



# **A SUFI IN POLICE UNIFORM**

**R.K. GUPTA**

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***“I Bow At His Feet,  
Humility Personified,  
Who Forgot About Himself,  
With ‘Master’ He Identified”***

## **Preface**

The first time I met Paramsant Thakur Ram Singhji was in April or May, 1966, when my father Mahatma Dr. Chandra Gupta took me with him to City Palace, Jaipur in the presence of Thakur Ram Singhji. My father was a favored recipient of his grace and we, the children of Dr. Chandra Gupta treated Thakur Ram Singhji, as our grand-father. The first question he asked me was, 'what I am doing' and I said, 'I have appeared in the Higher Secondary examination.' He smiled and said, 'then you must pass in the first division.' I passed that examination in the first division. I was a mediocre, rather below average in studies, who somehow managed to pass in the second division. In the next visit or so, he started calling me 'Engineer Sahab'. I passed the higher secondary examination in the first division and applied for admission in the Malaviya Regional Engineering College, Jaipur (MREC; now MNIT). The admission those days was based on marks obtained in the higher secondary examination. The college had 180 seats and being a regional engineering college, half of the seats were allocated to students from Rajasthan and the remaining half were distributed amongst students from other States. I was the last student to be admitted in MREC that year with admission no. 181/66; there was a tie between two of us and the college perhaps for the first time admitted an extra student.

After appearing for the first year engineering examination, I awaited the result, which those days were published in newspapers. I looked for my roll number in the second division and not finding it there, thought that I had failed. A little bit upset, I looked at the roll numbers in the first division and finding it there, I was thrilled with joy. It gave me the faith in Thakur Ram Singhji and his words for the rest of my life.

Towards the end of 1970, in TB Sanatorium, one day he suddenly blessed me to be a big officer. So far he called me 'Engineer Sahab', but that day he blessed me to be a 'big officer'. By his grace I topped the list of Assistant Engineers selected by the Rajasthan State Electricity Board. After serving, as an engineer for about one and a half years, by a strange coincidence I appeared for the UPSC competitive examinations and was selected as an IRS (Indian Revenue Service) officer in 1974. In due course I was promoted to the highest rank in the Revenue Department of the Govt. of India. Similarly, my immediate elder brother, who was told by an astrologer that he would die soon, was blessed with long life and to be a renowned astrologer himself by Thakur Ram Singhji and my younger brother to be a doctor. All this came true by his grace.

Together with blessing us in the worldly life, Thakur Ram Singhji sowed the seeds of spirituality in our hearts and kept on nurturing them. Often people think it to be difficult to devote time for their spiritual growth together with attending to their worldly duties. Most people think that it is the old age when one should turn towards the Divine; little realizing that by then it gets too late. The mental and physical strength by then so deplete and the lifelong habits so strongly take their roots that it becomes almost impossible to focus and concentrate mind on something new. One, therefore, needs to utilize this very moment for one's spiritual progress, without waiting for an auspicious moment to do so, said Thakur Ram Singhji, whose life story is described in this book.

He was a person, who at the young age of 16-17 joined the police service at the entry level of constable, spent most of his time away from his family and home, got transferred every 2-3 year, cooked for himself, took help of none for anything, lived an honest life facing all challenges of police department and earned a reputation for himself and at the same time attained unparalleled spiritual heights. This is the true story of such a person, Thakur Ram Singhji for whom it became famous that Thanedar Ram Singh, leave aside taking bribe, did not drink water from a well unless he had paid for it.

He joined the police department when it was known for its atrocities, with whip and shoes decorating the walls of police stations for welcoming any accused in their custody but he did not even touch anyone except once to a dreaded dacoit, who had declared that hundreds of policemen will be killed before he is arrested and he will have to be carried in basket (in pieces) but Thakur Ram Singhji with just four Sepoys arrested him and no policeman was hurt.

The story of Thakur Ram Singhji is a true story, no exaggeration and based on facts. Some of the persons related to this story are still alive and stand testimony to it. The story also gives a glimpse of the administration system prevailing in the then Princely State of Jaipur and some of its renowned citizens, who played an important role in its administration and also in the life of Thakur Ram Singhji.

He was a Sufi belonging to the Naqshbandi Sufi Order, which is one of the four renowned Sufi Orders in India, namely Naqshbandiya, Chistiya, Qadariya and Suhuravardiya. His spiritual teacher, Mahatma Ramchandrajji of Fatehghadh was the first duly authorised non-Muslim, a Hindu Sufi saint. Thakur Ram Singhji used to address him, as ‘Guru Bhagwan’ and used to be so absorbed in his remembrance that at times he forgot his own name.

In spite of being an ocean of esoteric knowledge, Thakur Ram Singhji did not believe in preaching but his mere presence had such an impact on the visitors that they used to immediately start feeling quietude and inner peace and it used to change their lives. He explained even the most complex spiritual matters through stories and anecdotes. He remembered a lot of couplets, short stories and anecdotes, which he used to narrate fluently during conversation in Hindi, Marwari, Urdu or Persian, keeping the atmosphere light and jovial. In his eyes good character and conduct were the most important things rather than mere recital of the Scriptures. He through his own example established an ideal for the coming generations that spirituality is a matter of conduct and that it is possible to attain one’s goal in both the worlds simultaneously by having full and complete faith and dedicating everything to the Divine.

I hope the story of Thakur Ram Singhji would inspire the readers in their lives to have firm faith in honesty, sincerity, integrity and divinity hidden in all human beings.

I am thankful to various authors and my co-disciples, who from time to time have been writing about Thakur Ram Singhji and have been sharing their experiences. I am also thankful to my grandchildren Ch. Advait and Sushri Aania, who put in lot of effort to design the cover page.

The readers are welcome to visit my website [www.sufisaints.net](http://www.sufisaints.net) and to write to me on [rkgupta51@yahoo.com](mailto:rkgupta51@yahoo.com) or contact me on +91-11-22718010/9899666200.

One of His humble servants,  
R.K.Gupta

# 1

## *Early Life*

This is a true story of a Sufi, a Sufi in police uniform but not a ‘policeman’ by heart. He was Paramsant Thakur Ram Singh<sup>1</sup>, a Sufi par-excellence belonging to the Naqshbandi Sufi Order, one of the four main Sufi Orders popular in India-Naqshbandiya, Chishtiya, Qadriya and Suhuravardiya.

Thakur Ram Singh hailed from village Manoharpura, near Sanganer Airport, Jaipur, the capital city of Rajasthan, India. Jaipur is a famous tourist place, known as ‘Pink City’ world over. It was one of the most famous Princely States of India before its independence and is known for its Rajput community.

The term ‘Rajput’ is derived from Sanskrit ‘Raja-putra’, which means "son of a king" and refers to a large group of warrior community sharing social status and ideology of genealogical descent originating from the Indian subcontinent. Gradually, the Rajputs emerged as a social class comprising people from a variety of ethnic and geographical backgrounds. Several Rajput-ruled kingdoms played a significant role in many regions of central and northern India until the 20th century.

Thakur Ram Singh was also born in a family of Rajputs. One of his ancestors, Thakur Joravar Singh came to Jaipur and settled here on the invitation of the then king of Jaipur Maharaj Sawai Jai Singh II (1686-1743) after whom the city of Jaipur acquired its name. Maharaja Sawai Jai Singh II was the ruler of the Rajput State of Amber, near the present city of Jaipur and was a feudatory of the Mughals. He was a mathematician, an astronomer, and a town planner par excellence. In 1728, Maharaja Sawai Jai Singh II built his new, magnificently designed capital Jaipur by combining the features of the ancient Hindu treatise on architecture, the Shilpa Shastra and plans of many European cities of the time with his own ideas. Jaipur was built according to a specific planning of grid system with nine rectangular zones corresponding to the nine divisions of the universe. He also set up the famous observatories known as ‘Jantar Mantar’.

Maharaj Sawai Jai Singh II was an upright and religious king, who was given the title ‘Sawai’ by Emperor Aurangzeb, which meant he was a quarter superior (Sawaya or Sawai-meaning one and a quarter) to his ancestor King Jai Singh I (1611-1667). He acquired this title after he took over the Fort of Vishalgadh from the Marathas in 1701. An Imperial Edict officially recognized the title of Maharaja Sawai Jai Singh II in 1712. The rulers of Jaipur began the practice of flying two flags, one full and one quarter-sized to commemorate the event. A few years later, Maharaj Sawai Jai Singh II broke free from the Mughal hegemony, and to assert his sovereignty, performed two Ashvamedha Yajnas (religious sacrifice). Ashvamedha Yajna was an ancient rite of a well decorated horse protected by soldiers being set free to roam about recognizing the sovereignty of the king over that area. He was the only king, who performed this rite in the recent history of last about 500 years.

Thakur Joravar Singh belonged to Ravlot Bhati community of Jaisalmer, which migrated from Jaisalmer to Jodhpur when the princess Lal Kanwar, daughter of Raval Amar Singh of Jaisalmer was married to Maharaja Ajit Singh of Jodhpur. He settled at a place, which later came to be known as ‘Jakhan’, at the outskirts of Jodhpur but in Jaisalmer. The younger sister of Lal Kanwar, Princess Suraj Kanwar, once visited this Ravlot Bhati family and while she was there in Jakhan, Maharaj Sawai Jai Singh II on his way to Jodhpur happened to camp at the outskirts of village Jakhan. He felt thirsty and to quench his thirst he alone reached the ‘Ravla’

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<sup>1</sup> Thakur Ram Singh-Paramsant Thakur Ram Singhji Sahab (Rahamatullah Alaihi Wasallam)-but for ease of reading mentioned as Thakur Ram Singh; Readers may kindly use honorifics RAU and PBUH, as appropriate with the names of saints and Prophet

(the royal residence-mansion) in the village where he met Princess Suraj Kanwar and got attracted towards her. He married her and brought her to Jaipur. The family of Thakur Joravar Singh, who was the chief of the Ravlot Bhatias, was also brought to Jaipur by the Maharaja and was given Jobner, a town about 50 Kms from Jaipur in 'Jagir' (as Estate) for their livelihood.

Later, Thakur Ummed Singh, a descendant of Thakur Joravar Singh moved out of Jobner and one of his descendants, Thakur Pem Singh got village Bokdawas in Jagir. Thakur Pem Singh was blessed with four sons and a daughter. Bokdawas being not fertile, these four brothers exchanged Bokdawas with Manoharpura and occupied it with their families in the year 1876. Thakur Mangal Singh (1871-1939), the youngest son of Thakur Pem Singh was the father of Thakur Ram Singh.

Great souls are generally born to great parents and this was true in the case of Thakur Ram Singh also. His father Thakur Mangal Singh was religious, introvert and a great devotee. Although a family man and in the service of Jaipur State, Thakur Mangal Singh spent his life in remembrance of Bhagwan Shri Ram. Often he would have glimpse of the divine couple Bhagwan Shri Ram and Sita. In a state of ecstasy he used to call 'Ram Singh! Come on have *Darshan* (glimpse) of Bhagwan'. Similarly, he used to invite other family members, as well but they were not able to have *Darshan* of Bhagwan.

Thakur Mangal Singh was blessed with insight. Once he suddenly started shouting about fire being caught and asked for water to put off the fire. People around were confused, as there were no signs of any fire in the vicinity. On being asked he said that there was fire in his niece's house, who was married to Raja Shri Durjan Singh in Javli and started pouring water turning his face towards village Javli. Later on it was confirmed that a fire in fact was caught there on that day at that time.

Thakur Mangal Singh was employed in the service of Jaipur State and he was in the personal security service of the then Maharaja Madho Singh (1880-1922). Maharaja Madho Singh was a devotee of Bhagwan Srikrishna and on getting up in the morning, the first thing he would do was to prostrate and offer prayer before the deity of 'Gopalji' (Bhagwan Srikrishna). He also liked to see face of devotees on getting up in the morning and, therefore, appointed devotees to guard him in the night. Thakur Adisal Singh of Manpur was also employed in the personal security of Maharaja Madho Singh along with Thakur Mangal Singh. Both of them, therefore, became fast friends and this friendship in due course turned into a relation when Thakur Ram Singh was married to Thakur Adisal Singh's daughter.

On 9 May 1902 on the occasion of the coronation of Edward VII, Maharaja Madho Singh took Thakur Mangal Singh with him to England and pleased with his sincerity appointed Thakur Mangal Singh to prepare Hookah (hubble-bubble) for him. In 1920-21, once a burning piece of camel-dung, which was used as fuel for fire in Hookah fell on the carpet, which Thakur Mangal Singh immediately covered with his foot. Maharaja Madho Singh was noticing all this. He summoned his personal doctor Daljang Singh and asked him to treat the wound of Thakur Mangal Singh. Maharaja Madho Singh also gave away about 30 feet long pipe of the Hookah, which was made using gold and silver threads. Gifting away of any personal belonging of the Maharaja was considered a great honor those days. The family of Thakur Mangal Singh was the proud owner of this pipe and took good care of this well earned souvenir.

Thakur Mangal Singh's wife i.e. mother of Thakur Ram Singh was also a devotee and noble lady. Besides Thakur Ram Singh, she was blessed with a daughter, but this daughter died young, a few years after her marriage and her husband also died a few months later. Thakur Ram Singh's mother was deeply saddened by this untimely demise of her daughter and son-in-law and started living a detached life, spending most of her time in solitude and in remembrance of God.





**Kunwar Ram Singh**



Thakur Ram Singh was born on 3rd September, 1898 in village Manoharpura. He acquired religious and noble bent of mind right from his early childhood from his parents. He highly regarded his father and stood alert in his service. When his father used to dine, Thakur Ram Singh used to fan him and keep standing so that he could immediately serve his father without losing time in getting up.

Thakur Ram Singh received his education in the Nobles School, Jaipur, which is now known as Manak Chowk School. Unlike other children of his age Thakur Ram Singh was highly disciplined and decent in his behavior and attitude. Besides his mother tongue 'Dhundhari' (the local dialect spoken in and around Jaipur), Thakur Ram Singh learnt Hindi, English, Urdu and Persian and together with academic education he studied religious scriptures too, which he continued till late. As mentioned earlier, his father used to have *Darshan* of Bhagwan Ram and Sita and often he used to invite Thakur Ram Singh also to have their *Darshan*. Though Thakur Ram Singh could not have a glimpse of Bhagwan Ram and Sita but he garnered a desire in his heart for the same. This desire prompted him to visit saints and Mahatmas at an early age of 15 and he would not go empty handed but used to take with him something, some home-made sweets to offer to them. Around this time he came in contact with Rai Bahadur Sir Gopinath and Pir Sahab Hakeem Hajrat Hidayat Ali Sahab, a renowned Sufi saint of the Naqshbandi Order.

At the age of sixteen Thakur Ram Singh expressed his interest to join the army but his father told him to serve the Maharaja of Jaipur instead, who had provided for their livelihood so far. Thakur Ram Singh changed his mind and agreed to serve the Maharaja of Jaipur. His father Thakur Mangal Singh was already in the personal 'Hookah' service of Maharaja of Jaipur and Rai Bahadur Sir Gopinath Purohit was a member of the Governing Council of the Police Department of Jaipur State. One of his relatives, Bhairubaksh Purohit, who was in the police department died suddenly. Rai Bahadur Sir Gopinath Purohit consulted Thakur Mangal Singh and appointed Thakur Ram Singh as a substitute of Bhairubaksh Purohit in the police department as a constable. The first posting of Thakur Ram Singh was made at the Sanganer Junction, which now is known as Jagatpura Railway Junction. Thakur Ram Singh, who was appointed as a substitute of Bhairubaksh Purohit used to give half of the salary to Bhairubaksh Purohit's family, as was the rule during those days in Jaipur State that if an employee dies during the tenure of his service then somebody from his family could be appointed in his place and if there was none in his family, who could be employed, somebody else could be appointed as a substitute and half of his salary was given to the widow of the deceased employee.

Marriage during those days was performed at a young age. Thakur Ram Singh had already started earning and now his father thought of getting him married. Thakur Adisal Singh was a colleague and friend of Thakur Mangal Singh. Thakur Adisal Singh was also a true devotee and a disciple of Maharaja Ajit Singh of Khetri, Rajasthan, who was in close contact of Swami Vivekanand. Thakur Adisal Singh amongst his friends and colleagues was known as an accomplished Mahatma, who used to spend his nights in severe penance. In 1915 Thakur Ram Singh was married to Gopal Kanwar the elder daughter of Thakur Adisal Singh, who was then 13. It was an occasion to rejoice for both the families.

Thakur Ram Singh continued as a substitute of Bhairubaksh Purohit till his elder son Ramnarayan Purohit attained the age of joining police service and Thakur Ram Singh was also appointed as a regular constable in the police department and posted at a place called 'Dhankya' in 1920. So far Thakur Ram Singh was living with his father but now he was to go to a different place. Thakur Mangal Singh, therefore, said- 'Ram Singh! I have seen people accepting bribe but ultimately they lived miserably. If you are not able to live on your salary take provisions from here but never take bribe.' Thakur Ram Singh abided by his father's words and never ever in his life accepted any bribe from anyone. Leave aside accepting bribe he did not even take water from anyone else's house.

A few days later Thakur Ram Singh came home (Manoharpura) on leave. The same day a family friend, who was a police officer, visited Thakur Mangal Singh. He came to know that Thakur Ram Singh does not earn any extra income. He told Thakur Ram Singh that if someone's work is done and if he gives something happily there was nothing wrong in accepting it. Thakur Ram Singh asked; 'What if Bahadur Singhji comes to know of it?' Bahadur Singhji was an honest senior police officer in-charge of that area. The family-friend asked-'Why should he come to know of it. Take care and do it secretly.' Thakur Ram Singh paused for a moment and then said: 'You are asking me to be afraid of a man, who has only two eyes but not to be afraid of the One, Who has thousand eyes. Anyone else may come to know of it or not but nothing is hidden from Him.' The family friend could say nothing but Thakur Mangal Singh was very pleased to hear these words of his son Ram Singh. When Bahadur Singhji came to know of this dialogue he was also deeply impressed by Thakur Ram Singh.

In 1920, during his posting at Dhankya, Thakur Ram Singh was taken seriously ill. Ramnarayan Purohit took his Uncle Rai Bahadur Sir Gopinath Purohit and Hakeem Hidayat Ali Sahab with him to visit Thakur Ram Singh. In 1970, when Thakur Ram Singh was admitted in TB Sanatorium and Harinarayan Purohit the younger brother of Ramnarayan Purohit visited him, Thakur Ram Singh recalled that incidence: "I was embarrassed and was thinking how to welcome and make them comfortable. They had brought fruits for me. Hakeem Hajrat Hidayat Ali Sahab examined me and started the treatment".

Around this time, looking at their age, Maharaja Madho Singh appointed Thakur Mangal Singh as the commander of Khatipura castle and Thakur Adisal Singh as the commander of another castle. Thakur Mangal Singh started living at Khatipura but used to visit Manoharpura in-between. It was the time when Jaipur city was confined to the four-walls and it had seven gates, which used to be closed at 11 in the night and opened next morning only. None could enter or leave the city in the night.

Thakur Ram Singh was married in the year 1915 and in 1924 he was blessed with a son, named Jagat Singh, who later was given the name 'Hari Singh'. Besides Jagat Singh, Thakur Ram Singh was blessed with three sons and two daughters named Dayal Kanwar (b. 1929), Narayan Singh (b.1932), Laxman Kanwar (b.1935), Kishan Singh (b.1939) and Vishnu Singh (b.1942).

Thakur Ram Singh had been transferred to Navalgadh and in 1926 he was transferred from Navalgadh Police Station to Jhunjhunu and in the same year he was promoted as Head Constable. Thakur Mangal Singh, who then was the commander of Khatipura castle, requested Rai Bahadur Sir Gopinath Purohit, who was then holding many ministerial posts, including that of the Prime-Minister of the Jaipur State, to promote Thakur Ram Singh as Thanedar (SHO-Station House Officer), as and when the vacancy arises. When Thakur Ram Singh came to know of it, he told his father that he would not like to be promoted on the basis of a recommendation and requested his father not to request anyone for his promotion.

'Kalyan'-a monthly magazine published by the Gita Press, Gorakhpur, was a highly regarded religious magazine during those days. The magazine carried a special commendation of Rai Bahadur Sir Gopinath Purohit for it. Thakur Ram Singh subscribed to it in 1926 and became a regular member of this esteemed magazine. He was very systematic and preserved the copies of the magazine carefully.

After retirement in 1926, Thakur Mangal Singh started living at Manoharpura and started spending his time in devotional activities. Next year when Thakur Ram Singh visited Manoharpura, keeping in mind that his son would get further promotions in future, Thakur Mangal Singh proposed to get the *Kachcha* (temporary-made of mud etc.) house to be made *Pakka* (rebuilt using bricks and plastered). Thakur Ram Singh, however, said firmly to his father that if he spends money on rebuilding the house, he would not live in that house. For

him, money was meant to be utilized for the benefit of others and should not be used on luxuries for self. Thakur Mangal Singh was pleased with his son and his attitude towards life. He gave up the idea and left the house as it is, with only ladies and gents toilets made *Pakka*. This house remained *Kachcha* during the lifetime of Thakur Ram Singh and later his eldest son Hari Singh got the front portion rebuilt with bricks and cement.

Thakur Ram Singh from an early age was interested in meeting saints and Mahatmas and had great reverence for them. Hajrat Hidayat Ali Sahab and Rai Bahadur Sir Gopinath Purohit had great influence in molding the character and personality of Thakur Ram Singh. They helped him not only in worldly matters but also in his spiritual journey. Thakur Ram Singh first met Pir Sahab Hakeem Hajrat Hidayat Ali in 1913 when he was about 15. Pir Sahab Hakeem Hajrat Hidayat Ali (1859-1951) was a Sufi saint belonging to the Naqshbandi Order. He lived in Jaipur at 'Khejron Ka Rasta' where he practiced and served people as a Hakeem and for the spiritually inclined people acted as their guide. Rai Bahadur Sir Gopinath Purohit also lived nearby and Thakur Ram Singh visited Hajrat Hidayat Ali Sahab whenever he came to meet Rai Bahadur Sir Gopinath Purohit. Thakur Ram Singh developed friendship with Hajrat Hidayat Ali's son Shaukat Ali Khan, who was a Master of mesmerism.

Hajrat Hidayat Ali Sahab during his life itself had nominated and authorised his grandson Hajrat Abdul Rahim Sahab (1921-1993) as his vicegerent in the Naqshbandi Order. Hajrat Abdul Rahim Sahab was popularly known as 'Pir Sahab' and 'Maulvi Sahab' and greatly revered by his followers. After the demise of Pir Sahab Hakeem Hajrat Hidayat Ali, Thakur Ram Singh once visited Hajrat Abdul Rahim Sahab at his residence. He put off his shoes at the entry near the staircase on ground floor and went up to meet Hajrat Abdul Rahim Sahab. Before he returned Hajrat Abdul Rahim Sahab quietly picked and brought up his shoes so that Thakur Ram Singh need not go down bare-footed. When Thakur Ram Singh spotted his shoes, he understood the matter and quickly climbed down the stairs, picked up the shoes of Hajrat Abdul Rahim Sahab lying over there and put them in front of him. Hajrat Abdul Rahim Sahab was amazed to see the humility of Thakur Ram Singh. He said: "What have you done. You are elder to me". Thakur Ram Singh with folded hands replied: 'I have learnt this all from this house. I have done the same, as you did'.

Rai Bahadur Sir Gopinath Purohit was a great personality of his time, who played an important role in managing the affairs of the then Jaipur State. One of his ancestors, Shri Har Bhagat had settled in Jaipur. In due course of time, one of his descendants, Shri Vriddhichand bought a small house in Khejron Ka Rasta and started living there. His younger son Ramdhan was the father of Rai Bahadur Sir Gopinath Purohit. Ramdhan dealt in exchange of cowries (shells) for coins. Rai Bahadur Sir Gopinath Purohit was born in 1862. After completing his primary education, he passed matriculation studying under a street lamp-post, due to lack of resources in the family. After the death of his father, he studied further and passed M.A. (Master of Arts in English) from Agra University with the help of his mother, aunt and widowed sister, who by selling handicraft items made by them earned some money for running the household.

Rai Bahadur Sir Gopinath Purohit was the first person from Jaipur to pass M.A. He was appointed as a teacher but was soon shifted to 'Administration' and from there also he was soon sent to Abu as the *Vakil* (Advocate or pleader) for Maharaja Madho Singh of Jaipur. During his stay of 17 years in Abu, Rai Bahadur Sir Gopinath Purohit learnt Urdu and Persian and also devoted his time serving Hindi literature. He began with translating Shakespeare's dramas in Hindi, which earned him a special place amongst the Hindi authors. Later he researched Thomas Grey and Cicero's works and translated them in Hindi and thereafter he translated the Sanskrit work 'Bhrutharishataktrayam' with commentary in Hindi and English, which established him as an accomplished litterateur and research scholar. During this period he got a huge building constructed in Khejron Ka Rasta itself and established a big library in it

with collection of invaluable Hindi, Sanskrit and English books. After his death this collection was gifted to the famous Vanasthali Vidyapith (a famous girls' institute in Rajasthan).

Rai Bahadur Sir Gopinath Purohit returned to Jaipur in 1905. People had started addressing him as Pundit Gopinath. Impressed by his loyalty towards Jaipur State and the royal family, Maharaja Madho Singh appointed him as a member of the 'Judicial Council' in 1906. In 1908 his son Gangasahay was appointed in his place as a *Vakil* in the 'Upper Court of Vakils'. A few years later in 1912, however, Gangasahay passed away after prolonged illness.

In 1914, during the First World War, the British had become active to suppress any possible revolt in the Princely States of India. They wanted to appoint some experienced British Police Officer as the head of police department of Jaipur but this department was given to Sir Gopinath and by the year 1916, he became an important functionary of the State Administration.

In 1917 the walled city of Jaipur was infested by plague. Maharaja Madho Singh gifted a piece of land outside the city to Sir Gopinath but he accepted this land only after depositing the price of the land in the treasury. This enhanced his reputation as an honest person in the eyes of public and the Maharaja. The building constructed over this piece of land is still standing over there at 'Paanch Batti, Mirza Ismael Road, on Gopinath Marg. Later Sir Gopinath became Deputy Prime Minister of Jaipur State. During this period Sir Gopinath had developed interest in hypnotism, mesmerism and planchette and he used to do miracles using occult powers. He also used to enjoy company of Sadhus, saints and yogis and devoted a lot of time in Sadhana (time devoted in spiritual or occult practices).

Shaukat Ali Khan, who was a Master of mesmerism, was a friend of Thakur Ram Singh. Rai Bahadur Sir Gopinath Purohit was also a Master of hypnotism, mesmerism and planchette and he was not only the Minister in-charge of Police Department but well known to Thakur Mangal Singh, father of Thakur Ram Singh, and lived near the residence of Hajrat Hidayat Ali Sahab, which gave opportunity to Thakur Ram Singh to visit him whenever he visited Hajrat Hidayat Ali Sahab. These coincidences aroused a desire in Thakur Ram Singh also to gain knowledge of mesmerism and other occult practices.

In 1929 Thakur Ram Singh was posted as the Head-Constable in the police station of Newai Railway Station. Around the same time one Shri Krishna Chandra Bhargav was posted as 'Time-Keeper' in the Bombay-Baroda Central India Railway at Newai. He was surprised to learn that the new Head-Constable Ram Singh is so honest that leave aside accepting bribe he does not accept water from anyone. Out of curiosity one day he visited Thakur Ram Singh. He was impressed by the personality of Thakur Ram Singh and asked him who his Guru (spiritual guide or Master) is? Thakur Ram Singh replied, 'Everyone, who helps me in learning something'. Krishna Chandra Bhargav said it was fine but there is a great difference between a 'Guru' and 'Satguru'. Those imparting worldly knowledge are 'Guru' but one can realize 'Self' only by the grace of Satguru. Thakur Ram Singh mentioned that Gita says that when the time has arrived one meets his Satguru effortlessly. I have firm faith that I would also meet my Satguru when the time arrives.

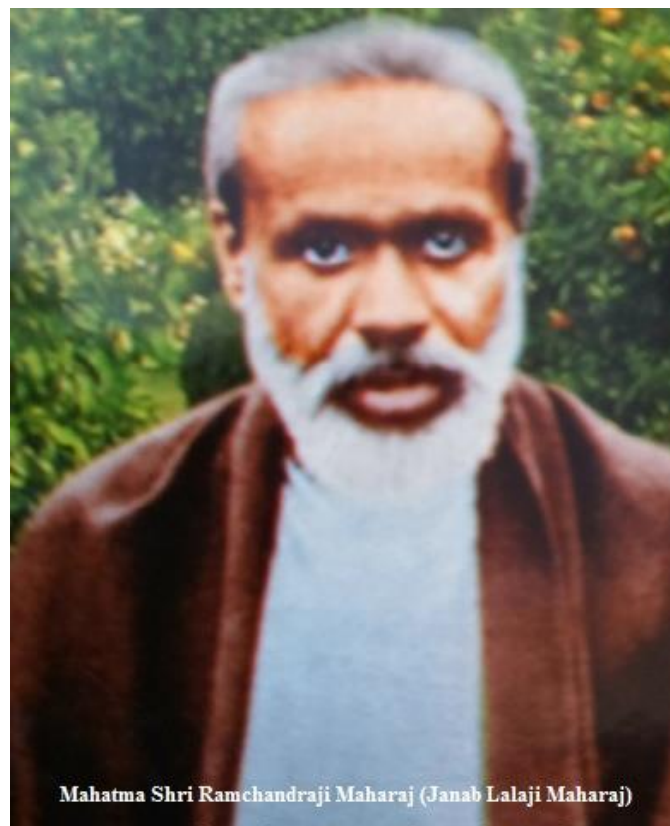
Thakur Ram Singh during those days used to read Scriptures like Gita, Ramayan and Bhaktisagar and for the last three years-1926 onwards-he had subscribed to the popular monthly spiritual magazine "Kalyan". He was also visiting saints and Mahatmas and used to carry with him home-made dishes (sweets) for them. He was, however, not satisfied with his spiritual progress. He remained in touch with Krishna Chandra Bhargav, who after a few days showed him a photo of his Satguru, Mahatma Shri Ramchandrajji of Fatehgadh. By merely looking at the photo Thakur Ram Singh felt a strange attraction towards him and kept the photo with him for a few days. Within 2-3 days, he started getting into a trance (started receiving *Faiz*) by looking at the photo of Mahatma Ramchandrajji and felt greatly attracted towards him.

Mahatma Ramchandrajji was the first Hindu Sufi saint duly authorized, as the 'Satguru' in the Naqshbandi Sufi Order. He belonged to a highly respected Kayasth family of Mainpuri, Uttar Pradesh. Emperor Akbar conferred the title 'Chaudhary' on Babu Vrindavan, one of his renowned ancestors and gifted him 555 villages amongst many other things. Babu Vrindavan named one of these villages as 'Bhoom-gram' and started living there. With the passage of time this village developed into a small town and its name got distorted to 'Bhogaon.' One of the descendants of this family was Ch. Harbaksh Rai, who though initially lived in Bhogaon but later, after the mutiny in 1857, shifted to Farukhabad. He was appointed as Superintendent-Octroi. His wife was a pious and religious lady, who spent most of her time in prayers. She was fond of helping the needy, poor and orphan girls and spent lot of money in getting them married. No beggar ever returned empty handed from her door. She was gifted with a good voice and used to sing well. When she used to recite the 'Ramayana' people used to forget their surroundings and used to get absorbed in divine thoughts.

For long Ch. Harbaksh Rai did not beget any children. Ramchandra was born to him as a result of the blessing of a fakir (Avdhut). One day a fakir happened to pass through the street where Ch. Harbaksh Rai used to live. He asked for some food. Ch. Harbaksh Rai's wife with great respect and devotion offered him some sweets. The fakir, however, told her that he wanted fish to eat. Though she was a vegetarian, but her husband Ch. Harbaksh Rai was a non-vegetarian for whom food was cooked separately. She enquired about fish and learnt that two fish were specially cooked for her husband. She immediately got both the fish and offered them to the fakir. An old maid, who was very much attached to the family, mentioned to the fakir that there was everything in the house with the grace of God except that Chaudhary Sahab did not have any child and requested him to pray to the Almighty for the same. The fakir laughed loudly and uttering 'Allah-o-Akbar' raised his hands in prayer. He then uttered 'One! Two!' and went away. The blessings of the fakir fructified and after a year on 3 February, 1873, on

the day of Basant Panchami, a day of spring considered very auspicious, a divine soul descended in Chaudhary Sahab's house, who was later known as Mahatma Shri Ramchandra alias Lalaji Maharaj. After two years, on 7<sup>th</sup> October, 1875 his younger brother, another divine soul was born, who was known as Mahatma Raghuvar Dayal Sahab alias Chachchaji Maharaj.

Child Ramchandra was brought up with great care and affection. A number of servants were always in attendance to look after his needs. A Maulvi Sahab (Muslim teacher) taught him Urdu, Persian and poetry. Thereafter he was admitted to the Mission School in Farukhabad. During his education in Farukhabad, when he was in the Eighth standard, he had hired a room for his studies in Mufti Sahab's Madarsa. In the adjoining room used to live Maulana Fazl Ahmad Khan Sahab (Huzur Maharaj), who used to teach students privately for his livelihood. At times, Ramchandra used to seek Huzur Maharaj's guidance to solve his difficulties and Huzur Maharaj used to gladly help him. Impressed by his etiquettes, conduct and religious bent of mind, Huzur Maharaj used to treat Ramchandra with great affection.



Mahatma Shri Ramchandraji Maharaj (Janab Lalaji Maharaj)

Ramchandra was later married in a good family. A few days later his father passed away. Although his father had already sold a lot of property, still Ramchandra had inherited some of it. Unfortunately, he got involved in a case over property with the Raja (king) of Mainpuri and after prolonged litigation the case was decided against him. In discharge of the decree against him, Ramchandra had to sell off his house and other assets. Around this time he also lost his elder brother, who was adopted by his father and, therefore, the entire responsibility of the family fell upon his young shoulders. There was no source of income and the financial condition of the family had started deteriorating fast. The Distt. Collector of Fatehghadh, however, was known to Ramchandra's father and was very helpful to him. He called Ramchandra and appointed him as a paid apprentice on a remuneration of ten rupees per month. Fatehghadh and Farukhabad are at a distance of about four miles, which Ramchandra used to walk on foot, covering about 8-10 miles daily. The house was running entirely on this meagre salary of ten rupees.



A few months after he had joined the service in Fatehghadh, Ramchandra returned from his office late in the evening. It was a dark winter night with thundering and heavy rains. With his clothes completely drenched, Ramchandra was shivering. He was in a very pathetic condition. When he was going to his room, Huzur Maharaj spotted him. Huzur Maharaj took pity on him and said, “You have come in this thunderstorm, at this time!” Ramchandra used to say that these words were filled with lot of love. He politely greeted Huzur Maharaj, who blessed him and told him, “Go, change your clothes and come to me. Warm up yourself before the fire and then go to your home.” These words were charismatic and were pulling Ramchandra towards Huzur Maharaj. Ramchandra after changing his clothes came to Huzur Maharaj. By then Huzur Maharaj had lighted up an *Angithi* (brazier; an earthen stove). Ramchandra saluted Huzur Maharaj, who raised his eyes and saw in his eyes. As both of them saw in to each other’s eyes, a current passed through Ramchandra’s body from head to toe, which stunned him. Huzur Maharaj asked him to sit in his bed and covered him with his quilt. Ramchandra used to say that he felt very light as if he was flying in the sky and entire body sparkling with light. For about two hours, he remained in this state, which was full of bliss. By that time it stopped raining. With the permission of Huzur Maharaj, he returned to his room. While entering his room, he felt light was spread in front of the room, which engulfed everything and in this light trees, animals, walls, everything was dancing. ‘Anahat Nad<sup>2</sup>’ (Aum) was reverberating in each of the cells of his body. All his spiritual chakras were activated and energized and he felt as if Huzur Maharaj had taken his place. When he returned home, he did not wish to eat anything and slept without having dinner. In dream he saw a group of saints, Huzur Maharaj and himself. A throne descended from the Skies on which a great saint was sitting. All the saints stood up in his honor. Huzur Maharaj presented Ramchandra before him. He looked at him attentively and said, ‘From his childhood his inclination is towards the Almighty.’ Next day Ramchandra mentioned about his dream to Huzur Maharaj, who was very glad to hear about it. He closed his eyes and meditated for some time. He then opened his eyes and told Ramchandra, “What you saw was not a dream but was the truth. Your inclination right from the birth is towards the Almighty. You are very fortunate, as the great Masters of this line (the Naqshbandi Sufi Order) have accepted you. You have taken birth to show the path to others. Such souls descend on this earth after centuries. The experience you had in the first sitting itself, one can seldom achieve after practicing for decades. Whenever you passed through me, and greeted me, I used to feel an attraction and lot of love for you. Thus, you were continuously getting my attention (*Tavajjoh*<sup>3</sup>). God-willing very soon you will not only be Fanafil-Sheikh (merger of the disciple with the Master) but Fanafil-Murid (merger of the Master with the disciple). These words came to be true and Mahatma Ramchandraj was appointed as his chief vicegerent by Maulana Fazl Ahmad Khan in 1896 with due approval of Pir-Murshadna (Masters), great saints-Satgurus, Mathadhish (heads of monasteries) and other accredited scholars of various religions and sects including Hindus, Muslims, Sikhs, Christians, Kabirpanthis, Jains and Buddhists.

Maulana Fazl Ahmad Khan was a great revolutionary saint of the Naqshbandi Order, who appointed Mahatma Ramchandraj a Hindu, as his spiritual heir and through him promulgated this Sufi Order amongst the Hindus. Sufism is the path of love with very strong Master-disciple relationship, which establishes the link between them to enable the Master to transmit spiritual vitality to the disciple. Various Sufi Orders follow their own traditions and practices. Naqshbandi Sufi Order to which Maulana Fazl Ahmad Khan, Mahatma Ramchandraj and Thakur Ram Singh belonged is one of the prominent Sufi Orders, which focuses on silence. Its foundation was laid by Prophet Muhammad through Hajrat Abu Bakr, who was his (Prophet

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<sup>2</sup> Anahat Nad-The vibration that occurs in all beings, entire creation, which is not produced by any friction; which is divine and connects one to the Divine.

<sup>3</sup> Tavajjoh-Transmission of spiritual vitality; Spiritual radiations or flux; *Shaktipat*. Though this is not exclusive to Sufism yet it is an important aspect of Sufism. Naqshbandi Sufis use the power of thought in Tavajjoh.

Muhammad's) contemporary, his father-in-law and the first one to accept the Islam and become his disciple.

When Prophet Muhammad left Makka for Medina, on the way he picked up Hajrat Abu Bakr Siddik from his residence. He was moving cautiously on the fingers of his feet, so as not to leave any foot mark. As a result his feet were wounded. Hajrat Abu Bakr Siddik, therefore, lifted him up on his shoulders and took him to the cave in the Mount Saur (Gar-e-Saur). Fearing that there may be some danger in the cave, Hajrat Abu Bakr Siddik himself first entered the cave where he saw a snake-hole, which he covered by putting his foot over it. Prophet Muhammad then entered the cave and lay down, resting his head over the thigh of Hajrat Abu Bakr Siddik. Right then a snake started biting the foot of Hajrat Abu Bakr Siddik. Although it pained a lot but Hajrat Abu Bakr Siddik did not move his foot lest it would have disturbed Prophet Muhammad. A drop of tear, however, fell down on the cheek of Prophet Muhammad. As it is stated in the Qur'an, "He (Prophet Muhammad) said to his friend (Hajrat Abu Bakr)- 'And if they turn away, know that God is your Protector. The Best Protector and the Best Supporter.'" [8:40] On asking, Hajrat Abu Bakr Siddik told to the Prophet that 'I am not sad but in pain because of the biting by the snake and I am worried about your safety. I am crying because my heart is burning for you and your safety.'

Prophet Muhammad was extremely pleased with this answer. He put his hand on the chest of Hajrat Abu Bakr Siddik and in that one moment passed on to him the entire esoteric knowledge given by Allah to him, as he (Prophet Muhammad) has mentioned in one of the Hadits<sup>4</sup> "Whatever the Allah poured in my heart, I transmitted all that to Abu Bakr." Thereafter he put his hand on the foot of Hajrat Abu Bakr Siddik and said, 'In the name of Allah, Who is Merciful and Graceful.' The pain and the wound were gone in a moment and his foot was healed instantly. This is how the foundation of the Naqshbandi Sufi Order was laid through Hajrat Abu Bakr Siddik by transmission of knowledge from heart-to-heart, which is at the core of this Order. This divine esoteric knowledge is being transmitted from heart-to-heart in this Order for generations. On Allah's command, Prophet Muhammad asked Hajrat Abu Bakr Siddik to summon spirits of all the Sufi saints, who were going to enter this Order (in future) and these spirits were asked to take the hands of their followers in their own hand and receive initiation<sup>5</sup>. Hajrat Abu Bakr Siddik kept his hand over theirs and Prophet Muhammad put his hand over him and on top Allah put His hand. They all were asked to repeat these words, which were echoing there:

*Allahu Allahu Allahu Haq*

*Allahu Allahu Allahu Haq*

*Allahu Allahu Allahu Haq*

Spirits of all the Naqshbandi seekers (the seekers, who were going to enter the Order in future, as at this moment the foundation of the Order was laid) were present there at that time. They heard and repeated what they heard from their Sheikhs and their Sheikhs repeated what they heard from Prophet Muhammad. The Almighty and the Exalted God revealed the secret of the '*Khutb:-e-Khwajgan*' [the *Japa*<sup>6</sup> (recital) of Masters<sup>7</sup>] to Hajrat Abdul Khaliq Ghujdawani, who is considered to be the first to introduce this form of *Jikr*<sup>8</sup> in this Order.

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<sup>4</sup> Hadits- A *Hadit* or *Hadis* is one of various reports describing the words, actions, or habits of the Islamic prophet Muhammad.

<sup>5</sup> Initiation-Formal initiation or taking a seeker under one's tutelage; taking responsibility to guide him on the path; administering the oath of allegiance.

<sup>6</sup> Japa or Jikr-Reciting the name of the Divine. It could be with tongue or mental recital, i.e. secretly in the heart.

<sup>7</sup> Master-The Guru; the Sheikh; the spiritual guide; one, who is authorized to teach others.

<sup>8</sup> Jikr-Remembrance of Divine; Reciting the name of the Divine; It can be loud (with tongue) or silent, i.e. mental, in heart.

Hajrat Abu Bakr Siddik was amazed and very happy. This incidence revealed the secret to him as to why Prophet Muhammad had chosen him to be taken along with him on this journey. Naqshbandi Sheikhs consider this event as the foundation stone of the Order, which was laid in this cave of Mount Saur. This is not only the source of their daily devotional practices but also affirms their belief that the spirits of all the Naqshbandi seekers were present there at that moment.

This Order, however, acquired its name 'Naqshbandi' after Hajrat Shah Baha'uddin Naqshband (1317-1389). It is said that Shah Baha'uddin Naqshband insisted that he be given a Path that will lead anyone who travels on it straight to the Divine Presence. He was asked why he was entering this path. Shah Baha'uddin replied, "Whatever I say or wish should happen." He was answered, "That would not be. Whatever We say and whatever We want is what will happen." Shah Baha'uddin said that he could not do that and that he must be permitted to say and do whatever he liked; otherwise he would not want this path. He then received the answer "No. It is whatever We want to be said and whatever We want to be done that must be said and done." Shah Baha'uddin again insisted on whatever he says or whatever he does is what must be. He was then left alone for fifteen days and he entered a state of tremendous depression. Finally he experienced a great vision and heard a voice saying, 'O Baha'uddin! You are granted what you have asked.' He was overjoyed, as he was given the path that led anyone traveling on it straight to the Divine Presence and this was the path of activation of the Qulb (the Hriday Chakra-the Cardiac plexus) and thereby entering into constant remembrance of God through 'Anahat Nad'. Activation of Hriday Chakra by leaving aside the lower chakras helps the seeker in making spiritual progress very fast as the Hriday Chakra in turn activates and energizes all other higher chakras.

Further improvement in the Naqshbandi Sufi Order was made by Hajrat Mujaddid Alifisani (Sheikh Ahmad Faruqi of Sarhind, Punjab), who adopted the practice of going from Hriday Chakra directly to Agya Chakra, leaving aside the in between chakras. Hajrat Mirza Janjana gave prominence to the grace and blessings of the Master in the above process and gradually the role of the Master became more and more important in the spiritual progress of the disciple. Keeping in view the needs of the present time, Mahatma Ramchandrajī further simplified the path making love for the Master alone sufficient for the seeker to attain the Supreme. Mahatma Dr. Chandra Gupta (a disciple of Thakur Ram Singh) moved a step ahead by saying that there was no difference between the Master and the God; the Master is only a mask, behind which was the God, the essence of the Master being the essence of God. Thus this Order has embraced the principle of non-duality (Advait-Unity of Existence) of the Vedanta and developed into a simple but extremely effective way of Sadhana. Because of their contribution in simplifying and bringing it to the present form this branch of the Order is known as the Naqshbandiya Mujaddidiya Mazhariya Ramchandriya (NaqshMuMRA) branch of the Naqshbandi Sufi Order.

The Naqshbandi Sufi Order is a little different than others in that it lays more stress on silent Sadhana. To create love in the heart of seekers is the peculiarity of this Order. The Satguru through his higher spiritual energy creates love in the heart of the disciple. The soul attracts the soul in this Order. The essence of the Sadhana in this Order is to empty oneself of everything so that the Truth can be realized in one's heart. Spiritual progress in this Order is based on activation and energisation of spiritual chakras (plexus), which is done through Tavajjoh. To perceive the Unity of God in one's heart is the essence of the Sadhana in this Order.

Thakur Ram Singh was inducted in this Order by Mahatma Ramchandrajī to whom he (Thakur Ram Singh) wrote his first letter in March or early April 1929. In this letter he expressed his desire to learn mesmerism. In reply to his letter Mahatma Ramchandrajī in his letter dated 19.04.1929 wrote: "Received your letter. God may inspire you to seek the Truth. I would be very happy to meet you. I know nothing about mesmerism, which is the path of darkness. If your intention is merely to learn mesmerism, you need not take the trouble of

meeting me. I know nothing except that I am solely dependent and have trust only in Him. If you are interested in seeking the 'Self', I am always there. Ramchandra, Fatehgadh."

Thakur Ram Singh received this first letter of Mahatma Ramchandraji in Newai from where he was transferred to Sawai-Madhopur. He pondered over the letter of Mahatma Ramchandraji to decide his goal and then he wrote a letter to Mahatma Ramchandraji, who sent him a reply on 21.06.1929 explaining him the need and importance of attending Satsang and mentioned that it was necessary to meet face-to-face at least once. In this letter Mahatma Ramchandraji wrote: "You have mentioned that a doubt arose in your mind because of not receiving reply to your letter. Words written on a piece of paper would have consoled you. This proves that nature and worldly things do also give peace and happiness, though that may be short-lived. The truth is that what you and every person are seeking is present within all. It only needs to be given momentum by thought. And this secret is revealed through Satsang. Satsang should be with '*Hum-Jins*' (congeneric). Human beings are called '*Hum-Jins*'. Satsang with '*Insaan-Kamil*' (a perfect man, an accomplished saint) provides this momentum resulting in peace, which is enough to satisfy the need of a seeker. *Insaan-Kamil* is made of both a physical body and the soul. Similarly, an imperfect man is also made of physical body and soul. Soul is boundless and spread all around. This soul can be benefitted or harmed both from distance or vicinity. But physical body having its limitations, it cannot be benefitted or harmed from a distance, as from vicinity. The purpose of saying it is that the physical body and soul are closely associated and, therefore, for both the physical body and the soul it is necessary to begin with a face-to-face Satsang. Without this one is not benefitted the way it should in the beginning.

If someone has such a mental capability to receive guidance and benefit from it from a distance then he does not need much to be guided by anyone else or by a particular person. He himself is capable and why should a capable person seek help of someone else? If such a capability is not there, one needs to meet face-to-face, without which one cannot succeed. Oral or written guidance through letters can be and is imparted but its efficacy depends upon the receiver's ability and does not have the desired effect. Therefore, if possible come and meet me once or I would come and meet you, when possible. Presently I am busy in making arrangements for my daughter's marriage fixed on 30 June. After that if the weather and my health permits, I would surely come. Kunwar Ram Singh Sahab I am being invited by 'Raees of Mahna' and I intend to go via Churu. If that place falls on the way, I shall meet you."

In July, 1929 when Thakur Ram Singh was posted as Head-Constable in Sawai-Madhopur Police Station, he was deployed at the Railway Platform along with other policemen, as the then Maharaja of Jaipur, Sawai Man Singh II, who was then just 18 was to board a train at Sawai-Madhopur. Maharaja Man Singh II having passed Diploma exam from Mayo College, Ajmer had come to Sawai Madhopur for hunting along with Kanota Thakur Colonel Kesari Singh and his guardian Lt. Colonel C.C.H.Tiws, who was looking after Maharaja's modern education and training in sports, horse-riding and hunting. Maharaja Man Singh with Colonel Kesari Singh was sitting in the Special Coach of the train. Being monsoon season it started raining heavily. As soon as the train started to move all the policemen including police officers left the platform. Just then Maharaja Man Singh looked at the other end of the platform through the window and spotted a young policeman of 30-32, standing in that heavy rain in attention position on duty. He was impressed by the sense of commitment to duty of this young policeman and asked Colonel Kesari Singh, who he was? Colonel Kesari Singh told him that he is Head Constable Ram Singh Bhati.

Thakur Ram Singh was posted at Sawai-Madhour till October 1929. During this period he exchanged a few letters with Mahatma Ramchandraji requesting him to visit, which did not materialize due to various reasons including Mahatma Ramchandraji's illness and death of his daughter-in-law.

In December 1929 Thakur Ram Singh joined Palsana police station. During his posting at Palsana, there was a quarrel between the villagers and Customs officials in a nearby village Ranoli. Some people were trying to smuggle food-grains from Ranoli to Marwad. Customs officials arrived at the spot. A lady named 'Cheto' (Cheto in Hindi means 'be alert') was looking at these officials. Per chance just then someone called this lady loudly by her name 'Cheto'. Hearing this loud call to be alert, the villagers came out of their houses with sticks in their hands and in no time the Customs officials and villagers started fighting fiercely. Thakur Ram Singh, who was in-charge of the police station, and investigating the case, was instructed by Deputy Commissioner Chiman Singh that the Customs officials must get justice. The Customs team was headed by one Kishan Swaroop Pareek. While recording his statement, Thakur Ram Singh exhorted him saying: "Do the right thing with the right intention. On hearing 'Cheto' the thieves got alert. Pareekji, you also must get alert. Still there is time. You are a Brahman; behave like a Brahman. If you state everything truthfully God would surely help you". Kishan Swarrop Pareek was a new entrant in the service and lacked experience. Thakur Ram Singh's words encouraged him to state the truth. As a result the matter was sorted out amicably.

Thakur Ram Singh was posted in Palsana till February 1930 and by then Krishna Chandra Bhargav had also moved to Bandikui Railway Station. Thakur Ram Singh was in regular correspondence with Mahatma Ramchandraj. In response to one of Thakur Ram Singh's letter Mahatma Ramchandraj on 9 December, 1929 wrote-"When your letter reached me, I was remembering you and was thinking in my mind as to why it was so happening that whenever I made up my mind, something or the other cropped up. My daughter, who was recently married and was to go to her in-laws house on 12 December, first caught typhoid and then small pox and thereafter my daughter-in-law died and the house needed repairs. Something or the other held me back. Now I would not make any plan but would straight board the train one day and inform you on the way". In another letter he asked Thakur Ram Singh to keep Krishna Chandra Bhargav informed of his whereabouts, as he would meet him at Bandikui.

Thakur Ram Singh was in constant touch with Krishna Chandra Bhargav. In February, 1930 Mahatma Ramchandraj arrived at Bandikui and Thakur Ram Singh was informed about it. He met Mahatma Ramchandraj for the first time in February, 1930 at the residence of Krishna Chandra Bhargav in Bandikui. In this very first meeting looking at Thakur Ram Singh Mahatma Ramchandraj said: "Ram Singhji! I have seen you much before. You are exactly the same, as I had seen you. It is your love that has dragged me here".

After this first meeting, Thakur Ram Singh totally surrendered himself at the feet of Mahatma Ramchandraj and became his disciple. It was a coincidence that just then Thakur Ram Singh was deputed from Palsana to Jaipur to undergo a training (in legal matters) for two months. Thakur Ram Singh requested Mahatma Ramchandraj to visit Jaipur and on his insistence Mahatma Ramchandraj accompanied him to Jaipur. Thakur Ram Singh made arrangements for the stay of Mahatma Ramchandraj at the Haveli (mansion) of Santha Thakur Kalyan Singh and requested many of his colleagues to utilize this rare opportunity of benefitting from the company of a saint. Mahatma Ramchandraj, however, did not like to stay at Santha Thakur's Haveli for more than 2-3 days and shifted to Manoharpura at the residence of Thakur Ram Singh. Mahatma Ramchandraj said-'Where have you made arrangement for my stay? If a seeker does not follow the path shown to him but the Guru still gives him *Gyan*, such a Guru suffers the agony as if he is passing through a path filled with feces'.

Mahatma Ramchandraj and Thakur Ram Singh boarded a train from Jaipur for Sanganer Junction (Jagatpura) and from the station both of them walked a distance of about two miles on foot to village Manoharpura. Thakur Ram Singh's son Hari Singh, aged about 6, and daughter Dayal Kanwar aged a little over one bowed at the feet of Mahatma Ramchandraj and

received his blessings. They were very happy to see Mahatma Ramchandrajji and used to laugh whole-heartedly on seeing him.

Thakur Ram Singh made arrangements for Mahatma Ramchandrajji in a room, studded with colored glasses on the first floor of his house at Manoharpura. In this house in Manoharpura, there were *Chabutaras* (a place raised for sitting, usually at the entrance-Platform) on both the sides of the main entrance where during the daytime visitors used to sit for Satsang. In the honor of Mahatma Ramchandrajji, Thakur Ram Singh's wife composed a song in the local dialect, which she used to sing along with other ladies. Few lines from this song were:

*“Ramji-Prabhuji Bhala Hi Suraj Ugiyo,  
Satguru Aaya Paavna-Mahatma Aaya Paavna,  
Dhanghadi-Dhanbhag-Satguruji Aaya Paavna,  
Ho Ramji Mukhmal Aasan Dhaliyo,  
Prabhuji Doodh Se Dhoun Guruji Ka Charan Kamal,  
Charnamrit Leunji-Ramchandra Aaya Paavana”*

(O God! Bright Sun has risen in our lives, Satguru, Mahatma has come as guest. It is auspicious and fortunate that Satguru has come as guest. O Ramji! I offer him a carpet made of muslin for his sitting. O God! I wash his lotus feet with milk and drink that pious ambrosia, Ramchandrajji has come as guest)

Mahatma Ramchandrajji felt at home at Thakur Ram Singh's residence. Pleased with the respectfully affectionate behavior of Thakur Mangal Singhji, his wife (parents of Thakur Ram Singh) and other relatives, Mahatma Ramchandrajji stayed there for a few days before leaving for Ajmer.

Towards the end of his life, in May 1970, Thakur Ram Singh was admitted to TB Sanatorium for treatment of Tuberculosis (TB) where he once mentioned that a few days after his first meeting with Mahatma Ramchandrajji, he boarded a Tonga from Chandi-Ki-Taksal for Badi-Chopad in Jaipur. The Tongawala recited a couplet:

*‘Ajab Tere Ishq Ka Yeh Asar Dekhtan Hoon,  
Ki Tarakki Pe Darde Jigar Dekhtan Hoon,  
Samaya Hai Jabse Tu Meri Nazar Me,  
Jidhar Dekhtan Hoon Tujhe Dekhtan Hoon.’*

(I see a strange effect of your love that the pain of love in my heart is ever growing. Ever since I have seen you, wherever I look, it is you and you only)

Thakur Ram Singh mentioned that this couplet described his condition exactly. In the first meeting itself he had become ‘one with his Guru Maharaj.’ When on 3<sup>rd</sup> March Mahatma Ramchandrajji left Manoharpura for Ajmer, he accompanied him from Sanganer Junction up to Jaipur in train and presented him a bouquet of roses. Mahatma Ramchandrajji blessed him to be a ‘*Fanafil-Murid*<sup>9</sup>’ i.e. ‘a disciple with whom his Guru has merged’ and that his fame would spread like the fragrance of roses.

While talking about Mahatma Ramchandrajji, Thakur Ram Singh mentioned: “My wretchedness had no limit. I did not go myself to meet Guru Bhagwan, but kept on requesting him to come to meet me. How can I describe his kindness? I cannot repay it even if shoes are made of my skin for the lotus feet of my Guru Bhagwan”.

In the beginning Thakur Ram Singh used to address Mahatma Ramchandrajji as ‘Guru Maharaj’ but from 1933, he started addressing him as ‘Gurudev’ and then from 1935 he started addressing him as ‘Guru Bhagwan’ for the rest of his life.

Mahatma Ramchandrajji returned to Fatehghadh on 1<sup>st</sup> April, 1930 from where he wrote a letter to Thakur Ram Singh in which he mentioned that he was happy to learn (through Thakur

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<sup>9</sup> Fanafil Murid-Fana means getting absorbed; annihilation of the self; usually it is the disciple, who annihilates his Self and gets absorbed in his Guru (gets absorbed in the thought or existence of his Guru); it is called ‘Fanafil Sheikh’. ‘Fanafil Murid’ is one, who is beloved of his Guru, in whom his Guru merges his Self.



Ram Singh's letters) that everyone remembers and loves him and that they are doing something or the other for their spiritual progress. In regard to Thakur Kalyan Singh, he wrote that he was having a feeling that he would not be able to do anything (for his spiritual progress) on his own without the company of someone encouraging him to do so. In that meeting it was enough that we have known each-other and a way has been thrown open. If, God-willing, an occasion arises to meet him again in future, I hope by God's grace he would make progress. Their unnecessary indulgence in other activities does not allow them to focus their attention on the Divine. I am grateful to God that by His grace such matters came to light that the earlier matters have been put on the back burner.

He further wrote: "I pray for your mother's long life. How simple they all are; I often remember them and the children, who used to laugh whole-heartedly on seeing me. I had full faith that your mother and 'Baiji' would remember me for long. I am happy to learn that they have not forgotten me and my memory is fresh in their minds. I am happy for them all that they have feeling of love for me". Thakur Ram Singh's mother lived for about one year and eight months and left for her heavenly abode towards the end of the year 1931, soon after Mahatma Ramchandrajī left his physical body on 14 August, the same year.

In one of the letters Mahatma Ramchandrajī wrote: "There are two kinds of people, who seek the Divine. One, who sincerely seek the God and that is their real objective. With this objective in mind they go to saints and Mahatmas and for their (saints and Mahatmas) sake God at times fulfils their (seeker's) worldly desires also. But such seekers do not get upset if their worldly desires are not fulfilled. Their real objective being spiritual growth, they stick to their objective. Such people are, however, one in thousands. The other kind of people, who are found in plenty, seek the God for the sake of fulfilling their desires. Their real objective is to fulfill their desires. If their desires are not fulfilled, they turn away. Sometimes when their desires are fulfilled and if by divine grace they stick to the path they attain Him.

In another letter written on 28 April, 1930, Mahatma Ramchandrajī informed Thakur Ram Singh that the annual function (*Urs-Bhandara*<sup>10</sup>) this year would be held from 7 to 9 June instead of holding it during the Easter, because the school and college exams were scheduled during that period and many people including teachers, professors and students would be busy with exams.

Thakur Ram Singh during his stay in TB Sanatorium, one day mentioned: "On receiving this letter, I went to Fatehgarh to attend the function. Those days I used to secretly smoke cigarette, which used to make me cough loudly and I used to be terrified but I did not give up smoking. At the time of Satsang, someone put his head at the feet of Guru Bhagwan. He did not like it and asked him not to do so in future. This man then recited a Bhajan (a psalm-prayer): "*Bhaj Man Satguru, Satguru; Guru Bhaj Man, Guru Data Re...*" Mahatma Ramchandrajī then said: "If one has such a firm faith, then one can do so (bow at the feet of Satguru), but it is not proper for one, who indulges in wrongdoings secretly. What he (Mahatma Ramchandrajī) said pierced my heart. Immediately I distributed all the cigarettes I had in my pocket to others and never ever thereafter indulged in smoking".

Many years later, Mahatma Dinaysh Kumar Saxena, grandson of Mahatma Ramchandrajī visited this house of Thakur Ram Singh in Manoharpura when he was a young boy. When he was in that room on the first floor of this house, he felt as if the floor was shaking. He mentioned about it to Thakur Ram Singh saying that he was afraid that the room might fall. Thakur Ram Singh replied, "Hujurewala (Mahatma Ramchandrajī) has put his feet in this room. This room would never fall." Such was his faith in Mahatma Ramchandrajī. Thakur Ram Singh had the same respect for the members of his Guru Maharaj's family, as for his Guru Maharaj, Mahatma

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<sup>10</sup> Urs; Bhandara-A function held in the memory of a saint seeking his grace and blessings. Usually held by the vicegerent or other authorized person on the day of his demise.

Ramchandrajii. Thakur Ram Singh went all the way to the railway station for getting an English newspaper for him and presented that newspaper with great respect to him.

In November 1932, he was informed by Dr. Shri Harnarayan Saxsena (son-in-law of Mahatma Ramchandrajii's sister) that Revered Maulvi Abdul Gani Khan Sahab (co-disciple of Maulana Fazl Ahmad Khan Sahab) and Shri Jagmohan Narayan (son of Mahatma Ramchandrajii) were reaching Jaipur and he (Thakur Ram Singh) has been asked to be informed that they would stay with him (Dr. Harnarayan Saxena). Thakur Ram Singh took leave and reached Jaipur in time and later took both of them and Dr. Harnarayan Saxena with him to his residence at Manoharpura. They stayed with him for one day. In their honour he himself prepared various dishes and attended to them personally.

After meeting his Guru Bhagwan, Thakur Ram Singh had surrendered himself completely unto him and kept on discharging his official duties with full dedication. Thakur Ram Singh returned from Fatehghadh to Jaipur and soon thereafter towards the end of the month (June, 1930), he was transferred to Sawai Madhopur. He proceeded to join duty and got down at the Sawai Madhopur Railway Station with his bedding and other luggage. One of the constables, Nand Singh, who recognised Thakur Ram Singh, was present at the railway platform. He knew that Thakur Ram Singh does not take help of anyone. He, therefore, pretended that he was a coolie, negotiated the portage and carried the luggage of Thakur Ram Singh to the police station. On reaching the police station, Thakur Ram Singh offered him the money but Nand Singh refused to accept. He said: "Sir, I am your constable; how can I accept money for carrying your luggage to police station?" Thakur Ram Singh, however, insisted and told him that if he does not accept the money, he should drop his luggage back to the railway platform. Nand Singh had no answer and had to accept the money. Later he (Nand Singh) accepted Thakur Ram Singh as his spiritual guide.

Sawai Madhopur is a place full of greenery. The police station is located just outside the railway station adjoining the platform on the left of the exit gate. There was a big ground full of trees in front of the police station. All kinds of birds warbled around the trees throughout the day. Thakur Ram Singh garnered selfless love in his heart not only for human beings but for all creatures. He had developed a habit of feeding birds early in the morning. He used to keep raisins on his palm and bulbuls used to pick up those raisins.

Prior to his promotion as Sub-Inspector in-charge of Sambhar Police Station, Thakur Ram Singh was in-charge of Aasalpur-Jobner Police Post. One of the Sepoys used to cook for him. This Sepoy used to live in a nearby village. Once he reported late for duty. Some other Sepoy, who had to attend duty in place of him, objected to his coming late. So what, the first Sepoy said, 'I cook for Patrol Sahab (Chowki-in-charge). You do not offer your services for cooking.' Thakur Ram Singh heard this dialogue. From the next day he started cooking for himself and thereafter he never allowed anyone to cook for him.

Thakur Ram Singh used to feel that the grace of his Guru Bhagwan had taken him completely in its fold. He did not take help of any one for any of his needs even when they insisted. He used to cook his food near the old wall of the Sawai Madhopur police station. When he used to start cooking, a snake used to come out of the old wall a little away from there and used to coil there with his hood raised. At the same time a mongoose also used to come over there and Thakur Ram Singh used to throw at him a few pieces of *Roti* (pancake). It was the influence of his love for all creatures that these two animals, who are natural enemies of each-other, used to be around there together peacefully and never attacked each other. This continued for many days and on the request and insistence of Thakur Ram Singh no one disturbed them. One day when Thakur Ram Singh had gone to Jaipur, a Sepoy, who perhaps was not aware of all this started cooking at that place using the same *Chulha* (an earthen stove) and as usual the snake came out and coiled nearby. Frightened by the hissing of the snake, the Sepoy picked up a stick and killed the snake. On return when Thakur Ram Singh came to know of the snake having been killed he said: "Ram! Ram! What have you done? That snake was a devotee, who used to come here for Bhajan-Sadhan (for making spiritual progress)".

This incidence was narrated by Nand Singh, who mentioned of another incidence related to Thakur Ram Singh, which also occurred during his posting at Sawai Madhopur. Thakur Ram Singh once after making some enquiries in a case was returning to Sawai Madhopur on his camel. The camel was passing through a narrow path on both the sides of which paddy was

blooming. The camel plucked some paddy earrings. Thakur Ram Singh immediately pulled the bridle and pulled out the paddy earrings from the camel's mouth. He got down from the camel, called the farmer and paid him for the paddy earrings. On return to the police station, Thakur Ram Singh fed the camel himself and massaged its legs and said to it, as if the camel understood what he was saying: "I pulled out paddy earrings from your mouth. Please forgive me. Hence forth never ever eat anything belonging to others". The police staff was surprised to see that the camel had understood what Thakur Ram Singh had conveyed to it and then onward it never ate anything belonging to others and not only that even if someone offered it some fodder, it would not eat till Thakur Ram Singh told the camel that he has paid for the fodder. For years people talked about it. It had become famous for Thakur Ram Singh that he would not drink water, even from a well, unless he had paid for it or left some money there.

Police in Jaipur State those days used camels for riding. The Sepoy in-charge of a camel was known as '*Shutur Sawar*' (or camel-rider). He used to get a separate allowance for the maintenance of the camel. Thakur Ram Singh, however, used not only to feed the *Shutur Sawar* but also the camel from his own pocket. One of such *Shutur Sawar*, who had worked with Thakur Ram Singh, said about him: "What to talk of Ram Singh ji Bhati. He was a noble Thanedar, a living god. On tours he used to eat only after all had been fed; not only human beings but until even the camels had been fed, he did not take food himself." When on tour he stayed at his home in Manoharpura, he did not claim dearness allowance for that day, even though he was entitled to claim it.

During his police tenure itself Thakur Ram Singh had come to be known as 'Sant Thanedar.' Thakur Ram Singh did not accept food from anyone even on tour. He used to cook food for himself and if anyone insisted, he used to tell him that he would take only self-cooked food. He used to say: "Except for Dy. SP Kushal Singhji and SP Mool Singhji, I did not take food from any other police man. Shri Kushal Singhji was an honest officer and Mool Singhji had changed completely after being initiated in Satsang. Not only me but there were many others in the police department who lived on honest earnings. Kotwal Ashraf Ali Sahab did not accept food from his real brother as his brother accepted bribes."

When this conversation was on in the City Palace, where Thakur Ram Singh spent his later days, someone asked Thakur Ram Singh that he had heard that he (Thakur Ram Singh) did not use even light of someone else's lamp. Thakur Ram Singh, however, replied, "No this is not true, but once such an incidence did happen. I had gone for an investigation. It was night and, therefore, I summoned a lantern from someone's house. I recorded the statements in that light and paid one Anna for the oil to the person who had brought the lantern."

Thakur Ram Singh was a man of few words and did never speak a lie. Only once did he speak a lie in his life, in Sawai Madhopur to save a constable in a grave situation but by the grace of his Guru Bhagwan what he spoke thinking it to be a lie turned out to be the truth.

Thakur Ram Singh got his promotion from Head-Constable to ASI (Assistant Sub-Inspector) in December 1930 and moved from Sawai Madhopur to Chandwaji near Jaipur. During this period he exchanged a few letters with and informed about his promotion to Mahatma Ramchandraj. In reply Mahatma Ramchandraj wrote that he was very glad to know about his promotion and wished him more by the grace of God.



**Sant Thanedar Thakur Ram Singh**

During his posting at Chandwaji, Thakur Ram Singh once had gone on leave to Manoharpura. In his absence a severe fight between Jagirdar Rajputs (Rajputs holding land as Jagir; grantee or vassal) and traders took place. Chandwaji was a stronghold of both the Jagirdar Rajputs and traders, who were rich and had flourishing businesses. Both the communities stuck to their guns on some matter. Rajputs were adamant because of their muscle-power and authority and traders were adamant because of their money-power. Rajputs invited traders to their 'Gadh' (castle, fort, big mansion) for resolving the matter but the matter instead of getting resolved turned into a dispute and Rajputs gave a thorough bashing to the traders, some of whom were severely injured, causing danger to life to a few. The attack was considered as an attempt to murder. This news spread like fire in the villages around and the atmosphere in Jaipur also got tense. The Superintendent of Police from Jaipur visited Chandwaji but could not settle the matter. Jaipur D.I.G. Police, therefore, called Thakur Ram Singh and asked him to immediately resume duty and help the S.P. Police in Chandwaji in sorting out the matter. He had in mind that Thakur Ram Singh also is a Rajput and, therefore, he would somehow sort out the matter.

Thakur Ram Singh had taken over the charge as ASI a few days ago and this matter was before him as a challenge. He, however, took it as the divine will and immediately joined his duty at Chandwaji. Thakur Ram Singh first went to the Gadh of Rajputs. The Rajputs felt happy thinking that the ASI was also a Rajput and, therefore, they had an advantage. But Thakur Ram Singh told them in no uncertain terms that the matter was serious. They had beaten the traders severely and a case of attempt to murder was to be registered against them. It is difficult for them to escape the punishment and, therefore, it would be better if they settled the matter with the traders. The Rajputs had no choice but to accept their mistake and requested Thakur Ram Singh to settle the case and also save their prestige. After talking to the Rajputs, Thakur Ram Singh called all the traders and told them that quarrel does not benefit anyone. Even if they (traders) win, the enmity between them will continue forever and would prevail even between the coming generations (of Rajputs and traders). It was better that the matter is settled now itself. This was a caring and sympathetic advice emanating from a saint's heart, which had its impact on the traders. They requested him to help them sort out the matter in a way that saves their prestige. Thakur Ram Singh then called both the parties together and said that although the Jagir ((Estate) belongs to Rajputs but if the traders leave that place, what would be the fate of the village. The traders are running flourishing businesses and have their houses and cattle in the village, which they cannot leave behind. Wisdom lies in leaving aside the ego and living with love and fraternity. The words of Thakur Ram Singh worked like magic. The Rajputs accepted their mistake and sought forgiveness of traders, who agreed not to pursue the matter any further and told them that they would not face any inconvenience because of them. The S.P. and others were surprised that the young ASI had sorted out the issue in no time. The matter reached the ears of IG Police Mr. F.S.Young, who commented: "Ram Singh, you have proved your worth".

About three months later, the then Viceroy of India planned to visit Jaipur in March 1931. After the death of Maharaja Madho Singh of Jaipur in 1922, his son Sawai Man Singh (21 August, 1912–24 June, 1970) succeeded him but being minor at that time, Sir Gopinath Purohit, who was Prime Minister, was appointed as the care-taker. Lord Irwin, the then Viceroy with his wife Lady Irwin was coming to Jaipur on the occasion of granting full ruling powers to Maharaja Sawai Man Singh II. He was to arrive at Jaipur on 13 March and return to Delhi on 14 March, 1931. Keeping the security concerns in mind Mr. F.S.Young, IG Police selected a team of smart and competent police officers. Thakur Ram Singh was also called from Chandwaji and given responsibility of security of a certain area.

Lord and Lady Irwin were brought with gaiety in a procession from the railway station to the City Palace, where the Royal Court was held. After the proceedings of the Royal Court



were over, Maharaja Sawai Man Singh II mounted on an elephant for the procession from ‘Sirahdyodhi Darwaza’ to the city. The Viceroy was to return the next day by train. Thakur Ram Singh was attending to his duty with full care and alertness but he had developed a ‘*Baltod*’ (a boil caused by uprooting of hair-usually swollen and very painful) on his thigh, which aggravated due to continuous walking in discharge of his duty and resulted in fever, as well. In spite of pain and fever Thakur Ram Singh did not inform his officer, as he took his duty as his *Dharma*. After the special train carrying Viceroy left the station, Thakur Ram Singh reached ‘Sadar Thana’ (the main police station) for handing over his charge and per chance just then the boil busted profusely oozing out pus from it, which attracted the attention of those present there. The senior officers were deeply impressed by the commitment of Thakur Ram Singh to his duty.

In March, 1931 Mahatma Ramchandrajī had informed Thakur Ram Singh that the annual *Urs* at Fatehgaḍh would be celebrated from 3 to 6 April. Accordingly, Thakur Ram Singh visited Fatehgaḍh. During those days the *Urs* was held at the residence of Mahatma Ramchandrajī at Talaiyya Lane. Thakur Ram Singh got up early in the morning for taking bath and found that someone had already filled water for the Satsangi brethren. Next day also he found water for bathing already filled. Third day Thakur Ram Singh got up very early in the morning at 3 so that he could draw water himself from the well in the back of the residence. He saw that Mahatma Ramchandrajī himself was drawing water from the well for the bathing of Satsangis. Thakur Ram Singh requested his Guru Maharaj to allow him to draw water from the well. Mahatma Ramchandrajī said: “Oh! So you have seen me today drawing water from the well. Ram Singh! Remember this for the rest of your life. No one should ever see you taking service of anyone else but see you serving others”. These words of his Guru Maharaj were the *Mahamantra* (the guiding principle) for Thakur Ram Singh, who even otherwise did not accept service from anyone but after this incidence it laid the foundation for his *Sadhana*.

After the end of the *Urs* Thakur Ram Singh stayed at Fatehgaḍh for a few more days and received Bai’t<sup>11</sup> (*Deeksha*, initiation) at the hand of Mahatma Ramchandrajī, as mentioned in the diary of Mahatma Ramchandrajī:

“Thursday the 09th April 1931:

Munshi Manmohan Lal, Babu Karuna Shankar from Distt. Shahajahanpur and Kunwar Ram Singh from Sanganer, Jaipur received Bai’t.”

Mahatma Ramchandrajī was not keeping well and even during the period of *Urs* in 1931 he was not well, as revealed from his diary. While in Fatehgaḍh Thakur Ram Singh desired to take his Guru Bhagwan’s ailment on himself and tried to use his will power to do so but he did not succeed. Later, on 2 June, 1931 he wrote a letter to Mahatma Ramchandrajī. He wrote in the letter about it to his Guru Bhagwan stating that, “My Lord! You listen to all your servants immediately and remove all their afflictions but your honour is not keeping well and this humble servant is greatly pained at it. O The Merciful! Bless this humble servant with this ability that he may gladly bear at least your suffering himself.” He further wrote: “Banda Nawaj! It was mentioned by your honour in Fatehgaḍh that when I am (Mahatma Ramchandrajī) not well and am taken ill, one should not come and sit in front of me for *Dhyan* (meditation), as it may result in harm rather than benefit and my ailment may be caught by him. This made this worthless servant very happy, as if a popper had laid his hands to a treasure and this hope gained strength that your honour would now no longer suffer from illness. With this thought in mind I sat in meditation both the times that your honour’s illness comes to this body. But I am sad, it did not happen, perhaps because I am worthless and lack the true love, as it

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<sup>11</sup> Bai’t: Oath of allegiance; *Deeksha*; a formal acceptance of Master-Disciple relationship and in Sufi tradition, a sacrosanct act by which the Sheikh or Guru takes responsibility of the disciple for his spiritual progress in this world and hereafter.

should be. If that is so, then O Master! You are the giver; grant me this ability to bear your illness. Please do not ignore my request, as even this body belongs to you. Because of Maya (illusion) it is said as mine. This physical and mental existence, all is yours. Wealth is not there, nor any desire for the same. Whatever is there, it all belongs to you. Give me your true love. This is my humble request to you.” In reply Mahatma Ramchandrajji wrote him a letter on 30 June, 1931 saying that he was happy to receive his compassionate letter.

Thakur Ram Singh was transferred to Navalgad in 1932. This was his second stint in Navalgad. The Navalgad railway station is at a distance of about three km. from the city. Once when he got out of the railway station, there was no transport available there and all the passengers had already left for the city. There was only one camel waiting outside the station. Thakur Ram Singh asked the camel driver, who agreed to drop him at the police station. When Thakur Ram Singh offered him the fare, he refused to accept. When Thakur Ram Singh asked him the reason for not accepting the fare, he said that he knew him and that the camel belonged to ‘Seth Ramnath Poddar’ (a rich businessman of Navalgad), and, therefore, how could he accept fare. Thakur Ram Singh told him that since the camel belonged to Sethji, the fare should be double and offered him four *Aanas* (a coin known as ‘*Chavanni*’-quarter of a rupee). He refused to accept saying that Sethji would be annoyed. On refusal to accept the fare Thakur Ram Singh asked him to drop him back to the railway station. The camel driver could neither accept the money nor could drop Thakur Ram Singh back to station; either way he was to face annoyance of Sethji. He thought for a moment and then accepted the *Chavanni*.

On reaching the Haveli of Seth Ramnath Poddar, he kept the *Chavanni* on his palm and with great humility told Seth Ramnath Poddar, “Sir, the guest for whom the camel was sent did not turn up but the camel has earned something today”. Seth Ramnath Poddar got serious and asked him: ‘What are you saying? My camel and given on hire?’ The camel driver narrated the entire incidence. He said: “The guest for whom the camel was sent did not show up. Kotwal Ram Singhji got down from the train. There was no other transport. I dropped him at the Kotwali (Police Station) and informed him that the camel belonged to you. He then offered double the fare and on refusing to accept the same, he asked me to drop him back at the railway station. I had no option except to take the money.” Seth Ramnath Poddar smiled and said: “It is a very fortunate camel; it has brought auspiciousness for us” and picked up the *Chavanni* from his palm. He then called his wife and told her that this is an honest earning, do not spend it on anything; keep it safe.

A similar incidence was once narrated by Thakur Ram Singh himself in his own words: “When I was Thanedar in Navalgad, I travelled from Navalgad to Jhunjhunu in a bus. As the other passengers paid the fare, I also offered the fare to the bus conductor but he flatly refused to accept it. I then told him to either accept the fare or to drop me back at Navalgad. At last he accepted the fare. This somehow reached the ears of IGP Young Sahab, who later mentioned this to me.”

Thakur Ram Singh’s devotion and dedication to his Guru Bhagwan was such that he had forgotten completely about his self and remained absorbed in his thoughts and to the extent that at times he forgot about his own existence and could not recall his name. Once he was to give evidence in the Court. When asked for his name, he could not recollect his name. The public prosecutor reminded him of his name. The Judge also was surprised to see such a police officer in his court.

On his return to Navalgad, Thakur Ram Singh took his son Jagat Singh (Hari Singh) to Navalgad and got him admitted in ‘Shri Navalgad Vidyalaya’ for further studies. Shri Hari Singh once mentioned about an incidence related to Navalgad police station and Thakur Ram Singh. A thief was put in the locker of the police station. He was shivering with fear that in the evening he would receive severe beating at the hands of Thanedar Sahab (ASI-Thakur Ram Singh). In the evening, as usual, Thakur Ram Singh cooked food for himself and also for the

thief and asked him affectionately to eat. When this man was eating, Thakur Ram Singh said to him: "If one speaks truth, even God forgives him. I am merely a man. Do not be afraid, speak out the truth". He (the thief) did not know that Thakur Ram Singh was such a 'Bhagirathi' (the river Ganges), in the flow of which both deserving and non-deserving become pure. Thakur Ram Singh's heart was a lit lamp, the lamp of love, which melted the heart of others just by sitting near him. The police department those days used to be known for its atrocities with hunters and shoes decorating the walls of Police Stations, with which any accused would normally be welcomed. Here not only he was treated kindly but was given food cooked by Thakur Ram Singh himself. Thakur Ram Singh's affectionate behaviour and the food cooked by him had their impact on the thief. As he finished eating, his fear also dispersed, he forgot about all his sorrows and started thinking. His heart melted and he started crying relentlessly. After a while when he calmed down, he accepted that he had committed the theft and also told that the stolen property was hidden by him under a tree, which was recovered on identification by him. This incidence brought about a total change in the thief, who later adopted the right path and started living on honest earnings. Thakur Ram Singh attributed all this to the grace of his Guru Bhagwan. He often visited Thakur Ram Singh in the police station for Satsang. Once he wanted to go out of Navalgadh to participate in a marriage. He was required to take permission for the same but Thakur Ram Singh did not allow him to go. When he insisted, Thakur Ram Singh got annoyed. He saluted Thakur Ram Singh and said: "Thanedar Sahab, if you are annoyed, there would definitely be some reason behind it. Something wrong can happen to me. Now I shall not go anywhere."

A thief once ran away from Thakur Ram Singh's custody. He was to be produced before the court next day. On reaching back to his village, this man narrated how he had escaped from Thakur Ram Singh's custody to his gang's chief. Instead of applauding his escape, the chief asked him to go back immediately and report in the court. If he did not do so, he will be handed over to police by him. The chief had heard of Thakur Ram Singh and had great regard for him. When Thakur Ram Singh reached the court and was about to report the incidence to the court, he was pleasantly surprised to see the accused present in the court.

In Navalgadh, once Thakur Ram Singh was invited to a function related to inauguration of the photos of the founders of 'Shri Vidyavivardhan Pustakalaya (Library)'. In this function, a teacher Shri Balgovind Tiwari came in contact with Thakur Ram Singh. In this very first meeting he felt peace of mind in the company of Thakur Ram Singh and, therefore, he kept in touch with him. In 1935 Shri Balgovind Tiwari moved to Sikar and from there he had to take his wife, who was taken seriously ill, to Agra for treatment. From Agra he wrote a letter to Thakur Ram Singh. He wrote:

"Om Param Pavitra Prem Murty Nijatman! Profound thanks to the Lord of all Universes, Ocean of Mercy, Who has taken me out of the morass so easily. The desire to acquire more and more academic degrees has gone and the ship of thieves and dacoits like 'selfishness' and 'infidelity' has been drowned. Thank God! A day will come, when like the 'Kaliya Naag' (myth. Serpent with seven hoods, who lived in the river Yamuna) was expelled from the water of river Yamuna, my ego would also be pulled out of me. Recommendation of Sadhus, grace of Mahatmas and blessings of venerable are capable of accomplishing anything. I wish that my mind be always occupied with constant remembrance of God and His lovers, freeing me from the fear of thieves forever. I pray that all my actions, winking of the eyelids, movement of hands, flowing of blood, everything be for Him and as per His wish.

*"Jeta Chaloon Teti Pradakshana Jo Kuch Karoon So Pooja,  
Gruh-Ujaad Ek Sum Jaanoo Bhav Mitaaon Dooja"*

(Wherever I walk, may it be accepted as circumambulation, whatever I do may it be accepted as Pooja; house and desert be same to me and no other thought may enter my mind)

Family is in bad shape. On Thursday pulse (of wife) was almost gone. The desire of God was some more time of life. I may, therefore, have to stay at Agra at least for one more month. ....God willing I would see you again”.

Later Tiwariji's wife passed away, which made him very upset, as she was his friend and a companion in Sadhana, as well. He requested Thakur Ram Singh for help. Thakur Ram Singh had already started giving sittings (for meditation) to seekers with the permission of Mahatma Ramchandraj, as indicated in one of Mahatmaj's letter in which he had written, “....When you work on them (give sitting for meditation), they get activated....” Thakur Ram Singh was moved by the pathetic condition of Tiwariji. He started giving him sittings both the times daily and after three days Tiwariji attained a state as if nothing had happened; he felt as if the trustee had taken His deposit back and there was nothing to feel sad about.

During those days there was no separate Railway Police and, therefore, the same police staff was in charge of railway security also. Thakur Ram Singh used to frequently visit Navalgaadh railway station, where he spotted ‘Tarbabu’ (telegraph signaller) Shri Pratap Narayan Kapoor. After meeting Mahatma Ramchandraj, Thakur Ram Singh had been gifted with the intuition that he used to sense the spiritual inclination of people. He, however, did not use to disclose his own spiritual status and used to send spiritually inclined people either to Mahatma Shri Krishan Swaroopji (cousin and co-disciple of Mahatma Shri Ramchandraj), who was then residing at Ajmer or to Fatehgaadh or Kanpur to be under the tutelage of the family of his Guru Bhagwan Mahatma Shri Ramchandraj for their further spiritual growth. One day after the departure of the last train, the station master informed Shri Kapoor that he has been called by ‘Thanedar Sahab’ and a constable has come to take him along. Shri Kapoor was frightened, as to why had he been called in the police station? He had done nothing to be summoned by police. He somehow reached the police station where he saw a person in shorts, cooking in the lobby of the police station. The constable informed him: “Sir! Tarbabuji has come”. Shri Kapoor was surprised that the Thanedar Sahab himself was cooking. He was relieved a bit and was taken upstairs to the roof of the police station. A little later Thakur Ram Singh came there and told him not to be afraid and that he had called him only because he wanted to meet him. During the conversation, Thakur Ram Singh enquired: “What do you do?” Shri Kapoor replied that he was working as Tarbabu at the railway station. Thakur Ram Singh said: “I am not asking about your job at the railway station, but I am asking what do you do for *Pooja-Path* (devotional practices)? Shri Kapoor replied that he occasionally reads Ramayan. Thakur Ram Singh told him about Mahatma Shri Krishan Swaroopji that he is a treasure of esoteric knowledge and suggested Shri Kapoor to meet him whenever he happens to go to Ajmer. It did not cut much ice with Shri Kapoor and he returned from the police station thanking God that he was spared.

As destined, Shri Kapoor was transferred from Navalgaadh after about nine months and posted near Manoharpura at the Jhalana railway station (later named as Sanganer Railway Station). Shri Kapoor had spiritual inclination. On the suggestion of a Customs clerk, he invited a *Bhajan Mandali* (a music party singing devotional songs). The expenses on their travel, food, tent and decoration etc. came to rupees forty-five. His monthly salary was rupees forty and it was the end of the month. Unable to arrange for the money, Shri Kapoor took out the money from the official treasury. He, however, was greatly upset on his breaching the trust and took a vow never to invite a paid *Bhajan Mandali*. A few days later he bought *Jhanjh-Majire* (cymbals) from market and started himself reciting *Bhajans* (devotional songs) daily at home. One day after *Bhajan* when he came out of his home at the railway station, he saw Thakur Ram Singh coming out from the station and approaching him. Thakur Ram Singh enquired whether it was he who was doing the Kirtan (chanting with music). Shri Kapoor thought that somehow he had avoided Thakur Ram Singh at Navalgaadh but now he had again encountered him. Thakur Ram Singh repeated his suggestion and told Shri Kapoor that now Mahatma Shri

Krishan Swaroopji has also come to Jaipur and gave him his address. Thakur Ram Singh then boarded the train and proceeded for Sambhar, where he was transferred from Navalgaadh.

Shri Kapoor one day visited Mahatma Shri Krishan Swaroopji at his residence and told him that Thakur Ram Singh had asked him to do so. Mahatma Shri Krishan Swaroopji also asked him the same question: "What do you do?" Shri Kapoor told him about his daily *Bhajan* and sought to know the secret of one of his dreams. On asking by Mahatma Shri Krishan Swaroopji, he narrated: "In my dream, I was standing in the lobby of my home at Mathura, where I was born. I looked up and saw two white monkeys entering through the main gate. Frightened, I shouted for my aunty, who looked at them and told me, 'They are Satgurus'. On praying they gave me three '*Pudiya*' (closed packets) and disappeared. From then onwards this feeling has taken a firm root in my mind that the one, who explains me the secret of those three packets, shall be my Guru".

Mahatma Shri Krishan Swaroopji talked to him for some more time and then told him to keep visiting him, if time permits. Shri Kapoor kept on visiting him regularly every evening. One day Mahatma Shri Krishan Swaroopji quoted Maulana Rum: "*Chashm Bando, Gosh Bando, Lambo Band; Gar Na Bina Sirre Haq Bar Man Bikhanda*" Meaning-close your eyes, close your ears and shut your mouth; and even then if you do not have a glimpse of God, laugh at me. Shri Kapoor understood the secret of the three packets (closed eyes, closed ears and closed mouth) and immediately fell at his feet and accepted him as his Guru. Shri Kapoor in his heart profusely thanked Thakur Ram Singh, who persisted with him and with whose grace he could meet his Satguru.

Shri Kapoor later was promoted as ASM (Assistant Station Master), Sanganer and in 1942, due to negligence of staff a serious train accident could have occurred but was averted by divine grace. Shri Kapoor took voluntary retirement and left Sanganer for Kanpur. It was also a strange coincidence that during this period Thakur Ram Singh was shifted from Mandava, where he was posted to Sanganer police station for a few months from April 1942 and soon after this incidence he was moved back to Mandava.

The saintly behavior of Thakur Ram Singh left an unforgettable impression on every one who came in his contact. Many officers from the police department were deeply impressed by him, some of whom changed their way of living. These included Dy. Supdt. of Police Kushal Singh and Supdt. of Police Mool Singh. Dy. SP Kushal Singh Rajawat was a colleague of Thakur Ram Singh. They used to study in the same school in their childhood. They also had their police training together in the Police Lines, Fateh Tiba, Jaipur. Kushal Singh was the first person who had the opportunity of having the benefit of Satsang with Thakur Ram Singh. Shri Rajawat was an honest and straightforward officer. As both Thakur Ram Singh and Shri Rajawat had lot in common, their friendship grew day-by-day. Shri Rajawat however, had only one bad habit of drinking. He was born in a royal family of Mahalan and it was common in that atmosphere to drink with friends and relatives from evening to night. Thakur Ram Singh one day saw him drinking. He politely told him not to drink. Shri Rajawat, however, laughed it away and started drinking in the evening. After some days Thakur Ram Singh once again told him to give up drinking. Shri Rajawat retorted, 'You are not aware of the fun of drinking, as you have never drank. Drink one day, the sky will come down to the earth.' Thakur Ram Singh replied, 'I do drink, but without spending any money and it is much more inebriating.' Shri Rajawat was surprised and enquired whether there was any such drink? Thakur Ram Singh invited him to come in the evening to taste the same. The same evening Shri Rajawat visited Thakur Ram Singh, who asked him to wash his hands and feet. After that he sat in front of Thakur Ram Singh. They started talking and Shri Rajawat started getting inebriated. His eyes closed and voice silenced. He forgot about himself. A divine light engulfed him deep within. He experienced such bliss that his life changed. When his eyes opened, he saw Thakur Ram Singh smiling. Shri Rajawat caught hold of his feet. It is said that for seven days and nights

Shri Rajawat continuously had this feeling. His friends started asking him whether he was drinking even during the day. Shri Rajawat was the first person to receive the grace of Thakur Ram Singh. He never drank thereafter. With the passage of time his fame also reached far and wide and Young Sahab, IGP, Jaipur started calling him the second Ram Singh.

Shri Mool Singh Shekhawat was the Supdt. of Police for Jaipur city for long. Whenever Thakur Ram Singh visited Jaipur, he generally stayed with him, which brought both of them quite close. Mool Singhji was a cheerful person and used to think police service to be a 'tree laden with fruits' that could be shaken any time to fill the pockets. Often he used to tell Thakur Ram Singh, 'What kind of an officer are you. You have not made any money even in police service.' Shri Mool Singh was a strongly built person and a daring officer. He had earned a name for himself in the Jaipur State as a brave officer. Thieves and dacoits used to shiver hearing his name. Once a dreaded dacoit was surrounded by a police party but no one dared to catch hold of him fearing for one's life, as the dacoit could have attacked the policeman not caring for his own life. Shri Mool Singh, all by himself came forward, challenged the dacoit and caught hold of him from behind. Such a brave person, however, had fallen a victim to drinking which had overpowered him. He used to feel sorry and helpless, as he could not restrain himself from drinking.

Once he mentioned about his inability to get rid of this habit to Thakur Ram Singh. Thakur Ram Singh told him, 'Kotwal Sahab (SP Sahab), there is another inebriation, which is more powerful than liquor. The inebriation of liquor has ups and downs but this inebriation once on would never be over.' Shri Mool Singh requested him, 'Thanedar Sahab, if an affectionate and kind person like you cannot take care of me, who else would do it for me. Kindly give me also a bit of the inebriant that keeps you on.' The arrow had hit the target. The same evening both of them sat facing each other on a wooden *plank*. The meditation started. After about an hour when Shri Mool Singh's eyes opened, he said with folded hands, 'Today you have given me that nectar which has made me forget myself.' SP Mool Singh later used to describe his experience in these words, 'I felt as if waves of bliss were rocking me. I had no sense of time and was totally absorbed in that bliss. When (after meditation) I started moving, I was trembling, which had never happened to me before even after drinking a bottle of liquor. I do not know what that godly man had done to me in a day that changed my life. The habit of drinking was over for ever and I started passing my time in remembering the Almighty.'

Shri Kushal Singh later in 1965 was taken seriously ill. He was admitted to SMS Hospital Jaipur and was there for about two months. Thakur Ram Singh used to visit him daily. One day Durgaji, who was closely associated with Shri Kushal Singh, requested Thakur Ram Singh to cure him saying: 'Whether anyone can cure him or not, I am sure you can. Have mercy on him'. Thakur Ram Singh through an example consoled Durgaji and also pointed towards the reality of life. Thakur Ram Singh said: "Durga! A lady was preparing to go out of the house. Her son started crying, asking his mother to take him along. The mother gives him a toy. Now if the son is satisfied with the toy and gives up his demand to accompany his mother, he would be deprived of the lap of his mother. If the child throws away the toy and insists on accompanying his mother, mother now offers him something to eat to divert his attention. If the child is lured, mother would leave him. If the child still persists, mother tries to lure him by giving some other things and lastly scolds and slaps him. If the child does not give up his demand to accompany her, the mother then would take him in his lap and take him with her." Shri Kushal Singh's condition kept on deteriorating and on 30 January, 1966 he left this world to be in the lap of his mother, the God. Shri Kushal Singh Rajawat had no child. Thakur Ram Singh advised his wife to adopt a child and blessed that child.

When Thakur Ram Singh was posted at Sambhar, once while coming to Jaipur he gave one rupee to one of his Sepoys and asked him to get *Laddoos* (a sweetmeat, in the shape of balls) for children at Jaipur. The Sepoy gave that rupee to the *Halwai* (sweet-maker) and told him



that Kotwal Sahab has sent him for buying *Laddoos*. In those days one rupee was worth sixteen *Laddoos* (one *Laddoo* for one *Aana*; sixteen *Aanas* made one rupee) but the *Halwai* gave away one extra *Laddoo*, packed in a *Pattal* (a plate made of leaves). The Sepoy kept the *Pattal* on a table in the police station and came out. One of the *Laddoos* slipped from the *Pattal* and fell on the ground. Thakur Ram Singh called the Sepoy and asked him why that *Laddoo* fell. He said: "Sir! The *Laddoo* is round; it might have fallen because of slope". Thakur Ram Singh said confidently: "No. My earning is honest; it cannot go waste. Tell me what did you say to the *Halwai*?" The Sepoy said: "Sir, I gave him one rupee and told him that Kotwal Sahab has asked for *Laddoos* and he kept one *Laddoo* extra." Thakur Ram Singh gave him two *Aanas* to be given to the *Halwai* for that extra *Laddoo* and to feed that fallen *Laddoo* to some cow on the way.

In 1932 Shri Kushal Singh Rajawat was posted at Malpura. During his tenure at Malpura one Shrikishan Gujar, resident of village Saintiwas of Malpura, came in contact with him and keeping his spiritual inclination in mind Shri Rajawat asked him to meet Thakur Ram Singh. He met Thakur Ram Singh and as advised by him, he started doing *Sadhan-Bhajan* (spiritual practices). Thakur Ram Singh also helped him in getting a job in the police department and got him appointed as an 'Ardali' (orderly) with SP Moolsinghji. Two years passed like this. In 1935 Mahatma Shri Krishan Swaroopji had started living in Jaipur and Thakur Ram Singh had started sending all his Satsangis to Mahatma Shri Krishan Swaroopji. SP Moolsinghji also used to visit him regularly for meditation and used to take Shrikishan Gujar along with him. One day as he had to go somewhere for some work, he left Shrilishan Gujar at the residence of Mahatma Shri Krishan Swaroopji. As there was none else, Shrikishan with folded hands requested Mahatma Shri Krishan Swaroopji to have mercy and shower his grace on him. Impressed by the request emanating from a simple and pure heart, Mahatma Shri Krishan Swaroopji asked him to sit in meditation and through his *Tavajjoh* took him to the state of perfection in the *Sadhan-Bhajan* advised to him by Thakur Ram Singh and rooted him firmly in that spiritual state. Later Shrikishan was posted to guard the treasury at Jaleb Chowk. Shrikishan continued with the *Sadhan-Bhajan* and with the passage of time got more and more absorbed in it, so much so that when the next person used to come and alert him on change of shift, Shrikishan used to come out of that state of absorption and be sensitive to the outer world. Slowly his colleagues started talking that Shrikishan takes some intoxicant even while on duty and on checking he was found inattentive. As a result, he was shifted from there to Police Lines. In the Police Lines everyone was required to attend parade (drill) everyday early in the morning. One morning Shrikishan got so deeply absorbed in meditation that he forgot about time and when he woke up the time of morning parade was long over. He ran to the parade in-charge and requested to be forgiven. Everyone around was, however, surprised and wondering why was he behaving like that, as they had seen him present in the parade. When Shrikishan insisted, he showed him the register in which his presence was marked. Not only that he even called the Sepoys, who stood in front of him and behind him. They also confirmed that he was present in the parade and that he had returned after the parade was over. This incidence made a volcano of love for his Gurudev erupt in the heart of Shrikishan. He abhorred his police service that made his Gurudev to perform his duty. He immediately resigned from the service in spite of persuasion by his colleagues not to do so. Senior officers helped him in getting the pension.

In 1937 Thakur Ram Singh was posted as the officer in-charge of the Sanganer police station, which was housed in an old private building situated at the outskirts of the town. While Thakur Ram Singh was posted at Sanganer, he used to get his lunch from home, for which he had engaged a young man Bhanwari Lal Sharma of his village. He not only used to bring lunch from home for Thakur Ram Singh but also used to take care of his camel. He knew that Thakur Ram Singh is a saint and wanted to receive his blessings but he could never dare talk to him

about it. Thakur Ram Singh was aware of this. One day he asked: “Bhanwari, if I say you something, will you accept it.” Bhanwari Lal replied: “If it is worth accepting, I shall do it.” Thakur Ram Singh laughed at his answer and told him: “Theft and injustice are bad things. Save yourself from these.” On asking by Bhanwari Lal to explain, Thakur Ram Singh told him: “Not to keep an eye on other’s money and on other women.” Bhanwari Lal took this to his heart and stood by these two principles all through. One day he had taken the camel for grazing. As he felt tired, he sat under a tree for taking rest. The camel walked down further and pulled down some fencing of the Sanganer aerodrome. The matter reached the police station. Thakur Ram Singh told Bhanwari Lal that he had made his (Thakur Ram Singh’s) position embarrassing and that now he could not continue him in his service. Bhanwari Lal got very upset but Thakur Ram Singh consoled him saying that he will arrange some alternative employment for him. He helped him to get a job at the Railway Station of fetching water. Bhanwari Lal served the Railway Department for 36 years with utmost honesty and integrity for which he earned a name for himself. Once he found two hundred rupees on the platform. He enquired with the passengers and returned the money to its owner. The passenger offered him ten rupees but Bhanwari Lal refused to accept. On another occasion, at Newai Railway Station, he found a jewelry box under a Neem (the margosa) tree. The Royal family of Nawab of Tonk was going to Lucknow, the box belonged to them. Bhanwari Lal deposited the box with the Station Master. When the Royal family came to know of it, they collected back the box from the Station Master and profoundly thanked Shri Bhanwari Lal.

One night while returning from duty, Thakur Ram Singh saw that a person had stealthily cut an acacia tree (*Babool*) from his farm and was trying to take it away but was not able to lift it. Thakur Ram Singh quietly reached the spot and extended a helping hand to him. When this man looked at Thakur Ram Singh, the owner of the field and on top of that police officer in-charge of that area, he was stunned. Frightened, he fell at the feet of Thakur Ram Singh and started begging to let him go with the promise that he would never indulge in cutting any tree again. A heart full of mercy, which had risen above *Raag-Dwesh* (attachment and prejudices) and which spread purity and tenderness all around, compassion and kindness personified, Thakur Ram Singh took pity on him. He helped him load that tree on his shoulder telling him not to indulge in stealing anything henceforth otherwise if he is caught he would have to go to jail. On the way that thief kept on requesting Thakur Ram Singh not to tell about this to anyone. Thakur Ram Singh assured him and told him to go fast to his residence lest someone might see him carrying the tree. In the morning Thakur Ram Singh’s elder son Hari Singh, as usual, went to the farm and found the acacia tree missing. He told his father that you are the Thanedar (officer in-charge of the police station) and there is theft in your own farm, someone has cut and taken away acacia tree. Thakur Ram Singh told his son: “Be quiet my son! We would make some proper arrangement.” Thakur Ram Singh later asked one of his acquaintances to take care of the farm and its produce.

Thakur Ram Singh although was competent and had the authority to take him in custody yet he refrained from doing so; he was a devotee and did not consider it befitting for a devotee to do so. He left it to the will of the God. This unbelievable act of Thakur Ram Singh had deeply jolted that man; he kept on pondering about it and the guilt forced him to narrate the entire incidence in 1971 to Shri Hari Singh and sought to be forgiven.

Another interesting incidence of 1937 relating to Thakur Ram Singh was that people had started talking about him that he used to ascertain whether the accused was speaking truth or lie by looking at his palm. It so happened that the daughter-in-law of a carpenter of Shivpur, which fell within the jurisdiction of Sanganer police station, was living with her parents for long. In spite of lot of persuasion she did not come to her husband’s house. At last her husband and father-in-law went to take her with them. Her parents somehow persuaded her to accompany them. All three of them were walking on foot. On the way there was a well. She

pretended that she was thirsty and wanted to drink some water and jumped into the well. Her husband immediately got down in the well using the rope hanging for drawing water from the well and saved her from drowning. She, however, started quarrelling with them, returned to her parents and filed a police complaint against them that they tried to kill her by throwing her into the well but some laborers saved her and took her out of the well. Her parents lodged a complaint in the Sanganer police station. The Assistant SHO with a constable went to Shivpur, prepared a report and locked both the father and the son in the police station. When Thakur Ram Singh saw the report, he called both the father and the son. By then, the girl's side had approached the Raoji (an influential person) of Shivpur who was related to Thakur Ram Singh. Shivpur Raoji asked him to punish the son and the father. Thakur Ram Singh listened to the entire story carefully from the father and the son. It appeared to him that they were telling truth. He asked the carpenter's son to show his palms. Due to friction caused by the rope both his palms were wounded, which lent support to their story. Thakur Ram Singh filed a final report based on truth supported by evidence and allowed both of them to go.

The inner purity, kindness and simplicity of Thakur Ram Singh reflected in his personality and conduct, as well. This incidence relates to Chaksu police station where Thakur Ram Singh was shifted from Sanganer in 1937. It somehow reached the ears of IGP Young Sahab that Thakur Ram Singh spends his time talking about Sadhus and saints and neglects his duty. IGP Young Sahab asked DIG Police to carry out a surprise inspection of Chaksu police station. Accordingly, the DIG Police reached Chaksu police station by surprise. He found everything in order befitting an honest police officer. Finding the police station well maintained and managed efficiently, he was extremely pleased with Thakur Ram Singh. He petted his back and told him that he was proud of him. The jurisdictional SP Police used to feel jealous of Thakur Ram Singh's fame and popularity. The buttons of Thakur Ram Singh's turtleneck coat, which was a part of the uniform, were made of brass and used to shine like mirror. Finding an appropriate occasion, the SP one day complained against Thakur Ram Singh to IGP Young Sahab saying: "Ram Singh sitting in his chair does nothing except reciting name of Ram and keeps on polishing buttons of his coat". Young Sahab immediately called the DIG and asked him to listen to what the SP was saying against Thakur Ram Singh. The DIG rebuked the SP saying: "His police station shines the same as the buttons of his coat. I have inspected it myself." The SP was embarrassed and left the room quietly.

There is another interesting incidence of Thakur Ram Singh concerning IGP Young. Gandhiji's Dandi March and Salt-Movement (*Namak Andolan*) had activated the entire country. The Princely States in Rajasthan also were not untouched by this. During these days '*Praja-Mandals*' (People's Boards) were also established in Rajasthan, which later converted into a People's Movement.

One such movement also took place in Geejgadh, lead by the Trading community. The *Samant* (feudal lord) of Geejgadh was a member of the Jaipur State Council and did not want any such thing to happen in Geejgadh. He consulted IGP Young in the matter, who acted cleverly and deputed some people in plain clothes. These people used sticks to beat up the traders. In the confrontation the leader of these people also uttered that Young Sahab had sent them to teach them (traders) a lesson.

The traders were beaten up so they lodged a complaint in the police station. Thakur Ram Singh was the Station-in-Charge. He proceeded to the spot but those fellows had ran-away by then. He registered a case and enquired into the matter. Statements were recorded in which it was clearly mentioned that the leader of these people was looking like a Punjabi with a peculiar type of headgear usually worn by Punjabis and that he was saying that Young Sahab had sent them to teach them (traders) a lesson. Thakur Ram Singh recorded the statements, word by word in the *Rojnamcha* (the Daily Dairy) and registered a complaint. The jurisdictional Dy. SP when came to know of it, took the *Rojnamcha* in his custody and retorted at Thakur Ram Singh,

“Thanedar Sahab, you have registered a complaint against Young Sahab. Now will be tested your sainthood.” To this Thakur Ram Singh replied, “I have discharged my duty sincerely, without adding anything of my own.”

The Dy. SP to show his loyalty to Young Sahab took the Rojnamcha straight to him instead of taking it to Shri Kashi Prasad Tiwari, who was the then Superintendent of Police in Jaipur. He showed the Rojnamcha to Young Sahab stating, “This Rojnamcha is of Bassi Police Station in which Ram Singh has registered a complaint against you, sir.” Young Sahab got alert. Leaving all other work aside asked him to read the report. Dy. SP was very happy in his heart and started reading the FIR. Young Sahab listened to the FIR very carefully and after listening to the report started laughing. He then remarked to the Dy. SP, “Ram Singh Thanedar alone can write this report. He is an honest officer. No dishonest officer can dare do it; they eat dung.”

IGP Shri F.J. Young must have recollected that once he had called Thakur Ram Singh and had offered him two oranges. Thakur Ram Singh took out a quarter rupee coin from his pocket and placed it on the table of Young Sahab. He never expected that one of his subordinates could ever dare do this and was in a dilemma. He told Thakur Ram Singh that he couldn’t accept the money. Thakur Ram Singh politely but firmly said: “I do not take anything free from anyone. If you cannot accept the money, kindly do not ask me to accept the oranges.” Young Sahab had to accept the money.

In the last week of December 1937, Thakur Ram Singh joined Police Station, Fulera on transfer from Chaksu. He remained posted at Fulera for long. During those days the police station was adjacent to the railway station and the city was a little away. Tea in India was introduced by the British but it had not become so popular by then. Tea shops and hotels were also not there outside Fulera station. People also did not keep tea in their houses and used it rarely as medicine for cold and fever. It was used by the rich as a token of their affluence. It so happened that one day a juggler having entertained people for the whole day came and sat taking support of the wall of the police station. Thakur Ram Singh had an idea why that juggler was feeling so exhausted. He went inside the police station and came out with a small packet of Brook-Bond tea in his hand and started imitating the juggler by waving that packet of tea in his hand in the same manner as the juggler used to wave his *Damru* (tabor; a small X shaped drum). On seeing the packet of tea in the hand of Thakur Ram Singh, the juggler felt rejuvenated and said: “*Mai-Baap!* (O My mother and father!) I did not get tea anywhere today. Have mercy on me”. Thakur Ram Singh first prepared and offered him a cup of tea and then gave away that packet of tea to him and from that day he gave up drinking tea himself forever. This incidence showed that while he was kind and had concern for others, he was equally exercising self restraint and training himself.

Thakur Ram Singh cared for everyone with full dedication. In this context, the then Tehsildar (a land revenue officer) of Sambhar once narrated an incidence. Tehsildar Sahab was very impressed with the behavior, conduct and the saintly nature of Thakur Ram Singh. Whenever he got an opportunity, he used to visit Fulera and spent time with him. It was a holiday and Tehsildar Sahab had come to Sambhar to spend time with Thakur Ram Singh. It was noon. Thakur Ram Singh cooked food and as soon he sat for lunch, a poor villager arrived at the Police Station. Thakur Ram Singh had given instructions that no one should be stopped from meeting him; any person could see him any time. The villager told him that he was taking rest in the retiring room (at the railway station) covering himself with a Dhoti (loin cloth), which had been stolen by someone when he was fast asleep. Thakur Ram Singh pushed the lunch aside and accompanied him to the retiring room. Fulera those days was a small place and there were not many passengers in the retiring room. Tehsildar Sahab also accompanied the duo to see what happens next. Thakur Ram Singh looked around in the retiring room for a while and then caught hold of a person and asked him: “Ramji return back the Dhoti of this

poor man. What shall you do of someone else's Dhoti?" That fellow looked at the face of Thakur Ram Singh for a moment and quietly returned the Dhoti to the villager.

Thakur Ram Singh was posted to Navalgadh, first time in 1926 as a constable, then a second stint there, as Thanedar in 1932 and then on the request of public, he was once again posted at Navalgadh in 1940. Shekhawati those days was infested with thieves and dacoits. Arjun, a dreaded dacoit of Bhodaki, had raised his gang. He used to strike all over the area and police was unable to stop him. He was ordered to be caught alive or dead. Bhodaki fell under the jurisdiction of Navalgadh. With the posting of Thakur Ram Singh, the incidences of theft to some extent came down but dacoits Arjun and Kalu were still very active. Additional police force was, therefore, summoned to catch hold of them.

After some time, one late night, Thakur Ram Singh received information that dacoit Arjun had come to village Bhodaki. Immediately Thakur Ram Singh reached with the police force at Bhodaki and surrounded the village. In the morning many dacoits of Arjun's gang were caught but Arjun somehow escaped. He was very clever. He dressed like a Brahman priest (Pundit) and walked confidently in front of Thakur Ram Singh. Like a Pundit he even blessed Thakur Ram Singh and walked away. When Thakur Ram Singh came to know of it, he told the villagers: "Now that I have seen dacoit Arjun, where-ever I see him, I shall shoot him down." Arjun knew that Thakur Ram Singh was a Thanedar true to his words and he shall do what he had said. He got frightened and surrendered before IGP Mr. Young.

In September, 1941 Thakur Ram Singh was shifted to Mandava. He had developed a habit of not to let anyone do anything for him but take pleasure in serving others. He used to get up very early in the morning at four and used to draw water for himself from the well opposite to the police station using his own *Lota* (a round pot) and rope. After taking the bath, he used to come back wearing *Khadaun* (wooden slippers) and carried water for drinking in a *Matka* (pitcher, a large earthen pot). After *Pooja* (prayer and meditation) he used to cook for himself. He used to lay bed for himself and used to fold it himself. Even on official tours, he did not allow his Sepoys to carry his bag and attended to all his needs himself. People not knowing him often took him to be a Brahman.

Once a constable of Navalgadh police station, Ramjilal Purohit, who had heard about Thakur Ram Singh but had never seen him, reached Mandava police station early in the morning with some official dak. He came across a lean and thin, simple looking man in half-pant, sweeping the floor of the police station. On asking he told him that Thanedarji (officer in-charge of the police station) would arrive soon and asked him to sit inside. A little later he saw the same man, whom he had seen sweeping the floor of the police station, in the uniform of Thanedar and occupying the seat of Thanedar. He never expected that he would be Thakur Ram Singh, the officer in-charge of the police station, who would be so simple and humble that he considered no job below his dignity. Years later Ramjilal Purohit narrating this incidence said that he had seen Thakur Ram Singh for the first time and was deeply impressed by his godly character.

In 1941, one dacoit named 'Surajniya' had badly terrorized the Shekhawati area. He used to operate in Bikaner State but took shelter in the Lohargal Hills range of Shekhawati. No police officer was able to gather courage to nab him. Thakur Ram Singh was in-charge of the Mandava police station, which fell under the 'Nazim' (an administrator of a city or an area) of Jhunjhunu'. On orders from IGP Young, a police party reached dacoit Surajniya's village to arrest him but the ladies of the village started throwing trays full of ash on the police party. As a result the police party could not see anything and the dacoits ran away from the village. Emboldened by this incidence, Surajniya spread a message all-around: "Hundreds of women will be widowed before I am caught by police and I would have to be carried in baskets". Meaning thereby that hundreds of policemen will be killed and their wives would be widowed and that he would not be caught live but would have to be cut into pieces. Young Sahab one

day retorted: "Ram Singh! Cannot you catch a dacoit of your area?" Thakur Ram Singh was a kind and humble police officer but was equally sincere and committed to his duty and was against atrocity. The taunt of Young Sahab had rankled Thakur Ram Singh and now it was a matter of getting an appropriate opportunity.

Soon, one day, information reached Mandava police station that dacoit Surajniya was hiding in his residence at village 'Bhodaki'. There were only four Sepoys and three camels with him. With this meagre force itself Thakur Ram Singh immediately rushed to nab the dacoit. It was moonlit night. Camels were running fast on the deserted path. Suddenly a *Kochar* bird cooed shrilly, as if a stone was being cut. One of the Sepoys, an elderly person, who was also an augur remarked, "Thanedar Sahab, *Kochari* (the bird) is crying; it is bad omen, there will be bloodshed." This made other Sepoys nervous but Thakur Ram Singh was not at all perturbed. He told his colleagues, "Keep courage, Guru Bhagwan will help me." Such was his faith in his Guru Bhagwan Mahatma Ramchandrajji that even in the most difficult situation he was not disturbed and stood firm.

The dacoit was sleeping at his home. As the Providence would have had it, the first door at which police knocked, was his house. Listening to some noise, the dacoits came out and started running here and there. Surajniya also came out and hid himself under a bundle of fodder. Thakur Ram Singh also headed towards that bundle of fodder and before he could touch the bundle, the dacoit tossed that bundle at him and ran towards the window to jump out of it. Thakur Ram Singh quickly hit his hand at the window with the stick in his hand. The dacoit shouted: "Do not kill me; I am like your cow, do not hit me" and fell unconscious. As he fell on the ground, policemen started hitting him with sticks. This was the first and the only occasion when Thakur Ram Singh had hit anyone in his entire police career. The police party caught hold of two more dacoits and all three were tied and carried on camels to the police station. There was bloodshed but only of the dacoits. No policeman was hurt.

By the next day this news had spread all over and people started coming to see this dacoit in the police custody. No one believed that Thakur Ram Singh with only four Sepoys had caught the dreaded dacoit and that no policeman was even hurt. One of the persons, who knew this dacoit could not stop himself and asked him- "O Brave Man! Your name frightened even the braves. What happened to you that this frill-bodied Thanedar Ram Singh and his four Sepoys have caught you? You did not even fight and proved yourself a coward. The sky had not fallen on you." The dacoit was very upset and replied- "What can I tell you. As soon as I woke up and came out, I saw Sepoys all around. I thought that the entire police force of Bikaner had surrounded me. In the meanwhile, I received blows on my back and thereafter I could not re-collect myself."

Mr. Young on this occasion sent a telegram to the Superintendent of Police, Shekhawati, which read as under:

"Congratulations self and subordinates

JAIPOL No. 882

Dated 12th March, 1941: Jhunjhunu

Copy forwarded to S.I. Ram Singh with the remark that the undersigned expresses his sense of appreciation for the good work done by him in connection with the raid on the absentee Meenas and dacoits of Bhodaki on the 5/6th March, 1941.

Superintendent of Police, Shekhawati."

Thakur Ram Singh used to say that this was the grace of his Guru Bhagwan, who made even the most difficult things look like plucking flowers for him.

This incidence was of 5/6 March 1941 and the next day on 7 March Mahatma Raghuvar Dayalji (younger brother and co-disciple of Mahatma Ramchandrajji) wrote a letter to Thakur Ram Singh, which was received by him on 10 March. After reading the letter he said: "Oh! So this help came from there" and later when he met him, Mahatma Raghuvar Dayalji said: "It is not proper to take such a step without full force."

When Thakur Ram Singh was Thanedar of Mandava, Mr. Hakikat Rai was the Suptd. of Police in Jaipur. In Bisau (falling under Mandava Police Station), Mr. Hakikat Rai had good relations with a rich businessman of Mandava. Whenever he passed through that area, he used to stay with him. Once SP Hakikat Rai asked Thakur Ram Singh whether he meets this businessman or not and asked to meet him next time. After some time, SP Hakikat Rai came on inspection of Mandava Police Station and asked the same question. Thakur Ram Singh replied: "Sir, I have nothing to do with him, so that I have to go to see him. If I go without any reason, people will think that I care for him and they will be afraid of him, which is not in public interest. It is, therefore, better that I do not meet him." The SP had no answer and could say nothing to Thakur Ram Singh.

Thakur Ram Singh kept all the letters of his Guru Bhagwan Mahatma Ramchandrajji safely and with great care. On each letter he wrote the serial number. From 1929 to 1931 he had received 22 letters which he kept intact with envelopes in a cloth bag stitched specially for this purpose. Mahatma Ramchandrajji's son Mahatma Jagmohan Narayanji in 1941 had asked for these letters in connection with the publication of a book. Thakur Ram Singh made copies of all these letters in his own hand in Urdu and got them bound and sent the original letters to Fatehghadh. Later all these 22 letters were also returned by Mahatma Jagmohan Narayanji to Thakur Ram Singh.

Thakur Ram Singh remained posted at Mandava from 1941 to 1943. During those days the Nazim of a Nizamat was also used to be the highest authority for criminal matters. The Nazim of Jhunjhunu once awarded punishment to a thief merely on the basis of a statement of Thakur Ram Singh. An appeal against this order was filed in the Chief Court at Jaipur, which was headed by Justice Sheetla Prasad Bajpai. After hearing the matter Justice Sheetla Prasad Bajpai upheld the order and the sentence awarded by the Nazim of Jhunjhunu and rejected the argument of the defence counsel that the order was totally illegal, as there was neither any eye-witness, nor any documentary evidence and that the sentence was awarded merely on the basis of the statement of a police officer without any provision in the Criminal Procedure Code to do so. Justice Sheetla Prasad Bajpai rejected this argument saying: "The authors of Criminal Procedure Code could not have thought of a police officer like Thakur Ram Singh, whose words carry more weight than the provisions of the Criminal Procedure Code." For long it was a matter of talk not only amongst people in the police department but also amongst the members of the legal fraternity.

In January, 1944, Thakur Ram Singh was transferred to Khatu (Khatushyam, a famous pilgrimage place) police station. Those days Sansi-Dhadetiyas (dacoits) were very active in this area. After three months, in April, Thakur Ram Singh had gone to Fatehghadh to attend the annual *Urs* held every year during the Easter holidays (Good Friday, Saturday and Sunday). On his way back his bedding and clothes were stolen at Achnera railway station, where he was to change the train. He wrote to District Traffic Superintendent (DTS) to check if his belongings were deposited by someone as 'Lost Property' between Ajmer and Achnera railway stations. On the way to Khatu, Thakur Ram Singh got down at Sanganer railway station so that he could distribute Prasad (the blessed offering) to his family members in the village and then left for Khatu by the next train. As soon as he reached Khatu police station, he came to know that a trader's wife had been looted by dacoits. Thakur Ram Singh used to say that by the grace of his Guru Bhagwan within four-five days one of the dacoits was caught on the run after an incident near the Khatu police station in Sikar area, red-handed with ornaments, bullets and gun. There were two more dacoits with him but they ran away leaving their camels, which were taken in custody by police. Having completed the formalities when Thakur Ram Singh returned to Khatu, he found his bedding and clothes lying in the police station. Later Reengus Station Master told him that his belongings were found at Achnera railway platform itself, which were sent to Reengus from where these were sent to Khatu.

Shri Krishna Chandra Bhargav was the one, who had introduced Mahatma Ramchandrajii to Thakur Ram Singh. Shri Bhargav's son-in-law, Shri Purushottam Bhargav was posted as the 'Malbabu' (goods-clerk) at Reengus railway station. If Thakur Ram Singh had to meet Shri Purushottam Bhargav or anyone else, he used to first come to 'Badhal' from Khatu, where the Fulera-to-Rewadi train used to arrive at 12 and by this train he used to reach Reengus by 12.30. At Reengus he used to board Sikar-to-Jaipur train at 15.30. He thus used to get three hours at Reengus to meet anyone he desired. If he did not have to meet anyone, he used to reach Reengus straight from Khatu. These trains run at the same time even now. Though from Khatu both Badhal and Reengus are about 10-15 Km but Badhal being the branch post office for Khatu those days, Thakur Ram Singh often had to visit Badhal.

There is an interesting incidence relating to railways and Thakur Ram Singh that shows how honest Thakur Ram Singh was. On this fateful day Shri Purushottam Bhargav was with Thakur Ram Singh at the Reengus railway station. Thakur Ram Singh bought two tickets for Reengus to Jaipur from the railways, one of which he kept safely in his pocket and the other he torn into pieces and threw it away. On asking by an amazed Shri Bhargav, Thakur Ram Singh told him that a few days ago he was to come to Reengus from Jaipur. Just as he reached the Railway Station the train started moving. Somehow he could manage to board the train but could not purchase the ticket. At Chomu-Samod Railway Station, he met the TTI, explained him the matter and requested him to issue a ticket, and if thought fit charge him double the fare, as per the law. The TTI, however, told him to be comfortable and that he would do the needful. At Reengus Station he again requested the TTI to issue the ticket. The TTI knew him well and used to respect him as an ideal person. He somehow managed not to issue the ticket in spite of his insistence. Seeing no other way out, he came to Khatu. There was thus a debt of railway on him, which he paid back to railway by buying and destroying an extra ticket, which was his duty.



### *After Retirement from Police Service*

From January 1944 to September 1944, Thakur Ram Singh was in charge of Khatu police station. By then IGP Young Sahab had retired from the police service and was replaced by Shri Vinayanand Pathak. During the tenure of Thakur Ram Singh a farmer and his family members were beaten in his own farm by the employees of Khatu *Thikana* (employees of the grantee; or the vassal) over a land dispute. On receipt of complaint in the police station, Thakur Ram Singh himself reached the spot and started investigating the case. Just then a courtier of Khatu *Thikana* approached him and reminding him of the close relations between Thakur Mangal Singhji (Thakur Ram Singh's father) and the former Thakur of Khatu, Shri Hari Singh Ladkhani, requested Thakur Ram Singh to hush up the matter. Thakur Hari Singh Ladkhani was the chief of army and also the chief of police department of Jaipur in the time of Maharaja Madho Singh and Thakur Mangal Singhji then was in the personal service of Maharaja Madho Singh. Thakur Ram Singh heard him patiently and then said: "Kamdarji (Courtier)! Please rest assured. I am doing my duty honestly." After making enquiries, Thakur Ram Singh sent his 'First Investigation Report' to the jurisdictional Superintendent of Police, who after reading the report asked Thakur Ram Singh to keep that report with him for three days for reconsideration, as Pathak Sahab had asked the report to be prepared in favour of Khatu *Thikana*. Thakur Ram Singh kept the file with him for three days and then submitted the same report to SP Sahab saying that he had reported the facts and could not prepare a false report. The report was called by IGP Shri Vinayanand Pathak, who after going through the report called Thakur Ram Singh and pressurized him to change it. On firmly refusing to prepare a false report, an irritated Pathak Sahab asked Thakur Ram Singh to submit his resignation. It did not perturb Thakur Ram Singh even slightly, who instantly submitted his resignation to the IGP, which was accepted immediately by him. Thakur Ram Singh then had about ten more years of service left with him but he did not think even for a moment and did not compromise his honesty. His children were all young and none of them had settled so far; his father also had passed away and he himself was then only 46. Leaving everything to the will of God and standing true to the promise he had made to his father and himself that he would stand for honesty, Thakur Ram Singh took this as an opportunity to devote his time in serving the mission of his Guru Bhagwan, Mahatma Ramchandraj.

One of the persons, who got the opportunity of spending time with Thakur Ram Singh in his early days after retirement, was Shri Durga Ram. He had served Shri Kushal Singh and Thakur Ram Singh had a special place for him. He often used to visit Thakur Ram Singh at Manoharpura. Durga Ram lost his wife and after her death he used to feel very upset. He lost interest in life. He once mentioned this to Thakur Ram Singh. From then on he forgot about his wife's death and started living normally. Thereafter he once came to Manoharpura. In the morning when he sought permission to leave, Thakur Ram Singh's wife (Mataji) desired to give him ten rupees but he was not taking it. Thakur Ram Singh told her to bless Durga Ram with a happy family life. Within two months he was married again and started living happily.

Durga Ram was fond of reading books. Whenever he got time, he used to read religious books, specially the Ramcharitmanas. He considered this to be the greatest form of devotion. He wanted to grow spiritually, but got stuck with the books. Saints are very kind by nature. Seeing his condition Thakur Ram Singh asked him whether he wished to continue reading books throughout his life or would think of moving ahead. Durga Ram with folded hands said that he wished a lot to meditate but could not do so. He was more interested in reading the Ramayana. Thakur Ram Singh told him that it was good to read the Ramayana but together with that he must read 'the book of the heart' and then explained: "Keep an eye on your heart.

Teach it to move on the royal path. Take the shelter of the Almighty and always keep remembering Him. You will automatically find your way.” After this Durga Ram changed his habit of reading books and started engaging himself in *Bhajan-Dhyan* (devotion and meditation).

After retirement from police service, His Highness, the King of Jaipur had employed Thakur Ram Singh at his Khatipura farm. He remained there for about two years. All facilities, servants etc. were provided to him but he still used to cook for himself. During this period, once when he was passing through the market in Jaipur, he saw Shri Durga Ram who had come to Jaipur for some work from Mahalan. Thakur Ram Singh enquired about his welfare and then asked him when he left Mahalan. On learning that he had left in the morning, he invited Shri Durga Ram for food with him saying: “Come with me. You will be offered Amrit Bhojan (divine food) today.”

Durga Ram was very happy and thanked his stars that Thakur Ram Singh had invited him for ‘Amrit Bhojan.’ He was to return back to Mahalan in the evening but he accompanied Thakur Ram Singh. Late in the evening, both of them reached Khatipura Farmhouse. For some time, they sat for meditation and then spent some time in conversation. After that Thakur Ram Singh started cooking. He prepared a vegetable with strong spices, which emitted aroma and then he cooked Chapatis (pan-cakes) and put lot of pure Ghee (butter oil) on them. Thakur Ram Singh used to do everything with patience and the food also was cooked with lot of patience. Durga Ram offered to help him in cooking but he was not permitted. By the time food was ready, it was late night. Durga Ram was not only feeling hungry but also felt sleepy. In Durga Ram’s own words: “With great difficulty I was able to hold back myself from sleeping. In fact, it was not sleep but it was his grace, which was flowing from the other side. It was the intense *Tavajjoh*.” When he could not control himself any more, Thakur Ram Singh remarked, “See Durga Ram, divine food is getting ready, and then asked him, “Do you know, what the divine food is.” Shri Durga Ram replied in the negative. Thakur Ram Singh then told him: “Look when one feels very hungry, whatever he gets to eat, it feels like divine food. This is how divine food is recognised.” After that he brought some mangoes and cooled them. By then it was midnight. He then laid the dinner, first he served the dinner to Durga Ram and then to himself. After finishing dinner, he laid the bed for Durga Ram and sang a devotional song. Then he remarked: “Convert eating into devotion and go to sleep in His remembrance.”

Shri Durga Ram has written: “When Guru Maharaj used to stay at City Palace, I often use to think that I may see him on the way to City Palace as it used to take time to reach City Palace. Many a times I used to meet Guru Maharaj on the way in between Chhoti-Chopar and Badi-Chopar. At times, I used to visit some other place for work and Guru Maharaj used to meet me there. This became my habit to desire to see Guru Maharaj on the way. I could not understand this. Once Guru Maharaj remarked, “I appreciate that person, who in spite of being disabled reaches me wherever I am.” He had hinted at Bholu and said further, “He (Bholu) in return lost one of his legs.” No sooner Guru Maharaj uttered these words, I got a sort of shock that I had both the legs intact and even then I always desired Guru Maharaj to meet me on the way and he fulfilled my desire.”

Mahatma Shri Krishna Kumar, the eldest son of Mahatma Dr. Chandra Gupta, also had similar experience. He was young those days. The house at Baba Harish Chandra Marg where he lived had two seats made at the entrance at the ground floor. He at times used to sit there with a desire to see him and often Thakur Ram Singh fulfilled his desire and visited him.

Thakur Ram Singh was a ‘*Trikaldarshi*’ (Omniscient; One, who could see past, present and future) saint. Shri Krishna Kumar had once gone to visit Thakur Ram Singh at Jagatpura. In the evening he sought permission of Thakur Ram Singh to return home. Thakur Ram Singh asked him to stay back. After some time he again sought permission and Thakur Ram Singh again asked him to stay back. When he asked him for a third time, Thakur Ram Singh said, “It

would have been better if you stayed back.” Shri Krishna Kumar was returning on his bicycle from Jagatpura. On the way a wasp bit him on lip, which was swollen. Next day when he visited Thakur Ram Singh at the City Palace, Thakur Ram Singh said, “Thanks God! It is alright.” Shri Krishna Kumar said, “Maharaj, I have been bitten by wasp, my face is swollen and you say it is alright.” Thakur Ram Singh replied, “Kishan Babu, who knows some truck would have hit you resulting in loss of limbs; thanks to Guru Bhagwan.” This is how he turned a sword into a thorn.

Similarly, once when Shri Krishna Kumar was in the presence of Thakur Ram Singh at City Palace, one of the carpenters in the Khati-Khana (carpenters’ workshop) was coughing badly. Shri Krishna Kumar mentioned this to Thakur Ram Singh, who said: “*Haan. Aadmi To Achcha Tha*” (Yes. He was a good person). Thakur Ram Singh said, ‘He was a good person’, though he was alive then but within 2-3 days he died.

Bholu lived in a village Bagru, which was near Mahalan where Dy. SP Kushal Singh Rajawat, who was the first recipient of Thakur Ram Singh’s grace, used to live. An illiterate villager Bholu used to live on feeding camels. Although Bholu was illiterate but he had dedicated his life to spiritual growth. Bholu heard of Dy. SP Kushal Singh Rajawat and met him at Mahalan. Both of them were the birds of the same feather and soon they became very close to each other. Through him Bholu came to know of his Guru Maharaj Thakur Ram Singh and became eager to see him. Thakur Ram Singh had a lot of affection for Kushal Singhji and if Kushal Singhji was not able to meet him, he himself used to visit him at Mahalan. After a few days Thakur Ram Singh visited Mahalan. Bholu came to know of it and rushed to meet him. In the first meeting itself Thakur Ram Singh took Bholu under his tutelage. On the other hand, Bholu was so happy as if he had found a treasure. What he was searching all along, he had found in Thakur Ram Singh, at whose feet he surrendered himself. Often he used to go to Manoharpura to visit Thakur Ram Singh, who also once visited Bholu at his residence in Bagru.

Bholu once fell from a tree and had a fracture in one leg. He was admitted in the SMS Hospital, Jaipur. Kushal Singhji not only met all the expenses for his treatment but also attended to him personally all through his stay in the hospital. In spite of all this, his one leg had to be amputated. After recovering, Bholu still used to travel on one foot to meet his Guru Maharaj at City Palace. If Thakur Ram Singh was not at City Palace, he used to go to Khatipura or Manoharpura, wherever Thakur Ram Singh was.

It is an incidence of the year 1944, after Thakur Ram Singh had resigned from police service and had returned to Manoharpura. His eldest son Shri Hari Singh met with a very serious accident on the Jhalana road a few days before the Deepawali festival. On the left side of his forehead there was a deep wound, bleeding was not stopping and he fell unconscious. It was night and the hope of his survival was fading. He was taken to Jaipur on a bullock cart for treatment. Everyone was worried. His (Hari Singhji’s) mother was very upset, Thakur Ram Singh said: “Have faith in Guru Bhagwan. By his grace Hari Narayan (Thakur Ram Singh then used to address Hari Singh as Hari Narayan) would soon be alright.” Shri Hari Singh was saved and brought home. Thakur Ram Singh then showed that letter of Mahatma Ramchandraj, written 14 years ago, in which he had in bold letters blessed Hari Singh to have long life and said that Hari Singh was protected by the blessing of Guru Bhagwan. Mahatma Ramchandraj had visited Manoharpura in 1930 and after he left for Ajmer, Shri Hari Singh, who then was about 6-7, had written him a letter: “*Shri Ramji! Om! Aap Ki Seva Me Aap Ka Pota Jagat Singh Ki Dandaut Maloom Hove. Aapka Das Jagat Singh.*” (Your grandson Jagat Singh bows down at your feet) Mahatma Ramchandraj on the back of this very letter had blessed Hari Singh. Hari Singhji’s forehead at that place became flat and remained as such for the rest of his life.

It was also the grace of Mahatma Ramchandraj that within four months of Thakur Ram Singh’s retirement, Shri Hari Singh was taken in the service of Jaipur State at the age of 20. Mahatma Ramchandraj’s blessings saved Shri Hari Singh throughout his life. He was saved

from four other serious accidents in two of which blades of running ceiling fan fell straight towards him and pierced the chair, which was occupied by him but on both the occasions he got up from the chair just a few moments before the incidence.

Thakur Ram Singh had inherited farm lands in Manoharpura but some farmers had illegally taken major part of these lands in their possession. When they did not agree to vacate the lands, some influential friends and acquaintances proposed to get the lands vacated forcefully. Thakur Ram Singh, however, did not agree and chose to follow the path of honesty and justice. Taking divine will to be supreme he filed a case in the court. But in spite of all this he maintained cordiality with the opposite parties and used to even remind them if they forgot about the date of hearing in the court. At the time of filing the case the Collectorate office was located at Jaleb Chowk and Shri Narayandas Mehta was the SDM. In connection with preliminary verification, Shri Onkar Singh Babra, Majistrate had once visited Manoharpura. One Shri Manmohan Mathur, who had come in contact with Thakur Ram Singh at Sambhar in 1934, was then posted as the Chief Accountant in the Collectorate office. Thakur Ram Singh's visit to Collectorate in connection with the court case brought Shri Manmohan closer to Thakur Ram Singh.

Shri Manmohan Mathur narrated an incidence related to the court. In his words: "The opposing villagers and some political workers had been misguiding the SDO. Senior officers used to listen to me. I told SDO Sahab that Thakur Ram Singh does not know how to speak a lie. He speaks only truth and he has filed a genuine case. SDO Sahab replied-'It is fine but I have been appointed as SDO by Tikaramji Paliwal, how can I go against him?' I told him-'Look, Sir! You are occupying the chair to disburse justice. You should uphold the truth.' When the case came up for hearing, it was adjourned to the next date. Nothing happened to Tikaram but SDO Sahab was demoted to the post of Tahsildar. Maharaj (Thakur Ram Singh) then had commented-'How long would the seat of justice support falsehood?' He further narrated: "Maharaj was always kind to me, right from my Sambhar days. I have been trying to follow the path shown by him from then onwards. It is his grace that I, an accounts clerk, was posted and served Jaipur Collectorate as the Chief Accountant for 15 years. I worked with 8-10 Collectors and all of them trusted and had confidence in me. Not only that they helped me get advance grade-increments. This was all due to Maharaj's grace and when the State of Rajasthan was formed, the existing accountants were required to pass a test. I told Maharaj-'What shall be the result of my test?' Maharaj said-'You would not be required to appear in the test.' It was his grace that for me a special order was issued by the government that I am exempted from taking the test."

It is an incidence of the time when Thakur Ram Singh after retirement had come to Manoharpura. A young boy named 'Rekha Raigar', son of a farm laborer while he was working in a farm, was possessed by an evil spirit. No effort of his family could get rid of the spirit and they lost all hopes. By now, Thakur Ram Singh had come to be known more as a Mahatma rather than a Thanedar. Someone suggested them to take the boy to Thakur Ram Singh. They, therefore, took that boy to Thakur Ram Singh. He told them that he knows nothing about exorcising and advised them to take the boy to some expert exorcist. An elderly man from the boy's family said that they had tried everything and had come to him with great expectation and would not leave with empty hands from his door. Looking at their insistence, Thakur Ram Singh raised his hand to slap the boy saying-'I know only this' but before Thakur Ram Singh's hand could touch the boy his head bowed down at the feet of Thakur Ram Singh. He remained unconscious for a little while and thereafter the evil spirit never bothered him again. In due course of time, after the demise of Thakur Ram Singh, this boy was the one, who initiated the construction work of his tomb.

Thakur Ram Singh suffered from Tuberculosis (TB). When he was in police service, a camel fell on his chest and the injury thus caused later turned into TB. He was twice admitted in the TB Sanatorium at Jaipur for treatment. The first time he was given cottage number 13 and the

second time cottage number 19. Some patients knew him from the days he was first admitted to the Sanatorium. They and their acquaintances advised Thakur Ram Singh not to take cottage number 19, as according to them no one returned alive from that cottage because that cottage was possessed by some evil spirit. Thakur Ram Singh stayed in that cottage from late December, 1970 to mid January, 1971. After his stay in that cottage the fear and hesitancy of people, however, was gone forever.

By 1944 Thakur Ram Singh's elder daughter Bai Dayal Kanwar had attained marriageable age of 15-16. In 1930 when Mahatma Ramchandrajji had visited Manoharpura, he had blessed the entire family of Thakur Ram Singh and had developed a special affection for Bai Dayal Kanwar, who was then only about one and a half year old. He often enquired of her in his letters and she also used to remember him. She had a peculiar habit that right from her early childhood, she used to feel happy and laugh loudly on seeing flames, lamps or light. She used to address her father as 'Kakosa.' Once a lady in nearby village committed Sati and the villagers were going to visit the site. She also wanted to go and sought permission of her Kakosa. Thakur Ram Singh, however, told her: "Why do you want to go? You, yourself are a Sati." Who knew at that time that these words would come true in future?

The day when Mahatma Ramchandrajji departed from this world in Fatehgaadh, Dayal Kanwar kept on weeping for the whole day at Manoharpura. When asked why she was crying, she said-'I do not know, why am I constantly thinking of Guru Maharaj today and feel like crying. Take me to him.' Three-four days later, it was learnt that Mahatma Ramchandrajji had passed away that very day.

She was an extra-ordinary child, a befitting one to her father Thakur Ram Singh. In fact it would be incomplete to mention about Thakur Ram Singh, without mentioning about Dayal Kanwar. She was an introvert child gifted with the faculty of premonition and used to often tell what was going to happen. One day when Thakur Ram Singh was about to go to appear in the court, Dayal Kanwar came and told him that he would not be required to appear before the court that day. When Thakur Ram Singh reached the court, the court had been adjourned due to heavy rains. Similarly, on another occasion, she said to her father that the accused he was looking for, he would find him in Jaipur itself today. This also turned out to be true.

Her mother used to worry about finding a suitable match for her. Thakur Ram Singh, however, used to say: 'The Almighty has already selected a match for her right on the day she was born. You will see that by the grace of Guru Bhagwan, her match will approach us himself.'

Shri Bhawani Singh, the would-be husband of Dayal Kanwar then used to live in 'Khood House' in Jaipur. He knew that Thakur Ram Singh's daughter was of marriageable age. He wrote to him: "From my childhood, I am impressed by your family. My parents are no longer alive to whom I could have expressed my feelings. Considering you to be like my father, I am writing this letter to you. I want to marry a girl from a good family and there is no other family like yours to my knowledge."

Bhawani Singhji had lost his parents in the early childhood. He was born in Sinhpuri (Jobner), in the family of Shri Dhir Singh Khangarot. After the death of his parents, his maternal uncle had brought him to Khood. Thakur Mangal Singhji of Khood was impressed with the child, as he was very intelligent, upright and worthy. He undertook to look after him. Some years later, one of his teachers Kesari Singhji mentioned to him of Thakur Ram Singh as a great saint and advised him to take him (Thakur Ram Singh) as his spiritual guide.

Bhawani Singh met Thakur Ram Singh at Navalgaadh Police Station but he asked him to continue with his studies and to meet him later. This meeting with him had a great impact on Bhawani Singh.

Bhawani Singh did his High School in Navalgaadh and B.Com from the Sanatan Dharam College, Kanpur. He also participated in the Freedom Movement in Kanpur. He was a good

football player and returned to Khood as a result of protest against an English Officer's favouritism on football ground.

He had a spiritual bent of mind, which after returning to Khood took prominence. He went to Pondicherry and was initiated there by Yogiraj Shri Aurobindo Ghosh.

Thakur Mangal Singhji himself also was a highly spiritually inclined person. He lived a simple life and spent most of his time in serving public. He had interest in medicines and used to treat poor villagers freely. He was also interested in improving the genes of horses and in training them. Once he was very upset and had thought of ending his life. Suddenly he saw a human shaped beam of light appearing before him. He was stunned to have a glimpse of the subtle body of Yogiraj Aurobindo Ghosh, who told him: "Why do you think so, I am here to protect you." Thakur Mangal Singhji had not seen Yogiraj Aurobindo Ghosh before, nor had he read any literature about him. Shri Bhawani Singh, however, explained the importance of this incidence to Thakur Mangal Singhji, who then went to Pondicherry and took Yogiraj Aurobindo Ghosh as his spiritual Guru.

Thakur Mangal Singhji handed over the management of Khood Estate to Shri Bhawani Singh, who managed the entire affairs with great care and ability. Old employees of Khood used to say about him that even after taking over the administration of the entire Estate, Shri Bhawani Singh behaved extremely politely with everyone. He undertook to promote education in that area and opened the first multi-purpose school in the Roopgadh fort. Students there were also trained in handicrafts with a view to make them self-dependent. Both Shri Bhawani Singh and Thakur Mangal Singhji also used to teach them.

Those were the days of control; food grains, sugar and kerosene were under government control. Govt. had nominated Shri Bhawani Singh as the honorary Tehsildar to look after this work of distribution of controlled items. He discharged this responsibility with great dedication and to the satisfaction of all. He was then elected as a member of the 'Dharma Sabha' and the 'House of Representatives' under the Jaipur State from Danta-Ramgarh area. He proved himself to be one of the most effective speakers for the welfare of general Public.

In July 1943, Naseerabad-Vijaynagar area was under flood with widespread loss to life and property in that area. Rajput Mahasabha donated fifty thousand rupees with one thousand blankets and deputed Shri Bhawani Singh for the relief work. He served the people without caring for his own health, as a result of which his health deteriorated and slowly developed into Tuberculosis.

Shri Bhawani Singh used to write his diary. In his diary at one place he wrote a poem which said: "O Great Shiva! Give me also a Parvati, beautiful, cultured, worthy, clever and with a great personality. Besides, she should be a bright ray in my life, with which I can feel successful in life. You have become greatly respected by marrying Sati. Give me a similar Parvati."

Such was his expectation of a wife. When his letter reached Thakur Ram Singh, he was overwhelmed looking at the grace of his Guru Bhagwan, who had kept his words that the bridegroom for his daughter himself will approach them. He consulted Thakur Mangal Singhji and both of them agreed to this matrimonial alliance.

Bai Dayal Kanwar and Shri Bhawani Singh were married some time in 1946. Shri Bhawani Singh was suffering from TB and on the day of his marriage he was running 102-degree temperature. During the marriage when the ritual of giving bride's hand in the hand of the groom was performed, immediately, Dayal Kanwar took upon herself half the illness of her husband. This power of taking upon the illness of others was acquired by her from her father, Thakur Ram Singh.

Those were the days of Second World War. Sugar was under control. Thakur Ram Singh could procure only about 50 kg of sugar at control rate. Sugar was easily available in black market but he did not approve of buying sugar in black. A large number of people were expected to participate in the marriage party. It was, therefore, decided to prepare only two

sweet dishes for the marriage party. The Halwai (Sweet-maker) prepared two sweet-dishes and finding the sugar syrup not yet finished prepared two more sweet dishes. Even then there was adequate syrup left behind. Another sweet dish, the fifth one was also prepared which filled the storeroom with sweets. The Almighty, who saved the grace of Panchali (Draupadi; the wife of Pandavas) by extending endlessly her drape, would have only been pleased to enhance the sweetness of the sugar. The entire marriage ceremony was over, every one ate to the fill but enough sugar syrup was still left behind. It was reconverted into sugar, which weighed 25 kg.

Thakur Ram Singh had gifted a cow to his daughter in marriage and he wanted the cow to be sent with them, as he did not wish to use the milk of that cow thereafter. A vehicle was arranged for its transportation but the cow was not climbing on to it. Someone informed about it to Thakur Ram Singh, who then himself went there and with great affection stroked the cow saying: “O Mother-Cow! I have gifted you to Baisa. Go to her in-laws place.” The cow looked at him once and then got on to the vehicle.

After marriage, Bhawani Singhji was taken to Bikaner for the treatment of TB and Dayal Kanwar started living in Khood. She lived a pious life, taking very little food and always keeping herself busy in praying and remembering the Almighty. She also never spoke a lie. She believed in the saying that for a wife her husband is the God, her Guru, her best friend and her best relative. If she could do something for her husband by sacrificing her life, she would not hesitate even for a moment in doing so.

In 1947 she once visited Manoharpura after her marriage. Her mother was moved seeing her condition and her dedication to her husband. She, however, told her mother, “Bhabusa! (This is how she used to address her mother) My life and death is now with him (her husband). If he does not survive, I shall also not survive.” After some days she returned to Khood.

On her return Thakur Ram Singh accompanied her to Khood. He wanted to meet Khood Sardar Thakur Mangal Singhji and discuss with him about the treatment of Bhawani Singh. After his retirement in 1944, Thakur Ram Singh had generally started eating only once. On going out of station, he used to carry food like ‘*Puva*’ and ‘*Sakarpara*’ (deep fried dishes made from wheat flour, which do not get spoiled for long) from home or he cooked for himself or used to buy jaggery and roasted grams to eat and avoided accepting food from anyone. On this journey also he had carried food from home for himself. Khood Sardar Thakur Mangal Singhji tried to persuade him to have food with him but Thakur Ram Singh did not accede to his request to have food in the Gadh. Thakur Mangal Singhji could say nothing except saying: “O God! Listen to my prayer sometime!”

There was a well within the precincts of the Gadh itself, just outside the gynecium (ladies’ quarters) and adjacent to it was a big hall, which was used for activities related to the Gadh. Arrangement for the stay of Thakur Ram Singh was made in this hall. As Thakur Ram Singh went out to draw water from the well, a dog smelling the food lying in the hall entered the hall and ran away with the bag in which Thakur Ram Singh was carrying the food. Just then Khood Sardar Thakur Mangal Singhji also entered the hall and with folded hands said to Thakur Ram Singh: “At least now accept my food.” Thakur Ram Singh also with folded hands said smilingly: “God has listened to His devotee. Now I would have to have food with you. It is His will” and had food with him.

Thakur Ram Singh’s reputation as a dead-honest officer had travelled far and wide and people remembered him for his honesty even after his retirement. Thakur Ram Singh was returning from Khood in train along with his son Shri Vishnu Singh and Thakur Kesri Singh Champawat of Salagrampura. The families of Thakur Ram Singh and that of Thakur Kesri Singh Champawat were close, as the ancestors of both the families had originated from Jaisalmer area and had shifted to Jaipur almost at the same time. Thakur Kesri Singh was ADC of Maharaja Man Singh II, in-charge of the Shikar-Khana (hunting department) and had served the Jaipur Police Department as SP to IGP and Thakur Ram Singh had worked under him. At

Sikar Railway Station a passenger bought some groundnuts and offered some to child Vishnu Singh, who was sitting nearby on a bench. The child did not react and in spite of repeated offer refused to accept the nuts. The passenger retorted, "Have you also become Thakur Ram Singh, that you are not accepting these nuts." Thakur Kesri Singh laughed at it and told Thakur Ram Singh- 'Look what this man is saying.' Thakur Ram Singh smiled and kept quiet but Thakur Kesri Singh could not resist himself. He started talking with the passenger and asked him whether he had seen Thakur Ram Singh. The Passenger said that he resided in Akola, Maharashtra and had heard only about him but never met or seen Thakur Ram Singh. Thakur Kesri Singh told the passenger- 'Then you must meet him today. He is Thakur Ram Singh and this child is his son.'

Shri Bhawani Singh used to write his diary even during his ailment. At one place in his diary he had written: "I believe that I have done a wrong by marrying Dayal. I have not given her anything, which a husband is supposed to. In spite of this, she is happily sacrificing everything for me. I am unable to understand the secret behind this pious love, but I think it is a bliss which the Almighty has bestowed upon me."

At another place he wrote: "Every person desires to have such a wife, who can be a true partner to him, but for an ailing person, such a wife is a boon. I think that I have done a wrong to have married with Dayal, but when she appears before me, all my disappointment disappears and I feel that the goddess Jagdamba herself is present in her place." Her presence, instead of giving rise to sensual thoughts, arouses in me a sense of divine holiness. The last note of Shri Bhawani Singh in his diary about his wife was: "I feel that my end is near. Even then when Dayal comes before me, I do not feel sorry for her as I think of her as a great power, who can end her life on my pyre."

This came true. Bhawani Singhji was taken to Bikaner for the treatment of TB but he was declared incurable and brought back to Khood. In Khood however, he was not brought to the main house (Gadh) but arrangement for his stay was made in the farmhouse. No one, however, was told about his condition. Thakur Mangal Singhji was very sad and knowing the inevitable, left for a nearby pilgrimage, as he could not see Bhawani Singh dying before him.

The servants in the main house where Dayal Kanwar used to live were also not aware of the condition of Shri Bhawani Singh. One of the maid-servants asked her for sweets and gifts as Shri Bhawani Singh had returned to Khood. Dayal Kanwar, however, had an intuition and remarked: "What do you talk of sweets. It is time now for going back."

It may be mentioned here that at the time of her marriage Thakur Mangal Singhji had taken her to be his daughter and, therefore, she addressed him as 'Babosa.' When Shri Bhawani Singh returned to Khood, she sent a message to Thakur Mangal Singhji requesting him to allow her at least now to attend to her husband.

Immediately a chariot was sent to her to proceed to the farmhouse. In the meantime Dayal Kanwar called one of the maid-servants and asked her to keep some bangles of Lac, a saffron dress, Kajal (vermilion), Kumkum, Roli, Moli and other articles used by married ladies in a box. Thereafter she ordered clothes, jewelry, perfumes, flowers, Kumkum, sweets and silver coins to be given to thirteen married ladies, 206 silver coins which she had with her to be given to Brahmans, her Rakhariar Bor (a typical artifact worn by Rajasthani ladies on their forehead as a symbol of married woman) to be given in the marriage of some Brahman girl and her personal items to the maid-servant. She then prayed the Almighty to give her the strength (*Satva*) to follow the path of her husband.

It is said that a saint from Kanwat had arrived in Khood on that day. When the chariot carrying her moved out of the Gadh for the farmhouse, some maid-servant told that saint about what had happened. The saint told her: "The lady who is riding this chariot has dragged her husband live from Bikaner to this place through her will (*Satva*); otherwise he would have died



there (in Bikaner) only. There is no doubt that with her husband's demise she will also pass away and no one will be able to stop her."

She went to the farmhouse. People found her to be a completely different person, with astonishing aura, which had made them incapacitated. She summoned a white blanket from the other room, which had been used by her husband. Covering herself with this blanket, she started enchanting 'Hari-Om, Hari-Om.' It was around 11 PM when she started this and exactly at that time her husband in the other room started his heavenly abode. This was the holy day of Kartik Shukla Ekadashi (the eleventh day of the bright moon in the month of October-November, 1948). Shri Bhawani Singh survived for only about eighteen months after their marriage.

Thakur Ram Singh had received information about his son-in-law's condition in Jaipur. He proceeded for Khood. At Mundwara, 5-6 miles from Khood, he heard a group of people shouting 'Satimata Ki Jai' and came to know that his daughter had followed the path of her husband and had committed Sati. He uttered, "Oh God! Thy will be done. You know what is good for us." On reaching Khood, he straight went to the place of cremation and put the ash on his forehead. When someone reminded him that she was his daughter, he replied, 'Daughter! Yes, but now she has become a mother for all.' He also remarked that if he had reached before the incidence, one does not know what turn the things would have taken.'

The police was alerted by this incidence, as forcing anyone to committing Sati was an offence. They had registered a case and recorded statements of many people who had given statements according to their own understanding, which were factually not correct. The employees of Khood Thakur also had given vague statements. When Thakur Ram Singh came to know of this, he got the true facts recorded. The police diary was summoned to Jaipur and evidence of witnesses was recorded afresh. Thakur Mangal Singhji, who was a colleague of the Maharaja of Jaipur, Sawai Man Singh-II and guardian of Prince Bhawani Singhji and later his ADC also, played an important role. The result of all this effort was that no one was held accused in the entire episode and all were discharged in the case.

Thakur Ram Singh used to attend the annual Bhandara at Fatehgarh. He used to carry two new towels with him, one a regular bigger one and the other a smaller one. With the bigger towel he used to wash his Guru Bhagwan's Samadhi and with the smaller towel he used to wipe the Samadhi. On return he used the bigger towel for himself. When this towel was worn out, he used to convert it into a rope and used for hanging clothes on it. The smaller towel he used to keep on his pillow as if he was sleeping in the lap of his Guru Bhagwan.

Shri Hari Singh, the eldest son of Thakur Ram Singh was married in 1951. It is an incidence related to that event. A lot of people including Shri Kushal Singh, Durgaji and many Jagirdars participated in the wedding. They were taken in a bus to village 'Janaumithi' in Churu district where the marriage ceremony was performed. They all stayed there for three days. Facilities those days were limited and, therefore, food to feed them on the way was carried from Manoharpura. *Pooris* (deep fried pancakes) in a basket and '*Alu-Tamatar Ki Subzi*' (potato and tomato curry) in a big copper vessel were kept on the roof of the bus. As the bus reached in time, the *Poori-Subzi* were not consumed and were left on the roof of the bus. After three days, the groom, bridegroom and the guests started from Janaumithi in the same bus for Manoharpura. Per chance they were delayed on the way. It was the '*Kartik*' month (Oct.-Nov.) and they were passing through desert area so the bus was moving slowly. As the dinner time was approaching, some of them started murmuring about dinner, which reached the ears of Thakur Ram Singh. The bus was stopped. It was dark outside. The food cooked three day ago was brought down from the roof and kept inside the bus. Thakur Ram Singh asked Durgaji to keep putting four *Pooris* with *Subzi* in his hands. Shri Kesari Singh sitting near Thakur Ram Singh and Shri Kushal Singh got worried that the food, which was cooked four days ago, was lying in the Sun on the roof of the bus and on top of that the curry with tomato was kept in a copper vessel (sour curries are not advised to be kept in copper vessel), surely would have been

spoiled and was thinking of mentioning about it to Thakur Ram Singh but Shri Kushal Singh held him back saying: “Let Guru Maharaj do what he likes.” In the dim light of the bus Thakur Ram Singh was taking *Poori-Subzi* from Durgaji and after holding in his hands for a few moments kept on passing the same to the guests through Kushal Singhji. All the guests had the dinner and they said that the *Poori* and *Subzi* tasted so fresh as if the same were cooked just then.

A few years after the retirement of Thakur Ram Singh, his eldest son Shri Hari Singh was allotted official accommodation in the City Palace at Jaipur and Thakur Ram Singh started living there, away from his family in Manoharpura, so that the mission of his Guru Bhagwan could be carried out more effectively. The accommodation in City Palace included a small room with a long veranda in front of the room. He kept some personal belongings in the room and used the veranda for living and sleeping on a *Deewan* (wooden plank). An earthen jug and a glass for water used to be kept near the *Deewan*. Besides this there used to be a chair, a calendar hanging on the wall and a slate and pencil on which he used to write about his availability in City Palace. For visitors there used to be a *Durry* (cotton carpet) laid on the floor in the veranda. This all was what he needed for his living.

Thakur Ram Singh had a very attractive personality. He was a tall, lean and thin man sporting a long white beard. He was blessed with a handsome and glorious face with large and charming eyes, a wide and prominent forehead with three clearly visible nerves protruding like a 'Trishul' (trident). He generally put on a half sleeve cotton shirt and *Dhoti*, with a *Moongia* (a shade of green) colored turban tied in Rajasthani style. He used to carry with him a shoulder bag and a small baton. He would get up early in the morning and after gargles, he used to take some water. After taking bath, he used to sit in the chair and used to feed birds. He used to eat slowly remembering his Guru Bhagwan and then take rest with gratitude. He used to speak softly, lovingly and with respect to everyone. He welcomed his visitors with affection and in his presence they used to immediately feel an inner quietude. He used to perform all his actions with full attention and strength. No one ever saw him perturbed or angry. He firmly stuck to his principles and gave no liberty to himself, being always eager to restrain himself. No artificiality in his behavior; his inner self reflected in his outwardly behavior. He did not believe in collecting or storing anything more than required and lived with bare minimum, simple and ordinary things. Often he ate Roti (pancakes) cooked two-three days before with radish. He was always content and thankful to his Guru Bhagwan. He used to say that one should live like an ordinary person. It (the Sufi way) is a very tricky path, which needs to be treaded extremely carefully. What should be one proud of, when nothing belongs to one, rather when one's existence itself is not one's own; it is He, Who is manifesting in all forms and everywhere.

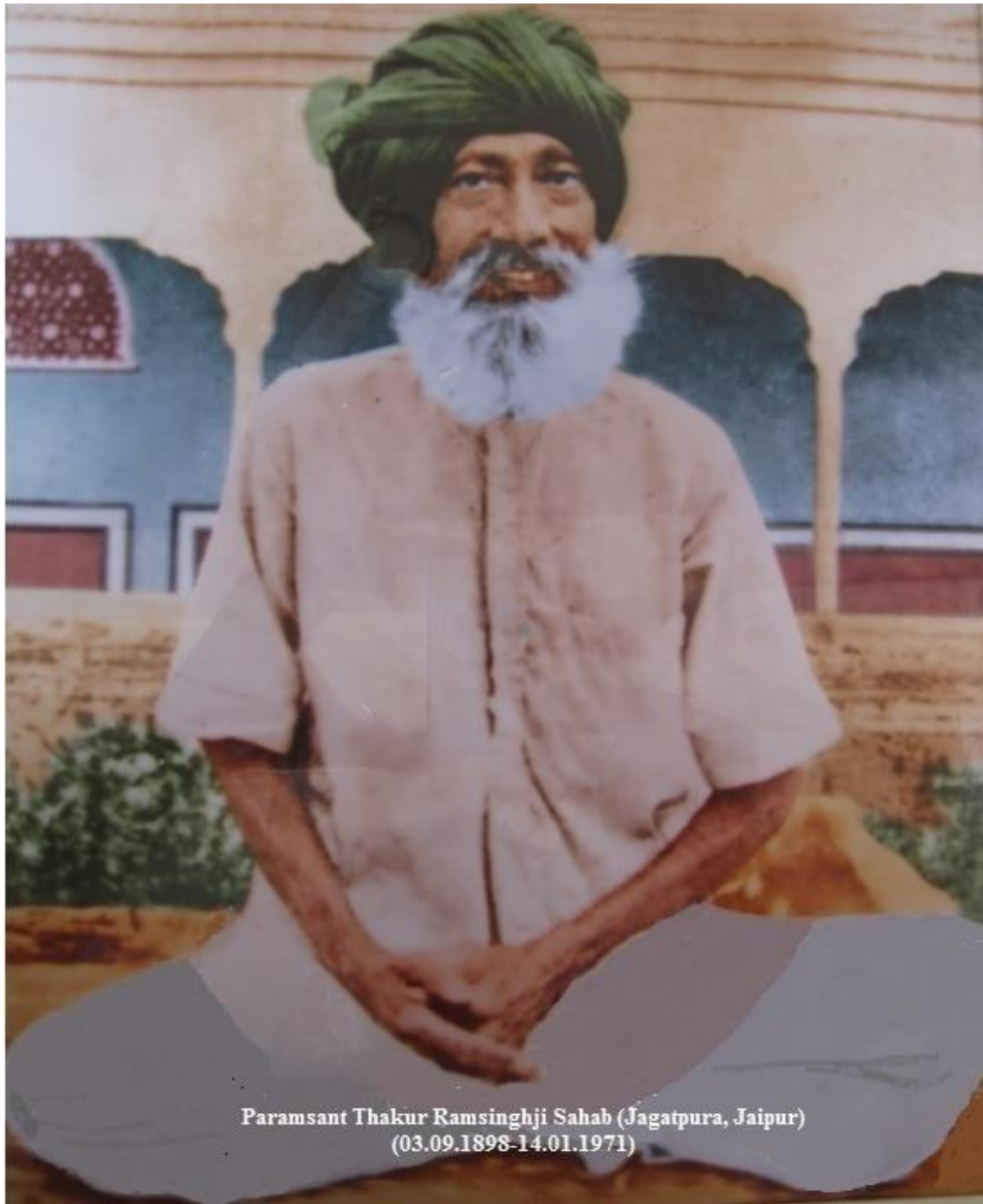
Thakur Ram Singh, however, kept himself hidden from the public. Even then some people were fortunate to come in his close contact and receive his grace. These included Shri Shyam Singhji Rathod; Shri Bhagirath Singh; Dr. Chandra Gupta; Shri Mool Raj Tondon; Shri Ravindra Singh Chauhan; Shri Hari Singh Chauhan; Shri Jagdish Chandra Bhargav; Shri Govardhan Lal Gupta; Shri Yash Pal Jolly and Shri Chiranjilal Bohra.

This is an incidence of 1963 when Thakur Ram Singh was staying in City Palace. One Satsangi mentioned about it in his diary in these words referring Thakur Ram Singh, as 'Ram-Mahashay.'

"11 June, 1963

It is evening; Ram Mahashay is sitting quietly on the floor with a peaceful expression on his face. Satsangis are enjoying his company. One by one all of them left.

Today is Tuesday. Satsang takes place on Tuesdays at Judge Sahab's (Judge Shri Jagannath Prasadji, a disciple of Mahatma Dr. Chaturbhuj Sahayji) residence. Ram Mahashay is reminded of Tuesday. He says, 'Come on, we shall go to Judge Sahab's residence.' From City Palace, we walked on foot to Judge Sahab's residence at Subhash Chowk.



Paramsant Thakur Ramsinghji Sahab (Jagatpura, Jaipur)  
(03.09.1898-14.01.1971)

It is the summer season. The Satsang is being held at the open roof on second floor. The entire roof is occupied by Satsangis. Ram Mahashay climbed up the stairs and as he was about to sit at the back, Judge Sahab spotted him. Judge Sahab stood up with folded hands and with him all other Satsangis also stood up. Ram Mahashay politely requested: 'Please take your place. There is no need to get up in His court.'

Judge Sahab smilingly replied: 'If a courtier of His court comes, one has to stand up.' By then Judge Sahab had reached near Ram Mahashay, who for some time with folded hands looked at Judge Sahab. This was a rare scene to be witnessed. He was humility personified, which filled my heart with an unexplainable joy. A couplet of Sant Kabir occurred to my mind:

*Kabir Chera Sant Ka, Dasan Ka Pardas*

*Kabir Aise Ho Raha, Jyo Paon Tale Ghas*

Judge Sahab requested Ram Mahashay to sit in the front but he did not agree and sat in the back behind all Satsangis. Judge Sahab also sat down there with him and requested all Satsangis to turn towards Ram Mahashay. There was silence for some time. These moments of silence were more valuable than any spiritual discourse. Everyone was quiet and Ram Mahashay was getting absorbed deep within. The Satsang went on like this for some time.

Ram Mahashay participates in Satsang like this only at times. His arrival had suddenly sparkled everything. A little later Judge Sahab requested him to say something for the benefit of those present.

Ram Mahashay told a story and then said that one should try and mold his wife to think alike and make her a companion on this way. Then there was a silence for some time. Thereafter he said, 'The One we are searching is within us. One has to develop love for Him. If we move two steps towards Him, He moves four steps towards us, as He is the Param-Pita (Creator of all). One has to look within and develop love for Him. His remembrance should be continuous.'"

A young man from Shekhawati used to visit Thakur Ram Singh at City Palace, Jaipur. Once when he reached City Palace, he did not find Thakur Ram Singh there. Thakur Ram Singh used to write on the slate, if he was going out of Jaipur and when would he return. The young man noticed that Thakur Ram Singh had written on the slate that he is going to his village, but it was not mentioned when he will return. The young man was upset. When he was going back, he came across an acquaintance, a police officer. He also did not know the address of the village of Thakur Ram Singh but he recalled that Shri Harnarayan Saxena, who may perhaps know his address, resides opposite Jaipur Railway Station and near the Old Powerhouse. Next morning, the young man reached Shri Harnarayan Saxena's house where Satsang was about to start. The young man also sat down for meditation. When he opened his eyes after the meditation was over, he found to his surprise Thakur Ram Singh sitting over there. Shri Harnarayan Saxena also noticed him, welcomed him and requested him to bless all those present. The Satsang continued for some more time in the presence of Thakur Ram Singh. When he was about to leave, he called the young man, took him to a corner and told him, "I have come here because you remembered me."

Though Thakur Ram Singh had kept himself hidden, not even those who were close to him knew about his spiritual status and that he was an ocean of spirituality, but he was always eager and did not hesitate in helping the deserving seekers. One such person was Mahatma Dr. Chandra Gupta, a disciple of Mahatma Radha Mohan Lalji, who was the nephew of Mahatma Ramchandrajji (middle son of Mahatma Ramchandrajji's younger brother Mahatma Raghuvar Dayalji). Dr. Chandra Gupta those days used to run a homeopathy dispensary. One evening he was sitting in his dispensary with Shri Sagarchandji Jain, a disciple of Mahatma Chaturbhuj Sahayji, who was a co-disciple of Thakur Ram Singh. Thakur Ram Singh came looking for Dr. Chandra Gupta to bless him with his grace and to help him make spiritual progress. True saints do not discriminate and help true seekers. Thakur Ram Singh said: "Doctor Sahab! It is easy to

find doctors everywhere but it is difficult to find a patient.” Shri Sagarchandji, who knew Thakur Ram Singh understood the hint of Thakur Ram Singh and told Dr. Chandra Gupta that Thakur Ram Singhji has invited you. Dr. Chandra Gupta has written in his diary that ‘after 5-6 months of my initiation (by Mahatma Shri Radha Mohan Lalji), Thakur Ram Singhji took me under his tutelage with the permission of ‘Munshi Bhaisahab’ (Mahatma Radha Mohan Lalji). In this regard Mahatma Radha Mohan Lalji wrote to Dr. Chandra Gupta that this is what brotherly behavior is. In another letter he wrote: “Shri Kunwar Ram Singhji is a devotee. He had the fortune of spending time in the company of our *Buzurgs* (elders of the Order). His heart always remains completely filled with divine love. There is not much correspondence with him but he always remains in my thoughts. It is well established that love can never be kept secret.”

Dr. Chandra Gupta started visiting Thakur Ram Singh daily. He was serving in the AG’s office, Jaipur and the office timing was 10 a.m. to 5 p.m. He used to go to office on his old bicycle. After returning from office and taking his dinner, he used to go to the City Palace where Thakur Ram Singh usually stayed away from his family in Manoharpura, Sanganer about 15 km from the City Palace. Means of transport were limited those days. From his village Manoharpura, Thakur Ram Singh used to walk on foot up to Sanganer bus-stand, come to Ajmeri Gate by bus and from Ajmeri gate again walk on foot to City Palace with his bag hanging on his shoulder.

Thakur Ram Singh once asked Dr. Chandra Gupta to visit Maulvi Hidayat Ali’s grandson, Maulvi Abdul Rahim, a great Sufi saint, greatly revered by the Muslim community, not only in Rajasthan but all-over the country and abroad. Dr. Chandra Gupta then used to live at Baba Harish Chandra Marg and the residence of Maulvi Abdul Rahim Sahab was hardly about a km. from his house. Dr. Chandra Gupta visited him, saluted him and told him that his Guru Maharaj had asked him to visit him. There was not much conversation between them and after this short interaction Dr. Chandra Gupta returned. After a few days, while Dr. Chandra Gupta was passing through Khejre Ka Rasta, he met Maulvi Abdul Rahim Sahab on the way. Maulvi Sahab took Dr. Chandra Gupta with him to his residence and asked him: “What has your Guru Maharaj told you today.” Dr. Chandra Gupta was very bold and he followed the instruction of his Guru Maharaj to the hilt. On the first occasion his Guru Maharaj had asked him to visit Maulvi Sahab. Dr. Chandra Gupta had visited him and had returned back without any further interaction. This time he had no such instruction and told the same to Maulvi Sahab, who then asked Dr. Chandra Gupta: “*Maango kya Maangte ho* (ask me what you want).” Dr. Chandra Gupta kept quiet as he did not want to ask for anything from anyone except his Guru Maharaj. Maulvi Sahab asked for a second time and then for a third time. Dr. Chandra Gupta then considered it to be disrespect if he did not answer Maulvi Sahab even after asking three times. He asked: “Would you give me, whatever I ask?” Maulvi Sahab told him: “Today the sky can come on earth, ask me, whatever you wish, Insha-Allah it will be given.” Dr. Chandra Gupta requested to give him a few minutes. For 2-3 minutes he meditated and then told Maulvi Sahab: “Kindly fill my heart with the love of my Guru Maharaj.” Maulvi Sahab was very pleased. He embraced him, took his hand in his own hand and told him: “From today I am also your Guru.” Maulvi Sahab not only showered his love and blessings on Dr. Chandra Gupta but also on his entire family and Satsangis whom he took to him.

Dr. Chandra Gupta has mentioned in his diary: “From the day Thakur Ram Singhji received letter from Mahatma Shri Radha Mohan Lalji, he started paying special attention to me. He got me annihilated in Munshi Bhaisahab and started saying that you have become Munshi Bhaisahab and then he wrote a letter to him for giving *Izazat* (authorization) to me. Then later in 1970 he ordered: ‘What you have to do after my death, start doing it now.’ Dr. Chandra Gupta has also written in his diary: “Mahatma Radhamohan Lalji Sahab, who was a saint par excellence and was full of splendor (*Jalal*) initiated me and kept me under the tutelage of

Paramsant Thakur Ram Singhji Sahab, who was an incarnation of peace. He (Paramsant Thakur Ram Singhji Sahab) activated my Qulb (the spiritual chakra located at the heart) and took all pains to help me cross the fine trap of *Illat-Jillat-Killat* (ailment, disgrace and poverty). I mostly remained in the state of *Jalal*, because of which I earned a bad name also. He asked me to serve Maulvi Abdul Rahim Sahab, who helped me a lot in firming up my faith in my Master and in making me understand that the true service to your Master is to activate Qulb of others, the same way as your Master did it for you and then entrust him to your Master and hide yourself. Protect yourself from Siddhis (miraculous powers). Help others even at the cost of your own suffering and do not indulge in show-off.”

When Dr. Chandra Gupta started visiting Thakur Ram Singh, in the beginning itself Thakur Ram Singh had asked Dr. Chandra Gupta not to tell about him to anyone. Dr. Chandra Gupta, however, took a few seekers to Thakur Ram Singh. One day when Dr. Chandra Gupta visited him in the City Palace, Thakur Ram Singh was sitting on the floor and a chair was lying by his side. He asked Dr. Chandra Gupta to sit in the chair. Dr. Chandra Gupta sat in the chair for a moment and then got down to the floor. Thakur Ram Singh asked him: ‘Why have you got down on the floor when I had asked you to sit in the chair. Tell me what punishment should be awarded to you.’ Dr. Chandra Gupta replied: ‘I sat in the chair to comply with your order and got down to comply with the dictates of etiquettes. You were sitting on floor, so I could not sit in chair and got down to show proper respect to you.’ Thakur Ram Singh then asked him: ‘I had asked you not to tell anyone about me, but you brought to me so and so etc.” and mentioning the names of all those, who were introduced by Dr. Chandra Gupta asked him: “What punishment should be awarded to you?” Dr. Chandra Gupta replied: ‘Kindly tell me that the punishment is meant for me alone and not for those, whom I have brought to you.’ He said: ‘Yes, the punishment is only for you.’ Dr. Chandra Gupta then said: ‘*Saja Wohi Jo Mijaje Yaar Men Aaye; Lekin Soch Lijiye Jahan Mein Hoon, Wahan Aap Hain aur Jahan Aap Hain, Wahan Mein Hoon*’ (Award the punishment that my beloved may wish. But keep in mind that you are in my heart and I am in your heart). Thakur Ram Singh was very pleased with this answer. He embraced him and said: ‘Dr. Sahab, *Aaj Se Aapke Sare Gunaah Maaf* (from today you are assoiled of all your wrongdoings).’

Dr. Chandra Gupta adored Thakur Ram Singh and used his right of a lover over the Beloved. A story is related: Mahatma Krishnadas was a follower of Mahaprabhu Vallabhachary, the founder of the ‘Pushtimarg’. He was an attendant in the Shrinathji’s temple. He used to sing in love and praise of Shrinathji. He once visited Agra in connection with some work. Agra was then the center of the Mughal affluence. When he was walking through the market, he heard a lady singing in an enchantingly sweet voice. Mahatma Krishnadas was a tender hearted poet. He was pulled by that voice. The singer was a courtesan. Impressed by her beauty and charm, it came to his mind that she has descended from the heavens for singing before Shrinathji. His heart was filled with love for Shrinathji and it occurred to him that she should be presented to Shrinathji for singing and dancing before Him. He eagerly requested her to sing once before Shrinathji and may ask for anything in return. She did not know that the time of her deliverance had arrived. The pious words of a saint had cleansed her heart. She agreed and accompanied Mahatma Krishnadas to Govardhan (near Mathura), who presented her with her beauty, charm and talent at the feet of Shrinathji. She took bath, put on fresh clothes and with a pure heart bowed at the feet of Shrinathji. It was early morning and was the time of ‘*Utthapan Jhanki*’ (time to wake up Shrinathji in the morning to give *Darshan* to devotees). She spotted an enchanting smile on the lips of ‘Yashoda-Nandan’ (child Bhagwan Shrikrishna) and that look of Shrinathji pierced her heart. Many saints were present. An exhilarated Mahatma Krishnadas told her that so long you have been entertaining the worldly people; today sing before our ‘Lala’ (child Bhagwan Shrikrishna), please Him and make your life auspicious. You would not get

such an opportunity again. Music instruments started playing and with that she started reciting one of Mahatma Krishnadas's composed Bhajan:

*'Mon Man Giridhar Chavi Par Atakyo,  
Lalit Tribhang Chaal Pai Chali Ke,  
Chibuk Charu Gahi Thathkyo,  
Sajal Shyam Ghan Varan Leen Haiv,  
Fir Chit Anat Na Bhatkyo,  
Krishnadas Kiye Praan Nichavari,  
Yah Jag Sir Patkyo'*

(My mind has stuck to the appearance of Bhagwan Krishna; it is occupied with His beauty and charm and refuses to deviate from Him; I sacrifice my life at His feet)

Shrinathji showered His grace on her; as she looked in the eyes of Shrinathji, the words of Mahatma Krishnadas fructified and Bhagwan Shrinathji took her under His shelter. Just as the Bhajan ended, a beam of light emanated from Shrinathji and her soul merged in it. Mahatma Krishnadas's Lala had accepted the present offered by him; a devotee's right of using his right had been honored by Him.

Shri Sambandh Bhushan Mittal, his son-in-law was one such person to whom Dr. Chandra Gupta took to Thakur Ram Singh, who did not allow anyone to touch his feet, which is so common amongst Hindus. As Shri Mittal moved forward to touch Thakur Ram Singh's feet, he pulled back his feet. Dr. Chandra Gupta immediately intervened and said, "Maharaj, he is your son-in-law (out of respect instead of saying he is my son-in-law, Dr. Chandra Gupta said he is your son-in-law), he has a right to touch your feet. Thakur Ram Singh stopped pulling back his feet any further, allowed Shri Mittal to touch his feet, blessed him and showered his grace on him.

This incidence relates to the time when Thakur Ram Singh was in TB Sanatorium. Once when in the morning Thakur Ram Singh was sitting in the veranda, Dr. Chandra Gupta arrived there on his old bicycle. Thakur Ram Singh said, "*Padharo* Doctor Sahab." *Padharo* in local dialect is used both to welcome and to bid goodbye. Dr. Chandra Gupta stood still. Thakur Ram Singh repeated a second time, "*Padharo*, Doctor Sahab." Dr. Chandra Gupta then recited a couplet:

*Jere Deewar Khada Hoon, Tera Kya Leta Hoon,  
Dekh Leta Hoon, Tapish Dil Ki Bhujha Leta Hoon*  
(Standing like a wall, how do I bother you,  
It soothes the burning in my heart by looking at you)

This made Thakur Ram Singh burst in laugh. He remarked, "Doctor Sahab makes the atmosphere jovial. This quality is only in him."

Thakur Ram Singh did not accept anything offered by anyone. It is an incidence of 1968. At the bottom of Moti Doongari Burj, there is a small 'Pir Baba Ramdevji' temple, which was built by Lt. Colonel Shiv Singhji Shekhavat. Some Rajput Sardars (chieftains) used to visit the temple and discuss spiritual matters. Three of them, Lt. Colonel Shiv Singhji Shekhavat, Shri Pooran Singhji and Sardar Singhji alias Kalyan Singhji were the regular visitors and at times even Maharaja Man Singhji of Jaipur also joined them. Lt. Colonel Shiv Singhji Shekhavat had met Thakur Ram Singh at the residence of Khod Sardar Mangal Singhji and was a good friend of Shri Bhawani Singh, the son-in-law of Thakur Ram Singh. He had introduced Kunwar Ram Singh Rathod of Nayla to Thakur Ram Singh. One day during discussions he challenged Kunwar Ram Singh Rathod of Nayla saying that you have the same name as Mahatma Thakur Ram Singh, who does not accept even water from anyone, leave aside food, if you can invite him at your residence for food, you would be true to your name. Nayla Kunwar Ram Singh thought for a few moments and then accepting the challenge he said: "I shall surely feed Thakur Ram Singhji and it would be at the residence of Kalyan Singhji. This is my promise. If I do not



fulfill it, I would not show my face to you all. But I have not seen Mahatma Thakur Ram Singhji. All three of you accompany me and introduce me to him and leave the rest to me.”

All four of them reached City Palace. Thakur Ram Singh was taking rest on a *Deewan*. The three Sardars sat by the side of that *Deewan* but Nayla Kunwar Ram Singh sat at his feet and started praying in his heart. He was saying in his heart: “This creature has nothing else except tears of love. Kindly accept my prayer; my words would not be belied.” The next moment Thakur Ram Singh got up. After introduction and listening to the request of Nayla Kunwar Ram Singh, Thakur Ram Singh said: “I accept your invitation but on one condition. If your Guru Maharaj joins me, I shall eat with him.”

On the appointed day, Nayla Kunwar Ram Singh first took Thakur Ram Singh with him in his car and reached the residence of his Guru Maharaj Shri Shridhar Sharma Chaturvedi (Chaubeji Maharaj) and with both of them they reached ‘Nayla House’. The food was prepared at the residence of Sardar Kalyan Singhji, who then used to live in an adjacent house within the ‘Nayla House’ premises, where earlier elephants used to be kept. Both of them, who had met for the first time, were seated together and the food was served to them. The menu included Kheer (rice cooked in milk with sugar), *Poori* (deep fried pan cakes) and one vegetable curry. All the Sardars were looking at them. Nayla Kunwar Ram Singh requested them to start eating. Both of them were looking towards each-other but did not start eating. Suddenly Nayla Kunwar Ram Singh said: “Why ‘Thakurji’ (this refers to both Thakur Ram Singh and the Lord-‘Thakur’) is not eating? Immediately put a curtain.” The Sardars pulled a sheet and raised it as a curtain between themselves and the two of them. With that Nayla Kunwar Ram Singh brought out his harmonium and started singing a *Bhajan*-‘Karma Bai Ro Khichadlo’ (a famous devotional song popular in Rajasthan, in which Karmabai, an innocent girl forces Lord Krishna to eat Khichdi offered by her). He got very emotional; tears started rolling out of his eyes and his throat was choked. Thakur Ram Singh pulled the curtain aside and both of them started eating. Thakur Ram Singh had taken the bowl with Kheer in his hands, he ate only that.

Thakur Ram Singh was especially kind to Dr. Chandra Gupta and his entire family comprising of his wife Smt. Darshna Devi and seven children. They variously received the blessings and grace of Thakur Ram Singh for their worldly and spiritual prosperity. In 1962, when the eldest daughter of Dr. Chandra Gupta was to be married, Thakur Ram Singh told Dr. Chandra Gupta that if needed he could sell his (Thakur Ram Singh’s) land to meet the expenses to be incurred for the marriage but Dr. Chandra Gupta said: ‘I do not need anything; when you are with me, I have no dearth of anything.’ After marriage, this daughter of Dr. Chandra Gupta was passing through a very difficult time. One day Thakur Ram Singh visited Dr. Chandra Gupta when his daughter also was present. Thakur Ram Singh pointing towards a calendar, which showed the picture of Gajendra (mythological elephant-Erawat) being pulled in water by a crocodile, recited the first line of a *Bhajan*, ‘*Sune Ri Maine Nirbal Ke Balram*’ (O My Friend! I have heard that He helps the weak). From that day, she used to say that her world changed; she started feeling that she was getting divine help in everything and all matters were sorted out.

In the 1960s when Dr. Chandra Gupta’s was residing at Baba Harishchandra Marg on the third floor of a three storey building, during the rainy season one evening lightening struck the building at the iron grid on the second floor. His younger daughter, who was cooking in the open veranda and had just then got up and was heading towards the hall, saw a huge ball of fire with deafening noise in front of her. The impact of lightening was such that all the electric boards and switches were thrown out of their sockets and wiring was burnt but no damage was caused to anyone’s life or property.

Dr. Chandra Gupta and his wife Smt. Darshna Devi once went to visit Thakur Ram Singh at City Palace. On the way they bought some bananas and two oranges. It was summer. Smt. Darshna Devi felt thirsty. They, therefore, peeled off one orange and ate it. In City Palace some

Satsangis also visited Thakur Ram Singh. He asked Shri Chiranjilalji to distribute the bananas to Satsangis. Shri Chiranjilalji picked up the bananas and then when he was about to pick up the orange also, Dr. Chandra Gupta stopped him saying: “Chiranjilalji, Maharaj has asked for bananas alone to be distributed and not orange.” Thakur Ram Singh said: “Yes! I would have to eat even the food defiled by him. All the blood in my body belongs to Doctor Sahab. If he asked even for a drop of blood, where would I find it?”

In 1967 Colonel Kesri Singh Champawat was taken seriously ill; he had an attack of paralysis at the age of 77. He was taken to Dr. Hans Kumar, who diagnosed that he was suffering from cancer and had only a few hours of life left with him. He was then taken to Dr. S.R.Mehta, a leading doctor of Jaipur, who advised that he has to be first treated for paralysis and admitted him in the SMS Hospital, Jaipur. He remained there for about 15 days but there was no improvement in his condition. Nayla Kunwar Ram Singh informed Thakur Ram Singh about the condition of Colonel Kesri Singh. Thakur Ram Singh told Dr. Chandra Gupta that we shall go to see Colonel Kesri Singh and asked him to take along some homoeopathy medicine, if there was any. In the hospital Shri Kalyan Singhji alias Sardar Singhji with Shri Raghunath Singh, son of Colonel Kesri Singh were present. Pointing towards Thakur Ram Singh, Shri Kalyan Singh told Shri Raghunath Singh that he is Thakur Ram Singh. Shri Raghunath Singh replied that he knew Thakur Ram Singh, as he worked with his father as Thanedar and that he was an honest and noble officer. Shri Kalyan Singh said: “No. that is not all. He is an accomplished saint. You have known him only superficially. Listen to me carefully. Whatever he says or asks you to do today, follow it.” Thakur Ram Singh went alone inside the room leaving Dr. Chandra Gupta out. Thakur Ram Singh enquired about Colonel Kesri Singh’s health and as he was about to leave, Colonel Kesri Singh in disconnected words requested Thakur Ram Singh to bless him by placing his hand on his head. Thakur Ram Singh hesitated and said: “You are elder and respectable for me. How can I keep my hand on your head?” But on his and his family members’ insistence, he kept his hand on his head and prayed for him for a few moments. When he came out, he said, ‘Dr. Sahab, I have seen him. Give him medicine. If you wish, you may see him.’ Dr. Chandra Gupta replied: ‘Maharaj! When you have already seen him, there is no need for me to see him.’ Dr. Chandra Gupta then took out the medicine, which he was carrying. Thakur Ram Singh himself gave the medicine to Shri Raghunath Singh and asked him to give one dose in the night at 8 and the other dose next morning at 8 and not to let anyone know about it; not even to the doctors. Next morning Colonel Kesri Singh took his tea himself and was cured; the second dose was not even required to be given. This was on the one hand an example of the humility of Thakur Ram Singh, who wanted to hide his true self and give the credit to his dear disciple; on the other hand his disciple Dr. Chandra Gupta had firm faith in his Master and followed his words to the hilt. His Master had said, ‘I have seen him....If you wish, you may see him.’ For Dr. Chandra Gupta there was no question of seeing the patient as his Master had already seen him and he only had to follow his orders to ‘give him medicine’.

Shri Vishnu Singh, the youngest son of Thakur Ram Singh was a family man but he renounced his family and joined the Nath Sampraday<sup>12</sup>. He started living in the forest with his Guruji, wearing saffron attires and *Kundals* (earrings). Seeing the plight of his family, Dr. Chandra Gupta one day reached there and asked Vishnu Singhji to return to his family but he did not agree. Dr. Chandra Gupta then told his Guruji to ask him to go back to his family. When they did not agree, he broke the *Kundals* of Vishnu Singhji and forcefully took him along. His Guruji retorted: ‘Dr. Sahab, do you know what sin have you committed. Breaking the *Kundals* is like breaking a Shivalinga. Do you know who Lord Shiva is? Dr. Chandra Gupta said: ‘Yes, I know; I am the Shiva.’ His Guruji then asked, ‘Do you know, who Brahma is?’ Dr. Chandra

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<sup>12</sup> Nath Sampraday-The cult of ascetics, who worship Lord Shiva, practice Hath Yoga and wear huge earrings.

Gupta said: ‘Yes, I know. I am the Brahma.’ Like this the dialogue went on for some time. His Guruji kept on taking the names of various gods and Dr. Chandra Gupta kept on saying: ‘I am the one.’ At last the Guruji took water in his hand and said: ‘Dr. Sahab, I curse you that you will die within seven days.’ In the evening, as usual, Dr. Chandra Gupta visited Thakur Ram Singh and narrated the incident to him. Thakur Ram Singh said, “*Bus Itni Si Baat Par Shraap De Diya, Yeh Nahi Dkha Ki Yeh To Mast Hai*” (Oh! On such a trifle matter he has cursed you. He did not see that he was cursing a person who cares not for it and is absorbed in his Master). Nothing happened to Dr. Chandra Gupta but on the seventh day Vishnu Singhji’s Guruji himself died. Vishnu Singhji, however, returned to the Nath Sampraday later.

Someone once sent a copy of a book authored by him to Thakur Ram Singh. In the evening Dr. Chandra Gupta turned the pages of the book and kept it back. Thakur Ram Singh asked him: ‘What did you see in the book?’ Dr. Chandra Gupta replied that the author is unfaithful. Some other Satsangis were also present. They were not happy with his comments. Although Thakur Ram Singh did not say anything but one of them asked him why he said so. Dr. Chandra Gupta replied: “The author has nowhere mentioned the name of his Master or about him in the book. He is, therefore, unfaithful to his Master.’ Thakur Ram Singh thus did not say anything himself but Dr. Chandra Gupta was his mouth-piece.

Towards his last days Thakur Ram Singh once told Dr. Chandra Gupta, “You are my blood now. Whatever you were to receive from the ‘*Bade Ghar*’ (from Mahatma Radha Mohan Lalji), I have got it for you. Whatever I had to give you, I have given it to you. Now carry forward this mission.”

Thakur Ram Singh refrained from allowing anyone to do anything for him but as he was growing old, he stopped cooking for himself. Some fortunate Satsangis, who got an opportunity to render some service to him, were Shri Bhagirath Singh, Shri Govardhan Lal Gupta, Shri Ravindra Singh Chauhan and Shri Chiranjilal Bohra.

Shri Govardhan Lal Gupta was amongst the persons, who were taken to Thakur Ram Singh by Dr. Chandra Gupta. For some time he cooked for Thakur Ram Singh. He then was working as a clerk but Thakur Ram Singh started addressing him as ‘Officer Sahab’ and soon he was appointed as ‘Labour Officer’ in JK Synthetics, Kota. He had to move out of Jaipur but he used to come to Jaipur on Sundays to be with Thakur Ram Singh. Once he boarded a night train for Jaipur, which used to arrive at Jaipur early in the morning. It so happened that Shri Govardhan Lal Gupta did not get up in time at Jaipur railway station and the train started moving for the next station. Shri Govardhan Lal Gupta collected his luggage and jumped from the running train. Nothing happened to him but when he visited Thakur Ram Singh, he came to know that Thakur Ram Singh fell from cot at that very moment when he had jumped from the train and his body was swollen. Shri Govardhan Lal Gupta kept making progress in his career and later retired from the post of General Manager.

After Shri Govardhan Lal Gupta it was Shri Ravindra Singhji and then Shri Chiranjilal Bohra, who got this opportunity of cooking for Thakur Ram Singh and attending to other chores in April 1970. Shri Chiranjilal Bohra is related to Sir Gopinath Purohit’s family. Sir Gopinath Purohit’s brother in law Shri Bhairubaksh Purohit was brother of Shri Chiranjilal’s grandmother. Shri Chiranjilal had come in contact with Thakur Ram Singh through one Shri Jagdish Chandra Bhargav, who used to attend Dr. Chaturbhuj Sahay’s Satsang where he (Shri Jagdish Chandra Bhargav) met Thakur Ram Singh and started visiting him regularly thereafter. Though Shri Chiranjilal Bohra had met Thakur Ram Singh for the first time at the residence of Shri Jagdish Chandra Bhargav but it was Dr. Chandra Gupta, who took him to City Palace and introduced him to Thakur Ram Singh saying, “He sings Bhajans (devotional songs)”. On asking Shri Chiranjilal Bohra sang a self-composed Bhajan. Thakur Ram Singh advised, “Here, we do not sing *Bairagi Bhajan* (saddening songs).” Thakur Ram Singh then gave him the same Bhajan “*Bhaj Man Satguru, Satguru; Guru Bhaj Man, Guru Data Re...*”, which he had heard

in Fatehghadh in June, 1930, written on a piece of paper to memorize it and recite it as daily prayer.

Shri Chiranjilal Bohra then onward started visiting Thakur Ram Singh daily and started cooking for him and helping him in daily chores. Thakur Ram Singh by then was about 72 and because of various ailments needed help in getting fresh. Shri Chiranjilal Bohra used to visit him daily in the TB sanatorium, where Thakur Ram Singh was admitted for treatment, both in the morning and evening and during the day he used to attend office, where he served to earn his livelihood. Shri Chiranjilalji's family and relatives started getting worried that he may also not catch TB or may not renounce the family life in the company of a 'Sadhu' (Thakur Ram Singh). Gradually it created great tension in the family. Shri Chiranjilal writes: "On 28 September, 1970, it took such a serious turn that my wife said, 'Either go to visit Thakur Sahab or keep me with you; You would not find me live.' This humble servant got very upset. On one side was the attraction of my wife and on the other the loving affection of Thakur Ram Singhji. I was not able to decide. At last I decided not to visit Thakur Sahab from the next day. But he, '*Antaryami*' (omniscient-knowing the hearts of everyone) knew everything. In the morning of 29<sup>th</sup>, this humble servant saw from the roof of his house that Doctor Sahab (Dr. Chandra Gupta) is coming on his bicycle. I met him outside the house. He told me that Thakur Sahab has asked me to tell you that he is waiting for you to get relieved. I cannot describe my condition. 'Thakur' (literally meaning the God) had no dearth of servants, but an unfaithful like me for no reason had decided to break up with the one, who showers his grace for no reason, expecting nothing in return but he has not forgotten this servant. I quietly took my bicycle and accompanied Doctor Sahab. As soon as we entered the cottage (in TB sanatorium), that kind hearted great man, humility personified, with folded hands asked me, 'Hope I have not disturbed you. Forgive me, because of me your wife....' He did not complete the sentence. My heart was already full; I started crying. It occurred to me that he knows even what transpired between us the husband and wife, then why was all this happening. Thakur Sahab said only this much, 'Guru Bhagwan would bless her with good sense. Everything would be fine.' Immediately I calmed down as if nothing had happened. After attending to the daily routine I came out of the cottage and then recollecting what had transpired between us, I got upset and started worrying about what I may have to face at home. Frightened, I reached home. My wife was sitting at the door with a smile on her face. I was amazed to hear from her: 'I would not eat anything until you go and visit Thakur Sahab.' I was wondering, strange are His ways. She was a completely changed person. I told her that I am returning after visiting Thakur Sahab. She did not believe me. I had to swear to convince her. She then said: 'When you had so much of love for Thakur Sahab, why did you need to worry about me. You should have gone without thinking about me.' I was full of remorse and even now whenever I recall this incidence I repent. What I thought was my love for Thakur Sahab was in fact only a fallacy; it was my ego that I thought that I love and serve him. What he (Thakur Sahab) made my wife to say was to make this reality dawn on me. Now my only prayer is, 'O Thakur! This humble servant is not worthy to be put to test by you, but seeks your grace.'"

Shri Chiranjilal further writes: "A little later my uncle, Shri Harinarayanji Purohit (in whose house Shri Chiranjilal was residing) called me in his room and asked me why there was quarrel in the house? I told him that in the TB Sanatorium there is a Mahatma, Thakur Ram Singh. I go to him. On hearing the name of Thakur Ram Singh, he exclaimed, 'Is he still alive? Take me just now to him.' I was amazed to see the glow on his face, as if he had found a treasure. Eagerly he changed his clothes, took his elder son Pawan and me together and we all reached TB Sanatorium. He straight went to Thakur Ram Singh, caught hold of his hands, bowed his head and kept both his (Thakur Sahab's) hands on his head. Eyes of both of them got teary. For the first time I had seen someone seeking his blessings as a matter of right. Even now when I recall that scene today it appears as if his grace is flowing. Thakur Sahab enquired about his

family and then asked me to give sweet-lime to child Pawan. Uncle Harinarayanji said to Thakur Ram Singhji that you are like our father; you had worked as a substitute of our father Shri Bhairubaksh Purohit. Thakur Ram Singh recalled that when he fell sick in Dhankya, then Ramnarayanji (elder brother of Shri Harinarayanji) had brought Sir Gopinathji and Hakeem Sahab to visit him.”

That year (1970) on 3<sup>rd</sup> Sept, which happened to be the birthday of Thakur Ram Singh, Shri Chiranjilal copied a Gazal (an Urdu poem) from ‘Kalyan’ magazine (*Mein Tujhe Paane Ki Hardam Justju Karta Ragoon....*) and sang it before him. None else was there at that time either in the cottage or outside it. The same week, an old Satsangi Shri Gheesa Lal Sharma brought a postcard with him. Thakur Ram Singh, however, without seeing or touching the postcard asked him to give it to Shri Chiranjilal. It was a letter dated 6<sup>th</sup> September written by a student named Shri Shyam Singh Rathod in which he had written: “I request Shri Chiranjilal, who is a courtesan and singer of ‘Darbar Sahab’ (Thakur Ram Singh’s Court), to write down with tune the complete Gazal ‘*Mein Tujhe Paane Ki Hardam Justju Karta Ragoon....*’ and send it to me. I repeat, he should not forget it and send it at this address ....Sujangadh”

Shri Chiranjilal was wondering how just two days after reciting the Gazal before Thakur Ram Singh when none else was present, a student sitting in Sujangadh so far away from TB Sanatorium, Jaipur, could know and write about it. About four-five days later, one evening two persons were sitting in the cottage in front of Thakur Ram Singh. The younger one of them was reciting a ‘*Pad*’ (a couplet or verse). The moment Chiranjilalji entered the veranda of the cottage, Thakur Ram Singh asked them to stop and return. Both of them got up immediately, bowed before Thakur Ram Singh, put on their shoes and left the cottage without uttering a word whereas generally people insist on staying for some more time even after being asked to leave. This is the difference between ‘*Gurumukh*’ (one, who obeys his Guru to the hilt, without asking anything) and ‘*Manmukh*’ (one, who follows one’s own will). It was a grace or inspiration of Thakur Ram Singh or just a coincidence that the next day Shri Gheesa Lal Sharma brought both of them to Shri Chiranjilal in his office and introduced them to him. The elder one was Shri Guman Singh Mertiya and the younger one was Shri Shyam Singh Rathod. Shri Shyam Singh Rathod asked Shri Chiranjilal to write down that Gazal once again for him. Shri Chiranjilal asked him to first tell him how did he come to know about that Gazal at such a distant place? Shri Shyam Singh Rathod tried to avoid answering the question but on the insistence of Shri Chiranjilal he revealed: “In meditation I clearly see the *Darbar* of Thakur Sahab (the audience of Thakur Ram Singh) and thus I heard that Gazal in the state of meditation and wrote the letter. Thakur Sahab has asked me not to reveal my identity here amongst people.”

Shri Shyam Singh Rathod was born in 1945 in a small village in Nagaur Distt. in Western Rajasthan. He was a born Yogi. In 1960, at the age of fifteen, he went to Higher Secondary School for education in the nearby village Mithadi, where Shri Guman Singh Mertiya, who was employed as ‘Gram Sevak’ used to occasionally take classes. Once while he was teaching and the students were listening to him attentively, he noticed a student sitting on the last bench grossly engrossed in reading some book. Shri Guman Singh Mertiya found that he had hidden a booklet titled ‘Bhagvad Charcha’ published by the Gita Press in that book and was engrossed in reading it. On asking, the boy told him that there was no point in reading the text book, as that is only for earning a livelihood. Shri Guman Singh Mertiya understood that this boy was not an ordinary soul. Shri Guman Singh Mertiya was a spiritually inclined person, who had received ‘Deeksha’ (initiation) at the hands of Mahatma Purnanandji, a little before Mahatma Purnanandji departed for his heavenly abode. The relationship between Shri Mertiya and Shri Shyam Singh Rathod started taking deeper roots. One day Shri Shyam Singh Rathod reached the residence of Shri Mertiya and looking at the photo of Mahatma Purnanandji, he entered into a state of trance. Thereafter he enquired about the path pursued by Shri Mertiya and started

following it. The idea of renunciation entered his mind and next day he threw away the school bag and told his colleagues that he has renounced the world and that his school bag may be handed over to his family.

In search of a Satguru (a spiritual guide) he reached the Lohargal Hills of Shekhawati. He was tired and hungry and by then it had started getting dark. He sat quietly and gradually entered into a contemplative state. He spent the entire night in meditation. In the early morning he had a glimpse of *Brahmleen* (one, who had united with the Divine) Mahatma Purnanandji, who told him that he (Mahatma Purnanandji) was his Guru and that he should return back to his home and must first complete his education.

In 1965, at the age of twenty, Shri Shyam Singh Rathod started again to go to a school 'Sanskrit Vidyalay, Nechava, which was six km. away from his village. Those days he used to have glimpse of Mahatma Purnanandji and after some time that of Mahatma Ramchandraj in meditation. At that time he did not know about Mahatma Ramchandraj. Shri Shyam Singh Rathod after returning from school and attending to the necessary routine, used to go to the 'Raghunath Temple', which was an old temple about fifty yards from his residence. The temple remained open even in the night. Shri Shyam Singh Rathod used to sit in meditation behind the sanctum-sanctorum up to 2 in the morning. No one knew about it except his mother, who used to wait for him to serve him dinner on his return. After about a year of this severe penance, Shri Shyam Singh Rathod had glimpse of three great souls Mahatma Purnanandji standing in the center, Thakur Ram Singh on his right and Mahatma Chaturbhuj Sahayji on his left. Pointing towards his right, Mahatma Purnanandji told Shri Shyam Singh Rathod that he is Thakur Ram Singhji, spend time in his company in future and then pointing towards his left he said 'He is Dr. Chaturbhuj Sahay, from now on read his literature. After receiving these instructions, Shri Shyam Singh Rathod started having glimpse of Thakur Ram Singh in meditation in place of Mahatma Purnanandji.

Looking at his spiritual inclination, his family members started worrying that he may become a recluse and, therefore, they got him married.

A few days later Shri Shyam Singh Rathod from Sujangadh, where he was studying, informed Shri Mertiya, who then was undergoing some training in Jobner Agriculture College that he had a glimpse of Thakur Ram Singh in police uniform, but his address is not known. In 1968, one day Shri Shyam Singh Rathod reached Jobner and told Shri Mertiya that tomorrow we have to go to meet Thakur Ram Singhji at Jaipur. In the evening they went for a walk and when they were returning some college student were walking ahead of them. Pointing towards one of them, Shri Shyam Singh Rathod asked Shri Mertiya whether he knew him and to ask him about Thakur Ram Singhji. Shri Mertiya asked him whether there was any saint by the name Thakur Ram Singh, a Thanedar in police. This boy was Hari Singh Kaviya, who said, "Yes. He is. I have not met him but in Jaipur my elder brother Shardul Singhji goes to meet him in City Palace.

The next day all of them including Shri Hari Singh Kaviya and a few other students reached Jaipur to meet Thakur Ram Singh. This was a casual introductory meeting. Thakur Ram Singh was very pleased to see them. Thakur Ram Singh spontaneously remarked: "Good that you have come. Now let us talk about the grace of Guru Maharaj." They then spent some time listening to devotional songs.

The next morning at eight, Shri Shyam Singh Rathod came to City Palace along with Shri Mertiya but he asked Shri Mertiya to go and visit the *Yantralaya* (observatory located near the City Palace known as 'Jantar-Mantar') and went himself alone to meet Thakur Ram Singh. He had three sessions of about two hours each with Thakur Ram Singh that day with a brief break in between. At three he left for Jobner along with Shri Mertiya.

On returning to Sujangadh, Shri Shyam Singh Rathod continued moving higher and higher on the path of spirituality together with his academic studies. Around this time Shri Guman

Singh Mertiya caught a disease '*Bala*' or '*Naru*' (a disease, which was very common in Rajasthan those days in which a thread like worm/larva keeps dropping out of human body) in his leg. It was very painful and he was not getting any relief in spite of taking treatment for it. Shri Shyam Singh Rathod came to Jaipur and mentioned about it to Thakur Ram Singh. Just when he was mentioning about it to Thakur Ram Singh, the full worm fell out of Shri Mertiya's body.

Mahatma Purnanandji and Thakur Ram Singh had intimate acquaintance with each other. In 1960, Mahatma Purnanandji had left this world but before that he had indicated Thakur Ram Singh about Shri Shyam Singh. On 14 October, 1970, exactly three months before Thakur Ram Singh's demise, Shri Shyam Singh Rathod along with Shri Mertiya and Shri Gheesa Lal Sharma came in the morning to Thakur Ram Singh at Jaipur. He had brought some *Prasad* (an offering) with him. The Satsang that day was extra-ordinary. Thakur Ram Singh entered into a deep trance and after the meditation he gave that *Prasad* (grapes) to Shri Shyam Singh Rathod, as a blessing, and said: "Today you have been given what belonged to you." Shri Shyam Singh Rathod bowed down before Thakur Ram Singh.

On way back Shri Mertiya was curious to know what had transpired between them. Shri Shyam Singh Rathod explained to him that when Mahatma Purnanandji left this world, there was no deserving disciple at the '*Satyashrm*', Bareilly and, therefore, he (Mahatma Purnanandji) had entrusted Thakur Ram Singh with his spiritual treasure to be handed over to the deserving candidate. From 20 August, 1960, the day when Mahatma Purnanandji left this world till 14 October, 1970, Thakur Ram Singh kept that treasure with him and that was also the reason why Shri Shyam Singh Rathod was asked by Mahatma Purnanandji to spend time in his company.

After this incidence Shri Shyam Singh Rathod was a changed person. He had become very quiet and contemplative. He started living like a Paramahans. Later, Shri Shyam Singh Rathod showered his love on Shri Amarchandji Mehta and other Satsangis of Thakur Ram Singh.

Thakur Ram Singh also had affectionate relations with Sufi saint Baba Allah Jilay of Ramganj, Jaipur. Hajibaba Baghdadi was well known those days and Haji brothers Abdullah Shah and Ahmad Shah, though were older than him, used to have a lot of regards for him. They used to receive him and offer him a seat with them.

Thakur Ram Singh was a very polite person, who addressed even children with respect and never raised his voice nor scolded anyone. He never spoke about himself and always talked about his Guru Bhagwan Mahatma Ramchandraj. But in November, 1970 one such occasion did arise when he had to speak about his spiritual glory. In November, 1970 Data Maharaj Shri Girdhar Singhji, a famous saint from Bhilwara, had come to Jaipur. One Shri R.L.Maini, an old Satsangi informed Shri Chiranjilal at the TB Sanatorium about his arrival and invited him to visit Data Maharaj. Dr. Chandra Gupta, who was also present, sought the permission of Thakur Ram Singh and accompanied them. There were two other saint brothers staying at the same place along with Data Maharaj. A lot of people were waiting for Data Maharaj in a hall and were keeping coconuts and other offerings brought by them near the seat laid for Data Maharaj. As the arrival of Data Maharaj in the hall was taking time, they paid a visit to the two saint brothers staying at the back of the house. After paying a visit to them, Dr. Chandra Gupta asked Shri Chiranjilal to return but Shri Chiranjilal waited for Data Maharaj. Dr. Chandra Gupta did not enter the hall. After the arrival of Data Maharaj, Shri Chiranjilal paid obeisance to him and returned with Dr. Chandra Gupta. On the way Shri Chiranjilal started feeling restless and giddy. He took rest at home and in the evening visited Thakur Ram Singh at the TB Sanatorium. By then Dr. Chandra Gupta had also reached there. On asking by Thakur Ram Singh Dr. Chandra Gupta narrated about the visit to Data Maharaj. Suddenly Thakur Ram Singh got into a '*Jalali*' (full of splendor) state and said: "Others are '*Fanafil Sheikh*', but I am '*Fanafil Murid*'. What is it that is lacking (in me) by His grace?" And then after a few moments he put his hand under his pillow and pointing it towards Shri Chiranjilal said to him: "Your

‘*Amanat*’ (spiritual blessings received by him from time to time) is with me. Take it back and protect it.” This was the first time that Thakur Ram Singh had himself spoken about his being a ‘*Fanafil Murid*’, which is a very high spiritual state of Sufis leaving no distinction between the Sheikh and the disciple. It had so happened that by seeing the crowd and the show, some thoughts of comparison between Data Maharaj and Thakur Ram Singh had entered his mind, which is impudence and Data Maharaj having noticed it had stripped him of his spiritual vitality and had returned it to Thakur Ram Singh.

The Sufi etiquettes require a disciple to be utmost respectful to his Sheikh and whatever he receives from anyone, to be considered, as given on behalf of his Sheikh. An anecdote is related: Once a disciple of Sheikh Qutbuddin Haider visited the *Khanqah* (resort) of the great Sufi Master Sheikh Shahabuddin Suhrawardi. When he felt very hungry he turned his face towards Sheikh Shahabuddin Suhrawardi and said: ‘Ya Qutbuddin! I am hungry.’ Sheikh Shahabuddin Suhrawardi asked one of his disciples to feed him. After having the food, this disciple of Sheikh Qutbuddin Haider turned his face in the direction of his Sheikh’s village and said, ‘Thanks God! Ya Qutbuddin Haider you do not forget me anywhere.’ The man who was attending on to him told Sheikh Shahabuddin Suhrawardi that this man is strange. He had been fed by you but he conveys his thanks to Qutbuddin Haider. On hearing this Sheikh Shahabuddin Suhrawardi said: ‘One should learn how to behave like a disciple from him. Whether worldly or spiritual, whatever benefit he receives, he considers that to be coming from his Sheikh.’

One Shri Dayaram Nagar of Sumerpur, a friend of Shri Chiranjilal Bohra came in contact with Thakur Ram Singh through him. He had once come from Sumerpur to Jaipur. Shri Chiranjilal Bohra had gone to TB Sanatorium. On his return, he enquired where he had gone and insisted on visiting Thakur Ram Singh immediately. It was late night of 7 September but Shri Chiranjilal Bohra took him to Thakur Ram Singh at TB Sanatorium. Spotting him with Shri Chiranjilal, Thakur Ram Singh remarked, “So, you have come today. Love is such that its waves reflect back to you. You can remember me from there itself.”

In early 1970, Shri Dayaram Nagar had started a factory in Nagaur. His younger brother and a few workmen used to sleep in the factory. Once, when Shri Dayaram Nagar was out of station and his brother and the workmen were taking rest after dinner, they heard a noise of utensils from the kitchen in the factory. One of the workmen went to the kitchen and immediately returned shouting loudly. He had seen a lady in Burqa (veil) cooking in the kitchen. All of them went to have a look at the kitchen. They found that the Angithi (earthen stove-brazier) was red-hot and one pan-cake was lying half-cooked on the hot-plate and another on the rolling board. All the gates and windows of the factory were locked and there was no possibility of anyone entering or leaving the factory. But then they could not believe what was lying in front of them. Next day Shri Dayaram reached the factory and saw the two pan-cakes himself, one of which was half cooked and the other was uncooked: it was just rolled. He ate a piece of the half-cooked pan-cake and tried to console them but they were still frightened. After lunch when Shri Dayaram Nagar was taking rest in his room in the factory, locked from inside, a lady in Burqa walked from near the door and stood near his feet. A bit frightened and stunned Shri Dayaram Nagar asked her who she is. She lifted her veil and said, ‘Look at me. I am your wife. In your previous life, you were a ‘Sipahsalar’ (warlord or commander) in the army of Amar Singh Rathor (Son and successor of famous Maharana Pratap). You were killed while you were offering prayers (Namaz). I was also killed at your grave, when I had gone there to offer prayers for you. You have been born again but I was having a desire to see you and am still in this body. If you do not believe it, I can show you where you had buried your treasure, which is buried under this very piece of land, you can dig it out.’ Shri Dayaram Nagar refused saying that he did not want to get that loot-money and that he wanted only self earned money.

When Shri Dayaram Nagar came to Jaipur the next time, he visited Thakur Ram Singh with Shri Chiranjilal Bohra and took with him a garland of roses, which Thakur Ram Singh accepted



gladly and returned to him immediately. After that he (Shri Dayaram Nagar) mentioned about that incidence to Thakur Ram Singh. Dr. Chandra Gupta was also present. For her 'Mukti' (liberation or emancipation) he (Dr. Chandra Gupta) suggested Satsang to be held at that place in Nagaur. Thakur Ram Singh said: "It is not required now." These words of Thakur Ram Singh assured Shri Dayaram Nagar that she had been liberated. He returned to Nagaur after three days and when he took out that garland of roses from his suitcase, it was as fresh, as if it was bought just then and none of its petals had fallen whereas the petals of 'Desi Gulab' (the local rose) start falling immediately and the entire house was filled with the fragrance of roses.

Shri Chiranjilal Bohra had joined the service in the State Irrigation Department, as a 'Khalasi' (a junior employee). On promotion as Junior Draftsman in 1964 he came to Jaipur and later he was promoted as Senior Draftsman. By the grace of Thakur Ram Singh he developed a new art-form 'Hard Board Scratch Painting' for which he received both the State and National level recognition, though he did not have proper academic education.

Once a Satsangi, who used to visit Thakur Ram Singh in TB Sanatorium had a strong desire to render some service to Thakur Ram Singh but it was not fulfilled. A little sad, when he was about to leave the cottage Thakur Ram Singh, who was taking rest, turned towards him and asked him if he could switch off the fan? The Satsangi was very happy to get this opportunity of doing something for him.

On 5 December, 1970, Thakur Ram Singh returned to City Palace from Cottage no. 13 of the TB Sanatorium. Thakur Ram Singh's younger daughter Baisa Laxman Kanwar and her mother were also staying at City Palace. Arrangement for their stay was made on one side of the floor above 'Khati-Khana' (carpenters' workshop) and for Thakur Ram Singh on the other side on the same floor. Baisa Laxman Kanwar fell seriously ill. She was suffering from some unknown disease. Her digestion system had become extremely weak and she was not able to digest even milk. In the last week of December her condition turned very serious. She was not responding to the treatment being given to her and there was little hope of her survival. Her mother went to Thakur Ram Singh and told him: "Our daughter is about to die; come and see her if you wish." Thakur Ram Singh immediately got up and went to see his daughter. He stood by the side of her bed for a few moments and then got her pillow changed. Thereafter he sat quietly on a stool near her for some time with her head in his hands. In a few moments she regained her consciousness. Thakur Ram Singh then told her very softly and affectionately: "Why is God calling my dear daughter to Him so early? My daughter has to live for eighty years. Stay alive and be happy. It is time for me to go."

On return, Thakur Ram Singh so fell on the *Deewan*, as if all his energy had exhausted. He had given the rest of his life to his daughter. From that day, Thakur Ram Singh gave up eating anything and took even water also sparingly in small quantities. To close Satsangis, he started saying: "Do not cry for me when I die. Take me for cremation dancing and singing." He also gave example of some religious sects in which they take the body of their Guru, with music and drums, decorating it like a bride to hand it over to the God-the bridegroom. One day he sang a line: "*Heli Mharo Un Bin Jee Na Lage*. (O My Friend! I cannot live without my Beloved)"

That very week his health deteriorated further and it was decided to take him to the hospital. Dr. Chandra Gupta and Shri Govardhan Lal Gupta held their hands together facilitating Thakur Ram Singh to sit therein holding their shoulders, like children usually swing in childhood. Thakur Ram Singh was exhilarated and started singing: "*Raja Raja Palki, Jay Kanhaiya Lal Ki*." He was admitted in the TB Sanatorium and was allotted cottage number 19.

In the first week of January, Thakur Ram Singh received his last pension of rupees fifty. He gave this money to Shri Chiranjilal and asked him to go and give it to Hakeem Shri Maturamji, who used to visit Thakur Ram Singh and used to treat people freely, so that he could buy a mortar for grinding medicines. Those were the days when Thakur Ram Singh's younger

daughter was seriously ill and some or the other medicine was required to be bought daily and there were other expenses like doctors' fees and rent of the cottage etc., all to be met from the pension. In the evening Shri Maturamji visited Thakur Ram Singh and requested him to take the money back saying that he would manage to buy the mortar himself. Shri Maturamji was insisting on returning the money. Thakur Ram Singh then told him softly and affectionately, "Lalaji Sahab! Let the money of this poor man also be utilized for some good purpose." While saying this, his eyes were moist and he appeared to be humility personified. Lala Maturamji could say nothing and had to keep the money.

A day before Thakur Ram Singh left for his heavenly abode, Shri Narayan Singh, Thakur Ram Singh's second son, came with a message from his mother. He said: "Bhabhusa (Mother) has asked me to request you- 'Now that you are going to the abode of God, have mercy on those serving you and shower your grace on them so that they are blessed with love and devotion to the Divine.'" Thakur Ram Singh, however, replied: "Narayan! Tell her, more than me it is she, who possesses this power. She alone can do all this."

Thakur Ram Singh had started spitting blood. He was bearing all the pain but on his face it was all quietude, peace and expressions of a seer. In the evening his elder son Shri Hari Singh wanted to ask him whether his cremation should be done in his own '*Bageechi*' (garden or farm) but he could not gather courage to ask him. He, therefore, asked his brother-in-law, Shri Nahar Singh to seek Thakur Ram Singh's permission. With folded hands he said: "We are not capable of rendering any service to you, but we wish to perform your cremation in the *Bageechi*." Thakur Ram Singh gladly accorded his acquiescence. In the night Shri Nahar Singh, Dr. Chandra Gupta, Shri Govardhan Lal Gupta and Shri Chiranjilal all four stayed in the cottage with Thakur Ram Singh. There was such a quietude and divine grace in the cottage that absorbed them in it, including Shri Chiranjilal, who tried to keep awake but could not. At 2.20 in the early morning of 14-15 January, 1971, the Makar-Sankranti Day (Uttarayan; The day when Sun enters the Zodiac sign of Capricorn), the divine soul of Thakur Ram Singh merged with its Source.

Some of his Satsangis also had premonition about Thakur Ram Singh's departure for his heavenly abode. Dr. Chandra Gupta's children also had this premonition. In the first week of January, 1971, Dr. Chandra Gupta's elder brother passed away in Ghaziabad. He had gone there. When he returned in the second week of January, his son and daughter told him about their premonition and requested him to visit Thakur Ram Singh immediately. Dr. Chandra Gupta in his diary has written: "On 10.01.1971, he (Thakur Ram Singhji) asked me that I should now be around him. In the evening of 14<sup>th</sup>, he coughed badly. I told him, 'Maharaj, I cannot bear your coughing so badly. Kindly stop it or leave this body.' He said, 'One has to bear the brunt of his deeds.' Thereafter he did not cough. Just then my eyes closed and I saw a pair of swans with black stripes at their neck, picking pearls. An illuminating white star descended from the heavens and entered the chest of Thakur Ram Singh. It made me believe that Maharaj is leaving his body."



**Samadhi of Param Sant Thakur Ram Singhji Sahab (Jagatpura, Jaipur)**

Not only during his life time but even thereafter Thakur Ram Singh has been showering his grace and taking care of his disciples and their families. It is an incidence relating to Dr. Chandra Gupta's daughter Smt. Sushama Mittal. She writes: "This happened with me in September, 1972. I had given birth to my second son and had returned to my residence at Shashtri Nagar from hospital. The day I came back home, at the time of twilight in the evening I had a strange feeling. My room was at the back of the house, which faced the room of the owner of the house and was connected through a veranda. I saw that a very fair-complexioned, old man, sporting a long white beard, in white clothes came out of their room, entered my room and stood near my bed. He asked me to give him either my son or my husband. I could see and hear everything but used to be frozen and was not able to do or say anything. After he was gone, I used to return to normalcy. This continued to happen for a few days. I was not able to answer him and used to think why was I seeing the same dream daily at the same time and why was I getting frozen? I had no answer to it. It made me very restless. One evening, as usual, when that old man entered my room and asked me the same question, just then I saw Guru Maharaj Thakur Ram Singhji standing between him and me. He (Thakur Ram Singhji) told him: 'Go away. You would not get anything from her.' The old man immediately left away. From then onwards, I never saw him again. This incidence gave me firm faith in Guru Maharaj. When I mentioned about that old man to the house-owner's wife, she immediately told me: 'I had got him (the old man; a genie) tied with Mantras; perhaps the effect of Mantras would have ended. He had taken the life of my son when we had just shifted to this house. How could you escape from him? I would now again get him tied with Mantras.' I then told him about Guru Maharaj."

Shri Sambandh Bhushan Mittal, one of the persons who received the grace of Thakur Ram Singh, once visited a hair-cutting saloon, a small shop run by an old person and saw there a photo of Thakur Ram Singh in the saloon. He was pleasantly surprised and enquired about it. The old person told him that he had an old acquaintance with Thakur Ram Singh, who at times visited him for hair dressing. He had taken Thakur Ram Singh as his Master, who used to address him as Partapa. He had shifted from the old Jaipur city to Shastri Nagar, which was not so developed those days and used to live in a small hut. With the passage of time, Shastri Nagar developed into a good colony and a main road was constructed in front of his hut. One day two officers visited him. The senior one of them called him and told him, 'A road from the hillock joining the main road will pass through your hut. You are given three days time to remove your hut.' He with folded hands told the officer, "*Hakim Sahab! Garib Maar Ho Jaasi*" (Sir, this poor man will be killed), but the officer showed him the map according to which the hut was falling on the way. At home, he told about this to his wife, who started crying. He told her not to worry, as their Guru Maharaj (Thakur Ram Singh) is capable of doing everything. After that he sat before the photo of Thakur Ram Singh in prayer. On the other hand that officer could not sleep that night. As soon as he tried to sleep, the words of the old person, "*Hakim Sahab! Garib Maar Ho Jaasi*" started echoing in his ears. He started roaming about in his veranda. A sketch was drawn in his mind. He took out the Road map and changed the path of the road a little bit that saved the old man's hut.

In September, 1970 when Thakur Ram Singh was admitted in TB Sanatorium, Shri Chiranjilal Bohra used to attend to him. One morning it came to his mind that now that he (Thakur Ram Singh) is old, about 72, he (Shri Chiranjilal) would not be able to get an opportunity to accompany him to Fatehghadh. Just then Thakur Ram Singh, who was cleaning his teeth, took out one of his teeth in his right hand and gave it cheerfully to Shri Chiranjilal

asking him to diffuse it in the river Ganges in Fatehghadh. In 1973 after the demise of Thakur Ram Singh, Shri Chiranjilal got an opportunity to visit Fatehghadh. It was decided to celebrate the birth centenary of Mahatma Shri Ramchandraj in Fatehghadh in 1973. Mataji (Smt. Gopal Kanwar, wife of Thakur Ram Singh) deputed Shri Chiranjilal, as Thakur Ram Singhji's representative to participate in that function. She asked him to bring to her the tooth of Thakur Ram Singh and kept the tooth along with the horoscope of Thakur Ram Singh in a small bag of a red colored cloth made by her and put the bag around his neck saying, "Dear Son! Thakur Sahab is going with you today." Shri Chiranjilal was reminded of what Thakur Sahab had told him about his tooth to be diffused in the river Ganges at Fatehghadh. Shri Chiranjilal visited Fatehghadh in February 1973 and on 8<sup>th</sup> February he diffused the tooth and the horoscope with the bag in the river Ganges at Fatehghadh. As soon as the river water touched the bag, suddenly strong wind started blowing, causing strong waves to rise up in the river, which was flowing quietly so far. The horoscope started floating on the strong waves covering quite a distance in a few moments and then it disappeared, as if the mother Ganges had eagerly embraced and hidden her son in her lap.

It is an incidence, which appeared in a magazine published by Swami Muktanandji's Ashram. Swami Muktanandji is a famous and accomplished saint from Ganeshpuri, Thane, Maharashtra. After his demise, one of Swami Muktanandji's followers, who had not seen him, had a strong desire to obtain a glimpse of Swami Muktanandji and as he could not have his glimpse he was very sad. One night he saw a divine personality in his dream and as he was about to bow down at his feet, he said, "I am not Swami Muktanand. My name is Ram Singh and I am a disciple of Mahatma Ramchandraj of Fatehghadh. As I could not see you so sad, I have come to tell you that if you want to obtain a glimpse of Swami Muktanandji, then you should go and attend the annual *Bhandara* at the Samadhi of my Guru Bhagwan Mahatma Ramchandraj Maharaj at Fatehghadh. All the saints visit him there. You would surely have a glimpse of your Gurudev." This man gathered the necessary information about the dates of the annual Bhandara held every year during the Easter holidays and went to Fatehghadh. He did not have the *Darshan* of Swami Muktanand for the first two days on Friday and Saturday. The third day i.e. on Easter Sunday with a heavy heart he joined the last session and started praying. He felt as if Swami Muktanandji had blessed him by touching his back with a bundle of peacock feathers, which was his (Swami Muktanandji's) style to bless his followers. He opened his eyes and saw Swami Muktanandji sitting in the row opposite him and looking at him smilingly.

It is an incidence of 1981. Jaipur received very heavy rains, which continued for more than 30 hours, as a result of which markets were covered with mud and people started suffering from eye disease. Every second person suffered from it, and the hospitals were full of such patients. Shri Shravan Singh, an acquaintance of Shri Hari Singhji and Satsangi of Thakur Ram Singh also fell ill and was admitted in the SMS Hospital, Jaipur. He remained there for about 8-10 days under the treatment of Dr. Indu Arora but in spite of treatment being given to him and doctors taking all care, there was no improvement in his condition. Doctors started talking that the more severely infected eye may have to be removed to save the other. Hari Singhji used to visit him daily in the evening and Shri Sambandh Bhushan Mittal also visited him 4-5 times. Hari Singhji used to tell him to pray to Guru Maharaj (Thakur Ram Singh) but he used to say, "Why should I pray. Has he gone blind that he cannot see my condition?"

On the fateful day the doctors decided to remove his eye the next morning. In the evening Shri Hari Singh visited him and told him to pray Guru Maharaj. He told him, "Suppose there is a peon, whose daughter's marriage is to take place the next day. He is well known to his boss and the boss knows about the marriage also. Now can the boss give leave to the peon without his asking? The boss is ready to grant the leave, but the peon would have to apply for the leave so that the boss can sanction it and grant him leave." The simile hit the nail on its head. That night Shri Shravan Singh made a hearty prayer to Guru Maharaj that he would not be able to

live after losing one eye; it was better that he dies rather than lose one eye. He tried to sleep but could not and was restless throughout the night. Towards the last leg of the night it appeared to him that Guru Maharaj was standing near his bed. He opened and blew in his eye and something like white cotton came out of it. He felt greatly relieved and slept for a while. In the morning at about 10 when the doctors came to see him, they were confused, which eye was to be removed, as both the eyes looked normal. Dr. Arora was also informed. She was also surprised to see that there was no reason for Shri Shravan Singh to be kept in the hospital. He was discharged immediately from the hospital.

When Shri Sambandh Bhushan Mittal was in service, he was once deputed on election duty. After the voting was over, he and his colleague deposited the ballot box and obtained the receipt thereof, which was required to be given to the concerned agency. They both had gone on Shri Mittal's scooter and when they were returning, the receipt fell somewhere. They were worried, as this was a serious lapse; without the receipt it could not be proved that they in fact had deposited the ballot box. Shri Mittal was praying Guru Maharaj (Thakur Ram Singh) to help him save his job. They decided to go back following the same route having little hope to find a piece of paper on a busy road on the stretch of about 4-5 km., which they had travelled. At one place, however, the scooter stopped, as if someone had halted it. There was a piece of paper lying there, which they picked up and to their surprise it was the receipt of the ballot box.

It is a recent incidence. Shri Sambandh Bhushan Mittal after retirement from government service opened a pension account in the Sodala branch of SBI. He had taken an ATM Card for withdrawing money, as and when required. Once he withdrew some money from the ATM booth and there he was tricked by a person present in the booth, who substituted his card by another card. He came to know of it after about a month and on visiting the bank he found that rupees four lakhs had been withdrawn from his account. Since it was a big amount, Shri Mittal remained upset for 3-4 days and lodged a police complaint. After about a week he visited 'Samadhi Mandir' (tomb) of Thakur Ram Singh at Jagatpura and prayed before him to give him peace of mind.

After about four months, a police sub-inspector visited Shri Mittal at his residence and informed him that they had caught the culprit a few days after the FIR was lodged and that they had recovered the entire money out of which half the money i.e., two lakhs of rupees were deposited in the court, which he would get from the court. He further said that it was for the first time in his life that he was feeling restless for the remaining money, as if some unknown power was compelling him to return it from his pocket though it had been distributed by the policemen amongst themselves, as he wanted to buy peace by returning the money. Shri Mittal thus got his entire money back, by the grace of Thakur Ram Singh.

In spite of being an ocean of esoteric knowledge, Thakur Ram Singh was a man of few words and did not believe in preaching or giving sermons. Instead he used to explain even the most complex spiritual matters through stories and anecdotes. He remembered a lot of couplets, short stories and anecdotes, which he used to mention fluently during conversation in Hindi, Marwari, Urdu or Persian, keeping the atmosphere light and jovial. In his eyes good character and conduct were the most important things rather than mere recital of the Scriptures. His Guru Bhagwan Mahatma Ramchandra used to say:

*Kutub Mahaj Sukhi Hui Haddiyan Hain,  
Chabae Inko Kaun Ye Sakht Jaan Hain,  
Bahut Kam Mili Mujhko Jinda Kitaben,  
Naseebon Se Milti Hain Khalish Sharaben*

This meant that the Scriptures are not easy to understand. One has to make a lot of efforts to understand their real meaning. However, the saints are themselves the living Scriptures but one gets the opportunity of sitting at their feet only through their grace.

Thakur Ram Singh used to say that the entire knowledge of the Scriptures rests in the hearts of the saints but that which is there in their hearts cannot be found in the Scriptures and more than that it is only through them that the grace of the Almighty flows. Saints do not do miracles but miracles happen on their own as their wish is the command for the Nature. The re-emergence of the Sun after sunset in the Mahabharata at the instance of Bhagwan Shri Krishna is one such example. Similarly, halting of the Sun at a particular point behind the Neem (the margosa) tree at the instance of Acharya Nimbark is another example. Adi-Guru Shankaracharya also prayed and brought the holy river Ganges to flow near his residence for the sake of his mother.

Thakur Ram Singh used to say that the Master through his will power sows the seed of divine-love in the disciple's heart, which through practice grows into a huge tree in due course. For this the disciple has to surrender his ego. It is only when the seed is sown in the earth that it sprouts and grows into a tree.

#### **Thakur Ram Singh on Honest Earnings:**

Thakur Ram Singh used to say that Sufism was neither philosophy nor any religion, as it concerned one's conduct and was a matter of practice. In regard to one's conduct, he used to say that one should live on fair means and on honest money. For the sake of comfort one should never lead a dishonest life. One, who learns to live within his means, leads a life free of worries. Arsenic is poison but after purification, if it is taken in a small dose, it acts as a medicine. Similarly, the money earned honestly, though may be less, gives unlimited happiness and one lives cheerfully. Whatever the Almighty wishes to give shall be given any way. Why should then the honesty be given up? It is better to be cheated than cheating others. To live without being extravagant is a quality of one's character, which makes the life pleasant. The honest earnings go a long way. One should not bribe anyone, nor should one accept bribe. If you help anyone, do it in a manner that even he does not come to know who has obliged him.

#### **Thakur Ram Singh on Effort and Luck:**

In regard to luck, Thakur Ram Singh used to say that luck does not favour those who do not do their duty. Luck and effort both should go together. It is like the two keys to open a bank-locker. Effort is the key, which one has in his hands and luck is the key, which is in the hands of God. Both are needed to open the locker. He used to say: "Do anything, which is just, but have faith in the Almighty." He used to narrate an anecdote relating to a farmer, who while tilling saw an eagle feeding a baby crow. The eagle fed a piece of meat to the hungry baby

crow and flew away. The farmer thought how wonderful the divine order was. When the eagle, a born enemy of the baby bird can feed it, why should not I get my livelihood without doing anything; the Almighty shall somehow arrange for my food also. The farmer stopped tilling and sat under a tree. Just then he heard an oracle "O' Farmer! It was a bird, on top of that a young one and, therefore, the Almighty arranged for its food even through an enemy. But you have been blessed with healthy organs, mind, intelligence and the energy to take care not only of yourself but of others as well. You are not a child, act like a brave man. Make effort. If you sit idle waiting for the destiny, you will not reach anywhere."

Thakur Ram Singh used to say that if the Almighty wished people to depend only upon their luck or destiny, why should then they be given intellect and wisdom. By his own action also, Thakur Ram Singh gave the message that the human life was an invaluable gift, which should be devoted to achieve the real objective. A true human being is one, who thinks right and helps others physically, mentally and monetarily. Everyone remembers one's near and dear ones, but to remember Him, who has created this world and looks after it, is great. One can overcome one's flaws only during one's life. Whatever be the circumstances, one should learn to live happily and should overcome desires within one's life. The human form of existence is the highest and the physical body is His temple. But this can be known only in the company of saints and great persons, otherwise the life is lost without attaining anything.

Thakur Ram Singh insisted on action with firm faith in the grace of Almighty rather than believing in the fate. For those who believed in the fate, he used to narrate an anecdote. A Punditji had one of his fingers touched feces. Keeping the finger away from his clothes and with lot of disdain, Punditji reached a carpenter and asked him to chip-off that finger. The carpenter told him that it will be very painful and he will cry if the finger is severed from his body. Punditji, however, kept on insisting saying that he will bear with what is there in his fate. The carpenter again tried to explain and asked the Punditji why was he hating his own excrement and insisting for the finger to be severed when he can clean the finger with his own efforts. A wise man does not hate something foul but removes it and cleanses himself. The Punditji, however, was not prepared to listen to him. The carpenter was a wise person and thought it not to be proper to sever the finger. He hit the finger with the reverse side of the chisel (tool used for chipping). Punditji could not bear the pain and instantly put the finger in his mouth to comfort himself. The carpenter laughed loudly and asked Punditji where your concern for cleanliness and the belief in the fate gone?

He also used to say that it is in one's own hands to behave like a kitten or a baby monkey. The baby monkey holds on firmly to its mother. The mother-monkey may keep on jumping but the baby-monkey does not leave her. On the other hand the kitten roams about fearlessly having firm faith in its mother that the moment it needs help the mother-cat will pick it up and take care of its needs. This example clearly brings out the distinction between the action and the fate. The kitten does not sit idle believing in the fate. The Almighty has not given the wisdom to the kitten to think about the fate. The kitten does not know what the fate is. It has firm faith on the mother-cat that it will take care of everything. Thus, those who think themselves to be like kitten, have firm faith in the Almighty. For such devotees, there is nothing like fate. This feeling, this belief is the indicator of a complete surrender unto the Almighty. A devotee, therefore, depends upon the Almighty and not on the fate.

*Tera Sain Tujhmen, Jyo Patthar Mein Aag,  
Jo Chahe Didar To, Chakmak Hokaar Laag,  
Dariya Sota Sakal Jag, Jagat Nahi Koy,  
Jaage Mein Phir Jagana, Jaaga Kahiye Soy*

He used to say that everyone has to live his life but it is important to watch whether one is winning or losing. A winner is one, who achieves his objective before death, and the real objective of the human life is to attain self-realisation. When one has a long distance to cover



in a short time, one has to increase one's speed. Courage and determination turn even a thorn into a flower. One does not know when the end may come and, therefore, one should always believe Him to be with oneself and do one's duty.

*Naseem Jago Kamar Bandho, Uthao Bister Ki Raat Kam Hain*

(O Naseem! Get up and fasten your belt; Collect your luggage, the night is about to end)

**Thakur Ram Singh on Eating and Sleeping:**

Thakur Ram Singh used to say that one's food has an important bearing on one's thoughts. *Satvik* food (pure and simple food) taken in small quantity results in good thoughts, but if eaten excessively, even *Satvik* food may result in evil thoughts. He favored eating a little less than appetite and used to say that eating should be converted into His worship and sleep should be converted into His remembrance. This meant that one should think that in his place it is He who is being fed and if this is not possible, keep on praying while eating. Similarly, one should go to sleep remembering Him. Whatever one eats or drinks, should first be offered to the Almighty, as by doing so, the impact of impure thoughts connected with the food or drink vanish. Pure food prepared in His remembrance helps in enhancing devotion. He used to say that many Muslims became great saints although they ate meat because whatever they ate, they ate a little less than their appetite and in the remembrance of the Almighty. He used to narrate an anecdote in this regard: Two friends in a jungle by mistake cooked meat in a graveyard. When they started eating they realised that it was a graveyard. One of them said that they had committed a great mistake in eating in a graveyard. The other friend, however, said:

*Jeev Maare, Hatya Kare, Khatan Kare Bakhan,*

*Radho Chetan Yun Kahe, Thare Jeevatdan Ri Thali Mein Shamshan*

It meant that the graveyard was right there in your dish. The real meaning is that the outer or physical impurity is not as harmful as the impurity of the mind and thoughts of those who cook, serve, look at it or eat it. It is equally important that the money used for procuring food is earned honestly. Dishonestly earned money, if used in procuring the food, affects it, which in turn affects the mind and thoughts and leads one ultimately to indulge in vices.

In regard to eating non-vegetarian food, Thakur Ram Singh used to say that if it is eaten only for taste then it is better not to eat it, but if one needs to eat non-vegetarian food for maintaining one's energy and to serve others then it is not bad either.

In regard to sleep, he used to refer to this couplet of Sahajo Bai:

*Jagat Main Sumiran Kare, Sovat Main Lou Lay,*

*Sahajo Ek Ras Ho Rahe, Tar Toot Nahi Pay*

(Spending the day in His remembrance and sleeping absorbed in His thoughts; thus, says Sahjo, one should live in constant remembrance, without breaking the thread of continuity)

He used to explain that if one sleeps absorbed in the thoughts of Divine, the remembrance continues the whole night and one gets up remembering Him. This is an effortless method of remembering Him throughout the night. One who has learnt to eat and sleep in remembrance has covered a long distance. One does not know when one would breathe his last and, therefore, one should not allow oneself to sleep without remembering Him. By eating a little less than the appetite, one will sleep little less and this will allow him more time for prayers. When Thakur Ram Singh used to go on tour, he often slept on a bench or on a parapet as this kept him alert even while sleeping.

If one has started the journey, one is sure to reach the destination some time. For any journey however long it may be, one has to take a small first step. Similarly, unless one constantly keeps on observing one-self for the right thoughts, the evil thoughts will not give way. Purity of thoughts is very important. One should try to get rid of evil thoughts as quickly as possible and the easiest way to do it is to remember Him.

**Thakur Ram Singh on Satsang, Satguru and Satnaam:**

Thakur Ram Singh considered right education and teaching necessary for a person to become a true human being. If, however, the knowledge results in arrogance, it is of no use. In spite of being highly educated, one may have both good and bad qualities. The real purpose of learning is to practice whatever has been learnt. Policemen are made to parade daily; only then they become good Sepoys. Can books alone make them good Sepoys? He used to say that one who reads a lot but does not put the knowledge in practice is like a loaded bullock.

*Na Ho Jismen Adab Aur Jo Kitabon Se Lada Firta,  
Jafar' Us Aadmi Ko Hum Tasvvur Bail Karte Hain*

The Ramayana is a scripture full of love and the Gita and Vedanta contain the essence of knowledge. According to him, love is complete and all encompassing. Thakur Ram Singh used to say that the essence of Scriptures is Satsang (spending time in the company of virtuous people or the saints), Satguru (the spiritual guide) and Satnaam (remembrance of the Almighty). The company a man lives in has great influence on him and gets him painted in its colour. He used to say that everything leaves its impression, good or bad. One feels warmth near a fire and a charged battery imparts charge to other battery. Similarly, company of virtuous people makes one worthy and those of bad people leads one to indulge in vices. A bad company is capable of spoiling even the best of the people. He used to say that leave aside outsiders, even if one's own family members or relatives ask to do something that inhibits spiritual progress, one should refrain from doing so. A true Satsang is one in which one finds the company of a Satguru. The effect of such a Satsang is ever-lasting and reflects in life. Slowly one's faults start disappearing. The company of a Master even for a moment is far more valuable than spending hundreds of years in penance. If one gets an opportunity of such a Satsang, it has its impact on the entire life and helps guiding throughout the life.

*Yak Jamana Sohabate Ba Auliya,  
Behtar Aj Sad Sala Ta-At Beriya*

(A moment's Satsang of a true saint is far more valuable than penance for hundreds of years)  
On what a Satguru does, he used to say:

*Guru Ek Mukhtar Sa Rasta Shishy Ko Batata Hai,  
Guru Sansaar Chakr Ka Juda Markaj Batata Hai,  
Ishaare Se Katar Ko Kaatkar Manzil Dikhata Hai,  
Vo Jaaye Ibtidaa Ko Intihaa Se Milata Hai*

(Satguru shows the shortest path to the divine; He tells a different meaning of the existence; He bisects the circle to show the destination and makes the beginning and the end meet)

He liked this verse immensely:

*Guru Kumhar Shishy Kumbh Piyara, Ghad-Ghad Khot Mitata Re,  
Antar Haath Sahara Dekar, Baahar Chot Lagata Re*

(Satguru is like the pot-maker and the disciple is like the earthen pot; like the pot-maker Satguru mends the pot hitting it from outside but putting his hand inside the pot to support it)

He used to say that it takes time to cast the pot but not to fill it and that He has appointed His servants at every place, who carry out His orders but in reality it is one's own deficiency that one does not recognize them. He used to say:

*Sangat Saar Anek Fal, Bhoond Bhanwar Ke Sang,  
Shankar Ke Mastak Chadhyo, Charan Pakharya Gang*

Thakur Ram Singh used to explain it thus: "A 'Bhoond'<sup>13</sup> (an insect) invited a 'Bhanwra' (black bee) for a feast and laid balls of feces all around. The black bee could not bear the foul smell and returned immediately with the Bhoond. The black bee made the Bhoond sit on a lotus flower. The Bhoond was very pleased. In the evening with the sunset the lotus flower closed its petals and with that the Bhoond got stuck. Someone plucked the lotus flower and offered it

<sup>13</sup> Bhoond-An insect looking like a black bee (Bhanwra), which makes balls of feces and carries with itself.

to Lord Shiva and thereafter in the morning the flower with other offerings was diffused in the river Ganges. By then sun had risen and the lotus flower bloomed again. The *Bhoond* was enjoying the ride on the petals of the flower. When the black bee also arrived the *Bhoond* thanked him that a few moments of his company had led him to such a fortune.

Thakur Ram Singh used to consider the shelter of a Satguru to be the stepping-stone to attain the real goal of human life. One, who has got the shelter of Satguru, nothing is impossible for him:

*Guru Samarth Sir Par Khade, Kahan Kami Tohe Das,  
Riddhi Siddhi Seva Karen, Mukti Nihare Aas*

The spiritual progress in life is dependent on the link established with the Satguru. The grace of the God starts flowing automatically with the grace of the Satguru. The job of the Satguru is to purify his disciple. He used to say:

*Guru Se Kachu Na Chupaiye, Guru Se Jhooth Na Bol,  
Boori-Bhali, Khoti-Khari, Guru Aage Sab Khol*

(One should not hide anything from the Guru, nor should one tell him a lie; whatever it may be, good or bad, true or false, tell him everything)

One, who hides one's vices from Satguru, in fact lacks faith in him. He is like that patient, who hides his ailment from the doctor. How can he be expected to be cured? One should, therefore, state the truth frankly to one's Satguru. He used to say that the Satguru is like a sweeper or washerman, whose job is to clean, remove all dirt, all vices of the seeker.

In this regard, he used to narrate an anecdote. A Sadhu knocked at a door. A lady came out. Seeing her attire, the Sadhu started going away, as the lady appeared to be a prostitute. She ran after the Sadhu and pleaded with him to stop for a minute at her door. She went inside the house and brought two pieces of cloth, a dirty one and a clean one and showing them to the Sadhu asked him which one of them needed to be cleaned. When he indicated towards the dirty one, she asked the Sadhu: "Please, then tell me, if a person like you would not shower his grace on me, a sinner, who else will help me?"

He used to say that what a Satguru does is to lead his disciple to the divine path by pulling him out of oblivion. Human weaknesses subdue the godly character of human beings. The Satguru brings to fore this hidden spiritual energy. But it needs a real effort to find a true Satguru. One has, therefore, to be a true seeker. It is not difficult to realise the Almighty; the difficult thing is to get to the pious feet of the real Satguru. One who loves his Satguru more than oneself has reached the state of being ego-less as he becomes the reflection of his Satguru. This is the simplest way of attaining unity with one's Satguru.

He also used to say that one, who seeks to attain one's goal, should to the extent possible keep company with one's Satguru and abide by his orders and used to recite this couplet:

*Man Murid Sansaar Hai, Guru Murid Koi Saadh,  
Jo Maane Guru Vachan Ko, Taanka Mataa Agaadh*

(Everyone in the world follows one's own will; it is rare to find one following the will of Satguru. One, who follows the words of Satguru, knows no bounds)

In regard to adoration (*Upasana*), Thakur Ram Singh used to recite a couplet:

*Bekhudi Cha Jaaye Aisi, Dil Se Mit Jaaye Khudi,  
Uske Milane Ka Tarika, Apne Kho Jaane Mein Hai*

(One should so forget oneself that even the thought of self-existence disappears from the mind. The only way to realise Him, is by losing the identity of self).

A story is related: Maharaja Janak was considered to be a virtuous and learned king of his time, who had risen above the materialistic desires. He, however, felt that he had traces of his will still left in him, which could be over come only by taking shelter of a competent Master. He, therefore, made up his mind and announced that one, who can lead him to realisation within

the duration in which he mounts the horse, shall be his Master, and if he fails he will be awarded death, as punishment.

On the destined day Maharaja Janak was ready with a well-decorated horse to mount on it and many wise people from all around had gathered to witness the event. No one, however, dared to come forward thinking of the severe punishment, in case one fails. The time was passing and every one was wondering what was going to happen, as the vow taken by Maharaja Janak was very difficult to be fulfilled.

When no one came forward, a little before the Sunset, Maharshi Ashtawrak's mother told him to go to Maharaja Janak, fulfill his desire and to rescue all those present from this difficult situation. Maharshi Ashtawrak was then about nine or ten. His body was bent at eight places and, therefore, he was known as Ashtawrak i.e. bent at eight places. Spiritually it can also mean that he by birth had mastered all the eight mystique centers of energy and that he was a great Master by birth.

As desired by his mother, Maharshi Ashtawrak reached the Court of Maharaja Janak. His brilliance shadowed every one including Maharaja Janak. He asked Maharaja Janak to mount the horse. Maharaja Janak, although deeply impressed by him, told him politely about his vow and that he would not like a child, woman, old or disabled person to be subjected to death penalty as announced by him.

Maharshi Ashtawrak on listening to this warning of Maharaja Janak challenged him saying, 'O Janak! You are surely falling from your status. You are unnecessarily wasting time of every one by showing your cowardice and incapability, besides incurring the risk of not fulfilling your vow. I had heard that Maharaja Janak is a learned person but today in this court full of wise people you are backing out from your vow. If in the mean time the Sun sets you would not be able to fulfill your vow.'

Maharaja Janak was amazed and bewildered. He proceeded to mount the horse but as he was about to put his foot in the stirrup, Maharshi Ashtawrak asked him, 'O Janak, you have taken such a harsh vow which has put the lives of saints at risk, but you have not announced the *Gurudakshina* (a gift made to the Master as a mark of respect). You should, therefore, first commit the *Gurudakshina*, which should match your vow and also meet with the aspiration of the Master.'

Maharaja Janak felt embarrassed and said, "Kindly tell me what you desire as *Gurudakshina*. I shall just now fulfill it." Maharshi Ashtawrak replied, "Whatever you claim is yours, you can promise as *Gurudakshina*. I do not want anything else."

Maharaja Janak accepted this and immediately offered his kingdom, all belongings and even his family members at the feet of Maharshi Ashtawrak. Maharshi Ashtawrak laughed at him and said, "O Janak! You are perhaps joking with me. Do really all these things belong to you? The kingdom, property and wealth, which you claim to be yours, were these not belonging to somebody else before you and would not these pass on to some one else after you. Your family members, whom you consider to be related to you, are they not related to others. Is it proper for you to deny others of their rights as a result of succumbing to your ego? Do you want to deceive your Master?"

Maharaja Janak was stunned. He started gazing at the feet of Maharshi Ashtawrak and it looked as if he was pondering over something very deeply. Maharshi Ashtawrak looking at his condition took pity on him and asked him, 'Why are you feeling so helpless over this trifle matter. Do not get perturbed. Tell me how and what makes you think that all these things belong to you.' Maharaja Janak felt something igniting inside by the grace of the Master. He said, "It is the mind of this humble servant of yours through which it accepts and thinks anything belonging to it. O Master! If this mind belongs to your humble servant, it offers it at your pious feet."

Maharshi Ashtawrak said, "Although this mind also does not fully belong to you, but I accept it. Now it is my order that you should not do anything through this mind which is now mine, without or against my order." Maharaja Janak although was an accomplished person, his mind was not completely free from *Sankalp* and *Vikalp* (affirmation and negation). It took some time for him to completely empty out his mind. During this period Maharshi Ashtawrak kept a watch on his mind and reminded him, if he strayed. The moment Maharaja Janak reached the state of perfection, he forgot about himself, his vow and that he was about to mount the horse. Maharaja Janak was about to fall that Maharshi Ashtawrak supported him. In a moment his heart was filled with the Divine Light. His vow had been fulfilled. Maharshi Ashtawrak then told him to ask whatever he wanted to know. Maharaja Janak put his head at the pious feet of his Master Maharshi Ashtawrak and said, "O My Lord! I had taken this difficult vow only to attain this state of 'nothingness'. Now there is nothing more for me to know." Maharshi Ashtawrak then told Maharaja Janak that it is only when the disciple completely surrenders his mind to the Master, shedding his own-will, that he is able to acquire the divine knowledge.

Thakur Ram Singh used to say that He is not away from us but nearer than the nearest. *Upasana* (*Up-Aasan*) means to sit alongside. The need is to attune oneself, like switching on a bulb; the moment the switch is pressed, current starts flowing and the bulb starts shining. The connection of the lamp is established with the powerhouse. Similarly, one should establish the connection with Him through the switch of one's heart.

The Almighty needs nothing; He does not get anything if a person worships Him, but it is the duty of everyone, who has been blessed to be born as a human, to worship Him. Divine thoughts start occupying the mind of a person just by a mere look at a devotee. Remembrance is the fulfillment, and one can remember Him only through a constant endeavor to divert one's mind again and again to the divine thoughts. One has to follow a method or discipline in adoration but there is no obstruction of any kind whatsoever in remembering Him. The bliss resulting from remembrance is unmatched, much beyond that resulting from adoration. One can find Him within and can realise Him through love. He is not lost anywhere that He is required to be searched, nor is He annoyed that one has to please Him. All this is necessary only to control the fickle mind and to train it. Adoration trains the mind and helps it control but one should not force one's mind. It should be guided with love and care towards the Almighty. If compelled the mind gets irritated but with love it easily gets on to the right path. Worshipping may train one's body but not one's mind. The mind is like a horse, which if gets weak, would not be able to pull the cart of life to its destination. It is, therefore, necessary to adopt some practice to lead the mind to the right path.

Once someone asked Thakur Ram Singh that he had spent years worshipping God but still he was always surrounded by difficulties, no gains but losses only. Thakur Ram Singh explained, "If you want to keep an animal tied down, it tries to run away. If this is the condition of an ordinary animal, how can one think of keeping under shackles the power that runs all the Universes just because one spends some time worshipping Him? Are you obliging 'Him?' In fact one should never think that it would result in some worldly gains. The Almighty is concerned only with love and not with the rituals. He listens not because one worships Him, but only because one prays and repents. Until one calls from the heart, no real benefit can be achieved.

Similarly, someone once asked Thakur Ram Singh, "Why is it that one is not able to turn oneself towards the Almighty." He explained: "If the treasurer forgets the key in the chest, he may go anywhere but he keeps on thinking about the key, his attention constantly remains there only. Similarly when one forgets about all worldly things, one will succeed in focusing one's attention on the Almighty." He also used to say, 'If one has some valuables in the pocket, one keeps on feeling it. The Almighty is omnipresent. Do anything, which is right, but keep remembering Him in heart.'

In this regard, he used to narrate an anecdote. An Emperor went to the mosque to offer prayers (Namaz). On learning that a fakir had not attended the prayers, he got very angry. He asked the fakir why he had not participated in the prayers and told him that he will have to undergo punishment. The fakir was a great saint. He replied: "There is a difference in your prayers and my prayers. You are an Emperor, so you offer royal prayers. I am a fakir and, therefore, I offer ordinary prayers. I keep away from royal prayers so that I am saved from the kick of your Arabic horse. Even in the prayers you remain an Emperor and offer your prayers riding on your horse in your thoughts."

The Emperor was in fact riding on his Arabic horse in his thoughts while praying. The prayer was only a show. He understood his mistake and fell at the feet of the fakir. Thakur Ram Singh used to say that the fault lies in oneself in that one connects his switch, in the form of mind, with the worldly affairs instead of the Almighty. This is the biggest deviation. If the mind is not present, there is no use worshipping.

#### **Thakur Ram Singh on Utilisation of Time and Intellect:**

Thakur Ram Singh attached a lot of importance on self reform and structuring of time. He used to say that one should first reform oneself and then think of others; one, who cannot help oneself, how can he be expected to help others. One should not waste even a moment and should utilize each moment. He often recited this couplet of Sahajo Bai:

*Ek Ghari Ka Mol Na, Din Ka Kahan Bakhan,  
Sahajo Tahin Na Khoiye, Bina Bhajan Bhagwan*

(Every moment is priceless, what to talk of the whole day; one should, therefore, not waste any time in oblivion)

Time spent without purpose leaves one a loser on all counts. One should utilise the existing moment, then and there, as the moment bygone can never be regained. He used to say that we attend to our worldly affairs with all care and attention, but try to find excuses in devoting time for spiritual growth. This is not the right attitude. For spiritual growth every moment is auspicious; one does not have to wait for an auspicious moment.

Thakur Ram Singh used to say that everything should be done punctually on time so that not even a single moment is wasted. One has to break the shell in this life itself. One should firmly believe that this very moment is the one to make the progress. Like a miser who counts his each penny and keeps them with great care, one should count every moment and spend it carefully, as there is nothing more valuable in this world than the time.

In this context he used to narrate an anecdote concerning Sant Kabir and Sant Raidas. Once Kabir visited Sant Raidas and during the conversation asked him for some water. Raidasji used to make shoes and in the process he used to wet the leather in a pot. Raidasji took some water from this pot and offered it to Kabir. Kabir did not want to take this water but he could not refuse him either, as that would have meant disrespect to Raidasji. He, therefore, did not drink the water and instead channeled it to the sleeve of his jacket, which was made of cotton. Since the water was used to wet leather, it left its colour on to the jacket. Kamali, the daughter of Kabir later worked on this jacket to remove the spot from the sleeve of the jacket but could not succeed. She, therefore, chewed that portion of the jacket in an effort to remove the spot. In the process some of that water found way into her stomach. This water made her a seer. In due course she was married and taken to Multan by her husband. One-day Kabir and Sant Ramanandaji, his Guru, were passing over Multan in their subtle bodies. Suddenly, they found themselves pulled down at the residence of Kamali, who had laid mats and kept food ready for them. Both of them were amazed as to how Kamali had acquired this power. When Kabirdasji asked her, she narrated the incidence of cleaning his jacket and mentioned that the entire credit was to that water offered by Sant Raidas. Kabirdasji repented on his missed opportunity. He went back after some time to Sant Raidas and asked him to give some water. Sant Raidas having known through his spiritual powers what had transpired told him:

*Paya Tha Tab Piya Nahi, Man Mein Abhiman Kiya,  
Ab Maange Hot Kya, Woh Pani Multan Gaya*

It meant: 'When it was offered to you, you did not accept it out of your arrogance. Now that that water has gone to Multan, there is no point in repenting.'

Thakur Ram Singh used to say that a missed opportunity costs dearly. One should always be alert and should make the best use of the available opportunity. No moment should be wasted without remembering Him. If one has reformed oneself, he has reformed the world. He used to believe in self-improvement, as the first step for making spiritual progress. One, who cannot get over one's own flaws, can hardly be expected to benefit others. By pointing out towards others' vices, one does not overcome one's own. One should try to give away one's own vices as that is within one's control. By taking care of one's mind and leading it to the right path, one can make one's life meaningful. One who is able to bear with others misdemeanour, in a way does some good to them.

In 1970, when Thakur Ram Singh was admitted in TB Sanatorium, he once mentioned that generally people are concerned about their material progress but rarely someone shows interest in spiritual growth. It is in this span of life that one should attain one's highest goal. Always keep an eye on your mind that it does not obstruct your way and see that faculties given by Him are not misused, otherwise one should be reminded of the story of hundred shoe beatings. And he narrated the story: A big diamond was brought to the court of a king for sale. Jewellers from various parts were summoned to evaluate the price of the diamond and suitable reward was announced for the one, who assessed the right price of the diamond. Everyone evaluated the diamond according to one's understanding but they did not agree with each other. In the meantime, an old, poor man in torn clothes arrived there. He examined the diamond and told the king that the connoisseurs assembled there had evaluated the diamond without really knowing about it. The diamond was worth millions as it had two special characteristics. First, the possessor thereof would never be discontent and second, the diamond will emit light in darkness. The king kept the diamond with him for some days and found that what the old person had mentioned about the diamond was true. He called him again and asked his courtiers to suggest a suitable reward for him. However, in the matter of reward also there was a difference of opinion. The king then called one of his old ministers who looked at both the diamond and the old man and then told the king that the right reward for this man would be to make him gulp *Hokkahe-ka-Pani* (tobacco water) and hundred beatings of shoe on his head. Everyone was taken aback on this suggestion. When he was asked to explain, the old minister told the king that this person has not put his intellect to the right use. Instead of using his intellect for evaluation of stones, if he had used it in self-realisation, the wealth of the whole world would have been inadequate as reward to him.

After narrating this story, he said that as a person develops more and more love for his Satguru, he starts making spiritual progress. This is the easiest way. One should always keep in mind one's initial aim. It should never be thought that one has acquired any special position otherwise it may result in falling down. One should never expect to be revered by others. Instead one should help others in their growth to the extent possible. A feeling of pride results in downfall. One, who counts vices in others, obstructs one's own progress. As soon as one thinks of a wicked person, one starts getting feelings of anger and revenge. If, however, one thinks of a devotee, one starts entertaining feelings of love, devotion and service. Thus the person one thinks about influences one's thoughts. One should firmly believe that one's own good lies in the well being of all.

#### **Thakur Ram Singh on Respect for Others:**

Thakur Ram Singh attached a lot of importance to respecting others. He himself used to address even children with respect. He used to say that the true respect reflects from the way one conducts oneself. It reflects in a behavior, which does not hurt anyone's feelings.

Once in TB Sanatorium two of Thakur Ram Singh's visitors started some discussion during which one of them made some derogatory remarks about Pd. Jawaharlal Nehru, former prime minister of India. Thakur Ram Singh, who was listening to the discussion quietly so far, became serious and told them that this impudence on their part was not right. The Almighty rests in everyone's heart, whether he is a politician or someone else. It is human to make a mistake and, therefore, one should not say anything bad about a person behind his back. By considering oneself clever, one may often show disrespect to others. One should always reflect respect, politeness and simplicity in one's behavior. It is the duty of everyone to respect elders. Love is the only exception, which encompasses all these aspects and goes beyond them. Vidur's wife (Vidur was a minister in the court of Maharaj Dhrutrashtira in Mahabharat's time) forgot about herself in the flow of immense love when she heard that Lord Krishna had come to her house. She was taking bath but ran to receive him without clothes. She was totally unmindful of herself in that divine-love but Bhagwan Krishna threw his scarf to cover her up.

*Jahan Prem Tahan Niyam Nahin, Wahan Na Vidhi Vyopar,*

*Prem Magan Jab Man Bhaya, Kon Gine Tithi Var*

(Love knows no law, nor the tricks of the trade; A heart full of love, cares not for an auspicious day or date)

Unless one's conduct reflects this degree of love and respect, it will be difficult to make progress. Janab Chachhaji (Mahatma Raghuvar Dayalji) used to say '*Ba Adab Ba Naseeb, Be Adab Be Naseeb*' i.e. politeness brings fortune whereas disrespect brings misfortune. In fact the beginning of worship starts with respect for others.

Once a child from his Guru Bhagwan's family (perhaps his grandson) touched Thakur Ram Singh's feet. He immediately pulled back his feet and put his head at the feet of the child, saying: "What have you done. I am a slave of this family."

Sufis consider not only the Master but his family also equally respectable. Hajrat Muhammad Umar Faruqi was the second Khalifa (caliph) of Prophet Muhammad. The fourth Khalifa of Prophet Muhammad was Hajrat Ali who also was Prophet's son-in-law. Once while their sons were playing together, Hajrat Ali's son taunted at Hajrat Umar Faruqi's son saying: 'Although you are a slave of a slave but talk of being equal to me.' Hajrat Umar Faruqi's son felt very upset and complained to his father. Hajrat Umar Faruqi was the then Khalifa. He asked his son to get this in writing from Hajrat Ali's son so that there was no doubt in what was said. Hajrat Umar Faruqi's son again went to Hajrat Ali's son and said, 'If you dare repeat those insulting words, give it to me in writing.' Hajrat Ali's son without any hesitation wrote what he had uttered on a piece of paper and handed it over to Hajrat Umar Faruqi's son. When Hajrat Umar Faruqi's son brought that paper to his father, he was so excited as if he had found a treasure and started kissing and putting that paper on his head. He embraced his son and prayed the Almighty to bless every one with such a son. Then he said to his son, 'O my son! Hajrat Ali's son is the son of my Sheikh's daughter. He, therefore, is our Master and I am a slave of that family. When I die, keep this paper on my chest so that if the angels enquire, they may know that I am a slave of my Sheikh and let me rest in peace at his feet.'

Even the most insignificant word of the Satguru is the absolute law for his disciple. Even if they flout *Shariat* (i.e. scriptures), Satguru's order must be followed. As Maulana Rumi, a great Sufi Master has said, 'If the tavern-keeper (your Master) orders you to soak your prayer-mat with wine, do it; for you are still not aware of the etiquettes to be observed on the path of love.'

### **Thakur Ram Singh on Truth:**

Thakur Ram Singh believed that one's conduct was the touch-stone of truth. God lives in the heart of one, who is truthful, but the truth also should not result in unnecessarily hurting anyone. Humanity is far more important than truth. He used to explain, 'Suppose a lady's



character is vicious. If one is bent upon telling the truth and if he tells the truth to her husband, what will be the result? There is no gain in saying such a truth. It is better to keep quiet in such a situation.’ Similarly, in this context he used to mention of another incidence from the Scriptures in which a cow somehow escaped from the hands of a butcher. The butcher started searching for the cow and spotted a passer-by. He enquired with him whether he had seen any cow crossing him. The butcher asked him repeatedly. On the other hand, the passenger thought if he told the truth to the butcher, it will result in many sins. He shall be responsible for the killing of the cow and the butcher’s sins will also increase. Such a truth will not benefit anyone. The passenger, therefore, was in a dilemma. He, however, used his wisdom and cleverly told the butcher, “One who has seen cannot speak and that which speaks has not seen.” After narrating this anecdote, Thakur Ram Singh said that the wisdom to distinguish between truth and falsehood can be gained only by following the words of the great persons.

#### **Thakur Ram Singh on Purity of Mind and Self-Realisation:**

Thakur Ram Singh used to say that with dedication and diligence, purity of mind is necessary for self-realisation. In this context he used to say:

*Dil Ka Hujara Saaf Kar, Jana Ki Aamad Ke Liye,  
Khyaal Garoon Ka Hata, Usko Bithane Ke Liye,  
Woh Aaye Bhala Kyonkar, Rasta Hi Nahin Dil Mein,  
Armanon Ka Majama Hain, Aur Bhirh Hain Hasaraton Ki*

(To welcome the beloved, clear your heart of the thoughts of all others. How can He come when there is no way to reach your heart, which is filled with desires?)

Till one seeks pleasure in fulfillment of material desires, it is impossible to attain Him. One needs to make some space even in one’s house to receive a guest. He does not look at the appearance or the show but at the motive and a clean and pure heart to stay.

Thakur Ram Singh used to say that if a wicked man or even an enemy is in difficulty, one should help him from a distance and get aside. One should have no hatred for him. Even if he harms you, do not wish bad for him. The responsibility of running this world is not on you and you should not interfere in His work. He knows what is to be done with others, good or bad, but if you interfere in that, you will only get distracted. He sees what you do and your intention behind it and not your ostentation. All the worshipping you do is for yourself only as He does not benefit from it. The soul has always been pure. Whatever vices are there, they are in the mind. One, therefore, needs to keep a constant watch over one’s mind to see what it plans, what wrongs it thinks? If it is treading the wrong path, it should be guided with love to the right path. The necessity to perform religious rites and rituals is only to bring the mind to the right path. With a little mistake, it can go out of control. It is, however, better to induce it rather than fight with it otherwise like an unsaddled horse it may kick you away. With force the mind may get lazy, but not pure. As soon as it gets a chance it will start jumping around. Do not, therefore, allow your mind to be idle even for a moment. For the inner cleaning, the outer business should also be all right. It is not proper to suppress your mind but it is equally not proper to force it in anything. One should guide it affectionately towards Him. If it appears to be difficult, one should pray the Almighty, as the Almighty responds to the prayers and extends immediate help.

He also used to say that as the ‘Kalpvruksh’ (the tree of heaven, which fulfils all wishes) fulfils one’s wishes, good or bad, similarly whatever one thinks in the company of one’s Satguru, those thoughts gain strength and fructify.

*Jo Man Nari Ki Or Niharat, To Man Hot Hai Nari Ko Roopa,  
Jo Man Kahu Pe Krodh Kare, Tab Krodh Mayi Havai Jay Tadrupa,  
Jo Man Maya-Hi-Maya Rate Nit, To Man Boodat Maya Ke Koopa,  
‘Sundar’ Jo Man Brahm Vicharat, To Man Hot Hai Brahm Swaroopa*  
(The mind takes the form of what it thinks about)

Once a Satsangi asked Thakur Ram Singh what should be done if the mind is occupied by evil thoughts. He replied: ‘Don’t suppress them. Let them pass. One day they will change and help you move ahead on your path. It is all His will. Don’t fight with them. Let them do their work and you keep on doing your work. What is engraved as the past impression is bound to surface in some or the other form. If jaggery is kept in a pot under other things, those other things would need to be removed for reaching to the jaggery.

This is also the essence of Sufi way of practice. Sufis pay the highest attention to the purity of mind. What to talk of ordinary persons, even the great ascetics and yogis have suffered deviation from their path due to their own failings. To err is human and it is difficult to find such a person, who would have never erred in his life. A person who has neither attachment nor malevolence is, therefore, better. To consider others better than oneself and to return good for bad is true humanity. It is not proper to look for vices in others. It pulls one back from the path of *Mukti*. One should try to hide others’ vices. When the Almighty does not make anyone’s vices public, what right do we have to indulge in condemning anyone? The result of looking at others vices is that one starts acquiring them in oneself. Instead, if one starts counting one’s own vices, then there would be no time left to look at others. A good person is liked and respected by everyone but the question is of a bad person. He is not to be condemned but to be treated with mercy and sympathy. To the extent possible, one should help him and get aside.

In this context Thakur Ram Singh used to narrate a story of a Master and his disciple. The Master sought from his disciple the worst of all things to be offered to him, as ‘Guru Dakshina’ (present offered to the teacher at the time of convocation). The disciple thought this to be an easy task. He was about to pick up a stone when it occurred to him that people carve out statues from stone and worship it; they also use stone in making buildings, roads and bridges. The disciple then thought of picking up cow-dung but that was also used as manure and fuel for cooking. The disciple thought of picking up many things but everything was having its own utility. At last he thought the feces to be the worst of all and wanted to pick it up when a realisation dawned on him that a little while ago it was a useful thing. In the shape of food, people respected it, but a few hours company of man has caused its degradation to this condition. If one keeps *Ghee* (butter-oil) even in the skin of a dead animal, it will not spoil for long, but in the live skin of a man, the best of food is turned into this form in a few hours. One has to look within where the treasure of all vices is accumulated. There is nothing with fault anywhere in the creation of the Almighty, but the fault lies in one’s own mind, which still searches for vices outside.

The disciple was enlightened. He rushed back to his Master and fell at his feet saying, “Kindly forgive me that I went to search for the most useless thing outside. The worst of all, my mind, which keeps on collecting all useless things, was within me. This is the right thing to offer to you.” The Master had achieved his objective, which was to bring this awareness to his disciple.

#### **Thakur Ram Singh on Attachment:**

Thakur Ram Singh used to say that attachment with material things is an obstruction to constant remembrance. One should not crave to possess material things but should use them as required and then leave them to be used by others. If one needs to have attachment, it should be with the Almighty. Once while he was admitted in TB Sanatorium, Thakur Ram Singh was washing his hands with soap. The bubbles of soap were showing reflection of himself and Shri Chiranjilal, who was attending to him. Thakur Ram Singh said, “Look! These soap bubbles are reflecting the surroundings and both yours and my faces are visible clearly. Similarly, the Supreme Soul with His full might is present in each and every particle of the universe. He pervades all whether sentient or insensate and the entire creation exists in Him. One, however, is unable to see Him because of the veil of attachment coming in-between.

*Har Cheej Ki Gair Ast Seenae Tust,*

*Bis Yaar Haijabest Miyane To Va Yaar*

(Till your mind is occupied with other things, how can you meet the Beloved? This is the veil between you and Him)

He used to say that to forget Him and to take this world to be everything is being materialistic. Thakur Ram Singh, therefore, used to say, 'earn a lot, live happily and comfortably, but always keep Him in mind.' The world is not an obstruction in achieving *Mukti* but attachment with the world is. One should, therefore, involve oneself with the material things only as much as is necessary. Everyone knows to earn but not how to spend. One should spend where necessary otherwise it is extravagance. Austerity is a great quality and, therefore, one should always spend money with care and the money thus saved should be spent for others. One, who has learnt to live with austerity, will always be happy.

He also used to say that one should live with simplicity, which may encourage others also to lead a simple life and one should possess noble character i.e. one should not do anything bodily, mentally or through speech with an ill feeling towards others. Everything should be considered to be 'His.' A devotee considers everything belonging to the Almighty whereas an atheist considers everything to be his own. In this context, Thakur Ram Singh used to narrate an anecdote related to Mahatma Shams Tabrej:

Mahatma Shams Tabrej was a great Sufi saint; he was the Sheikh of Maulana Rumi. Once when he was passing through a place, he saw the dead body of a young boy. His mother was crying. Some people who knew Mahatma Shams Tabrej spotted him and requested him to give life to the dead body. Seeing the condition of mother, who was crying inconsolably, Mahatma Shams Tabrej's heart got filled with compassion. He asked the dead body of the boy, "*Kum-be-Ijnillah*" (get up by the order of the Almighty), but the dead body did not respond. Mahatma Shams Tabrej then kicked the dead body ordering him, "*Kum-be-Ijni*" i.e. if you do not get up by the order of the Almighty, get up by my order. The dead body immediately got up. This matter reached the ears of the Emperor of Multan, who held Mahatma Shams Tabrej to be a Kafir and ordered his skin to be peeled off. The Emperor's men were afraid of Mahatma Shams Tabrej and could not dare to carry out the Emperor's orders. Seeing their condition Mahatma Shams Tabrej himself caught hold of his skin by the hair on the head and ordered the skin to leave his body. The skin of his body from toe to head came into his hand which he handed over to them and went away, as a loath of flesh with bees buzzing around him.

On hearing about this incidence another fakir came to Multan and asked a goldsmith to make a ring for the finger of the Almighty. On being asked by the goldsmith he showed his own finger for the measurement. The goldsmith was stunned. He told the fakir that a few days ago another 'God' has lost his skin and now it is you who want to lose life by showing your finger as the finger of the God. The fakir, however, started shouting more profoundly as he had deliberately entered into this dialogue. Listening to the argument between them many people gathered around and the Emperor also was informed of this new incidence. The Emperor called the fakir and told him, "Look whatever you want, I am prepared to give it to you but do not speak like an infidel." The fakir told the Emperor that before asking for anything he wanted some of his questions to be answered by the Emperor. The Emperor agreed to answer him. The fakir asked the Emperor, what was Emperor authorised to give him?

Emperor: All the land, treasure, animals, servants, army, the palace etc. everything is mine, which I can give to you.

Fakir: Who owned all these things before you were born?

Emperor: These were owned by my father and prior to him by my grandfather and so on.

Fakir: When these were with your father, he would also be claiming them to be his and similarly your grandfather must also be claiming them to be his.

Emperor: Yes. They must be claiming so and after me my son or who-so-ever will be the Emperor will claim them to be his.

Fakir: Then think over and tell me from where have these things originated and where shall these end.

Emperor: What is there to think about? All the things, the entire world has originated from the Almighty and these shall end also in the Almighty. I am fully convinced of it and this is also, the truth.

Fakir: Fine. Then be alert and stick to your words. If what you have said is true, then whose skin was it, which was peeled off and whose finger is this for which I was asking the goldsmith to make a ring?

The Emperor was speechless. He bowed his head down and started thinking. If he admitted that the skin belonged to the Almighty, he will be guilty of getting the skin of the Almighty peeled off. Besides, the claim of the fakir to make a ring for the finger of the Almighty also was right as everything belonged to the Almighty. The Emperor fell at the feet of the fakir begging him to be pardoned. He requested the fakir to explain him the difference between a devotee and an infidel. The fakir explained that an infidel claims everything to be his own or belonging to others, forgetting the Almighty; whereas a devotee takes everything to be belonging to the Almighty and acts accordingly. The Emperor had understood his mistake.

As regards true detachment, Thakur Ram Singh used to say that true detachment is a state of mind. It is not renunciation of the world. Whether one lives in home or in the forest, the real objective is self-realisation. When all the faculties are directed towards the Almighty, the true feeling of detachment also develops. If, however, something, live or material, induces a reaction, one may either try to detach himself from that thing or the easier way of achieving the objective is seeing the reflection of the Almighty in that thing. In this context, Thakur Ram Singh used to narrate a story:

A king got attracted towards a beautiful girl. He insisted upon meeting her. The girl asked the king to see her after a week. When the king after a week reached her house, what he saw was that the girl had become very weak and her beauty had lost the charm. The king enquired what had happened to her and how had she lost her charm. The girl asked the king to go to the next room. The king went to the next room, but could not enter it, as the room smelled badly with human feces filled in pots. When the king tried to cover his nose and mouth, a maid standing nearby retorted, "Why are you condemning the very thing, you wanted? The beauty of the body is only on the outside. Inside the body, it was this excretion only but the body being covered with the skin, it neither smells nor does it attract flies." The king was shaken completely. He understood the message and developed a feeling of detachment. Through this story Thakur Ram Singh used to explain that the king neither renounced his kingdom, nor did he withdraw from his duty but what he renounced was his ill thoughts and his attachment with the girl.

Another anecdote he used to narrate was that once a king had severe stomach-ache. His courtesans tried all sort of treatments for him but he did not get relief. When the king got extremely restless, an accomplished Mahatma was requested to help the king. The Mahatma made the king lie down on his back and hit him mildly at his naval. This released the wind blocked in king's stomach, his pain was gone and he was saved. An obliged king offered half

his kingdom to the Mahatma. The Mahatma got serious and told the king: “O King! What shall I do with this kingdom, whose value is equal to a puff of flatus?” This made the king think and it aroused a strong feeling of renunciation in him. The Mahatma, however, consoled him and asked him to rule the kingdom selflessly.

### **Thakur Ram Singh on Desires:**

In regard to desires, Thakur Ram Singh used to recite this couplet:

*Chah Chamari Choohari, Sub Neechan Te Neech,  
Tu To Puran Brahm Tha, Jo Chah Na Hoti Beech.*

(Desires are like a cobbler’s wife, who assays leather and, therefore, is concerned with the skin i.e. the material existence and like a mouse keep nibbling away devotion. If there were no desires, one would be totally free of all bondages)

He used to say that one should overcome desires as this is the foremost veil between oneself and the Almighty. Worldly desires take one away from the path of *Mukti* and, therefore, except the desire for *Bhakti* (devotion), all other desires need to be overcome. The worldly desires and the desire of *Mukti* cannot co-exist, as they are contradictory. He, however, did not favour inaction (idling). He used to say that one has to take care of one’s needs and make effort for the same. The Almighty helps in fulfilling one’s needs. It is, however, not proper to be a slave of desires. The desires are the world. They are the obstruction and the attachment, which one needs to get rid of.

He used to recite these couplets in this regard:

*Bhagti Phirti Thi Duniya, Jab Talab Karte The Hum,  
Ab Jo Nafarat Hamne Ki, To Bekarar Aane Ko Hai*

(The world used to run-away from me when I had a desire for it; now that I do not want it, it is eager to come to me)

*Jab Se Hati Hai Khwahishen, Phoolon Ko Sunghane Ki,  
Saare Jahan Ke Gulshan, Mere Hi Ho Gaye*

(Ever since I have given up the desire to smell the flowers, all the gardens of the world have become mine).

He also used to say that it is not enough that one gives up the worldly desires, but one also has to keep away from *Siddhis* (occult powers; power to do miracles). In this regard, he used to say:

*Chah Gayi Chinta Miti, Manva Beparvah,  
Ja Ko Kuch Nahi Chahiye, So Jag Shanshah*

(One, who has given up desires, has no worries. One, who wants nothing, is the Emperor)

In regard to *Siddhis*, he used to narrate an incidence of a disciple of Sant Dadu Dayal, who had to take re-birth on this account. Sant Dadu Dayal used to live in a cave near Jaipur. His disciples used to collect alms. One of his followers was Jagga. He once went to collect alms in Amer and stopped in front of a shop where an unmarried girl was spinning yarn from cotton. Jagga addressed her, ‘*De Mai Soot, Le Mai Poot*’ (O Mother! Give me the yarn and take a son in return). The girl gave him the yarn and while receiving the yarn Jagga said ‘*Le Mai Poot*’. On return Jagga narrated this incidence to his Master Sant Dadu Dayal. Sant Dadu Dayal thought for a while and then admonished Jagga that the girl was not destined to have a son. Now that Jagga has blessed her to be a mother of a son, the only way left was that Jagga himself would have to take birth as her son. Jagga accepted his Master’s verdict but requested Sant Dadu Dayal to accept him again in his new life, as his disciple. Sant Dadu Dayal agreed. Sant Dadu Dayal then went to that girl’s house and told her father to get her married soon and that her in-laws be told that her son would renounce the world at the age of six. The girl was married to Shri Parmanand of Dausa. Jagga took re-birth as Sundardas, who was accepted again by Sant Dadu Dayal in 1659 Vikram Samvat.

Thakur Ram Singh used to say that attachment with worldly things is '*Maya*' (illusion; relativity). In simple terms *Maya* can be explained as "Me and Mine; You and Yours." One should, therefore, always be cautious and should try to develop a feeling of fraternity towards all. No sorrow if someone goes away, no over-joyousness if someone comes. The best way to achieve this, Thakur Ram Singh used to say is to keep remembering Him.

Thakur Ram Singh used to say intoxication of any kind is prohibited for a person who desires to move ahead on this path. Intoxication badly influences the intellect as a result of which one loses the sense of distinguishing between good and bad. Liquor specially affects the nervous system making it extremely weak and incapacitates one to practice yoga.

Another obstruction in the path of *Mukti* is '*Kaam*' or sensuous desires. He used to say that this is so subtle and powerful that by a mere sound, it can enter one's mind, leave aside seeing. Even after emptying the pot in which *Ghee* (butter oil) is kept, if one keeps it near fire, some *Ghee* will start flowing. Similarly, even in old age one cannot take oneself to be out of its clutches. It is one of the biggest obstructions in the path of spiritual progress. As a horse on getting out of control throws away the rider, similarly, if one's mind gets absorbed in sensuous desires, one gets distracted. One should, therefore, constantly keep a watch on one's mind and should guide it to the right path with care and attention.

It is the duty of a true human being that even if he happens to look at a lady unknowingly, he should consider her to be like his mother and take his eyes off her. There is nothing wrong in the first sight, but if one looks again, it definitely leaves an impression. If one must look at a lady, instead of looking into her eyes, one should look at her forehead. Ladies also must put vermilion on their forehead, as it saves them from an evil eye.

In regard to the effect of impression created in mind, Thakur Ram Singh used to narrate an anecdote. A compassionate and kind hearted prince often used to visit the city to know about the well being of people. Once after returning from such a visit to the city, the prince was very upset. He did not eat, nor could he sleep and it appeared as if he was losing all interest in life. Gradually he was confined to bed. No treatment proved effective. The king got worried and started looking for someone, who could cure the prince. A few days later an old man approached the king. He summoned the bodyguards, who had accompanied the prince on his last visit to the city and asked them about that visit. They told him that the prince was in a cheerful mood while going but when he returned he was sad and upset. He asked them to take him through the same route. On return he gave some instructions to them and next day somehow persuaded the prince to accompany him to the city. A reluctant prince accompanied the old man, who took him to the city following the same route. At one place the prince balked and started looking around. The old man asked him what he was looking for-the bundle of silk yarn; it has got burnt. The prince took a sigh of relief, as if he was relieved of a great burden from his head. In fact what had happened was that on his last visit, the prince had spotted a mass of silk yarn at that place, which was badly entangled. The prince started thinking how that mass of silk yarn would be disentangled but could not find a solution. It occupied his mind so badly that he lost all interest in life and fell sick. Now that it was burnt, there was nothing to worry about for him.

Lack of self-restraint results in downfall even for a great sage but it is equally wrong to think that if great sages have not been spared then why talk of ordinary human beings. Firm faith in the Almighty and practice make things alright and confer greatness on ordinary beings. Thakur Ram Singh approved family life, as the most appropriate for the common men, but even in the family life self-control needs to be exercised. The wife helps her husband in overcoming the onslaught of lust as a result of which one can fearlessly proceed on the path of *Mukti*. He used to like the following verse of Kabir's *Bhajan* (a devotional song):

*'Sadho So Hi Satguru Man Bhave, Jo Aavagaman Churave  
Karm Kare Rahe Akarmi, Aisi Yukti Batave,*

*Jag Aanand Fand Se Nyara, Bhog Mein Yog Sikhave*

The meaning of ‘*Bhog Mein Yog*’ is not the freedom of any kind for indulgence in things that are forbidden as is interpreted by many nowadays to fulfill their desires. It refers to remembering the Almighty in all conditions, at all times. One, who remembers the Almighty even in *Bhog* (enjoyment), saves oneself from its impact.

Thakur Ram Singh used to say that one should not worry about future or keep expectations. It results in bondage. If one craves to be free, why should one ask for things resulting in bondage? He used to give an example: Jugglers bury a narrow mouthed pot in jungle with some *Chana* (roasted gram) in it to catch monkeys. Monkey puts its hand in the pot and holds *Chana* in fist. The monkey tries to pull its hand out of the narrow mouthed pot but does not succeed. It does not want to let *Chana* slip out of its fist. The monkey is thus caught. Similar is the condition of human beings, who in the expectation of future, keep on entangling themselves in the world.

Desires cause worries and worries result into instability of mind. Whether or not something would happen depends upon the Almighty. To forget Him and consider one-self as the doer is the sure way to add to one’s difficulties. Almighty is the Lord of the whole world. We have been appointed only as the caretakers of the things provided to us, why then should we worry. Till one worries for oneself, why should the Almighty worry for him? Till a child keeps on playing, the mother does not worry about the child. The moment, however, the child cries, the mother rushes to him. One should, therefore, keep on remembering Him. He who takes care of the needs even of foes, how can He be expected to keep His friends away from His grace. Thakur Ram Singh used to say that it is better to live hungry than to worry. It does not look good for a devotee to beg anyone else except the Almighty. A noble wife does neither express her difficulties to anyone else except her husband, nor does she insist upon anything. She lives happily in the condition in which her husband keeps her. Similarly, a devotee should live happily in the condition in which the Almighty keeps him. However, if one has to take loan for the good of others, it is not bad either. If one cannot live without worrying then one should worry only about Him, which would shower peace.

**Thakur Ram Singh on Three Companions of a Devotee (Killat, Illat and Jillat):**

Thakur Ram Singh used to say three things to be the companion of a person seeking *Mukti*. *Killat* (shortage of money or resources), *Illat* (ailment) and *Jillat* (blemish) and, which act as the hammer necessary to remove the angularities of one’s mind. The ego loosens as a result of this hammering, which makes a man worth receiving His grace. *Killat* literally means poverty but its real meaning is not abject poverty but such a condition of mind in which one develops detachment from wealth. Both rich and poor spend their lives worrying about wealth, the rich in an effort to protect it and the poor in an effort to somehow acquire it. *Killat*, therefore, really means to be content and not to have an attachment with wealth. In simple words it means to overcome the desire to somehow accumulate more and more wealth and to give up the sense of possession of wealth i.e. no arrogance of being rich. *Illat* which means illness, pain or some suffering and *Jillat* which means blemish or ill-fame are also helpful in making spiritual progress. It is only in difficulty that one remembers the Almighty. While Thakur Ram Singh was in TB Sanatorium, one day pointing towards the patients around, he said that people want to live even with pain and difficulties; no one wants to die. Each breath is invaluable. Even then one does not pay thanks to the Almighty and spends life in oblivion. One shuns pain but wants to live. However, the brunt of one’s deeds has to be borne by oneself. No one can be saved from the outcome of his deeds. The only way to mitigate their effect is to pray Him. One should, however, not be insistent. One should pray for His desire alone to be fulfilled (Thy Will Be Done), as it is He who knows what is the best in one’s interest. As one climbs up a mountain, the difficulties get more pronounced and every step needs to be taken cautiously lest one may

fall. One, therefore, has to move patiently with the firm faith that the grace of the Almighty is working behind the difficulties.

*Sukh Ke Maathe Sil Pare, Jo Naam Hriday Se Jaay,  
Balihari Wa Dukh Ki, Jo Pal Pal Naam Rataye*

(I shun such happiness that pulls me away from Him; I am however, indebted to that pain, which makes me remember Him every moment)

When a boil gets septic, it is to be operated upon to flush out the pus. Similarly, the Almighty inflicts pain and difficulties on one whom He loves, because the pain and difficulties divert his attention away from the worldly affairs back within i.e. towards the Almighty.

One should not get frightened when in difficulty or facing some ailment. If He has given the illness, He also has provided medicines. Do not get perturbed but keep remembering Him. It is because of the pain that one finds a healer. One should, however, not look towards the world for relief. One has to reap the harvest as one has sown, no one else can be blamed for it. By blaming others for one's difficulties, one even loses the patience. One should, therefore, look towards Almighty alone.

### **Thakur Ram Singh on Humility and Forgiveness:**

Thakur Ram Singh used to say that one, who lives humbly, arouses a feeling of sympathy and mercy in others. Similarly those who misbehave are responsible for arousing a feeling of violence and anger in others taking them away from the right path. It is very easy to make others angry but it is difficult to make them behave affectionately. If you want to give something to others, give your affection. Anger is the destroyer, which first takes away one's discretion. At times, however, one has to express annoyance for the benefit of others, like a mother scolds her children for their benefit. In a family life one has to use all faculties, but it should not be out of any ill feeling. Thakur Ram Singh, therefore, used to say, "*Baste Raho, Basate Raho, Hanste Raho, Hansate Raho*" (flourish and help others flourish; be happy and make others happy). One, who is always affectionate, remains always happy; anger cannot do any harm to him. To be cheerful in all situations is the secret of life. It also helps in spiritual growth.

Thakur Ram Singh attached a lot of importance to forgiveness, as well. He used to say that it may be difficult to tell others to forgive, but one can at least practice forgiveness oneself. He used to say:

*Mujhe Dekho Banda Hokar Ki Nafarmania Lakhon,  
Use Dekho Kuch Nahi Kahata Khuda Hokar*

(Look at me who, even after being a creature, has indulged in innumerable impieties; and look at Him, even after being the Creator, says nothing)

Thakur Ram Singh used to say that one should never think of taking revenge. To forgive is a great quality, which not only brings good to oneself but also takes away the ill feeling. The person who forgives also receives the grace of the Almighty as the Almighty is the greatest forgiver and a servant (creature) must try to mould himself according to his Master (the Creator).

*Main To Gunahagar Hoon, Magar Tu Bakhsh De,  
Kya Khata Bhi Koi Cheej Hai, Teri Ata Ke Saamne*

(I am a sinner, but forgive me: Can any sin be unpardonable, looking at 'Your' Mercy)

He used to say that speaking politely and hurting no one's feelings is like offering prayers. One should, therefore, speak respectfully with others. The Almighty has mercifully bestowed the power of speaking to human beings, which they should not misuse. To enter into



unnecessary debate is only an intellectual exercise which makes one extrovert and restless. One should, therefore, be extremely careful in choosing his words; otherwise it is better to be silent. Thakur Ram Singh used to say that one should never speak ill of others. Speaking ill of others not only obstructs one's spiritual progress but makes one liable to bear the brunt of others' misdeeds. To explain this matter he used to narrate an anecdote:

A great fakir once went to a palace begging for alms. A groom was cleaning the stable. The fakir asked him for some food. The groom indicating towards dung lying in the stable told him to eat the same. The fakir looked at him and remarked: "Let this dung multiply day-by-day in this kingdom." The heap of dung started growing and in a few days took the shape of a mountain. When the king came to know of it, he went to the fakir. The fakir asked him whether it was proper that a fakir should stay hungry in his kingdom and on asking for food he should be offered dung to eat. The punishment for this is that the entire dung will have to be eaten by him (the king), as that had become a part of his deeds. The king fell at the feet of the fakir and requested him to take him out of this misfortune. The fakir told him that the only way to get out of this was that the public should speak ill of him. On the way back, the king forcefully lifted a young Brahmin girl to his palace. As a result people started speaking ill of the king and the heap of dung started decreasing. Gradually, it reduced to a handful of dung, and stopped at that. The king visited the fakir again who told him that the public had ill spoken of him and had shared the heap of dung but one person who parched grains (*Bharbhujia*) had not condemned him. If he also condemns the king, the remaining dung will also finish. The king changed his attire and went to that person and during the conversation found an occasion to speak ill of his own self in the hope that he will join him in condemning the king. But that man himself was a great fakir. He told the king that he was not the one who will falsely condemn him and eat his share of dung. That dung was his share (the share of the king), which will have to be finished by him.

Thakur Ram Singh used to say that one should not think that everyone shall be affectionate to him. If one desires appreciation from good people, one should also be prepared to face contempt and condemnation from wicked persons. Everyone loves those who speak well of him or her, but one who loves even a slanderer is sure to move ahead on the path of *Mukti*. A slanderer in fact helps us by sharing the brunt of our misdeeds. One should, therefore, not feel angry with him. Instead, one should pray for him to get rid of that habit.

*Sunke Nindak Mari Gaya, Paltu Diya Hai Roy,  
Nindak Jeeve Sau Baras Kaam Hamara Hoy*

Thakur Ram Singh also used to say that besides exercising moderation in satisfying natural appetites, one should also be temperate in speech. One, who speaks unnecessarily, loses his spiritual glory. One should, therefore, learn to benefit from silence. One should try to practice silence and get absorbed within. One should speak only if it is necessary and that too with great care and after weighing each word, otherwise, it is better to keep mum. To keep Him remembering while engaged in discharging one's duties is also a form of practicing silence. In fact always being absorbed in the remembrance of one's Master is the real 'silence.' This is the key to the real success.

Thakur Ram Singh often used to say that one should live like an ordinary person who does not attract anyone's attention. If one is praised, he should attribute that praise to the Almighty and pray the Almighty to save him from arrogance. It is only one's Master who is worth praising. He used to say that if an ordinary man gets an opportunity to sit near the king, he starts thinking others to be like cattle. Think of a person who starts experiencing nearness to the Almighty, what will be his attitude? One has, therefore, to be extremely cautious and needs to constantly watch oneself. He used to say that if an illiterate person is advised to do something,

he most likely will do it, but an educated person often would start arguing. Unless one considers the other to be more knowledgeable, one cannot learn anything from him. One, who thinks he is apt at Scriptures, thus often is not able to benefit from the company of saints. It is better to consider oneself lesser than others as it is then only that one can receive something from them.

*Tangedaston Ka Darja, Ahlen Daulat Se Jiyada Hai,  
Surahi Sir Jhuka Leti Hai, Jab Jaam Aata Hai*

(The status of those, who are poor, is higher than those who are rich; the jug bows down when an empty tumbler is brought before it)

One, who does not wish to be honored, has an easy access to Him. To consider oneself as a gentleman also is an expression of ego. To realise Him, one needs to consider oneself nobody and needs to shed one's ego completely. A true seeker needs always to be cautious because, as he makes progress and gets over his deficiencies, he starts getting a feeling that he is a yogi, a great person, etc. A true devotee neither gets tied himself nor does he tie anyone else to any bondage.

In this regard he used to narrate an anecdote. Once a Sadhu wrote a letter to another Sadhu in which he addressed himself as *Rai* (black mustard). When this letter reached his friend, he was very upset. On asking by others he said that he was upset, as his friend had addressed himself as *Rai*. People asked him why should he be upset at it, since *Rai* was a very small thing and there was nothing wrong in considering oneself as little as *Rai*. The Sadhu clarified that it is well known that people make a mountain of a molehill and ocean from a drop. It is not important whether one considers oneself big or small. The issue is why should one think oneself to be anybody at all?

An incidence associated with the famous saint Bulleh Shah is related. It is said that once in the month of Ramadan, Bulleh Shah was offering prayers sitting inside a hut and some of his followers were eating carrot in front of the hut. A group of soldiers, who were Muslims and were observing fast (Roza) were passing by. They asked them why they were eating at the time of fast. Bulleh Shah's followers said that they were eating because they were feeling hungry and asked them to mind their business. The soldiers thought that perhaps they were not Muslims. To confirm, they asked them, 'Who they were'? They replied, 'We are Muslims. Do Muslims not feel hungry?' The soldiers asked them not to eat at the time of Roza, but they did not stop eating. The soldiers, who were riding on horses got down, snatched away carrots from them and also gave them a few blows. After they left and had gone a little away, it occurred to their chief that their Master would also be like them. They returned, went inside the hut and asked Bulleh Shah, 'Who he was'? Bulleh Shah was sitting with his eyes closed. He did not say anything but waved his hands. They again asked him. Bulleh Shah again waved his hands. They thought him to be mad and left the hut. Immediately after they left Bulleh Shah's followers appeared before him and started complaining. Bulleh Shah asked them that they must have done something wrong. In reply the poor followers said that they had done nothing wrong. Bulleh Shah then enquired with them, 'What did they ask you'? His followers told him that they asked us, 'Who we are' and we replied that 'We are Muslims'. Bulleh Shah told them, 'Look, you said you were some body and got beaten up. I did not claim to be any body, and I was saved.'

Thakur Ram Singh used to say that if one has to be proud, one should be proud of one's Master. It is the duty of the servant to be proud of his Master. What should one be proud of when there is nothing belonging to oneself? He used to say that ego develops in them who have no faith either in the Master or in the Almighty. Only a Master can help such people get over their ego.

### **Thakur Ram Singh on Compassion:**

Thakur Ram Singh laid a lot of stress on compassion and on helping others. He used to say that it is inexplicable that one begs mercy for oneself but has no pity for others. How can the

Almighty listen to such people? One should offer the same prayers for others, as for oneself. One who tries to comfort others is truly kind-hearted. It is not proper to hurt others for one's own pleasure. There is no gain in offering false prayers as one can deceive oneself but not the Almighty. The Almighty is merciful and showers his generosity on all without any discrimination. It is His kindness, which keeps the world running. If one is kind to others, the Almighty will be kind to him. To forget His kindness is arrogance. Kafir is one who has forgotten Him. One, who remembers Him, receives His grace.

### **Thakur Ram Singh on Charity:**

Charity is associated with kindness, and one who gives something to make others happy is a true giver. Whatever is to be done should be done with full dedication taking it to be divinely ordained. Only then one can be a great munificent like the Great King Bali. Generally people donate with a desire to get pleasure in return, but a donation which encourages piety and acquiring virtues is a great donation. Thakur Ram Singh, therefore, appreciated that donation, which was good for everyone. Even at the cost of self-deprivation one must give something for the benefit of others, be it as little as feeding the birds, as it is the duty of everyone to spend some earnings in charity. If not more, one-sixteenth of one's earnings must be kept apart for this purpose. One should first help those who need it the most, without any discrimination. Whatever one earns or receives is the grace of the Almighty and, therefore, it should be used for His family i.e. for the benefit of all. While giving, therefore, one should consider oneself to be only a medium and should not think to be the donor. The Almighty considers Him to be the debtor of such persons and helps them like He helped Narsi Mehta.

One Satsangi used to spend a little more on '*Prasad*'. Thakur Ram Singh, however, said that spending more money for '*Prasad*' does not help. It is better to spend that money for the use of some poor or on one's own children.

Once while Thakur Ram Singh was admitted in the TB Sanatorium, a beggar came asking for some alms. He snubbed him. In the meantime, someone who was present there, however, brought out a banana (from inside the cottage) and gave it to the beggar. Just then a person with his son entered to visit him. Thakur Ram Singh asked for a banana to be given to the child but there were no more bananas left. He then remarked, "Alright, that banana was meant for him" and then explained that giving away a daughter in marriage is known as '*Kanyadaan*' but does a father give away his daughter without inquiring about the groom and his family. Charity can take many forms but it is necessary to think over whether the person to whom something is being given is the right candidate for it or not. With an undeserving person one may have sympathy but he cannot be given something beyond what he deserves. Even then, it is better to donate something than not donating anything at all, as it will at least result in reduction of one's own greed."

### **Thakur Ram Singh on Serving Others:**

Thakur Ram Singh used to say that another thing necessary to receive His grace is to serve others with no expectation of receiving anything in return and refraining from taking service from others. It is not necessary to be rich for serving others, but only a true intention to do so with all one's might. Material things are only a means but the real thing is to have a sincere desire. This sense of service, however, can be acquired through dedication. One renders true service only when there is no discrimination and the service is offered to Him through others. Thakur Ram Singh used to say that one should understand the true meaning of service. If one does not have the real intention to render service, one keeps on waiting for an appropriate occasion, missing out on hundreds of such occasions in the daily routine. He considered a

patriot also to be a devotee, as the patriot through his actions serves the creation of the Almighty.

He used to say that the easiest way to get rid of one's ego is to render service. The biggest service, he used to say was to guide someone to the right path. The Almighty bestows his grace very quickly on one who helps others and, therefore, one should always be prepared to do one's best to comfort others. He used to give an example that a drunkard takes his friend to a bar; a gambler takes his friend to a gambling den. Similarly, a devotee takes his friend either to a temple, a mosque or to a saint. Thus, if possible, guide one to the right path of *Mukti*, which will make him happy forever. This will be the biggest service to him but do not take credit for it, as the very thought of taking credit of doing a good thing results in building up of ego.

### **Thakur Ram Singh on Contentment:**

Contentment is more than a kingdom. Thakur Ram Singh used to explain this in many ways. A child feels very happy playing with toys. After a few years, he finds pleasure in games, riding bicycle, etc. On becoming an adult he finds happiness in new things but the desire to seek more and more does not end. One, who is a little intelligent, finds happiness in learning, in acquiring good position etc. but as the wisdom dawns more and more, one starts finding lesser happiness in the material things. One starts realising that the real happiness is somewhere else and that the material things would not last forever. The attachment towards them then starts diminishing and one starts feeling contented. This makes him an introvert, but delightful from within. He then behaves like a guest in this world. It is necessary to be content as until one gets detached with the material things, one does not turn towards the Almighty.

In this context Thakur Ram Singh used to narrate an anecdote. A poor person used to visit a Mahatma for spiritual attainments. Once he mentioned about his poverty to the Mahatma, who took pity on him and took a piece of an earthen pot, inscribed the figure of ten on it and asked the poor man to take it home. The poor man from that day started receiving ten rupees every day. After some time the poor man mentioned to Mahatma that ten rupees was not enough. Mahatmaji asked him to put one zero after the figure ten on that piece so that it becomes hundred. The poor person started receiving one hundred rupees from that day. The poor man gradually lost his contentment and kept on requesting the Mahatma, who in turn kept on increasing the number of zeroes on the piece of the earthen pot. After sometime he became a millionaire but his desire to get more and more money did not end. He also stopped visiting the Mahatma. After sometime, he visited the Mahatma and mentioned to him that he had suffered loss in the business, as a result of which he required more money. Mahatmaji asked him that earlier he used to visit him daily but now he has stopped visiting him, what was the matter. The man explained his problems that now he has so many engagements and although he wishes to visit him, but he is not able to find time for doing so. Mahatmaji then told him that he would take care of all his problems once for all and asked him to bring back to him the piece of earthen pot. The man went running to his house and brought that piece of earthen pot. Mahatmaji told him: "Your desires would not end. Even the great devotees get detracted from their path because of desires what to talk of you. It is, therefore, better to once for all solve all your problems. This piece of earthen pot has also prevented you from visiting me. I would, therefore, remove the root cause itself." With these words Mahatmaji destroyed that piece of earthen pot.

Thakur Ram Singh used to say, "Whatever one gets without craving for it should be accepted considering it to be His grace." This is being truly content. The treasure of the saints is their contentment. In this context he used to mention an incidence concerning Mahatma Shams Tabrej, who was once going somewhere without covering his head. Someone asked him as to why did he live bareheaded. Mahatma Shams Tabrej told him that he was not bareheaded. It

was the fault of the viewer, who was not able to see the crown on his head, which could not be separated from his head even on his death. When the person asked him which was that crown, Mahatma Shams Tabrej told him:

*Sir Barhana Nestam Daaram, Kulhi Char Tark,  
Tarke Duniya, Tarke Ukwa, Tarke Maula, Tarke Tark*

This meant: 'My head is covered with four crowns. First, renunciation of the world (*Tarke Duniya*); second, renunciation of the heaven (*Tarke Ukwa*); third, renunciation of the God (*Tarke Maula*); and fourth, renunciation of the will power through which the first three renunciations were made (*Tarke Tark*).

In regard to 'renunciation of the God', Thakur Ram Singh once explained that '*Tarke Maula*' does not mean to forget the God or to be an atheist. It really means to stop searching for the Almighty since the Almighty always lives in the heart of the devotee and is so close that it is difficult to differentiate between Him and oneself. When one experiences that he and the Almighty are one and the same, then what is left to be searched? Who is to be searched? The desire to find Him then vanishes. Similar is the explanation for '*Tarke Duniya*' and '*Tarke Ukwa*.' By '*Tarke Tark*' one should understand renunciation even of the sense of renouncing. Such a person is the greatest and an absolutely contended person.

#### **Thakur Ram Singh on Faith and Trust in God:**

Together with contentment and renunciation, Thakur Ram Singh also laid a lot of stress on reverence and faith. He used to say that He takes care of everyone's needs. He who has arranged for the milk for a newly born baby, would not He provide food when the teeth come out. It is the greatest blunder not to have faith in Him. He knows everything. Nothing can be hidden from Him, whether one remains silent or may try to hide anything. The trust one has on a letter of a friend, even a fraction of that trust on Scriptures or on the words of saints may change one's life. The mother gives birth to the child who knows his father only through his mother, trusting her words. The Almighty has gifted human beings with intellect but it is difficult, nay impossible to know Him through reasoning or arguments. If one wishes to know Him, one will have to have faith in the words of saints. In this context Thakur Ram Singh used to narrate a story:

A man insistently requested his Master to give him some Mantra (the secret hymn or chant). The Master uttered 'Ram-Ram' in his ears and told him not to disclose this Mantra to anyone lest the effect of the Mantra will be lost. After a few days the disciple went for a pilgrimage and there he heard people freely and openly enchanting 'Ram-Ram.' He thought that this Mantra is known to everyone and that his Master had not given him any great Mantra. He lost his faith in the Mantra. He left the pilgrimage in between, reached back to his Master and told him about his doubt. The Master understood that due to the lack of decisive willpower, his disciple had lost faith in the name of the Almighty. The Master took out a shining round stone and told his disciple that he will give him a special Mantra but before that he (disciple) will have to go to the market and make enquiries with everyone in the market about the value of the stone but the stone was not to be sold to anyone at any price. The disciple proceeded to the market and enquired the price of the stone with a lady who sold vegetables. She liked the stone and thinking it to be a good thing for his children to play with, offered to buy it for some vegetables in return. The disciple refused to sell it and then went to a shopkeeper who valued it at two rupees. Another shopkeeper offered fifty rupees. As the disciple kept on making enquiries, the price went on increasing, with some jewelers valuing it at millions of rupees. At last he went to the biggest jeweler of the town, who after examining the stone told him, 'It is an invaluable diamond, the price of which cannot be judged by anyone. This diamond makes everyone happy in whose hands it goes and, therefore, even a person who does not know about

it wants to buy it. It is your fortune to possess such an extraordinary and rare jewel. Even then if you want to sell it, I shall buy it at any price you quote.’ The disciple, however, was not to sell the diamond. He went back to his Master and narrated the entire episode to him. He then requested the Master to give him the special Mantra. The Master then explained him that the lady did not know anything about the diamond and, therefore, she wanted to offer some vegetables in return. The shopkeepers wanted to give two rupees, fifty rupees and so on. One offered as much as one appreciated the qualities of the diamond. The jeweler, who, however, knew that it was a diamond and a rare one, held it to be invaluable and offered any money in return. Similarly, everyone utters the name of the Almighty but one, who does not have firm faith in it, sells this diamond for vegetables in return but one who knows the greatness of His name, it is invaluable for him.

Thakur Ram Singh used to say that Bhakt Prahlad made Him appear in a pillar and Eklavya in the statue of his Guru Dronacharya, only because of their firm faith. He responds to one’s prayers only when one has complete trust in Him. Whatever He has to give, He gives on His own, as He is the Master of all and knows everyone’s worth. He gives in return whatever He thinks appropriate. It does not help to keep insisting for returns from Him. In Gita Lord Krishna has very clearly stated: ‘You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself to be the cause of the results of your activities, and never be attached to not doing your duty.’ In simple words, ‘Do your duty and I shall reward you, as appropriate? It is not in your domain to keep an account of what you should get.’

A devotee lives according to the wish of the Almighty in all situations and does not complain about it. Thakur Ram Singh used to say that the Almighty has not gone to sleep that He does not know about your requirement. One should have firm faith on Him.

*Ran Ban Vyadhi Vipatti Men, Vrutha Daro Jani Koy,  
Jo Rakshak Janani Jathar, So Hari Gayo Na Soy*

(Battle field, forest or in any difficulty, one should not be afraid unnecessarily; the One, Who took care of you in mother’s womb, has not gone to sleep)

He fulfils the requirements of all on His own and when He considers doing so is in their interest. A father does not give knife in the hands of his immature son, as he knows that it may hurt him (the son) or someone else. Similarly, one should think in respect of the Almighty and should not insist with Him for anything. One should have firm faith that He is always with him. Thakur Ram Singh used to cite the example of a beggar in the king’s court who keeps on looking towards the king as he does not know when the king may look at him lest he may miss the attention of the king. Similarly, considering the Almighty to be omnipresent, one should always be tuned to Him, even if something goes against one’s wish, one should keep patience and act with firm faith and dedication. Thakur Ram Singh, therefore, used to say that a devotee should not ask others to help even if in need and should try to run his family with whatever has been given by Him. When one has taken His shelter, everything will happen in accordance with His desire, and it will be in one’s best interest. If, however, one receives some help without asking or craving for it, one should accept the same, taking it to be His grace.

Whatever may be the situation, pleasant or sad, firm faith in the Almighty is one’s biggest strength. To be happy in all situations is living according to His desire; it is true worship, true peace and true devotion.

### **Thakur Ram Singh on Patience:**

Together with firm faith one must also have patience. Patience is necessary to achieve the objective. If there is no patience one will not be able to withstand the difficulties faced on the

way. An impatient person leaves his job unfinished like an ailing person who often gives up taking the very medicine that can cure him due to lack of patience. An enduring person does not get frightened and tries to find solution of the problems faced. In this regard he used to narrate an anecdote:

A Mahatma once incidentally reached at the hut of a fakir. The fakir requested him to stay in the hut for the night and told him that he was going to the nearby inhabitation to arrange for some food. In the hut the Mahatma saw a slab of stone with some marks engraved on it. On inquiring someone told him that the fakir uses the slab for offering prayers (Namaz) and the marks on the slab were those of his hands, feet and knees. This made the Mahatma to think about himself, who had spent his time wandering here and there, whereas the fakir had spent so much time in prayers that marks of offering prayers were engraved even on the stone. The Mahatma also thought that the fakir was very fortunate and he must be highly accomplished spiritually unlike him, who had achieved nothing so far. While the Mahatma was engrossed in these thoughts, he heard an oracle: "O Mahatma! Do not worry. So far not even a single prayer of the fakir has been accepted." The Mahatma was stunned. In the meantime the fakir returned and found the Mahatma pondering over something. He enquired about what the matter was? The Mahatma started telling him what had happened, but before he could finish, the fakir got into such a divine ecstasy that had its impact on the Mahatma also. Both of them came out of this trance the next morning only. When the Mahatma asked the fakir the reason for his ecstasy, the fakir told him, "You told me that not even one of my prayers has been accepted. I have, however, received the answer for all my prayers today. The oracle you heard has made me firmly believe that the Almighty knows that a fakir like me offers prayers to Him. What can be more pleasing than this that I am in His sight? I am now not worried whether my prayers are accepted or not. I have to do my duty and the rest is on Him."

Thakur Ram Singh used to say that one, who desires to achieve a lot with little effort, loses patience. To have firm faith in Him and to keep remembering Him with patience is the real Sadhana (worship). The easy way to keep remembering Him is to keep repeating His name. He is omnipresent but the worldly desires do not allow one to perceive Him. No link can be developed without remembrance and the remembrance can continue only when one develops a relation with Him like one's nears and dears. The remembrance sows the seed of love in heart and the heart being a slave of love goes where the love is.

#### **Thakur Ram Singh on Love and Enlightenment:**

Thakur Ram Singh used to say that different people remember the Almighty by different names, but his omnipotent name is the one, which is passed on from heart-to-heart by the Master to his disciple. This omnipotent name manifests itself in every cell of the body in the form of an echo, proclaimed in the form of heartbeat, which is linked to the soul. When one gets rooted in this practice to meditate upon this vibration, the mind on its own starts repeating this practice. One should develop firm belief that He remembers us. When this practice gets deeply rooted within, then His remembrance continues, even when one is engaged dutifully in any work.

He used to say that there is no difference between Love and Enlightenment. Love is God and the purpose of acquiring knowledge is to know Him. The ultimate enlightenment is love. As soon as the feeling of duality between the Master and one's own soul vanishes, one starts seeing His manifestation everywhere in the entire universe.

Thakur Ram Singh used to say that one should be true to oneself that is, one's conduct should reflect what one believes. One should be same both outwardly as well as inwardly. Knowledge without practice makes one arrogant and a pretender. People deliver learned talks on Vedanta

and Philosophy but when it comes to implementation in the real life, hardly anyone can be found to be doing so. Mere talking does not help. One has to translate one's learning into action but without considering oneself to be the doer. In fact the real doer is He. To forget Him and to consider oneself as the doer leads to the bondage resulting from one's deeds. One should offer the outcome of all his deeds to the Almighty. Whatever is to be done should be done considering it to be His work, like a servant obeys his Master's orders and the responsibility of whatever he does in discharge of his duty shifts to the Master. This is the easiest way of saving oneself from the bondage resulting from one's deeds.

Thakur Ram Singh used to say that not to have the desire of the outcome of one's deeds does not mean that one should somehow complete the task like a burden. This is not obeying the Master's orders. It is also not proper to engage in wrong doings and keep on shifting the blame on Him that whatever is happening is according to His desire. This will only be deceiving one's own self.

Once a person, who came to visit Thakur Ram Singh, enquired with him that last time when he visited him, he was ailing and this time too he is sick, what is the matter. Thakur Ram Singh replied: "If the time is short, the speed has to be increased. It is my Master's grace that in this very birth, he is making me go through the outcome of my deeds of last so many births. The intensity of illness also has, therefore, been increased. Whatever has been sown will have to be reaped. No one is saved from sufferings. It is the outcome of one's own deeds, which one has to bear whether one chooses to cry or smile. One should thank Him that at least he has given us the life of a human being, which itself is a great blessing."

In regard to the easiest way of self-realisation, Thakur Ram Singh used to say that it is devotion, which makes one identical to one's beloved. Selfless love gradually turns into devotion. He used to cite the example of Eklayya whose devotion aroused such a faith that made his Master Guru Dronacharya appear in place of the statue of mud. Idol-worship does not remain so when one starts experiencing the presence of the Almighty in place of the idol. How can a guest be honoured and entertained, by leaving his body, which is like an idol as the soul within cannot otherwise be perceived and treated. Once when a link at the level of consciousness is established, the idol ceases to be an idol. Such devotion, however, can be developed only with the grace of the Master.

One should keep on constantly remembering Him. The waves of love will reflect back to you with twice the force, as a ball impinges back when hit against a wall. By remembering Him, He does not get anything, but one starts getting influenced by the qualities of his beloved. All the worship and remembrance is for one's own benefit. One can remember Him anywhere as He is omnipresent. He is not lost anywhere that He is to be found, nor is He annoyed that He is to be pleased. The need is to explain it to one's mind. All the worship, penance, pilgrimage etc. are all for bringing this mind to the right path. He constantly showers "His" grace on everyone, but one needs to be deeply engrossed in His love so as to establish the link with Him. One should not insist with Him for fulfilling any desire, but should pray to Him. The Almighty cannot be persuaded by cleverness. He is competent to do anything and has everything under His control. The only thing that He does not have is humility, which His devotee alone has. The Almighty likes humility the most and in return He gives His boundless love. But in humility also lies subtle ego, which is difficult to identify. This is known as the pure or the subtle layer of '*Maya*.' To get over this one should completely surrender to Him and should remember Him with a pure heart. One day His grace will definitely be received."

Thakur Ram Singh considered spirituality to be the path of true love, which encompasses everything in it. True love in its exclusiveness is complete in itself. Love is such a thing which exists in all the creatures of the universe either expressly or hidden. One should, therefore,



endeavor to achieve his target in this life itself. He also used to say that the path of love is so narrow that no one else can travel alongside on it i.e. in the true love the beloved and the lover lose their duality; they lose their separate existence and become one. Until one reaches this state, He also knows one is not so desperate that He must reveal 'Himself.'

As regards the steadiness of mind, Thakur Ram Singh used to give the example of an actor, who in the drama acts according to the role, as a king or as a beggar, but he knows in his heart that he is neither a king nor a beggar but he is an actor. He does not feel happy acting as a king or sorry while acting as a beggar as he knows that his job is to act perfectly as per the requirements of the character being enacted. This is steadiness of one's mind as the actor neither feels arrogant like a king nor humble as a beggar, he remains what he really is. One has to behave similarly while discharging one's responsibilities in the real life. One should develop the habit of seeing oneself distinctly from the role played in the real life and try always to be happy and grateful to Him. He used to say that to be content and happy is like worshipping 'Him.'

On love and steadiness of mind Thakur Ram Singh used to narrate an anecdote. A lady, mad in the love for her husband was running blindly to meet him. On the way a person was offering prayers. The lady, however, did not see him and crossed him putting her feet on his back. When she returned, this person stopped her and asked her whether she had turned so blind that she could not spot him offering prayers. The lady asked him in return, "Were you offering prayers to the Almighty or thinking of the world. I had become so mad in the love for my husband that I could not see anything else. You say that you were offering prayers, but you appear to be putting blame on His love. If you really loved Him then how could you have known anything else happening around while offering prayers?"

Thakur Ram Singh also used to say that love is not a thing to be talked about loudly. If a person loves a lady, he would not make it public; people around him will take him to task. A faithful wife never discloses the secrets of her husband before anyone else. Similarly, a devotee never speaks about his love. If he talks about his love, it loses its worth. If the love is complete, all the distance is traveled on its own. Where there is true love, nothing except the beloved can stay. Someone asked Thakur Ram Singh whether it was true that the Almighty tests His devotees. Thakur Ram Singh answered: "He does not test his devotees. Seeing them taking one step forward, He takes ten steps forward. This is His promise. But when this world sees the devotee turning his back towards it, then this world gets bent upon taking his test. Love is such a fire, which cannot be ignited but gets ignited on its own".

To explain the supremacy of love, Thakur Ram Singh used to cite example of a newly married girl, who on joining her husband's family, adopts their joys and sorrows, their esteem and anguish and all other things and becomes one with them. She develops affection for everyone in the husband's family and makes herself ready to sacrifice her comforts for theirs. Similarly, to relate the entire world with Him and to see Him in every one is the height of love. As much one loves oneself, one should love others. This is also the true vivacity (*Jindadili*).

### **Thakur Ram Singh on Prayer:**

Thakur Ram Singh used to say that one, who considers oneself to be frail and prays the Almighty in distress, receives His grace immediately. There is lot of strength in prayers. When the devotee cries for His help, the ocean of His mercy gets stormed. He is moved by the tears of repentance and He mercifully takes away the will and strength of the body to indulge in wrongdoing. One should pray for the well being of all, it takes one near Him. The prayer which Thakur Ram Singh used to offer was, "O God! Give me the strength to worship 'You'; Make me do what 'You' wish and Give me 'Your' true love." If one feels distracted, one should pray,

“O God! Thy Will Be Done” and keep on repeating the prayer until the mind rests in peace. When a mother’s heart tears apart seeing her child crying, why should not that Almighty be moved and rush to help His devotee. One’s life itself should become a prayer and offering prayer should become the duty. One should fulfill his duty and leave the rest to the Almighty.

### **Thakur Ram Singh on Different Religions:**

Thakur Ram Singh believed in equality for all and equal respect for all religions. He often used to recite this couplet of Sant Rajjab, a disciple of the great saint Dadu Dayal:

*Apne Apne Bhes Ki, Sub Hi Raakhen Take,  
Rajjab Nishana Ek Hai, Teerandaaj Anek*

(Everyone tries to stick to one’s resolve. The target is one but archers are many).

He used to say that the outer form of various religions differs and their followers worship Him differently, but He is one. If one has to realise Him, one will have to adopt the shortest path, but people in fact do not know what they want. They crave for something and make effort in some other direction. The life goes on. One, who at some point of time was ahead, is left behind and someone from behind starts leading. No one knows the destiny. If one is able to receive the shelter of Satguru, one should consider to have found the key to lead oneself to the right path. All the religions in the world preach the same thing and lead in one direction, whatever they may call it. The way of living may be different, but everyone wishes to be dear to the Almighty. What is the gain then in criticising and slinging mud at each other? This is not how the devotees behave.

One may belong to any religion, caste or creed but until one has attained realisation, one has to keep on striving for it. One should, therefore, stick to some practice (Sadhana) and excel in it so as to reach the ultimate. One should, however, be alert all the time from being distracted. Like a river, one should keep on directing one’s mind and intellect continuously towards Him. One day like the river, which becomes one on merging with the ocean, one will definitely achieve his target, the Almighty, and will become one with Him. The purpose of human life is to move from the outer-world to within and to become one with the Almighty.

Thakur Ram Singh did not approve of renouncing one’s religion and adopting some other religion. In whatever country, family and religion one is born, one should stand-by it firmly. It is one’s duty that while abiding by the dictates of one’s religion one should try to attain self-realisation. One should neither hide one’s religion, nor should one hide one’s caste. If one does so, it is not in accordance with His desire. All the religions lead to Him. One only needs to turn towards Him with pure mind. One cannot realise Him by changing one’s religion but only by following it, because His religion if any, is love. He showers His grace on all without any reason. He is the ocean full of mercy and love. Who can describe His kindness and His qualities?

One, who conducts oneself in accordance with the dictates of the Scriptures, is a holy person, having godly qualities. One is fortunate to see such persons. Holy persons live a heavenly life, as they have no complex. They may suffer bodily, but do not hurt their feelings. No difference exists between their conduct and their feelings, as a result of which they do not suffer from any complex. Those who love all, serve others without any expectation, feel happy in sacrificing and do not hurt others as well as their own feelings, live always happily. One, who follows the dictates of the Scriptures in practice, is in fact a holy person. The conduct of such a person itself becomes an ideal for others.

Thakur Ram Singh used to say that one may follow any path, love, serving others, renunciation or knowledge but one should learn to excel in that and cross all limits to attain

realisation. The fire of love, however, reduces all the sins to ashes however sinner one may be, but it all depends upon His grace.

### **Thakur Ram Singh on Jeev, Prakriti and Parmatma:**

To explain the relationship between ‘Jeev’ (an embodied Soul), Prakriti (the Nature) and Parmatma (the Almighty), Thakur Ram Singh used to narrate a story: A jeweler, knowing that his end was near due to an ailment, called his wife and minor son and handed over to them a pearl with the instruction that the pearl should be sold only through a friend of his. They will receive in return so much money that would see them through for ages. After the death of the jeweler, his wife sent her son with the pearl to jeweler’s friend. The boy showed the pearl to his father’s friend and told him about the instruction given by his father. The jeweler’s friend, who himself was a renowned jeweler examined the pearl and understood that the boy was ignorant. He told the boy that the pearl was indeed very valuable and asked him to keep it safely with him, to be sold when an appropriate buyer approaches. In the meantime he asked the boy to learn the work with him. Years passed on and the boy also by then had become a good connoisseur. One day his mother thought of selling the pearl without waiting any more as they had to pay back the money to the jeweler (her husband’s friend) and also arrange for the marriage of the boy. The boy agreed to sell the pearl as a buyer also was inquiring for a good pearl. He asked his mother to bring the pearl. The mother took out the pearl and handed it over to her son, who looked at it and destroyed it immediately. The mother was surprised at her son’s behavior and asked him the reason for doing so. The son told his mother that the pearl was a false one and of no value at all. His father did not tell this to them so that they were not disappointed and did not give up hope. The real intention of his father behind asking them to sell the pearl through his friend was that he (his friend) would be able to understand the real situation of the family and the boy’s ignorance and help them in rehabilitation. It was the greatness of the jeweler, who understood the real intention of his friend, and in spite of knowing that the pearl was of no value, helped their family and trained and made the boy a connoisseur equal to himself.

Thakur Ram Singh used to explain that like the boy, who had no knowledge about the pearl being a real one or false one, an ignorant man also does not know anything about the Jeev, Prakriti and Parmatma. The boy was worried about maintaining the family and, therefore, learnt the job. Similarly, when a true seeker takes the shelter of a Master, he one day acquires the true knowledge of the Jeev, Prakriti and Parmatma. This knowledge cannot be acquired otherwise except through the grace of the Master. Till one is not enlightened, one sees them separated but as soon as one turns within and starts practicing, one starts realising the Truth.

### **Short Quotations of Thakur Ram Singh:**

Live in the world but be detached; live like a waterfowl, which is completely dry when it flies out of the water.

God is the Supreme Father and no father wants to see his children unhappy. He does everything to see us happy.

God looks at the emotions (feelings, intention) and He is lured by love. No one knows what may please Him.

You can win over your vices in this life only. Win over your desires before the end comes.

Serve all creatures and pray for their well being.

Take care of the chariot (physical body); if it falls, how would you reach your destination of attaining Him?

Be moderate in eating, sleeping, talking and meeting others; neither too little, nor too much.

Like a wife lives in her in-laws house and relates herself and serves everyone there because of their relation with her husband, in the same manner one should also relate the whole world with Him and feel His Presence in everyone.

Being jovial and lively is a great treasure. Life means being lively; those, who are always unhappy live the life meaninglessly. We are a part of the Divine; our sadness saddens the Supreme Soul. One should live happily the way He keeps. He knows what the best is for us. One should, therefore, surrender to His will. He takes all care of us.

One should fully depend on Satguru. Making effort is the duty of man and to rest assured having full faith in God is surrender.

All the Sadhan-Bhajan (all spiritual practices and effort) is for unwinding the mind. The need is to surrender to Him; even the mind should also be surrendered to Him. This should be attained within this life itself.

One should be aware of his flaws, keep remembering Him and keep praying for His grace. It is enough.

Contentment is a great boon. One should be thankful to Him in all situations. One should feel His Grace in everything.

Be happy and make others happy. Grow yourself and help others grow.

This is the path of love and surrender. One should obey the Master rather than doing what one wishes. Love makes the path easy. Love is strange; it crosses the barrier of the seven skies (the seven spiritual chakras, plexus) and reaches the Beloved. True love is a divine attribute. Love for Satguru means his remembrance, his thought occupying the mind and it connects the mind with him like an electric current and the goal is attained easily.

If we take a step towards Him, He takes hundred steps towards us since He is the Supreme Father and He looks for intention.

A seeker should sit in meditation for 15-20 minutes both in the morning and evening. Meditation means to seek grace of the Master intently. One should think that grace is flowing from his heart and illuminating every cell of seeker's body. His grace and mercy has taken us in His fold. One should forget oneself and identify with the Master.

Fix some time for meditation. By sitting in meditation at the appointed time, one starts feeling as if he is sitting in meditation even before the arrival of that time. Disappearance of unnecessary thoughts from mind is an indication of making progress.

One should not keep repenting on the past. When ill thoughts occupy the mind, one should remember the Master or the God and the thoughts would disappear.

Fear of fear frightens the weak. The true fear is the fear of love (not to incur annoyance of one's Beloved).

During meditation if one's mind gets so occupied by any thought that he is not able to throw it out, one should immediately open his eyes and remember the Master or God in heart.

If one visits some saint or Mahatma, one should keep one's Master in mind. It protects him.

Faith is the most important amongst all other things. If one has firm faith and attends to one's duty with the right intention, the God takes care of his well-being.

One should eat from honest earnings. Purity of food has its effect on the soul. One should eat in His remembrance. Remembrance converts both eating and sleeping in *Bhajan* (devotion).

Gruhasth (family life) itself is '*Panch Tap*' or '*Panch Dhooni*' (leading a family life sincerely in itself is observing all austerities and self-mortification). Discharging the worldly obligations properly is a great penance. Treating everyone appropriately is like worshipping the God.

When He takes care of even foes, how would He forget His friends?

Never take pride in good deeds or in good thoughts. Pride makes one fall. Humility invites grace.

One becomes what one thinks. One should, therefore, keep one's Master or the God in mind; it results in grace being showered automatically.

Sufi is one, who is absorbed in the love of God. But a true lover keeps his love a secret and does not reveal it. In love all the distance is travelled effortlessly. And it is also equally true that love can never be kept a secret.

The world is a garden of God and the saints are the gardeners, who keep it clean and ensure its fragrance to continue.

Physical abnegation is not true abnegation. True abnegation is by heart. Excess of anything is not good. One can make spiritual progress while discharging all obligations of his family life.

Serving others is a great virtue. One, who is recipient of His Mercy, he alone entertains the idea of serving. Serving all the creatures, the whole world, is the true service to God.

Where one worships, all the inauspiciousness of that place is removed.

Reform yourself first, then the family members, then neighbours and thereafter others.

God is present in every particle. It is only a question of faith. If one seeks Him earnestly, He is there.

Sadhana (spiritual effort) means going within and getting absorbed. This is the real goal of life.

One should pray, "Thy will be done, make me obey 'You', and give me 'Your' love."

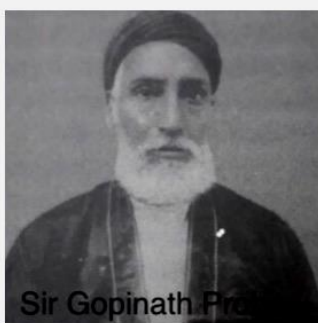
One's own grace is necessary to be a recipient of Guru's grace and with that the grace of God starts flowing. Amrutdhara (an Ayurvedic medicine, useful in many common diseases) is made of three things; the essence of camphor, mint and celery. One's own grace is like camphor, which if directed towards worldly affairs, would mix with Maya and would be lost.

The Supreme Being cannot be reached through any effort, but only through Master's grace. Only then one experiences Him. One, who garners love for his Master in his heart, God gets pleased with him. All the veils then start lifting.

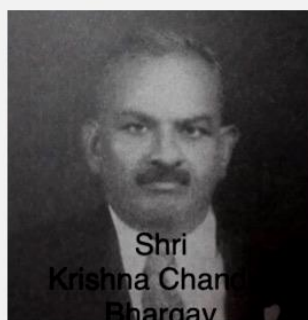
God is not lost anywhere that one needs to 'search' Him. The biggest illusion is to consider that He is away from us. Having firm faith in His Presence at all places and at all the times is true Sadhana.

The essence of all Sadhana is 'love for the Master', i.e. continuous remembrance of Master. This remembrance has a simile in the state of mind of a cashier, who has forgotten the key in the lock of the cash-chest. His attention would be constantly affixed on the key, wherever he may go or whatever he may do. Similarly, a mother's attention is constantly fixed on her child though she may be attending to any chores.

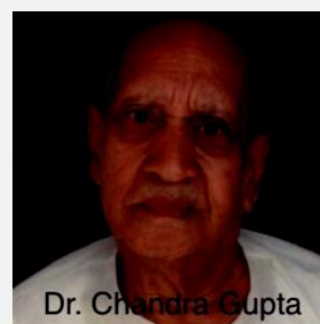
By remembering Satguru, his qualities start appearing in the disciple and he is protected. He starts looking within and becomes an introvert.



Sir Gopinath Purohit



Shri  
Krishna Chandra  
Bhargava



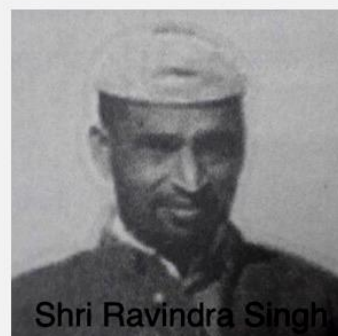
Dr. Chandra Gupta



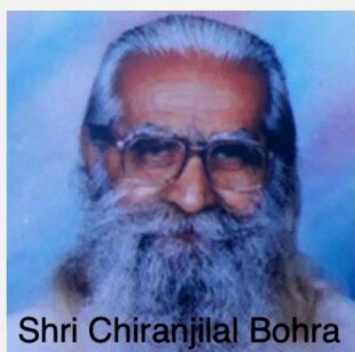
Shri Shyam Singh  
Rathod



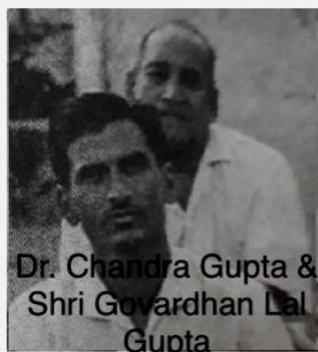
Shri Bhagirath Singh



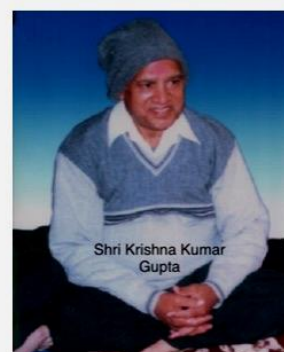
Shri Ravindra Singh



Shri Chiranjilal Bohra



Dr. Chandra Gupta &  
Shri Govardhan Lal  
Gupta



Shri Krishna Kumar  
Gupta

**From Left to Right:**  
**Sir Gopinath Purohit; Shri Krishna Chandra Bhargava; Dr. Chandra Gupta**  
**Shri Shyam Singh Rathod; Shri Bhagirath Singh; Shri Ravindra Singh;**  
**Shri Chiranjilal Bohra; Shri Govardhan Lal Gupta; Shri Krishna Kumar Gupta**

## **Some Vernacular words used in the book explained in English**

Anahat Nad	The vibration occurring universally; sound produced without friction
Angithi	Brazier; an earthen stove
Bhajan	A psalm, a prayer, a devotional song
Bhakti	Devotion
Bhandara	Annual function held in memory and seeking grace of a deceased saint
Darshan	Having a glimpse of
Deewan	Wooden plank
Faiz	Spiritual radiations; flux; rays of grace
Fanafil Murid	One, who is beloved of his Guru, in whom his Guru merges his Self
Fanafil Sheikh	One, who has annihilated one's 'self' in one's Master
Gadh	A castle or fort
Guru	A guide, teacher, Master
Gyan	Knowledge, wisdom, learnings
Haveli	Mansion
Hookah	Hubble bubble
Jagir	Estate
Jagirdar	Grantee; vassal
Kotwal	SHO-Station House Officer
Maya	Illusion; relativity
Mukti	Liberation, emancipation
Pir	Sheikh, teacher, guide
Poori	Deep fried pancake
Roti	Pancake made of wheat etc.
Sadhana	Time devoted in spiritual or occult practices
Satguru	An accomplished spiritual guide, teacher; Master
Siddhis	Miraculous or occult powers
Tavajjoh	Transmission of spiritual vitality; Spiritual radiations or flux; Shaktipat
Thanedar	SHO-Station House Officer
Urs	Annual function held in memory and seeking grace of a deceased saint
Vakil	Advocate or pleader

