on a walking stick. In any case, this was a very blessed day.

Once, Hazrat Qibla Bhai Saheb, Dr Shri Krishna Lal Ji, and several of us went to pay our respects at the shrine of Kaliyar. At first, no one had the courage to approach, because Janab’s spiritual intensity (*jalal*) was well known – but then everyone gathered courage and presented *salaam* (salutations) at his shrine. With great tenderness, he too appeared and blessed all of us with his light. It seemed that Janab had now set aside his state of awe and adopted a state of beauty and grace, choosing to transmit his blessings to others. The effect of presenting that *salaam* was that from that time onward, the connection (*nisbat*) with the Khwajagan family of the Chishti order felt stronger to me. My personal assessment is that among all the spiritual lineages – Naqshbandia, Mujahidia, Mujharia, Chishtiya, Qadiriya, and other families – the Khwajagan connection felt the most present. I noted that the elders of every lineage continued to give their grace and help from time to time. It is possible my perception became focused at one point. Once I saw Hazrat Khwaja Moinuddin Chishti Saheb holding a large paper – like a horoscope – and conveying some message from it, which appeared to be guidance towards spiritual education. In any case,

I have seen him many times bestowing glances of grace during meditation, worship, and at other moments – from which it is clear that Janab's connection, whether through Pujya Lalaji Saheb's mediation or through Revered Chachaji Maharaj, or through the elders of the tradition – the connection is definitely there.

6 November 1963: It felt as though Chachaji Maharaj was moving everywhere all around. It seemed this day was one of special grace from Revered Chachaji Maharaj.

7 November 1963: Until noon the state was such that getting up became difficult. In any case, the great grace of the elders remained, and those who were present at that time were also deeply moved.

Bhandara of 1983, 20–23 October: For all four days I had no awareness. All four days I kept seeing that except for the elders, there was no one in the tent. Light and peace were so pervasive on all sides that every person present was experiencing it.

Bhandara of 1984: It was exceptionally good – for all four days there was immense grace and mercy of the Lord. On the last day, the state was such that no one could easily look at my face, because there was such intense radiance in it that the brothers' gaze could not rest upon it. Even the streets seemed to be full of people – and after the *jaap* of inner stillness, strange states arose one by one.

2 July 1985: The moment I sat down, the state was such that nothing of any kind existed. It seemed as though this state was the supreme spiritual station (dhurpad). Revered Lalaji Maharaj's presence remained continuously for about two hours, but even after that, the state remained throughout the day. In my view, I had never before experienced such grace. After this period, I constantly see the strong presence of Revered Bhai Saheb, Dr Shri Krishna Lal of Sikandrabad, accompanying me.

Once I saw Dr Chaturbhuj Sahay Saheb of Mathura, accompanied by a man and his wife who appeared to be senior officers. I wished to have chairs arranged so that they could sit comfortably, but the couple took my hand and showed me great respect. After that I saw a wonderfully beautiful tree upon which hung large and lovely mangoes and amlas (Indian gooseberries). I quickly plucked the mangoes and amlas with my walking stick and filled my pockets with them. The scene was so beautiful that nearly three months have passed, and I have not forgotten the tree, the mangoes, or the amlas.

These days I see Munshi Madan Mohan Lal of Shahjahanpur with me daily – and he appears very happy. Similarly, especially during *satsang* in the evening, the Maulvi Saheb of Raipur, Revered Lalaji Saheb, Revered Chachaji Maharaj, and indeed all the elders appear together and bestow great grace upon all in the *satsang*.

The grace and extraordinary watchfulness of one's elders is incomparable. I have seen many times that when some companion arrives, the shadow of the elders is certainly there, and it becomes clearly apparent which elder it is. Once, Nand Ji and Ram Narayan Ji – both disciples of Dr Shyam Lal Saxena, whom they loved greatly – came. Great grace was there: Hazrat Qibla Lalaji Maharaj was completely absorbed in divine annihilation (*fana*) and became completely subsistent (*baqa*). After that, the memory of Hazrat Qibla came, and a white light appeared – and sometimes an intensely bright white light appears that is purely spiritual.

Once Ram Autar Ji came – all three elders were present: Hazrat Qibla Lalaji Saheb, Pujya Chachaji Maharaj, and the Maulvi Saheb of Bhogaon (Hapur).

Radhelal Ji arrived the next day and Chachaji Maharaj's presence was perceived.

Some days ago, when Babu Suraj Kumar Lal Ji came, Hazrat Qibla Fazal Ahmad Khan Saheb Rahmatullah not only made his presence felt but actually bestowed his grace.

Once I was sitting in meditation (puja) when Babu Ramdas Ji came and sat down. Such a flow of grace began that we were completely drenched. The eyes would not open. Because of this, a person sitting behind was also deeply affected — though he was entirely new and had not yet received initiation.

I mention this here because Hazrat Qibla Lalaji Maharaj wrote in his correspondence that “Whatever work is happening, it is solely through the grace of the elders, and their shadow is with us at all times.”

Part VI

***Mahasamadhi* and Continuing Presence**

The final chapter turns towards illness, farewell, *Mahasamadhi*, final rites, and the continuing presence remembered by family and seekers.

Chapter 11

Samadhi and Continuing Presence

This final chapter preserves the family's grief, reverence, and prayer, including the direct address where the manuscript itself turns towards Babuji.

Since 1981, the chain of illnesses continued, and his body kept growing weaker — yet despite persistent illness and increasing physical frailty, he was never mentally disturbed. Seeing both his elder sons worried, he would say to them in a comforting tone: “Gold is purified as much as it is heated — these illnesses are proving this divine truth for me. In these years of illness, I have had such spiritual experiences, and through the grace of God and the elders of the tradition, not only of our own tradition but of elders and saints of other traditions as well, whose grace is beyond description — in these years I have become more devoted to the mission of Pujya Lalaji Maharaj than before, and have reached far more people. During this period of illness, such grace has descended that people have benefited spiritually and worldly from me, and not for a single second have I separated myself from the elders.”

He would often say that his departure had been due in 1974, but that the elders had extended his life, granting him more time because they wanted more work from him. This remained constantly in his mind, and he did his utmost to bear his illness and severe physical suffering with patience, receiving whoever came to him, whether an officer or not. Despite his weakness and physical hardship, he gave initiation to many people during this

period. Whenever both his elder sons said to him, “You are exhausted, please rest,” he would reply: “When this body is to be shed, the more work done beyond that point, the better – whatever good happens is the right thing.”

At the 1987 *bhandara*, he called both elder sons – Pujya Dr Rajendra Kumar Saxena Ji and Pujya Dr Virendra Kumar Saxena Ji – and said: “This is my last *bhandara*. Therefore, I wish to meet every *satsangi* brother and sister individually before parting. Have everyone come and meet me one by one, and also make it clearly known that no one should say that I am resting right now – whoever wishes to meet may come at any time, but must not be turned away.” For all three days of the *bhandara*, he kept meeting people and giving them his blessings.

In the *bhandaras* of 1985–86, he had particularly taken up the topic of how death occurs, and explained it very briefly. This was a signal, but the brothers did not understand it at the time, wondering why he was speaking of this. In this way, he gave all the brothers a clear signal of his departure. He knew the date of his *nirvan* (passing). He would often say: “Tuesday is very auspicious for us – it is a strange coincidence that everything in our life happens on Tuesday for the good.” For example: his birth, his initiation, the complete *ijazat* granted by his Pujya Lalaji, and his *mahanirvan* – all on a Tuesday. The time of his birth and the time of his departure are the same – Tuesday at 11 in the morning, born at 11, and departed at 11.

On Tuesday, 29 December 1987, at 11 in the morning, he departed peacefully in the inner room of the hall. At that time his face was radiant with a divine glow, a light smile, and his face was deeply attractive. Having thus lived almost eighty-seven years of a most sublime life, he departed – while countless relatives, family members, and *satsangi* brothers who had remained connected with him all their lives were present. He had given them all this teaching: “While doing all the work of the

world, join it with the name of God, for that is your goal. Think carefully before doing worldly work, but do not delay in the work of spiritual devotion – you never know when the next breath will come or not.”

On 30 December, Wednesday morning, his mortal remains were bathed and prepared for the last rites. Thousands of devoted brothers, relatives, neighbours, office colleagues (as he had retired from here), and the general public who could not hold back their grief came. His mortal remains were placed in a flower-decorated bier (*vimana*), arranged by a *satsangi* brother. In the hall, his remains were kept beneath the portrait of Pujya Lalaji Maharaj, where his *samadhi* (memorial) stands today. The entire atmosphere resonated with the chant of “Om Ram Shri Ram Jay Ram Jay Jay Ram.” Everyone came with tearful eyes, paid their last respects with great devotion, offered flowers, and stood outside.

His mortal remains were taken to Garh Mukteshwar on the Ganga, as he had said many times: “Though the body may be cremated anywhere after death, it would be best if the banks of the Ganga could be found.” To fulfil this wish, the journey began from Ghaziabad at around 10 or 10:30 in the morning. By around 3 or 4 in the afternoon, everyone reached Garh Mukteshwar, and his mortal remains were cremated on the banks of the Ganga.

Thus, his final rites were performed on the sacred banks of the Ganga at Garh Mukteshwar. Everyone bathed in the Ganga, collected his sacred ashes and other cremated remains, and returned to Ghaziabad. According to Hindu tradition, the tenth and thirteenth day rites were observed. The *brahman-dan* (offerings to Brahmins) and other customary rites were duly performed as prescribed in Sanatana Hindu Dharma. Food was distributed to the poor and orphaned, and a *bhandara* was organised on the thirteenth day. Most *satsangi* brothers and sisters were present, and for Babuji, the *jaap* of “Om Shanti” was

performed by all with great reverence and love. In fact, the *Akhand Om Shanti jaap* had been continuing from the 30th itself.

His memorial room has been built in the hall, as he himself had said that the best room in the hall for meditation was the one where he had spent so many days in practice and given countless seekers his blessed darshan (spiritual vision). The open sitting place lay beneath an Ashoka tree. He was not in favour of a separate place for the memorial, as he would say that in a separate place, the problem of weather and upkeep remains constant. Also, he felt it would take time to create the right atmosphere there. In the hall, he had spent nearly thirty-five years of his *sadhana* (spiritual practice).

Thus, that great divine soul merged into his eternal abode and continues, in his divine form, to illuminate the path for all devoted brothers and sisters.

“Every eye is tearful, every heart is sorrowful – Who is this who has arisen and departed from this world?”

Supplication (Vinti):

O Revered Father Babuji! You are our guide. O Pujya Punj! Grant us such grace that we may continue to advance on the path you have shown us under your compassionate shelter, and that the name of the elders may keep shining.

O Omnipresent! O All-powerful! May your grace be such that knowingly or unknowingly, we may never commit any act that brings dishonour to you or to the tradition.

Your infinite grace and limitless compassion constantly flow upon us all – may they remain forever, for they are our priceless treasure. During your earthly life, and even after merging into God, you have continued to watch over us. The divine darshan that you have gifted us is our life’s wealth, our divine capital. May the divine light that illuminates our path remain with us always.

We bow a hundredfold at your sacred feet. May we be able to fulfil the responsibility of maintaining the beauty of the *satsang* that you have entrusted to us all. Grant us this blessing, for even this is not possible without your grace.

You are our support from beginning to end. O Lord! May your remembrance remain until the very last breath — this is our prayer.

O God, the essence of life, purify our minds.

O Holy Father, be gracious — fill our eyes with divine light.

O Lord of Truth, fill us too with truth.

O Giver of love, fill us too with love.

Now let the head be sanctified, O Revered Pujya Punj Swami.

Purify every limb — O Omnipresent Vibho, we bow to Thee.

“May Guru Dev bring welfare to all.”

Teachings: Matters of Substance

The following short teachings are preserved as practical counsel. They sit naturally alongside the biography, because they show in everyday conduct the same discipline that the life shows in action: restraint in speech, humility in disagreement, discretion with inner experience, and service guided by awareness.

Talking without purpose weakens the spiritual state and turns the mind’s inclination towards the world.

When the opportunity arises, every person should help as much as possible, while keeping worldly circumstances in view, provided that this help does not cause harm to someone else.

One should not reveal one’s inner state until one’s experience is complete. Repeating someone else’s words to another person with the thought that it will please them is a sin. Forming an opinion unnecessarily is bad, and persistently holding a wrong opinion is extremely bad — giving unsolicited advice makes one appear lowly in the other person’s eyes.

If one has made a mistake, it should be acknowledged.

Giving preference to one's own opinion over another's is subtle arrogance.

Interfering unnecessarily in someone else's matter is to humiliate oneself.

Considering oneself the greatest knower is the greatest ignorance.

– *Supreme Saint, Dr Shyam Lal Saxena*

Glossary of Key Terms

Abhyasi: A spiritual practitioner or aspirant.

Adharma: That which moves against dharma: disorder, wrong action, or moral decline.

Anal chakra: In this text, a colloquial name for the root or Muladhara chakra, associated with the base of the spine and the perineal region.

Aruj: Spiritual ascent.

Atma Dhyana: Meditation on the inner self or soul.

Babuji: An affectionate and reverential form of address used for Pujya Dr Shyam Lal Saxena.

Bai'at: Spiritual initiation or formal acceptance into discipleship.

Bhandara: A devotional gathering or feast, often held in remembrance.

Braid: In this context, the small lock of hair traditionally kept at the crown or back of the head by some Hindus.

Darood: A prayer of blessing associated with the Sufi devotional tradition.

Darshan: A reverential seeing or presence before a saint, deity, or sacred person.

Dharma: Righteous order, sacred duty, or the way of life aligned with truth and spiritual law.

Dhurpad: The supreme spiritual station or seat; the highest or foremost spiritual position.

Ekadashi: The eleventh lunar day, traditionally regarded as spiritually significant.

Faiz: Spiritual grace, blessing, or transmission.

Fana: Spiritual annihilation of the separate self.

Ghaliban Nafs: The spiritual level described in this text as an intense struggle between the pull of Maya and the Guru's mercy.

Grihast Sant: A householder saint: one who lives within family, work, and social responsibility rather than renouncing worldly life outwardly.

Ijazat: Permission or authorisation within the spiritual lineage.

Jaap/Japa: Repetition of a sacred name, word, or phrase as a devotional practice.

Kashf: Spiritual unveiling or inner perception.

Lagna: The ascendant or rising sign in a birth chart.

Lila: Divine play; the mysterious working of God through events and lives.

Mahasamadhi: The final conscious departure of a realised saint from the physical body.

Malik-e-Kull: The Supreme Lord or Master of all.

Maya: Illusion or the veiling power of worldly appearance.

Murshid: In the passage on fana, a living spiritual guide or presence through whom the practitioner receives support after the Peer has passed away.

Nafs: The ego or lower self.

Nakshatra: A lunar mansion or star grouping used in traditional astrology.

Nazul: Spiritual descent following ascent.

Nisbat: A spiritual connection or affinity.

Original current: The Supreme Soul, understood in the text as the source from which the soul's stream proceeds.

Param Sant: A great or supreme saint; a term of deep reverence used in the lineage.

Parmartha: Spiritual purpose or higher welfare; in the book, often the work of inner upliftment and service.

Peer/Pir: The practitioner's spiritual master or Guru in the Sufi tradition.

Pindi body: The physical human body.

Prasad: Food or offering received as blessed grace.

Puja: Revered or worthy of worshipful respect.

Raabta: A meditative connection with the Guru, practised here by contemplating the Guru's face.

Rashi: A zodiac sign in the traditional astrological system.

Sadhana: Spiritual practice or disciplined inner effort.

Saheban: A respectful plural form meaning gentlemen or revered persons.

Samadhi: Deep meditative absorption; in this book, also a memorial or shrine associated with a saint.

Samarth: A capable Guru.

Satsang: Holy company or spiritual association; also a gathering for remembrance, teaching, and inner practice.

Shajra: A lineage prayer or spiritual genealogy recited within the Sufi inheritance of the tradition.

Trikuti: The third-eye centre or spiritual station associated with the brow.

Urs: A commemorative observance marking a saint's union with the Divine after death.

Videh: Literally, one who is beyond bodily identification while still living in the body. In this book, the word means a person who performs worldly duties with excellence while remaining inwardly absorbed in God.

Vimana: In the final-rites context, a decorated bier or palanquin used to carry the body of a saint.

Family Lineage of Param Sant Dr Shyam Lal Saxena

Place of Birth: Katiya, District Badaun

Father: Lala Pyare Lal

Pujya Dr Shyam Lal Saxena – Children:

1. Dr Rajendra Kumar Saxena
2. Dr Virendra Kumar Saxena
3. Dr Brijendra Kumar Saxena
4. Shri Surendra Kumar Saxena
5. Shri Ravindra Kumar Saxena
6. Shri Gyanendra Kumar Saxena
7. Dr Narendra Kumar Saxena
8. Shrimati Saroj Saxena
9. Shrimati Kusum Saxena

1. Pujya Dr Rajendra Kumar Saxena – Children:

- Dr Pankaj Saxena – Children: Dr Gaurika and Parth Saxena
- Dr Namita Arun (Baby) – Child: Shyamal Shrivastava

2. Pujya Dr Virendra Kumar Saxena – Children:

- Dr Atul Kumar – Children: Astuti Shrivastava (Rupali), Kavya, and Adhyatm Arth Saxena
- Shri Anmol Kumar – Child: Adhiraj Saxena

3. Puja Dr Brijendra Kumar Saxena – Children:

1. Shrimati Brajraj Kiran Saxena
2. Shri Brajraj Bhushan
3. Shri Brajraj Prasun

4. Puja Shri Surendra Kumar Saxena – Children:

1. Shri Sandeep Kumar
2. Shri Nitin Kumar

5. Puja Shri Ravindra Kumar Saxena – Children:

1. Shrimati Richa
2. Shrimati Ita
3. Shrimati Khushbu

6. Puja Shri Gyanendra Kumar Saxena – Children:

1. Dr Chhavi
2. Shrimati Parul

7. Puja Dr Narendra Kumar Saxena – Children:

1. Shri Abhinav
2. Shrimati Chandni

8. Puja Shrimati Saroj Saxena – Children:

1. Shri Prabodh Sikoriya
2. Shri Subodh Sikoriya
3. Shri Pramod Sikoriya
4. Shri Brijesh Sikoriya
5. Shri Devesh Sikoriya
6. Shrimati Chitra Pradhan

9. Pujya Shrimati Kusum Saxena – Children:

1. Dr Dhish Saxena
2. Dr Amit Saxena