



# Yogis In Silence

## The Great Sufi Masters

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# PART I

## Sufis of Yore



## **NAQSHBAND SUFIS-THE SILENT YOGIS**

‘The Almighty is not concerned with one’s religion but with love. Spiritualism does not need following of any particular religion. Customs and rituals are only the outer form of religion, which depend upon the place and social circumstances. Spirituality, however, is seeking the Truth and self-realisation that are the matters of soul, which is same in everyone and above all these things.’

-Maulana Fazl Ahmad Khan

‘Sufism is as old as humanity. It is the Ancient Wisdom.’

- Mahatma Radha Mohan Lal

‘Spirituality is neither ritual nor learning. If it was a ritual, one could learn it by practice. If it was mere learning, one could acquire it by reading. Spirituality, however, is a matter of conduct. To be a true human being, free of all bondages, and being honest with the Almighty, is being a Sufi.’

- Thakur Ram Singh (quoting his Master Mahatma Ram Chandra)

Sufism is a way of life. It is neither a religion nor a philosophy. There are Hindu Sufis, Muslim Sufis and Christian Sufis, proclaimed Mahatma Radha Mohan Lal ji, a renowned Sufi of his time. “Suf” means wool. Wool is warm. If the heart is warm, then there is love. A saint whose heart is soft and warm is Sufi.

Sufism has traditionally been associated with Islam, but Sufis were before the Prophet. Sufism always was. Only before the Prophet they were not called Sufis. A few centuries later they were called Sufis. Long before they were a sect called “Kamal Posh” (blanket wearers), who went to every prophet. A tradition goes that they went also to Jesus. No one could satisfy them. Every prophet told them to do this or that, and they were not satisfied. One day Mohammed said: ‘There are many Kamal Posh men coming, and they will reach here in so many days and now at this moment they are there and there.’ They came on the day when Prophet had said. And when they were with him, he only looked at them without speaking. They were completely satisfied. He created love in their hearts and that is why they were completely satisfied.



It is in the Naqshbandi *silsila* (Order or chain of Masters) of Sufis that love is created. Love is created by the Master in the heart of his disciple. Nobody else has this method. Chishtias are very magnetic, as they do many things through the physical body. The body, therefore, becomes very magnetic. It is the body which attracts the body, and through it the Soul. In the Naqshbandi *silsila* it is the Soul, which attracts the Soul, and the Soul speaks to the Soul. Chishtias need music, for instance. Without music they can do nothing. They use ceremonies, sometimes-breathing practices, and other things. Naqshbandi Sufis need nothing. They are not limited. Music is bondage. Ceremonials, worship, when done collectively, can also be bondage. Naqshbandis are free. They go to the Absolute Truth in Silence, for it can be found only in silence and it is Silence. That's why Naqshbandis are sometimes called the Silent Yogis. If some practices are given, they are performed always in silence.

Shaikh Ali ar-Ramitani said, 'In spirituality there is no better utterance than silence, because spirituality is a flow from and to the heart.'

Hajrat Ala'uddin al-Attar said, 'Silence is the best state, except under three conditions: one must not keep silent in the face of bad gossip attacking his heart; one must not keep silent in directing his heart in remembrance of Allah; and one must not keep silent when the vision inside his heart orders him to speak.'

Naqshbandis do the *Sadhana* (internal practice) in silence. Naqsha means 'impression.' Impression in the heart. Hajrat Harun was the founder of the Dynasty. He had a *Pir* (a Guru or a Master). His *Pir* loved him very much, therefore the other disciples had a grudge against him; they were jealous. One day the Master had to go away and he ordered Hajrat to paint a certain quantity of pots, black, with the inscription 'Allah' in white. But Hajrat Harun, owing to many devotional practices, forgot to do it. When the *Pir* arrived, the other disciples immediately informed him of the forgetfulness of his favorite disciple. The *Pir* asked him: 'did you paint the pots as ordered?' 'Yes'-said Hajrat Harun. All the disciples were furious. He is not only forgetful but a *pukka* liar! They said. The *Pir* went into the room where the pots were standing. Hajrat Harun by profession was a pot-painter. But as Hajrat Harun glanced at the pots standing there, owing to his great



devotion and the Grace of God, all the pots were standing black with the white lettering as ordered. Since then, his Master gave him the name: 'Naqshband' the 'impresser.'

The first person to introduce this new method of attaining full spiritual accomplishment in India, however, was Hajrat Janab (HJ) Baqi Billa Sahab, who was one of the great Masters of the Naqshbandi *silsila*. Masters prior to him belonged to Central Asia, mostly Bukhara and nearby areas. The knowledge has been passed on over centuries from the Master to the disciple and so on, from heart-to-heart, maintaining the continuity of the *silsila*.

Sufism being neither a religion nor a philosophy, one can make an effort to understand these great Masters only either through one's personal experience or by having a glimpse of their way of living and their conduct. The anecdotes connected with them throw some light in this direction. With the passage of time there is a possibility of some distortion in the facts creeping in, but what is important is their essence. An effort has, therefore, been made to put forth some material that is available about the great Sufi Masters in the following pages.



## **SUFIS OF YORE**

Sufism is as ancient as humanity and great Masters from time to time have been guiding, helping and gracing the humanity through their presence. Many of them have been living amongst us as ordinary human beings, hiding their true selves. However, as fire is recognised by its warmth and the Sun is recognised by its light, the saints are recognised by their benevolence and their love for all. In the Naqshbandi Sufi Order it is the love for the Master that takes the disciple further and further on to the path of spirituality. It is a dynamic process where the disciple is attached to the Master through the string of love and so on and thus the chain extends to the Infinity. One may shake any loop of the chain and the whole chain responds. There is continuity in the chain, as it is an ever-existing *silsila*. It is difficult, nay impossible for any one to describe all their attributes, yet an effort has been made here to mention some of the incidences and anecdotes concerning some of the great Masters of yore.

### **Abu Yazid al-Bistami**

HJ Tayfur Abu Yazid al-Bistami (Bayazid) was one of the great Sufi Masters of 8<sup>th</sup>-9<sup>th</sup> Century AD, whose ancestors were Zoroastrians from Persia. It is said that Bayazid al-Bistami was the first one to speak about the reality of '*fana*' (Annihilation i.e. merging ones identity completely with the Almighty). Ibn Taymiyya, one of the great scholars of 7<sup>th</sup> Century A.H. (13<sup>th</sup> century A.D.), considered him to be one of his Masters and said about him that Bayazid experienced '*fana*' of the category for the perfect Prophets and saints. Bayazid reached a state of complete renunciation of anything other than God. He accepted and worshiped none except God and he asked from none except God. Ibn Taymiyya quoted Bayazid saying, "I want not to want except what He wants." Abul Hassan Kharqani said, 'I want not to want' is exactly the wanting, which is the real desire.

It is said that Bayazid divorced the lower world thrice in order that he could not return to it. He called on the Almighty alone for help by saying, 'O Allah, no one remains for me except You.' Bayazid realised the sincerity of his supplication and the reality of helplessness of his ego when immediately his heart perceived the acceptance of that supplication and he entered into a



vision that he was no longer in existence, vanishing completely from himself into 'His' self. He said that the Almighty brought up all that he had divorced before in front of him, and dressed him with light and with 'His' Attributes.

It was revealed to Bayazid that one could enter into the Presence of the Almighty not by renouncing the world, as the value of the lower world to 'Him' was like the wing of a mosquito. Nor could one enter into 'His' Presence through *tawakkul* (the state of trust in Allah), as the Almighty never betrayed the trust of any one. One could, however, enter the Presence of the Almighty only through the Almighty.

It is reported that Bayazid said, "Glory be on me!..I set forth on an ocean when the prophets were still by the shore." He is also reported to have said, "O My Lord, Your obedience to me is greater than my obedience to You." Meaning thereby, O God, You are kind to grant my request and I have yet to obey You.

Bayazid also said that he realised that it was not true that he remembers 'Him'; he knows 'Him'; he loves 'Him'; and that he seeks 'Him'. He said, 'His' remembering of me preceded my remembrance of 'Him'; 'His' knowledge about me preceded my knowledge of 'Him'; 'His' love towards me was more ancient than my love towards 'Him'; and He sought me in order that I would begin to seek 'Him'.

Bayazid said that progress couldn't be made by standing with the pious or with the warriors in the cause or with those who pray or fast excessively. The only way to the Almighty is to "leave yourself and come." Ibrahim Khawwas explained this by saying that the way that the Almighty showed to Bayazid with the most delicate word and the simplest explanation was to 'leave your self-interest in the two worlds, this world and the Hereafter, leave everything other than 'Me' behind.' That is the best and the easiest way to realise the Almighty and the most perfect and the highest state of affirming Oneness, not to accept anything or anyone except the Almighty.

One of the disciples of Dhul Nun al-Misri, was following Bayazid. He asked him "Whom do you want." That disciple of Dhul Nun al-Misri replied, "I want Bayazid." Bayazid's reply was unique; 'Bayazid is wanting



Bayazid for forty years and is still not finding him.’ The disciple when narrated this incident to Dhul Nun al-Misri he entered into a divine ecstasy. He later explained that his Master Bayazid had lost himself in Allah’s love. That caused him to try to find himself again.

Bayazid established supremacy of love by saying that the Almighty can be approached only through love. He said that love for the friends of Allah results in their love for you. The Almighty looks at the hearts of ‘His’ saints and if ‘He’ will see your name engraved in their hearts ‘He’ will forgive you. For this reason, in Naqshbandi *silsila* the followers love their Master. Their love for the Master lifts them to a state of bliss and presence in the heart of their beloved.

A Jurisprudent was explaining the laws of inheritance that when a man dies and leaves such-and-such, his son will have such-and-such, etc. Bayazid was present there. He exclaimed: ‘O faqih! What would you say of a man who died leaving nothing but God.’ People started crying. Bayazid continued: ‘The slave possesses nothing; when he dies, he leaves nothing but his own Master. He is such as Allah created him in the beginning.’

Once Sultan Mahmoud al-Ghazi asked Abul Hassan Kharqani about his opinion of Bayazid al-Bistami. He said, “Whoever follows Bayazid is going to be guided. And whoever saw him and felt love towards him in his heart will reach a happy ending.”

### **Abul Hassan Kharqani**

HJ Abul Hassan Ali ibn Jafar al-Kharqani (Abul Hassan) was the ablest disciple of Bayazid, who succeeded him in the Naqshbandi Order. Abul Hassan emptied himself of everything except Allah’s Oneness, refusing for himself all titles and aspirations. He did not wish to be known as a follower of any science, even a spiritual science. He said: “I am not a hermit. I am not an ascetic. I am not a speaker. I am not a Sufi. O Allah, You are One, and I am one in Your Oneness.” He said at one time, “Today it will have been forty years that Allah has been looking in my heart and has seen nothing except Himself.”



About being a Sufi, Abul Hassan Kharqani said that the Sufi is not the one who wears patched clothes or carries the prayer rug, nor the one who keeps certain customs and appearances; but the Sufi is one to whom everyone's focus is drawn, although he is hiding himself. He also said that the Sufi is one who in the daylight doesn't need the Sun and in the night doesn't need the Moon. The essence of Sufism is absolute non-existence that needs no existence besides Almighty's Existence.

It is said that Sultan Mahmud Ghazi once asked Abul Hassan Kharqani to visit him, but he refused. Sultan Mahmud Ghazi then himself came to visit Abul Hassan Kharqani and brought gifts for him. Abul Hassan Kharqani, however, neither got up to receive the Sultan, nor did he accept the gifts. The Sultan spent some time with him and was deeply impressed with Abul Hassan Kharqani. When he was returning, Abul Hassan Kharqani came out to see him off. The Sultan was surprised at his behavior and requested him to explain the reason for his coming out to see him off while he had not even cared to get up to receive him on his arrival. Abul Hassan Kharqani explained that when he (the Sultan) came to visit him (Abul Hassan Kharqani), he had the pride of being a Sultan, but now he was leaving with the humility of an ordinary person, which needs to be respected. The Sultan requested him to give him some thing as a souvenir. Abul Hassan Kharqani took off his shirt and gave it to the Sultan saying: "Whatever would you request the Almighty, beholding this shirt, may Almighty fulfill that." The Sultan kept the shirt with him and forgot about it. Once, however, in the battlefield he was about to lose the battle to his enemy. Suddenly, he was reminded of Abul Hassan Kharqani's shirt. He took out the shirt and begged the Almighty for the victory. He won the battle. On his return, he narrated the incident to Abul Hassan Kharqani, who said to him that he had wasted the opportunity by begging for the victory in the battle instead of begging for 'His' mercy and pardon for the entire humanity.

It is also said that Abul Hassan Kharqani used to fetch wood from the jungle for the household. Once a *faqir* saw him bringing the wood on the back of a lion, tied with a serpent. Abul Hassan Kharqani, on reaching home, however, behaved very humbly before his wife. The *faqir* asked him the reason for being so humble before his wife. Abul Hassan Kharqani replied that it was she because of whom his ego was kept under check.



Abul Hassan Kharqani left this mortal world in 425 H. He was succeeded by one of his ablest followers Abu Ali al-Farmadi.

### **Abu Ali Farmadi**

HJ Abu Ali al-Farmadi at-Tusi (Abu Ali Farmadi) was one of the greatest Masters of his time. Shaikh as-Simnani, the most famous Shaikh of his time, said about him that he was the Tongue of Khurasan and its Shaikh and Master in bestowing highest spiritual accomplishments on his followers, taking their hearts into a state of joy and happiness.

Shaikh al-Qushayri, the celebrated Sufi Master and al-Ghazali al-Kabir were among his teachers. It was said by al-Ghazali that Abu Ali Farmadi was the Shaikh of his time having a unique way of reminding people. No one surpassed him in his eloquence, delicacy, ethics, good manners, morality or in his ways of approaching people.

Abu Ali Farmadi once mentioned how his teacher al-Qushayri passed on to his heart through one glance, the heavenly and divine knowledge, which he had acquired in seventy years. He said that he fetched a bucket of water to the public bath for his teacher al-Qushayri. He asked, 'Who brought the water in the bucket.' Abu Ali Farmadi kept quiet, as he felt that he had committed some disrespect. His teacher asked a second time and then a third time, 'Who filled that bucket with water.' Abu Ali Farmadi finally answered. His teacher al-Qushayri said, 'O My son, what I received in seventy years, I passed to you with one bucket of water.'

He attached a lot of importance to the proper *adab* (respect) for one's Master, and said if you are true in your love for your Master, you have to keep respect with him. Allah bestows happiness on 'His' servants when they see 'His' saints. Sufi Masters have, therefore, laid great emphasis on the practice of meditating upon the face of their Master (*tasawwur*), which is done to the state of perfection. He also said that for the knower a time will come when the light of knowledge will reach him and he would be able to see the incredible Unseen.

### **Khwaja Yusuf Hamadani**



HJ Abu Yaqub Yusuf ibn al-Husain al-Hamadani (Khwaja Yusuf Hamadani) succeeded Abu Ali Farmadi in the Naqshbandi Order. He was one of the greatest Masters of his time, capable of taking his followers to the highest spiritual states. Scholars and seekers used to throng in large numbers into his *khaniqah* (retreat-spiritual center) in the city of Merv (now Turkmenistan), to listen to him.

Khwaja Yusuf Hamadani was born in Buzanjird near Hamadan in 440 H (1029 A.D.). At the age of eighteen he moved from Hamadan to Baghdad. He acquired a high degree of competence in jurisprudence under the supervision of the Master of his time, Shaikh Ibrahim ibn Ali ibn Yusuf al-Fairuzabadi. Soon he was known all over the Central Asia for his competence. Later in his life he became an ascetic engaging himself in constant worship and *mujahada* (spiritual practice). Many miraculous events are associated with him, one of which is mentioned below:

Ibn Hajar al-Haythami in his book ‘Al-Fatwa al-Hadithiyya’ has mentioned that when Abu Sa’id Abdullah ibn Abi Asran, the *Imam* of the school of Shafi’i, began a search for religious knowledge, he along with his friend Ibn as-Saqa, used to visit pious persons. They heard of Yusuf al-Hamadani of Baghdad, about whom it was said that he could appear or disappear, as he liked. They decided to visit him along with Shaikh Abdul Qadir al-Jilani (one of the great Sufi Masters of his time), who was a young man at that time.

Ibn as-Saqa thought of asking Shaikh Yusuf al-Hamadani a question the answer to which he will not know. Abu Sa’id Abdullah also thought of asking him a question with an intention to test what he says. Shaikh Abdul Qadir al-Jilani, however, had no intention of asking any question and wished to go into his presence for seeking his blessings and Divine Knowledge. When they appeared before Shaikh Yusuf al-Hamadani they could not see him for about an hour. When he appeared before them, he looked angrily at Ibn-Saqa and asked him how could he dare ask him a question with an intention to confound him?’ He told him his question and the answer thereof and said, ‘I am seeing the fire of *kufir* (unbelief) burning in your heart.’



Shaikh Yusuf al-Hamadani then looked at Abu Sa'id Abdullah, repeated his question and the answer thereof and said that the people would be sad for him because he showed disrespect towards him. Then he looked at Shaikh Abdul Qadir al-Jilani and blessed him saying that he had satisfied Allah and 'His' Prophet by showing proper respect for him. He also said to Abdul Qadir al-Jilani that he sees him in the future sitting on the highest place in Baghdad, guiding people and saying to them that his feet are on the neck of every saint and every saint of his time bowing to him because of his high state and honor. This came to be exactly true, as there came a time when Shaikh Abdul Qadir al-Jilani did say, 'My feet are on the necks of all the *awuliya* (saints)'.

Ibn as-Saqa because of his brilliance in knowledge of the Law of Islam impressed the King of Byzantium, who was so fascinated with him that he invited him to his private family meeting. There he saw the daughter of the King, fell in love with her, and proposed her for marriage. She refused to marry him except on condition that he accepts her religion. He did so. After his marriage he became seriously ill and was thrown out of the palace, to be a beggar, asking everyone for food, yet no one would provide for him.

Ibn Asran went to Damascus and the King there, Nuridin ash-Shaheed, put him in control of the religious department. As a result of affluence of wealth and fame, he got attracted towards *duniya* (the material world) that is what Yusuf al-Hamadani had predicted for him.

Khwaja Yusuf Hamadani lived till 535 H and passed on his spiritual accomplishments to Abul Abbas who in turn passed it on to Abdul Khaliq al-Ghujdawani. The latter received it directly from Yusuf al-Hamadani as well.

### **Abdul Khaliq al-Ghujdawani**

Shaikh Abdul Khaliq al-Ghujdawani was the greatest Master of his time. He was a Perfect Knower (*arif kamil*) in Sufism and accomplished in asceticism. He is considered to be the Fountainhead of the Naqshband Sufi Order and the Wellspring of the Khwajagan (Masters of Central Asia).



Shaikh Abdul Jamil, his father, was one of the most famous scholars of his time, and his mother was a princess, the daughter of the King of Seljuk Anatolia. He was born in Ghujdawan, a town near Bukhara (now Uzbekistan). He was a great scholar of Jurisprudence. He established a school of Law in Damascus, which was famous in the region of Central Asia as well as in the Middle East.

He was deeply interested in spiritualism. One day while reading the Qur'an, he came upon the *ayat*: “ Call upon your Sustainer humbly, and in the secrecy of your hearts.” This prompted him to inquire about the silent *dhikr* (jikr; jaap, recital or the remembrance of the Almighty). He was the first one in this honorable Sufi Order to use silent *dhikr* and was later considered the master of silent *dhikr*. He also coined the following phrases that are considered the principles of the Naqshbandi Sufi Order:

(i) *Hosh Hardam* (Conscious Breathing)- The true seeker should always be alert that he does not take any breath devoid of ‘His’ remembrance and that he does not indulge in doing a wrong or a sin. Shah Naqshband said, “This Order is built on breath. One, therefore, must safeguard his breath in the time of his inhalation and exhalation and in between.” Similarly, Ubaidullah al-Ahrar said, “The most important mission for the seeker in this Order is to safeguard his breath.” In his book, *Fawatih al-Jamal*, Shaikh Abul Janab Najmuddin al-Kubra said, “Dhikr is flowing in the body of every single living creatures by the necessity of their breath-even without will-as a sign of obedience, which is part of their creation.” It is, therefore, necessary to be in the Presence of the Almighty with every breathing, in order to realise the Essence of the Creator. It is, however, difficult for seekers to secure breath from heedlessness. Therefore, they must safeguard it by seeking forgiveness, which will purify and sanctify it and prepare them for the Real Manifestation of the Almighty everywhere.

(ii) *Nazar bar Kadam* (Watch Your Step)-Each step moved forward should be taken consciously i.e. one should not do anything which may drag him down or which may obstruct his spiritual progress. It also means that one should avoid looking here and there aimlessly as the mind by seeing forms impression. The first glance is harmless but a second look i.e. a deliberate look forms an impression on the mind. One should therefore, take each step forward in ‘His’ remembrance.



(iii) *Safar dar Watan* (Journey Homeward) – This means that the seeker must move from the world of creation to the world of Creator. Moving away from worldly desires and human weaknesses and acquiring godly characteristics is known as ‘*Safar dar Watan.*’

The Naqshbandi Sufi Order divides this journey into two categories. The first is external in which a seeker desires and searches for a Master. The internal journey begins with the blessing and grace of the Master.

(iv) *Khilawat dar Anjuman* (Solitude in the Crowd) – ‘*Khilawat*’ means seclusion, both external and internal. External seclusion requires the seeker to be away from people, staying by himself. The internal seclusion means whether amidst a crowd, walking or doing anything else, one should constantly have his mind attuned to the Almighty. Shaikh Ahmad Faruqi said, “Perfection is not in exhibition of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment.”

(v) *Yad Kard* (Essential Remembrance) – ‘*Yad*’ means remembrance and ‘*kard*’ means essence of remembrance. To keep oneself continuously engaged in reciting the ‘*Japa*’ (the internal practice as told by the Master) and in such a manner that the seeker starts feeling the presence of the Master or the Almighty is the Essential Remembrance.

(vi) *Baj Gasht* (Returning)– The literal meaning of ‘*Baj Gasht*’ is to return back to the origin. In its true sense, however, it refers to developments during internal practice when a seeker may come across different experiences such as sighting of light, activation of the mystique centers, acquisition of miraculous powers etc. These experiences may often result in the downfall of the seeker due to arousal of the ego. The great Masters of this Order have, therefore, recommended the seekers to keep on praying the Almighty at intervals that ‘He’ alone is the objective of the seeker; ‘He’ may give strength to the seeker to be happy in whatever condition ‘He’ keeps and beg ‘Him’ for ‘His’ love and knowledge.

(vii) *Nigah Dasht* (Attentiveness)– The seeker should always keep an eye on his internal condition so that no doubt or ill thought ever arises and



he constantly keeps on remembering the Almighty. If ever such a thought arises, one should immediately check that thought, otherwise once it stays in the mind, it may become difficult to clear it later.

(viii) *Yad Dasht* (Recollection)– It means continuous remembrance. When the seeker through practice becomes so apt that the remembrance continues in the heart effortlessly on its own, it is called *Yad-dasht*.

Later on, Muhammad Baha'uddin Shah Naqshband, from whom this Order acquired its name, (known earlier as *tariqate Khwajagan*) added three more principles to these eight principles. These are:

ix) *Wakoof Zamani* (Awareness of Time)–The seeker must watch the time spent in the remembrance of the Almighty and must make all efforts to make progress on the path of spirituality. The seeker must recount his actions and deeds and seek 'His' forgiveness for the wrong doings.

(x) *Wakoof Adadi* (Awareness of Numbers)–The real meaning of *Wakoof Adadi* appears to be that the Almighty is One and 'He' likes Oneness. It perhaps also means that one should remember the Almighty alone.

(xi) *Wakoof Kulbi* (Awareness of the Heart)–The seeker should always have an eye on his heart (*Kulb*) so that his attention is always towards the Divine Presence and it may not be diverted elsewhere.

In his book *Faslul-Kitab*, Shaikh Muhammad Parsa, a friend and biographer of Shah Naqshband, said that the method of Shaikh Khwaja Abdul Khaliq al-Ghujdawani in *dhikr* and the teachings enunciated in his Eight Principles were embraced and hailed by all 40 *tariqats* (Sufi Orders) as the way of truth and loyalty.

Shaikh Abdul Khaliq al-Ghujdawani passed away in 575 H. He was succeeded by Arif ar-Riwakri, who was in turn succeeded by Khwaja Mahmoud al-Anjir al-Faghnawi and then by Ali ar-Ramitani.

### **Ali ar-Ramitani**



HJ Ali ar-Ramitani, who was famous under the name *Azizan* (a word in Persian used for the highest elevation), was a great Sufi saint of his time. He received an inspiration to move from Bukhara to Khwarazm. On reaching Khwarazm, he didn't enter the city. He stayed outside the city and sent his messenger to seek the permission of the king telling him that a poor weaver sought the permission of the king to enter the city and to stay in it and that he would go back if the permission was denied. He asked the messenger to obtain a written letter, signed by the King, granting his permission. He entered inside the city only after receiving the letter in writing and began to spread the Naqshbandi Sufi Way. He used to go to the town center, talk to the people, asking them to come to his assembly and used to pay their wages for that day. The entire city became his followers, pious worshippers and dedicated keepers of remembrance. Soon he became very famous and people from all around started visiting him. His popularity frightened the King and his ministers. They thought of moving him away from the city. Ali ar-Ramitani, however, had already foreseen this event. He sent the permission letter back to the King. The King realised his mistake. He came to HJ Ali ar-Ramitani and apologised, asking for his forgiveness and became one of his foremost followers.

As regards remembrance of the Almighty, Ali ar-Ramitani said that a beginner's heart is distracted and unstable. He needs to apply a great deal of effort to remember the Almighty. It is, therefore, best for a beginner that he remembers the Almighty by the tongue. For the one who has already polished his heart, the remembrance should be by the heart. In such a state, the whole body of the adept, both externally and internally, remembers the Almighty every moment and his one-day's *dhikr* is equal to one year's *dhikr* of a beginner.

### **Muhammad Baba as-Samasi**

HJ Ali ar-Ramitani was followed by Shaikh Muhammad Baba as-Samasi. He was born in Sammas, a village in the suburbs of Ramitan, near Bukhara. He was a great scholar, a walking encyclopedia of art and science. He followed Shaikh Ali Ramitani al-Azizan. He engaged himself constantly in the practice of denial of his ego. Soon he reached such a state of purity of heart that his Master bestowed upon him the entire spiritual knowledge. He also became very famous for his miraculous powers.



Shaikh Muhammad Baba as-Samasi has mentioned about one of his great experiences. He once visited his Master, Shaikh Ali-Ramitani. When he appeared before his Master, he said, ‘O my son, I am seeing in your heart the desire for an Ascension.’ Immediately Muhammad Baba as-Samasi entered into a state of vision that he was walking day and night to reach the Mosque of the Dome, Masjid al-Aqsa. On reaching Masjid al-Aqsa, he entered and saw a man clothed all in green. He welcomed him and said that they have been waiting for him for a long time. On asking the date and time he realised that he had taken three months to reach the mosque. The man in green told him that his Shaikh, Sayyid ‘Ali ar-Ramitani, has been waiting for him there for a long time. He went inside and offered prayers led by his Shaikh. After completing the prayer, his Shaikh looked at him and said that he had been ordered by the Prophet to accompany him from the Mosque of the Dome to the *Sidratul Muntaha*, the place to which the Prophet ascended. The green man brought two strange creatures on which they mounted. These creatures lifted them up and as they were being lifted up, they were acquiring knowledge of those places between Earth and Heavens, which is impossible to describe in words as words cannot express what relates to the heart and cannot be conveyed except by taste and experience. They continued until they reached the State of the Reality of the Prophet (*al-haqiqat al-Muhammadiyah*), which is in the Divine Presence. Both of them vanished on entering into this state seeing nothing in existence in this universe except the Prophet, perceiving that there is nothing beyond that except the Almighty. It was revealed to him that this path was one of the most Distinguished ones, and of those who have been chosen to be stars and beacons for the humanity. On returning from the vision Muhammad Baba as-Samasi found himself standing in the presence of his Shaikh. He described it to be a great blessing to be in the company of such realised Shaikhs, who can take you to the Divine Presence.

### **Sayyid Amir Kulal**

Shaikh Muhammad Baba as-Samasi was followed by Shaikh as-Sayyid Amir Kulal ibn as-Sayyid Hamza (Sayyid Amir Kulal). He was born in the village of Sukhar, near Bukhara and belonged to a Sayyid family, descendant of the Holy Prophet. When his mother was carrying him she was unable to convey any doubtful food to her mouth. This happened to her



many times leading her to think that she was having someone special in her womb. She, therefore, took care to chose her food from the best and assuredly *halal* (lawful) food.

In his early age he was one of the renowned wrestlers of his time. One day, a man watching him wrestle thought that a person, descendant of the Prophet and deeply knowledgeable in *sharica* (Science of Divine Law) and *tariqat* couldn't be practicing this sport. He immediately felt that it was the Judgment Day and he was in great difficulty and was drowning. He felt Shaikh Sayyid Amir al-Kulal appearing and rescuing him from drowning. On his gaining consciousness Sayyid Amir al-Kulal looked at him and said, "Did you witness my power in wrestling and my power in intercession?"

Once Shaikh Muhammad Baba as-Samasi, was passing by his wrestling arena, accompanied by his followers. He stopped and stood there. One of his followers was astonished at his Shaikh's behavior. Shaikh Muhammad Baba as-Samasi looked at him and said that he was standing there for the sake of Amir Kulal, who was going to be a great Knower and a guide for people to reach the highest states of Divine Love and the Divine Presence. As soon as Amir Kulal gazed at Shaikh Muhammad Baba as-Samasi, he was attracted towards him. He abandoned the sport of wrestling and followed Shaikh Muhammad Baba As-Samasi to his house. Shaikh Samasi initiated him and taught him the *dhikr* and the principles of the Naqshband *tariqat* and told him, "You are now my son".

### **Muhammad Baha'uddin Shah Naqshband**

Muhammad Baha'uddin Shah Naqshband (Shah Naqshband) was one of the greatest Masters of his time about whom Shaikh Muhammad Baba as-Samasi used to say, as he passed the village of Qasr al-Arifan, "I am smelling from this place the scent of a Spiritual Knower who is going to appear and after whose name this entire Order will be known." One day he passed the village and said, "I am smelling the scent so strongly as if the Knower has now been born." After three days the grandfather of a child came to him with his grandson. This child was Muhammad Baha'uddin. Shaikh Muhammad Baba as-Samasi looked at the child and said to his followers that this child is the Knower about whom he was talking. He also said that the child is going to be a guide of all humanity, whose attainments



are going to benefit every sincere and pious person and that “the heavenly knowledge that Allah is going to shower on him will reach every house in Central Asia. Allah’s name is going to be engraved (Naqsh) on his heart. And the Order will take its name from this engraving.”

When Muhammad Baha’uddin was eighteen years of age, he was sent to Shaikh Muhammad Baba as-Samasi. He received his blessings and later was initiated by Shaikh as-Sayyid Amir Kulal.

Shah Naqshband in regard to the time he spent with Baba as-Samasi said that he used to get up three hours before morning prayer, take ablution, and after making *Sunnah* prayers, go into prostration, supplicating God praying: ‘O my Lord, give me the power to carry the difficulties and the pain of Your Love.’ One day Baba as-Samasi looked at him and asked him to change the method of his supplication. He asked him to say, ‘O Allah, grant Your Pleasure to this weak servant.’ Baba as-Samasi said that the God doesn’t like ‘His’ servants to be in difficulties. Although ‘He’ in ‘His’ Wisdom might give some difficulties to ‘His’ servants to test them, the servant must not ask to be in difficulties. This would not be respectful to the Almighty.

It is said that Shah Naqshband insisted that he be given a Path (*tariqat*) that will lead anyone who travels on it straight to the Divine Presence. He said that he experienced a great vision and heard a voice saying, ‘You are granted what you have asked.’

Shah Naqshband said that once he was in a state of Attraction and absent-mindedness, moving here and there, not knowing what he was doing. In that condition he got an inspiration to go to the house of his Shaikh, Sayyid Amir Kulal. His feet were torn and bleeding from thorns when darkness fell. It was a pitch-dark night with no moon or stars showing. When he reached his Shaikh’s house, he was sitting with his friends. On seeing him there, his Shaikh asked his followers to take him out, as he did not want him in his house. They put him out. The air was very cold and Shah Naqshband had nothing on but an old leather cloak. He felt that his ego was revolting, trying to betray his trust in his Shaikh. Shah Naqshband, however, overcame his ego with Almighty’s Divine care and ‘His’ Mercy, which were his only support in carrying this humiliation in the Cause of Allah and the



Cause of his Shaikh. Shah Naqshband felt so tired and so depressed that he put the state of humbleness at the door of pride, placed his head on the threshold of the door of his Master with a firm resolve that he would not remove it until his Shaikh took him back under his kind care. Snow and the chilled air froze Shah Naqshband. His heart, however, was filled with the warmth of the love for the Divine and the love for the door of the Divine, his Shaikh. In the early morning Shaikh, Sayyid Amir Kulal stepped out of his door and without seeing him physically put his foot on Shah Naqshband's head, which was still on his threshold. His heart was filled with pity. He immediately withdrew his foot, took Shah Naqshband inside his house and blessed him to be dressed with the dress of Happiness. He said, 'You have been dressed with the dress of Divine Love. You have been dressed with a dress that neither my Shaikh nor myself has been dressed with. Allah is happy with you. The Prophet is happy with you. All the Shaikhs of the *silsila* are happy with you...' Then with great care and delicacy he pulled the thorns from Shah Naqshband feet and washed his wounds, filling his heart with divine knowledge and bestowing upon him the most valuable spiritual treasure.

A similar incident is associated with Bulleh Shah, one of the great Sufi Masters of Punjab in the Order of Hajrat Abdul Qadir Jilani. Bulleh Shah's Master was Hajrat Inayat Shah. Bulleh Shah belonged to a family that was descendant of Prophet, but his Master was from a lower caste. Bulleh Shah's family was not able to live with this fact. Bulleh Shah, however, was firm in his devotion to his Master. Once in a family marriage, Bulleh Shah invited his Master. Hajrat Inayat Shah, however, did not come himself and sent one of his disciples as his representative, who also belonged to the same cast as his Master. Bulleh Shah's family did not pay proper attention to him. Bulleh Shah also did not pay proper respect to the representative of his Master under the influence of his family, owing to his lower cast. This annoyed Hajrat Inayat Shah and he discarded Bulleh Shah.

Bulleh Shah's world changed with the annoyance of his Master. He tried to seek forgiveness of his Master but did not succeed. Bulleh Shah knew that his Master liked music. He, therefore, started learning the art of singing and dancing from a lady, whom he took as his mother. Soon Bulleh Shah became apt at it. His Master used to participate in the annual *Urs* (a religious function). Bulleh Shah reached there along with his teacher. He had



covered his face under a veil and asked his teacher not to reveal his name and that if his Master Hajrat Inayat Shah is pleased with his singing and dancing and asks her to remove the veil, she should agree to do so only when Hajrat Inayat Shah pardons all his wrong doings.

Bulleh Shah danced and sang to his heart. Hajrat Inayat Shah was pleased. He did not know who he or she was. He desired to see his or her face, but Bulleh Shah kept on singing and dancing. Hajrat Inayat Shah asked thrice. At that moment the lady asked Hajrat Inayat Shah to first pardon all the sins and wrong doings of the singer as a pre-condition to lift the veil. Hajrat Inayat Shah agreed and when he saw Bulleh Shah, he embraced him and accepted him again. Hajrat Inayat Shah bestowed upon Bulleh Shah his entire spiritual treasure, making him a Master then and there.

Shah Naqshband said that in the beginning of his travel on the Way, he was inspired to visit the grave of Shaikh Ahmad al-Ajgharawa. When he reached there, two unknown persons were waiting for him with a horse. They put him on the horse and directed the horse to the grave of Shaikh Mazdakhin. On reaching there Shah Naqshband started meditating and connecting his heart to the heart of Shaikh Mazdakhin. He entered into a vision that a huge throne appeared with a gigantic man sitting on the throne. He felt that he knew the gigantic man, who was seen appearing in all the directions wherever Shah Naqshband turned his face in this universe. A large crowd surrounded him including Shaikh Muhammad Baba as-Samasi and Sayyid Amir Kulal. Shah Naqshband felt bewildered with both fear of his exalted presence and love for the beauty and attraction of the gigantic man. It was revealed to Shah Naqshband that this great man who nurtured him on the spiritual path was Shaikh Abdul al-Ghujdawani, who was looking at his soul when it was still an atom in the Divine Presence and that he was under his spiritual training. It was also revealed to him that the crowd included the Shaikhs of the Order, Shaikh Ahmad; Kabir al-Awliya; Arif Riwakri; Ali Ramitani; and Shah Naqshband's Shaikh, Muhammad Baba as-Samasi, who in his life gave him Azizan's cloak.

It was revealed to him that this cloak, which was given to him a long time ago and was still lying in his house, had saved him from many afflictions in his life. He was asked to give this cloak to his Shaikh Sayyid Amir Kulal. He then learnt about *sulook* (wayfaring), its beginning, middle



and end from Shaikh Abdul al- Ghujdawani, who also said, ‘You have to adjust the wick of your self in order that the light of the unseen can be strengthened in you and its secrets can be seen.’

The next day Shah Naqshband went to his house and enquired about the cloak. When he saw the cloak a state of internal melting overcame him. He took the cloak to his Shaikh Sayyid Amir Kulal. He kept silent for some time and then he said, ‘This is the cloak of Azizan. I was informed last night that you would be bringing it to me, and I have been ordered to keep it in ten different layers of covering.’ Then he ordered Shah Naqshband to enter his private room and blessed him with the silent *dhikr* in his heart.

As ordered in the vision Shah Naqshband kept the way of silent *dhikr*, which is the highest form of *dhikr*. In addition, he used to spend time in the company of other external scholars to learn the Sciences of Divine Law (*sharica*) and the Traditions of the Prophet (*Hadith*), and to learn about the character of the Prophet and his *Sahaba*, which resulted in a big change in his life.

It is mentioned in the book al-Bahjat as-Saniyya that from the time of Mahmoud al-Faghnawi to Sayyid Amir Kulal they practiced loud *dhikr* when together and silent *dhikr* when alone. However, Shah Naqshband kept only the silent *dhikr*. Shah Naqshband used to leave and go to his room to practice silent *dhikr* even when his Shaikh Sayyid Amir Kulal and his other disciples were engaged in practicing loud *dhikr*. The other *murids* were somewhat upset at it. It is reported that Sayyid Amir Kulal once said, “Whoever was keeping bad thoughts about my son Baha’uddin was wrong. Allah has given him a secret that no one was given before. Even I was unable to know it.” Sayyid Amir Kulal then told Shah Naqshband that he had fulfilled the order of Shaikh Muhammad Baba as-Samasi to raise him and nurse him until he (Shah Naqshband) surpassed him. Shaikh Sayyid Amir Kulal then gave him complete permission to obtain knowledge from other Shaikhs.

Shah Naqshband once said that he met a lover of Allah who advised him to ‘burden his ego and to test it. If it loses food for one week, you must be able to keep it from disobeying you.’ He also asked him to help the needy, to serve the weak, to motivate the heart of the brokenhearted and to



keep humbleness, humility and tolerance. Shah Naqshband kept his orders and spent many days in that manner. Then he ordered him to take care of animals, to cure their sicknesses, to clean their wounds, and to assist them in finding their provision. Shah Naqshband kept on that way until he reached the state that if he saw an animal in the street, he would stop and make way for the animal.

Shah Naqshband was then asked to look after the dogs of this Association with truthfulness and humility, and to ask them for support, as because of his service to one of them he would reach great happiness. Shah Naqshband followed this order. One day when he was in the company of one of them, he felt a great state of ecstasy. Shah Naqshband began to cry in front of the dog until he fell on his back and raised his forepaws to the skies and started emanating a very strange voice. Shah Naqshband raised his hands in supplication and began to say '*amin*' in support of him until he became silent. This opened a vision for Shah Naqshband, which brought him to a state in which he felt that he was part of every human being and part of every creation on this earth.

Shah Naqshband laid a lot of stress on keeping proper manners with one's Shaikh and said that if the follower is confused about something his Shaikh has said or done, he should be patient and should not become suspicious. While a beginner might ask; a *murid* has no reason to ask and should remain patient with what he doesn't yet understand.

Shah Naqshband said that the physical distance between a *murid* and his Shaikh in this Way does not matter, as one who follows and loves his Shaikh, is nourished from the stream of love and given light in his daily life.

Shah Naqshband also said, "The permission for the *dhikr* must be given by the Perfected One, in order to influence the one who is using it, just as the arrow from a Master of Archery is better than the arrow thrown from the bow of an ordinary person."

Shah Naqshband took all kinds of precautions in regard to his food. He would grow barley himself for his food, harvest it, grind it, make the dough, knead it and bake it himself. Scholars and seekers of his time considered themselves to be fortunate to eat from his table. He cooked for



the poor and invited them to his table, serving them with his own holy hands and urging them to take the food in the remembrance of the Almighty. He said that one of the foremost way to the Presence of Allah is to eat with Awareness. The food gives strength to the body, and to eat with consciousness gives purity to the body. He loved the poor and the needy and urged his followers to earn money through lawful means and to spend that money on the poor.

He used to fast most of the days. If, however, a guest visited him and he had something to offer him, he would give him company, break his fast and eat with the guest. He followed Shaikh Abul Hassan Kharqani, who said in his book-The Principles of the Way and the Principles of Reaching Reality, “Keep harmony with friends, but not in sinning”, which meant that if you were fasting and someone came to you as a friend, you must sit with him and eat with him in order to keep proper company with him. The reason behind the principle is that one should conceal fasting, or worship. If one reveals it, for example by saying to the guest, ‘I am fasting,’ then pride may enter and ruin the fast.

One day Shah Naqshband was offered a cooked fish, which he gave to poor people with him. Among them was a very pious boy who was fasting. Shah Naqshband gave the fish to them and asked the boy to sit and eat. The boy, however, refused in spite of repeatedly being told. Shah Naqshband offered to give him whole of his Ramdan, but the boy still refused. He then said, “Bayazid al-Bistami was once burdened with a person similar to you.” The boy was thereafter seen running after the worldly life.

The incident referred by Shah Naqshband concerned Bayazid’s servant and Shaikh Abu Turab an-Naqshabi, who invited the servant to sit and eat with him. The servant said, “No. I am fasting.” The servant refused to eat even for the reward of two years of fasting. Hajrat Bayazid then said, “Leave him. He has been dropped from Allah’s care.” Later his life degenerated and he became a thief.

In regard to the limit worship can reach, Shah Naqshband once narrated an incidence concerning Muhammad Zahid who was a truthful *murid*, and himself. They had gone out to a desert for digging. While working they entered into such intense spiritual discussion that they forgot



about the digging. Muhammad Zahid desired to know the limit that worship can reach. Shah Naqshband said, 'Worship reaches such perfection that the worshipper can say to someone 'die,' and that person will die'. Saying this he inadvertently pointed at Muhammad Zahid. Immediately Muhammad Zahid fell down dead. Shah Naqshband was very anxious as due to heat of the desert Muhammad Zahid's body was deteriorating fast. Just then an inspiration came to his heart that he should say to him, 'Ya Muhammad, Be Alive!' Shah Naqshband said it to him thrice and slowly Muhammad Zahid's soul began to enter his body, and life began to show its sign. When Shah Naqshband informed his Shaikh about this incident, he said that the Almighty had given him a secret that was not given to any one else.

Shaikh Alauddin al-Attar, the successor of Shah Baha'uddin Naqshband said that once when Shah Naqshband was sitting on top of a hill near a village, it came to his heart that all kings of this world should bow to saints because of the honor given to them by the Almighty. Hardly this thought had crossed his mind that the King of Transoxiana, Sultan Abdullah Kazgan, who had come around for hunting, appeared before Shah Naqshband with great humility. The King mentioned that he smelled a very pleasant odor, following which he had come there in the presence of Shah Naqshband, who was sitting in the midst of a powerful light.

Similarly, one of his followers received news that his brother Shamsuddin had died. When this was mentioned before Shah Naqshband, he said it was impossible, as he could see him alive and smell his presence. He had hardly finished these words that Shamsuddin appeared before Shah Naqshband.

One of Shah Naqshband's disciples Sayyid Mahmood narrated that one night he saw the Prophet in his dream, with a man of majestic appearance sitting beside him. He urged before the Prophet that he did not have the honor to be his companion and asked him what could he do to approximate that honor. The Prophet told him to follow Shah Baha'uddin Naqshband sitting by his side and to keep company with him. Sayyid Mahmood had never seen him before. On waking up he wrote his name and his description in a book and kept it in his library. After a long time, when he was standing in a shop, Sayyid Mahmood saw a man with a luminous and majestic appearance come into the shop and sit on a chair. When he saw



him, he recollected the dream and asked him if he would honor him by visiting and staying with him in his house. He accepted and began to walk in front of Sayyid Mahmoud, who was overawed by his presence. He took the path directly to Sayyid Mahmoud's house, walked inside and went straight to the library and took out one book from among hundreds of books. He gave the book to Sayyid Mahmoud telling him what had he written in the book. This caused Sayyid Mahmoud to be engulfed with light. Shah Baha'uddin Naqshband then accepted and initiated him.

### **Alauddin al-Attar**

Shaikh Alauddin al-Attar was born in the year 802 H. He left everything that he had inherited from his father to his brothers and devoted himself entirely to learning. He became accomplished in all arts, especially in the Knowledge of Sufism and the Islamic Sciences. He proposed to the daughter of Shah Naqshband, asking for her hand in marriage. Shah Naqshband got an inspiration to visit Alauddin at Bukhara. There he found Allauddin sitting in meditation. Through his spiritual vision Shah Naqshband came to know that Alauddin was in the Divine Presence. He then called him spiritually. Alauddin immediately responded. Shah Naqshband informed him that he had a dream in which the Prophet accepted Alauddin's proposal for his daughter. Alauddin said that he had nothing to spend on his daughter or on himself, as he was very poor, having given all his inheritance to his brothers. Shah Naqshband replied "O my son, whatever Allah has written for you on the Day of Promises will accrue to you. So don't worry, Allah will provide."

Some scholars of Bukhara once had a disagreement concerning the possibility of seeing Allah in this world. Some of them denied the possibility whereas some others affirmed it. They were all followers of Shaikh Alauddin. They came to him and requested him to be a judge in this matter. Shaikh Alauddin asked those who had denied the possibility of seeing Allah in this life to stay with him for three days, keeping ablution at all times and remaining silent. He kept them in his presence for three days, focusing his *tavajjoh* on them, until they all were in a state of divine ecstasy. When they regained consciousness, they came to him crying out, *amanna wa saddaqlna* ("We believe and we confirm that it is true!") and kissed his feet. They told



him, “We accept what you said that it is possible to see Allah in this life.” They composed this verse:

‘Out of blindness they asked,  
“How can we reach the Divine?”  
Put in their hands the candles of purity  
They will know that the possibility  
Of seeing is not impossible.’

As regards one’s conduct with Sufis, Shaikh Alauddin al-Attar said that one must be careful not to hurt their heart. One must first learn how to behave in their presence, as their way is a very delicate way. To conduct properly is the first requirement in this Way. If, however, one thinks that he is behaving well, it may cause pride entering in him.

Shaikh Alauddin al-Attar also said that love for the Shaikh in the heart of the disciple gives him the eligibility to receive the divine Knowledge, which has no beginning and no end. In love there is no duality. The disciple, therefore, should hide nothing from his Shaikh. He can never reach his goal except through the satisfaction and love of his Shaikh. He must seek that satisfaction and he must know that all doors are blocked except the one door, which is his Shaikh. The disciple must sacrifice his ego at the threshold of his Shaikh. The blessing of the Shaikh is more valuable than the highest knowledge or any other attainment. The seeker must surrender completely unto his Shaikh and his Shaikh must guide him in his daily activities and in his living and his religion, to help him find the right path to Realisation.

### **Shaikh Yaqub al-Charkhi**

Shaikh Yaqub al-Charkhi was born in Jarkh, between the cities of Kandhar and Kabul. He was educated in the city of Herat and in Egypt. One of his teachers was Shihabuddin ash-Shirawani, who was known as the Encyclopedia of the Age. He had the fortune of receiving blessings both from Muhammad Baha’uddin Shah Naqshband and Shaikh Alauddin al-Attar.

Shaikh Yaqub al-Charkhi had heard of Shaikh Baha’uddin and he was attracted towards him. About a month before he met Shaikh Baha’uddin, he



had heard in a dream, a voice saying to him, ‘Be the *murid* of Azizan.’ At that time he didn’t know who Azizan was. When Shaikh Yaqub al-Charkhi first met Muhammad Baha’uddin Shah Naqshband, he said, “I am the spiritual inheritor of Azizan.” He mentioned these words as if he had been aware of the dream. He said, ‘You may go, but let me give you a gift by which you will remember me.’ He gave his turban to Shaikh Yaqub al-Charkhi, saying, “When you see this or use it you will remember me, and when you remember me you will find me and when you find me you will find your Way to Allah.”

Shaikh Muhammad Baha’uddin Shah Naqshband asked him not to indulge in self-conversation when on the way back he meets Mawlana Tajuddin al-Kawlaki. Shaikh Yaqub al-Charkhi was surprised at it as he was going back to Herat by way of Balkh and not through Kawlak, where Mawlana Tajuddin was living. On the way, however, an event occurred to the caravan with which Shaikh Yaqub al-Charkhi was traveling that made him to go by way of Kawlak. In Kawlak a person came and told him that he was sent by Shaikh Bahauddin to take him to Shaikh Tajuddin al-Kawlaki. On the way they met an old man, who said that this Way is full of surprises. Whoever enters it cannot understand it and that the seeker must leave his mind behind. They then appeared before Mawlana Tajuddin who blessed Shaikh Yaqub al-Charkhi with a piece of spiritual knowledge never heard before.

Shaikh Yaqub al-Charkhi kept on visiting Shaikh Bahauddin from time to time. He was so deeply immersed in the fountain of light and love that his Shaikh was that he was visiting him more and more as his love for his Shaikh was increasing ever in his heart.

Shah Baha’uddin Naqshband did not accept any person unless Allah, the Prophet and his Shaikhs accepted that person. In regard to his own initiation, Shaikh Yaqub al-Charkhi said that ‘it was the most difficult day of his life. When he looked into my heart everything disappeared and he was appearing everywhere. I heard his voice saying, “May Allah bless you. He accepts you and I accept you.”’ Shah Baha’uddin Naqshband then began to recite the names of the Masters of the *silsila* from the Prophet to Abu Bakr, Salman, Qassim, Jafar, Tayfar, Abul Hassan, Abu Ali, Yusuf, Abul Abbas and Abdul Khaliq. Every Shaikh he mentioned graced him by his



appearance. When he mentioned Abdul Khaliq Shaikh Yaqub al-Charkhi had a glimpse of Abdul Khaliq. Shah Baha'uddin Naqshband then continued reciting the *silsila*, Arif Mahmoud, Ali Ramitani, Muhammad Baba as-Samasi, Sayid Amir Kulal. They graced by appearing and giving initiation to Shaikh Yaqub al-Charkhi. Shaikh Yaqub al-Charkhi continued serving his Shaikh, standing at his door, learning from him, until he received full authorisation.

### **Ubaydullah Al-Ahrar**

Shaikh Ubaydullah Al-Ahrar followed Shaikh Yaqub al-Charkhi. He was born in the village of Shash in the year 806 H. It is said that before he was born his father started to exhibit a tremendous state of renunciation, which made him leave almost all worldly things, even food and sleep. He took to practice in the spiritual Way of the *tariqat* (the method followed by the great Sufi Masters of the *silsila*). While in this spiritual state, his wife conceived Ubaydullah. His father's unusual spiritual state ended thereafter and he started living a normal life.

He was one of the great Sufi Masters of his time. He used to say that he still recalls what he heard when he was one year. From the age of three years, he was in the presence of the Almighty. While studying the Qur'an his heart used to be in God's presence. He thought that all people were like that. He said, "One day during the winter, I went out while it was raining. My shoes sank into the mud. It was very cold. I tried to pull my feet out which made me to forget Allah for that moment. I immediately began to request for forgiveness."

In regard to Sufism, he said that Sufism means sharing burden of others rather than put your burden on them.

One great Shaikh wrote to him, "If you would like to educate any of your *murids*, please send me one and I will teach him." Shaikh Ubaydullah Al-Ahrar replied, "I don't have any *murids*, but if you need a Shaikh, I have many."

### **Muhammad az-Zahid**



Shaikh Muhammad az-Zahid followed his Master Shaikh Ubaydullah Al-Ahrar. He served his Master for 12 years until his Master left this world, from 883 to 895 H. He wanted to go to Herat for higher education, but when he reached the village of Shadiman, he stayed there because of hot season. In the mean time Shaikh Ubaydullah Al-Ahrar visited that place. Muhammad az-Zahid was deeply impressed by him. Shaikh Ubaydullah Al-Ahrar told him that there was no need for him to visit Herat if his intention was to search spiritual path in the guise of higher education. Shaikh Ubaydullah Al-Ahrar then initiated him by taking his hand in his own hand. Muhammad az-Zahid said, 'I immediately entered into a state of Self-Effacement (*fana*) for a long time. I understood that he was presenting me before his Shaikh, and from him to his Shaikh and so on, all the way to the Almighty.'

Muhammad az-Zahid narrated an incidence concerning his Master Shaikh Ubaydullah Al-Ahrar. Once his Shaikh fell sick and asked him to get a doctor from Herat. One of his co-disciples Mawlana Qassim requested to fetch the doctor fast as he could not withstand the suffering of his Shaikh. It took him thirty-five days to return with a doctor. On return, however, he found that his Shaikh was well and Mawlana Qassim had died. He asked his Shaikh about the sudden demise of Mawlana Qassim, who was so young. Ubaydullah Al-Ahrar said, 'When you left, Mawlanan Qassim came to me and said, 'I am giving my life for your life.' I asked him not to do that but he said, 'O my Shaikh I didn't come here to consult you. I have made the decision and Allah has accepted it from me.' Ubaydullah Al-Ahrar said that he couldn't change his mind. The next day he became sick with the ailment of his Master, which was reflected on him. He died and Ubaydullah Al-Ahrar got well without the help of a doctor.

### **Darwish Muhammad as-Samarqandi**

Darwish Muhammad as-Samarqandi was nephew of Shaikh Muhammad az-Zahid and his dear disciple. Once Shaikh Muhammad az-Zahid told him to go up a certain hill at some distance and wait for him there. Shaikh Muhammad az-Zahid told him that he would be coming later. Darwish Muhammad was so obedient to his Shaikh that he moved immediately without using his mind to ask how would he go there, what shall he do when he get there, etc. He had surrendered his will to his Shaikh completely. His conduct was perfect. He went and waited for his Shaikh to



come. The time for afternoon prayers came but his Shaikh did not show up. Then set the Sun. His ego was telling him, “Your Shaikh isn’t coming; you have to go back. May be the Shaikh forgot.” His truthful belief, however, told him to believe in his Shaikh and believe that he is certainly coming, as he said. He only has to wait.

Darwish Muhammad’s heart did not believe his ego. He was being lifted up on the path of spirituality. He braced up and waited. It was very cold on the hill in the night. He was freezing. He spent all night awake. His only source of warmth was his remembrance of the Almighty. Dawn came but the Shaikh had still not shown up. He was hungry and started looking for something to eat. He found some fruit trees, ate, and kept waiting for the Shaikh. The day went, and then the next day. He was again fighting with his ego, but he kept thinking: “My Shaikh is a real Shaikh, he knows what he is doing.”

Time went on, a week and then a month. The Shaikh did not arrive. Darwish Muhammad kept on waiting spending his time in *dhikr* and his daily prayers. He kept on waiting. The power of his *dhikr* made the animals come and sit around him. It dawned on him this miraculous power had come to him from his Shaikh.

It began to snow in the winter but his Shaikh didn’t come. It was extremely cold and there was no more food. He fed himself with the moisture inside the bark of the tress, roots and whatever green leaves he could find. Deer came to him and he began to milk the ewes. This was another miracle, which appeared to him. The ewes did not move when he milked them in turn. His Master was sending him spiritual knowledge through these miracles and visions. He was being lifted up to higher and higher spiritual levels.

Year after year passed on like this. The Shaikh did not come, and Darwish Muhammad was ascending to a higher and higher state of patience. He kept thinking, “My Shaikh knows.” All these years he was in continuous remembrance of his Shaikh and his heart was being filled with the love for his Shaikh. At the end of the seventh year he started smelling the fragrance of his Shaikh in the air around him.



Shaikh Muhammad az-Zahid arrived at the end of the seventh year. When Darwish Muhammad saw him, he felt a rapture of bliss in his heart, and immense love for his Shaikh. He ran to receive him completely covered with hair, accompanied by all his wild animal friends.

His Shaikh asked him what was he doing there and why did not he come down? Shaikh Muhammad az-Zahid replied that he waited there for him as ordered by him. The Shaikh asked what if he died, or perhaps he forgot? Darwish Muhammad answered, how his Shaikh could forget when he is the representative of the Prophet? His Shaikh asked what if something had happened to him? Darwish Muhammad said, “O my Shaikh, if I had not stayed here and waited for you and obeyed, you would have never come to me by the permission of the Prophet!” It had been revealed to Darwish Muhammad that his Shaikh was coming by the order of the Prophet.

His Shaikh laughed and said: “Come with me” and in that moment he filled his heart with all the spiritual knowledge and bestowed upon him all the accomplishments of the Naqshbandi Order that he had in his heart. He then ordered him to be the Shaikh of the followers. Darwish Muhammad remained in his Shaikh’s service until Shaikh Muhammad az-Zahid passed away in 926 H.

Shaikh Darwish Muhammad left this mortal world in 970 H. His son Muhammad Khwaja al-Amkanaki succeeded him in this Order.

### **Muhammad Khwaja al-Amkanaki**

Muhammad Khwaja al-Amkanaki was the dearest disciple of Darwish Muhammad and one of the greatest Masters of his time. He reached such heights that every atom in this world, whether human or animal, plant or inanimate object, was supported by his spirituality. His fame was spread far and wide, and people ran to him to receive his blessings. Even the kings used to consider it to be their fortune to put the dust of his threshold on their forehead.

He said that for the seeker to progress in this *Tariqat*, he must first sear into his heart the image of his Shaikh, until the warmth of his love engulfs his heart. He must direct that warmth to the Essential, Universal



Heart, where exist the combined realities of all humanity and all creation. The seeker should direct the power of the Heart towards the One who's Reality encompasses everything. He must be free of any doubt regarding the manifestation of the One who is always Present, and must know that nothing exists except 'Him' and through 'Him'.

He also said that the state of *fana* (the State of Merger and Annihilation) is the First State of Bewilderment in this Order. This leads the seeker to the State of Receiving the Pure Light of the Essence. In that state there will be no other element existing not even the Names and the Attributes except that Pure Essence. The one who can reach the State of Pure Essence is higher than the one who is in the State of Names and the Attributes.

### **Muhammad al-Baqi Billah**

This order of Sufism was introduced in India by HJ Muhammad al-Baqi Billah who was the ablest disciple of HJ Muhammad Khwaja al-Amkanaki. He was the Knower, Annihilated in God (*fana* billah) and Existing in 'His' Existence (*baqa* billah), who was lifted to the highest state of Vision. He combined in his person both the Outer or the worldly Knowledge and the Divine Knowledge. Shaikh Ahmad al-Faruqi said that his Master Muhammad al-Baqi achieved the highest states of *wilayat* (Friendship of God) and that he was the *Qutub* (Spiritual Pole) of his time who supported every creature on this earth.

He was born in 972 H (1562 AD) in the city of Kabul in the land of Ajam, which was then a colony of the Sultanate of India. His father was a judge. From his early childhood, signs of a great ascetic were visible on his face. He was a divine soul filled with love for the Almighty. He went to India in the first instance on personal business. There he got interested in spiritualism and left the worldly life behind seeking spiritual knowledge. He kept company with saints, until he himself became an ocean of intellect and a saint of spirituality. He, however, was so restless for the search of a Master that his holy mother used to pray for him that either the Almighty should fulfill her son's desire or take her away as she could not withstand the restlessness of her son. Her prayers were answered soon when one day Holy



Master Muhammad Khwaja al-Amkanaki appeared in the dream and invited Hajrat Baqi Billa to visit him.

He traveled continuously until he reached the city of Samarqand. There he came in the contact of the Master of his time, Muhammad Khwaja al-Amkanaki. He received from him the Way of the Naqshbandi Order. In a very short time he received what most seekers require a lifetime to receive. He was elevated also through the spiritual care and grace of Ubaidullah al-Ahrar. His honor became known everywhere. His Shaikh, Muhammad Khwaja al-Amkanaki, authorised him to take followers and to train them in the conduct of the Order. He ordered him to go back to India and predicted that he was going to have a follower who will be like the Sun.

He moved back to India and stayed in the city of Delhi. Through him the Naqshbandi Order spread with great swiftness throughout the Indian Subcontinent. People in the subcontinent were attracted to his knowledge, his Heavenly Power and his Prophetic Characteristics. True seekers by merely looking into his eyes, or by sitting in his company doing *dhikr*, used to enter in a state of self-effacement, through which they could reach the state of Annihilation, in a single sitting.

He used to live in a state highly charged with divine-love and emotions, so much so that if he focused on some one even once, that person used to get deeply influenced. Many people turned to be 'Avdhut' (a *Fakir* in trance-totally absorbed) by merely seeing his face. Once a person received his blessings only because he was the servant of one of his dear disciples. When the servant reached before his master, he remarked, "This man has happened to face the Shining Sun (Hajrat Janab Baqi Billa Sahab) as a result of which he is dazzling."

HJ Baqi Billa Sahab was very kind hearted. If he saw some old person walking on foot, he would offer him his own transport and will himself walk on foot till they were about to reach the destination. However, before they reached the destination he will mount himself on the transport so that no one came to know that he had offered his own transport to others and thus kept this act away from the public. Once when in midnight he came to sleep after offering prayers (*Namaz*), he saw a cat lying under his quilt. Hajrat Baqi Billa Sahab did not disturb the cat. Instead he himself suffered in the cold till



morning. If any of his disciples did anything wrong by mistake, he took it to be a result of his own shortcoming, as if this shortcoming was not there in him, it would not have been reflected in the disciple.

His entire life was an example of self-control, true faith, contentment and humility. He never bothered about his food or clothes. Once a person uttered ‘Allah’ in his assembly (*Satsang*). Hajrat Baqi Billa did not approve of this and told him that the devotion should not be exhibited publicly. ‘Baqi Billa’ means ‘one who is continuously situated in the Almighty’ and Hajrat Baqi Billa was true to his name.

HJ Maulvi Wilayat Hussain Khan (younger brother of HJ Maulvi Fazl Ahmad Khan) once mentioned an incidence regarding HJ Baqi Billah’s submission to his Master. In the assembly (*Satsang*) of HJ Baqi Billah, Masters of other branches together with their followers used to participate. Once when all of them were engrossed in deep meditation, all of a sudden HJ Baqi Billah stood up. His body was trembling and it appeared that he might fall. One of the persons got up and gave him support. After sometime when he was somewhat composed, one of the Masters very politely enquired “*Hajrat Kiblah* (your honour) – What blessing have you received from the Almighty today that you are prepared even to sacrifice your life for it.” HJ Baqi Billah replied, “Brother, what can I say. When all were deeply engaged in remembering the Almighty, my eyes opened for a while. I saw a dog passing in front of the door. This dog resembled the one, which used to visit the place of this slave’s Master. My Master used to feed the dog with the food left over from his own dish. This slave used to feel jealous of that dog and used to think that dog to be more fortunate than him. Seeing this dog, I was reminded of my Master and that dog and I was overpowered by the flux of love. I, therefore, could not control myself.” On listening to this explanation, the Master who had asked this question himself got into such a state of ecstasy that he remarked “Hazarat Khwaja Sahab, only you can be a Shaikh (Master).” He then loudly uttered ‘Allah-o-Akbar’ and then and there, abandoned his life.

HJ Baqi Billah Sahab lived only for forty years. He had told his wife that he would leave this world at the age of forty, as the purpose for which he had taken birth had been fulfilled. This purpose was to accomplish fully his dearest disciple HJ Shaikh Ahmad Faruqi. At the time of his death, he



remarked, “If the death is like this, then it is a great blessing and I do not desire to come out of this feeling.” He left this mortal world in 1603 AD. His mausoleum (*Samadhi*) is situated at Idgaah near New Delhi Railway Station.

### **Ahmad al-Faruqi as-Sarhindi**

HJ Shaikh Ahmad al-Faruqi was born in the year 971 H., in the village of Sihar Nidbasin (Sarhind in India). He received his knowledge and education through his father and through many other Shaikhs of his time. At the young age of 17 years itself, he had been authorised to train followers in all three *tariqats*: Suhrawardiyya, Qadiriyya, and Chistiyya. Although he was guiding his followers, yet he felt that something was missing in him, which he was continuously searching for. He felt an interest in the Naqshbandi Sufi Order. His spiritual progress eventually brought him to the presence of Shaikh Muhammad al-Baqi, who had come for this purpose to India from Samarqand by the order of his Shaikh, Muhammad al-Amkanaki. He took the Naqshbandi Order from HJ Baqi Billah and stayed with him for a little over two months, until Hajrat Baqi Billah bestowed on him the divine knowledge he had in his heart and gave him authorisation to train his disciples in the Order.

It is said that the Prophet predicted his advent in one of his *hadith*. Shaikh Mir Husamuddin said, “I saw the Prophet in one of my dreams praising Shaikh Ahmad as-Sarhindi”. Amongst the saints who predicted his advent was Shaikh Amad al-Jami. He said, “After me will appear seventeen men of the People of God, all of whom are named Amad and the last one among them will be at the head of the millennium. He is going to be the highest of them and he is going to receive the state of Unveiling. He is going to revive this religion.”

Another to predict his advent was Mawlana Khwaja al-Amkanaki, who asked his *khalif* Muhammad al-Baqi Billah to move to India in order to train him. Muhammad al-Baqi Billah said, “That is why I moved from Bukhara to India.” When they met he told him, “You are the one whose appearance the Shaikh Muammad Khwaja al-Amkanaki predicted. When I saw you I knew you were the *Qutub* of your time. When I entered the region of Sarhind in India, I found a lamp, which was so big and so bright that its



light reached up to the heavens. Everyone took from that lamp's light. You are that lamp.”

It is said that the Shaikh of his father, Shaikh Abdul Aad, who was a Shaikh of the Qadiri Order, had been given a *jubba* (cloak) from his Shaikh, which had been passed down from the great Sufi Master Abdul Qadir al-Jilani. Sayyidina Abdul Qadir had said about it to his successors, “Keep it for that one who is going to appear at the end of the first millennium. His name is Amad.”

There is another interesting story linked with the birth of Shaikh Ahmad Faruqi. Sarhind, Punjab, where he was born was a deep forest those days. Before his birth, one night a platoon of the then Emperor in Delhi was passing through Sarhind area when the leader of the platoon saw a beam of light falling at a particular place. The leader was a wise person. He stopped over there and pondered over this surprising phenomena when it was revealed to him that a great soul was to descend at that place and that the Emperor be asked to build a town there. On reaching Delhi, the leader of the platoon mentioned this incident to the Emperor, who immediately ordered some masons to be sent to start building a town at that place. The masons started their work but whatever they built during the day used to get demolished by the next morning and no one was able to spot who was doing this. This continued for about fifteen days before the news reached Delhi. This was considered as an act of some super-natural power. The Emperor knew that the brother of platoon leader was a wali (saint). He, therefore, deputed him to look into the matter. The brother of platoon leader on reaching there saw that on the head of one of the workers the load was lifted up in the air. He understood that this man was a great *Fakir*. In those days any person could be summoned to work for the Emperor. This *Fakir* was a Sufi in the Order of great Sufi Master Abdul Qadir Jilani in which the famous Bulle Shah later descended. The wali made out that the demolitions were his act. He immediately went up to him and begged for his pardon. The *Fakir*, however, told him that the purpose of demolitions was only to call him (brother of platoon leader) to that place, as it was in his family that a great saint was to be born. In due course Shaikh Ahmad al-Faruqi descended in this family.



Shaikh Ahmad Faruqi is the Sun, said his Master Hajrat Baqi Billa, in whose light stars like himself become invisible. Such words from a Master for his disciple have perhaps never been heard of. On the other hand, the able disciple was so humble and respectful to his Master that once when his Master called him for some ordinary matter, he started shivering out of respect and fear (that his Master had summoned him), his face changed and he was stunned. His Master placed him in the category of ‘*Murad*’ i.e. one with whom the Master himself has merged. Hajrat Baqi Billa Sahab got his sons and other family members initiated by Shaikh Ahmad Faruqi.

Shaikh Ahmad al-Faruqi has described one of his great experiences in his book and has named it as “Dayra Gazab Ilahi” or the vision of the ‘Almighty in All Encompassing Form’ (*Viraat Roop Darshan*). In this he has described at length various appearances of the Almighty, including the furious and the alluring ones, similar to that described in the Srimad Bhagvad Geeta by Arjun when he in the battlefield sees the divine universal appearance of the Lord Sri Krishna. Thereafter Shaikh Ahmad al-Faruqi has described in detail the journey further up from this vision and has mentioned that “I traveled to the highest destination, which is beyond description, for which I am profoundly thankful to the Almighty.”

Shaikh Ahmad al-Faruqi mentioned that the Heavenly Guardians facilitated for him passage through time and space. He realised the God to be the Essence of all matter and God in all matter without incarnation. Then he realised God together with all matter, God ahead of everything and thereafter following everything. Finally he reached a state where he saw God and nothing else. This is what he said to be Witnessing the Oneness, which is also the state of Annihilation (*fana*). Then he was lifted to the state of Subsistence (*baqa*), which is the second step in Sainthood after *fana*. Shaikh Ahmad al-Faruqi described that in the state of Subsistence he realised that the essence of all creations is the Almighty and ‘His’ essence is the ‘Essence of Myself’. He was lifted to the state of Annihilation, and then to the state of Existence, then he was brought back to be with people, in the Station of the common people. This he described to be the highest state in guiding people to the Presence of God, as it matches the understanding of human beings.



Shaikh Ahmad al-Faruqi said that with the grace of his Master Shaikh Muhammad al-Baqi he received incredible blessings, and by his blessing he was granted a power of attraction that allowed him to reach every human being that the Almighty had created. He mentioned of attaining a state that combines the state of the Ending with the state of the Beginning and of achieving all the states of Seeding and the Ending. With the support of the great Masters he was raised further up to the state of the Throne, then to the state of Beauty and to the state of the Greatest Spiritual Poles (*al-qutubiyyati-l-cuzma*). Shaikh Ahmad al-Faruqi said that the Almighty's Heavenly Care then attracted him to ascend to a State that is beyond that of the Qutubs, the Special Original State. Here the support of great Master Abdul Qadir Jilani pushed him up to the State of the Origin of Origins. Then he was ordered to come back down, and as he descended he passed by all 39 *tariqats* other than the Naqshbandia and the Qadiria. The Shaikhs of these Orders threw on him all their treasures of divine knowledge, which unveiled to him realities, which had never been unveiled to any person in his time.

Once in the month of Ramadan, he was invited by ten of his followers. He accepted the invitation of each of them. At the time of breaking the fast, he was present at each of their houses simultaneously breaking fast with them.

His fame reached far and wide, which made some scholars jealous of him. They prejudiced the King against him and pushed the King until he put him in jail. He stayed in jail for three years. His son, Shaikh Sayyid, said that he was put under very strict security in jail. Yet every Friday he was seen in the big mosque. In spite of reinforcing the security, he would disappear from prison and appear in the mosque. The King realised that he could not be detained and, therefore, released him.

Shaikh Ahmad al-Faruqi wrote many books, one of the most famous of which is the *Maktubat*. Some of his sayings are:

- Moving to Allah is a movement vertically upwards until the movement surpasses time and space and all the states dissolve into what is called the Necessary Knowledge Of Allah. This is also called Annihilation (*fana'*).



- Moving in Allah is the stage beyond the state of Names and Attributes, where the seeker moves to a state, which neither word nor sign can describe. This is the State of Existence in Allah Called *Baqa*.
- Moving from Allah is the stage in which the seeker returns from the heavenly world to the world of cause and effect, descending from the highest station of knowledge to the lowest that matches the understanding of human beings. Here he forgets Allah by Allah, and he knows Allah with Allah, and he returns from Allah to Allah. This is called the State of the Farthest and the Nearest.
- Moving in things is a movement within creation. This involves knowing intimately all elements and states in this world after the stage of *fana*. Here the seeker can achieve the State of Guidance, which is the state of the prophets and saintss. It brings the Divine Knowledge into the world of creation in order to Establish Guidance.
- The entire process is like threading a needle. The thread seeks the eye of the needle, passes through and then meets with its beginning. The two ends meet there, form a knot and secure the entire thread. They form a whole; thread, eye and needle, sewing in and any material they catch into the fabric of the unity.
- In the Naqshbandi Order, the Shaikhs chose to guide their *murids* first through the movement from Allah, traveling from the higher states to the lower. They, therefore, maintain the common veils over the spiritual vision of the *murid*, removing the veil of ordinary consciousness only at the final stage. All other *tariqats* begin with the movement to Allah, moving from the lowest states to the highest, and removing the common veils first.

### **Muhammad al-Masum**

Shaikh Ahmad al-Faruqi lived till 1624 AD. He bestowed his entire spiritual treasure to his son Muhammad al-Masum. He was a saint from his childhood. He never accepted to nurse during the period of Ramadan. At the age of three years, he expressed Oneness by saying, “I am the earth, I am



the heavens, and I am God... I am this, I am that.” He memorised the Qur’an in three months at the age of six, as his learning was through his heart and he reached the highest state of the knowledge of *Sharacat* and *Aqaqat*.

Once he said to his father that he was seeing himself as a life that is moving in every atom of these universes, which are taking light from it as the earth takes light from the Sun. His father realised that Muhammad al-Masum (Masum Raza) was going to be the *Qutub* (Spiritual Pole) of his time. In one of the letters his father wrote about him that he is unable to find words for the attainments of his son, who is suitable for this spiritual wealth and is accomplished with the “*Khas Vilayat Muhamadiya*.” Once when HJ Masum Raza was sleeping and his father came back home, the servant thought of waking up Masum Raza, but Shaikh Ahmad stopped him saying, “The friend of Almighty is taking rest. I am afraid, he should not be disturbed.” At the young age of fourteen years only he had been blessed with ‘full spiritual accomplishment.’

Lakhs of people benefited spiritually through him and thousands of them reached the stage of the full accomplishment and were bestowed the status of *Satguru*. Within a week of his company, seekers used to achieve the state of ‘*Fana*’ (oneness with the Almighty) and ‘*Baqa*’ (existence in the existence of the Almighty). His vision was the most extra-ordinary. The King also used to come to attend his spiritual assemblies (*Satsang*) and used to sit wherever he found a place. HJ Masum Raza was capable of postponing death of others and changing their destiny. But he was very strict on principles. Complaint of adultery when received against his own son-in-law, he wished death for him. When his daughters requested to forgive him, he refused and told them ‘whatever was to happen has happened. Now you should learn to live a pious life.’ The son-in-law passed away on the third or fourth day.

Many miraculous events are associated with Hajrat Masum Raza. Once one of his deputies, Khwaja Muhammad as-Siddiq was traveling on top of a horse. His foot slipped from the horse and he was dangling from one stirrup. The horse was running and he was frightened that he would die. He remembered at once to say, ‘O my Shaikh support me.’ As soon as he



uttered these words, he saw his Shaikh Hajrat Masum Raza appear, take the reins of the horse and stop it.

Once he was sitting with his followers in his *khaniqah* (spiritual center for retreat, prayers and meditation) when they began to see water pouring from his hands and his sleeves. They were surprised and enquired about it with him. He said, “Just now one of my *murids* was on a ship, and that ship was in a storm and was sinking. He called me and I immediately reached my hand and saved that person from drowning.” They recorded the time of that event. When after a few months they enquired with that person, he said, ‘Yes, at that time my Shaikh came and saved me.’

It is reported that one magician used to build a fire, which did not burn him. This caused a great confusion among the people. Hajrat Masum Raza then made a very great fire in the city and asked the magician to enter into that fire. The magician was afraid. Then Hajrat Masum Raza told one of his *murids* to enter into the fire, saying LA ILAHA ILLALLAH.” That *murid* entered into the fire and came out safely. The fire was cool for him as it had been for Sayyidina Ibrahim when he was thrown in the fire. When the magician saw this, he immediately converted.

One Shaikh Abdur Rahman at-Tirmidhi narrated that he visited Shaikh Muhammad Masum with his brother. He gave gifts to everyone except him. He was very sad for not having been blessed with a gift. After some time Shaikh Muhammad Masum came to visit the city where Shaikh Abdur Rahman at-Tirmidhi resided. Shaikh Abdur Rahman at-Tirmidhi went to welcome him along with others. Shaikh Muhammad Masum looked at him and said, ‘Abdur Rahman, don’t be sad, I have tested you and I have saved for you my special robe (*jubba*) which I inherited from my father, Sayyidna Ahmad al-Faruqi.’ Shaikh Abdur Rahman at-Tirmidhi took it from him and when he put it on everything disappeared. He saw his Shaikh, Shaikh Muhammad Masum appearing in front of him and in every atom and every particle. This led Shaikh Abdur Rahman at-Tirmidhi to reach a state of immense happiness and to enter the Divine Presence.

Muhammad al-Masum once revealed that when he was in Hajj, he saw the Ka’aba hugging and kissing him with great compassion and emotion. He saw lights and blessings coming out of himself, which



increased so much that it filled up all the universes and they entered every atom of these universes. Then all these atoms were drawn back to the love of the Essence of the Ka'aba. Muhammad al-Masum said, 'I saw many spiritual beings, among them angels and saints, all of them standing in my presence as if I was their Sultan. Then I received a written letter delivered to me by an angel, and written on it was 'from the God of Heavens, Universes and all Creation, I am accepting your pilgrimage.'

Muhammad al-Masum said that he continued his journey to visit the *Madinat'il-Munawwarah*, the City of the Prophet. When he went to visit him at his tomb and directed his face towards him, he saw the Prophet coming out of his grave, and he hugged and kissed him. In Hajrat Muhammad al-Masum's words, 'Then I saw myself in a state, where my heart was as if combining with his heart, my tongue with his tongue, my ears with his ears, until I was not seeing myself, I was seeing the Prophet and when I looked at the Prophet I was seeing myself.'

It is said that Shaikh Muhammad al-Masum had initiated more than 900,000 people out of which 7,000 were bestowed with the status of *Satguru*. Shaikh Muhammad al-Masum could bring his follower in one week's association to the state of Annihilation and, in one month, to the State of Subsistence. It is also said that he could bring his followers to the State of Existence in one single sitting.

### **Saifuddin al-Faruqi al-Mujaddidi**

HJ Masum Raza had forecast his death much earlier and proceeded for his heavenly abode in 1668 AD. His son HJ Saifuddin Sahab succeeded him in the Order of the great Masters. At the age of eleven years, his father bestowed upon him the status of '*Fana-e-Kulb*' and in view of the spiritual capabilities of his son, kept a special watch on his progress. Once the King requested HJ Masum Raza to send one of his disciples for his guidance and spiritual advancement. HJ Masum Raza deputed his son on to this job who accomplished the same. Lots of people always thronged in the *Satsang* of HJ Saifuddin Sahab. He used to say, "What shall I talk of the friendship with the Almighty, I am the lowest of the beggars of 'His' Street." Although thousands of people used to attend his *Satsang*, he knew about the state of individuals and took care of their needs. He used to say that for the full



accomplishment, a watch on one's mind and company of one's Master alone are enough. He was blessed with all the attainments of his father and grandfather, but he did not disclose his true self to the public.

At the age of forty-seven, in 1687 AD he left this mortal world. When people carried his body for the burial, his coffin used to lift up in air. Many people wanted to offer their shoulder, but this was not possible. On reaching the place of cremation, the coffin came down by itself. After fifty years of his death, when the place of his mausoleum sank due to rains, on excavation for repairs the place smelled the same as at the time of his burial and his mortal remains were also in the same condition as on the first day.

### **Nur Muhammad al-Badawani**

HJ Nur Muhammad al-Badawani, who was a descendant of Prophet, succeeded HJ Saifuddin Sahab. He was born in 1075H/1664AD in a blessed house. He received the blessings of his Shaikhs, who were proud of his progress. He began his life in a state of Self-Effacement and remained continuously in that state for fifteen years except during the ritual prayers. When he prayed he would return to self-awareness and offer the prayers. He was careful to eat only from earnings made by the sweat of his brow. He ate only self-baked bread, and he ate it only in very small pieces. When the bread was finished, he would return to prepare more, and then he would return to contemplation and meditation. His back was bent as a result of excessive contemplation.

He had the fortune to spend time in the company of his Shaikh for many years. He also served Shaikh Muhammad Muhsin, son of the great narrator of *hadith* of his time, Shaikh Abdul Haqq, one of the khalifs of Muhammad Masum, until by means of his service, he reached a high state of perfection.

He used to say, "For the past thirty years the thought, 'how am I going to make a living' never came to my heart. The subject of provision never came to my heart, but I ate when I felt the need." He never ate from the food of a proud person. He said, "The food of proud rich people contains darkness."



If he borrowed a book he would read it after three days, because he said, “The reflection of the darkness and ignorance of the owner of the book reflects on the reader.” He was very careful in such matters. His khalif, Sayyidina Habibullah (Shamsuddin Habib Allah), used to cry when he remembered him. He used to say to his followers, “You did not see that holy person. If you had been in his time it would have renewed your faith in Allah’s power that ‘He’ had created such a person.”

Shaikh Nur Muhammad al-Badawani’s visions were extremely detailed and incredibly precise. Shamsuddin Habib Allah used to say that Shaikh Nur Muhammad al-Badawani used to see with his heart better than anyone could see with his eyes. Once when he was coming, his eyes saw a woman on the street. As soon as he reached before Shaikh Nur Muhammad, he told him that he saw the traces of adultery in him and asked him to protect his eyes next time. Similarly, Shaikh Habibullah once saw an alcoholic on the street. When he came to his Shaikh he told him, ‘ I am seeing in you the traces of alcohol.’ Shaikh Habibullah realised from this that everything in this life is reflected from one person to another, and the character of one person is reflected on another.

Shaikh Habibullah narrated an incident concerning his Master. One day a lady came to him and urged before him that, a spiritual being (jinn) had kidnapped her daughter. She tried every means to get her back, but it was of no avail. Shaikh Nur Muhammad al-Badawani meditated on that matter for a little while and then said that her daughter would come next day around the time of afternoon prayers. At the exact time Shaikh Nur Muhammad al-Badawani had mentioned, the lady heard a knock at the door, and in-walked her daughter. On enquiry the girl said, ‘I had been kidnapped and taken to the desert by a jinn. I was there in the desert and just now a Shaikh came and took me by the hand and brought me here.’

### **Shamsuddin Habib Allah**

HJ Shamsuddin Habib Allah (Mirza Zanzana) was the dear disciple of HJ Nur Muhammad al-Badawani. He was a poet and used pen name ‘Mazhar’. He heard of HJ Nur Muhammad Sahab through someone. He got so impatient that immediately he reached to meet HJ Nur Muhammad Sahab, who also adopted him at once and in the first meeting itself all of his



spiritual chakras (energy centers- the loci of the Naqshbandi way of practice) were energised and activated. When he reached back home and saw in the mirror, he saw the face of HJ Nur Muhammad Sahab in place of his own face. In four years he was fully accomplished and was conferred the status of *Satguru*.

Mirza Zanzana's father was a senior officer but was detached from worldly affairs. Zanzana Sahab was taught arts, science, warfare and other branches of learning in his early age and he had acquired competence in all these branches. He was very polite and patient and a great swordsman too who could fight a number of persons simultaneously.

Nawab Asif Shah offered him thirty thousand rupees in those days, which he refused to accept. The Nawab then requested him to distribute this money among those in need. HJ Zanzana Sahab refused this also stating that he was not Nawab's servant who should be engaged in distributing Nawab's money.

He used to say that sheer constant remembrance of the Master fills up one's heart fully with light and spirituality. He stood fast in serving his Shaikh with complete truthfulness. He continued to progress by entering into seclusions in the desert and in the jungle on the orders of his Shaikh. His only food used to be grass and leaves of trees. He used to wear only what would cover his nakedness. One day, after many of these seclusions when he looked in the mirror, he saw his Shaikh in place of himself.

When his Master passed away, he continued to visit his grave until his Shaikh directed him to visit some of the other Saints of his time, Shaikh Muhammad Afzal, Shaikh Safi Sacdullah, and Shaikh Muhammad Abid. He used to attend the sessions of Shaikh Muhammad Afzal, one of the khalifs of Shaikh Saifuddin. He also benefited from the company of Shaikh Shah Kalshan and Shaikh Muhammad az-Zubair. He accompanied these Shaikhs for twenty years. He progressed further and further until he became an Ocean of Knowledge *Qutub* of his time, shining like the Sun at high noon. Shaikh Muhammad Afzal said, " Shaikh Mazhar Habibullah was given the state of *Qutub* and he is the central pivot of this *tariqat* in this time."



Hajrat Mirza Zanzana was a Master of four *tariqats*: Naqshbandi, Qadiri, Suhrawardi and Chishti Orders. He said that he received the secrets and knowledge of these orders from his Shaikh, Sayyid Nur Muhammad Badawani, who lifted him from the Ibrahamic Stage to the Muhammadan Stage. He said that he saw the Prophet sitting in his place, while he was sitting in place of Prophet. He then disappeared and saw the Prophet sitting in the two places. Then he saw the Prophet disappearing and himself sitting in both places.’

Many miracles are associated with him. It is reported that once he traveled with some of his followers without any food or provision. When they needed food he would call them and say, “ this food is for you,” and tables of food would appear in front of them. One day during the trip there was terrible storm. It was freezing making everyone shiver because of the cold. Their situation worsened until it appeared that they were going to die in that frozen desert. Hajrat Mirza Zanzana then raised his hands in prayer to the Almighty. Immediately the clouds lifted from around them, and though the freezing rain continued to fall a little away, the temperature around them rose to a comfortable level.

Hajrat Mirza Zanzana said, “Existence is an Attribute of the Almighty alone. This world is a mere shadow of realities existing in the Divine Presence. The reality of all possible creations results from the action of the Divine Attributes and Qualities on the Void. The Real Existence of all that manifests in physical creation is confirmed as a light in the Divine Presence.”

He also said that all physical creation arises from a combination of Almighty’s Divine Qualities and the Void. The creation thus partakes of two origins of opposite nature. The dense qualities of physical substance that produce darkness, ignorance and evil, result from the nature of the void of non-existence and nothingness. Light, Knowledge and Good results from the Divine Attributes. Sufi sees all that is good in himself as a light from the Divine that is reflected on him, but that is not of him. Conversely, he sees himself as base substance, full of darkness and ignorance, with a nature worse than that of an animal. This dual perception helps him loosen his attachment and turn towards the Divine Source of all Good. With this



turning, the Almighty fills his heart with love and yearning for the Divine Presence.

During his last days, thousands and thousand of seekers entered into the *tariqat*. Hajrat Mirza Zanzana had predicted his death and shortly before his death he was in a state of great emotion and intense love of God. He said that the Almighty had fulfilled all his desires and had accomplished him fully. He was so desperate to meet his beloved, the Almighty, and to be in 'His' Presence continuously that he wanted 'to go to 'Him' today, before tomorrow'. He, however, wanted to go to 'Him' not as an ordinary person but as a martyr, who is always alive as Allah described in the Holy Qur'an.

On the fateful day of the seventh of *Muharram*, of the year 1195H/1781AD his servant came to him and informed him of three visitors seeking to meet him. He asked them to be brought in. One of them took a knife out of his pocket and stabbed him in the back, piercing his kidney. He fell to the ground. The King sent him a doctor but he sent him back saying, "I do not need him. As for the men who stabbed me, I forgive them, because I am glad to die as a martyr and they came as an answer to my prayer."

His mausoleum is situated near Jama Masjid in Delhi and is known as 'Shahid Sahab ki Mazar' or the mausoleum of the Martyr.

### **Shaikh Naimulla**

HJ Naimulla Sahab was one of Hajrat Mirza Zanzana's ablest disciples, who succeeded him in the Order of the great Masters. He spent only four years in the company of his Master. Hajrat Mirza Zanzana Sahab, however, remarked that "your company of four years with me is equal to twelve years spent by others" and pronounced that 'you would enlighten the world', which proved entirely true.

HJ Naimulla Sahab spent his life with utter contentment and satisfaction and devoted his entire time in the remembrance of the Almighty. He wrote many books on spiritual aspects. He was a very quiet person and liked to live aloof. He was highly knowledgeable and Master of *Siddhies* (miraculous powers) but used to live as an unknown person. He was a great saint, fully accomplished in all aspects of spiritualism and in transmission of



spiritual energy from heart-to-heart. His book ‘Mamulat-Mazhariya’ is one of the renowned books on the subject. One of his hand-written books is also lying in the London library.

### **Shaikh Muradulla**

HJ Naimulla Sahab lived till 1801 AD. He bestowed full spiritual accomplishment upon HJ Muradulla Sahab, who was from a rich family of Thanesar. His father was one of the persons who had the fortune of receiving grace of Hajrat Mirza Zanzana. He had taken HJ Muradulla Sahab also to Hajrat Mirza Zanzana who showed great affection and liking towards him and also allowed him to sit in his assemblies. However, by the time HJ Muradulla came of age, HJ Zanzana Sahab had left the world and, therefore, HJ Muradulla went to HJ Naimulla Sahab who accepted him immediately as his disciple. He was one of the greatest saints of his time. Whoever came to him got his wishes fulfilled, got initiated and was filled with divine love. He was a great treasure of the divine knowledge. His teachings were similar to those of *Vedanta*.

### **Shaikh Abul Hasan**

*Qutub-e-Alam* Abul Hasan Sahab of Nasirabad, the grandson of HJ Naimulla Sahab, is the crown of Naqshbandi Order. He received the blessings of his Master, HJ Muradulla Sahab, who had made a forecast about him that he would be the greatest Master of his time.

It is said about him:

*“Aan Abul Hasan Ki Taj Sare Naqshband Bood,  
Maanind Oou Nayamdah Sahab Tariqate.”*

(Abul Hasan was the crown of the Naqshband family of Sufis, and no Master of his special kind descended in this Order.)

He was an extra-ordinary Master of the religion, highly knowledgeable and a *Karmayogi*. In one sight, he used to take people to the highest spiritual states. His Master blessed him with the status of *Satguru* at the age of eighteen years. During the life of his Master itself, HJ Abul Hasan



often bestowed the state of '*Fana*' and '*Baka*' to many seekers. A special characteristic of him was that who-so-ever had faith in him, realised the Truth. His Master during his lifetime itself desired to appoint him as his successor but Hajrat Abul Hasan declined the offer in favour of his Master's grandson stating that for him his Master's love was the most valuable thing.

He used to give sittings for meditation five times a day. Who-so-ever came in his contact, changed immediately and started following the dictates of the Scriptures and within a short period got ability to himself guide and give sittings to others.

Once his cousin came to him and with a view to test him thought that if he is a real saint, he should give him both the holy Qur'an and Sweets together. As soon as he appeared before him, HJ Abul Hasan remarked, 'You have come to test me. Here is the Holy Qur'an and Sweets.' One person had some bad habits. He came to HJ Abul Hasan for initiation and mentioned him about his shortcoming. HJ Abul Hasan, however, told him that he had not committed any sin before him. HJ Abul Hasan Sahab accepted him as his disciple. Thereafter, whenever he felt an urge to indulge in doing anything wrong, he found his Master HJ Abul Hasan Sahab bodily present there. Soon, he got over his bad habits and became a true seeker and devotee.

Once in a function it appeared that the food would fall short of the requirement. HJ Abul Hasan asked the utensil to be covered with a cloth and to keep on taking out the food as required. The whole function got over satisfactorily and later sufficient food was also left over which was then distributed to others.

Though it is true that no one like HJ Abul Hasan descended in the Order but it is also equally true that HJ Abul Hasan bestowed all his spiritual attainments upon his dear disciple Hajrat Ahmad Ali Khan and made him excel in all respects. He left for his heavenly abode in 1854 AD.





## Part II

### Sufis of Our Time



## SUFIS OF OUR TIME

The chain of Naqshband Sufis is a continuous one; each loop of the chain tied to the next loop, both above it and below it, makes it a live wire. The chain is as strong as any of its loops. The great Masters, therefore, ensure it that every loop of the chain is fully integrated into the chain and are as strong as the chain itself. The great Masters of yore continue guiding the seekers and take them to the highest state of Realisation. Experiences of subsequent Masters confirm this. Great Masters have thus continued to descend in this Order.

### Ahmad Ali Khan

HJ Ahmad Ali Khan of Kaimgunj, U.P., one of the great Masters of 19<sup>th</sup> century, was a true reflection of his Master HJ Abul Hasan, who had remarked about him, “A new method of spiritual practice would begin with you. Sinners, atheists and even the by-goers will benefit a lot from you and they will start following the dictates of Scriptures. What you have been blessed with would have perhaps not been received by any one in the whole world.”

HJ Ahmad Ali was a great scholar of Arabic and Persian languages. In his young age he composed two *Diwans* (collection of poems) and wrote many other books. He used ‘Majrooh Aasi’ as his pen name. One person who used to visit HJ Abul Hasan saw Ahmad Ali once while he was praying and told him that now a Master must initiate him. Ahmad Ali was not prepared for this but when in the night he saw HJ Abul Hasan in his dream repeating the same order, he immediately proceeded to Nasirabad and presented himself before HJ Abul Hasan Sahab, who initiated him. He visited his Master four times for forty days at a time. His Master bestowed upon him all his spiritual treasure giving him the full authority and made him his (HJ Abul Hasan Sahab’s) true reflection. Thereafter, HJ Abul Hasan told him, “Now my life is coming to an end and you will have to take my mission further.” HJ Ahmad Ali got into tears. HJ Abul Hasan prayed for him and said, ‘The Almighty will help and make things easy for you.’



HJ Ahmad Ali lived at the outskirts of the village Raipur in Kaimgunj tehsil of district Farukhabad, Uttar Pradesh. He had a small *kachcha* house in a field where he led a very simple life with very little interaction with the public. He was a great scholar of the Arabic and Persian languages and used to teach children. He, however, earned his livelihood by farming and devoted whatever time was left from farming and teaching in the remembrance of the Almighty. Usually poor children came to him to whom he taught Urdu and Persian. Once a great scholar came to meet HJ Ahmad Ali. During the conversation, in reply to some question by the scholar, HJ Ahmad Ali uttered '*Malum-Nahi*' (I do not know). The scholar was surprised and remarked that if a scholar like him speaks incorrectly and does not know the answer, what will be the condition of the general public. HJ Ahmad Ali replied, "Brother, I do not know much, but a boy comes to me. Perhaps he may be able to answer your queries." The next day HJ Ahmad Ali asked HJ Abdul Gani Khan (one of his very dear disciples) to visit that scholar and answer his question. HJ Abdul Gani was surprised and told his Master, "I do not know anything, how would I be able to answer." HJ Ahmad Ali, however, told him, "You do not have to do anything; just only think of me, I shall do the rest. In the end, you should also ask a question to the scholar."

HJ Abdul Gani visited the scholar and answered all his questions satisfactorily. In the end, he, as desired by his Master, asked a simple question to the scholar. The scholar could not answer the question. HJ Abdul Gani then answered in detail that question also as HJ Ahmad Ali himself was acting through him. The scholar was very much impressed with HJ Abdul Gani and praising him remarked, "When you are so knowledgeable, what would be the level of your Master."

Although the villagers knew that HJ Ahmad Ali was a simple, God-loving and religious person, but they did not know that he was an ocean of spirituality. Amongst the boys who came to him for learning, there was one very intelligent and obedient boy who also used to serve HJ Ahmad Ali with great care and attention. HJ Ahmad Ali also had a lot of affection for him. This boy was HJ Fazl Ahmad Khan. HJ Ahmad Ali had his wife and a son in his family. HJ Ahmad Ali's son and HJ Fazl Ahmad were good friends. HJ Ahmad Ali's son, however, died all of a sudden at a young age of 15-16 years. Due to this separation his mother got very upset and used to cry all



through the day and night for her son. Seeing her condition, HJ Ahmad Ali one day told her that there was no point in crying. Be happy in whatever condition the Almighty keeps. She, however, explained that she was not able to forget her son even for a moment. HJ Ahmad Ali told her, “Why then you do not take Fazlu (HJ Ahmad Ali used to address HJ Fazl Ahmad by this name) as your son.” From that day she took Fazl Ahmad as her son and HJ Fazl Ahmad took her as his mother. The mother thereafter never cried for her son and both of them lived through this relationship and in such a manner that not even the real mother and son could be expected to do so. It was also a matter of coincidence that both HJ Fazl Ahmad and HJ Ahmad Ali Sahab’s son resembled each other.

After this incident, Fazl Ahmad Sahab started living in the house of HJ Ahmad Ali and served both of them with great devotion. His mother got so pleased with him that she compelled HJ Ahmad Ali to initiate Fazl Ahmad Khan and to take him as his disciple. HJ Ahmad Ali was himself very pleased with Fazl Ahmad Khan. He accepted him as his disciple. For sixteen years he kept HJ Fazl Ahmad with him, worked on him and gave him his entire spiritual treasure. He conferred Master hood on him and told him to carry his mission further.

Slowly this news spread far and wide and many people started visiting HJ Ahmad Ali Sahab for meditation. Amongst them HJ Abdul Gani was one. HJ Ahmad Ali before leaving his body had told HJ Fazl Ahmad Sahab to take special care of HJ Abdul Gani, as he was very dear to him.

He left this world on 4<sup>th</sup> November 1889. Till a few years ago, his *Samadhi* was in a very dilapidated condition. HJ Fazl Ahmad Sahab’s grandson Hajrat Manzoor Ahmad Khan wanted to get it repaired and, therefore, he arranged for some material and a mason. The mason started the work and Hajrat Shah Manzoor Ahmad waited under a tree. Suddenly, the mason came running to him and enquired of him, ‘Is it a *Mazar* (mausoleum) of a great saint.’ On enquiry as to what had happened the mason told him that as soon as he started the work, he heard very loudly and clearly some one addressing him, “Mia Muazzam (this was the mason’s name), *Fakirs* like to remain unknown.” Hajrat Manzoor Ahmad Khan then requested and prayed before the *Mazar* to let it be repaired so that the coming generations can at least recognise that place and may offer their



prayers. He sought HJ Ahmad Ali Sahab's permission and only then the *Mazar* could be repaired.

It is important to note that most of the Masters of this great Sufi Order wished to remain unknown and that is why there is not much knowledge about them in the public. The great Masters of this Order have believed that "the Almighty has hidden Himself having brought us to light, now it should be our endeavor to hide ourselves (completely merge our identity) and let that Almighty alone be known."

Hajrat Shah Manzoor Ahmad has written in one of his letters that he had the fortune once to visit the room where HJ Ahmad Ali Khan Sahab used to meditate. Shri Brijnarayanan Mahrotra and Babu Bhola Nath Bhalle, S.P. accompanied him. This room was an extra-ordinary place charged with spiritual vibrations, so intense that the three of them were not able to withstand it. A strange thing, which was revealed about this room, was that if any child who does not stop from crying or someone affected by evil-sight is brought into the room he gets immediately cured.

Maulana Abdul Gani Khan Sahab once narrated an incidence concerning extra-ordinary capability of HJ Ahmad Ali Sahab to walk on foot as under:

'Once Khalifa Sahab (HJ Ahmad Ali Sahab) with Hujur Maharaj (HJ Fazl Ahmad Sahab) went from Kaimganj to Farukhabad to meet someone. On reaching Farukhabad, they came to know that that person had gone to Kaimganj. HJ Ahmad Ali Sahab returned from Farukhabad to Kaimganj. In Kaimganj, it was revealed that he had proceeded to Lucknow. HJ Ahmad Ali Sahab returned back once again to Farukhabad. Hujur Maharaj thought that HJ Ahmad Ali Sahab perhaps would halt at Farukhabad but he did not stay there. Hujur Maharaj mentioned this to Khalifa Sahab, who remarked, "You must have tired. Ok, follow me enchanting these two words. God willing, you will not feel tired." After a while, they halted at a mosque. HJ Ahmad Ali Sahab pulled some water from a nearby well, refreshed himself and then filled up the pot again for Hujur Maharaj. He came back to the mosque and started pressing Hujur Maharaj's legs. Hujur Maharaj seeing his Master doing that immediately got up and begged his pardon. HJ Ahmad Ali Sahab said that he must have been tired and, therefore, he is comforting him. When



Hujur Maharaj told him that he was not tired, HJ Ahmad Ali Sahab said, “If you were not tired, you would have been offering prayers.” Hujur Maharaj got up immediately, washed himself and sat in prayers with HJ Ahmad Ali Sahab.’

### **Fazl Ahmad Khan**

HJ Fazl Ahmad Khan Sahab (Hujur Maharaj) was a great revolutionary saint, who through his boundless spiritual awareness and liberal approach made the method of meditation simple and bestowed the priceless spiritual knowledge of Naqshbandi Order to all, including non-Muslims, without conversion i.e. without accepting Islam. He distinguished the religion (the outer or the material form of religion) and spirituality and held that for spirituality religion is no bar.

Hujur Maharaj was born at Raipur in district Farukhabad, Uttar Pradesh and spent most of his time in Raipur except for a few years when he served in Farukhabad. His father was HJ Gulam Hussain, who himself was a Master in the Order of Great Sufi Saint HJ Maulana Waliuddin Sahab of Kashmir. *Khalifa* HJ Maulana Afjal Shah who was a disciple of HJ Abul Hasan Sahab initiated his mother in the Naqshbandi Order.

HJ Maulana Afjal Shah used to say about Hujur Maharaj’s mother, ‘My daughter has the capability of changing the destiny.’ She was a very loving person who believed in the ‘whole world being her own family.’ HJ Abdul Gani Sahab used to narrate an incidence in this regard. Once Hazarat Maulvi Wilayat Hussain Khan, younger brother of Hujur Maharaj and HJ Abdul Gani Sahab were to appear in an examination together. Both of them separately requested her to pray for them. She said “God willing I shall pray for you.” When both of them returned from examination, HJ Abdul Gani Khan Sahab enquired with her and she told that she had prayed for him but when her own son enquired with her she replied, “Whenever I wished to pray for you, I uttered his (HJ Abdul Gani Sahab) name instead of you.”

HJ Fazl Ahmad’s parents thus were great saints and true human beings. It is, therefore, no wonder that a person like HJ Fazl Ahmad took birth in their family, which ushered in a new era of religious and communal



harmony and brought about a spiritual revolution, a culmination of the spiritual advancement.

HJ Abul Hasan had written various letters to HJ Ahmad Ali. In one of the letters he wrote, “You will enlighten path of many and this is the proof of your being a fully competent Master.” In another letter he wrote, “Atheists, by passers, bad people and even sinners will turn into people having firm faith in the Almighty if you focused your attention on them.” In yet another letter he wrote, “Whatever you have been blessed with perhaps would have not been received by anyone in the era.” All these letters HJ Ahmad Ali Sahab handed over to Hujur Maharaj at the time of conferring full Master hood on him and told him, “I could not fulfill my Master’s wish. Now my end is near. My Master’s words cannot go empty. They will come true through you.” HJ Ahmad Ali Sahab then gave him some belongings of his Master HJ Abul Hasan Sahab.

Hujur Maharaj lived a very simple and pious life. He used to put very clean white clothes. He was very kind hearted and had no prejudice against any religion or caste. Persons from all classes and belonging to all religions including Hindu, Muslim and Christians used to visit him. He used to say to Hindus, “You have come to me to seek spiritual knowledge. Do that and live in accordance with the requirements of your society. Your relation with me is not worldly but spiritual.” He was the first person in this Order, who without any discrimination spread this method of practice amongst the Hindus. He was completely free from religious bias and never participated in any religious debates or disputes, nor did he ever criticise any religion. If someone criticised any religion in front of him, he would leave that place. He pronounced that spiritualism is one but religions are many. One should follow the dictates of one’s religion and should not be guided by religious prejudices. The social or religious rituals do not bind spiritual life. If anyone suggested that he would convert and adopt Islam, he used to feel very upset. He disapproved of conversion, rejecting it outright. He used to admonish the person concerned, “Now you are not worth visiting me. I shall not allow anyone to put a spot on me. You should continue to abide by the dictates of the religion which you belong to and acquire spirituality.”

Once one of his Hindu disciples adopted Islamic traditions. When he reached before him, Hujur Maharaj told him that he was no longer fit to



come to him. Hujur Maharaj asked him to readopt the Hindu traditions, the religion in which he was born.

As untouchability was prominent during those days, Hujur Maharaj did not touch even dried chilies meant for the consumption of his Hindu followers. Separate food used to be cooked for them. When he visited Janab Lalaji Maharaj's house (Mahatma Ram Chandra ji-his successor) or if food came from Lalaji Sahab's house, he used his separate utensils or ate in a *Pattal* (a plate made up by tagging broad tree leaves). At times he used to take the food straight in hand and drank water also straight through hands. When '*Prasad*' used to be distributed he will ask some Hindu to bring '*Prasad*' and to distribute. He used to say everyone must observe the discipline of ones religion. Though he had accepted many as his disciples, but he declared Janab Lalaji Maharaj to be his successor. This is a unique example of a Muslim Sufi giving away his entire spiritual treasure to a Hindu without conversion.

Hujur Maharaj had stated that this Sufi method of spiritualism was prevalent amongst ancient Hindu saints, which is now being reintroduced amongst Hindus. Dr. Chandra Gupta also used to say that this method of spiritual practice was prevalent amongst Hindus in the past. He related it to Lord Sri Krishna, who was known as '*Yogeshwar*', being the greatest spiritual Master of the '*Anahat Nad*'. 'His' flute in reality represented the '*Anahat Nad*', which sprang in the form of 'heartbeat' in the hearts of thousands of *Gopis* and *Gwalas*, who were devotees and were fortunate to receive 'His' grace.

It was once mentioned by HJ Ahmad Ali Sahab to Hujur Maharaj that his Master (HJ Abul Hasan Sahab) had told him, "A Hindu boy will come to you, who will spread this spiritual practice amongst many, but no such Hindu boy came to me. Perhaps he would have seen you in me and now you must obey this order strictly."

Hujur Maharaj had the fortune of living for twenty-two years in the company of his Master. He was born in 1857. His life had been full of extraordinary events. His conduct was an example of practicing the dictates of Scriptures in one's life. He was always content and satisfied. His Master chose him as his main *Khalifa* (successor) and mentioned, 'One like you is



better than thousands.’ His *Tavajjoh* (spiritual radiations) resembled exactly to that of Hajrat Janab Baqi Billah Sahab.

He did not accept offerings or did not allow anyone to touch his feet. Instead he himself often comforted his disciples by looking after their requirements so much so that many a times he would press the legs of his tired disciples. Often for days together his family lived on scanty food or with no food at all. Even then if he received some money from someone, he would distribute it to others. He spent most of his time in meditation. Once he started a dispensary and got some bottles filled up with water from a well. This water cured even those who were suffering for long. Whatever money he earned from this, 1/40<sup>th</sup> of that he kept for himself and the rest he gave to others. As the dispensary became very popular, he closed it after sometime.

Once during his early days, Hujur Maharaj had gone to Badayun. He had heard that a Muslim *Avdhut* (a saint in trance and totally absorbed) who was aged about 111 years resided there. He searched for him but could not find him. Ultimately, he found him in an old building. He bought some sweets and very politely offered it to the *Avdhut* after saluting him. When Hujur Maharaj saw that the *Avdhut* was not responding at all, Hujur Maharaj focused his *tavajjoh* at him. After sometime the *Avdhut* opened his eyes, which were so glowing that an ordinary person could not even dare to look at them. The *Avdhut* turned his face towards Hujur Maharaj and started enchanting something. Hujur Maharaj felt as if some power was dragging him with great force towards the *Avdhut*. He could not control himself and got frightened. He then remembered his Master HJ Ahmad Ali Sahab and immediately felt as if HJ Ahmad Ali Sahab has taken his place. The *Avdhut* was now not able to have any impact on Hujur Maharaj. When he got tired, he said, “You are very fortunate. Often one comes across *Fanafil-Shaikh* but rarely a *Fanafil-Murid*. A disciple should be like you and a Master like your Master. You will enlighten the world.”

In the evening when Hujur Maharaj appeared before HJ Ahmad Ali, he enquired of the incident. Hujur Maharaj told everything to his Master. HJ Ahmad Ali Sahab asked Hujur Maharaj not to repeat such an act ever in the future, as it was not proper to disturb a *Fakir* and told him that there are two categories of *Avdhuts*. One category is called *Avdhut* and the others ‘*Kalandar*.’ A person turns to be an *Avdhut* as a result of a strong wave of



love and divine light beyond the capacity of that person. His mind loses control and he forgets about himself or about his ultimate objective. *Kalandars* are above *Avdhuts*. *Kalandars* are those who have reached the stage of ‘*Hans*’ or ‘*Param Hans*.’ They even in that condition remain like a child in the lap of the Almighty and have the knowledge of that love and bliss. While *Avdhuts* are not able to proceed further on their own, *Kalandars* keep on making progress. In the company of both *Avdhuts* and *Kalandars*, a person becomes one like them or at times his entire spiritual attainments are absorbed by them. The reason behind this is that such *Avdhuts* transmit their boundless energy of love, which is beyond the capacity of the other person, which turns him into a state of inertia or a sort of madness. Company of such *Avdhuts*, therefore, often results in a harm rather than benefit. One should try to keep away from them or if that is not possible, one should not look into their eyes or should not sit closely or in front of them. However, a *Fanafil-Shaikh* is saved from such dangers as in his case the Master takes his place.

HJ Ahmad Ali Sahab then said Hujur Maharaj, “You had also come across such a *Kalandar* who started transmitting such an energy of love and so suddenly that you could not withstand it. It was quite possible that he could have swayed you away with him in his flow, but right than that energy which you have embedded in yourself as your Master, blocked that effort. However, that energy of love transmitted by the *Kalandar* is lying with me, which will be transmitted to you gradually in due course.”

Hujur Maharaj used to teach Persian. A young boy, son of a rich person, used to visit him to learn Persian. One day Hujur Maharaj asked him of his intention, as the boy was not interested in learning Persian. The boy did not say anything initially, but after sometime told Hujur Maharaj that he wanted to marry a lady and wanted to learn some ‘*Mantra*’, which could make her agree to marry him. Hujur Maharaj kept quiet. Later, one night he was sitting on the roof and the light of the Moon was falling on him. This boy along with many others also was sitting in the *Satsang*. Hujur Maharaj was wearing clean white clothes and had also applied some perfume. Some flowers were also lying there. Suddenly, he turned towards this boy and asked him, “My son, see towards me. Is that lady even more beautiful than me?” Hujur Maharaj was looking very enchanting. The boy looked towards Hujur Maharaj and was stunned as if he was a statue. From that day the things changed entirely for him. In place of the desire for that lady the boy’s



heart got filled with the love for Hujur Maharaj. In one moment, his destiny had been changed.

A relative of Nawab Shamshabad was attracted towards a lady and wanted to marry her but she was not agreeing to the marriage. He came to seek help of Hujur Maharaj. Hujur Maharaj told him a *Mantra* and asked him to practice it. After some days, in place of attraction for that lady, this person found himself attracted towards Hujur Maharaj. He visited Hujur Maharaj, who very kindly accepted and initiated him.

Similarly, an advocate who had earlier an affair with a lady used to visit Hujur Maharaj. Once this advocate happened to face the lady. Both of them could not control themselves. But before anything could happen, they saw Hujur Maharaj standing at the door. For sometime they thought it to be their imagination as it was impossible that Hujur Maharaj could be present there. As they moved closer, this time they found Hujur Maharaj in between them. They moved apart and thus were saved from falling a prey to lust in that weak moment.

Janab Lalaji Maharaj used to offer his salary to Hujur Maharaj and Hujur Maharaj used to send it back to Lalaji's residence through someone. Once Hujur Maharaj was without food for some days as there was no material for preparing food in the house. He got a money order of fifteen rupees from somewhere, out of which he sent ten rupees to Janab Lalaji's house and five rupees were sent to his mother to enable her to arrange for the food. In the evening, when he reached home and saw no signs of food being ready, he enquired about it. His holy mother informed him that she had sent the money to Janab Lalaji's house, thinking that money was required there (not knowing that Hujur Maharaj had already sent some money there). Hujur Maharaj laughed at it and remarked, 'Well done, mother'. That day also both of them remained without food.

In the beginning, four persons used to visit Hujur Maharaj for *Satsang*. One of them, a young person, used to visit a lady in a brothel. Some friends brought this to the notice of Hujur Maharaj. He told them to inform him next time when this young man visits the lady. Next time when the young man went to visit the lady, Hujur Maharaj was informed of it. Hujur Maharaj took a bath, changed his dress, applied some scent and proceeded



along with others to the brothel. It was a small place and the lady also knew Hujur Maharaj. She was surprised to see Hujur Maharaj, who asked her to sing some song. She sang some songs, which to her understanding could be of interest to Hujur Maharaj. After hearing the songs Hujur Maharaj enquired about her charges for the night and paid her the fees. Hujur Maharaj was then around sixty. The lady and everyone else were taken aback that such a saint would stay in the brothel for the night. Hujur Maharaj, however, asked all others to go back. After everyone else left, Hujur Maharaj told the lady, 'For tonight you are in my service and you will have to obey whatever I command. I do not like your jewelry, remove them first and then take bath.' Hujur Maharaj had carried with him a pair of his wife's clothes, which he asked the lady to wear after the bath. The lady complied with it. After that Hujur Maharaj asked her to offer five prayers with him (five *Namaz*). The lady thought for a moment what a trouble she had invited for herself by accepting the fees and then told Hujur Maharaj that she did not know how to offer prayers. Hujur Maharaj told her, "You are in my service tonight and you shall have to do what I say. It does not matter that you do not know how to offer prayers. Repeat what I do." She started imitating Hujur Maharaj. When Hujur Maharaj put his head on the ground (in *Sijda*), she also did the same. At that moment Hujur Maharaj prayed, "O Almighty, with Your kind grace I have brought this lady up to this point. Now it is 'You' and she." Hujur Maharaj then left that place and came back to his house but that lady was frozen in that posture. Through out the night she lied in that posture. In the morning her mother woke her up. On opening her eyes, she was baffled. She looked around and told her mother, "Whatever I could earn for you, I have already handed it over to you. Your jewelry is lying there. These clothes are not yours and now I am going away."

There was a *neem* tree in front of Hujur Maharaj's house. At around eleven in the morning she came there and sat under the tree. Hujur Maharaj spotted her and told his wife to bring her inside and to give her some food. After she had finished with the food, Hujur Maharaj enquired with her whether she wanted to come out of that life and spend a pious life in future. She immediately agreed to it. Hujur Maharaj then asked her to pray the Almighty to forgive her for her past and called that young man and asked him if he liked that lady and wished to marry her. Hujur Maharaj then got them married and initiated both of them. They spent a pious life thereafter.



A Hindu goldsmith used to visit Hujur Maharaj sometimes and discuss with him about the existence of God. He thought that there was nothing like God. The power that emerges as a result of combination of various elements is what is known as the God. When the body decays and physical elements get separated, this power also ceases to exist and disappears. Otherwise neither there is soul, nor the God and this world is the only existence. There was nothing before this, nor there would be anything after it. All other things are imaginary. Hujur Maharaj used to explain him, but he did not change his views. One day he requested Hujur Maharaj through someone to visit him. Hujur Maharaj saw that he was in a bad shape and his end was near. He (the Goldsmith) told Hujur Maharaj, 'Now I feel that definitely there is some power. I shall now be punished severely.' Hujur Maharaj felt that he was caught in a dilemma, which was not good for him. Hujur Maharaj told him to be firm and not to change his views. Hujur Maharaj then asked him to look towards him and within a moment through his will power restored his belief. A little later the Goldsmith passed away peacefully.

Hujur Maharaj has mentioned an incidence concerning himself in his book 'Jamima Halat Mashayakh Naqshbandia' as under:

“Once I was unemployed. It was 10<sup>th</sup> of December. My Master enquired as to how much money do I require for my living. I requested him to pray for five rupees per month, besides food. My Master thought for a little while and then said, 'You are employed from the First on this emolument.' I did not believe it. My Master made it out and asked me that I did not believe it. I mentioned that it will be true but it is strange that I am not aware of my employment till the Tenth of the month. On hearing this from me Hajrat Sahab ordained me, 'Secrets revealed to you, as a result of your spiritual progress, should not be made known to others. When a dedicated disciple like you does not believe, what can be expected of others.' When I left my Master's premises, I came to know that Munshi Badri Prasad had arranged a job for me in Jarad. I joined the job. After twenty days when I was paid the salary, it was for the whole month i.e. from 1<sup>st</sup> to 31<sup>st</sup> of December.”



Once Janab Chachchaji Sahab (Mahatma Raghubar Dayal ji) mentioned about a strange habit of his Master, Janab Hujur Maharaj that even when he had some money with him, he used to take loan from others. One of the *Satsangis* asked him the reason for his doing so. Hujur Maharaj answered, “By doing so I not only remain grateful to the person from whom I have taken the loan but it also helps me in not having a feeling of pride of not being a debtor.”

HJ Ahmad Ali Khan Sahab once asked Hujur Maharaj to go and beg alms. For many days Hujur Maharaj kept on begging alms without any hesitation or feeling ashamed. One day his Master asked him to stop begging and told him, “I am very pleased with you. You have come successful through this test”.

Once Hujur Maharaj needed fifty rupees very badly. He wrote a letter to Maulvi Abdul Gani Khan Sahab. Maulvi Sahab replied back that he himself was coming with the money. He came and stayed for two days with Hujur Maharaj but neither Hujur Maharaj did ask for the money nor did he himself remember to give the money to Hujur Maharaj and returned without handing over the money. Hujur Maharaj was very upset. Later he repented that he did not have faith on the Almighty and instead had faith on the man. For quite sometime he prayed the Almighty to pardon him. On reaching home when Maulvi Sahab changed his clothes, he found the money. He immediately returned to Hujur Maharaj, offered the money to him and requested him to forgive him for not handing over the money. Hujur Maharaj told Maulvi Sahab, “It was not your mistake but the Almighty had desired to give me a lesson through this incident.”

Hujur Maharaj proceeded on his heavenly abode on 30 November 1907. His mausoleum is situated in Raipur.

### **Abdul Gani Khan**

Maulvi Abdul Gani Khan Sahab was a very dear disciple of Maulvi Ahmad Ali Khan Sahab, who had instructed Hujur Maharaj to take special care of him. Although Maulvi Ahmad Ali Khan Sahab initiated Maulvi Abdul Gani Khan Sahab, Hujur Maharaj conferred the full authorisation on him.



Maulvi Abdul Gani Khan was a genius. Before his birth, an astrologer had predicted about his features and that he would be a person of extra-ordinary brilliance. He used to stand first in all examinations. In the 'Normal' examination he stood first in the whole of U.P. As a result, he was appointed as a Junior Teacher. Later he was promoted to the post of Head Master and then Dy. Inspector of Schools.

When he was to appear in the examination for the Eight Standard, he mentioned to his Master Maulvi Ahmad Ali Khan Sahab that he had not prepared well for the examination. Maulvi Ahmad Ali Khan Sahab, however, replied, "Why do you worry. I have prepared well." He stood first in the whole of U.P. in this examination.

He was a daring person, full of confidence. His personality was very charming and so impressive that no one could do anything wrong in his presence. Once one of his Hindu followers sought permission to take his photograph. He, however, replied, "My photo! *Insha-Allaha* no one will be able to take a photo even of my coffin. Who can take my photograph?" This turned out to be true.

He was one of the great Masters of his time. He had such a firm faith in his Master that he did not consider any thing impossible in the name of his Master. If any one came to him with some desire, he used to say, "*Insha-allaha* whatever you desire, will happen" and it used to happen. Who-so-ever came in his contact, was filled with divine love. He initiated Mahatma Shri Brij Mohan Lal ji, Shri Jag Mohan Narayan ji, Shri Radha Mohan Lal ji, Shri Jyotindra Mohan ji and Shri Narendra Mohan ji.

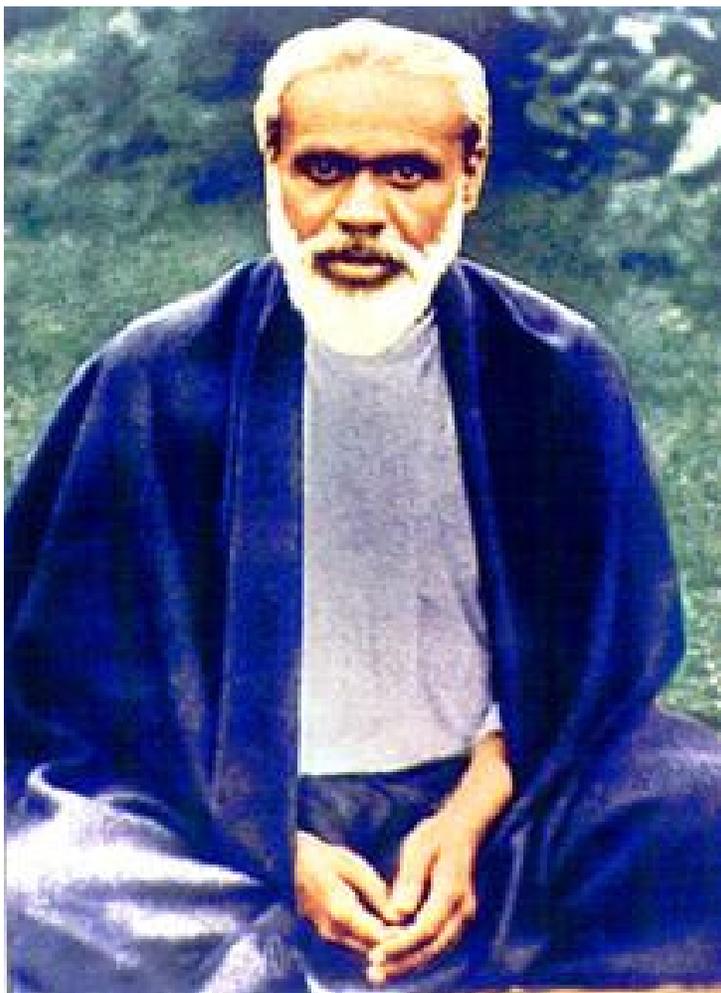
In regard to his own authorisation Maulvi Abdul Gani Khan in 1942 once narrated the manner in which his Master Maulvi Ahmad Ali Khan Sahab, did so after his heavenly abode. In his own words:

'For *tavajjoh* by Hajrat Janab Khalifa Sahab it made no difference whether one was alive or dead. One of his followers requested him for initiation and *tavajjoh*, but he neither initiated him nor did he bestow his *tavajjoh* on him. After his death, however, Hajrat Sahab visited his grave, bestowed his *tavajjoh* on him, initiated him and then and there made him a



*wali* (saint). Any one who wants to verify this can do so. A similar incidence took place in regard to conferring authorisation on me. The only son of a rich Police officer used to visit and serve me. He used to ask me for *tavajjoh* but I used to decline saying that I was not authorised to do so. He used to say that in that case you would also bestow your *tavajjoh* on me after my death as was done by Grand Master (Hajrat Janab Khalifa Sahab). I used to say, 'Do not utter these words. May God bless you with long life.' It, however, so happened that what he used to say came true and he expired in young age. His parents were very sad. When I was placing his body in the grave I started weeping and uttered, 'My son, if I was authorised, I would have, now and here itself filled you with divinity.' This incidence had made me very sad and perturbed. One day his father insisted upon me to visit Hujur Maharaj. When I reached at the residence of Hujur Maharaj, I saw people waiting for me. Hujur Maharaj had told them that I shall be visiting him and as I shall stay for only two days, it would not be possible for me to visit all of them individually. He had asked them to prepare one dish each for my food and asked me to eat at least a little from each dish. At ten in the night he asked all others to go back to their home and then enquired with me about that boy. He mentioned, 'Why were you so sad and perturbed. That boy has been blessed by our Master (Hajrat Janab Khalifa Sahab) and filled with spirituality. When I asked him how did he know of this, he told me, 'You have not come here on your own. You have come here as per his (Hajrat Janab Khalifa Sahab's) wish. He has revealed every thing to me in the dream and has ordered me to confer the authorisation on you.'

Maulvi Abdul Gani Khan Sahab left this mortal world on 30 March 1952. His mausoleum is situated in Bhogaon.



Mahatma Shri Ram Chandra ji Maharaj  
2.2.1873-14.8.1931



## MAHATMA SHRI RAM CHANDRAJI MAHARAJ

A highly respected Kayasth family lived in District Mainpuri for centuries. Emperor Akbar gifted Babu Vrindavan, one of its renowned ancestors, with the title 'Chowdhary' and 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 moved to Farukhabad. He was appointed as Supertinent-Octroi. His wife was a very pious and religious lady, who spent most of her time in prayers etc. She was fond of helping the needy, poor and orphan girls and spent lot of money in arranging their marriages. No beggar ever returned empty handed from her door. She was gifted with a good voice and she used to sing well. When she used to recite the 'Ramayana' people used to forget their surroundings and used to get absorbed in the divine thoughts. Often she used to visit saints and sometimes they also used to stay at Ch. Sahab's house.

Once a saint visited Farukhabad. She went to pay respect to the saint who was explaining some of Sant Kabir's couplets. She got completely absorbed in the *Satsang* and tears started rolling out of her eyes. When after sometime she was about to leave, the saint blessed her to be filled with divine love and to prosper. This blessing with the time showed its impact and as the days passed by she got more and more dedicated towards the Almighty and started sitting in trance (intense meditation). Although right from beginning she was not much interested in the worldly affairs, but after this incidence, she became more indifferent towards them.

After sometime, a Muslim *Fakir* (*Avdhut*) who all the time kept himself wrapped under a black blanket came to Farukhabad. One day he happened to pass through the street where Ch. Harbaksh Rai used to live. He sat in front of his house and asked for food. She, with great respect and devotion offered him some food and sweets (desert) etc. The *Fakir*, however, told her that he desired to eat some fish. As she was a vegetarian, she got perturbed and started thinking how to arrange for some fish for the *Fakir*. Suddenly she recalled that her husband used to take non-vegetarian



food and perhaps some fish may have been cooked for him. As the food was cooked separately for him she enquired about it and learnt that two fishes, which were specially sent by Nawab Sahab, had been cooked for her husband. She immediately got both the fishes and offered them to the *Fakir*. He gladly consumed both the fishes. An old maid, who was very much attached to the family, was present at that time. She with folded hands very politely mentioned to the *Fakir* that there was everything in the house with the grace of the God except that Chowdhary 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* materialised and after a year on 2<sup>nd</sup> February, 1873, on the day of Basant Panchami (a day of spring considered very auspicious) a divine soul descended in Chowdhary Sahab’s house, who was later on known all over as Param Sant Shri Ram Chandra ji Sahab alias Janab Lalaji Maharaj. After two years, on 7<sup>th</sup> October 1875 his younger brother, another divine soul arrived in Chowdhary Sahab’s house who was known as Mahatma Munshi Raghubar Dayal ji Sahab alias Chachchaji Sahab.

Lalaji Sahab was brought up with great care and affection. A number of servants were always in attendance to look after his needs. A transport also was provided to him separately. In his childhood he used to sit near his mother and listen to ‘Ramayana.’ As a result, like his mother, he also developed a good singing throat and religious bent of mind. At the age of seven years, however, he lost his mother. Thereafter a Muslim lady looked after and brought him up. Janab Lalaji Sahab used to respect her as his mother and looked after her throughout her life. Whenever she came to visit Lalaji Sahab he used to offer her gifts. A Maulvi Sahab (Muslim teacher) taught him Urdu and Persian and also 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 (Hujur Maharaj), who used to teach students privately for his livelihood. At times, Lalaji Sahab used to seek Hujur Maharaj’s guidance to solve his difficulties and Hujur Maharaj used to gladly help him. Hujur Maharaj used to treat



Lalaji Sahab very affectionately, as the manner of Lalaji's living and his religious bent of mind had impressed him. Lalaji also used to like and get a special pleasure in his company. He, however, did not know that Hujur Maharaj was a great Sufi. Once Lalaji was very upset, as he could not do his Geometry paper well. On enquiry when he mentioned this to Hujur Maharaj, he told him not to worry and have faith in the Almighty. When the result was declared, he had cleared the exams.

Lalaji Sahab 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 Lalaji had inherited some property. Unfortunately, he got involved in litigation over property with the Raja (King) of Mainpuri. This case went on for quite sometime and ultimately was decided against Lalaji Sahab. In discharge of the decree against him, Lalaji Sahab had to sell off most of his valuables and the house. Around that 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 very fast. Lalaji Sahab who used to always go in plaque or on horse-cart now started walking barefooted. He started wearing a '*Tahmat*' (a small piece of cloth wrapped around the waist) instead of 'Dhoti' (traditional Indian wrap around the waist and of full length). The Distt. Collector of Fatehgarh, however, was known to Lalaji Sahab's father and was very helpful to him. He called Lalaji Sahab and appointed him as a paid apprentice for a remuneration of ten rupees per month. Fatehgarh and Farukhabad are at a distance of about four miles, which Lalaji Sahab used to walk on foot, covering about 8-10 miles daily. The house was running entirely on this meager salary of ten rupees.

Once Lalaji Sahab's daughter fell seriously ill. Her condition was critical. Lalaji Sahab went out to look for a doctor. Incidentally, Hujur Maharaj was coming from the opposite side. Lalaji Sahab saluted him and on enquiry told him about his daughter's condition. Hujur Maharaj mentioned to him that he had some knowledge of medicines and desired to see his daughter. Lalaji Sahab took him home. Hujur Maharaj examined the girl and told Lalaji Sahab that she will be cured soon. There was no need to worry. He gave her some medicine to be given with mother's milk and enquired about her condition after five minutes or so. The girl started



recovering fast. By then it was time for lunch. No food, however, had been cooked in Lalaji Sahab's house for some time due to non-availability of cooking material. Lalaji Sahab wanted to go out to buy some thing on credit but Hujur Maharaj stopped him. He then told to bring him whatever was there in the house. There was, however, nothing to eat in the house. Hujur Maharaj understood the matter and told Lalaji Sahab, 'The other day when my daughter (Lalaji Sahab's wife) had cooked food, she had put aside a piece of dough which had been brunt on one side. It will still be lying there. Go and bring that with some pickle.' Lalaji Sahab found the piece of dough lying on the *chulha* (stove) and offered the same to Hujur Maharaj. While Hujur Maharaj was eating that piece, Lalaji Sahab some how arranged one rupee and offered it to Hujur Maharaj as his fees. Hujur Maharaj, however, refused saying that he did not require it and that medicine was not his profession. Lalaji Sahab then wished him to offer a transport, but Hujur Maharaj declined that also. Till then Lalaji Sahab had known of Hujur Maharaj as a great scholar of Urdu, Arabic and Persian languages but after this incidence, he started believing that Hujur Maharaj was a great saint too. He thereafter developed a lot of respect and devotion towards him.

The spiritual beginning of Lalaji Sahab had taken place in the lap of his holy mother. Later Lalaji Sahab with his friends often used to visit Swami Brahmanandji who used to live on the bank of Holy Ganges. Swamiji was a great saint, who was supposed to be about 150 years then. Lalaji Sahab used to try to follow Swamiji's teachings.

Swamiji and Hujur Maharaj used to have meetings with each other. Often Swamiji made mention of Hujur Maharaj stating that he is the crown of saints in Farukhabad but Lalaji Sahab did not know that the Sufi saint about whom Swamiji used to mention is the Maulvi Sahab living next door to the room he had taken for his studies in Mufti Sahab's *Madarsa*.

A few months after he had joined the service in Fatehgarh, Lalaji Sahab returned from his workplace late in the evening. It was a dark winter night with thundering clouds and heavy rains. With his clothes completely drenched, Lalaji Sahab was shivering. He was in a very pathetic condition. When he was going to his room, Hujur Maharaj happened to spot him. Hujur Maharaj had pity on him and remarked, "You have come at this time in this thunderstorm." Lalaji Sahab used to say that these words were filled with lot



of love. He very politely greeted Hujur 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 Lalaji Sahab towards Hujur Maharaj. Lalaji Sahab after changing his clothes came to Hujur Maharaj. By then Hujur Maharaj had lighted up an *Angithi* (an earthen stove). Lalaji Sahab saluted Hujur Maharaj. Hujur Maharaj raised his eyes and saw in his eyes. As both of them saw in to each other’s eyes, a current passed through Lalaji Sahab’s body from head to toe and he was stunned. Hujur Maharaj very kindly asked him to sit in his bed and covered him with his quilt. Lalaji Sahab used to say that he felt very light as if he was flying in the sky and the entire body was sparkling with light. For about two hours, he set in this state, which was full of bliss. By that time it stopped raining. With the permission of Hujur Maharaj, he returned to his room. While entering in his room, he felt light was spread in front of the room which was engulfing everything and in which trees, animals, walls, everything was dancing. ‘*Anahat Nad*’ (Aum) was reverberating in each of the cells of his body. All his spiritual chakras were activated and energised and he felt as if Hujur Maharaj had taken his place.

When he returned home, he did not wish to eat anything and slept without having dinner. In the dream he saw a group of saints, Hujur Maharaj and himself. A throne descended from the Skies on which a great saint was sitting. All the saints stood up in his honour. Hujur Maharaj presented Lalaji Sahab before him. He looked at him attentively and said, ‘From his childhood his inclination is towards the Almighty.’

Next day Lalaji Sahab mentioned about his dream to Hujur Maharaj. Hujur Maharaj was very glad to hear about it. He closed his eyes and meditated for sometime. He then opened his eyes and told Lalaji Sahab, “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 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*). God-willing very soon you will not only be *Fanafil-Shaikh* (merger of the disciple with the Master) but



*Fanafil-Murid* (merger of the Master with the disciple). If you do not have any objection, and if you so wish, keep on visiting this *Fakir* (Hujur Maharaj) also.” After this Lalaji Sahab started visiting Hujur Maharaj regularly and benefited from his *Satsang*.

Once Lalaji Sahab’s colleagues took him for a picnic near Swami Brahmanandaji’s Ashram on the bank of river Ganges. After food etc. they prepared ‘*Bhang*’ (the intoxicating hemp–cannabis sativa) and every one of them consumed the same. Lalaji Sahab, however, refused politely and requested them not to force him as he had promised his Master not to take any intoxicating substance. His friends did not pay any heed to this and per force made him lie down. Some of them caught hold of him and one of them (Pundit Mata Prasad) mounted on his chest and wished to compel him to take ‘*Bhang*.’ Lalaji Sahab first told them not to force him but when he saw his friends were not ready to listen to him, he stopped resisting and started thinking of his Master. Suddenly his face started glowing and looked changed as if he sported moustache and beard. Seeing this, Pundit Mata Prasad got frightened. He got off his chest and told others also not to force Lalaji Sahab any more. A little later Swami Brahmanandaji came there. When he came to know what had happened, he scolded all of them saying, ‘The boy, to whom you want to give this false inebriant, shall one day give the real nectar (devotion) to the thirsty souls of this world.’ In the evening when all of them were returning for home, they saw Hujur Maharaj coming from the other side. Pundit Mata Prasad immediately recognised him as the person whose appearance he had seen on Lalaji Sahab’s face. Lalaji Sahab very politely saluted Hujur Maharaj and went on with him. On the way he mentioned the incident to Hujur Maharaj who remarked, ‘Those who have faith on the Almighty, ‘He’ always helps them.’

Next day Pundit Mata Prasad requested Lalaji Sahab to take him also to Hujur Maharaj. Both of them visited Hujur Maharaj, who very kindly accepted Pundit Mata Prasad and took him in his shelter.

Mahatma Ram Chandra ji used to say that whatever Hujur Maharaj thought, he used to get exactly the same thought in his mind. This was a ‘*Siddhi*’ (miraculous achievement), which can be acquired by a disciple if for seventy-two hours continuously he keeps himself attuned to his Master, and does not divert his attention even for a moment. This, however, can be



acquired only if the disciple is totally devoted to the Master and has merged himself completely (*Fanafil-Shaikh*) with the Master. In such a condition the barriers of distance and duality (separate existence of the Master and the disciple) are eliminated altogether.

On 23<sup>rd</sup> January 1896 Hujur Maharaj took Lalaji Sahab completely in his shelter and accepted him as his disciple. Soon thereafter on 11<sup>th</sup> October, 1896 Hujur Maharaj bestowed ‘*Kully Izazat*’ i.e. Master hood on Lalaji Sahab stating, ‘My Master (HJ Ahmad Ali Khan Sahab) had mentioned that people will benefit spiritually from me, but unfortunately I could not prove myself able to discharge this duty fully. Now my end is nearing but I am hopeful that after me you shall discharge this duty satisfactorily and will make my Master’s forecast come true. If you will do my work, you will be happy in this world and also in the Heavens and if you fall short in discharging this duty I shall hold you responsible in the Heavens.’ He (Hujur Maharaj) then read the letter of his Master, which he had kept safely with him.

After some time Hujur Maharaj called a meeting in which great saints of all religions and from various sects were invited including Hindus, Muslims, Christians, Nanak-Panthis, Kabir-Panthis (followers of Guru Nanak and Sant Kabir, respectively) etc. Mahatma Munshi Raghubar Dayal ji, who was present in this assembly used to say that beginners were not allowed to sit in this assembly. Different topics were discussed. Hujur Maharaj then presented Mahatma Ram Chandra ji mentioning, “In my entire life, I have prepared only one person. Now these are my last days. It appears to me to be the order of the great Masters that I should give dear Puttulal (Hujur Maharaj used to address Janab Lalaji Maharaj by this name) the full authorization (*Izazat Ta-amma*) and appoint him my successor. All of you, the great persons, who have assembled here are kindly requested to test him and to concur in my decision or to reject it.” All those present there then set in meditation. Hujur Maharaj asked Lalaji Sahab to give *Tavajjoh* to them and to answer questions that may be asked by them.

Mahatma Raghubar Dayal ji used to say at times that “this session of meditation” was an extra-ordinary one. That experience was never again repeated. Initially there was a feeling of happiness. Then the thoughts started disappearing and then there was thoughtlessness. There was nothing except



the remembrance of the God. All the Great Masters of this line appeared to be kindly present. Gradually light started appearing and then light alone was visible, nothing else was visible not even one's own body. It appeared as if there is no land, no sky but light alone everywhere, which had such an attraction that everyone was totally absorbed in it. This light appeared to be the real Master and the dearest one, a reverberation, which was very blissful, and one desired to be completely united with it. Eyes were full of tears with the heart totally melted. After a little while the light disappeared and there was no reverberation either. There was a feeling of sense as well as unawareness, bliss as well as neutrality. It was like a mild inebriation. One did not desire to come out of this feeling or to open eyes. The feeling was beyond expression. This condition remained for long till Hujur Maharaj asked to stop the meditation. Slowly all of them opened their eyes and praised Lalaji Sahab stating, 'He has not only achieved the access up to the *Sat-pad* (the highest destination) but he has merged himself completely with it. You (Hujur Maharaj) have prepared a replica of yourself, a wonder created by you.' Thereafter one of the persons asked Lalaji Sahab to explain the true meaning of "Thanks." Lalaji Sahab explained "to use things given by the God in an appropriate manner, in accordance with the Scriptures, is to pay 'thanks' to the Almighty." All those present in the assembly expressed satisfaction over this answer and approved of the decision of Hujur Maharaj to fully authorise and appoint Lalaji Sahab to be his successor.

It may be mentioned that in this Order, the Masters, when they feel their end is near, and on the directions of their Masters, authorise fully, one or two of their disciples. Usually one of them is from their own blood, if he is in this line. If there is no one so competent in the family of the Master then no one from the family may be authorised. Besides complete authorisation, some other disciples also are conferred with the authorisation to carry forward the mission and give sittings to others but they are not authorised to fully authorise others. All these authorisations are in writing and with a view that there is no mistake in such authorisation, it is usually subjected to endorsement by other great saints who may endorse such authorisation, return it or destroy it. If they return it, it may be endorsed subsequently but if it is destroyed, then full authorisation is not conferred on that person.



Once Lalaji Sahab urged before Hujur Maharaj, ‘I am yours. If you permit me, I may adopt Islam.’ Hujur Maharaj outright rejected this idea remarking, “You should never think of such an absurd idea. Spiritualism does not need following of any particular religion. Customs and rituals are only the outer form of religion, which depend upon the place and social circumstances. Spirituality, however, is seeking the Truth and self-realisation that are the matters of soul, which is same in every one and above all these things. It is the duty of everyone to follow the customs and rituals of the country and the religion in which one is born. You are Hindu and, therefore you should follow the Hindu religion; I am a Muslim and, therefore, I should follow Islam. You should rise above these trivialities. Spirituality teaches large heartedness and not narrow mindedness. If you convert into a Muslim, you should consider yourself to be deprived of spirituality.” This was an example of Hujur Maharaj’s impartiality.

Once Janab Lalaji Sahab recited the following couplet:

*“Na Dekh is khirka-poshi mein, iradat ho to dhund unko,  
yade-baijan liye baithe hain chupke asteenon mein”*

(This means: One should not search the Almighty in the outer appearance of any one. ‘He’ can be found only with ‘His’ beloved saints who keep quiet with the egg-shaped mark of fire (*yade-baijan*) on their palm.)

The egg-shaped mark of fire is connected with Hajrat Moosa. Hajrat Moosa descended at the time when the King was Firaon, who used to think himself to be the God. An astrologer told him that his sister’s son will kill him. He, therefore, had kept his sister in captivity. When Hajrat Moosa was born, Firaon decided to kill him. The astrologer, however, took pity on the child and told Firaon to first put the child to a test. He suggested the child to be put before fire. If the child did not touch it and moved away, then only he can be considered to be a danger for the King.

The child was put to the test. His mother was very worried and was praying the Almighty for help. The child did not touch the fire and moved away from it. The mother in order to save him from Firaon’s wrath put his hand deliberately on the fire. By the grace of the God, at that very moment a



powerful storm bewildered every one and no one noticed the act of the mother. When the astrologer saw the burn mark on Child's hand, he told Firaon not to do any thing to the child. Firaon, therefore, freed both the mother and the child.

Hajrat Moosa had developed an egg-shaped burn mark on his palm. He used to keep it folded. The Almighty, however, had bestowed a special power in the form of this mark upon Hajrat Moosa. If Hajrat Moosa showed this mark to any one or touched any one with it, that person's wish would be fulfilled. Not only that serious patients even those on deathbed used to get cured. '*yade-baijan*' in the above couplet has been used in this context. It is through the grace of such saints that the Almighty can be realised.

Once Lalaji Sahab said that until the disciple becomes completely attuned to the Master, shedding his own-will, he is not able to acquire the divine knowledge. In this context, he narrated the story of Maharaja Janak and Maharshi Ashtawrak:

Maharaja Janak was considered to be one of the renowned Knowers 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 under 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.

On the destined day Maharaja Janak was ready with a well-decorated horse to mount on and many wise people from all around had gathered to witness the scene. No one, however, dared to come forward. 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 years old. His body was bent at eight places and, therefore, he was known 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 very politely about his vow and that he would not like to subject a child, woman, an 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 position. 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 astonished and bewildered. He proceeded to mount the horse but as he was about to put his foot in the stirrup, Maharshi Ashtawrak told 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 reward presented to the Master as a mark of respect). You should, therefore, first commit the *Gurudakshina*, which should be matching your vow and also meet with the aspirations of the Master.’

Maharaja Janak felt embraced and said, “Kindly tell me what do you desire as *Gurudakshina*. I shall here and now fulfill it.” Maharshi Ashtawrak replied, “Whatever you claim is yours, you can promise as *Gurudakshina*. I do not want any thing 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 it and said, “O Janak, you are perhaps joking with me. Are really all these things belonging 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 pass 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 the condition of Maharaja Janak took pity at 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 a great person and had traveled far on the path of spiritualism, 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 acquire this knowledge. Now there is nothing more 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.

It is an incidence of 1929. Lalaji Sahab was working as Record Keeper in the office of Distt. Collector, Fatehgarh. An important file was misplaced and could not be located in spite of all efforts. Being Record Keeper, it was the responsibility of Lalaji Sahab to trace the file. In the



evening at home he was thinking about the file that the face of a frightened clerk appeared before him. Lalaji Sahab understood the matter, went to that clerk's residence and asked for the file. In fact that clerk had taken the file for some work and had forgotten about it thereafter. Now he was afraid that the Collector would not pardon him. Lalaji Sahab promised him that he would not reveal his name to any one. The clerk then handed over the file to Lalaji Sahab, who produced it before the Collector but did not reveal the name of that clerk to him in spite of Collector's insistence.

Around those days some *satsangis* came to visit him. He got busy with them and in the process forgot to go to the Collectorate. By chance on that day the Commissioner was to inspect the office of the Collector. In the afternoon when it struck to him, he almost went running to the office. He enquired one of the staff members whether the inspection was over. That person was surprised and said, 'Are you joking with me. You were yourself presenting all the files immediately on asking.' Lalaji Sahab understood the matter that in his place his Master had attended to his duty. Lalaji Sahab was in tears. He submitted his resignation to the Collector and left the service for fully devoting himself to the mission of his Master.

Janab Lalaji Sahab proceeded on his heavenly abode on 14 August 1931. His *Samadhi* is situated in Fatehgarh, UP.

Param Sant Dr. Shrikrishna Lal ji, of Sikandrabad, U.P., who was a dear disciple of Janab Lalaji Sahab, has described many incidences concerning Hujur Maharaj and Mahatma Ramchandra ji Sahab in his book "Jeevan Charitra", some of which are given hereunder:

Once Lalaji Sahab fell severely sick. He was unable to move and was confined to the bed. He was very perturbed, not so much because of illness, as due to the fact that he was not able to visit Hujur Maharaj. One day he was carried on a plaque to visit Hujur Maharaj. His eyes were full of tears. Hujur Maharaj looked towards him very affectionately and said, "My son – Puttulal, do not worry. This is a phenomenon accompanied with the life and one has to pass through it. A knowledgeable person passes through it knowingly but an ignorant person cries." Janab Lalaji Sahab used to say that from that day he started improving. At times Hujur Maharaj himself also used to visit him.



Janab Lalaji Sahab was given the job of making copies of documents in the office of the Distt. Collector (Photocopying machines were not available in those days and documents were required to be copied manually). He was to make a copy of a court order comprising of 58 pages. He was mentally engaged in the internal practice that Hujur Maharaj had told him to do, and physically was copying the order. When he had completed 50 pages, he suddenly thought that as he was mentally engaged somewhere else, he must have committed lots of mistakes in copying those pages. He was afraid if it were so who would bear the cost of the papers. The later pages he copied with great attention and care. He used to say that when this copy was compared with the original, he was astonished to find that in the first 50 pages there were no mistakes at all but in the remaining pages he had committed many mistakes.

One day Lalaji Sahab continuously felt an urge to cane anyone who fell before him. For the whole day he felt this urge and was very upset. In the evening he mentioned this to Hujur Maharaj. Hujur Maharaj told him that the whole day he was annoyed with the students and kept on punishing them. As Lalaji Sahab remembered him (Hujur Maharaj) throughout, he was also affected. Similarly, once Hujur Maharaj was sitting alone near a water tank and playing with water. Lalaji Sahab came to visit him, saluted him and within two minutes sought his permission to leave. Hujur Maharaj was very pleased and said, “ My son, you always act according to my wish. I just wanted you to return and immediately you have sought permission to go back. I always wondered that not even once you have given me an occasion to be annoyed with you.”

A person who was disciple of some saint used to meditate with great interest and regularity. However, he got sensually activated. He tried to control himself but could not succeed. So much so that he completely lost control over himself and was fully over-powered by passion. His relatives had to confine and lock him into a room. Perhaps his Master was then not alive or was unable to help him. His uncle used to serve with Janab Lalaji Sahab and told him the condition of his nephew. Lalaji Sahab mentioned this to Hujur Maharaj. Next morning Hujur Maharaj accompanied Lalaji Sahab to that person's house. Both of them sat on a cot and made that person sit in front of them. Hujur Maharaj looked at that person for sometime and then



asked Lalaji Sahab to give *Tavajjoh* on that person's '*Hridaya Chakra*' (the mystique center of heart), move up to '*Agya Chakra*' (the mystique center situated in between the eye-brows) and then to '*Brihmand chakra*' i.e. '*Trikuti Chakra*' (the highest center situated under the skull). Lalaji Sahab closed his eyes and started the meditation. A little later Hujur Maharaj also joined him in the meditation, which lasted for about an hour. At the end of the meditation, that person had regained his consciousness; he recognised and saluted both of them. As desired by Hujur Maharaj, Lalaji Sahab gave him sittings for a few more days. In 10-12 days he was completely all right. Subsequently, he requested Hujur Maharaj to accept him and got initiated.

In fact what had happened was that during his initial days when he started the meditation, he once visited some lady for listening to a song. When a person initially starts the internal practice (meditation) and as he progresses in achieving concentration, the thoughts that cross the mind then have a deeper influence, and later take a prominent shape. With this person also that thought kept on repeating and influenced him badly. His condition was the result of those few moments spent by him in the company of that lady listening to the song.

Once Hujur Maharaj and Lalaji Sahab went for a walk on Farukhabad-Fatehgarh Road. Lalaji Sahab was mentioning to Hujur Maharaj about his day-to-day problems etc. and Hujur Maharaj was listening to it very carefully. On the way there was a small culvert. Both of them set on the parapet. Suddenly Hujur Maharaj was filled with emotions and divine love. He put his right hand on Lalaji Sahab's shoulder and remarked, "You are very fortunate and dear to the God. You have very easily got this invaluable gift." Then he asked him to look towards the trees. Lalaji Sahab used to say that these words were very charismatic. He saw a divine light engulfing everything, which was blissful and attracting towards it. The entire creation, trees, walls, animals, men, everything seemed to be dancing in that light. It appeared that this light was the real life and the soul of everyone. It was the real objective and everything else was false. On inquiry, Lalaji Sahab narrated this to Hujur Maharaj, who uttered, "Thanks God. The path has not proved wrong. This light is your reality and your ultimate objective. Now I shall be in the background to help you. To lead you now will be unpardonable." Lalaji Sahab used to say that when I was going for walk the world was with me and when I was returning the world had been left behind



forever. The worries and worldly desires were over forever and their place had been taken by the divine-love.

Hujur Maharaj once fell sick. As he did not get relief in Farukhabad, he moved to Kanpur for treatment. Lalaji Sahab used to go to Kanpur on every Saturday night and come back by night train on Sunday for attending to the office next day i.e. Monday morning. On the road leading to Farukhabad railway station a Muslim Sufi Shah Sahab who had many followers used to live. He had acquired some *Siddhis*. One of the powers he had acquired was that by shaking hands with someone, he used to absorb and deprive that person of his spiritual-link with his Master and then used to trouble him. Another power that he had acquired was to cover a long distance in a short time without using any transport. Often he used to meet Hujur Maharaj and seeing his affection for Lalaji Sahab used to advise him not to impart his spiritual knowledge to Hindu *Kafirs* being not eligible for the same. Hujur Maharaj did not pay any heed to this advice. One day Hujur Maharaj was traveling for Kanpur in the train. He saw Shah Sahab at Farukhabad railway station. The train started rolling but Shah Sahab kept on strolling at the platform. When the train reached Fatehgarh, Hujur Maharaj saw Shah Sahab there at the platform. Shah Sahab came to Hujur Maharaj and started talking with him as if he wanted to tell Hujur Maharaj that I possess this power. The train next reached Kamal Ganj. Shah Sahab was present there also at the platform. Shah Sahab came to Hujur Maharaj and started talking to him. Seeing this act, Hujur Maharaj remarked, “Shah Sahab, what game are you playing. Such things do not look good for saints. Now please come to the next station.” Shah Sahab this time could not reach the next station and lost that *Siddhi* forever. Because of this incidence Shah Sahab felt annoyed with Hujur Maharaj but did not express it and waited for an opportunity to settle the score. Lalaji Sahab used to have regards for Shah Sahab. One Saturday while going to railway station he saw Shah Sahab coming from the opposite direction with his followers. Indicating towards Lalaji Sahab, Shah Sahab told his followers that he is the person who is very dear to Hujur Maharaj. Uttering these words Shah Sahab embraced Lalaji Sahab. His real intention, however, was to absorb and deprive Lalaji Sahab of his spiritual-link with Hujur Maharaj. Lalaji Sahab was unaware of this intention and remembering his Master embraced Shah Sahab, and then left for Kanpur. On the other hand, Shah Sahab developed pain in his chest and became restless. The local Hakims and doctors were called for treatment but



Shah Sahab did not get relief. Next day also his condition remained the same. Shah Sahab was then compelled to tell his relatives and disciples that neither this was an ailment nor could doctors cure it. He told them to take him to Hujur Maharaj at Kanpur, otherwise he would not be cured. He was taken to Kanpur. Hujur Maharaj very kindly received him. Lalaji Sahab had gone out to market. Hujur Maharaj enquired of Shah Sahab the reason for visiting Kanpur. Shah Sahab did not disclose the truth and told Hujur Maharaj, “I embraced your son (Lalaji Sahab) with affection but he has taken away my divine-link. From that time I am having pain in my chest.” Hujur Maharaj expressed astonishment at that and told Shah Sahab that he did not expect him (Lalaji Sahab) to have misbehaved like this. He requested Shah Sahab to be comfortable and wait for his arrival. By then Lalaji Sahab returned from the market. Hujur Maharaj asked him, “Dear Puttulal, why have you taken away his (Shah Sahab’s) divine-link.” Lalaji Sahab very politely mentioned to Hujur Maharaj, “I do not know anything about this. Nor do I have this power and can be expected to misbehave in this manner.” Hujur Maharaj then addressed Shah Sahab, “Your ‘*Nisbat*’ (divine-connection) has been taken away by me and not by my son as you wanted to take away his ‘*Nisbat*.’ He is innocent. I am your offender. Your ‘*Nisbat*’ is under my pillow.” Shah Sahab felt ashamed and begged to be pardoned. Hujur Maharaj took a promise from Shah Sahab that in future he would never do such a thing. Hujur Maharaj then asked Lalaji Sahab to meditate and give *Tavajjoh* on his (Shah Sahab’s) *Hriday chakra*, and joined himself in the process. After some time he (Hujur Maharaj) told Shah Sahab that now your ‘*Nisbat*’ is with you. Shah Sahab was cured and his pain was gone. Shah Sahab returned gladly to Farukhabad and thereafter never troubled Lalaji Sahab and started behaving respectfully with him.

Once Hujur Maharaj and Lalaji Sahab were going to Raipur from Kaimgunj. Some people were standing near a village on the way. Hujur Maharaj wanted to avoid them but some of them who knew him very politely insisted for his help. A young lady, with no clothes on her was standing there and was saying, “I am a *Jinn* (Ghost). I am in love with this girl and shall take away her with me.” Some were trying to give her some medicine and some others were doing some *Tantra-Mantra* but in vain. Seeing Hujur Maharaj, they moved aside and very politely requested Hujur Maharaj to help the lady get out of this problem. The lady also asked him to try if he can. Hujur Maharaj first declined to intervene as he did not



generally involve himself in such matters but on request from the crowd, he wrote something on a piece of paper and put it to flames. As the paper started burning, the lady started shouting and pleading, “Do not burn me. I shall not appear henceforth.” The *Jinn* repeatedly requested for mercy and made promises. Hujur Maharaj then extinguished the paper. The lady was cured and never had the problem again.

Lalaji Sahab used to say that a Tehsildar (a revenue officer) came on transfer to Distt. Kaimgunj. Somehow he got annoyed with Lalaji Sahab. He tried to explain the matter, but it did not help. Lalaji Sahab mentioned this to Hujur Maharaj who consoled him and told him, “Whenever you get an opportunity to sit in front of the officer, match your breathing with his and think that the air he is inhaling is filled with your love and that he is exhaling is taking out his hatred with you. If you do not get an opportunity to sit in front of him, then presume that he is sitting in front of you and practice it. God willing you will get the result.” Lalaji Sahab did this for some days. After sometime, the annoyance and hatred of Tehsildar Sahab towards Lalaji Sahab got converted into appreciation and affection for him.

Janab Lalaji Sahab used to visit Hujur Maharaj regularly and for this used to walk from Kaimganj to Raipur which are at about 4 miles. He used to return at about 10 PM. This was his routine. One evening it was about to rain with clouds and darkness all around. Lalaji Sahab with his younger brother Mahatma Shri Raghubar Dayal ji was on the way that it started raining very heavily. It became impossible to proceed further. Perforce they halted under a tree, which hardly had any leaves to protect them from the downpour. Lalaji Sahab told his younger brother “Nanhe (he used to address him by this name) close your eyes and start meditation. Think that it is not raining.” Both of them sat with this thought and in a little while they were in deep meditation. After sometime when they opened their eyes, they found water all around but the place where both of them were meditating was completely dry as if it had not rained at that place. When they reached Raipur, the first question Hujur Maharaj asked was, “Whether you were drenched?” Lalaji Sahab mentioned everything to Hujur Maharaj who remarked, “One who is fortunate to receive the grace of the Almighty, all the powers of the nature also become kind to him.” Then he said, ‘Even this thunderstorm could not stop you from visiting me. Your faith and love is



very deep. I am very pleased with you. The Almighty may always be kind and graceful to you.'

Similarly, once while Lalaji Sahab was going to Raipur, a herd of cows that were grazing quietly, all of a sudden attacked him from all-around. There was no person to help him out. He had only an umbrella in his hand. Death was certain. Seeing that his end was near, Lalaji Sahab closed his eyes and started remembering Hujur Maharaj. The umbrella in his hand unfolded. When he opened his eyes the umbrella was in his hand and the cows were running away. He thanked the God and reached Raipur where he narrated the entire incidence to Hujur Maharaj. Hujur Maharaj told him that he should thank the Almighty, as it was 'His' grace.



## **MAHATMA SHRI RAGHUBAR DAYAL JI**

Mahatma Shri Raghubar Dayal ji, popularly known as Chachchaji Sahab was the younger brother of Janab Lalaji Sahab, both of whom were initiated by Hujur Maharaj. He used to live with Janab Lalaji Sahab till about 1924 when he moved to Kanpur where Mahatma Brij Mohan Lal ji Sahab and Mahatma Radha Mohan Lal ji Sahab, both sons of Janab Chachchaji Sahab were employed in government service. His nature was very simple, pleasant and jovial. He always used to be cheerful and lived like an ordinary family person, away from show-off and desire to be revered though he had a number of disciples always surrounding him.

His method of imparting spiritual knowledge to his disciples was special. Disciples used to visit him throughout the day for *Satsang*. Time for meditation was set in the mornings and evenings. Chachchaji Sahab often used to take the true seekers through high spiritual stages in the first sitting itself.

Hujur Maharaj used to treat him with lot of affection. However, before departing from this world, he asked Chachchaji Sahab to respect and obey his elder brother Janab Lalaji Sahab as his father and spiritual Master. As ordered by Hujur Maharaj, Chachchaji Sahab used to live with his elder brother with utmost humility and regards for him till Janab Lalaji Sahab moved to Farukhabad on transfer in 1903. Chachchaji Sahab was asked to stay back in Aligarh in the service of one Shri Chimmanlal alias Mukhtar Sahab (Court-official) and to attend his *satsang*. Mukhtar Sahab was a *satsangi* of Hujur Maharaj but a tough person and Chachchaji Sahab was his *muharir* (a clerk working on job work basis). He used to keep Chachchaji Sahab engaged in the work right through out, at times even late in the night, hardly giving him any time to look after his family. Often Mukhtar Sahab deliberately insulted and ill-treated him in presence of others. He also used to deliberately find fault with his work, as a result people did not want to give him job. On top of this Mukhtar Sahab himself also used to the discourage them to go to him. As a result Chachchaji Sahab was hardly able to earn his livelihood and was not even able to give regular meals to his family members. He also had no other source of earning or any money left with him with which he could manage two square meals for his family



members. Mukhtar Sahab, knowing his condition fully well never enquired as to how was he living. He, however, as asked by Janab Lalaji Sahab, used to regularly attend to Mukhtar Sahab and his *satsang*. He suffered all this humiliation till about 1911. During this period his wife developed some infection, which aggravated so much that her legs were completely covered with septic boils. She could not even move and was bed ridden. Janab Chachchaji Sahab could not attend to Mukhtar Sahab for two days. Mukhtar Sahab instead of showing any sympathy towards him removed Chachchaji Sahab from the job. Janab Chachchaji Sahab, who was all along living with this inhuman behavior in compliance with his elder brother's order, got into tears looking at his own pathetic condition. At home his wife also was very upset. She, however, somehow gathered some strength and got up to take out an ornament and requested Chachchaji Sahab to arrange for money so that food could be arranged for the family. Janab Chachchaji Sahab arranged to get some money against the ornament. This somehow came to the knowledge of Babu Chandrika Prasad, who also used to visit Mukhtar Sahab. He suggested him to start working separately as a 'document writer' in the Court.

For some days Janab Chachchaji Sahab could not visit the Court, but later he started working as a 'document writer'. Shri Chimmanlal Mukhtar Sahab, however, used to instigate people not to go to Chachchaji Sahab. Learning this Babu Kalika Prasad said one day in the *satsang* "Mukhtar Sahab, why are you behaving in this manner with 'Bhai Sahab' (Janab Chachchaji Sahab). If this is what you say is spiritual training, then none of us will henceforth attend the *satsang*. Bhai Sahab is spending his time in such difficulties yet he does not raise his voice against you and instead shows full respect to you."

Shri Chimmanlal Mukhtar Sahab then narrated an incidence as under: "There was a great saint (Shah Sahab) in Delhi. When his Master was on the deathbed, he told his son to visit that saint (his disciple-Shah Sahab) on coming of age, so that he can be trained in the path of spiritualism. Accordingly after some years, the boy visited and requested Shah Sahab to initiate him. Hitherto Shah Sahab used to show a lot of respect to this boy, as he was his Master's son. This time, however, the boy had come to be initiated by Shah Sahab. Shah Sahab acceded to his request and asked him to look after the arrangements in the *ashram*. After some time he was asked to



look after the cleaning, watering plants etc., so that his behavior, reactions and his attitude could be judged. Often he was rebuked. After about two years, he was asked to attend to the door, with the instructions that if there was any complaint against him, he will be removed there from. At times he was punished and asked to remain without food. He was thus being trained by Shah Sahab.

One day Shah Sahab asked the sweepress to pass through the door, which this boy used to attend. The first day, the boy very politely requested her not to use that door as many people used to pass through that door and he used to take care of their needs. She, however, did not agree and persisted with passing through that door. After a few days Shah Sahab asked her to pass through the door with the basket full of night soil and to enter into an argument with the boy on some pretext or the other and to tease him. As directed she one day said to the boy, 'It is important first to learn how to serve. Only then should you expect to achieve something. Sitting like this at the door would benefit you in no way, even your food would not digest.'

The boy was stunned. He with folded hands told her, 'Mother, what you said is very true and sweet, but the foul odor of the night soil you are carrying is spoiling everything. Henceforth, kindly do not carry night soil through this door.' She went and informed Shah Sahab about this incidence. Shah Sahab told her that next time she should very closely pass through him and if he reacts in any manner, she should overturn the basket on him.

After some days she did what Shah Sahab asked. As she was passing through, the boy moved slightly in order not to touch the body of a lady but she overturned the basket full of night soil on the boy. He got a little perturbed. She then told him, '*Miya*, what is the matter. This is the ordure of your Master. I carry it daily with happiness, and you have a hatred towards it.'

On listening this, a realisation dawned on the boy. He was filled with emotion and love for his Master. He started crying and with his own hands started to put back the ordure in her basket. He forgot about his own condition that he was smeared with the soil and touched her feet saying, 'You have really acted like a true mother. How can I thank you for your kindness.'



Shah Sahab was seeing all this from upstairs. He immediately got down to the door. There was a movement all over and the disciples and followers of Shah Sahab immediately gathered around. Shah Sahab asked them to take the boy for a wash and after changing his clothes to be presented before him.

After taking bath when the boy was presented before Shah Sahab, he was roaming around in a state of grandeur and immense absorption. On seeing the boy Shah Sahab made him sit next to him and then and there bestowed upon him the full authorisation. Shah Sahab then crowned the boy with a turban and with folded hands he himself stood by his side as if he (Shah Sahab) was a disciple of the boy. When this boy regained his full consciousness Shah Sahab presented him with lot of gifts for *Gurumata* (this boy's mother and Shah Sahab's Master's wife) and sent him back home. Shah Sahab accompanied him till he left the town.”

When Chachchaji Sahab came to know what Babu Kalika Prasad had said to Shri Chimmanlal Mukhtar Sahab and the incidence narrated by him, he was in tears. He told Babu Kalika Prasad that he should not have said so to Mukhtar Sahab. He had no complaint or ill feeling against him as he was following the order of his elder brother, who was like his Master. In the evening he went to Mukhtar Sahab and requested for his forgiveness. Mukhtar Sahab, however, told him, “Brother, I shall remain only a *Mukhtar*, but you have to become a Master of your time.’

In regard to the high place of the Master and the regard for his family, Chachchaji Sahab once narrated an incidence concerning Hajrat Mohammed Umar Faruqi, who was the second *khalifa* of Prophet Mohammed. The fourth *khalifa* of Prophet Mohammed was Prophet Mohammed's nephew Hajrat Ali who also was his son-in-law. Once their sons were playing together. While playing, 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.’ His son felt very upset and complained to his father. Hajrat Umar Faruqi then was the ruler of the Muslim community. 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 Master's daughter. He, therefore, is our Master and I am a slave of that family. I make the will that when I die, this paper be kept on my chest so that if the angels make any inquiry, they may know that I am a slave of my Master and let me rest in peace at the feet of my Master."

Janab Chachchaji Sahab regarded his elder brother Mahatma Ram Chandra ji as his Master and received the full authorisation in this Order from him. Mahatma Ram Chandra ji also loved him very much. They could not remain without seeing each other for long. Once in Fatehgarh, he fell so seriously ill that there was no hope of his surviving. Lalaji Sahab got very worried. It is said that he begged his Master to give a part of his life to his younger brother. His request was accepted. Mahatma Raghubar Dayal ji lived for about sixteen years after Janab Lalaji Sahab's death till 7 June 1947. His *Samadhi* is situated on Hamirpur Road in Kanpur, UP. His body was not cremated but was buried in a structure built like a cave. At the time of closing the cave, people around witnessed blood oozing out of his nose, although he had breathed his last more than twenty four hours ago. Sufis believe it to be a sign of being a martyr in the path of divinity.

One of his dear disciples Shri Shivnarayan Das Gandhi, used to keep a note of Janab Chachchaji Sahab's teachings, which have been published in the form of a book, titled "Piyush Vani." Some of them are reproduced below:

It is the desire of the Almighty that one should carry out his worldly duties to the best of his abilities rather than considering them a burden, and at the same time keep remembering 'Him'. One who spends all his time in worldly affairs is averse to the Almighty. But one, who spends all his time only in worshipping the Almighty and does not discharge his worldly duties, is still more averse to the Almighty. At the time of doing your work do it



whole-heartedly but do not desire for its outcome. Leave that on the Almighty.

If a guest comes to your house, never think that you are providing food to him. He brings his share with him. Thank the God that 'He' has chosen you to be the medium for doing that service.

Whatever is uttered through mouth reaches up to the Sky. Thoughts go up to Lord Brahma, but the remembrance, on its own from within, reaches up to the Almighty.

One should offer prayers before sleeping and should sleep in 'His' remembrance. Night is not meant for wasting. The Master bestows his *tavajjoh* to the disciples in the night. One who does not sleep in remembrance does not benefit.

One, who respects those younger to him, can alone respect the elders. The respect for them is to guide them to the right path and to mould them to be kind and affectionate.

In regard to his Master Hajrat Janab Maulana Fazl Ahmad Khan Sahab, Janab Chachchaji Sahab once told that leave aside consuming meat, he used to take even milk very hesitantly. He used to say that he could not take milk as the calf had the right to consume that milk. However, on medical advice if he had to take milk, he used to ask the milkman to milk the cow in front of him. When about half the milk was still left, he would ask him not to milk any further and let the calf suck it. He, however, used to make payment for the entire quantity thus taking care of both the calf and the milkman.

Once Janab Chachchaji Sahab narrated an incidence concerning himself in his own words as under: "In December vacation I went to visit my Master at his place. I got up early in the morning before 4 am and thought of impressing him. Outside in the courtyard was lying a mat. I kept on sitting on that mat only in a *Kurta* (long shirt). I did not get up so that I may not miss being noticed by him. I kept on sitting at that place in meditation, waiting for him to get up and spot me. But he did not come out and time kept on passing. He had instructed all in the house, not to disturb anyone



who was in meditation. No one, therefore, asked me for anything throughout the day. The next morning people started moving here and there in the house but my Master did not come out. Instead he retorted “sure, for such a prolonged duration my Master might have sat in meditation, but I have never. It is wonderful that you have done this.” Then he asked me to go to toilet and told someone to help me take bath, asking him not to allow me to touch anything. After taking bath and changing clothes, he asked me to pull the water myself and to take bath. He started counting and wherever he forgot he started counting afresh. He made me to take bath with about a hundred bucket full of water in the name of saints and his Master. After completing the bath, he asked me to clean the rope and the bucket, called me near him and asked me to twist my ears and to slap on my own cheeks. Then he asked me to beg pardon of the Almighty and to pray ‘Him’ that I should never do such a thing in future. When I got over this, he saw towards me with kindness and told me about warm food lying in the room and to go and take it. I ate the food, full to my stomach. In the night, I prayed that I may never repeat such an action. Together with this I accepted the ‘devil’ also as my Master who put me through this ordeal.”

Devotion is expressed mainly in three forms; as a slave, son or wife. Out of these three the best is in the form of wife. The husband takes the wish of his wife as his own. Similarly, the Almighty also accepts the desire of ‘His’ devotee as ‘His’ own. Whatever ‘His’ devotee wishes feeling the existence of the same soul in everyone, the Almighty takes upon ‘Him’ to fulfill that. In the form of a slave or a son, one has to conduct accordingly and in that case one has to abide by the desire of the Almighty. He has to keep thinking that he may not behave in an unbecoming manner. However, in deep love this thought disappears. A great devotee’s heart always remains tuned to the Almighty. A wife does not hide anything from her husband and keeps all the secrets of her husband hidden from others. Similarly, a devotee on knowing about ‘Him’ becomes mum. Even if he has to say something, he says it only symbolically. At times a devotee like Tukaram may say “*Gur se mithe hain Bhagwan, Bahar Bhitari Ek Saman*” (the Almighty is sweeter than jaggery and he is same both outwardly and within). All the saints undergo similar experiences although their way of expression may differ. It is, therefore, ridiculous to compare them with each other. They are the gateway to realise the Almighty, who is situated in all and called by different names. A husband at times reveal such matters to his wife, whom he will



never say to his friends or in public. Similarly, the Almighty also at times reveals some of 'His' secrets to 'His' devotees that even Scriptures do not mention. The heart of saints is the treasure of the Almighty and it is through their words that the Scriptures are testified. Whatever is there in the Scriptures remains always available in the hearts of saints but what is there in their hearts may not necessarily be available in the Scriptures.

Some people think that their relation is only with the Master and not with others. This, however, obstructs their spiritual progress. When somebody loves his father but does not love the grandfather, would it make his father really happy. The father will be happy only when his father (the grandfather) is respected and loved in a similar manner. The elders (earlier Masters) shower the nectar (transmigrate energy), which the Master regulates according to one's capacity, otherwise it may be unbearable for the disciple because of its high intensity.

Once an Emperor, his courtiers and some clowns were on sea voyage. On the same ship Hajrat Ibrahim Bin Ahmad was also traveling. The Emperor and his party wished to pass time by making fun of someone. They found Hajrat Ibrahim to be a good character for this, thinking him to be an illiterate villager. They started making fun of him by slapping him and laughing at him. The Almighty could not withstand this behavior. There was an oracle to Hajrat Ibrahim that if he wished, 'He' would overturn the ship. Hajrat Ibrahim requested 'Him' not to do so and told 'Him' that I am bearing with it, 'You' should also bear with it. The fun continued and after sometime Hajrat Ibrahim again heard the oracle, "Now I am not able to withstand it and 'I' wish to destroy them." Hajrat Ibrahim replied, "I am bearing with it, why cannot 'You' bear with it." After sometime again he heard the oracle that 'He' can no longer withstand it. On listening the oracle for the third time Hajrat Ibrahim replied, "If 'You' cannot withstand it, make them all alike me." A miracle took place, changing all of them, their hearts turning to be saintly and the mind filled with the knowledge of the Truth with the blessing of Hajrat Ibrahim.



## **MAHATMA SHRI BRIJ MOHAN LAL JI**

Mahatma Brij Mohan Lal ji was the eldest son of Mahatma Raghubar Dayal ji, who was not blessed with any child for long after his marriage. The family members, especially his in-laws were worried about it. They thought of offering ‘special prayers’ at Rameshwaram and started making arrangements for it. Incidentally, Hujur Maharaj visited Janab Lalaji’s house during those days and seeing the preparation going on for visiting Rameshwaram, enquired about the same. Janab Lalaji Sahab very politely mentioned, ‘My younger brother has not been blessed with any child. We are all happy living in accordance with the desire of the Almighty but the in-laws of my younger brother want to take them to Rameshwaram for offering ‘special prayers’ in order to receive ‘His’ grace for a child to be born to them. Both my brother and me although do not agree with it, but we are helpless. Only you can save us from this situation.’ Janab Lalaji Sahab’s eyes got filled with tears. Hujur Maharaj was moved with compassion. He told both the brothers, ‘The Almighty that is there in Rameshwaram is present here also. ‘He’ is not dependent upon Mecca, Medina, or Rameshwaram for bestowing ‘His’ grace.’ He then asked for some water, prayed the Almighty and asked Janab Lalaji Sahab, “Give this water to my daughter and wait for the grace of the Almighty. Janab Lalaji Sahab complied with the order of Hujur Maharaj. After a few days, they received the good news but in the seventh or eighth month, there was some problem causing a fear of miscarriage. Janab Lalaji Sahab wrote a letter to Hujur Maharaj and sent it to him through a servant. Next day the servant came with a reply from Hujur Maharaj, “I have the firm faith in the Almighty that when ‘He’ has accepted the prayers of this sinner there should be no fear of any sort. ‘He’ is very kind and graceful. *Insha-allah*, I shall be blessed with a grandson and I name him Brij Mohan Lal.” The blessing of Hujur Maharaj materialised and Janab Brij Mohan Lal ji Sahab was born in the family on the day of ‘Ram Naomi’ in 1898.

Once Hujur Maharaj was holding Brij Mohan Lal ji in his lap. Mahatma Ram Chandra ji was present there. Hujur Maharaj told him, “Look dear, the upbringing of this child and his spiritual progress is your responsibility. *Insha Allah* he will be my *khalifa*. When the Almighty will



ask me what have I brought with me from the world, I shall present Him with you and him (Brij Mohan Lal ji).”

Once Brij Mohan Lal ji took out a book titled ‘*Tahakikul Dharm*’ from Lalaji Sahab’s almirah and started reading it. Lalaji Sahab was not at home. When he returned, he found Brij Mohan Lal ji reading the book. He snatched it away from his hands and put it back in the almirah.

A few days later Brij Mohan Lal ji took out some notes of Janab Lalaji Sahab on some spiritual topics and started reading them. Lalaji Sahab had gone to Farukhabad. On his return he again saw him engaged in reading. Lalaji Sahab took away the notes and put them back, without saying anything.

Third time when Lalaji Sahab had gone to attend the office, Brij Mohan Lal ji took out the notes and started reading the same with lot of interest. He thought that Lalaji Sahab would return only by the evening but due to some one’s sudden demise the office was closed before time and Lalaji Sahab returned home early. On seeing Brij Mohan Lal ji busy reading, he was very annoyed and said to him, ‘Have you lost control. You have not understood so far and have succumbed so much to your own will.’ As Brij Mohan Lal ji was caught unaware, he was frightened and started seeking pardon with tears in his eyes. Janab Lalaji Sahab said, ‘You thought that there is no one to ask you till evening. But it appears that the Almighty and the great Masters are showering their grace on you that they have sent me home. You are wasting your time in books rather than utilizing it in reading the live books (i.e. spending time in the company of living Masters).’

After this Brij Mohan Lal ji changed. He stopped spending time in reading books and started following Janab Lalaji Sahab’s advice and to assimilate him in his life.

Once Brij Mohan Lal ji acquired a *Siddhi* (a miraculous power), by which he could know what others were thinking. Often he would foretell about the arrival of visitors etc. He gradually started thinking that he had achieved a great advancement on the path of spirituality. One day Janab Lalaji Sahab was contemplating over some matter that Brij Mohan Lal ji got up quietly, took out some letter of Hajrat Mujaddid Sahab and presented it to



Lalaji Sahab. Janab Lalaji Sahab read that letter, and then saw with great attention towards Brij Mohan Lal ji. He then got up from there and summoned Brij Mohan Lal ji. Janab Lalaji Sahab appeared to be in a different mood. He asked Brij Mohan Lal ji, ‘What is your state of affairs. Do you think what you have done is wonder by knowing what I was thinking.’ Mahatma Brij Mohan Lal ji with tears in his eyes explained about the miraculous power he had acquired. Janab Lalaji Sahab also got into tears and said to him, ‘You have reached at a dangerous state from where one cannot come out of his own. It is indeed a grace of the Masters that they alerted me by your this act.’ He then said, ‘What you are thinking as a great achievement is nothing except a distraction from the real path, which would lead you no where.’ Thereafter Brij Mohan Lal ji got over that *Siddhi*.

As ordered by his Master, Janab Lalaji Sahab took special care of Brij Mohan Lal ji and took him to the highest levels of spiritualism. Thereafter he presented him to Maulana Abdul Gani Khan Sahab, who initiated him and concentrated on him for two-three years. During the third year, one night Maulana Abdul Gani Khan Sahab saw Hujur Maharaj in his dream with his cap saying, “Now this be given to him (Brij Mohan Lal ji) on my behalf along with *Ijajat-ta-amma* (Complete authorisation).”

Maulana Abdul Gani Khan Sahab immediately wrote a letter mentioning about this dream to Lalaji Sahab and asked him to come there along with Brij Mohan Lal ji Sahab. This was in the year 1928 around October. Lalaji Sahab along with Brij Mohan Lal ji and Mahatma Raghubar Dayal ji and some others visited Maulana Abdul Gani Khan Sahab. *Urs* was being celebrated those days and many people had come to participate in the *Urs*. Next day Maulana Abdul Gani Khan Sahab appeared in the gathering with Hujur Maharaj’s cap on his head, which was put on his head by Hujur Maharaj at the time of his own authorisation. He then summoned Brij Mohan Lal ji and focused his attention on him for a moment. He removed the cap, which Brij Mohan Lal ji was wearing, took off his cap and put it on Brij Mohan Lal ji’s head. Brij Mohan Lal ji fainted and his eyes became still. Every one around was wondering and was frightened. Maulana Abdul Gani Khan Sahab took out his handkerchief and put it on the chest of Brij Mohan Lal ji. He asked no one to worry as the authorisation being conferred on Brij Mohan Lal ji was a divine order and that he would recover soon. Thereafter he started praying the Almighty.



On 31 January 1929, Lalaji Sahab also bestowed upon him all his spiritual treasure. He said, “By the grace of the Almighty, I have fulfilled my responsibility today. I was holding this for you, which has been given to you. Now the *tariqat* (this Order) will be your responsibility.” He also said, “This sinner acquired knowledge and authorisations from Kabir-panthis, Nanak-panthis and many other saints, which also are bestowed upon you together with my own experiences.” Similarly on 14 July 1929 Mahatma Raghobar Dayal ji also bestowed upon him his spiritual treasure.

After his retirement Mahatma Brij Mohan Lal ji settled in Lucknow. Many people from all religions started visiting him. Those who were deeply influenced by him included famous music director Naushad’s father-in-law, Shri Abdul Wahid, who even presented a part of his property for the *satsang* to Mahatma Brij Mohan Lal ji. Many others like Hakim Abdul Halim and other Sufis also started visiting him.

In January 1955, he held his last *satsang* in Bombay. He was speaking with great emotion and love about Lord Ram. He said, “Lord Ram showed so much respect for Ravan at the time of his end. Such examples are rare. He sent Laxman ji to visit Ravan to learn from him considering him to be a great scholar. Lord Ram told Laxman to give up the feeling of enmity towards Ravan and to learn from him like a disciple. When Laxman ji would have visited him, Ravan’s heart would have filled with light. Ravan would have then realised about the greatness of Lord Ram and his large heartedness. Then, when he had lost every thing, realising his greatness, Ravan’s heart would have jumped to the pious feet of Lord Ram.” Mahatma Brij Mohan Lal ji snapped his fingers and uttered thrice, ‘His heart would have jumped to the pious feet of Lord Ram.’ Then he stopped talking. These were his last words. People around thought that he had gone in meditation, but when for long he did not react, they found that his nerve was missing. On hearing about his arrival in Bombay, two *Mandaleshwar Swamis* had come to see him. They were, however, astonished to see the changed circumstances. They meditated near him for about two hours and then said, ‘We have not seen such a saint and fakir in our life. He has gone far beyond our reach. We cannot bring him back. O Lord, strange are You and Your devotees.’”



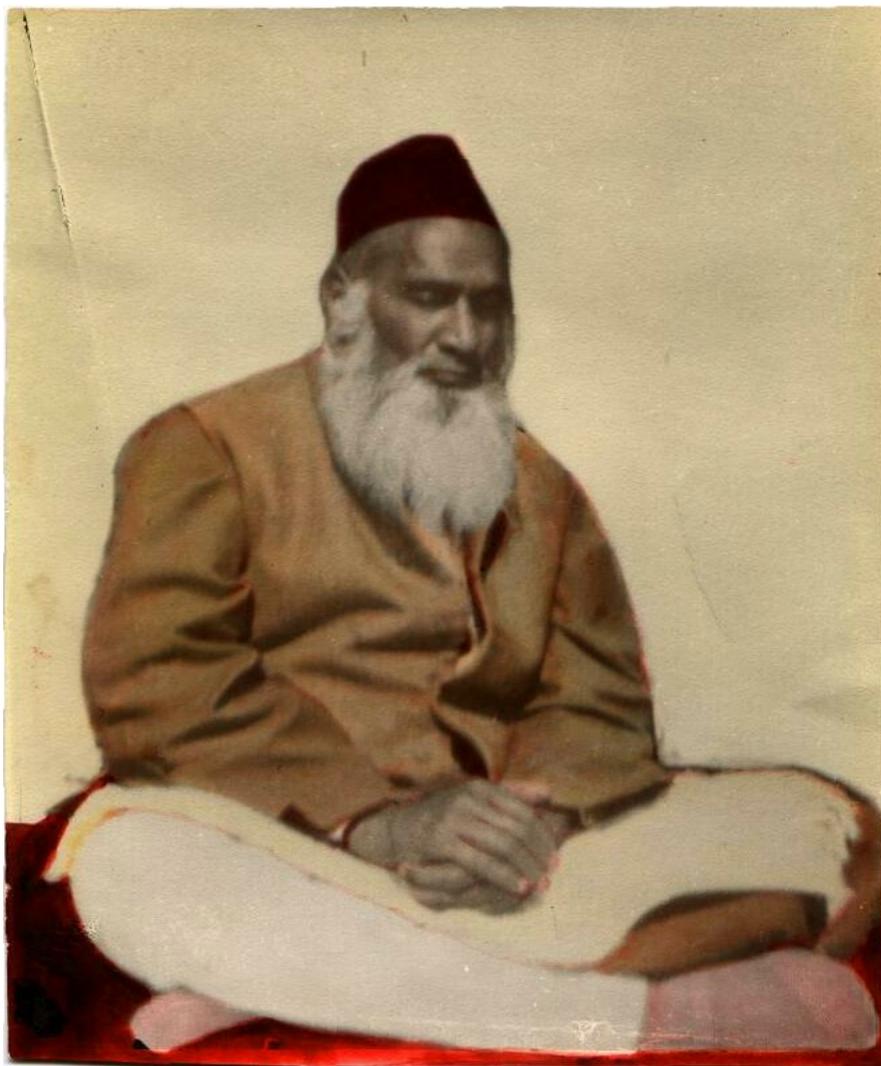
This news was carried in many newspapers and also broadcast on Radio. On 21 January 1955, Pioneer published the following:

### **KABIR RE LIVED**

“The life and death of Kabir was enacted in a revised form when Hindus and Muslims claimed the last remains of a saint known to the Hindus as, ‘Swami Brij Mohan Lal’ and to the Muslims as ‘Baba Shams-Uddin’.

The saint, it is claimed, was a ‘grahasth sanyasi’ and also belonged to the ‘Naqshbandia’ System of Sufis. His disciples and admirers were in the ranks of both the communities.

He went into a spiritual trance in Bombay three days ago and his soul left its human abode while he was in that state. His body was brought to Lucknow. Hindus and Muslims alike accompanied his funeral procession, which was first taken to the burning ghat. Before his cremation, the last prayer (Namaz-e-Janaza) was offered by a Muslim divine. Latter a portion of his ashes was removed for burial.”



Mahatma Radha Mohan Lal ji Sahab  
24.10.1900-21.7.1966



## **MAHATMA SHRI RADHAMOHAN LAL JI**

Mahatma Shri Radha Mohan Lal ji Sahab was the Second son of Janab Chachchaji Sahab. He was one of the great Masters in this Order. Dr. Chandra Gupta, who was one of his disciples, used to say that he (Mahatma Shri Radha Mohan Lal ji) was a '*Badshah-fakir*' who was both a *Jalali* saint (full of splendor), as well as a *Jamali* saint (full of elegance).

Mahatma Radha Mohan Lal ji Sahab discovered new centers of spiritual energy in human body. The Scriptures do not mention all the chakras and not all the occult knowledge is given out at one time. As the humanity progresses, more and more knowledge is revealed. The whole of one's Life may not be long enough to activate all the centers of energy. However, in this line, all the chakras are activated in this very life through meditation. Mahatma Radha Mohan Lal ji Sahab himself with the approval of his father (Mahatma Raghubar Dayal Ji Sahab) and his Master (Maulana Abdul Gani Khan Sahab) made much improvement in the method of meditation. *Sanyasis* mainly work through *Agya Chakra* (the energy center lying in between the eyebrows) but there is not much love in *Sanyasis*. In this line, the *Hriday Chakra* (the mystique center of Heart) is used mainly, which is the center of love and when it is activated, such force, such power flows through it, that one forgets everything. By activating the *Hriday Chakra*, Love is created by the Master with his spiritual power. The result is that the whole work of awakening, activating is done by one *Chakra*, which gradually opens up all the other *Chakras*. The *Hriday Chakra* is the leader and the leader does everything.

In regard to Sufism Mahatma Radha Mohan Lal ji Sahab used to say, "Sufism is a way of life. It is neither a religion, nor a philosophy. There are Hindu Sufis, Muslim Sufis, and Christian Sufis. My revered Guru Maharaj was a Muslim." He declared that the system followed in this line needs no effort on the part of the disciple. The Master through his grace does everything for the disciple. Effort on the part of the disciple does not lead anywhere. A real Guru, a *Satguru* knows how to mould the disciple from deep within, just by a mere sight. The Master does not impose conditions. He is like a loving mother. The child can be angry, can run away but the mother does not take it very seriously. She cares for the child just the same.



Similarly, the disciples can and do sometimes leave the Master, but the Master is never supposed to do so since the Master disciple relationship is forever. The disciple cannot go anywhere if he is pledged to the Master. The Master is like an experienced rider who makes the horse go where he wants. But disciples are not slaves. They are free. Even when the personality wants to run-away it is difficult for it to do so, the Higher Self knows better. This is a system of liberation, of freedom but most people fail to understand or appreciate it as they are asked to do nothing, no discipline, no bondage, no enchanting of mantras. We live in the epoch of the mind. Mind is the ruler. Most of the people are not satisfied; they will not accept anything till at least some kind of explanation is given. This system, therefore, is never widespread; it is for the few and it is from the heart to heart. The goal is to be achieved in the present life itself.

In regard to the real prayer to the Almighty, Mahatma Radha Mohan Lal ji Sahab once said, ‘Be always a friend of the Almighty and you will never die. Prayer should be done always, even ordinary prayer should be done, but of course, the only real prayer is merging oneself with the God, which alone is the true prayer.’

Mahatma Radha Mohan Lal ji proceeded on his heavenly abode on 21 July 1966. His *Samadhi* is on Hamirpur Road in Kanpur in the same premises where his father Mahatma Raghubar Dayal ji’s *Samadhi* is situated.

Ms. Irina Tweedie had the fortune of spending some time in the company of Mahatma Radha Mohan Lal ji Sahab. She was asked to maintain a diary, which has been published in the form of a book titled “Daughter of Fire.” Some excerpts from this book are reproduced below:

(i)“The world is full of wrong ideas, and full of foolish people,” he (Mahatma Radha Mohan Lal ji Sahab) said, “A Saint is an ordinary man, only he does not indulge in anything. He has desires as every other human being. Only he is not after them. If they are fulfilled, there is no pleasure; if not, there is indifference and not pain. That’s all. He is on the same platform as any other human being. People say the Saint has to be hungry, must not eat, drink only twice a week and so on.” I (Ms. Irina Tweedie) said that the misconception has arisen because of Hatha Yogis who often do that, and the world thinks this is the highest thing.



“Hatha Yoga means one who has not been accepted; it is not a high state. The Almighty is full of desires; otherwise what was the necessity of creating the world? Nobody can ever remain without desires; they must be fewer, that is all. Some desires are needs. Like eating, drinking, are needs necessary for daily living. Understanding alone is not enough; if you have understood something, it must become part of your thinking. Part of your mind.”

(ii) “It is all a question of character; if during the lifetime of the Guru the character has time to change completely, to become like his, the vibrations will not stop after his death. On the contrary: after the death of the Master the vibrations are much stronger! But if the character is not formed yet, all the vibrations will stop unless one goes to the successor. Those people were puzzled and seemed lost; they had no faith in the System. The Master will die, but the Yoga System will go on forever. You ask why blind faith, without understanding? Why blind? Well, a blind man needs a stick, and without a stick he cannot walk. So, we too, without faith, cannot go on the Path. People want to know the how and the why and then they surrender, when they are satisfied. It is rare, very rare, as it was in my case, that one surrenders in the first second; then the mind does never rebel. Why should it rebel if there is blind faith? But it is rare, as I say. Until now I have found nobody capable of doing it.

Couplet:

“It is a strange thing with Love, that it is the Beloved who merges into the lover”

Explanation: the lover is imperfect, so it is God, who is Almighty and Perfect, who merges into the Soul.

(iii) Do you think the guru gives so quickly? You have to attend *Satsang* for a long time. *Satsang* is necessary; you have to come and sit here; in *Satsang* you will achieve everything. If you want to fly, you cannot; but if you pay the price for a plane ticket, you can. The price is the effort; you have to make an effort, and effort is made by *Satsang*.



(iv) Surrender? Surrender does not mean conversion. She thought that I wanted to convert her to our way of life, and she began to wear saris, but I told her our Rev. Guru did not convert us, so why should I? We are not like that. We are broad-minded... surrender is something else. Beliefs can be great traps, they imprison us; and facts are not reliable, we outgrow them. But there is such a thing as a Supreme Fact, only to that we must arrive by a long road, and it can take a lifetime.

(v) One does injustice to people by comparing them. Nobody can be compared to anybody else. Nothing can be measured by the same time measurement. The time of a cell in your body, your own time, the time of the Solar System, are different and equal in proportion. “And always remember that some sort of doubt, some sort of imperfection will always remain.”

(vi) God is full of desires....”he mused, stroking his beard thoughtfully. “I must have been in a strange mood when I said so ... I don’t remember it at all. Yes, he has Qualities, and functions of those Qualities. Perhaps it is here that one can say that he is full of desires. But the Supreme Power has nothing to do with it. How can we know why He created the Universe? The world.”

“You know”, I said smilingly, “you are one with Him.”

“Life springs up without a seed.... Things come up,” he said, ignoring my remark. “It does not mean that the earth desires them to come up. When there is mucous in the eye in the morning when you wake up, it does not mean that the eye desires it. If God is full of desires, why, what’s the use of getting rid of ours? Why should we try to get less desires then? Fewer and fewer desires? True, it is said somewhere in the Hindu Scriptures that *Ishwara* (the creator) sees the *Parabrahm* (absolute reality) through the veil of *Maya*. That is, immersed in *Prakriti* (matter). His vision is somewhat blurred. This is the reason why I told you once that in order to reach the Supreme Reality we must renounce the fruits we have gained in *Samadhi*. The state of *Samadhi* is still within the limits of *Prakriti*”(the Nature).

(vii) Truth, which is not said gently, is not Truth. Why? Because the person in question will not accept it. But if they persist in evil, then you can



hit; but NEVER if you have any personal advantage from it. When duty bound and there is no personal advantage for you, then there is no sin; and if they get offended, it is just too bad. If the doctor operates, and cuts and hurts the patient, does it mean that he will injure himself? No, he is duty-bound. If duty-bound, there can be no sin, even if they get offended. You can say or do what is necessary, but you have to clear the point as well as you possibly can, otherwise you will injure the feelings. If you make yourself understood, the feelings will not be injured.

“You never injure the feelings of others when you have merged. Then you will know that all souls are one; you will know why he did it, how he feels about it, what he thinks and you will put it in such a way as not to injure his feelings. And I repeat: Never say anything for the sake of personal gain and advantage. Be careful about that. This is a guide, a platform to stand upon and from where to start; one cannot go wrong.”

(viii) We Sufis lay great, primary importance on regard for the Guru. When my Rev. Guru made me his disciple, my uncle hinted to me that if I regard the Guru and please him, he will give me everything. I was a small boy; I did not understand then... later only I understood; something more is necessary as well. It was clearly a hint. If you regard him, he will give you; you are not yourself doing it. The disciple is nothing, can do nothing.

(ix) When we came this morning, several of the old disciples who came from the province were there. He pointed to one elderly man who was sitting with folded palms and downcast eyes in his presence. “He is the son of a man whose place here is still vacant. He was an old man. He came one day, he was over 60; it was in 1923, and he knocked at the door. And he kept knocking. I was not at home, my father was on the roof terrace. Nobody opened it for him, but he kept knocking. You understand, it is very symbolical. Finally, my father said: whoever it is, let him in. He came in and never inquired about anything. Why? Because his Master gave him directions what to do and he did it in utter obedience. He died when he was over eighty. And he left it in his will that nobody should touch his body until I came. I was at that time in Lucknow. Suddenly I knew I had to go home. There were no trains. But somehow by the Grace of God it was done and I arrived at 3 a.m. my father told me that it was good, in fact, that I came. But



he did not say anything else to me. At 5 a.m. the sons of the dead man came and I was told.”

(x) What is the difference between a Saint and Sage?

He: “A very great difference. A Saint, a Wali, is taken up to a certain stage, is made like his Master. Then he progresses automatically; he goes with his Master. He does not come back. A Saint is pure Love. They do not give laws like Prophets. They do not rule. They obey and are content with the Will of God. They are Instruments of God. If a Saint commits a mistake, God always will give the opportunity to correct it, because he is completely surrendered; he has no will of his own except the Will of God. But the Sage, if he commits a mistake, he has to come back ....”

(xi) Love is quenching the thirst on the physical plane. This is not love. The human being is love, and Love loves the human being. To realise Love is to realize God. If we sit before an open fire, it warms us. There is no effort on our part. Those who have realized God are like this fire. Keep in their company. God realized Himself in the heart of Hearts of the human being. Example of the ocean and the waves. They disappear and are here. When we realize, Love disappears. We cannot give shape or name to Love. The deeper we go, the more it disappears. It radiates from every part of the body. And the last transfer, who takes place from the Master to the disciple is from the heart to the heart. Where the trouble comes from, help is also there; people forget it, that’s why they are in trouble.

Everything is done with spiritual power in our Line. But if the receiver is not a good one, then one tries the mental plane. If this is not enough, one has to come down to the physical plane.

I know nothing; if we know something, we have to throw it away, to throw it back; we have to forget it for it is worthless. Only He knows everything: we know nothing. If people speak highly of you, beware of pride. Pray. If people do so, **IT IS ONLY HE WHO SPEAKS HIGHLY OF HIMSELF**. If they flatter, they don’t flatter you, really. It is He who in their shape does it. He flatters Himself. If you are abused, it is the same. He is abusing Himself. We should not abuse people; we should bear it. We can be angry only with people who are with us, who follow us step by step. Not



with others. Disciples are guided. Their errors are pointed out to them by the Teacher. Otherwise they will be misguided. It is a chain of love, the love to the Master. From the bottom to the top. It never disappears. It becomes complete; no difference between bottom and top. Later, nothing but love will remain. Later still, even that remains behind. It is an aerodrome from where one has started.

Forgetfulness is the greatest qualification; one is sure to pass the examination; you won't come back to this place. They who have gone don't come back and even don't send their messages to us. They just do you services without a reward or return. They leave their grace and bliss; it remains with us.

(xii) The relationship between the teacher and his disciples can be compared only to the relationship of a father to his children. Only a father wants his son to be more than himself. Elder brother will help you, yes, but he does not want you to be more than himself. The Teacher knows no envy; there is no jealousy in him. He is glad when the disciple is on a higher stage than himself.”

(xiii) What is the difference between a bad Teacher and a good Teacher? A bad Teacher will always behave how his followers expect him to behave. The conventional idea of a spiritual Teacher is that he is always kind, benevolent, compassionate, dignified, wearing robes, or garments which distinguish him from the ordinary mortals, uttering at all times wise, profound sentences. So he will behave accordingly ... because he is after personal prestige, or worldly possessions, or even money or honors. But a good teacher obeys a law of which the world has no notion. Do you know what is *Swadharmā*? It is a Sanskrit word and it means a *Dharma*, a duty which is innate in the thing itself, imbedded in its *Swabhava* (true nature). For instance the *Swadharmā* of the water is to be wet and fluid, that of the fire is to burn and to consume, of the wind to blow. They cannot help it; it is in their nature. And so it is the Sat Guru; he just is. He may do things which people do not understand, or may even condemn. For love does not always conform to the conventional idea people have made of it. Love can appear in the shape of great cruelty, a great injustice, or even calamity. In this respect, one could say that the Sat Guru is similar to God. He cannot be judged or measured by worldly standards. ‘Shamsatbarej’ was said to be



rude and abrupt; he used to address his audience as ‘oxen’ and ‘asses.’ Nevertheless, he was a great Teacher and Rumi dedicated a whole book of poetry to him.

(xiv) “Faith and Love are one. Faith is not belief, and it is not action either. If it is action, then there is a strong attachment – it need not be faith. Love and Faith are one and the same thing..... at the beginning love is separate; faith is separate; service is separate. But the time comes when all is one. Only one remains. Later this one also goes.”

(xv) “It means complete surrender,” he laughed his young laughter. Then he told us a story: “The chief police inspector sent his son to my Rev. Guru Maharaj for study. But my Rev. Guru wrote to the father: take your son back; he is not very intelligent; I cannot teach him anything. One day the police officer and his son were sitting there and I was also there. Somebody asked a question: ‘How long does it take to learn Urdu and Persian?’ ‘About a year,’ he replied. ‘Oh, so long?’ asked the questioner. Then he said: ‘Oh, about nine months.’ And as the discussion went on, it became six, three months – it was less and less until it reached the stage that to know Urdu and Persian will take half an hour. Then the police officer got up and said: ‘Here is your slave and here is the son of a slave!’ ‘Ah?’ asked Guru Maharaj, ‘don’t you see that this talk was going on for your sake? Come here!’ he said to the boy. And he covered his head so that the ears were covered with the square of cloth men wear in the district of Farukhabad. It is done like this, if the Guru wants to give something, and for ten minutes he explained the meaning of Alif – why Alif is Alif and the First and not ‘B’ and so on. And for the first time we all heard this explained and we were very interested. After that the boy fell unconscious. He was unconscious for three days and then it took him another three days to recover. And after that whatever difficult words in Urdu or Persian were put before him, he could read and explain them. It was the most perfect example of a powerful *Tavajjoh*.

(xvi) “It must be understood; but it cannot be understood completely. Only partly. The greater part is beyond understanding. As far as we live in this world and as far as this world is with us, we understand it. Beyond, there is no understanding anymore, but Realisation.”



(xvii) He told us two stories of Ajaz, the first of the Slave Dynasty: “The King had a slave, Ajaz by name, and he loved him much and he trusted him. The courtiers were jealous of him. They tried to accuse him before the King but with no success.

“One day the King learnt that a troop had crossed the frontier of his kingdom, so he sent Sardars, the pillars of the kingdom, to investigate from where they came and what they wanted. And he also sent Ajaz to do the same. The Sardars came back the same evening reporting to the King that those people crossed the frontier by mistake and they had left already. Ajaz remained away for three days. The courtiers and the Sardars began to whisper to the King, ‘What is he doing so long? He is wasting his time. We investigated and came back in one day?’ after three days Ajaz came back and the King was angry with him: ‘Give me the report of what you have done, you unfaithful slave’, he shouted at him. ‘Those people,’ said Ajaz, ‘were sent by the enemy to spy and to prepare for the invasion. They crossed the frontier at this spot. They spent the night near this village. They put some obstacles at the strategic places.’ ‘Why didn’t you arrest them?’ asked the King. ‘This was done,’ answered Ajaz. ‘They have been arrested and are in prison awaiting your orders.’

‘The King came back from a war expedition which was very successful, and he was happy and pleased. He wanted to make his people happy, so he put part of the booty in an enclosure and issued a proclamation that whoever comes can take whatever they like. Crowds of people came and took young slaves, and treasures, and carpets, and silks. Ajaz was sitting in the middle and did nothing and said nothing. ‘Well, Ajaz,’ said the King, ‘you don’t want anything?’ ‘I did not quite understand your orders; please, repeat them to me,’ Ajaz replied. ‘Everyone who lays hand on anything in this enclosure, anybody who touches it, it belongs to him; these are the orders,’ said the King. Ajaz stood up, bowed deeply before the King and put his hand on his shoulder. Ajaz was the successor to the throne after the King’s death. Guruji laughed at this point. “He was the only one to want that!

(xviii) “A perfect man is the one in whom all desires have dried up. Desire itself is designed to remove the sense of personal imperfection in the



individual. We naturally revolt against imperfection. Only the Perfect can satisfy us.”

(xix) “One should always remain in prayer; one should always remember ‘His’ Name. And in the time, which remains, one must serve. Serve human beings, animals, trees, all living things. But human beings come first. They are most precious to the Almighty.....”

(xx) “Sufism is as old as humanity. It is the Ancient Wisdom. The Sect of Kamal Posh (the blanket wearers) went to every Prophet of the time, but no one satisfied them completely. But when they went to Prophet Mohammed, they were completely satisfied. So they remained with him...because the doctrines of Islam, not the Religion, the doctrines I mean, are the highest, the most perfect Teaching....‘There is only one Allah, and nothing else beside it.’ The way it was presented was so perfect....”

(xxi) “Yes, of course, they have. And in all the Sufi Systems the surrender to the Teacher is demanded. Chishtias are very magnetic, because many things they do through the physical body. So the body becomes very magnetic. It is the body which attracts the body, and through it the Soul. In our System it is the Soul, which attracts the Soul, and the Soul speaks to the Soul. They need music, for instance. Without music they can do nothing. They use ceremonies, sometimes-breathing practices, and other things. We need nothing. We are not limited. Music is bondage. Ceremonials, worship, when done collectively, can also be bondage. But we are free. We go to the Absolute Truth in Silence, for it can be found only in silence and it is Silence. That’s why we are called the Silent Yogis. If some practices are given, they are performed always in silence.”

Then I asked if in Chishtia Yoga System love is also created like in our system.

“No. This is done only in our School of Yoga. Nobody else has this method.”

(xxii) We say Love is God or God is Love, and we have to love each other and so on, but it is a mental concept, is it not so. Do we really know that God is love and Love is God, and do we really love each other? One



needs only to look around to see how little understanding there is and that we are far from loving each other. You say that the Grace of God is needed, but the grace works through the Guru. It is he who helps you effortlessly to realization. After a certain realization, then, some effort is needed. You may say, and what about those millions of people who never will find a Guru? But one could ask, do THEY WANT a Guru?

The Soul of man comes into Manifestation to have certain experiences. We get so deluded by them; we are covered by so many sheaths of all kinds of delusions. If they are satisfied with them, they will never want a Guru. But if you have 'lit the lamp' as it is said in the Scriptures, if you want a Teacher, as soon as you are ready he will be there for you. I told you before, it is the Law and it works on all the levels right through from the lowest to the highest. When we call out, the response will be. The words of the *Upanishads* hold good always: it is like putting Spiritual Life into a nutshell:

“If you want the Truth as badly as a drowning man wants air,  
You will realize it in a moment.”

“But deluded as we are, who wants the Truth as badly as that? That's why the Guru is needed, to give us a hand, so to say. If you want to fly up in the air, say, two miles high, can you do it? Even to fly up ten feet you need something to pull you up. If you want to fly, you need an airplane, is it not so? Something to take you up, to carry you along. It is the same when you want the Truth. Try to pray with the heart, only then God can hear it.

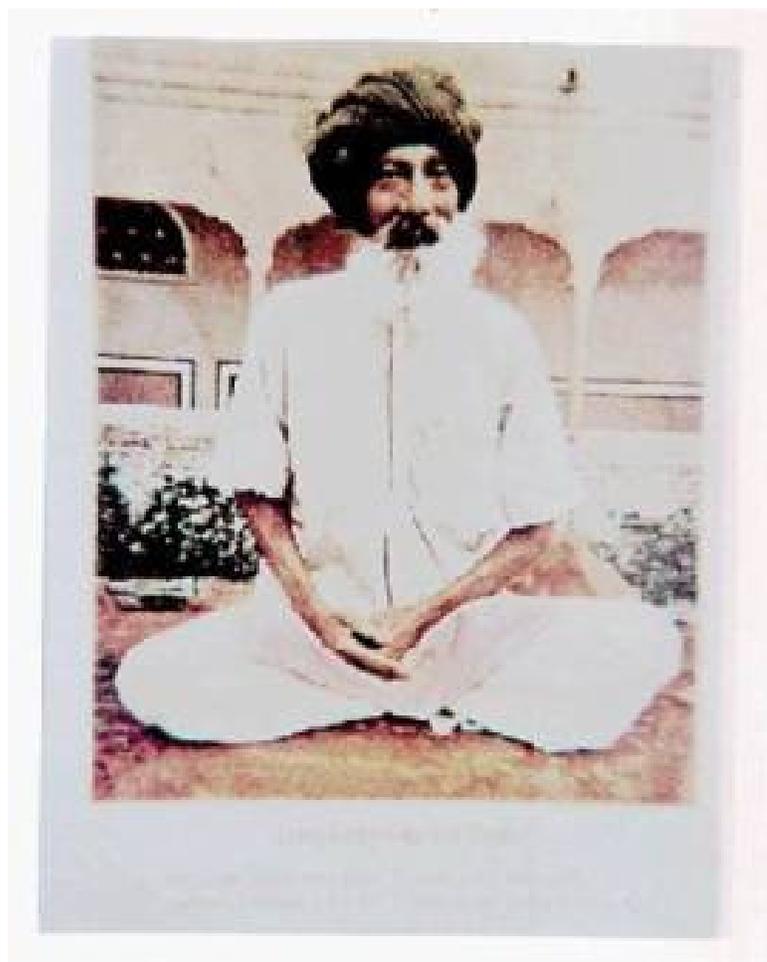
“Pray for forgiveness; say, please God (or whatever you may call him), forgive me if I injured the feelings of anybody and give me the power that I should avoid it in the future. It is called in Persian, TOBA'-repentance, a promise not to do it again, a vow, a resolution. If you don't pray like this for the power, if you don't do the *Toba* (seeking pardon) you will fall back again and repeat your sins. But if you pray like this, there will be progress.”

(xxiii) Faith is given by the Teacher to whom he wants to give. He is free. One should try to please the Teacher. The Teacher can be pleased in many ways. Right attitude, service, obedience, right living- those things



please the Teacher. *Dhyana* is not given to everybody; it is not for everyone. It should be effortless, otherwise it is hypnotism or mesmerism. If one sits for it, it is only exercising the will power. There are many ways by which the mind can be stilled. Those states are not *Dhyana*. In *Dhyana* one experiences such kind of bliss, which is not of this world. In cases when the Master makes the disciple like himself, *Dhyana* is very helpful.”

(xxiv) “ Between the devotee and the Master the duality disappears. Devotees have to sacrifice themselves. Completely. When there is duality, there can be no realization. To surrender all possessions is relatively easy. But to surrender the mind is very difficult. It means one has no mind of one’s own. One is like a dead body in the hands of the teacher. How is the dead body? It cannot speak, if you put it somewhere else it will remain there. It cannot protest. A disciple can sacrifice himself only to certain degree. If you want something, the duality always will remain. A devotee wants nothing: he is pure love....”



**Paramsant Thakur Ram Singh Ji**  
03-Sep-1898 – 14-Jan-1971



## **THAKUR RAM SINGH JI**

Thakur Ram Singh ji Sahab was born on 3<sup>rd</sup> September 1898 in village Manoharpura in a Raulot Bhati family of Rajputs. His father Thakur Mangal Singh ji was a very religious and devoted person. He served the Jaipur state in the capacity of the 'Guardian of the Fort' (Kiledar). The then King, Maharaj Madho Singh ji had a lot of regards for him. Thakur Ram Singh ji Sahab's mother also was a very religious and pious lady and gave birth to a daughter besides him.

The religious bent of the mind of parents had its influence on the son-Thakur Ram Singh ji Sahab. Thakur Mangal Singh ji used to obtain glimpse of the Couple Lord Ram and Sita in meditation. He once mentioned this to his son, which aroused a desire in his son also to obtain a glimpse of Lord Ram. He, thus, right from the childhood got deeply interested in religion. He was admitted to the Nobles School in Jaipur, where he learnt Urdu, Persian and English besides Hindi.

Marriages in those days were usually performed in the childhood. Thakur Ram Singh ji Sahab was also married at the age of seventeen to Smt. Gopal Kunwar ji, daughter of Thakur Adi Sal Singh ji. Thakur Adi Sal Singh ji had accepted Raja Ajit Singh ji of Khetari as his Master and used to spend time in his company. This enabled him also to have the benefit of the *Satsang* of Swami Vivekananda who was a dear friend of Raja Ajit Singh ji.

Thakur Ram Singh ji Sahab was employed in the Police Deptt. of Jaipur State. He joined as a constable and through his honesty, sincerity and hard work rose to the post of 'Thanedar' (Station Incharge or Sub-Inspector of Police) before retiring from the police service in the year 1944 at the age of 46 years to devote himself completely for the mission of his Master.

The Police Department those days was known for its atrocities with hunters and shoes decorating the walls of Police Stations, with which any accused would normally be welcomed. Thakur Ram Singh ji Sahab, however, was an exception, who treated all, including those locked up in his Station, with all humility and dignity. He would cook his food himself and would offer the same first to those in the lock-up, before eating himself. On tours often he spent his own money for the food for his subordinates. He



would not allow them to use any unfair means or to ask any one to arrange for their needs. He did not even hesitate in cleaning the work place. He had developed a habit of refraining from accepting any service from others but he himself always served others with no expectations what so ever.

He had become a legendary figure during his tenure in the Police Department. No one ever expected such a person to be serving in the Police Department. The influence of his personality was also visible on his camel, which, it is said, also did not eat anything offered by others. It had become famous for him that he would not drink water, even from a well, unless he had paid for it and had left some money there.

Bribe was unknown to him and he would not let any of his colleagues to indulge in any corrupt practices. He never indulged in beating or applying force against any accused. His cordial behavior had made his personality so impressive that even the cruel criminals were not left unmoved and accepted their guilt voluntarily. He had such a firm faith in the divine order that even in the toughest situation he never lost his cool, nor he ever got disappointed. He always followed the path of his duty with utmost simplicity and self-confidence. He did not allow his sub-ordinates or any one else to carry even his luggage. If any one offered him lift, he would insist on payment of the fare or otherwise not to take lift. If someone refused to accept the fare, he will insist on being dropped back from the point from where he was given the lift and thus compelled one to accept the payment.

Thakur Ram Singh ji never used any force or coercion or induced any accused. He was a man of integrity and courage, always standing for truth and honesty. Often he had to come to Jaipur for appearing in the Court. On the days, when he used to go to his house in Sanganer, he did not claim the Dearness Allowance. He always spent money with great care and the money thus saved was spent for helping others. If any counterfeit coin came to his hand, he used to bury that under the ground. He never used any improper method for any purpose. Until he was fully convinced, he never took anyone as guilty and produced a guilty in the Court only after he had gathered all evidence.

His eldest son Hari Singh ji, once narrated an incidence concerning him when he was posted in Navalgarh. A thief was caught and locked up in



the station. He was frightened that now he will be beaten up. Instead, in the evening Thakur Ram Singh ji himself took the food to the accused and affectionately offered him the same. Next day also he got the same affectionate treatment. When he was eating, Thakur Ram Singh ji asked him to take some more food. This unearthly and affectionate behavior had such an impact on the accused that he started weeping. Voluntarily, he accepted his guilt and told where the stolen ornaments were hidden and got them recovered. After that he gave up stealing and came into the shelter of Thakur Ram Singh ji. He often visited him in the Police Station for *Satsang*. Once he wanted to go out of Navalgarh to participate in a marriage. He was required to take permission for the same but Thakur Ram Singh ji declined to let him go. When he insisted, Thakur Ram Singh ji got annoyed. He with folded hands told him “Thanedar Sahab, if you are annoyed, there would definitely be something wrong. Now I shall not go anywhere.”

A thief once ran away from his custody. He was to be produced before the court next day. On reaching back to his village the thief narrated how he had escaped from Thakur Ram Singh ji’s custody to his Chief. Instead of appreciating his act, the Chief asked him to go back immediately and report himself in the Court, otherwise he (the Chief) himself will behead him. The Chief had heard of Thakur Ram Singh ji and had great regard for him. When Thakur Ram Singh ji reached the court and was about to mention of the incidence to the Court, he was pleasantly surprised to see the accused present in the Court.

Thakur Ram Singh ji had a heart full of compassion. He took a lot of interest in growing trees and in feeding birds. He turned his village green. Even in the compounds of Police Station where he was posted, he grew lots of trees and looked after them. If anyone damaged trees, he used to feel pained. Feeding birds was his daily routine. In Sawai-Madhopur, birds even used to pick up raisins from his hands. A part of his income was regularly given for the use of poor and this was done so secretly that no one could know of this. During his last days when he was in TB Sanatorium, fifty rupees of his last pension, he sent to Hakim Matulal ji through Shri Chiranjilal ji Vohra for purchasing a *Kharal* (a mortar used for grinding medicines). In the evening Hakim Matulal ji visited him to return the money and requested him to accept the money back saying he will himself purchase



a *Kharal*. Thakur Ram Singh ji thought for a moment and then said “Hakim Sahab, let the money of this poor man also be used for some noble purpose.”

Prior to his promotion as Sub-Inspector in-charge of Sambhar Police Station, Thakur Ram Singh ji was in-charge of Aasalpur-Jobner Police Post. One of the Sepoys used to cook his food. This Sepoy was a resident of a nearby village. Once he returned late at duty. Some other Sepoy objected to his late coming as he had to discharge his duty also. So what, the first Sepoy remarked, ‘I cook the food for the Patrol Sahab (Chowki-in-charge). You do not offer your services for that job.’ Thakur Sahab had heard this dialogue. From the next day he started cooking for himself and thereafter he never allowed anyone to cook for him till he was in service. He did not allow anyone even to help him.

On official tours also, he carried even his bed himself. In this context, there is an interesting incidence. In 1931, Thakur Ram Singh ji was transferred from Sambhar to Sawai-Madhopur. He got down with his bag and baggage at Sawai-Madhopur Railway Station and started looking for a coolie. A constable in plain clothes by chance was present at the platform. He somehow recognised him and offered to carry the luggage. He brought him to the Police Station where some people had gathered to receive him. Thakur Ram Singh ji offered money to that constable (whom he perhaps had thought to be a coolie so far). The constable with folded hands mentioned very politely to him, ‘I am your constable.’ Thakur Ram Singh ji was, however, bent upon paying him and the constable was continuously refusing to accept the money with folded hands. In the end he had to accept it. All were astonished to witness this strange incidence as none of them could have ever imagined of such a Thanedar.

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 ji, however, used not only to feed the Shutur Sawar but also the camel from his own pocket. One of such Shutur Sawar who had the fortune of working with Thakur Ram Singh ji mentioned this about him: “What do you talk of Ram Singh ji Bhati. He was a noble Thanedar, a living god. On tours he used to eat only after all were fed. Not only human beings but until the camel also had been fed, he did not take food himself.”



His devotion to his Master was matchless. One Shri Kishan Chandra Bhargava who was PWI in the Railways gave him a photograph of Janab Lalaji Sahab. He was posted in Palsana those days. He started meditating on that photograph and started receiving spiritual radiations. He wrote a letter to Janab Lalaji Sahab expressing his inability to personally visit him. Quick came the reply. Janab Lalaji Sahab wrote back to him that he himself was coming to Jaipur and would meet him then. A few days later Janab Lalaji Sahab arrived and when he first saw Thakur Ram Singh, he remarked, “Ram Singh, you are exactly the same as I had seen you.” This indicated their connection. Thakur Ram Singh ji belonged to Janab Lalaji Sahab who had already accepted him even without seeing or meeting him in the present life. Janab Lalaji Sahab stayed in Jaipur for three days and during this stay he also visited Manoharpura. Thakur Ram Singh ji had once mentioned his condition after his first meeting with Janab Lalaji Sahab. When he was returning in a *tonga* (horse-cart), 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 Mein,  
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, where ever I see, I see you alone.”)

He mentioned that this couplet exactly described his condition. In the first meeting itself he had become ‘one with his Master.’ When after three days Mahatma Ram Chandra ji Maharaj was returning back, Thakur Ram Singh ji presented him a bouquet of roses. Mahatma Ram Chandra ji Maharaj blessed him to be a ‘*Fanafil-Murid*’ i.e. ‘a disciple with whom his Master has merged’ and that his fame would spread like the smell of roses. Usually, it is the disciple who becomes one with the Master but rarely in exceptional case, the Master kindly finds his disciple so devoted that he himself becomes one with the disciple. Thakur Ram Singh ji Sahab was one of such persons.



His devotion and his surrender unto his Master was such that many a times he forgot 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 answer. The Advocate for the Police reminded him of his name. The Judge also was surprised to see such a person.

He 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 Police Constable and his Master turned that lie too into the truth. Whatever he had said thinking it to be a lie, had turned out to be the truth.

At Manoharpura, Mahatma Ram Chandra ji Maharaj had blessed the entire family of Thakur Ram Singh ji Sahab but he had developed a special affection for Bai Dayal Kanwar, the eldest daughter of Thakur Ram Singh ji. He often enquired of her in his letters and she also used to remember Janab Lalaji Sahab.

She used to address her father as ‘Kakosa.’ Once a lady in nearby village committed *Sati* and the villagers were out to visit the site. She also wanted to go and requested Kakosa to permit her to go. Thakur Sahab, 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 the future?

When she was about six years, Janab Lalaji Sahab had visited Manoharpura. The day when Janab Lalaji Sahab parted with this world in Fatehgarh, Dayal Kanwar kept on weeping for the whole day at Manoharpura. When enquired, she said, ‘I do not know, why am I constantly thinking of Guru Maharaj today and feel like weeping. Take me to him.’ Three-four days later, it was learnt that Mahatma Ram Chandraji Maharaj had passed away that day.

She was an extra-ordinary child, a befitting one to her father. 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 premonition of what was going to happen. One day when Thakur Ram Singh ji 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 ji reached the Court, the Court had been adjourned due to



heavy rains. Similarly, on another occasion, she said to her father that he would find the accused in Jaipur itself today. This also turned out to be exactly true.

When she attained marriageable age, her mother started worrying for a suitable match for her. Her father, however, always used to mention ‘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 ‘Khoo House’ in Jaipur. He knew that Thakur Ram Singh ji’s daughter was of marriageable age. He wrote to him “from my childhood, I am impressed by your family. My parents are no longer 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 fine family and there is no other family like yours to my knowledge.”

Bhawani Singh ji had lost his parents in the early childhood. He was born in Sinhपुरi (Jobner), in the family of Shri Dhir Singh Khangarot. After the death of his parents, his maternal uncle had brought him to Khoo. Thakur Mangal Singh ji of Khoo got 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 Singh ji mentioned to him of Thakur Ram Singh ji Sahab as a great saint and advised him to take him (Thakur Ram Singh ji Sahab) as his Master.

Bhawani Singh ji met Thakur Ram Singh ji Sahab at Navalgarh 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 ji.

Bhawani Singh ji did his High School in Navalgarh and B.Com form Sanatan Dharam College, Kanpur. He also participated in the freedom movement in Kanpur. He was a good football player, and returned to Khoo as a result of protest against an English Officer’s favoritism 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 Singh ji himself also was a spiritual person. He lived a simple life and spent most of his time in public service. He had interest in medicines and used to treat freely the poor villagers. He was also interested in improving the genes of horses and to train 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 Singh ji had not seen Yogiraj Aurobindo Ghosh before, nor had he read any literature about him. Shri Bhawani Singh ji, however, explained the importance of this incidence to Thakur Mangal Singh ji. He went to Pondicherry and accepted Yogiraj Aurobindo Ghosh as his Master.

Thakur Mangal Singh ji 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 say about him that even after taking over the entire Estate, Shri Bhawani Singh was extremely polite with every one. He undertook to spread education in that area and opened the first multi-purpose school in the Roopgarh fort. Students there were also taught handicrafts with a view to make them self-dependent. Both Shri Bhawani Singh ji and Thakur Mangal Singh ji also used to teach them.

Those were the days of control; food grains, sugar and kerosene were under control. Govt. had nominated Shri Bhawani Singh ji 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 general Public Welfare.

In July 1943, Naseerabad-Vijaynagar area was under flood with widespread loss to life and property in that area. Rajput Mahasabha donated Rupees fifty thousand and one thousand blankets and deputed Shri Bhawani



Singh ji for this relief work. He served the people without caring for his own health as a result his health deteriorated and slowly developed into Tuberculosis (TB).

Shri Bhawani Singh ji 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 ji Sahab, he was overwhelmed by the grace of his Master who had kept his words that the bridegroom for his daughter himself will approach them. He consulted Thakur Mangal Singh ji and both of them agreed to this matrimonial alliance.

Bai Dayal Kanwar and Shri Bhawani Singh ji were married some time in 1946. Bhawani Singh ji was suffering with TB and on this 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 ji Sahab.

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 purchasing it by unfair means. A large number of people were expected to participate in the marriage. 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 by extending endlessly her drape could not find it difficult to increase the syrup. The entire marriage ceremony was over, every one ate his stomach-full but the



syrup was still left behind. It was reconverted into sugar, which weighed 25 kgs.

Thakur Ram Singh ji had given a cow in the marriage to his daughter 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 transport but the cow was not getting on to it. Some one then informed him. Thakur Ram Singh ji then himself went there and with great affection stroked the cow saying “Mother-Cow, you have been given to Bai Sa. Go to her in-laws place.” The cow looked at him once and then got on to the vehicle.

After marriage, Bhawani Singh ji 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 Master, her best friend and her best relative. If she could do some thing for her husband by sacrificing her life, she would not hesitate even for a moment.

She once came to Manoharpura during those days. Her mother was moved seeing her condition and her dedication. She, however, told her mother, “Bhabusa (this is how she used to address her mother) my life and death is with him now. If he does not survive, I shall also not survive.” After some days she returned to Khood.

Shri Bhawani Singh ji 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 any thing, 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 other places 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 vanishes 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 ji 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 Singh ji 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 (*Garh*) but arrangement for his stay was made in the farmhouse. No one, however, was told about his condition. Thakur Mangal Singh ji was very sad and knowing the inevitable, left for a nearby pilgrimage, as he could not withstand to see Bhawani Singh ji die before him.

The servants in the main house where Dayal Kanwar used to live were also not aware of the condition of Bhawani Singh ji. One of the maidservants asked her for sweets and gifts as Bhawani Singh ji had returned to Khood. Dayal Kanwar, however, had the intuition and she 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 Singh ji had taken her to be his daughter and, therefore, she addressed him as ‘Babosa.’ When Bhawani Singh ji had returned to Khood, she sent a message to Thakur Mangal Singh ji 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 in a box-some bangles of Lac, a saffron dress, kaja (vermilion), kumkum, Roli, Moli and other articles used by married ladies. 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 Brahmins, her Rakhariar Bor (a typical artifact worn by Rajasthani ladies on their head as a symbol of married woman) to be given in the marriage of some Brahmin 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 *Garh* for the farmhouse, some maidservant 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 strength (*Satva*), otherwise he would have expired there (in Bikaner) only. There is no doubt that with her husband’s death this lady 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). Bhawani Singh ji had lived for only about 18 months after his marriage.

Thakur Ram Singh ji Sahab 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, whatever you have done is alright. It is your desire and grace.” 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 would have happened.

The Police was activated by this incidence. 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 ji 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 Singh ji, who was a colleague of the King of Jaipur, Sawai Man Singh-II and guardian of Prince Bhawani Singh ji 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.

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 ji and Supdt. of Police Mool Singh ji.

Shri Mool Singh Shaikhawat was the Supdt. of Police for Jaipur city for long. Whenever Thakur Ram Singh ji used to visit Jaipur, he generally stayed with him, which brought both of them quite closer. Mool Singh ji was a cheerful person and used to think Police Service to be a 'tree full of 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."

Mool Singh ji 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 listening to 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. Mool Singh ji, all by himself came forward, challenged the dacoit and caught hold of him from behind. Such a brave person, however, fell a victim to drinking which had overpowered him. Mool Singh ji used to feel sorry and helpless, as he could not restrain himself from drinking.

Once he mentioned about his inability to get out of this habit to Thakur Ram Singh. Thakur Ram Singh ji told him, "Kotwal Sahab (SP Sahab), there is one more inebriation, which is more powerful than liquor. The inebriation of liquor has ups and downs but this inebriation once on would never be down." Mool Singh ji 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 set facing each other on a wooden Deewan. The meditation started. After about



one hour when Shri Mool Singh ji's eyes opened, he said with folded hands "Today you have given me that nectar which has made me forget myself."

SP Mool Singh ji 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 engulfed by that bliss. When (after meditation) I started moving, I was trembling, which had never happened to me before even after consuming 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."

In Shivpur village under Sanganer Police Station, a lady did not want to go to her husband's house. She was residing for long with her parents. Her husband and father-in-law came to take her with them and her parents sent her with them. All the three were walking on foot, when this lady spotted a well and jumped into it. Her husband immediately entered into the well using a rope lying there and saved her. The lady, however, ran back to her parent's house and told them that they ran away after pushing her into the well and that the villagers saved her. Her parents registered a complaint in the Sanganer Police Station. Thakur Ram Singh ji Sahab had gone to Jaipur for evidence in the court. His assistant reached Shivpur village with Police force, enquired into the case, recorded statements and locked up the husband and father-in-law of the lady in the Police Station.

Next day the case was brought to the notice of Thakur Ram Singh ji Sahab. By then, the girl's side had approached the Rauji of Shivpur who was related to Thakur Ram Singh ji Sahab. Shivpur Rauji asked him to punish the son and the father who were carpenters by profession. Thakur Ram Singh ji Sahab enquired into the case. He asked the husband of the lady to show his palms. He found both the hands had friction marks of the rope through which the husband had went into the well and saved his wife. He found his statement to be true and discharged both of them.

Thakur Ram Singh ji Sahab had become a living legend in the Police Department. His reputation as an honest and sincere officer with absolute integrity had reached far and wide in the entire Jaipur State. Even the Courts were not left untouched from this. The Nazim-Ikram Hussain of Shaikhawati was also impressed by him and to such an extent that if Thakur Ram Singh



presented any inquiry report before him, he would deliver his judgment based on that report without any further investigation. He would not even call many witnesses. Those days, the Nazim of a Nizamat was considered to be a very senior officer for both civil and criminal matters. In one such case the Nazim Ikram Hussain of Jhunjhunu, announced a sentence against a thief only on the basis of the statement of Thakur Ram Singh ji Sahab. An appeal was filed against this order in the Chief Court of Jaipur State. The famous Chief Justice Shri Sheetla Prasad Bajpai of Jaipur State heard this matter. After hearing both the sides, Chief Justice Bajpai maintained the sentence, disagreeing with the defense argument that a person cannot be punished on the basis of a statement of a Police Officer alone and that there was no provision for such an action in the Criminal law. He discarded this argument stating, “The statement in this case has been made by Thakur Ram Singh. Those who made Criminal Procedure Code had not imagined of such a Thanedar whose statement carries more weight than the provisions of the CrPC.”

Mr. F.J. Young, a British Officer, was the Inspector General of Police of Jaipur State. The fame of Thakur Ram Singh also reached his ears. He once called him and 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. The IG of Police 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 very politely mentioned to him, “I don't take anything free. If you do not want to accept the money, kindly do not ask me to accept the oranges.’ At last Young Sahab had to accept the money.

Once Thakur Ram Singh ji was proceeding for Reengus from Jaipur. He had hardly reached the Railway Station that 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 again Thakur Ram Singh ji 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,



Thakur Ram Singh ji came to Khatu Shyamji where he was posted. After sometime, he was to go to Jaipur. He came to Reengus Railway Station and asked his camel-rider to buy two tickets for Jaipur. The Camel-rider was confused and could not understand why was he asking for two tickets. However, he bought the tickets and handed them over to Thakur Ram Singh ji, who kept one ticket carefully in his pocket and torn away the other ticket then and there. A person knowing him was standing near-by. He asked him about it. Thakur Ram Singh ji smiled and said, “I have paid the money due to the Railways.”

Once a dispute concerning some agriculture land arose between a farmer and the Thakur of Khatu Shyam ji. Thakur’s men beat up the farmer. The farmer approached Thakur Ram Singh ji and a complaint was registered. When he came to know of it, Thakur of Khatu Shyam ji sent his manager to Thakur Ram Singh ji requesting him to somehow dispose off the case, giving reference of the relation of Thakur of Khatu Shyam ji with Thakur Ram Singh ji’s father. Thakur Ram Singh ji, however, told him, “I agree that Thakur Sahab (Thakur of Khatu Shyam ji) had good relations with my father, but I am an employee of Jaipur State. My job is to maintain law and order amongst the public. Do not expect that I shall close my eyes in doing the justice to my job.” The manager went back and returned a little later. He told Thakur Ram Singh ji, “Thakur Sahab has sent a message that perhaps Thanedar Sahab has not understood the matter properly. Either he may visit me or if he desires, I may visit him.” Thakur Ram Singh ji replied, “I have understood everything. Even then if I have to make any enquiries, I shall visit and ask Thakur Sahab. Your men are at fault as they have beaten up the farmer. There is case against you. However, if he wants, he may get orders for investigation by some other officer.” Ultimately, Thakur of Khatu Shyam ji managed to get some other officer appointed for the investigation.

Mandawa is an old Police Station in Shaikhawati. When Thakur Ram Singh ji was Thanedar-in-charge of Mandawa, Mr. Hakikat Rai was the Suptd. of Police in Jaipur. In Bisau (falling under Mandawa Police Station), Mr. Hakikat Rai had good relations with the Seth (a rich person). Whenever he passed through that area, he used to stay with him. Once SP Hakikat Rai enquired with Thakur Ram Singh ji whether he meets this Seth or not and asked him to meet the Seth next time. After some time, SP Hakikat Rai came on inspection of Mandawa Police Station and asked the same question.



Thakur Ram Singh ji replied, “Sir, I have no work with Sethji, for which 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 to this.

In the Shaikhawat Rajputs, Navalgarh Thakur Madan Singh was considered to be an influential lord. A dispute arose concerning a piece of land which included a pond and a field for grazing animals which the Thakur Navalgarh considered to be his property whereas the public considered it to be their property. The dispute took a serious turn threatening Public tranquility. Police intervention became necessary. It was a matter of chance that around that time Thakur Ram Singh ji took charge of Police Station Navalgarh. Mr. Rana, SP of Navalgarh was a Rajput having good relations with Navalgarh Thakur and the new Thanedar, Thakur Ram Singh ji also was a Rajput which was a matter of happiness for the Navalgarh Thikana (the family of the lord). The public, however, had come to know that the new Thanedar was an honest officer who cannot be influenced by anyone. Thakur Navalgarh, however, was a practical person who tried all possible means to take Thakur Ram Singh ji on his side but could not succeed. One day, SP Rana came on tour for inspection of Thana Navalgarh and took Thakur Ram Singh ji with him for a walk. He took him towards Thakur Navalgarh’s palace and told him to come with him to meet Thakur Navalgarh. Thakur Ram Singh ji, however, refused to meet Thakur Navalgarh and told Rana Sahab that he can go and meet Thakur Navalgarh while he himself will wait for him outside. Thakur Navalgarh sent some cold drink for him but he refused to accept even that. Thakur Navalgarh requested SP Rana to somehow make Thakur Ram Singh ji agree not to oppose them. SP Rana, however, told Thakur Navalgarh, “Thakur Sahab, Thanedar Bhati (Thakur Ram Singh ji) is a man of principles. He cannot be influenced. What to talk of me, even if Hari Singh Ladkhani (who was the then IG Police of Jaipur State) himself comes, he will not agree.”

In another case also a similar thing happened. Thakur Ram Singh ji had investigated a case. SP Shaikhawati wanted some changes to be made in the Report but Thakur Ram Singh ji refused straightaway telling him, ‘You (SP) are a superior officer and if you want you can make the changes yourself but Ram Singh will never give a wrong report.’



There is another interesting incidence of Thakur Ram Singh ji Sahab concerning Mr. 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 Geejgarh, lead by the Trading community. The Samant (feudal lord) of Geejgarh was a member of the Jaipur State Council and did not want any such thing to happen in Geejgarh. He consulted Mr. Young in the matter. Young Sahab acted cleverly and deputed some people in plain clothes. These people used sticks to beat up the traders. In the confrontation the Chief of these people also uttered that Young Sahab had sent them to teach them (traders) a lesson.

The traders were beaten up. They lodged a complaint in the Police Station. Thakur Ram Singh ji 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 Chief 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 ji recorded the statements, as it is, in the Rojnamcha (the Daily Dairy) and registered a complaint. The Area-in-Charge (Dy. SP) when came to know of it, took the Rojnamcha in his custody and retorted at Thakur Ram Singh ji, "Thanedar Sahab, you have registered a complaint against Young Sahab. Now will be tested your saintly hood." To this Thakur Ram Singh ji replied, "I have performed my duty without adding anything on 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 Superintendent of Police in Jaipur. He showed the Rojnamcha to Young Sahab stating, "this Rojnamcha is of Bassi Station in which Ram Singh has registered a complaint against you, sir." Young Sahab got alerted. Leaving all other work 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 completely started laughing. He



then remarked to the Dy. SP, “Ram Singh Thanedar alone can write this report. You fellows cannot do it, you eat dung.”

During his Police tenure itself Thakur Ram Singh ji had come to be known as the ‘Sant Thanedar.’ Once he was traveling in train to Jaipur along with his son Shri Vishnu Singh ji and Thakur Kesri Singh Champawat of Salagrampura. At Sikar Railway Station a passenger bought some nuts and offered them to child Vishnu, who was sitting nearby. 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 ji laughed at it and told Thakur Ram Singh ji ‘look what this man is saying.’ Thakur Ram Singh ji smiled and kept quiet but Kesri Singh ji could not resist himself. He started talking with the passenger and asked him whether he had seen Thakur Ram Singh ji. The Passenger replied him that he resided in Akola, Maharashtra and had heard only Thakur Ram Singh ji’s name. Thakur Kesri Singh ji told the passenger, ‘Then you must meet him today. He is Thakur Ram Singh and the child is his son.’

Thakur Ram Singh ji 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 Singh ji and SP Mool Singh ji, I did not take food from any other Police man. Shri Kushal Singh ji was an honest officer and Mool Singh ji had changed himself completely after entering into the *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, someone asked Thakur Ram Singh ji that he had heard that he (Thakur Ram Singh ji) did not even use anyone’s light. Thakur Ram Singh ji, 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 burnt to the person who had brought the lantern.”

Thakur Ram Singh ji served two terms at Navalgarh Police Station. This incidence relates to his first posting at Navalgarh. He was returning



from Jaipur to Navalgarh. Seth Raja Ramdev Poddar was the richest person of Navalgarh. He had sent a well-decorated camel to receive a guest at the Railway Station. The guest did not turn up. The camel-man, however, spotted Thakur Ram Singh ji and carried him on the camel to the Police Station. At the Police Station Thakur Ram Singh ji thanked the camel-man, appreciated his camel and then offered him a quarter rupee silver coin. The camel-man was in a dilemma as the camel belonged to Seth Raja Ramdev Poddar, a multi-millionaire, who had never rented out his camel. He requested Thakur Ram Singh ji not to insist on paying but Thakur Ram Singh ji paid him the money. The camel-man on reaching back told the entire incident to Seth Raja Ramdev Poddar, who smiled, saw the coin and then with great care and respect kept the coin in his safe saying, “This coin has been received from Thakur Ram Singh. It will be very useful for us.”

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

The Viceroy of India once happened to travel by train between Jaipur and Delhi. At the border of Jaipur State, on both sides of the railway line, security staff was posted. Thakur Ram Singh ji was in charge of the security force for a particular area. While on duty, he got an attack of Malaria and started shivering due to high fever. He, however, quietly performed his duty. After the special train carrying the Viceroy had crossed his area, Thakur Ram Singh ji returned to Dausa Police Station with his staff. SP Mool Singh ji was looking after the arrangements at the Dausa Station and he could make it from Thakur Ram Singh ji’s face that he was running temperature. He asked him, ‘You are running high temperature.’ Thakur Ram Singh ji replied, “Yes Sir. This body is having fever.” SP Mool Singh ji told him that if he had informed through someone, another officer could have been deputed. Thakur Ram Singh ji, however, replied, “Sir, why should I trouble any one else for my sake.” This incidence traveled to the senior officers also who honored him and a certificate to this effect is filed with his old papers.



Thakur Ram Singh ji with equal dedication also cared for the common man. In this context, the then Tehsildar of Sambhar once narrated an incidence. Thakur Ram Singh ji was then Thanedar in Fullera. 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 Fullera and spent time with him. It was a holiday and Tehsildar Sahab had come to Sambhar to spend time with Thakur Ram Singh ji. It was noon. Thakur Ram Singh ji cooked food and as soon he sat for lunch, a poor villager arrived at the Police Station. Thakur Ram Singh ji had given instructions that no one should be stopped from meeting him and any person could see him any time. The villager told him that he was taking rest in the retiring room covering himself with a dhoti (loincloth) which had been stolen by somebody when he was sleeping. Thakur Ram Singh ji pushed the lunch aside and straight went with him to the retiring room. Fullera 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 ji 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 ji for a moment and quietly returned the dhoti to the villager.

Sir Gopi Nath Purohit’s adopted son Dwarka Nath Purohit was DIG Police in Jaipur State. He used to say for Thakur Ram Singh ji that he had not seen such a dedicated and honest officer in the Police Department. He narrated an incidence about Thakur Ram Singh ji. His Highness Jaipur Maharaja Man Singh ji was going to Sawai Madhopur with some British guest. Colonel Kesari Singh in-charge of forests (hunting area) was with them. Thakur Ram Singh ji those days was posted at Sawai Madhopur. Before the special coach carrying them reached Sawai Madhopur heavy down pour started. A police party was posted at the Railway Station but due to sudden heavy rains, the members of the party took shelter here and there. Thakur Ram Singh ji, however, stood firmly at his place. Just then the special coach reached the Station. His Highness Man Singh ji saw an officer standing in the rains. He asked Colonel Kesri Singh “who is this officer.” Colonel Kesri Singh told him, ‘He is Ram Singh Bhati.’ Sawai Man Singh ji then remarked “I find him as I had heard of him.”



Thakur Ram Singh ji was posted to Navalgarh, first time in 1933 and then on the request of public, second time in 1940. Shaikhawati those days was infested with thieves and dacoits. Arjun, a dreaded dacoit of Bhoorki, had raised his gang who used to strike all over the area and Police was unable to stop him. Jaipur State had ordered him to be caught alive or dead. Bhoorki fell under the jurisdiction of Navalgarh where Thakur Ram Singh ji had then taken charge. With that, the thefts were to some extent checked 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 ji received an information that dacoit Arjun has come to Bhoorki village. Immediately with the Police force he reached Bhoorki and surrounded the village. In the morning many of Arjun's gangsters were caught but Arjun somehow escaped. He was very clever. He dressed himself like a Brahmin Poojari (Pundit) and walked confidently in front of Thakur Ram Singh ji. He like a Pundit even blessed Thakur Ram Singh ji and walked away.

When Thakur Ram Singh ji 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 ji was a Thanedar true to his words and he shall do what he had said. He got frightened and surrendered before Mr. Young, IGP. Mr. Young, IGP on this occasion sent a telegram, which read as under:

"Congratulations self and subordinates  
No. 882

JAIPOL

Dated 12<sup>th</sup> 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 Minas and dacoits of Bhoorki on the 5/6<sup>th</sup> March, 1941.

Superintendent of Police, Shaikhawati."



Around the same time another dacoit had become a terror for the Public. He used to operate in Bikaner State but took shelter in the Lohargal Mountain range of Shaikhawati. No police Officer was able to gather courage to nab him. He used to say, “When I shall be caught many ladies will lose their husbands in the Police force. I shall not be caught in single piece but will have to be carried in basket (i.e. till I am torn into pieces, I shall keep on fighting).” At times he used to visit his home. Once Thakur Ram Singh ji got the information, he was then having only four Sepoys and three camels with him. With this meager force itself Thakur Ram Singh ji immediately rushed to nab the dacoit.

It was moonlit night. Camels were running fast on the deserted path. A bird made some sound. One of the Sepoys was an augur. He remarked, “Thanedar Sahab, Kochari (the bird) has signaled bad omen. It will be blood-shed.” This caused other Sepoys to be nervous but Thakur Ram Singh ji was not at all perturbed. He told his colleagues, “Keep Courage, Guru Bhagwan will help me.” Such was his faith in his Master Guru Bhagwan Mahatma Ram Chandra ji that even in the most difficult situation he stood firm.

The dacoit was sleeping at his home. As the Almighty would have wished, the Police knocked at his door itself. Listening to some noise, the dacoit came out and as soon as he came out he received two blows of stick. He fell on the ground and Policeman started blowing sticks at him. He started shouting for mercy and was caught and carried on camel back to the Police Station. There was bloodshed but only of the dacoit. No policeman was hurt.

By the next day this news had spread and people started coming to see this dacoit. No one believed that only four Sepoys under Thakur Ram Singh ji had nabbed the dacoit and that no Policeman was even hurt. One of the persons who knew this dacoit could not stop himself and asked the dacoit “O brave man, listening to your name, even brave men used to get frightened. What happened to you that this frill-bodied Thanedar Ram Singh and his four Sepoys have caught you. You did not at all fight and proved yourself to be 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 my self.”

Thakur Ram Singh ji 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.

Dy. SP Kushal Singh Rajawat was a colleague of Thakur Ram Singh ji. They used to study in the same school in their childhood. They had Police training also together in Police Lines, Fateh Tiba, Jaipur. Kushal Singh ji had spent time with Thakur Ram Singh ji and he 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 ji 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 environment to gather friends and relatives and start drinking right from the evening through night. Thakur Ram Singh ji one day saw him doing so. He politely told him not to drink. Shri Rajawat, however, laughed it away and in the evening started drinking. After some time Thakur Ram Singh ji once again told him not to drink. On this Shri Rajawat retorted, “You are not aware of the fun of drinking as you have never taken it. Drink one day, the sky will come down to the earth.” Thakur Ram Singh ji 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 liquor. Thakur Ram Singh ji invited him to come in the evening to taste the same.

The same evening Shri Rajawat visited Thakur Ram Singh ji who asked him to wash his hands and feet. He did so and then sat before Thakur Ram Singh ji. 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 inside. Such bliss encompassed him that the life changed. When his eyes opened, he saw Thakur Ram Singh ji smiling. Shri Rajawat caught hold of his feet. It is said that Shri Rajawat continuously for seven days—seven nights 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 ji. He never drank thereafter. With the passage of time his fame also traveled far



and wide and reached the ears of Young Sahab, IGP, Jaipur, who started calling him the second Ram Singh.

In a nearby village Bagru, an illiterate villager Bholu used to live on feeding camels. Although Bholu was illiterate but he had dedicated his life for spiritual attainment. 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 ji and he became very eager to see him.

Thakur Ram Singh ji had a lot of affection for Kushal Singh ji and if Kushal Singh ji was not able to meet him, he himself used to visit him at Mahalan. After a few days Thakur Ram Singh ji visited Mahalan. Bholu came to know of it and rushed to meet him. In the first meeting itself Thakur Ram Singh ji accepted Bholu as his own. On the other hand, Bholu was so happy as if he had found some treasure. What he was searching all along, he had found and he surrendered himself at the pious feet of Thakur Ram Singh ji. Often he used to go to Manoharpura to visit Thakur Ram Singh ji, who had also once gone to Bagru at Bholu's residence.

Bholu once fell from a tree and had a fracture in one leg. He was admitted in the SMS Hospital, Jaipur. Kushal Singh ji not only spent all the money required for the 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 his one foot to meet his Guru Maharaj at City Palace. If Thakur Ram Singh ji was not at City Palace, he used to go to Khatipura or Manoharpura, wherever he was staying.

One of the persons who got the opportunity of spending time with Thakur Ram Singh ji in his early days was Shri Durga Ram. He had served Shri Kushal Singh ji and Thakur Ram Singh ji had a special place for him. He often used to visit Thakur Ram Singh ji at Manoharpura. During those days, his wife passed away as a result of which Durga Ram ji was upset. He lost interest in life. He mentioned this to Thakur Ram Singh ji. 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, Mataji (Thakur Ram Singh ji's wife) desired to give him ten rupees but he was not taking it. Seeing this Thakur Ram Singh ji told her to bless Durga Ram with a happy family life. Within two months he was married and started living a happy life.

Durga Ram ji was fond of reading books. Whenever he got time, he used to read religious books, specially the Ramcharit Manas. He considered this to be the greatest form of devotion. He wanted to travel to the higher platforms of spiritual attainments, but he got stuck with the books. Saints are very kind by nature. Seeing his condition Thakur Ram Singh ji asked him whether he would continue reading books throughout the life or would think of moving ahead. Durga Ram ji with folded hands mentioned that he wished a lot to take upon meditation but could not do so. He was more interested in reading the Ramayana. Thakur Ram Singh ji 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 that Almighty and always keep remembering 'Him'. You will automatically find your way." After this Durga Ram ji's habit of reading books on its own was given up and was replaced by Bhajan-Dhyan (devotion and meditation).

After retirement from Police Service, His Highness, the King of Jaipur had employed Thakur Ram Singh ji 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 food for himself. During this period, once when he was passing through the market in Jaipur, he saw Shri Durgaram who had come to Jaipur for some work from Mahalan. Thakur Ram Singh ji enquired about his welfare and then asked him when had he started from Mahalan. On learning that he had started in the morning, he invited Shri Durgaram for food with him saying, "Come with me today. You will be offered Amrit Bhojan (divine food)."

Shri Durgaram was very happy and thanked his luck that Thakur Ram Singh ji had invited him for 'Amrit Bhojan.' He was to return back to Mahalan in the evening but he accompanied him. 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 ji started cooking. With strong spices, he prepared a vegetable



emitting aroma, then he cooked chapatis (pan-cake) and put lot of pure Ghee (butter oil) on them. Thakur Ram Singh ji used to do everything with patience and the food also was cooked with lot of patience. Shri Durgaram offered to help him in cooking but he was not permitted. By the time food was ready, it was late in night. Shri Durgaram was not only feeling hungry but also felt sleepy. Shri Durgaram writes “With great difficulty I was able to stop 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 ji remarked, “See Durgaram, Divine food is getting ready, and then asked him, “Do you know, what is divine food.” Shri Durgaram replied in the negative. Thakur Ram Singh ji then told him, “Look when one feels very hungry, whatever he gets, it feels like divine food. This is the recognition of the divine food.” After that he brought some mangoes from inside and cooled them. By then it was midnight. He then laid the dinner, first he served the food to Shri Durgaram and then for himself. After finishing the food, he laid the bed for Shri Durgaram and sang a devotional song. Then he remarked “convert the food into devotion and the sleep into remembrance.”

Shri Durgaram ji at one place 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 Bari-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 on the way, “I appreciate that person, who in spite of being disabled, reaches me wherever I am.” He had hinted at Bholu and mentioned 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 in place and even then I always desired Guru Maharaj to meet me on the way and he fulfilled my desire.”

Shri Krishna Kumar eldest son of Dr. Chandra Gupta also had similar experience. He was quite young those days. The house at Baba Harish Chandra Marg had two built in stone seats at the ground floor. He at times



used to sit there with a desire to see Thakur Ram Singh ji and often he very kindly fulfilled his desire.

Thakur Ram Singh ji very kindly visited Dr. Chandra Gupta's house a number of times. He had taken the entire family under his shelter. This house at Baba Harish Chandra Marg was three storied and Dr. Chandra Gupta stayed on the third floor. Thakur Ram Singh ji used to call "Doctor Sahab" from the basement. Everyone in the family recognised his voice and used to rush to receive him. The very sight of him, used to make everyone feel very happy and fill their hearts with bliss. Once Thakur Ram Singh ji came in the afternoon. He called "Doctor Sahab" from the basement but no one could notice as the radio was on. He came upstairs and remarked, "Yes. Now that I have grown old, why should you care for me." These words were full of love and affinity, which touched everyone's heart. Dr. Chandra Gupta was not at home then. Thakur Ram Singh ji stayed for some time. All through he talked only about routine household matters. In the ordinary conversation itself he used to say such things, which were more meaningful than any spiritual discourse. Just sitting before him was enough to achieve the highest stage of meditation. Something used to happen very quietly deep within. He was very kind to Dr. Chandra Gupta's wife, Smt. Darshana Devi, to whom he had said, "You do not have to do anything. You only take care of your family. Whatever 'doctor Sahab' is blessed with, you will get half of that." He used to say for the ladies that they need not do anything special. Nature has given them special sense of devotion and sacrifice. A wife should not meditate upon any person except her husband as by keeping him in her heart, not only the husband but also the Almighty in the heart of her husband resides in the heart of the wife (*ek basae do basat, so pati mam hriday mahi*). Thakur Ram Singh ji used to say that in this line one should try and convince his wife also to follow his path. One makes faster progress if both the partners proceed together and live in harmony.

A young man used to visit Thakur Ram Singh ji in City Palace. One day he was sad. Thakur Ram Singh ji enquired with him the reason for his being unhappy. He told the truth that he had quarreled with his wife before coming to the City Palace. Thakur Ram Singh ji told him, "Make your wife think alike and live with love for each other." The young man said that she does not agree with whatever I say and does the reverse. He told him, "You are also not able to change your nature. It is not man-like to beat one's wife.



Do not repeat it in future.” However, some days later the young man could not control himself and repeated the act. He felt sorry, went straight to the City Palace and mentioned it to Thakur Ram Singh ji saying, “I am not worth sitting before you. Kindly pardon me.” Thakur Ram Singh ji consoled him and asked Dr. Chandra Gupta to bring a banana from inside for the young man. Then he himself peeled of the banana and gave it to him. This man later said, “Immediately after eating that banana all my anger and repentance vanished once for all.” His wife also visited Thakur Ram Singh ji and her mind also got changed. From then onwards both of them started living affectionately.

Thakur Ram Singh ji had contracted TB. This happened as during his tenure in Police a camel had once fallen on his chest. The injury thus caused gradually took the form of TB. He spent the later part of his life in the TB Sanatorium at Jaipur. A young person heard about Thakur Ram Singh ji and came to see him in the TB Sanatorium. Thakur Ram Singh ji started laughing on seeing this young man and then remarked that some people go to cinema hall, some move around with friends, but see this young man who has come to see me. He spent some time there with Thakur Ram Singh ji. The jolly mood and pleasant conversation impressed him and he started visiting him whenever he got time. One day he asked him whether he had read the Geeta, the Ramayana or Hanuman Chalisa. When the young man nodded in negative, he started laughing and asked him to sing some song. Once when this man was coming to TB Sanatorium he saw a girl. When she had crossed him, this man turned back and saw her again. After the meditation, Thakur Ram Singh ji remarked, “Here come some people, who turn back and see others” and then started talking something else. From that day this man changed and never repeated that act.

Shri Sambandh Bhushan Mittal, one of the persons who received the grace of Thakur Ram Singh ji, then used to live in Shastri Nagar at Jaipur. He once had an occasion to go to a hair-cutting saloon, a small shop run by an old person and saw there a photo frame of Thakur Ram Singh ji. He was pleasantly surprised and enquired about it. The old person revealed that he had an old acquaintance with Thakur Ram Singh ji who at times made use of his services. He had taken Thakur Ram Singh ji as his Master who used to address him as Partapa. He had shifted from the City to Shastri Nagar, which was not so much developed those days and used to live in a small hutment.



With the passage of time, Shastri Nagar developed into a good colony and a main road was constructed passing in front of his hutment. 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*” (this will be like killing a poor), but the officer showed him the map according to which the hut was falling on the way. At home, he told this to his wife, who started crying. Seeing this he told her not to cry and worry, as their Master (Guru Maharaj) is capable of doing everything. After that he set before the photo of Thakur Ram Singh ji in prayer. The 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 his ears. He started roaming about in his verandah. 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.

Shri Shrikrishna Gujar, a resident of Sentiwas village in Malpura was a Sepoy in the Police Deptt. Somehow he came in contact with Shri Kushal Singh Rajawat and through him with Thakur Ram Singh ji. Seeing his devotion, perseverance and faith, Thakur Ram Singh ji directed him to go to ‘Noharewale Mahatmaji.’ He was then posted with SP Mool Singh ji, who had also taken Noharewale Mahatma ji as his Master. When he used to go to Mahatma ji, Shrikrishna Gujar also accompanied him. Later Shri Shrikrishna Gujar was deployed to guard the Govt. treasury. He was a well-built person. On duty he used to wear his uniform with rifle on shoulder and used to stand firmly. While bodily he used to stand firm but mentally he used to engage himself in meditation. He continued with his practice. Gradually he reached a state of trance in which he was not aware of the surroundings and himself but his body used to stand firm. He used to return back to this world only when the next Sepoy on duty used to call him. For a long time this continued before reaching the ears of senior officers. Someone enquired into it and found that Shrikrishna Gujar was lost in something. Thinking that he had been habituated of some intoxication, he was removed from there and asked to report at the Police Line. At the Police Line, Sepoys were required to attend parade in the morning. One day Shrikrishna Gujar was so deeply engaged in meditation that he did not listen to the siren. When his eyes opened, it was quite late, the parade was over. He met the officers and tried to explain them the matter. When the attendance register was seen, he was



found marked present. The Hawaldar told him that he was present in the parade and wondered whether he had forgotten this under the influence of some intoxication. Shrikrishna Gujar had, however, decided that he shall henceforth serve “Him” alone, who had participated in the parade in his place. He resigned from the Police Service. SP Mool Singh ji helped him to get his pension. Pension was then paid once in six months. He used to visit Jaipur twice in a year to collect his pension. He used to call Thakur Ram Singh ji as Guru Maharaj and used to go to visit him wherever he was.

In 1937, Thakur Ram Singh ji was posted at Sanganer Police Station. His village Manoharpura is near Sanganer. Till he remained at Sanganer, his lunch used to come from home, for which he had engaged a young man Bhanwari Lal Sharma of his village. He not only used to bring food from home for Thakur Ram Singh ji but also used to rear his camel. He knew that Thakur Ram Singh ji is a saint and wanted to receive his blessings but he could never dare talk to him in this regard. Thakur Ram Singh ji was aware of this. One day he asked “Bhanwari, if I say you something, will you accept it.” Bhanwarilal replied “If it is worth accepting, I shall do it.” Thakur Ram Singh ji laughed at his answer and told him “Theft and injustice are bad things. Save yourself from these.” Bhanwarilal, however, requested him to explain. Thakur Ram Singh ji told him “not to have an eye on other’s money and on other ladies.” Bhanwarilal took this to his heart and stood by these two things all through. One day he had taken the camel for grazing. He, however, felt tired and sat under a tree. The camel walked down further and pulled down some fencing of the Sanganer aerodrome. The matter reached the Police Station. Thakur Ram Singh ji told Bhanwarilal that he had made his (Thakur Ram Singh ji) position embarrassing and that now he could not continue him in his service. Bhanwarilal was very upset. Seeing this Thakur Ram Singh ji told him not to worry and that he will arrange some alternative employment for him. He helped him to get a job at the Railway Station to fetch water. Bhanwarilal served the Railway Deptt. 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 whom it belonged. The passenger offered him ten rupees but Bhanwarilal refused to accept. On another occasion, at Niwai Railway Station, he found a jewelry box under a neem tree. The Royal family of Nawab of Tonk was traveling to Lucknow, the box belonged to them. Bhanwarilal deposited the box with the stationmaster. When the Royal



family came to know of it, they collected back the box from the Station Master and profoundly thanked Shri Bhanwarilal.

Shri Shardul Singh ji Kaviya has collected many incidences concerning Thakur Ram Singh ji in his book “Sant Thanedar”, many of which have been reproduced here. He had an occasion to meet Shri Bhanwarilal, who had by then grown old and was living a life of contentment and happiness. He told an incidence relating to Thakur Ram Singh ji while he was posted at Sanganer. One night Thakur Ram Singh ji was returning late from the Police Station to his village Manoharpura. On the way he saw someone in his own farm, cutting a *Babool* tree. The tree had been cut and that person was preparing to carry the tree. He was caught red-handed. He was frightened to see the owner of the farm Thakur Ram Singh ji in front of him. Thakur Ram Singh ji rebuked him on which that person with folded hands promised not to repeat such an act in future and begged to let him go this time. Thakur Ram Singh ji helped him to carry the tree on his shoulder and told him to go away. This person, however, halted and requested not to tell his name to *Banna Sa* (Shri Hari Singh ji-eldest son of Thakur Ram Singh ji) lest he will beat him up. Thakur Ram Singh ji told him not to worry. Next day when Shri Hari Singh ji visited the farm he found the tree missing. The son asked about this to his father and remarked “Kakosa, you are the Thanedar here and some one has dared to steal the *Babool* tree from our farm itself”, but Thakur Ram Singh ji did not say anything. Many decades later Bhanwarilal revealed this incidence, which no one had come to know till then. In Bhanwarilal’s words “A person like Thanedar ji has neither been born earlier, nor shall one ever be born.”

Sant Durga Singh ji was also in Police Service in Jaipur State. He got acquainted with Thakur Ram Singh ji. Often he used to come to visit him at the City Palace. Thakur Ram Singh ji used to be very happy to see him. However, seeing his advanced age he requested him not to take trouble of coming to City Palace and that wherever he will remember, they will meet. Durga Singh ji was a follower of *Adwait Vedant* and had a lot of regards for Thakur Ram Singh ji. Once when Dr. Chandra Gupta was residing at Baba Harish Chandra Marg, one day in the *Satsang* a photo of Thakur Ram Singh ji was kept on a stool and *Satsang* was going on. After sometime Sunrays started falling on this photo. Durga Singh ji was there in the *Satsang*. He got up, took an umbrella and covered the photo of Thakur Ram Singh ji. Some



*Satsangis* had an objection on placing the photo in *Satsang*. They took up this matter before Mata ji (Thakur Ram Singh ji's wife). Her reply was unique, embedded with a very deep meaning. She replied, "Was he himself not an image." (This meant that the physical body of Thakur Ram Singh ji was not the real "Master." If one thinks that his physical body was his Master, then that physical body was no more. If the real Master was beyond the physical body, than that real Master has not gone anywhere and the physical body was only an 'image' of that real Master). In this regard Dr. Chandra Gupta used to ask could one crush the photo of his father under his feet. No, though it is a piece of paper but for the son, it represents his father. Similarly, once the relation of disciple and Master is established, the photo of the Master for the disciple represents his Master.

Once a *Satsangi* had some quarrel with his wife at home. She had cooked sweet and salted rice (pulao) but as her husband had been advised medically not to eat rice she did not serve him the same. The husband was refraining for some time from eating rice but that day he lost control on himself and wanted to have some rice. As the wife did not serve him rice, he got annoyed and did not eat anything. Empty stomach he went to City Palace. Thakur Ram Singh ji was then preparing his lunch. He welcomed him and told him to have lunch with him. Both sweet and salted Pulao will be cooked. The *Satsangi* was surprised and mentioned to him that doctor had prohibited rice for him. Thakur Ram Singh ji laughed and said, 'The restriction is for home and not for this place. Here you can eat rice taking it to be *'Prasad.'*' He mentioned what had happened at home to Thakur Ram Singh ji, who told him not to bother and to be happy. The *Satsangi* had his stomach full of rice.

Thakur Ram Singh ji did not eat at anyone's home. The son of Nayla Thakur, whom he used to address as 'Banaji' once entered into a dialogue with a friend who challenged him to invite Thakur Ram Singh ji Sahab at his home and feed him. He visited Thakur Ram Singh ji along with one of his acquaintances. Thakur Ram Singh ji was then taking rest. He set near his feet while the other person set on the other side. Thakur Ram Singh ji was asleep and he did not want to disturb him but as they had to return early due to some other commitment, he made some sound. Thakur Ram Singh ji got woken up and was pleased to see him. He talked to him for some time. Banaji had a firm desire to invite him at his home for food but he could not



mention this to him. He kept on visiting Thakur Ram Singh ji for about five-six months and when he developed some confidence, he mentioned about his desire to Thakur Ram Singh ji. He thought over for a moment and then agreed to visit Banaji's house. He, however, told him that he would visit his house if Banaji's Guru Maharaj also agreed to visit with him. This was not difficult for Banaji and his Guru Maharaj readily agreed. Both the great persons visited Banaji's home, they offered the *Kheer* to lord Krishna and then took themselves the *Prasad*.

A young man from Shaikhawati used to visit Thakur Ram Singh ji at City Palace, Jaipur. Once when he reached City Palace, he was not available. Whenever Thakur Ram Singh ji used to go out of Jaipur, he used to indicate this on a slate. The young man noticed that Thakur Ram Singh ji had written on the slate that he is going to his village, but it was not mentioned when will he 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 ji but he recalled that opposite Jaipur Railway Station and near the Old Powerhouse, Shri Har Narayan Saxena resides, who may perhaps know the address of Thakur Ram Singh ji's village. Next morning the young man reached Saxena Sahab's house where *Satsang* was about to start. The young man also participated and sat for the meditation. When he opened his eyes after the meditation was over, he found to his surprise Thakur Ram Singh ji sitting over there. Saxena Sahab 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 ji. When he was about to leave, he called the young man, took him to a corner and told him, "I have come because you remembered me."

This perhaps was an example of simultaneous presence of Thakur Ram Singh ji at different places. There is another similar incidence. Once Thakur Ram Singh ji could not go to Fatehgarh to attend the annual *Bhandara* of his Guru Bhagwan. Another *Satsangi* who had participated in the *Bhandara* visited him. There were other *Satsangis* too. During the conversation, when he mentioned "but you (Thakur Ram Singh ji) were there at Fatehgarh", Thakur Ram Singh ji immediately indicated him not to utter anything further.



At City Palace people from various sects and branches used to visit him. He did not ask them to change their method of worship but helped them to proceed further. The mission of his Master (Mahatma Ram Chandrajji Maharaj of Fatehgarh) in Rajasthan has been carried far and wide by Dr. Chaturbhuj Sahay ji and his disciple Pundit Mahilal ji. Some of Pundit Mahilalji's followers used also to visit him at City Palace. Once Shri Baijnath Parikh from Bikaner, a disciple of Pundit Mahilal ji visited Thakur Ram Singh ji. After inquiring his welfare, meditation started. During the meditation, Shri Parikh opened his eyes and found that in place of Thakur Ram Singh ji, Pundit Mahilal ji himself was sitting. He closed his eyes again. Decades later he told this incidence to Shri Narayan Singh ji (Thakur Ram Singh ji's son).

In the context of Pundit Mahilal ji, Mahatma Shri Dinesh ji, grandson of Janab Lalaji Sahab, told an incidence which appeared in a magazine 'Sadhana', published from Mathura. Dr. Rajendra Prasad, the then President of India, had heard of Pundit Mahilal ji and visited him once. His paraphernalia stayed out. The dialogue which transpired between them was reported to be something as under:

Dr. Rajendra Prasad :- Have you seen the God.

Pd. Mahilal ji :- Yes, Your honour.

Dr. Rajendra Prasad :- Can you show 'Him' to me.

Pd. Mahilal ji :- Yes, your honour.

Dr. Rajendra Prasad :- When can you show 'Him' to me.

Pd. Mahilal ji :- Whenever you want.

Dr. Rajendra Prasad :- Can you show just now.

Pd. Mahilal ji :- Yes, your Honour.

Pundit Mahilal ji then asked Dr. Rajendra Prasad to close his eyes for meditation. They sat in meditation for about 15 minutes. Dr. Rajendra Prasad's eyes were full of tears. After the meditation, he remarked "now it is too late for me in my life. I wish I had met you a few years earlier."

One *Satsangi* mentioned an incidence concerning Thakur Ram Singh ji in his diary as under : In the diary he has referred Thakur Ram Singh ji as "Ram-Mahashay."



“11 June, 1963

It is evening, Ram Mahashay is sitting quietly on the floor with a pacifying 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 residence. Ram Mahashay is reminded of Tuesday. He says “Come on, we shall go to Judge Sahab’s place.” From City Palace, walked on foot to Subhash Chowk at Judge Sahab’s residence.

It is summers. 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 in the rear that Judge Sahab spotted him. Judge Sahab stood up with folded hands and with him all other *Satsangis* also stood up. Seeing this Ram Mahashay very 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 the heart with an unexplainable joy. A couplet of Saint Kabir occurred in the 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 rear behind all *Satsangis*. Judge Sahab also sat down there 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. Every one was quiet and Ram Mahashay was getting absorbed deep within. The *Satsang* went on like this for sometime.



Ram Mahashay participates 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 mentioned that one should try and bring about his wife to think alike and make her a companion. Then there was a silence for sometime. Thereafter he said, “The ‘One’ we are searching is inside 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.”

In a small village in Nagaur Distt. in Western Rajasthan, an extraordinary child Shyam Singh took birth. He was a born yogi and from his childhood he used to sit in deep meditation. He left his home in the childhood itself for Lohargal mountains of Shaikhawati. He spent a night in meditation. In the early morning he had a glimpse of Mahatma Purnanand ji, who told him that he was his Guru. He should return back to his home and must first complete his education. At his home itself he would receive his (Mahatma Purnanand’s) blessings and the *Gyana* (the knowledge of the Truth). After completing his education in Mithari near his village Hussainpura, he took admission in Bharti Vidyapith, Kothari. There he came in contact with the Principal of the Vidyapith, Shri Baijnath Sharma. Famous Baba Shraddhanath of the Nath Sect in Shaikhawati used to often visit his disciple Baijnath Sharma. During one such visit, child Shyam Singh spent a night at the feet of Baba Shraddhanath in meditation. Baba Shraddhanath was very pleased with him.

Mahatma Purnanand ji and Thakur Ram Singh ji Sahab had intimate acquaintance with each other. In 1960, Mahatma Purnanand ji left this world but before that he had indicated him about the child Shyam Singh. Child Shyam Singh also got directions in the dream to spend time in the company of Thakur Ram Singh.

Shri Shyam Singh Rathod had covered a lot of distance on the path of spiritualism. According to Shri Guman Singh Meratia, Shyam Balaji (Shri Shyam Singh Rathod) first came to visit Thakur Ram Singh ji Sahab in 1968 from Jobner. Shri Meratia and Shri Ghisalal Sharma had accompanied



Shyam ji Balaji. As soon as they reached Thakur Ram Singh ji Sahab in the City Palace, Thakur Ram Singh ji Sahab was very pleased to see them. Thakur Ram Singh ji Sahab spontaneously remarked “Good that you have come. Now let us talk about the grace of the Master.” They then spent some time listening to devotional songs.

Next day Shyam ji Balaji came to City Palace along with Shri Meratia but he asked Shri Meratia to go and visit the *Yantralaya* and went himself alone to meet Thakur Ram Singh ji Sahab. After some time when Shyam Balaji was studying in Sujangarh College, he went to Jobner, took Shri Meratia and Shri Sharma with him to Thakur Ram Singh ji Sahab at Jaipur. The *Satsang* that day was extra-ordinary. Thakur Ram Singh ji Sahab asked Shyamji to distribute Prasad to both of them. Thereafter Thakur Ram Singh ji Sahab went into a deep meditation and told Shyamji “Today I have returned what belonged to you.” Shyam ji Balaji bowed down to Thakur Ram Singh ji Sahab.

On return Shyamji was a changed person. He had become very quiet and thoughtful. He started living like a Paramahans. On inquiring what Thakur Ram Singh ji Sahab had returned to him, he told only this much that his Gurudev had kept something spiritual for him with Thakur Ram Singh ji Sahab, which he (Thakur Ram Singh ji Sahab) had returned to him. Later, Shyam ji Balaji sprinkled his love on Amarchand ji Mehta and other *Satsangis* of Thakur Ram Singh ji Sahab.

Thakur Ram Singh ji had immense love for his Guru Bhagwan. He had completely devoted and surrendered himself at the pious feet of his Master. His Master had become the basis of his very existence. Someone once asked him as to why he addressed his Master as “Guru Bhagwan.” He gave a simple answer that he (his Master) though was a human being like us but in his heart lived the God towards whom he had turned himself completely.

Thakur Ram Singh ji used to attend the annual *Bhandara* at Fatehgarh. He used to carry two new towels. With the bigger towel he used to clean his Guru Bhagwan’s *Samadhi* and then used that 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 Master. He also used to pull water from the well for the bath etc. of other *satsangis* through out the day not allowing anyone else to share this burden.

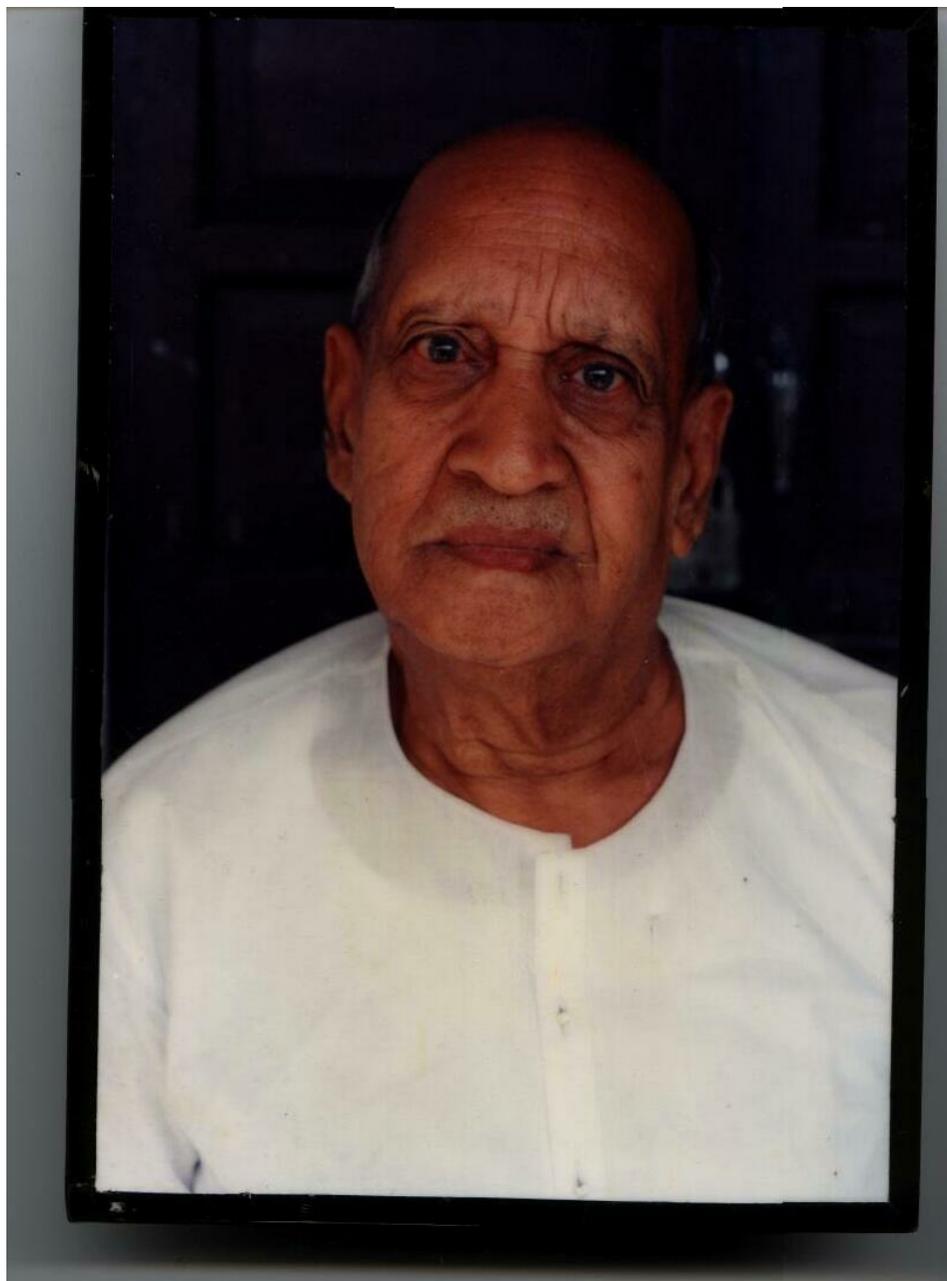
Thakur Ram Singh ji had a lot of regards for Maulvi Hidayat Ali Sahab, who used to live in Khajre-ka-Rasta, Jaipur. He often used to visit him and spend time with him. Maulvi Hidayat Ali Sahab, himself was a great Sufi saint, well known and respected in the Muslim society. Once he went to see him at his residence. The house was three storied. He took out his shoes on the ground floor as a mark of respect. He stayed with Maulvi Sahab for quite sometime and when he was leaving, Maulvi Sahab took the lead and came down the stairs first. Maulvi Sahab picked up his shoes and put them before him on the stairs. Thakur Ram Singh ji was stunned and remarked “Maulvi Sahab, what have you done.”

Maulvi Sahab very politely and with great respect stated, “I am a Muslim. I could not offer you even a glass of water. You are a Wali-Auliya (a great Master). What can I do for you.” Thakur Ram Singh ji with deep sense of gratitude smiled and remarked, “you are talking of water but you have showered this nectar (*tavajjoh*) on me. You have purchased me by touching my shoes.”

Mahatma Shri Dinesh ji, once mentioned of an incidence, which appeared in a magazine published by Swami Muktanand ji’s Ashram. One of Swami Muktanand ji’s followers, who had not seen him, had a desire to obtain a glimpse of Swami Muktanand ji. He once happened to visit Thakur Ram Singh ji’s *Samadhi* at Manoharpura, Jaipur and sat there for meditation. After a little while, he was blessed with the appearance of Thakur Ram Singh ji Sahab. He thought him to be Swami Muktanand ji but Thakur Ram Singh ji told him ‘ I am Ram Singh and not Swami Muktanand ji. If you want to obtain a glimpse of Swami Muktanand ji, then you should go to Fatehgarh at the *Samadhi* of my Guru Bhagwan Mahatma Ram Chandraji Maharaj where all the saints grace their devotees by making their appearance.’ This man then went to Fatehgarh and sat in meditation in front of the *Samadhi* of Mahatma Ram Chandraji Maharaj. During the meditation he felt Swami Muktanand ji having blessed him by touching his back with a bundle of peacock feathers, which was his (Swami Muktanand ji) style to bless his followers.



Thakur Ram Singh ji graced the humanity with his physical presence till 14 January 1971. His *Samadhi* is situated in a farm near Jaipur Airport in village Manoharpura, Sanganer, Jaipur.



Dr. Chandra Gupta  
12.2.1916-17.8.1991

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## Dr. CHANDRA GUPTA

Dr. Chandra Gupta from his childhood was inclined towards spiritualism. He used to worship Lord Hanuman, in his heart, right from the early childhood days. He also visited many saints but his destiny was the lotus feet of his Guru Bhagwan, Mahatma Shri Radha Mohan Lal ji Sahab. He received spiritual help from Sant Sawan Singh ji and Late Shri Ram Sahayji of Jaipur, who remained bachelor throughout his life. Shri Ram Sahayji was a dedicated person who lived in his neighborhood and used to spend much of his time in reading the Ramayana. Dr. Chandra Gupta used to listen to the Ramayana and imbibed this virtue in him.

During his early days when he lived in a house in Baba Harish Chandra Marg, Dr. Chandra Gupta used to salute Hanumanji in the temple on the Nahargarh Road. He was blessed with a '*Siddhi*' by which he would know the 'number' that will win the 'Satta' (a sort of gamble) on the next day. After a few days, he realised this and prayed the Lord to take away that '*Siddhi*' from him and to bless him with 'His' true love. From that day, this '*Siddhi*' disappeared.

It was some time in the late fifties that Mahatma Radha Mohan Lal ji Sahab accepted Dr. Chandra Gupta as his disciple. Mahatma Radha Mohan Lal ji Sahab did not easily take any one as his disciple. Dr. Chandra Gupta requested him for initiation. Mahatma Radha Mohan Lal ji, however, declined. Before this he had told people around him 'a person is coming today, look what he does to me.' While this dialogue was going between him and Dr. Chandra Gupta, Mahatma Radha Mohan Lal ji was sitting on the floor. He wished to get up. Dr. Chandra Gupta, however, held him by his thigh and told him that he could not leave unless he accepted him as his disciple. He smiled and said, 'I shall accept you but this is a costly process. You will have to buy silk clothes for me, and some sweets etc. Come with these things tomorrow and I shall take you as my disciple.' Dr. Chandra Gupta left for home to consult his wife. It was towards the end of the month and little money was left at home for arranging the required things. Next day when he visited Mahatma Radha Mohan Lal ji Sahab, he mentioned about it to him and requested to be initiated on his next visit. On listening this Mahatma Radha Mohan Lal ji Sahab smiled and remarked, 'First you ask for love and then tell me to forget it. This is not done. I am not hungry of any



thing, but love. Go and bring some '*prasad*' (sweets). I shall accept you today itself as mine.' Dr. Chandra Gupta was thrilled with joy. He immediately arranged for some '*prasad*' and a garland of flowers. Mahatma Radha Mohan Lal ji Sahab very kindly took him in his shelter and initiated him.

Mahatma Radha Mohan Lal ji Sahab used to live in Kanpur. It was not possible for Dr. Chandra Gupta to visit him frequently. He visited Kanpur only a few times. One, Shri Gopal ji, a private teacher of English and French, was also a very good astrologer used to live near by. Dr. Chandra Gupta's eldest daughter and son took tuition from him. Once he mentioned to them that their father had '*Markesh*' (a line in the palm indicating certain death) in his hand and that he may not survive for long. It was around this time (somewhere in early sixties) that Mahatma Radha Mohan Lal ji Sahab asked him to visit Kanpur and to participate in the '*Bhandara*.' Dr. Chandra Gupta expressed his inability to visit Kanpur due to shortage of funds. In reply Mahatma Radha Mohan Lal ji Sahab sent a letter rebuking him. He wrote, "You have expressed some difficulties in attending to the *Bhandara* as you are under some debt which will be cleared by March. Sure, we are such savers of money and time that when it is needed we stop the religious deeds. We the worldly people attach utmost importance and feel happy in worldly affairs. The God may save us from such delusions and give us strength to choose the right path. A '*Bhandara*' attended with *Satguru* is a great blessing which cannot be compared with attendance at other occasions. I have informed you of the truth, now do as you feel right." Dr. Chandra Gupta then arranged for money and visited Kanpur. On the way the bus in which he was traveling met with an accident but no one was hurt. When he reached Kanpur, he was having a terrible headache. He straight went to Mahatma Radha Mohan Lal ji Sahab who offered him tea and some snacks from his own dish in which he was having breakfast and asked him to go and take rest. He was asked not to attend the meditation and to avoid black gram in lunch. By evening he was all right. He stayed in Kanpur for 2-3 days. When he returned back to Jaipur, the period of danger to his life had passed away. His Master had saved him from death.

Dr. Chandra Gupta those days used to practice homeopathy. He had his dispensary, which he visited daily in the mornings and evenings. One evening he was in his dispensary with Shri Sagar Chand ji advocate who was



one of the disciples of Mahatma Chaturbhuj Sahaiji, a *khalifa* of Janab Lalaji Maharaj. Thakur Ram Singh ji came to the dispensary and said, 'Doctor Sahab, doctors can be found easily but not the patients.' Sagarchandji understood the hint and told Dr. Chandra Gupta, 'Thakur Sahab has invited you. You should visit him.' The real meaning of these words was that the saints themselves search the true seekers and help them to achieve their objective.

Although Dr. Chandra Gupta was initiated by Mahatma Radha Mohan Lal ji Sahab, Thakur Ram Singh ji Sahab himself on his own came looking for Dr. Chandra Gupta to bless him with his grace and to take him further on the path of spirituality. The saints do not discriminate and they come forward to help the devotees. Mahatma Radha Mohan Lal ji Sahab in this regard wrote to Dr. Chandra Gupta that this is what a brotherly behavior is. In another letter he wrote: "Shri Kunwar Ram Singh ji is a devotee. He had the fortune of spending time in the company of Great Masters of this line. His heart always remains completely filled with the 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 used to visit Thakur Ram Singh ji almost every day. He was serving in the AG's office, Jaipur and the office timings were 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, Jaipur, where Thakur Ram Singh ji 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 ji used to walk on foot up to Sanganer bus-stand, come to Ajmeri Gate by bus and from Ajmeri gate again he used to walk on foot to City Palace with his bag hanging on his shoulder. His eldest son, Bhai Sahab Hari Singh ji was in the service of the then His Highness King of Jaipur, who had allotted him an accommodation in the City Palace. Thakur Ram Singh ji stayed at City Palace, Jaipur so that devotees like Dr. Chandra Gupta were not put to inconvenience and could visit him for meditation. Not many people, however, knew about him. Thakur Ram Singh ji did not reveal himself on many people. Not even those who were close to him knew about his spiritual attainments.



Maulvi Hidayat Ali Sahab's grandson, Maulvi Abdur Rahim Sahab, also was a great Sufi saint, greatly revered in the Muslim society, not only in Rajasthan but all-over the country and abroad. Thakur Ram Singh ji once asked Dr. Chandra Gupta to visit him. He then used to live at Baba Harish Chandra Marg and the residence of Maulvi Sahab was hardly about a kilometer from our house. He went to see him, saluted him and told him that my Master had asked me to visit you. There was not much conversation between them and he returned back. After a few days, while Dr. Chandra Gupta was passing through Khejre Ka Rasta, he met Maulvi Sahab on the way. Maulvi Sahab took Dr. Chandra Gupta with him to his residence and asked him "What has your Master said, today." Dr. Chandra Gupta was very bold and a firm devotee to his Master. He followed the instruction of his Master to the hilt. On the first occasion his Master had asked him to visit Maulvi Sahab. Dr. Chandra Gupta had visited him and had returned back without any further inter-action. This time he had no such instruction and told the same to Maulvi Sahab. Maulvi Sahab then asked him "*Maango kya Maangte ho* (ask me whatever you want)." He kept quiet as he did not want to ask for anything from anyone except his Master. Maulvi Sahab repeated for a second time and then for a third time. Dr. Chandra Gupta then considered this to be disrespect if he did not answer to Maulvi Sahab this time. He enquired "Would you give me, whatever I wish." Maulvi Sahab told him, "Today the sky can come on the earth, ask me, whatever you wish, the Almighty will fulfill it." Dr. Chandra Gupta requested to give him a few minutes. For 2-3 minutes he meditated upon his Master and then told Maulvi Sahab "kindly fill me with the love of my Master." Maulvi Sahab was very pleased. He embraced him, took his hand in his own hand and told him, "From today I am also your Master." Not only he showered his love and blessings on Dr. Chandra Gupta but also on the entire family and *Satsangis* whom he took to him.

At the highest level of spirituality, the saints do not distinguish between their disciples and other's, they do not discriminate on grounds of caste, creed or religion. The spring of love flows inhibited, even a drop of which drenches one completely who has the fortune of getting it on him.

Thakur Ram Singh ji also had affectionate relations with Sufi saint Baba Allah Jilly 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.

Once Thakur Ram Singh ji took Dr. Chandra Gupta with him to a village in a *Satsang*, which was to go on through out the night. At about 12 in the night he felt sleepy. Thakur Ram Singh ji asked him to go upstairs on the roof and to sleep. Dr. Chandra Gupta did so. At about 2 AM he woke up to see that his Master himself had come up-stairs to cover him up with a sheet and seeing that Thakur Ram Singh ji was going upstairs, the other saint also followed him. He remarked, “Doctor Sahab, you are very fortunate. Thakur Sahab loves you so much that leaving all others, he has come to look for your comfort.” The three of them then sat there itself on the roof and the *Satsang* continued there.

In the beginning Thakur Ram Singh ji had asked Dr. Chandra Gupta not to tell anyone about him. Dr. Chandra Gupta, however, took some seekers to Thakur Ram Singh ji. One day when Dr. Chandra Gupta went to visit him, Thakur Ram Singh ji was sitting on the floor and a chair was lying by the side. He asked Dr. Chandra Gupta to sit in the chair. He sat in the chair for a moment and then sat down. Thakur Ram Singh ji asked him, ‘Why have you sat down 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 observe the etiquettes, showing you the proper respect.’ Thakur Ram Singh ji then asked him, ‘I had asked you not to tell anyone about me, but you brought to me so and so etc. What punishment should be awarded to you.’ Dr. Chandra Gupta replied, ‘Kindly tell me that the punishment is meant for me 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 me aaye. Lekin soch lijiye jahan mein whon wahan aap hain, or jahan aap hain wahan mein whon* (Award the punishment that you may like. But kindly keep in mind that you are in my heart and I am in your heart). Thakur Ram Singh ji was very pleased with this answer. He embraced him and said, ‘Dr. Sahab from today all your wrong doings are forgiven.’

Vishnu Singh ji, the youngest son of Thakur Ram Singh ji was a family man but he renounced his family and joined the *Nath Sampradaya*.



He started living in a forest with his Guruji, wearing their attire and Kundals (earrings). Seeing the plight of his family, Dr. Chandra Gupta one day reached there and asked Vishnu Singh ji to join back 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 forcefully took Vishnu Singh ji with him, breaking the Kundals worn by him. His Guruji asked, 'Dr. Sahab, do you know what sin have you committed. Breaking the Kundals is like braking a Shivalinga. Do you know who Shiva is. Dr. Chandra Gupta said, 'yes, I know. I am the Shiva.' He the asked, 'Do you know, who Brahma is.' Dr. Chandra 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 Guruji taking some water in his hand said, 'Dr. Sahab, I curse you that you will die in seven days.' In the evening Dr. Chandra Gupta narrated the incident to his Master Thakur Ram Singh ji, who said, "*Bus, itni si baat par shraap de diya. Yeh nahi dekha 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 was totally engrossed in his Master). And on the seventh day Vishnu Singh ji's Guru himself expired. Vishnu Singh ji, however, joined back the *Nath Sampradaya* later.

Once an acquaintance of Thakur Ram Singh ji, for whom he had lot of regards, was taken seriously ill. Thakur Ram Singh ji went to see him in the hospital and took Dr. Chandra Gupta along with him. In the hospital Thakur Ram Singh ji went alone inside the room leaving Dr. Chandra Gupta behind. He prayed there for him. When he came out, he said, 'Dr. Sahab, I have seen him. Give him medicine. If you want, you may see him.' Dr. Chandra Gupta replied, 'Maharaj when you have already seen him, there is no need for me to see him.' He then gave him some medicine, as ordered by his Master. Within two days he was all right. This was on the one hand an example of the humility of Thakur Ram Singh ji, who wanted to hide his act and give the credit to his dear disciple. On the other hand his disciple had a firm faith in his Master and followed his words to the hilt. His Master had said, 'I have seen him....If you want, you may see him.' For Dr. Chandra Gupta there was no question of any need to see the patient as his Master had already seen him and he only had to follow his orders to 'give him medicine'.



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

Dr. Chandra Gupta lived till 17 August 1991. His *Samadhi* is situated at C-47, Sethi Nagar, Jaipur.

Mentioned below are some of the experiences of Dr. Chandra Gupta, in his own words, which he used to write in his dairy:

(i) In my childhood, when I was in Rohtak, I got an attack of Plague. There was no chance of survival. In a state of unconsciousness, it appeared to me that my back was lying on a sword and many people had gathered around to beat me with sticks. There was no one to save me. It was a scene that depicted that one reaps the harvest that one sows. Just then a saint in causal body appeared, whose charm was beyond description. He took me off the sword. All those who were standing around ran away. Thereafter the saint also disappeared, but left behind his memory in my mind forever. When I regained consciousness, the disease was no more. I had the fortune to have a glimpse of that saint twice more in my life.

(ii) Bikaner-1942: I was blessed with two sons (twins), who were named Rajkumar and Ramkumar. They had a peculiar circular mark made of hair on their forehead. One night that saint appeared in my dream and asked me to give both the children to him. When I refused, he asked me to accompany him. I argued that if I accompany him, who would look after the children. The saint said, ‘A child who was born on a boat in river and at the same time his mother expired, who looked after him would look after your family also.’ I had no answer to it. After 10-15 days both the children passed away within a week. At the time of the death of the younger one of them, I saw a golden light emanating from his nose rising to about 2-2 ½ feet height and moving towards the sky. When I returned after cremation I was very sad and lied down on a cot. It was daytime but I got fast asleep. I saw a forest through which was passing a road with dense trees on both the sides with stars shining on them. I felt very pleased. When I proceeded a little ahead on the road, I saw a hut of a Mahatma. His subtle body was being heated in a



fry pan and then taken out and beaten on a stone. The Mahatma, however, felt no pain. He said, 'Today all my past deeds have been fully accounted for. Now I shall not be born again. My cycle of rebirth is over.' He told his name as 'Kalyan Chand, who was my elder brother. Thereafter I saw a river in which was flowing milky water over which that saint was sitting along with my both the sons. They said to me, 'After one year from today, our brother will take birth in your family. He will bear a *tilak* mark on his forehead and will remain with you. His name is Krishna Kumar.'

(iii) Jaipur-1951-52: I was passing through Chandpole bazaar for my residence. Some one coughed at me. I developed a fear and fell ill. Slowly it turned into TB as diagnosed by doctors. I was sad and feeling that there was no one to help me and my family. One day I was praying the Almighty that His desire alone be fulfilled. I saw a dream that a *Mahapurush* (great person) appeared in the attire of a doctor. He operated upon me and replaced three bones in my right chest. It was about three in the night. I got up and took a hot water bath. I had been cured. This made me to believe that this is how the Almighty helps His people.

(iv) Jaipur-1952-53: The Station of Subtle Body: This station is under the control of *Dharmaraj*. He rules over the physical and the subtle body. Reward or punishment is given according to one's deeds. No one can interfere in this. One has to bear the brunt of his deeds. Rarely one can cross this place. Only through the help of His Master, one can get through this place. I once saw that in a dark night I was passing through a street, which was closed at the other end. I entered into a house and reached the other side, which was another world. There was dim light and peace everywhere. Every thing there was taking place without speaking, through will. ....When I moved further, I reached one of the four gates of that place. The Gate in charge was a tailor. I was presented before him. He said that I had crossed the bounds of that place. He gave me permission to travel further to another place saying, 'His life is extended by thirty years so that he returns after completing his yoga in this life. Further extension can be given, if necessary.'

(v) I used to read the Ramayana. In the *Uttarkand* there are the following couplets:



*“Indriya Dwar Jarokha Nana, Tahan Tahan Sur Bathe Kar Thana,  
Aavat Dekhahin Vishay Bayari, Te Dradhi Dehi Kapari Ughari,  
Jab So Prabhanjan Ur Guhan Jaain, Tabahin Deep Vigyan Bujhai,  
Granthi Na Chooti Mita So Prakasa, Buddhi Vikal Bhai Vishay Batasa,  
Indriya Suranah Na Gyan Sohahi, Vishay Bhog Par Priti Sadai,  
Vishay Sameer Buddhi Krit Bhoori, Tehi Vidhi Deep Ko Bar Bahori.”*

(This in brief meant that one is slave of desires. As one progresses on the way of spirituality, materialistic attractions try to pull him down)

When I used to cross the above couplets, I used to get upset and used to lose interest in reading the Ramayana any further. One day I expressed my fear to Guru Bhagwan Thakur Ram Singh ji. Ramayana was not there. He asked me to narrate it but I did not remember the couplets. He asked me when shall I reach at that couplet, I answered that I do not know. He said, ‘The Almighty may help you understand its meaning.’

Three-four days later, a lady came for treatment at my dispensary in the morning. About half a minute before her arrival, I had an attack of lust. Simultaneously my heart also was full of remembrance of Guru Bhagwan. I was completely shaken. After giving her medicine, I closed the dispensary, reached home and narrated the incidence to my wife. I was sad due to this incidence, which repeated for three days. I was passing through the same experience all these days. On the fourth day my wife said, ‘It is not your fault. Today I shall accompany you.’ By that time Guru Bhagwan arrived at our residence. On inquiry, I narrated the entire episode. He asked both of us to sit in meditation. I felt as if some one pulled out a black looking thing from my heart and started running with it. I followed him but could not succeed to catch hold of him. After meditation Guru Maharaj asked me, ‘You could not get back that thing.’ I said, ‘Yes, Sir.’ Thus, Guru Maharaj explained me the real meaning of that couplet and helped me cross that stage without falling a prey to it. This is his grace.

(vi) 10-3-1970. Once I saw a very wide spread desert, every particle of which was shining in the light of moon, as if the waves were dancing in the ocean. Everywhere it was the same scene. Moonlit night and my subtle body; besides that there was nothing except peace everywhere. It appeared to be a delusion. A little later I saw a number of souls, golden in colour but



small in size, which were dancing. My subtle body also started dancing with them. It was very pleasant. *Anahat nad* also was resounding at its full strength. An angel then appeared and said to me, 'Your assignment is over. Now you should give up your body.' I asked for a day's time. I heard, 'Now this mission will be run by Bhaisahab Narayan Singh ji and Krishna Kumar. The mission will work in two parts. (On 15 march 1985, Hajrat Abdur Rahim Sahab has bestowed the full authorisation on Shri Krishna Kumar (eldest son of Dr. Chandra Gupta), on behalf of Thakur Ram Singh ji. Bhaisahab Narayan Singh ji (son of Thakur Ram Singh ji) was authorised by Mataji.)

(vii) Once I visited Guru Maharaj at City Palace. It was morning time and Guru Maharaj was about to take bath. I sat before him and immediately entered into a vision. I saw lots of stars, which were brighter than even the Moon and the Sun, falling from the sky. I was frightened and thought that I was dying. When I gained a little consciousness I felt relief. Thereafter I saw an ocean, which had no end, filled with red-coloured water with strong waves. To make me feel comfortable, Guru Bhagwan showed me a bird playing with the water of the ocean. My fear was lessened. Then I saw myself lying on the waves, which had calmed down. I saw golden light falling on me from far away, which had engulfed me from all around. My own strength had vanished and that light was governing all my activities. A thought occurred to me that this light was my Guru Bhagwan.

(viii) December-1972. Once Shri Durgadan ji and I went to Shri Mool Raj Tondon's residence. Shri Mool Raj Tondon was a freedom fighter and my fellow disciple. He had been operated upon for hernia and one of his kidneys had also been removed. He also was suffering with high blood pressure. We all set in meditation. Shri Durgadan ji and I saw Tondon Sahab's *Manipur chakra* (one of the mystique centers of energy) getting activated. It emitted a spherical beam of golden light. The rays were falling on Shri Mool Raj Tondon, as if his wounds were being cured. Durgadanji could not bear the heat and came out to have some fresh air. Shri Mool Raj Tondon in spite of bad health survived till 1978.

(ix) 26-6-1973. I was talking to a person in the Record room of my office. Some one asked, 'Has any one seen the God.' I uttered, 'yes.' In the night I felt that some invisible power had cut my body into pieces by a



sword. I was, however, surprised that not a single piece had fallen down, nor was I feeling any pain. Just then Guru Bhagwan appeared in his subtle body, touched my entire body with his hands and said, 'Thanks God, all your organs are in tact and there is no mark of cut.' By then the sword converted into a beam of light and started advancing towards me to sever my head. I also started running to save myself. The sword was following me but could not touch me. I had realised the mistake of my ego. Next day I requested that man in the office to forgive me for my vanity. He was deeply impressed. This is how I was made to pass through this stage. Hajrat Mansoor had to suffer bodily but in my case my Master very kindly allowed me to experience it through my subtle body as my physical presence was required for the mission's work.

(x) 5-11-1982. I saw that a train left me at a station. I came out of the station. The station was in the city itself. It was evening and lamps were lit in all the shops. I was walking on the pavement on the right side of the road. It was quiet everywhere. While walking I saw a shop, whose owner was a tailor. He had a medium built brown coloured dog with long hairs over its body. The dog was sitting quietly, but as the dog saw me, it pounced on me and grabbed my right hand in its jaws. It started bleeding. When the owner of the dog saw it, he opened the mouth of the dog but I could not take my arm out of the dog's mouth. By then my arm had become immobile. Just then another great person appeared there who took my arm out of the dog's mouth. The dog then said in human voice, 'He was a good Sufi saint in his last birth. He, however, killed me without any reason.' Hearing this from his mouth, I caught hold of the dog's feet and requested for forgiveness. He forgave me. With the blessing of the tailor and the dog I saw my last birth. I saw my wife, who is still with me in this life and myself. That great person-tailor then told me, 'This was the remainder of your deeds in your last birth, which has been borne by you. Now all deeds from your previous births have been accounted for.'



## PART III

### Teachings of The Great Masters



## **TEACHINGS OF THE GREAT MASTERS**

In this line of Naqshband Sufis the transmission of knowledge takes place from heart-to- heart. The knowledge in the heart of the Master travels to the heart of the disciple through his sheer love and devotion to the Master. Thakur Ram Singh ji Sahab used to say that the Master by his mere desire sows the seed of love in the heart of the disciple. By practice, the disciple can convert the drop into the ocean. The absolute Truth is one, so is the knowledge of the Truth. The teachings of the great Masters therefore, is one and the same which has descended from the great Masters to their disciples and so on although the presentation may have differed according to the needs of time. Thakur Ram Singh ji Sahab was a living scripture himself. A person who had translated the Geeta into practice. A family man earning his own livelihood and at the same time completely surrendered unto his Master, Mahatma Ram Chandra ji Sahab of Fatehgarh. His most favorite *Shloka* (couplet) of the Geeta, which he had translated in Urdu, was as under:

*“Tark Kar Sub Millaten, Le Mujh Akale Ki Panah,  
Phir Mera Jimma Hai Arjun, Tera Bera Paar Hai”*

This means -‘Leave all religions and completely surrender unto me. Then it is my responsibility O’ Arjun to see you through.’

He was a person of few words, rarely did he give any discourse but in common conversation itself he mentioned such things, which were deeply imbedded with spirituality. His disciples, specially Shri Chiranjilal ji Vohra, have collected many such instances, which were also later published in the leading newspaper “Rajasthan Patrika” by Shri Nand Kishore Parikh Sahab. Thakur Ram Singh ji remembered a lot of couplets, short stories and instances, which he used to mention fluently during conversation in common men’s language using Hindi, Marwari, Urdu and Persian phrases. Thus, he explained a subject like spirituality in a light atmosphere in common man’s language. In his eyes good character and good conduct were the most important things rather than mere recital of the Scriptures. His Master Mahatma Ram Chandra ji Maharaj used to say:



*Kutub Mahaj Sukhi Hui Haddiyan Hain,  
Chabae Inko Kaun Ye Sakht jaan Hain,  
Bahut Kum 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 ji Sahab 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 Lord Krishna is one such example. Similarly, staying of the Sun at a particular point behind the Neem tree at the instance of Acharya Nimbark is another example. Adi-Guru Shankaracharya also prayed and brought the holy river Ganges to near his house for the convenience of his mother.

Hajrat Shaikh Ahmad Faruqi also similarly prayed for the holy water of Mecca to be available at Sarhind (near Ludhiana). It is said that one person did not believe into it. He went for the Hajj to Mecca. There his valet fell into the holy water which he could not retrieve in spite of lot of efforts. He returned back to Sarhind to find his valet in the well where the holy water of Mecca had erupted.

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

He used to say that Sufism is neither a philosophy nor a religion. It concerns one's conduct and is 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 happy. The honest earnings go a long way. One should not bribe anyone, nor should one accept the same. If you do some one's job, do it in a manner that even he does not come to know who has obliged him.

In regard to luck, Thakur Ram Singh ji used to say that luck does not favour those who do not do their duty. Luck and effort both should go together. Do anything, which is just, keeping faith on the Almighty. He used to narrate an incidence of an eagle that saw a young offspring of a bird, fed it and flew away. A *Sadhu* saw this and thought how wonderful the divine order was. When the eagle, a born enemy of the young bird can feed it, why should not I get my food. The Almighty shall do something for arranging my food also. Just then he heard an oracle "O' *Sadhu*, it was a bird, more than that a young one, and, therefore, the Almighty arranged for its food even through an enemy. But you have been blessed with healthy organs, a 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 ji used to say that if the Almighty wished people to depend only upon their destiny, why should then they be blessed with intellect and the wisdom. By his own action also, Thakur Ram Singh ji gave the message to all 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 bodily, mentally and monetarily. Every one remembers one's nears and dears, but to remember 'Him' who has created this world and looks after it, is great. One can overcome one's shortcomings 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 body is 'His' temple. But this can be known only in the company of saints and great persons, otherwise the life is lost aimlessly.



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 taken too much, even *Satvik* food may result in impure thoughts. He favored eating a little less than required and used to say that eating should be converted into 'His' worship and the 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 sleep in 'His' remembrance. 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 disappear. Food prepared with cleanliness and in 'His' remembrance helps in developing devotion. He used to say that many Muslims have become 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 incidence in this regard that 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 second friend, however, said the graveyard was right there in their dish. The real meaning is that the outer or physical impurity is not that harmful as the impurity of the mind and thoughts of those who cook, serve, look at it or eat the food. 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 bad deeds.

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

He used to explain that if one sleeps remembering the Almighty, the remembrance continues whole night and in the morning one gets up



remembering 'Him'. This is an effortless method of remembering 'Him' throughout the night. One who has learnt to eat and sleep remembering 'Him' has covered a long path. One does not know when it will be his last breath and, therefore, one should not allow oneself to sleep without remembering 'Him.' By leaving stomach a little empty, one will sleep less and this will allow him more time for prayers. When Thakur Ram Singh ji used to go on tours, he often slept on a bench or on a parapet as this kept him alert even while sleeping.

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

Thakur Ram Singh ji considered the 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 everyday. It is then only that they become good Sepoys. Can books alone make them good Sepoys? He used to say that one who reads a lot but does not practice is like a loaded bullock. The Ramayana is a scripture full of love and the Geeta and *Vedanta* contain the essence of knowledge. According to him, love is complete and all encompassing.

As regards the Scriptures, Thakur Ram Singh ji used to say that their essence is *Satsang* (company of good people or the saints), *Satguru* (the Master) and *Satnaam* (the remembrance of the Almighty). The company a man lives in has great influence on him and gets him painted in its own Colour. He used to say that everything leaves its own influence, good or bad. One feels warm near a fire and a charged battery imparts charge to other battery. Similarly, company of good people makes one worthy and those of bad people leads one to indulge in ill deeds. 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 itself into the practical life. Slowly the shortcomings start disappearing. The company of a Master even for a moment is far more valuable than spending hundreds of years doing penance.

Thakur Ram Singh ji used to consider the shelter of a Master to be the stepping-stone to achieve the real objective of this life. The spiritual progress in life is dependent on the link established with the Master. The grace of the God starts flowing automatically with the grace of the Master. The job of the Master is to clean his disciple. In this regard, he used to narrate an incidence. Once a *Sadhu* knocked at a door. A lady came out. Seeing her attire, the *Sadhu* started moving 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 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 was worth cleaning. 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 care for me.”

He used to say that what a Master 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 Master brings into the fore this hidden spiritual energy. But it needs a true effort to find a true Master. 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 Master. One who loves his Master more than himself has reached the state of being ego-less as he becomes the reflection of his Master. This is the simplest method of achieving the unity with one’s Master.

In regard to adoration (*upasana*), Thakur Ram Singh ji used to say a couplet.

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



(One should forget oneself in such a manner that even the thought of self-existence vanishes from the mind. The only way to realise 'Him', is by losing the identity of self).

He used to say that 'He' is not away from us but nearer than the nearest. Adoration itself means to sit alongside. The need is to attune oneself, like switching on a light, the moment the switch is pressed current flows 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 does not get anything if a person worships 'Him', but it is the duty of everyone in human body to worship 'Him.' Divine thoughts start engulfing 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' by through feeling. '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 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 the 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 ji that he had spent years in worshipping but still he was always surrounded by difficulties, no gains but losses only. Thakur Ram Singh ji 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 the whole Universe just because one spends some time in worshipping. Is it any obligation on '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 asked Thakur Ram Singh ji, “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 his attention constantly remains there only, similarly when one forgets about all worldly affairs, one will succeed in concentrating at 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 in the heart keep ‘Him’ remembering.

In this regard, he used to narrate an incidence. 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 prayers like an Emperor. I am a *Fakir* and, therefore, I offer prayers as a *Fakir*. 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 imagining yourself to be riding your horse.”

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 ji 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 ji attached a lot of importance to structuring of time. He often uttered this couplet of Sahajo Bai.

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



Time spent without purpose leaves one a loser on all counts. One should utilise the existing moment then and there only as the moment that has gone-by can never be regained.

We attend to our worldly affairs with all care and efforts, but try to find excuses in devoting time for spiritual upliftment. This is not the right attitude. For spiritual upliftment all times are good times. One does not have to wait for an auspicious moment.

Thakur Ram Singh ji used to say that everything should be done punctually so that not even a single moment is wasted. One has to break the shell in this life only. 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 his each 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 incidence concerning Sant Kabirdas and Sant Raidas. Once Kabirdas ji visited Sant Raidas and during the conversation asked him for some water. Raidas ji used to make shoes and in the process he used to wet the leather in a pot. Raidas ji took some water from this pot and offered it to Kabirdas ji. Kabirdas ji did not want to take this water but he could not refuse him either. He, therefore, did not drink the water and instead channeled it to the sleeve of his jacket made of cotton. Since the water was used to wet leather, it left its Colour on to the jacket. Kamali, the daughter of Kabirdas ji 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 Kabirdas ji and his Master Ramanandaji were passing over Multan in their subtle body. Suddenly, they found themselves pulled down at the residence of Kamali, who had kept food ready for them. Both of them were astonished as to how Kamali had acquired this power. When Kabirdas ji enquired of her, she narrated the incidence of cleaning his jacket and mentioned that the entire credit was to that water offered by Sant Raidas. Kabirdas ji repented on his missed opportunity. He went back after some time to Sant Raidas ji and asked him to give some water. Sant Raidas knew about the whole matter. He 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 water has gone to Multan and there is no point in repenting.’

Thakur Ram Singh ji 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 improved oneself, he has improved the world. He used to believe in the self-improvement as the first step in the spiritual upliftment. One, who cannot get over one’s own deficiencies, can hardly be expected to benefit others. By pointing out towards other 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 guiding it on to the right path, one can make one’s life meaningful. One who is able to bear with others behavior, in a way does some good to them.

In 1970, when Thakur Ram Singh ji was admitted in TB Sanatorium, he once mentioned that generally people are concerned about their material progress but rarely someone shows interest in spiritual upliftment. It is in this span of life that one should reach his utmost 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 before a King to buy it. Jewelers from various parts were summoned to evaluate the price of the diamond and suitable reward was announced for the one who told 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 person looking to be poor and 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 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 person and then told the King that the right reward for this person would be to make him gulp *Hukke-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 used his intellect in the right direction. 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 Master, he starts making spiritual progress. This is the easiest way. In this method one should always keep in mind his initial aim. It should never be thought that one has acquired any special position, otherwise it may result in descending down. One should never expect to be revered by others. Instead one should help others in their upliftment 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 getting feelings of love, devotion and service. Thus the person one remembers influences one's thoughts. One should firmly believe that one's own good lies in the well being of all.

Thakur Ram Singh ji also attached a lot of importance to respect for 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 sentiments.

Once in TB Sanatorium two of Thakur Ram Singh ji's visitors started some discussion during which one of them made some derogatory remarks about Nehruji. Thakur Ram Singh ji, who was listening to the discussion quietly so far, became serious and told them that this impudence on their part was not proper. The Almighty rests in everyone's heart, whether he is a politician or any one 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 Dhritrashtra 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 putting on clothes. She was totally unmindful of herself in that divine-love but the Lord 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.*

Unless one's conduct reflects this degree of love and respect, it will be difficult to make progress. Janab Chachhaji 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 is to respect.

Once a child from his Master's family (perhaps his Master's grandson) touched Thakur Ram Singh ji's feet. He immediately pulled back his feet and bowed down his head on to the child's feet saying "what have you done. I am a slave of this family."

In his view the truth was the one which was practiced. The God lives in the heart of one who is truthful, but the truth also should not result in killing anyone. Humanity is far more important than truth. He used to explain 'suppose a lady is not of sound character and one is bent upon telling the truth. 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 story,



Thakur Ram Singh ji said that the wisdom to distinguish between truth and falsehood can be gained only by following the words of the great persons.

In regard to action and fate, Thakur Ram Singh ji used to insist 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 incidence. A Punditji got one of his fingers involved with excrement. 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 live with what is there in the 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 by 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 tool used for chipping. The Punditji could not bear the pain and instantly put the finger in his mouth to comfort it. The carpenter laughed loudly and asked Punditji where had disappeared his cleanliness and the belief in the fate.

Thakur Ram Singh ji 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 it's 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 mother's help the mother 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 Hokar 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 the death, and the real objective of the human life is to be fully self-realised. When one has a long distance to cover in a short time, one has to increase one's speed. Courage and determination turns 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*

Along with dedication and diligence, purity of mind is also necessary for self-realisation. Thakur Ram Singh ji in this context 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 have access up to 'Him.' One needs to make some space even in this house to receive a guest. 'He' does not look at the appearance or the show but at the feelings and a clean and pure heart to stay.

Thakur Ram Singh ji used to say if a wicked man or even an enemy is in difficulty, one should help him from a distance and get aside. One should, however, have no hatred for him. Even if he harms you, do not wish evil 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 your deeds and intentions and not your ostentation. All your worshipping 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 does it plan, what wrongs it thinks. If it is tracking 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.

This is 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 evil is the true humanity. It is not proper to look for vices in others. It pulls one back from the path of salvation. One should try to hide others' shortcomings. When the Almighty does not make public anyone's vices, 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 ji 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. 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 the stone and worship it. They also use stone in making buildings, roads and bridges. The disciple then wanted to pick up cow-dung but that was also used as manure and as fuel for cooking food. The disciple thought of picking up many things but every thing was having its own utility. At last he thought the human excretion to be the worst of all and wanted to pick it up when a realisation dawned on him that a little before 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 shape 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 pardon me that I went to search 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.

In regard to desires, Thakur Ram Singh ji used to often say this couplet:

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

(The desires are like a cobbler's wife who has the knowledge of leather and, therefore, is concerned with the skin i.e. the material existence. Besides, like a mouse, the desires nibble away the devotion. If there were no desires, one would be totally shackle free).

Thakur Ram Singh ji used to say that one should overcome desires as this is the foremost obstruction between oneself and the Almighty. Worldly desires take one away from the path of salvation and, therefore, except the



desire for devotion, all other desires need to be overcome. The worldly desires and the desire of salvation cannot co-exist, as they are contradictory. He, however, did not favour in-action. 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, the obstruction and the attachment from which one has to come out.

He used to say these couplets in this regard :

*Bhagati 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 (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 (miracles)*, he used to narrate an incidence of a disciple of Sant Dadu Dayale 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 from near by areas. 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 recourse 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 years. 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 ji used to say that attachment with worldly things is '*Maya*' (illusion). 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 ji used to say, is to keep remembering '*Him*'.

Thakur Ram Singh ji 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 incapacitating one to practice yoga.

Another obstruction in the path of salvation is the '*Kaam*' or sensuous desires. He used to say that this is so subtle and powerful that by a mere sound, it can enter ones mind, leave aside seeing. Even after emptying the pot, 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 advancement. As a horse on getting out of control, throws away the rider, similarly, if one's mind gets absorbed in sensuous desires, one gets detracted. 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 a 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.

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 what to talk of ordinary human beings. Firm faith in the Almighty and practice make things all right, and confer greatness on ordinary beings. Thakur Ram Singh ji 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 salvation. He used to like a *bhajan* (a devotional song) in which was included this line :

*'Sadho So Hi Satguru Man Bhave, Jo Aavagaman Churave.*  
.....*,Jo 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 now a days to fulfill their desires. It means to remember the Almighty in all conditions, at all times. One, who remembers the Almighty even in passion, saves oneself from its impact.

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 Master, is the sure way to add to one's difficulties. The Master of the whole world is the Almighty. 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 for 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 ji 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 result only in the peace.

Thakur Ram Singh ji used to say three things to be the companion of a person seeking salvation. *Killat, Illat and Jillat*, 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 in this line the real meaning of *Killat* is not abject poverty but a condition of the mind of detachment from the wealth. Both rich and poor spend their lives worrying for the 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 the wealth. One, who has overcome the desire to somehow accumulate more and more wealth and has given up the sense of possession of wealth i.e. one who has no arrogance of a rich. *Illat* which means illness, pain or some suffering and *Jillat* which means bad-name or ill-fame are also helpful in making spiritual progress. It is only in difficulty that one remembers the Almighty. While he was in TB Sanatorium, one day indicating towards the patients Thakur Ram Singh ji said that people want to live even with all pain and difficulties. No one wants to die. Each breath is invaluable. Even then one does not pay thanks to the Almighty and remains in oblivion. One fears pain but wants to live. However, the outcome 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.' However, one should not be insistent. One should pray for 'His' desire alone to be fulfilled, 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 down. 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 do not want that happiness which takes away me from ‘Him.’ I am however, indebted to that pain, which makes me remember ‘Him’ all the time).

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 ill. 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 he sows, 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.

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. However, at times 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 ji, therefore, used to say “*baste raho, basate raho, hanste raho, hanaste 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 upliftment.

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

*Mujhe Dekho Banda Hokar Ki Nafarmania Lakhon,*



*Use Dekho Kuch Nahi Kahata Khuda Hokar.*

(Look at me who has done millions of wrongs as a man, and look at ‘Him’ who even then does not say anything, being the God).

Thakur Ram Singh ji used to say, 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 (human being) must try to mould himself according to his Master (the Almighty).

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

(I am a sinner, but kindly forgive me. Can any wrong be unpardonable, looking at ‘Your’ mercy).

Speaking politely and not to hurt anyone’s feeling is like offering prayers. One should, therefore, speak respectfully with others. The Almighty has very kindly 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 ji used to say one should never ill speak 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 once narrated a story:

A great *Fakir* once went to a palace for collecting alms. A groom was cleaning the stable. The *Fakir* asked him for some food. The groom indicating towards dung told him to eat the same. The *Fakir* looked at him and remarked “let this dung multiply day-by-day in your King’s State.” The heap of dung started increasing 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 the dung. The punishment for this is that the entire dung will have to be eaten by the King



as that had become a part of his (King's) deeds. The King fell at the feet of the *Fakir* and requested him to take him out of this. 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 reducing. Gradually, it got 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 (King) and had shared the heap of dung but one person who parched grains (*Bharbhujja*) had not condemned him (King). 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 (the King) in a hope that that person will join him in condemning the King. But that man was himself a great *Fakir*. He told the King that he was not the one who will falsely condemn him (the King) and share the dung. That dung was the share of the King who will have to finish it himself.

After narrating this story, Thakur Ram Singh ji said that one should not think that everyone should 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 salvation. A slanderer in fact helps us by sharing the outcome of our misdeeds. One should, therefore, not feel angry with him. Instead, one should pray the Almighty that he gets over the habit of ill speaking.

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

Thakur Ram Singh ji also used to say that besides exercising moderation in indulgence of natural appetites, one should also be temperate in speech. One who speaks unnecessarily loses his spirituality. One should, therefore, learn to benefit from silence. One should try to practice silence and get back to 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.

Attachment with material things, however, is an obstruction to constant remembrance. One should not crave to possess them but should use them as necessary and then leave them to be used by others. If one needs to have attachment, it should be with the Almighty. To forget 'Him' and to take this world to be everything is being materialistic. Thakur Ram Singh ji, 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 salvation 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 austerity, will always be happy.

One should live with simplicity which may encourage others also to live a simple life and one should possess excellent 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 to be belonging to the Almighty where-as an atheist considers everything to be his own. In this context, Thakur Ram Singh ji narrated an incidence concerning Mahatma Shamsatbarej:

Once Mahatma Shamsatbarej was passing through a place where he saw the dead body of a young person. His mother was crying. Some people who knew Mahatma Shamsatbarej spotted him and requested him to give life to the dead body. Seeing the mother crying inconsolably, Mahatma Shamsatbarej's heart got filled with compassion. He asked the dead body "*Kum-be-Ijnillah*" (get up by the order of the Almighty), but the dead body did not respond. Mahatma Shamsatbarej 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 Shamsatbarej to be a Kafir and ordered his skin to be peeled off. The Emperor's men were afraid of Mahatma Shamsatbarej and could not dare to carry out the Emperor's orders. Seeing their condition Mahatma Shamsatbarej 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.

On hearing 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 discussion. Listening to this dialogue many people gathered there 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 utter these words like a Kafir." 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 are those things which the Emperor was 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 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 belonging to him.

*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* : Ok, then be alert and be firm on 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 charged of the offence of getting the skin belonging to the Almighty peeled off. Besides, the claim of the *Fakir* to make a ring for the finger of the Almighty also was all 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 a Kafir. The *Fakir* explained that a Kafir 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 the true detachment, Thakur Ram Singh ji used to say that the true detachment is a state of mind. It is not the renunciation of the world. Whether one lives in one's home or in the jungle, the real objective is self-realisation. When all the faculties are diverted 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 method of achieving the objective is seeing the reflection of the Almighty in that thing. In this context, Thakur Ram Singh ji used to narrate a story:

Once a King got attracted towards a beautiful girl. He insisted upon meeting with her. The girl asked the King to see her after a week. When the King reached her house after a week, 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 indicated 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 excretion filled in pots. When the King tried to cover his nose and mouth, a maid standing nearby asked him "why are you condemning the very thing which you wanted. The beauty of the body is only on the outside. Inside the body, it was this excretion only but as the body is 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 ji 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.

Besides detachment, Thakur Ram Singh ji laid a lot of stress on compassion and on helping others. He used to say that it is inexplicable that one begs mercy for him but has no pity for others. How can the Almighty listen to such people? One should offer the same prayers for others, as for himself. 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 is keeping 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.

Charity is associated with kindness, and one who does charity for others to be happy is a true giver. Whatever is to be done should be done with full dedication taking it to be 'His' work. 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 ji, therefore, appreciated such a 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 middleman 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 money for '*prasad*'. Thakur Ram Singh ji, 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 ji 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 a banana from inside and gave it to the beggar. Just then a person with his son entered to visit him. Thakur Ram Singh ji asked for a banana to be given to the child but there were no more bananas left. He then remarked “All right, 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 it is being made is the right candidate for it or not. With an undeserving person one may have sympathy but he cannot be given a right beyond his eligibility. 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.

Another thing necessary to receive ‘His’ grace is to serve others with no expectation of 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. The 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 ji 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.

Thakur Ram Singh ji used to say that the easiest way to get over one’s ego is to render service. He also used to say that to guide someone to the right path is the biggest service. The Almighty bestows his grace very quickly on one who helps others and, therefore, one should always be prepared to do his 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 true path of salvation, 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.

Contentment is more than a kingdom. Thakur Ram Singh ji 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 vanish. 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 ji used to narrate a story. A poor person used to visit a Mahatma for spiritual attainments. Once he mentioned about his poverty to the Mahatma, who 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 per day. After some time the poor man mentioned to Mahatmaji that ten rupees was not enough. Mahatmaji asked him to put one zero after the figure ten on that piece. 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 Mahatmaji and mentioned before 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 Mahatmaji, he is not able to find the 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 the piece of earthen pot. The man went running to his house and brought that piece back. 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.” Saying this the Mahatma destroyed that piece.

Thakur Ram Singh ji 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 Shamsatbarej, who was once going somewhere without covering his head. Someone asked him as to why did he live bareheaded. Mahatma Shamsatbarej 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 Shamsatbarej told him :

*Sir Barhana Nestam Daaram, Kulhi Char Tark,  
Tarke Duniya, Tarke Dakva, 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 dakwa*); 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 ji 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 dakwa*.’ By ‘*tarke tark*’ one should understand renunciation even of the sense of renouncing. Such a person is the greatest and an absolutely contended person.



Together with contentment and renunciation, Thakur Ram Singh ji 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 for the food when the teeth come out. It is the greatest blunder not to have faith on ‘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 on the words of saints. In this context Thakur Ram Singh ji used to narrate a story:

A man insistently requested his Master to give him some *Mantra*. The Master, in his ears uttered ‘Ram-Ram’ 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 enchanting ‘Ram-Ram.’ He thought that this *Mantra* is known to everyone and that his Master had not told 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 every one in the market about the value of the stone but the stone was not to be sold 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 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, recognised, the diamond fully well held it to be invaluable and offered any price 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.

Prahlad made ‘Him’ appear in a pillar and Eklavya in a statue of his Master, only due to 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 whatever return ‘He’ thinks appropriate. It does not help to keep insisting for returns from ‘Him.’ In Geeta Lord Krishna has very clearly stated ‘perform your duty and I shall reward you, as appropriate. It is not in you domain to keep an account of what you should get.’

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 met with on the way. An impatient person leaves his job half done 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 narrated an incidence:

Once a Mahatma incidentally reached at the hutment of a *Fakir*. The *Fakir* requested him to stay in the hutment for the night and told him that he was going to the nearby inhabitation to arrange for some food. In the hutment 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 left 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 seeing the Mahatma pondering over something enquired about the matter. 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 state only the next morning. When the Mahatma asked the *Fakir*, the reason for his ecstasy, the *Fakir* told him “you were saying 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 ji 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 and the heart being a slave of love goes where the love is.

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. Once one practices to meditate upon this vibration, the mind on its own starts indulging in this practice and keeps on reminding. One should develop a 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.



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 ji 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 ones 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 ji 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 discharging 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 ji, enquired with him that last time he was ailing and this time too, what is the matter. Thakur Ram Singh ji replied to him "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 go through whether crying or happily. 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 ji used to say that it is devotion, which makes one identical to one’s beloved. Self-less 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. The devotion, however, can be developed only through the grace of the Master.

Once a friend of Shri Chiranjilal Vohra, who had come from Sumerpur to Jaipur, asked him as to where was he going daily in the mornings and evenings. On telling him about Thakur Ram Singh ji, he desired to accompany him, but it so happened that he missed the opportunity twice or thrice. Then one day Sh. Chiranjilal, who had just returned from TB Sanatorium after visiting Thakur Ram Singh ji, took his friend to Thakur Ram Singh ji. Spotting him with Sh. Chiranjilal Thakur Ram Singh ji remarked, “So, you have come today. The love is such that its waves reflect back to you. 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 so 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 humbleness, which ‘His’ devotee alone has. The Almighty likes humbleness



the most and in return 'He' gives 'His' boundless love. But in the humbleness also lies some 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."

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 ji used to offer was "O God, give me the strength to worship 'You', make me behave as 'You' wish and give me 'Your' true love." If one feels distracted, one should pray "O God, let 'Your' desire be fulfilled" 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 on the Almighty.

As regards the steadiness of mind, Thakur Ram Singh ji used to give the example of an actor in the drama who 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 "*hanste raho, hansate raho, baste raho, basate raho*" (Be happy and make others happy, prosper and help others prosper) . To be content and happy is like worshipping 'Him.'

Thakur Ram Singh ji considered spiritualism 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 identity. Until one reaches this state, 'He' also knows one is not so desperate that 'He' must reveal 'Himself.'

On love and steadiness of mind Thakur Ram Singh ji used to narrate an incidence. A lady, mad in the love of her husband was running blindly to see 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 of 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 have you known anything else happening around while offering prayers."

Thakur Ram Singh ji also used to say that love is not a thing to be told aloud. If a person loves a lady, he would not make it public, the 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 ji whether it was true that the Almighty tests 'His' devotees. Thakur Ram Singh ji 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 ji 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 liveliness (*jindadili*).

Thakur Ram Singh ji 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 forms of various religions differ 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 in fact people 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 achieved 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’ and 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 outer-world to within and to become one with the Almighty.



Thakur Ram Singh ji did not approve of renouncing or changing one's 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 change 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 passion. 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 ji 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.

To explain the relationship between '*Jeev*' (Soul in body), '*Prakriti*' (the Nature) and '*Parmatama*' (the Almighty), Thakur Ram Singh ji 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, which 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 of a good pearl. He asked his mother to bring the pearl out of the safe custody. 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 leave hopes. 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 rehabilitating. 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 ji 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 *Paramatma*. 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 *Paramatma*. 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.

Thakur Ram Singh ji 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 along with 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 Sar Jhuka Leti Hai, Jab Jaam Aata Hai.*

(The status of those who are poor is higher than those who are rich, as the pitcher bends down only before an empty tumbler).

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 a story. 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 enquiry by others he said that he was upset at his friend addressing 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 in this regard is also associated with the famous saint Bulleh Shah. 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. Some Muslims who were observing fast (Roza)



and were passing by asked them why were they eating at the time of Roza. The followers asked them to mind their business and said them that they were eating because they were feeling hungry. The passengers thought that perhaps they were not Muslims. To confirm this they asked the followers 'who they were'? The followers replied, 'we are Muslims. Do Muslims not feel hungry?' The passengers asked them not to eat at the time of Roza, but the followers did not stop. The passengers who were riding on horses got down, snatched away carrots from them and also gave them a few blows. It also occurred to them that their Master would also be like them. They 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 that place 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 ji 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 be one proud of when there is nothing belonging to oneself? He used to say that ego develops in them who have no faith either on the Master or on the Almighty. Only a Master can help such people get over their ego.

A devotee lives according to the wish of the Almighty in all situations and does not complain about it. Thakur Ram Singh ji 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.' 'He' fulfills 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 a firm faith that 'He' is always with him. Thakur Ram Singh ji 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 ji, 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 on 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 the true devotion.



## **THE ROAD TO BLISS**

The human mind has many desires. These desires, however, can be placed into three categories:

- (i) The desire for eternity,
- (ii) The desire to acquire knowledge, and
- (iii) The desire to be blissful.

Thakur Ram Singh ji while he was in TB Sanatorium, seeing many old and ailing patients once remarked that everyone wants to live long, no matter in whatever condition they may be. One thus desires to live forever but wishes not to encounter ailment or old age. To satisfy this desire one does not depend merely on good food or medicines but adopts various tricks, like offering charities and donations, resorting to *Tantra-Mantra* and so on. However, one knows it in one's heart that in spite of all efforts, death is a certainty which cannot be avoided either with the help of medicines or with prayers or blessings. Knowing this fully well and being helpless, the desire of living forever changes into the desire to achieve fame so that if not one own self at least one's name lives behind forever. One, therefore, thinks of one's offspring being his own blood who may carry his name forward. Building of memorials, tanks, wells, temples etc. are an expression of this desire that at least through them one's name will be remembered. However, one knows that in this world many persons worth reckoning have lived from time to time, but today they have all been lost in the oblivion.

Like the desire for eternity, the desire to acquire knowledge is also a natural desire. Be it an old person, an illiterate, a learned person, or any one else from any occupation or of any status, the desire to learn more and more or the curiosity to know about unknown things exists in everyone. Thousands of libraries with millions of books almost on all subjects, and millions of magazines and newspapers published regularly keep on feeding the world on latest developments, discoveries, inventions and ideas, but the hunger for more and more knowledge does not satiate. One always desires to reach to the depth, to the root of all matters, but the law of nature is very complex. More and more one learns about it, more and more one finds still to be explored. One who has half-baked knowledge may feel proud about it



but as one learns more, one feels embarrassed about one's ignorance. It is a strange world of knowledge, which has no end to it.

The third category of desires is the desire to be blissful. This desire perhaps is the strongest of all. It is difficult to find anyone who may not like to be happy. Everyone, constantly keeps of endeavoring to somehow gather more and more means of comfort and to spend the entire life happily. Unfortunately, however, in spite of all efforts, one spends more time in worrying than enjoying life. All the time one keeps on telling oneself not to worry, as if the days of happiness have not lasted, the days of sorrow will also not last forever. When it will be good time, the bad period would not even be remembered. The whole life passes away in this struggle. It is this hope of happy days returning back that keeps a man going, otherwise one would have collapsed out of the fear of bad-times.

Happiness, however, is of three kinds: physical, mental and spiritual. The physical happiness can also be termed as material happiness, which results in from the acquisition of or consumption of material things and can be experienced by the body. One could acquire this happiness through wealth. However, the organs of the body do not always have the same strength.

The mental pleasure is one, which results from thinking. It is also of three kinds. The first one is '*ijhare khudi*' i.e. the expression of ego, which gives immense mental pleasure. There are many ways of expressing one's ego such as display of one's wealth, authority, beauty, reputation etc. Amongst these display of authority is the foremost way of expressing one's ego. Wealth, respect and fame all are accompanied with authority. People do anything, even sacrifice their lives to acquire authority. The desire to be famous, to be reputed, is one of the most sublime (hidden) desires.

The second is the expression of knowledge. Learned people often do not care even for the kingdom as their pleasure lies in their knowledge. This pleasure is more intense than physical pleasure. For example only a mathematician can experience the pleasure of solving a problem. The pleasure of possessing knowledge does not diminish by sharing it with others, nor does it pose any problem in possessing more and more



knowledge. In the case of physical pleasure, excessive indulgence often results in harm.

The third type of mental pleasure results from doing something good to others. Good deeds, sympathy, kindness and affectionate behavior are all branches of the same tree. A man can become angel by his good deeds.

When as a result of good deeds one's mind gets purified, one starts getting steady and absorbed and starts feeling spiritual pleasure. This pleasure is felt, however, only by those who are knowledgeable and they are known as sage or seer etc. One, who is fortunate to experience spiritual pleasure, the other pleasures are meaningless for him.

The human beings have all these three desires i.e. the desire to live forever, to acquire knowledge and to be blissful, existing in them. In the Sanskrit language these characteristics i.e. eternity, intellect and bliss respectively are known as '*Sat*', '*Chit*' and '*Anand*.' Together they become '*Sachchidanand*' i.e. the ultimate resort of Truth, Consciousness and Happiness. One, therefore, always wishes to reach the state of '*Sachchidanand*', but often this wish remains unfulfilled. Two questions in this regard need to be answered. One, why at all this desire exists in a man, and second, if this desire exists why it is not fulfilled.

It is a well-known fact that everything rushes towards its origin or the reality. A man turns towards *Sachchidanand* since his reality is *Sachchidanand* or the epithet of the Supreme Soul. The desire to achieve *Sachchidanand* is in human nature, but one does not find it because one searches it in the mirage where it does not exist. If this delusion somehow can be eliminated, one can experience *Sachchidanand*.

The Fire has both light and movement and with them it takes the shape of flames. Similarly, the three characteristics *Sat*, *Chit* and *Anand* also coexist and do not separate from each other. The intensity of their existence, however, varies in different creatures. If a stone is placed before fire, it will become hot. If in place of stone a mirror is placed, it will reflect light and heat both. Similarly, in the case of trees and insects, the desire to exist is reflected more prominently, whereas in the case of animals intellect also to some extent is exhibited. In animals belonging to a higher category and in



human beings, all the three characteristics of *Sat*, *Chit* and *Anand* are exhibited. In great persons, however, *Sachchidanand* is reflected fully. In fact the exhibition of the intensity of *Sachchidanand* in different persons depends upon the purity of their heart and mind.

The body binds us like a building. If the limitations associated with the body can somehow be overcome, we may know the complete Truth. As the limitations of the body have their impact on the capabilities of perceptions by the body, these have much lesser impact on the second layer i.e. in our dreams. In a very short time we see many incidences and scenes in our dreams. It is, however, argued that in the dreams we see only an imaginary world, which ceases to exist, when we are awake. It can, however, be argued equally well that in the world of dreams the activities of the daytime are forgotten. Which of the two experiences can then be said to be true. One may perhaps say that the experiences while awake are permanent as they are undergone with consciousness. But the experiences in dreams are also undergone with consciousness and, therefore, feelings and experiences of dreams are not imaginary. As regards the argument that experiences felt in dreams are not permanent, it is true and also those experiences should not be permanent for the reason that what takes years in the physical world takes only a few moments in the dreams. This happens because the limitations of the body to a great extent do not exist in dreams, and this is the difference between the awakening and dreaming. Besides, in the dreams we do not have control over consciousness because we have not established the harmony with the world of dreams as with the physical world.

Dreams are of many kinds. Unorganised, in which many unconnected scenes are seen. Secondly those in which past, present or future incidences are seen happening exactly as it is. Only true and good persons see such dreams. In the third type of dreams, great persons and saints are seen who give directions to the viewer. Such dreams are, however, seen by persons who are highly advanced spiritually. One can assess one's condition from the type of dreams one sees, as the dreams are a reflection of one's thoughts.

The third layer of human experiences is the deep sleep. On coming out of which one feels that one had slept very comfortably. We feel relief in this state of being fast asleep which is proved by the fact that on waking up we have a memory of it, otherwise how can one remember that which one



has not felt. However severe be the pain or discomfort, the moment one is fast asleep one forgets about the pain or discomfort. One cannot feel happiness without knowledge and knowledge cannot be acquired without existence. The presence of *Sachchidanand* in this layer is, therefore, evident. We, however, do not know much about it but through hypnotism some knowledge has been gathered. In this layer the limitations of body almost cease to exist as this layer is very pure and the knowledge acquired thereby also turns out to be correct. The intensity of existence of *Sachchidanand* in this layer is comparatively much higher and, therefore, one feels lot of pleasure here. One, however, can have access through this layer only up to 'Devlok' (i.e. the world of gods) and not beyond.

Often we pass through all these experiences but as we are more attuned to the physical world, we do not know about the rules of others. On acquiring knowledge about them, we can also have access up to them. Beyond these three layers, lies the fourth layer where the happiness and the knowledge are forever. Those having reached this level are known as '*Jeevan mukt*' (or free from bondage). Whatever miracles are seen in dreams are not against the laws of nature but are in accordance with them which can be understood only on acquiring the complete knowledge.

All the layers, have two parts, the physical existence and the soul, where exist the *Sachchidanand*. The capability of realising *Sachchidanand* lies in the soul and not in the body. The soul is full of light and bliss. Presence of physical existence and the soul in all the layers gives rise to ego, which can either be *Satvik* (pure) or *Tamsik* (impure). These differ in the sense that the *Satvik* ego relates to the soul, whereas *Tamsik* ego relates to the physical body. The basis of existence of ego, however, is lack of knowledge of the Truth. A person having *Tamsik* ego suffers pain due to involvement with the material world. It is thus evident that ego is the biggest obstruction in self-realisation. *Satsang*, however, helps one to understand that the soul is the reality and when this turns into a firm faith, it transcends as the divine knowledge. One then rests in peace. The ego vanishes and one comes to realise the Truth.

The physical desires arise due to lack of knowledge. With the knowledge of Truth, desires vanish. One always craves for peace, but follows the wrong path. One searches for the comfort in material things but



it does not lie in them. One himself is the source of peace and happiness but searches them outside. In fact the happiness lies in the soul. Peace in mind gives happiness. When the desires are not fulfilled, one feels discontented and the feeling of happiness is suppressed. On fulfillment of desire, the feeling of happiness reappears. One feels that the happiness was in that thing, whereas that thing only had removed the feeling of discontentment, which had suppressed the feeling of happiness. Desires disturb a peaceful mind in the same way as a stone thrown into still water. Desires are endless and, therefore, can never be fulfilled completely. The cause of our miseries, thus, is desires, which obstruct us to realise *Sachchidanand*. The only way to overcome desires is to feel happy in whatever condition the Almighty wishes to keep us and to thank 'Him.' One should neither feel attached with anything nor should one hate anything. One does not acquire peace by renouncing material things because the real peace can be acquired only by sacrificing one's ego and thereby removing the attachment towards material things. One should also not renounce relations with a view to attain spiritual advancement because by doing so the ego will not vanish, instead it will be inflated.

The law of Nature governs the entire Universe, which is unbreakable. However, different people are seen to live in different conditions. Some are rich, some poor, some happy, some unhappy and so on. The reason for this is their deeds. To act according to the dictates of Scriptures is '*Dharma*' or one's duty and to act otherwise is '*Adharma*.' The outcome of one's deeds depends upon the deeds and the circumstances. The present condition cannot do away with the outcome of the past deeds (or the '*Karmafal*'). One has to necessarily bear the *Karmafal*, although when will one have to face it depends upon the conditions being favorable for the undergoing of that *Karmafal* and in bringing it to light. Actions are of two types, mental which are done by mind alone and physical which involve both the mind and the body. Physical actions are also of two types, one voluntary and the other deliberate actions. Physical actions being good or bad depends upon the fact whether they benefit others or hurt them. Good or bad intention depends upon the fact whether the intention is to help others or it is one's self interest. Actions can, thus, be divided into four categories:

- (i) Where the intention and the action both are good,
- (ii) Where the intention is good but the action is bad,



- (iii) Where the intention is bad but the actions is good, and
- (iv) Where the intention and the action both are bad.

Accordingly the doers are known as angels, human beings, ignorants and devils respectively.

One's intentions should always be good since with good intentions one is sure to realise the Truth one day. In all his actions, one always has some expression of his ego, which makes him responsible for the outcome of the action. Since there is ego, desires would also be there which take the action towards its outcome. The desire is the rope, which ties the action and its outcome. The bondage resulting from one's deeds can be broken only through an action without desire being associated with it, and not by renouncing one's duty.

The law of nature is based on justice and is intended to return one's debts. If one's actions are good, his body remains in good condition and those who indulge in bad deeds have to suffer bodily. Intentional actions result in mental happiness or unhappiness and physical actions have their impact on the body. It is because of this that one sees strange happenings in the world.

The outcome of action does not vanish. Every person has an aura around him. The colours present in the aura keep on changing constantly depending upon one's deeds. With the *Satvik* (pure) actions, the aura turns very bright and golden, with *rajoguni* (indulgence in luxury and show off) actions it turns red and with *tamoguni* (bad) actions it becomes black. Thus with different intensities of thoughts and desires, the shades present in one's aura keep on changing. The colours present in the aura as a result of one's deeds do not vanish till one undergoes the outcome of one's deeds. After bearing the brunt of one's deeds, one becomes purified and acquires capability to make spiritual progress, provided one does not indulge again in spoiling one's aura. The aura also helps in making spiritual progress since as the colours change in the aura, they have their impact on the body, mind and thoughts. The aura not only indicates the fall or rise of the one to whom it belongs, but also influences one's friends and relatives. The peace one feels in the company of great persons and saints is not as a result of their teachings alone, but mainly because of the influence of their aura that



cleanses the mind of the visitor. Similarly, bad people also have their influence on others. Until such people change their conduct, it is better to avoid them. But one should pray the Almighty for them. If our thoughts are pure, there is no reason that they would not influence those coming in our contact. The spiritual progress depends upon the purity of thoughts.

The aura around saints happens to be very bright and golden in Colour, with that around head being more intense than the other parts of the body. With the knowledge of Truth, first the aura becomes visible lightly and as the ego and desires vanish, the aura intensifies, and gradually a bright light alone is left.

According to the rule of action, if one begs pardon and takes a vow not to indulge in bad deeds again, there is a possibility of being pardoned. Bad deeds result not only in suffering bodily or mentally but also in a mental unrest that also blocks spiritual progress. A firm commitment not to indulge in wrong doings again, repentance in the heart and a vow to do good in the future, take away the darkness from the heart and cleanses it. As a result one undergoes the suffering with a steady mind and does not act like a weak person who considers even a little suffering to be too much and keeps on crying. There is a lot of difference between the two from the point of view of the strength to forbear the suffering. Going through the sufferings and vanishing of the unrest from the mind, which was an obstruction in making spiritual progress, is in reality being pardoned.

There is another way of being pardoned, but only for highly spiritual persons. The outcome of the deeds can neither be increased nor decreased, but there is a possibility of change. There are two components of suffering resulting from wrong doings. These are the intensity of suffering and the duration of the suffering. The product of the two i.e. the intensity and the duration determines the quantum of the suffering. Thus, by increasing the intensity, the duration can be reduced, which brings about the desired change. *Karmafal* are of three kinds i.e. accumulated, destiny and the future. Accumulated *Karmafal* is that which is not yet ripe to be undergone and remains present in the aura. The destiny is that part of the accumulated *Karmafal*, which decides our present life. The future *Karmafal* is that part which is to be undergone in future. One can get over the accumulated *Karmafal* only if the intensity can be increased in such a manner that one



undergoes the accumulated *Karmafal* in the present life. It, however, requires both knowledge and the strength to forbear the *Karmafal* and can be done only by a Master.

Prayers can indeed break the bondage resulting from action. The thoughts are a power in themselves, which can influence the result according to their strength. It is said that one becomes what one thinks. A Master can make happen whatever he wishes. The Almighty creates the entire Universe just by 'His' thought. Similarly, those who possess the complete knowledge of the Truth, achieve their objective through will. Spiritual persons not having the knowledge of the power of thought also use this power in the name of prayers and think that their prayers have been answered. The fact is that their thought becomes so powerful due to their spirituality that they get the desired result. Whether one understands the reality or not, the fact is that the power has its impact in all conditions. What the ordinary people refer to as prayer, the knowledgeable refer it as the thought.

There are not many people whose prayers are answered because it is rare that the prayer is made so intensely. Those who have complete knowledge of the power of thought and by shedding ego have become unperturbed, can produce whatever result they wish. Prayer neither does away with the outcome of the past deeds, nor can it change the rule of action. Saints never think against the law of nature. If one has to ask the Almighty for something, one should beg for spiritual progress for oneself and others. If the prayers are not answered, the reason is thousands of thoughts occurring in the mind and, therefore, the prayer being devoid of intensity.

The rule of action is based on the principle of mercy. On understanding the rule of action, one comes to know that no body can give to him any happiness or unhappiness, which one does not deserve. He then does not get frightened in a difficult time, nor does think others to be responsible for his sufferings and does not indulge in wrong doing.

Human beings have been given freedom of action, good or bad according to their desires. However, the capability to act lies in the soul and this capability is realised in accordance with the spiritual laws. The law of the nature binds plants, trees and animals etc. but human beings are not so



bound. The key to make progress lies in one's own hand. Human beings through spiritual advancement can reach the highest status, which is not possible for the other creatures. The spiritual progress is based on knowledge, which in turn is based on movement. Contact of soul with the physical matter is, therefore, necessary so that on the basis of experience it may acquire knowledge of the world and thereafter the knowledge of the Truth. Kindness also comes out of suffering of pain as till we ourselves undergo sufferings, we cannot feel pain of others. One should, therefore, understand that by giving pain, the Almighty is preparing him for the bliss. Besides, it is only when one passes through sufferings that one turns towards the Almighty. Everything of the material world undergoes changes and is perishable and, therefore, such a thing cannot give relief to the soul.

The desires are endless and they can never be satisfied. It is, therefore, necessary to overcome the desires. If one follows the path of fulfilling the desires, he is traveling on such a road, which has no end. The feeling of suffering vanishes only when the ego disappears and no desire is left. Teaching of sympathy is the last lesson of the pain as it is then that the soul learns that its limit does not end at its own suffering. It is only because of this that the Masters take rebirth, leaving behind the pleasure of emancipation so that they can help others. This is befitting them those who are liberated.

Knowledge without implementation is like an extinguished lamp, and implementation without knowledge is like a lamp, which can be extinguished with a slight blow of wind. One can achieve happiness only when both knowledge and implementation go side by side and one constantly keeps an eye on the target. Our selfishness, our desires are the cause of our bondage and the way to come out of it is to shed ego and overcome desires. One starts moving towards bliss when one firmly determines to follow the path of liberation of the soul.

The road to bliss is divided in seven parts or stages, which progressively take one to the ultimate destination of bliss.

The first part or stage is known as the 'stage of joy' (Aish-nagar). The residents here remain busy in entertaining themselves through various means i.e. by engaging themselves in their hobbies, dance, music, sports and



acquiring fame etc. No one stuck up at this stage thinks of or remembers the Almighty.

The next stage is known as the ‘stage of religion’ (or Dindar-nagar). Only a few people from the first stage are allowed to enter here. Two types of people live here, one who follow the outer form of religion very strictly e.g. going to temple etc. and in the name of religion they can go to any extent, even harm others. The others also strictly follow their religion but they do not use force or harm others but by explaining superiority of their own religion try to persuade others to bring them to their religion. In place of swords and guns, they use literature and teachings of their religion. However, everyone tries to glorify his own religion stating that alone to be the only religion for salvation and finds fault with other religions.

The third stage is known as the ‘stage of followers’ (or Amil-nagar) in which everyone keeps himself busy in following the dictates of his own religion and no one else disturbs him. Here the knowledge of religion is not considered as important as the actual implementation of the knowledge. One tries here to achieve self-realisation through penance etc.

The fourth stage is known as the ‘stage of knowledge’ (Alam-nagar). When one does not find any indication of one’s destination in the ‘Amil-nagar, one makes an effort to move to this stage. This is a place concerned with acquisition of knowledge and people here engage themselves in learning more and more. People conduct themselves according to the dictates of Scriptures.

We see all the things in the nature changing every moment. The reflection of the light of soul also keeps on changing in those things accordingly. All this is perishable including the reflection of the light of the soul, as this reflection is associated with perishable things. When the light of soul will reflect in a pure and pious being, one will be able to know about the Truth and will also move towards bliss. The cells of the physical body of the great saints differ from that of ordinary beings, as gradually their cells become so purified that they become bundles of light. The concepts of Duality (dwait), monism (adwait) and vishishtadwait (qualified non-duality) etc. are the issues concerning this stage.



The medium of shedding ego is love. It is keeping this in mind that family life has been prescribed in the Hindu Scriptures. In family life, one develops love and affection for one's nears and dears which gradually expands to take the shape of devotion. Love for all is the love for the Almighty or the devotion. Intense devotion causes one's ego to vanish completely.

The soul is always pure, pious and free from all bondage. In spite of lying under sheaths, the soul is always boundless and absolutely free but its light gets obstructed due to these sheaths. The moment sheaths are removed, the light of the soul also spreads all over. The soul is a part of that Absolute and to get back to that Absolute is in fact the real salvation. Like a river leaves behind its name and becomes one with the ocean, the soul also becomes one with that Absolute, leaving behind all bondage. The only way to salvation is to take shelter under the pious feet of fully emancipated saints. The importance of the body, however, cannot be under-estimated, as it is only through the body that the process of learning can be continued. It is, therefore, necessary that one should achieve salvation while still in body. Only such people then help running the affairs of the world. When a chimney is cleaned completely, the light is seen clearly. Similarly, when the sheaths of ego and impurities are removed from the soul, that its light is seen fully. Some people think that it is not possible to get over the feeling of duality till one is in body. But, this is not right as the feeling of duality exists because of lack of knowledge and not because of the existence of physical body.

Liberated people fall in two categories. One – '*Brahm mukta*', are those who have made spiritual progress to such a level in this life that they get over the cycle of rebirth. They achieve full spiritual attainment when the occasion arises and then become completely free from all bondage. The others are known '*Jeevan mukta*' who while still in body are fully accomplished spiritually and are fully liberated. All the sheaths over their soul become so subtle that they can travel through them on their own.

The fifth stage is known as the 'stage of peace' (or Shantipur). Here everyone having made spiritual progress attains peace. Unrest is considered to be an inferior thing. Whatever be the difficulty, one has to bear with it with patience and one does not complain about it. One, however, can make



effort to come out of the difficulty and also to help others willingly. One, however, does not like to take help of others. Devotion or worship is an internal matter here and everyone keeps himself engaged in realising his determination (*sankalp*). No one tries to engage oneself in any sort of discussion, debate or show-off. The residents here base their thinking on the truth, which is not to be sacrificed at any cost. The people here exercise self-restraint. They try to help others willingly and have sympathy and affection for all. Having overcome the feeling of duality, they see the existence of the same soul in everyone.

After the 'stage of peace', one has to travel through the 'stage of freedom' to reach his ultimate destination i.e. the 'stage of bliss.' After residing for long in the 'stage of peace' one becomes eligible to move to the 'stage of freedom.' The saints residing in the 'stage of freedom' (or Azadpur), choose their disciples from the 'stage of peace' and teach them. This teaching, however, is not a mental exercise but a spiritual exercise. Physical distance between the Master and the disciple here does not matter at all. Once established, the link between the Master and the disciple continues for life after life and is never ever broken unless the disciple forcefully does so. Till the disciple has dedication, faith and love for his Master this relationship continues. The only reason for discontinuance of this relation is indulgence of the disciple in fulfillment of lust and following the wrong path.

Some people through Tantrik practices acquire some powers. When they start indulging in wrong doings by misusing their powers they are called as devils. These devils feel jealous of those marching ahead on the path of spiritualism and try to seduce them to join their group. Such tantriks, through their powers live for long but in the end they have to die one day.

In the nature the rule of 'might is right' applies. In the beginning the cause of showing might happens to be the 'ego.' Once the ego is satisfied fully, one start fighting the battle of power through this ego since the requirement of the nature now turns to 'show of power.' In this battle of power, those who are more powerful win over the weak and enjoy their victory and power. This battle keeps on going from the start of the first stage to the end of the fifth stage. Often, the first battle takes place when a devotee tries to overcome his impure desires by pure desires. The second battle takes



place when the devotee under his Master moves ahead on the path of spiritualism and is targeted by the devils. The Master tries to lead his disciple through the right path, but if the disciple is overpowered by his ego and does not listen to his Master, he joins the gang of devils. In such a situation, the Master though fully competent, gets aside and allows the disciple to fight his own battle, so that he can see himself in his own mirror. To overcome this battle sacrificing one's ego and surrendering to the Master are absolutely necessary. If the ego is not completely sacrificed, the disciple does not become perfect. Although the Master renders whatever help can be provided in accordance with the rules of nature, the disciple has to march ahead himself. A firm commitment to make further spiritual progress and as a result of the good deeds in the previous births and devotion and efforts made in the present birth, devotees reach up to the fifth stage. Although some people do get distracted in this battle of power but a true seeker generally succeeds.

With the establishment of link between the Master and the disciple, the devils start attacking. As a result while on the one hand the ego is inflated, on the other hand one faces difficulties and sufferings. In accordance with one's capacity of endurance and patience, one gets spiritual power. Till there is some weakness left due to presence of ego, the devils keep on attacking. With the help of these devils a true seeker keeps on overcoming his weakness. In reality these devils act like a friend of a true seeker who help him to get over his ego.

Disciples are of two types: (i) Candidates – who are tested in various ways by showering on them happiness and difficulties. On coming out successful, they are included as 'accepted one's. (ii) Accepted disciples – who receive spiritual power from their Masters due to their previous connection.

The Masters take their disciples spiritually (and not through physical body) through the below mentioned four *Sanskars* (impressions):

(i) Renunciation: When the attraction of the world no longer remains. This is transcended in the subtle body, as a result of which the disciple acquires complete knowledge about the soul.



(ii) In the second Sanskar, the disciple may acquire some *Siddhis* and miraculous powers. His capacity to serve others enhances i.e. his services now are utilised not only physically but also for helping others spiritually. He serves others through causal body (*Kaaran Sharir*), instead of subtle body (*Sukshma Sharir*). However, until the *Kundalini* activates, the disciple cannot acquire the power to move from causal body to subtle body and does not acquire adequate power to serve others. This happens only when one is able to pierce through all the sheaths surrounding the soul.

(iii) The third Sanskar is called '*Hans*.' After this Sanskar one gets over the cycle of rebirth and duality. His causal body and subtle body acquire the capability of reaching those places and to feel the happiness associated with them. His knowledge of these places is carried through with him in the present birth. His words come true and all his desires vanish. Whatever be his achievements, he shares with all and thus the entire world benefits through him. He reaches the status of '*Brahm*' (the creator of the Universe) and can be found in all the expressions of '*Brahm*.' They are called '*Samdarshi*' i.e. one in whose eyes everyone is equal.

(iv) The fourth Sanskar is known as '*Param hans*.' This is a stage prior to '*Jeevan Mukta*.' In this stage one surpasses the bounds of knowledge and has access to spiritual knowledge. On reaching this stage, the last five bonds i.e. *Roop-Rag* (attachment with the body), *Aroop Rag* (feeling of ugliness), feeling of being honoured or insulted, feeling of unrest and lack of knowledge all vanish. In the end even the last sheath around the soul also disappears and the disciple becomes a '*Jeevan Mukta*.' No secret of nature remains hidden from him. He can do all what is possible and acquires authority over everything.

The sixth stage is known as the 'stage of freedom' (or the *Azad-nagar*). Those who are liberated (*Jeevan Mukta*) can have access to this stage and can also help their disciples to reach up to this stage. All the happenings in the Universe fall under their competence. They have the full knowledge of all the five elements of which this entire Universe is made of and they manage and control all the affairs of the Universe. When a true seeker acquires eligibility, the Masters themselves take him in their shelter. The rules to acquire eligibility are purity both outside and within, renunciation, peace and no desires. As one devotes oneself more and more in the service of others and develops love for them, one draws more and more attention of



liberated Souls. Faith and dedication to one's Master bestows 'His' nearness and mercy.

Liberated people have seven levels viz. *Yogi, Sadhu, Muni, Rishi, Mahrishi, Mahatma and Brahma.*

*Yogis* are those who have detached themselves from material things and are grossly engaged in the thoughts of soul. They have full knowledge of the element 'Earth' and have complete control over it. The element 'Earth' bestows complete control over material things, the Sun and the Moon etc.

*Sadhus* are those who carry forward *Sankalp* of the Almighty. They have the complete control over the element 'Water' and, therefore, on the weather.

*Munis* keep on constantly remembering the *Sankalp* of the Almighty and ponder over the Scriptures. The mere sight of them fills one with happiness. They have full knowledge of and control over the element 'Fire.'

*Rishis* have knowledge of the *Vedas* and have full knowledge of, and control over, the element 'Air.'

*Maharishis* have knowledge of the power of mantras and have complete control over the power of 'Sound.'

*Mahatmas* decide the outcome of the physical and spiritual actions of human beings in accordance with the law of nature. They also decide the duration for which one has to bear the outcome of the actions and one's fate.

*Brahmas* bestow the purity of intellect, which leads one to make spiritual progress. They also guide the true seekers through their Causal body (Kaaran Sharir). The gods act under their guidance. They have full knowledge of all the five elements and have complete control over the Universe.

The seventh stage of the 'Road to Bliss' is one's real destination i.e. the 'Stage of Bliss' (the Anandnagar).



When it is time to create the Universe, the element ‘*Sat*’ (the element concerning eternity) gets agitated giving rise to ‘*Sachchidanand.*’ After the *Mahapralay* (the great deluge), the Almighty thinks of creating the Universe. Finding ‘Himself’ alone, the Almighty being in the state of absolute bliss, thinks of creating others who may also enjoy the bliss like ‘Him.’ Accordingly, through his *Sankalp*, the Almighty gets ready to create the Universe. The determination of the Almighty is thus the root cause of the creation of the Universe.

The *Upanishads* mention the following in the context of the Almighty:

- (i) ‘He’ is free from all bondage, the creator and the destroyer of the Universe.
- (ii) The soul is the same in everyone, which is the cause of the situation of this Universe.
- (iii) The Almighty alone through ‘His’ determination creates and destroys the Universe. Only those who know this get over the cycle of rebirth, rest all keep on suffering.
- (iv) The nature is perishable, but the soul is ever lasting. The Master of both is the Almighty. It is only by knowing ‘Him’, meditating upon ‘Him’ and turning towards ‘Him’ that one can get liberated.
- (v) The nature and the soul exist forever and the Almighty is their Master. The lack of knowledge is the reason for the soul to be bound in shackles. One can get over all bondage and the cycle of rebirth, only by knowing ‘Him.’
- (vi) The entire Universe is situated in ‘Him.’ No one is equal to ‘Him’, leave aside being more than ‘Him.’ ‘He’ is the source of all powers, which run this Universe. The three most prominent of them are: Power of Knowledge, Power of Will or Determination and the Power of Action.

Lord Shiva originates as a result of Almighty’s will, who creates all the four *Vedas* and in the sequence in which he (Lord Shiva) creates the Universe, in the same sequence he destroys it. It is because of this that Lord Shiva is also known as the destroyer or ‘*Pralayankari.*’



Through the Almighty's Power of Action originates Brahmaji, who receives the *Vedas* from Lord Shiva and creates the Universe. The Almighty 'Himself' through 'His' Power of Knowledge looks after the Universe and is called 'Vishnu.' When the time of creation of the Universe approaches, rays of light emanate from Lord Vishnu, who is reflected in these rays since the one who emanates light remains always present in the light, which is called 'His' '*ansh*' (a part of 'Him'). Lord Brahma initiates the creation of the Universe through these '*anshas*' in the womb of the nature. When they enter the womb of the nature, these '*anshas*' are called '*jeev*' (a combination of the body, mind and soul). In this condition, Lord Vishnu and Lord Shiva are called the '*Aditatva*' (or the Initiator) and Lord Brahma is called '*Anupadak Tatva*' (or the Creator). The *Aditatva* gives rise to '*Anupadak Tatva*' which in turn gives rise to the 'sky.' In the sky take birth various *jeevas*. Here the *jeev* exists in a subtle form. The characteristic of the sky is Sound. As a result of agitation in the sky, air is generated whose characteristic is touch. As a result of agitation in air the fire originates whose characteristic is shape. At this stage a division takes place amongst various *jeevas* i.e. they get divided in various shapes or forms. Here the *jeev* is known as an *Anu* (or Molecule). On fire getting agitated, water originates whose characteristic is *rasa* (or taste). Agitation in water creates the Earth whose characteristic is odor. On reaching the Earth the *jeev* is known as *Paramanu* (or atom).

Since the determination of the Almighty is to become manifold, every ray (emanating from the Lord Vishnu) also echoes the same determination. In the Creation a seed gives rise to a tree, which produces thousands of seeds. The thousands of seed produce thousands of trees, which in turn produce millions of seeds and so on. This is how the creatures keep on multiplying. This determination echoes in all creatures and carries forward the Almighty's wish.

Due to the attraction between atoms, they start accumulating at one place, which results in the formation of subtle and astral bodies. In every accumulation (or form) one atom happens to be the special one and the other ordinary. The first atom in the sequence of accumulation happens to be the special atom, which is called the *jeev* being in that form. The other atoms form the body. The liberated ones and the gods take care of the formation of the Universe, which takes different forms e.g. earth, stone, mountains, gems, etc.



Now, after coming into the existence in a physical form, the *jeev* begins his journey back in search of Sachchidanand. Accordingly, the *jeev* takes the form of herb, plants, trees, insects, birds, animals, etc. and gradually improving the level of *Chetna* (consciousness) achieves the form of human being. As the level of consciousness increases, the *jeev* keeps on acquiring more and more authority which gives rise to desires and makes it liable to bear the *Karmafal* (outcome of action). Finally, one understands that it was because of ego that he thought himself to be the doer, which had given rise to attachment and hatred being against the rule of nature. In fact, this attachment and hatred was the cause of his happiness and sorrows.

When one gets over his self-interest, one worships the Almighty with *Nishkam Karma* (selfless action). From the devotion emanates the knowledge of Truth and liberation there from. A liberated person acts naturally. With the spiritual progress, his bonding with the body also starts weakening. In the end, one regains his position as the '*ansha*' of the Almighty and fulfills 'His' desire.

In the entire Universe, a sequence and an order exist. If any disturbance occurs anywhere in this arrangement, the liberated ones and the gods try to manage it. If they cannot control it, Lord Vishnu 'Himself' descends in the form necessary to bring the disorder under control. One whose determination it is knows it fully well and can realise it. Besides, 'He' being the Master of all, can act in all the forms and situations.

Any disturbance in the sequence and order has to be restored by using the same power and by descending to the same form through which that arrangement was created as otherwise both the sequence and order will lose harmony and 'His' determination will also suffer. The Almighty, therefore, descends in various forms from time to time depending upon the need to restore the order and sequence in 'His' Creation.

The state of '*Sachchidanand*' is being in the state of bliss. Till we lack the knowledge of the Truth, we cannot be capable of fulfilling our desires and the power always emanate from the knowledge. When our desires are fulfilled we feel relieved and the relief emanates from the competence. It is, therefore, obvious that to overcome the sorrows and to be in the state of



bliss, there can be only two ways, i.e. either we have the capability and competence to fulfill our desires or we do not have any desire at all. In the bliss flowing in the state of '*Sachchidanand*', there can never be any deficiency. It is because of this that the state of '*Sachchidanand*' is called as the state of being in bliss. When one reaches this state, one is said to be living in the 'Stage of Bliss.' One cannot reach the state of being free or blissful unless one has overcome all desires and has acquired the knowledge of the Truth and peace, which alone is the way to be blissful.



## THE MEDITATION

The Almighty is all encompassing, omnipresent, infinite and absolute. The Scriptures proclaim 'Him' to be beyond human perceptions. How can then one know or understand 'Him' or can worship or meditate upon 'Him.' For the sake of a simile, 'He' can be compared to a Powerhouse, which energises and enlightens the whole world, but because of the intensity of power, one cannot tap it directly for illuminating one's house. To enlighten one's house the lamp needs to be connected to a switch through which flows the energy from the Powerhouse, in the form that can be absorbed by the lamp. Similarly, the saints act like the switch through which one realises the Almighty. Meditation is the process to establish this link, this connection.

A reference to meditation by Lord Brahmaji is found in the '*Srimad Bhagwat Mahapurana.*' In the *Dwadash Skandh* (twelfth Chapter) it has been mentioned that Lord Brahmaji sat in meditation to recollect the knowledge of the Creation that existed earlier. This is the first incidence referred to in the Scriptures concerning meditation and importantly before the Creation of the Universe and for the purpose of acquiring knowledge of the Creation.

In the ordinary sense, meditation means to focus one's mental energy on an idea or a thought. Scattered thoughts and a wavery mind cause unrest, while concentration not only enables one to understand the matter but also gives the capability to go deep into it. A tired body gets rest in sleep but not the mind as the mind keeps on working even in the sleep. The mind can be given rest only through meditation.

One can meditate upon different thoughts and in different ways. On the basis of their own experiences, various saints have suggested different methods of meditation. One of the most common forms of meditation often suggested to the beginners is to meditate upon an object i.e. an idol or on a *Mantra*. In this method of meditation one concentrates his mental energy on the physical form of the idol or on reciting the *Mantra* repeatedly. Through practice one gradually trains oneself to concentrate one's attention. The objective of meditation is to withdraw attention from elsewhere and to focus entirely on the idea with which one started the meditation.



Man is made of three bodies and the influences of all the three bodies are found in him. These are the astral (or the gross body), subtle and causal bodies. In simple terms these can be referred to as the body, mind and the soul. The soul is not concerned with knowledge or *Gyana* and is characterised with steadiness, composure, comfort, peace and happiness. The Action and Knowledge (*Karma* and *Gyana*) both are in the mind and are the characteristics of the subtle body. Both of these are acts, action is physical and knowledge is mental. Knowledge is knowing and feeling. Mind alone accepts and feels bondage and freedom. The mind quickly assumes the same form of the thing on which it settles and mind alone can dwell upon the causal body or the soul. When the mind settles or dwells on the causal body or the soul it assumes the same form, and becomes peaceful and happy.

Meditation, however, is easier said than done. It is only through the grace of the Master that one can meditate, otherwise it may take ages to acquire the ability to meditate. Spiritually, meditation is engaging the mind in the exercise of dwelling upon the soul. The characteristics of soul being peace and bliss, the mind also assumes the same form of peace and bliss as a result of the flow of disposition and steadiness of attention.

Love is the highest expression of divinity in the man and has the greatest influence on his level of existence. It causes a deep impression on the mind and effortlessly the mind settles on the beloved. Love in its true sense means sacrificing one's ego and merger of identity i.e. unity with the beloved. For example, a mother loves her child and as a result the child constantly remains before her in her thoughts, no matter howsoever far away the child may have gone. If the child is in pain or undergoing some suffering, the mother feels as if she herself is undergoing that pain or suffering. Meditation is the process to merge one's identity with the beloved.

The Almighty is omnipresent. We are, however, filled with our ego, with thousands of desires and millions of thoughts. As much as we empty ourselves from within, we can realise the presence of the Almighty. The purpose of the meditation is to empty oneself from within. Once emptied, the reverberation of that Absolute is automatic.

There are two possible methods of emptying oneself from within. The first method is through a conscious effort to negate i.e. to consciously



suppress or overcome other thoughts or obstructions that comes in one's way. This method, however, appears to be very difficult as it will need a lot of time and effort to succeed. Besides, there is no surety that the suppressed thoughts would not bounce back with double the intensity. The other method is to meditate upon a positive thought or on one's Master and fill oneself completely with that thought so that there is no room left for any other thought. This is a much easier method and in fact the best method for the simple reason that meditating upon the Master makes one like his Master and with the grace of the Master the impossible becomes possible.

In the Naqshband branch of Sufism, as reformed by the great Masters of this line the method of meditation has been made a lot simpler for the present day generation. In this method, the Master (or a person who has been authorised to give sittings to others) asks the person to close his eyes and focus his attention on *Hriday* (the mystique center of heart, situated at the left side of the chest) and try to listen to the heartbeat. The Master through *tavajjoh* bestows the eligibility upon the disciple to listen to this sound of heartbeat. One can think the name of the Almighty to be resounding in place of the heartbeat or the heartbeat itself to be the name of the Almighty. The beating of the heart is an involuntary action occurring constantly in all living beings and reverberating in each of the cells of the body. It is also known as the '*Anahat Nad*' because of two reasons, firstly it is not produced as a result of any friction or voluntary action and secondly it occurs continuously without any restriction in each of the cells of all the living beings throughout their life. During the meditation one tries to listen to the heartbeat in the form of the name of the Almighty. Gradually through practice one starts listening to the sound of the heartbeat even while engaged in the normal routine, which keeps him reminding of one's Master or the Almighty, which is the objective.

Some others suggest meditating at the tip of the nose or in between the eyebrows. However, the heart being the center of love, meditation at the heart for the family persons is the most suitable method for them. Sanyasis mainly work through *Agya Chakra* (the energy center lying in between the eyebrows) but there is not much love in Sanyasis. In the Naqshband line, the *Hriday Chakra* is used mainly, which is the center of love and when it is activated, such force, such power flows through it, that one forgets everything. By activating the *Hriday Chakra*, Love is created by the Master



with his spiritual power. The result is that the whole work of awakening, activating is done by one *Chakra*, which gradually opens up all the other *Chakras*. The *Hriday Chakra* is the leader and the leader does everything.

The tenth Chapter of *Srimad Bahgwat Mahapurana* mentions thus in this regard: “The Rishis (Seers) have agreed upon many methods to realise the Truth. Out of them those who are materialistic, worship ‘You’ in the form of fire at the *Manipurak Chakra* (one of the lower mystique centers). The Seers belonging to the lineage of the Sun (*Arun-vanshi*) worship ‘Your’ absolute subtle form at the heart (the mystique center of heart) which is the origin of all nerves and arteries. From the heart originates the *Sushumana* nerve (one of the three major nerves) and goes up to the *Brahmarandhra* (the thousand petalled lotus) which is the path to realise ‘You.’ One who gets an access to this lighted path and moves forward on it, does not then fall into the trap of life and death.”

Similarly, the twelfth Chapter mentions “When Lord Brahmaji started meditating to acquire the knowledge of the Creation that existed earlier, a divine ‘*Anahat-Nad*’ appeared in his ears which was not due to any friction in the throat or the palate. Similarly, when a *jeev* exercises check on his impulses, he also feels the occurrence of this ‘*Anahat-Nad*.’ The great seers and sages also practice to listen to this ‘*Anahat-Nad*’ and as a result of pursuing it they get over the cycle of rebirth and achieve salvation. From this ‘*Anahat-Nad*’ emanated the ‘*Aum*’, through the power of which (*Aum*) the nature takes a visible form from invisible form.”

Ordinarily, one may take thousands of years through penance etc. to acquire the eligibility to listen to this ‘*Anahat-Nad*’, but in this line, through the grace of the Master one acquires this eligibility very soon. This happens due to the *tavajjoh* by the Master to the disciple, through the link, which is established between them through love. By activating the *Hriday Chakra*, Love is created by the Master with his spiritual power. In fact, it is the love of the Master, which because of its intensity induces love in the heart of the disciple and attracts the disciple towards him (the Master).

This method of meditation was in practice amongst Hindus in the ancient time, which, however, was lost in oblivion. Hajrat Maulana Shah



Fazl Ahmad Khan Sahab often used to say that this occult science of Sufi saints in fact belonged to the ancient Hindu sages and seers, which is being reintroduced amongst them (Hindus). A lot of studies on the influence of others religions on Sufism were made by many scholars in the 19<sup>th</sup> and 20<sup>th</sup> centuries, mainly by Nicholson, Arbery and Brown. These scholars have accepted the existence of the influence of *Vedant* Philosophy and Buddhist religion on Sufism. Some of them consider Sufism to be influenced by the monism of Shankaracharya and *Vishishtadwaitavad* of Ramanujacharya. Some others draw a parallel between the concept of '*Fana*' (annihilation, self-effacement or merger) in Sufism and '*Nirvana*' (salvation) in Buddhism and consider Sufism to be influenced by Buddhism. The pronouncement of Hujur Maharaj that this method of practice belongs to ancient Hindu sages and seers which is being reintroduced amongst them, however, makes it amply clear that this Sufi practice is influenced by some Hindu Philosophy and method of worship which existed even before the *Vedanta* and the Buddhism.

In this context, the contribution made by the revered scholar and saint Mahamahopadhaya Gopinath Kaviraj in the first half of the last century is extremely important. In the history of Sufi practice and Philosophy, for the first time revered Shri Gopinath Kaviraj ji has proved with evidence that this Sufi practice and Philosophy was influenced by neither the monism nor *Vishishadwaitavad* but was influenced by the most ancient "*Shaiv Sadhana*" (The worship of Lord Shiva) of India, and more particularly by the "*Kashmir Shaiv Sadhana* and Philosophy."

It may be interesting to mention here that the famous Sufi saint Sayyedali Hamadani from Hamadan in Central Asia had visited Kashmir around 1437 AD and he had interaction with Yogini Lalleshwari, a famous saint who worshipped Lord Shiva as the Almighty. She was married in Kashmir. Her mother in law and later her husband also turned against her. As a result she left her house and worshipped Lord Shiva. She used to sing and dance in praise of his beloved Lord Shiva. She was so engrossed in her love for Lord Shiva that she did not care even for clothing herself. In her eyes, no one was a man except Lord Shiva and she saw every human being as 'His' beloved. When she spotted Sayyedali Hamadani, she uttered, '*Purush*' (man), ran and jumped into a *Tandoor* (an oven). People around thought that she would have been burnt to ashes, but she came out of the



*Tandoor*, dressed in green cloths on calling by Sayyedali Hamadani. Both of them were deeply impressed with each other. As a result, both Sufism in Central Asia and the Shiva worship in Kashmir were influenced with their method of worship.

On the basis of historical evidences scholars all over the world have started recognising that the “*Shaiv Sadhana*” is the most ancient religious practice of the world. It may be mentioned here that the “*Shaiv Sadhana*” which prevailed amongst the ancient Hindus was not confined to its outer form of worship e.g. to offer water and leaves of wood-apple (*Bel Patra*) or enchanting some mantras (which was adopted by the public at large as a symbol of ‘*Shaiv Sadhana*’) but was, a worship of Lord Shiva not as one of the gods but as the Almighty and was an occult science which was passed on from the Master to the disciple.

Shri Bal Kumar Khare (author of the book ‘Mahan Sufi Saint – Hajrat Maulana Shah Fazl Ahmad Khan, Raipuri’) has gone through some of the literature available on ‘Kashmir Shaiv Philosophy’ and on Sufism and has come to the conclusion that the Sufi principle of monotheism (only one God) is not influenced by the monism of the *Vedanta*. The Sufi principle of monotheism has two components. (i) “Hamoast” (‘He’ alone is everything) and (ii) “Hama-aj-oast” (everything is because of ‘Him’), which do not reconcile with the principle of monism of Shankaracharya. The monism of Shankaracharya considers the world to be a myth whereas the above principles of Sufism do not consider the world to be a myth. Secondly, the monism of Shankaracharya talks of acquiring the real knowledge or the knowledge of the Brahman through listening, pondering and practice. There is no mention of *shaktipat* (transmission of a flux of spiritual energy) by the Master to his disciple in the monism of Shankaracharya. In the Sufism the Master through *tavajjoh* (focusing his attention on the disciple) causes a miraculous effect on the disciple, which helps him in making spiritual progress. Monism of Shankaracharya has no reference to this effect. However, when ‘Kashmir Shaiv Philosophy’ is compared with the Sufi Philosophy, one finds striking similarities. On the basis of analysis of various facts and scrutiny of the literature available, Shri Khare has come to the firm conclusion that what Hujur Maharaj had mentioned about the Sufi way of practice had reference to the ancient ‘*Shaiv Sadhana*.’



The basic principle to be followed by those indulging in the internal practice in this line is that one should always be watchful that his mind does not indulge in ill thoughts or vices and that one should always keep on remembering his Master. It, however, may happen that one's attention may get diverted or one may get stuck to some disturbing thoughts. One should, however, not worry about it or try to fight it out, but should try either to avoid that distraction or the disturbing thoughts, or try to overcome it by focusing back one's attention and starting again the remembrance afresh. Besides, praying the Almighty for 'His' mercy and begging 'Him' that 'His' desire alone be fulfilled, immediately helps one to regain the steadiness of the mind.

In regard to the internal practice (*sadhana*), some consider meditation and 'Japa' (reciting of Almighty's name) to be essential components of internal practice whereas some others consider that a disciple can attain the highest spiritual accomplishment by mere love for his Master. In this context the words of Great Master Janab Lalaji Sahab are very important that "Love is such a thing which can cross the limits of the Seven Skies." Thakur Ram Singh ji also used to say, "Love is all encompassing. The Almighty can be realised only through love. The illiterate *Gopis* had won 'Him' (Lord Krishna) only due to their unfettered love."

Ms. Irina Tweedie, who spent a lot of her time with the great Master Mahatma Radha Mohan Lal ji, has mentioned in her book 'Daughter Of Fire' about Meditation as under:

"In this Meditation we have to imagine three things:

1. We must suppose that we go deep within ourselves, deeper and deeper into our most hidden self. There is our innermost being, in the very core of ourselves, we will find a place where there is peace, stillness and, above all, love.

God is Love, says the Sufi. Human beings are all love, for they are made in 'His Image'; only they have forgotten it long ago. When we love another human being, however deeply, there is a place in our heart where this beloved human being has no access. There, we are quite alone. But within us there is a longing, which is the ultimate proof that this place is reserved for 'Him' alone.



2. After having found this place, we must imagine that we are seated there, immersed into, surrounded by the Love of God. We are in deepest peace. We are loved; we are sheltered; we are secure. All of us are there, physical body and all; nothing is outside, not even a fingertip, not even the tiniest hair. Our whole being is contained within the Love of God.

3. As we sit there, happy, serene in 'His Presence', thoughts will intrude into our mind – what we did the day before, what we have to do tomorrow – memories float by, images appear before the mind's eye.

We have to imagine that we are getting hold of every thought, every image and feeling, and drown them, merge them into the feeling of love.

Every feeling, especially the feeling of love, is much more dynamic than the thinking process, so if one does it well, with the utmost concentration, all thoughts will disappear. Nothing will remain. The mind will be empty.

It is a spiritual practice to control the mind, and also a useful exercise of will power.

After a while, when you practice it well, you cannot fail to notice that this place in the heart and your state of consciousness are one and the same. In other words, the spiritual locality where you find yourself equals your state of consciousness. It is called *loka* in Sanskrit, and it is a state beyond the mind. The mind can only understand things outside itself. In other words, I am here and there is the knowledge. That's duality. In the higher states of consciousness, known as *Samadhi*, you are the knowledge; there is no duality anymore. The understanding and you are one."

The best and the simplest method of meditation, as modified and adopted by the great Masters is that it is the Master who is meditating in disciple's place (i.e. the body, mind and even the soul is that of Master's), it is the Master who is being meditated upon and that it is the grace of the Master which is flowing in the meditation. The merger of the three '*dhyata*' (one who meditates), '*dhyey*' (the object of meditation) and the '*dhyana*' (the meditation itself) into the one being i.e. the Master is the real objective of



the meditation. There is no difference between this state of meditation and love as in the true love there is existence only of one, the beloved and none else.