

RAM CHANDRA SCHOOL OF ESOTERICISM

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Overleaf the title-page (II page)

This word (esotericism) derives from - "**Esoteric**", which is meant for or intelligible only to the initiated (of philosophical doctrines, religious rites etc.) recondite, secret, confidential; initiated (of disciples etc.) arising from internal causes. **Esotericism** is knowledge that is specialised or advanced in nature available only to a narrow circle of "enlightened", "initiated" or highly educated people. **Esoteric** is a word used to describe this kind of specialised knowledge.

Esotericism largely overlaps with "hidden knowledge". Some overlap exists as well as between esotericism and mysticism. However, many mystical traditions do not attempt to introduce additional spiritual, but rather seek to focus the believer's attention or prayers move strongly upon the object of devotion. A mystic is thus not necessarily an esotericist.

This is evident from his 'Auto-biography' of Mahatma Ram Chandra Ji (Babu Ji) of Shahjahanpur (UP) has been divulged this truth in a dictation received to him on Tuesday the 11th July 1944 from his Spiritual Master, **H H Mahatma Ram Chandra Ji (Laalaa Ji) Maharaj of Fathegarh (UP) Instruction : "I do not want Tom, Dick and Harry, who are below the mark, to fill up our Association (Satsang)."**

avant propos

Spiritual Masters have although tried much to convey their conviction or share their experiences through words but they have not been so successful in transmitting their actual feelings by way of any language; as such we ourselves have to gain these emotions.

I am extremely pleased to unveil a saint-family man Ram Chandra, affectionately known

as Laalaaaji Sahib (1873-1931) who has been proved to be a 'paras', the touchstone, in the esoteric sphere, not only this but he turned others in to 'paras' (touchstone) itself, instead of gold from 'Iron'. One candle lighted the other one and so it became the divine light and thus blessings for the total humanity.

There has been a constant endeavour by the educated people of the society to spread this knowledge, even in short form so that this divine knowledge does not get lost in darkness and it can guide all coming generations to come.

The original source of this valuable material is the text of a recorded speech of Rev. Laalaa Ji Sahib, published later on his first 'Birth Centenary-day' in the year 1973, followed by two subsequent editions. Moreover his other lectures and talks which we got from his pupils, have also become the source of inspiration for this work.

Reverend LaalaaJi Sahib, a symbol of "universalism" has been the disciple of Hazrat Maulaanaa Fazl Ahmad Khan Sahib, a Naqshbandiya Sufi. During his life time he maintained the "Sufi-trend", literally, which he himself learnt earlier from his Master. But

after his departure beyond the veil, this great group prepared by Laalaa Ji, got divided into smaller ones, in the absence of written directives. Some aspiring and self made religious teachers established the institutions in the name of Rev Laalaaaji Saaheb by displaying his portrait, and in order to increase the number of followers and the wealth, in absence of the required approach towards mysticism, they did not follow the rules and regulations of 'Path'; to the extent they did not obey the discipline of 'Bayat' (mystagogy or initiation). It was thus imperative to public the reality of 'path' (method of worship) which is known as **'Naqshambandiya-Mujaddadiya-Mazahariya-Ramchandria'**, abbreviated as **"NaqshMuMRa"**, and the fragrance of each string of fragrant-Sufis, be made intact and safe.

***“ Ya elahi taa abad quaim rahe yeh silsila;
Khwaja abul Kasim Nurul Huda ke vaaste.”***

Although the contents of this small booklet have been very carefully compiled and edited but if the readers find any error or they mention any irregularity, they can inform us so that we get the opportunity to improvise the next edition.

The word 'mystic' is derived from 'mu', i.e. 'to close'. The secret rites and the lessons of the Greek mysteries were suggestions about which the 'mouth' was asked to be closed. : Maualana Rume puts forth a challenge ;

"Labb-i-band o chash-o-band o
gosh-band,
Gur na bini sirri haq bar ma bi
khans."

[Close your lips, close your
eyes and close your ears
Laugh at me, if you do not see
the secret of the
Truth.]

Likewise the secrets of the 'Esoteric-practices' methods' were explained such a manner and the style that the same were intelligible to very rare ones and the rest were since unable to perceive or grasp, the thus ignorants either left the path or went out to run their own 'debauchery' disguised in a new religious-organisations. Not only this such these pseudo-psychologists became subsequently the 'self-declared Masters' and started trading the 'spirituality'. The

mysteries were, on purpose, explained in parables and allegories, so that only those could hear that had ears to ear. The Founder Master of this lineage brought the 'theology' of His 'Esoteric-heritage' on paper with an idea to leave this treasure for the next several generations. All these writings were simple-Hindustani language, but again the difficulty remained that it was in 'Urdu' script. The ages went on changing so rapidly that, on date, there is hardly a person is found who could reproduce it in the updated form.

Keeping all this in view this small work has been attempted in the English. To the learned readers it is a esteemed request to please inform me the 'language-errors' on my e-mail <laalaajinilayam@gmail.com> "The zits and relish of a doctrine is better realised, when it is presented in a foreign garb. The effort of the mind in realising it, brings its own reward."

***"Khush tar an bashed ki shri dilbaran
Gufta dyad dar hadith-i-digaran." [Maulan
Rumi]***

[The secret of the beloved is
better relished,

When explained in the language of
others]

-Dinaysh Kumar Saxena

Brief account of life and mission of: H. H. Shri Laalaa Ji Maharaj

Fatehgarh a small but important town, situated on Kasganj- Kanpur section of North Eastern Railway, is civil head quarter of the Farrukhabad district in Utter Pradesh (India). This small town was chosen by Laalaaaji Maharaj as 'nucleus' of his spiritual activities and with the lapse of time, came to be regarded as the heartthrob of the mission, which has spread to all corners of India, attracting millions of devotees from all castes and creeds and from different regions, speaking different languages strung together as beads of the same rosary with the thread of love that passes through them all.

The path of saints transcends barriers of caste and creed, race and religion; it is a unifying force that binds man and man through spiritual practice, percept and experience.

It was at this place, Fatehgarh, that Laalaaaji who had drunk deep the nectar of life at the feet of the great Sufi saint, Hazrat Fazl Ahmad Khan Sahib Raipuri, for full sixteen years, first lit the lamp of spirituality in the year 1911, which has engulfed every nook and corner of this country and has spread to foreign lands as well. It was here that he chose his final resting place and his mortal remains are laid in his Samadhi, situated in Navadia (Kanpur Road), Fatehgarh (U.P.). Here the seeker after truth throng in ever increasing numbers, as years pass on and assemble once in a year in Easter Holidays at the annual congregation, 'Bhandaaraa' to quench their spiritual thirst and renew the bonds of love.

Parampujya Laalaaaji Maharaj, a household-saint, assimilated all that was best in different religions, did research and evolved a system, which was most suited to the present circumstances and the short span of life which is the lot of us, the 'Grahasthas' (householders) to whom it was mainly addressed. It made possible for them to realise God in their existing lives and that too within the shortest possible time; the Guru (spiritual Master) standing sentinel on them watching their every step to uplift them from Morass

in which they might fall and to goad them on the pastures new, irrespective of the fact whether he/she is living with us or not. That was its special feature. Having attained oneness with God, he was best qualified to establish the missing link between man and his creator.

He was not only great spiritual leader but also molded the temporal life of his followers in more ways than one by laying down guide lines for conducting the affairs of daily life in matters of birth, marriage, death etc. He was also great social reformer, advocating a life of simplicity, austerity, without ostentations, doing away with outmoded, expensive and meaningless social customs. He was a champion of adult education, Harijan-uplift widow-remarriage and abolition of dowry. Truly he was 'Maryaadaa Purushottam' keeping within bounds all the constraints of life, aimed at a social and spiritual regeneration.

As a result of the benediction of a great saint, the Holy Man Laalaji was born to Chaudhari Har Bux Rai, the superintendent of Customs and Excise, Farrukhabad, on Basant Panchami, February 03, 1873. Having passed his Middle class 'Anglo-Vernacular Examination' in April 1891, he entered in Government

service. It was at this time, at the early age of 18, that he came in contact with his peer-o-Murshad (Preceptor) and was formally initiated by him on June 06, 1896 and was granted full powers of the saint-preceptor on October 11, 1896.

He is not only a Saint par-excellence but is a complete Satguru as well. He had not only attained the highest stages of 'Yoga', but is such a thorough Master of all its various steps leading to the highest ones, that he could make others to realize any of these stages at his will, at any moment of time, and like a very competent 'Physician', he could prescribe both, the cure and the regimen, to his devotees according to their special needs, for which he had the insight of a great seer.

Not only this, he put his experiences in words so as to make them comprehensible for the common man, he was a prolific writer and the numerous works he turned out, bear the stamp of his grasp, learning and scholarship, thoroughly ingrained as he was in all great religions of Hinduism, Islam, Buddhism and Christianity.

He was a great pillar of Santmat (Sufism beyond religion). No rituals, no dogmas and no ceremonies were prescribed by him. His

Writings meant for householders are truly soul string and have universal appeal and application. They are simple like truth.

The Holy man Laalaaaji lived in a small house (now known as "Laalaaaji Nilayam") in Mohalla-Talaiyalane (renamed as Mahatma Shri Ramchandra Marg), Fatehgarh, Uttar Pradesh, India, is a well known hermitage of NaqshMuMRA Citizens. Parampujya Laalaaaji Maharaj served the Government for earning his livelihood. He was epitome of virtue, etiquette, culture, kindheartedness, truth, purity, simple-living and amicability. He did not accept service from others for personal needs rather he used to take pleasure in serving his disciples and devotees, who thronged in numbers at his feet. Such was his human touch that he would described his caste, if ever, equivalent to that of a sweeper and a washer man, perhaps because he was chosen to cleans the Augean stables of the teeming millions. He had immense and un-shakable faith in God.

Laalaaaji breathed his last at Fatehgarh (in the house referred to above) on August 15, 1931 and his tradition was ably carried on by his son, Mahatma Jagmohan Narain, till his demise on September 17, 1944. After passing away the later, his elder-son : Akhilesh Kumar carried on the work of the mission by

publication of the work of his grandfather and by editing a periodical "Adhyaatma Dhaara" till his untimely death on May 15, 1974. Now the trust of carrying on the torch of the Master has been bestowed to Dinaysh Kumar Saxena, his younger grandson.

THE AIM OF HUMAN LIFE

"In the Jaiminiya Upanisad Brahmana [III. I-4. I-5] when the deceased reaches the Sun - door, the question is asked. Who art thou? If he answers by a personal or a family name, he is subject to the law of karma. If he responds who I am (is) the light thou (art). As such have I come to thee, heavenly light. Prajapati replies : 'who thou art, that same am I; who I am that same art thou. Enter in.'"

Rumi speaks to us of a man who knocked at his friend's door and was asked, 'who art thou?' he answered "I". "Begone", said his friend. After a year's suffering and separation he came and knocked again, and when asked the same question, replied "it is Thou art at the door", and received the reply, "since thou art I come in, O myself". Mathnavi, I.3056-3065.

THE PRAYER :

"O MASTER !
THOU ART THE REAL GOAL OF HUMAN LIFE.
WE ARE YET BUT SLAVES OF WISHES,
PUTTING BAR TO OUR ADVANCEMENT.
THOU ART THE ONLY GOD AND POWER,
TO BRING US UPTO THAT STAGE."

"The aim of human life is to be merged with God and become one with him and establish himself in that stage, this is the excellence and ideal." - [Revered Laalaaaji Maharaj] He writes in His book - **KAMAAL -I-NSANI (ATTAINING PERFECTION)**: "Perfection as a human being lies in the fact that having entered the realm of '*Fana-fil-Allah*' (the state of absorption in Truth), one is firmly rooted in '*Baqa-Billah*' "

The purpose of human life is to get absorbed and be firmly rooted in Truth, which is the ideal and the perfect state. Having travelled through the path, when one enters the domain of Truth, it is known as '*Salokyata*' and '*Samipyata*' i.e., the 'state of being in the abode of Truth' and the 'state of Nearness'. This is also called as entering into the state of '*fana*' (absorption or dissolution of self). '*Sarupyata*' (attaining the same form) is called '*Baqa*' and '*Sayujyata*' (union with the Truth) is called '*Baqa-dar-baqa*' or '*Baqa-Billah*'. Moving ahead on the path observing and experiencing

various states is called '**Sair**' (the journey). But then getting firmly rooted in the Truth being the real objective, the greatness lies in concentrating entirely on that objective. Traversing the path observing and gaining experiences of various stages is not comparable to the former. In '**Wasl**' (meeting the Beloved) means withdrawing entirely from all worldly objects and focussing one's attention towards the God and getting absorbed in His thought. Meeting the Beloved or '**Yoga**' (getting united) is the state of first getting detached from worldly objects, garnering such devotion where there is no colour, no form no name and then getting absorbed in that which is the root of all roots; no dependence on anything and be one's own **Aadhar** (support).

The aim of human life is that a person, in spite of doing all duties of the world, leading a simple life, keeping the thoughts clean, become a thorough perfect human being and then be one with God, reach to **dhruv (extreme)** realm of **satpurush (worthy-man)** after having total merger with the almighty.

There are four stages in which a person can said to be established with God-

He reaches in the **lok** (world) of God which is called '**saalokyata**'

He reaches closer to God which is called '**saamipyata**'

He attains the same form of God which is

called '*saarupyata*'.

He completely merges himself with God which is called '*sayujjyata*' .

Here some debater can argue that if HE (the supreme being) "wajud-e-mutlak" means one whose identity is totally free and omnipotent, who is beyond the bounds of heart and discretion , is a "haadis" also (meaning limited) i.e.; then how can he be omnipresent and omnipotent. A general principle also says that what we learn through our heart, brain or instincts, has to be physical and can't live forever. So God who is "wajude mutlak" how can HE be "*haadis*"?

This objection is not baseless. Those who practice meditation inwardly, it is quite likely that they must have known the elementary form of God through practice, but for others it is still a mystery. Before revealing this mystery, it is very important to understand the scientific point that, if we want to join two things we definitely need a third thing to establish their contact. In this context it is called "*tawajjoh*"(connection) and "*surat*" (*lover's pleasure*). Through the ascend and descend of this "*tawajjoh*" and "*surat*" (*lover's pleasure*) a person can establish oneness with God. The proof of this equation is-

That awakening which performs the act of establishing the contact and give it strength is called '**surat**' or '**tawajjoh**'.

One who can establish the contact is called a practitioner; and

The one with whom the contact is established is called GOD or the supreme being or "**Maalik-e-kul**" (*Master of All*).

This way when the practitioner, after completing the definite path of meditation, finally gets the lok (place) of the supreme being, it called '**saalokyata**' and its later stage is called '**sarupyata**' or in same form with God.

'**Saarupyata**' is the stage, in which the practitioner, having absolute merger in the God almighty, start living with the oneness with God. This way the person becomes one with God. It gets difficult to discriminate between God and him. Here one gets the knowledge of '**visaal**' or '**parinay**'.

'**visaal**' or '**spiritual marriage**' is that divine experience in which a disciple with all his personal strength gets completely merged with that unlimited divine pleasure. He does not feel that he has a separate identity. We can't have complete merger in God without this '**spiritual marriage**'.

'Spiritual marriage or union' which is also called 'relation with Brahm' or 'touch of Divine' has five stages-

Firstly, recollection or memory, means, to remember God with the aim of being one with Him. This feeling becomes so intense that it becomes a part & parcel of one's personality. At that time one gets so absolutely dedicated to God that the body, heart and soul do not move without the thought of dear one.

Union with Divine is possible only when one has clear heart. Union with Divine is stage of overwhelming ecstasy. It is the stage of extreme pleasure that the ecstasy makes one to forget his/ her own physical body and the disciple becomes one with Divine just like colour mixed in water, sugar in milk or salt in the sea.

Now comes the stage of rapture. Here the disciple is known as lover, and when he does not meet his beloved, he longs for it all the time engrossed in HIS thoughts.

At this stage the mental state of practitioner becomes such that in each and everything he starts feeling the divine presence of God and wanders around. Jesus drank this nectar of love and got crucified. Meera drank the deadly

poison thinking that it was the holy water sent by Shri Krishna.

The last stage is '**Sayujyata**' or the state of communion of the soul with the Divine. Lover and beloved become 'one'. To experience this ultimate feeling of love, it is very important to leave all worldly pleasures, and think only "HIM". One has to go beyond all divisions, boundaries, changes, death, catastrophe, and then only one reaches the domain of God, which is the land of no return. Sant Kabir's poetry reveals such feeling which shows no worldly pleasure, but his total merger with God and he claimed "I am beyond death and won't die now!"

All these divine experiences have been given the name of 'sair' or journey
Which lead the disciple to the ultimate.

Parampujya Laalaji's Vasihatnaama

(The last Will)

"Allah pa'k hamari niyaton ko durust farmaye aur hamara anjam hamare Peshvaon aur pirane uzzam ke tariqe par nuke atqadat ke sath ho. Amen! Amen!! Amen!!!"

[May God keep our intentions conscientious and may the results be in accordance with the canons set by our chiefs and religious preceptors. Amen! Amen!! Amen!!!]

"zindagi ka koyi bharosa nahin hai. na malum kis woqt sans vapas na aye. is liye chand banten batour vaseeyat ke ehtiyatan likh kar is ummid par chhodta hoon ki mere bad meree sulwee va roohanee aulad, agar Allah-ta-ala unko toufiq aur himmat ata farmaye to, us par karband hon aur toufiq sirf us hi ke hath men hai."

"[Reliance cannot be placed on 'life-time'. We do not know when the (next)breath may not come back (again). Hence I am writing certain things, cautiously by way of a will, with a hope that after me, my legitimate and spiritual offsprings, if God grant them courage and means, will act according to what has been written herein and the 'convenience' is in His Hands only.]"

"SD/- Fakir Ram Chandra

FATEHGARH; dated October 23, 1930"

"For Dear Jagmohan Narain;" [given as a 'marginal-note']

"(01) Pahale jazb aur uske baad sulook ke tariqe ko tay karake taqmeel ke darze tak pahunchana chahie, aur yah kaam sirf tumhare marshad hee se nikalega. Kash, agar tum ko mouka na mile to jab aur jis woqt 'imdad-ghaibee' tumharee tabeeyat ko ubhare to fir tumhare bhayee Brijmohan Lal (Allah-ta-ala use umr men brqat ata farmave) se zyada shafqat karnen vala naheen milega. Lazim hai ki usakee itaaat men farq na karna aur dill va jan se lag kar is tareeq-e kee taqmeel haasil kar lena. Mujhko bharosa hai ki voh azeez tumhare vaste koyee kasar naheen rakhenge."

"[At first, the '**ABSORPTION**' after that (you) should reach up to the station of "**sulook**" (**search of God**) on the mystic journey, you have to reach up to the level of '**SULOOK**' (**Totality**). This can be accomplished only through your spiritual-master. If by any mischance, you do not get the opportunity to do so, (during his, i.e. your Spiritual-Master and he might leave for the journey to the other world), then there will be none other than your brother Brijmohan Lal (may God grant him long-life) who can do more compassion. Therefore, it is important, not to lack behind in his obedience; make all-out efforts and acquire the totality

of this "tareeqat" (system). I am confident, he would not leave any stone unturned in your work.]”

"(02) Jahaan tak murshadayee va maulayee janab hazarat Quibla ka ishara mujhko diya gaya hai meri oulad men barqhurdar Jagmohan kaa paidayashi aqhlaq durust hai, aur latayaf men se latayaf-e-qalb az taleem hi zaqir hai. Lekin meri danisht men jazb ki jehat usakee natamam hai. Usko hasil karna chahiye"

"vahabi aqhalaq aur kasvi aqhlaq men fark hai. Vahvi men zyada talim aur talqin ki zarurat naheen hoot. Barqhilaf is ke casabi men bahut tazurbon aur mashakkaton ke baad vaha abaat naslb hoot hai jimamen andesha giravat ka bhi rahata hai. Al-hamd-lillah ki vahabi aqhlak ke liye visharat Hazarat Qibla ne farmayee. Peerane Uzzam ke tufail men Allah' Pak is nemat ke sath uska anjam bakhair farmaye"*

***Svetasvatara Upnishad (22) :**

*"vedante paramam guhyam purakalpe pracoditam
naprasantaya datavyam naputrayasisyaya va punch."*

[This highest mystery in the Vedanta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a 'son' or a 'pupil'.]

"Azeez mazqur shukrana is nemat ka adaa karte rahen aur apane aap ko hamesha aaziz samjhen kuon ki dene vaalaa muqhtar hai ki jab chahta hai, apni di huyee nemat ko capas le saktaa hai."

[2. So far as I have been given insinuation of my Spiritual Master, Hazrat Quibla to me that amongst my offsprings, barkhurdar (long-lived) Jagmohan Narain's '*aqhlaq*' (*virtue*) is innate precise and the heart-region (Qulb) is praising even before education. But to my wisdom, thickening towards '*Jazb*', it is still incomplete, which he should attain the same.]

[There is nuance between '*Vahabi-aqhlaq*' (Innate-virtue)** and the '*Kasvi-aqhlaq*' (earned or acquired knowledge/virtue). In the 'Innate' there is no need for much education and labor. On the contrary, in the '*Kasvi*' there needs adequate-training and it is achieved after many years of practice. There is, always, the danger of falling down too, in this case. God is Great, my Hazrat Quibla (Spiritual-Master) bestowed this auspicious-bequeathal about 'innate-virtue' (about my son, Jagmohan Narain). In the '*Tufail*' (companionship) of the hierarchy (let us) keep-on praying God to please keep intact this affluence.]

[Dear one, previously mentioned (Jagmohan Narain) should be grateful for the affluences bestowed upon him and he should always be submissive, because the giver of the affluences is "Mukhtar" (Solicitor), and when ever does He Wills, takes His given "Nemat"

(affluences) .]

***_ "pursue ha va ayam adito garbho bhavati, yad etad retas tad etat sarvebhyo' ngebhyas tejah sambhutma, atmany evatmanam vibharti, tad yatha, striyam sincaty athainaj janayati, tad asya prathamam janma."*

(Aitareya Upanisad : Chapter II-I)

[In a person, indeed, this one first becomes an embryo. That which is semen is the vigour come together from all the limbs. In the self, indeed, one bears a self. When he sheds this in a woman, he then gives it birth. That is its first birth.]

"II : tat striya atmabhuyam gacchati, yatha svam angam tatha, tasmad enam na hinasti, sasyaitam atmanam atra gatam bhavayati.

[It becomes one with the woman, just as a limb for her own. Therefore it does not hurt her. She nourishes this self of his that has come in to her.]

"III : sa phavayatri bhavayitavya bhavati, tam stri garbham vibharti, so'gra eva kumaram janmano'gre'dhi bhavayati, sa yat kumaram janmano'gre'dhivhavayaty atmanam eva tad bhavayaty esam lokanam samtatya evam samtata hime lokah, tad asya dvitiam janma."

[She, being the nourisher, should be nourished. The woman bears him as an embryo. He nourishes the child before birth and after the birth. While he nourishes the child before birth and the birth, he thus nourishes his own self, for the continuation of these worlds; for thus are these worlds continued. This is one's second birth.]

"IV : so'syayam atma punyebhyah karmabhyah pratidhiyate, athasyayam itara atma krta-krtyo vayo-gatah praiti, sa itah prayann eva punar jayate, tad asya trtiyam janma. tad ukatam rsina."

[He (the son) who is one self of his (father) he is made his substitute for (performing) pious-deeds. Then the other self of his (father's) having accomplished his work, having reached his age, departs. So departing hence, he is, indeed, born again. That is his third birth. That has been stated by the seer.]

"(03) Is aaziz Faqir ne falsafa aur muqkhtalif majahabon ke aqeedon ko jahaan tak ki mere ilm ne mujhako imdaad keke chhaan-been kekehai; lekin aqkhir ko peerage uzzam ke etqadon aur tareeqon ko

aisaa paayaa hai ki jis par mazbute ke sath qaayam rahanen se aqkhir dam take salamatee ki ummid hai"

[This humble-ascetic, so far my awareness has promoted me, I have widely studied and examined closely the philosophy of different faith but in the last I found that, from the ways and means of my Masters, that if we stick to the tenets taught by them, it can well be hoped for the state of welbeing till last-breath.]

"Main kah sakata hoon ki is woqkt tak un tariqon aur etqadon ka poora paband, jaisaa ki chahye, naheen hoon. Lekin dil se ikraar zaroor rahaa hai. Afsos hai ki ahabab aur mere sath chalanen valon men se ek shaqkhs nen bhee aisee himmat naheen kee ki in etqadon ko qubul bhee karataa aur iqraar kartaa."

"Ismen sarasar kasoor mainen apnaa paayaa ki ab tak tahreeree bayan etqadon ka unake ru-ba-ru naheen rakha, halanki zubanee hamesha aur mouke-moke par zikr kartaa rahaa hoon. Maaloom naheen kin-kin ahabab ne un ko qubool aur manzoor kiyaa."

"Zaahir hai - oulaad taaqat aur qad-o-qamad men apane buzurghon se nasl-bad-nasl kamzor hi hoti chali ja rahee hai. isee tarah ruhaniyat aur aqhlaqi baton men bhee rozmarra giravat ho sakatee hai. Magar yah quayada qullia naheen hai. Allah-tala ki qudarat mahadood naheen hai. Jab chahe kabhee aisaa javaan

**marred kamzor man-bap se paida ho sakata hai jaysa ki
panch sau baras papale hua ho.**

[I confess, I have not been following these canons up till now, as would have ought to be. But I have accepted them from the core of my heart. I am sad that not even a single associate of mine could dare to accept them.]

[The lapse, I found it was through my own that I never placed them face to face. Nevertheless, I have been discussing such subjects from time to time. I do not know how many of them were able to listen and could grasp the same.]

[It is conspicuous - the offsprings are becoming weaker after every generation, when compared to their ancestors. Similarly, there may also be a fall in matters of spirituality and virtuous-etiquette. But this is not the fundamental rule once-for-all. God's grace is not confined to any limit. At times a strong lad, similar to the generic structure alike of five hundred years ago, may take birth from a weak parent]

The text of this 'Will' was read-loudly by Shri Ram Prasad Dalela (the younger brother of Vaidya Baldeo Prasad Dalela, who was then a student of upper-middle classes and was attached to Revered Laalaji Maharaj) before

the assembly. And soon after He (Laalaa Ji) pleased to say : "Ram Prasad! wrote down '*aqaid*' (sanctions of Religion) in the end of this will." And soon he commanded :

*"Hamare paas ek jheenee-cowrie bhee naheen hai lekin vah
doulat moujood hai jo baadshahon ko bhee naseeb
naheen."*

[We (I) do not have even a single base-coin of cowrie (formerly in use as a barter token of very low value) but there is such prosperity is existent which is not to be destined for even the Sovereigns.]

PRIMARY INTRODUCTION TO HIS SCHOOL

The disciple who is in search of God has to do two things;

Go to the 'Guru' with complete faith and determination, in order to learn and take suggestions from him. And then; after finding the 'Guru' follow his teachings honestly and prove that you are worthy of being his disciple and whatever experiences you have , inform them to the guru. "SAALIK" is an Arabic word which has been derived from the word "SULUK" which means seeker of God. So, by "Saalik" we understand.. one who is in search of God.

Any person who is desirous to find God, firstly, must find a spiritual Guru and follow the exercises taught by him, with full determination and faith in his teacher. Because if the attitude is correct and one has stable mind, then only one can experience ultimate happiness. So, it is necessary to clarify two points;

(01)What is the elementary form of our being ignorant i.e.; the knowledge we lack? And

(02)What is our assumption towards god about whom we wish to gain knowledge?

The general explanation of 1 & 2 are-

Actually, ignorant person is not one who is deprived of any knowledge, but one who does wish to acquire any knowledge : The ignorant one actually deserves the knowledge. Just as hungry person needs food, thirsty needs water and needs to be cured, similarly, ignorant person deserves to gain knowledge. Whenever our heart is in duality, the various options are emerged. Person who not only 'wishes' to 'acquire' knowledge but also understands the 'aim' in its correct perspective, follows it intelligently, is a scholar in true sense.

In the above mentioned context, we also need to know the elementary form of the one, we are curious about knowing. GOD or Almighty, whom sages have described as 'neti-neti', means neither He is this nor He is that , or unexplainable. This is what they mean by 'Neti'. After that whatever is said is just symbolic, but very few understand these indicating symbols. If we can understand Goswami Tulsi Das ji's language-

“Gira anayan,nayan bin vaani”. (The tongue has no eyes and the eyes have no tongue) Meaning thereby what

could I see, the real narration is not possible.)

This is the fourth stage of saints, but to make others understand it has been called 'Too-rya'. This word "Too-rya" has been taken from Sanskrit language word "fourth", or it is the fourth stage after 'sat', 'chit' & 'anand' (Bliss). So it is called 'trigunateet' or beyond three virtues.

Eyes see everything but they can't see themselves. Nose can smell everything but not itself. You can see everyone but can't see yourself. This is called ignorance. To remove this ignorance, we need an artificial mirror or 'guru'.

You and I as far as we can see, are in the form of physical body. But '*Atma*' (Soul), '*Brahm*'* or '*Soul*' are beyond the physical 'body'.

* 'Brahman' is the unchanging, infinite, and transcendent reality of all things in this universe. Strictly speaking, Brahman is a 'Principle' rather than a 'deity'. However, because abstract principles can be difficult to grasp, Hinduism teaches that it is not wrong to think of 'Brahman' in anthropomorphic terms. Thus, in Hinduism, one finds many gods and goddesses representing different aspects of the infinite principle of 'Brahman'.

The word "Brahman" is derived from the verb '*brh*' (Sanskrit :

to grow), and connotes greatness. The **Mundaka Upanishad says :**

"OM. That supreme *Brahman* is infinite, and this conditioned '*Brahman*' is infinite. The infinite proceeds from infinite. Then through knowledge, realising infinitude of the infinite, it remains as infinite alone.

Next advice is that once we find 'Guru', we have to follow his orders with full determination and confidence. Teacher should be constantly informed the experiences in meditation. Therefore-

Go to Guru or spiritual teacher. Strictly follow the instructions given by him. Inform the results of meditation which you experience.

Who is a 'Guru' or teacher and to whom one can go? Normal person is not able to make out whether a particular Guru is capable of imparting the knowledge or not.

"By God's grace there have been Guru's and Saints in every era. No period was without them. For a true learner it is important to follow the path of a knowledgeable person, be at their service, also know from time to time whether your misunderstandings and confusions are reducing or not. Whether after being with him, there is some change in you or you are

just the same. If you find positive changes in yourself, then he is the right teacher for you, never leave him. But if you don't find any change in yourself then he is not the right guru for you, and move further."

These days the main problem is, whether guru is capable or not, he makes such a trap for the learner, to be his disciple and take "Deeksha" from him with immediate effect.

"But my Sadguru's (Spiritual Master) style was that he never emphasised to perform the ceremony of 'bayat or deeksha' to the learners; rather did not even talk about it for a long period. For months and years together he used to teach happily and never discriminated between the disciples who had undergone "bay's" and those who did not receive "bay't".

I request you to read this booklet not once but many times, you'll not be benefited if you'll read it like a novel. Read each chapter slowly, everyday. Enhance your desire to learn, if you wish you can contact us and visit us in the places shown in index 'A'.

Although higher learning of meditation is not possible without being in the company of Guru. 'Bayat' means the ritual of maintaining the

teacher-student relationship, but it should not be done in a hurry. 'Bay't also means to be the disciple of some saint which is derived from Arabic word "Bai" meaning thereby - "to sell". Unless the person is in this particular frame of mind, ' Bayat' will just be a formality, it will be of no use.

If you wish to be a disciple of the seat of sufi sant-mat at Fatehgarh- U.P (INDIA) it is mandatory that-

[a] Your age is 18 years .

[b] You are in the mindset of 'wait no longer'

[c] You have taken three individual-meditational-sittings (introductory) on three consecutive-days from some Prefect/Preceptor authorised by the adequately-permissible-Person, with gap of 12 hours minimum.

Compass of Divine Knowledge

In Farsi (Persian) language word 'Rasaai' means - entrance or approach. In this book many times word 'khayaal' or thought has been

used in the sense of 'connection' or 'fancy'. Here 'connection' means to connect where HE is. I am there and where I am, HE is there. One cannot reach this stage so easily. Before the stage of 'merger', the process of approach has to be followed. Unless this practice is mastered, it is difficult to reach the stage of 'merger'. This stage consists of courtesy, humility, sensibility and concentration.

In order to explain it in a more simple way, we'll compare it with a King's court. Those people who have seen procedure of entering the King's court, they can understand the rules better. Code of conduct, discipline of entering the King's court is different. You have to be appropriately dressed for the occasion.

The way you salute, the way you stand, the way you speak etc, everything has to be learnt in advance. Courtesy not only has to be remembered but also followed strictly.

If you haven't got the experience of entering the King's court, then sometime or the other in your life you must've got a chance to meet some high authority. Interviews are conducted for different reasons, and people who take interviews have different mentalities. Everybody prepares and gets ready to face

interviews as per their status. Still, some basic etiquette have to be followed, for e.g. A haircut is a must if the hair have grown longer, they must be combed properly, dress up properly and look presentable; send the request through a peon to meet. When you are called inside, then only you go. Those who go for the first time they get nervous and their palpitation increases.

You have to actually prepare yourself before you actually meet. Special care is taken to see that everything is said and done according the set rules, so that 'sahib' does not get annoyed.

After reaching there, salute and stand in a disciplined manner and wait for your turn to speak. You speak only when you are asked to do so. Sit only if you are asked to sit, speak precisely and accurately without repeating only, what you are supposed to speak. Remember to speak only to the point. After finishing the talk, taking care of basic etiquette, thank and come out of the room. It means that every minute physical and behaviour-related (both kinds of) discipline are required.

Most important point, which we must pay attention to, is that whenever get a chance to meet and greet to the King of the Kings,

the god almighty representatives (Guru), all etiquette and good manners must be followed.

'Clarity of heart' means during the concentration in 'Murakabah" or meditation, as far as possible, keep such thoughts away which are mixed with shame, fear or doubt. Try that no other bad thought which can pollute our inner self, enters our mind except the thought of God. Keep all thoughts away before practicing meditation. Just as you leave your bag outside before entering the King's room and see that nothing from that bag goes inside. This is etiquette and is called 'Clarity and emptiness of heart'.

Nobody can enter the interview room without permission and sit without salutation. Before sitting, stand for a while, when you are asked to sit, thank and then sit very properly. Sit like an attendant with respect for your master, just as Lord Hanuman is shown sitting in Shri Ram-durbar (The Royal court of Lord Ram) with head bowed down.

INTERNAL PURIFICATION: practice of cleaning

Why do we go to the temple when God resides in our heart? Here temple means any place of worship, place to sit and pray together, house of God, ashram or any such place which can tell us about God. Why or how God should be worshipped; is a different subject, but the tradition to worship God is as old as human creation. The necessity and tradition to go out somewhere to worship God is because whatever is inside us must be revealed. On many occasions we collect such external filth, which is invisible. It affects not only our body but also our environment. It is said about 'Mecca sharif' that the black stone there was white once upon a time. Similarly, washing sins in holy Ganga is popular, according to Hindu tradition. The reason behind singing 'Arty' (A ceremony performed in worshipping a god) in the temples is the same. The sound of bells in the temples and houses also do the work of strong cleansers of environment.

When we do meditation or 'Murakabah' we encounter the heavenly energy. This energy brings changes through vibrations in our

awakened form and more we increase punctuality of meditation, the energy that we draw, cleanses and purifies us in all dimensions. It is a scientific principle that when we draw or take anything, we also release something at the same time. Whenever there is a transmission of light and energy in us, a layer of external filth gets released as a result. Even though the energy drawn by us through meditation practice, continuously cleanses and purifies us; it is still less in comparison to the external filth released by us. Filth accumulation hampers our spiritual growth, so, it is a must to clean it. Sufi saints have really emphasized this and found it an integral part of system of worship. In sufi dictionary it is called 'safaye-kalb' which means - 'Internal purification'.

In the matter of internal purification, the first question that arises is- how this activity be done? Sufi Saints have told about six 'latayaf' (chakras) on the basis of their practice. According to them 'kalb' (heart) is actually a territory between rooh(soul) and Nafs (desires); it is a territory between light and darkness. 'Nafs' has two parts. it is defined as First, 'Nafse ammarah' that energy which inspires you to do heinous acts and the second is 'Nafse lavvamah' or that mentality which disapproves of heinous acts, for which

a person repents. Like other Chakras, it moves in its place like a 'chakra' or wheel and is controlled by the breathing -inhalation and exhalation.

'Nafs' (existence or sexual desire) is situated right above our umbilicus or naval. 'Kalb' (heart) is called a territory between 'nafs' and 'rooh' because whenever anybody tries to ascend, negative forces test him. The reason of this is anything we see or learn is reflected reverse initially. According to the law of refraction, the retina in our eyes makes us see the things upright first, but our heart makes it straight and we see the things in their true perspective. Sufi Saints have given the name to this activity as the principle of 'ulat pher' or 'inverted'.

Human body has five external sensory organs- eyes, nose, ears, tongue and touch and five internal sensory organs- thought, instinct, memory, reasoning and fancy. Through the support of these, human beings draw the impressions of outer and inner world.

So, for our purification activity, the centre point should be our 'heart' only. The most important aspect in this are the seven negative aspects of our behavior which are the hindrance in our spiritual growth and they

are- (1) Fear (2) Lust (3) violence (4) falsehood (5)Ego (6) Anger and (7) Greed.

Our total Endeavour in meditation is to deactivate these negative aspects. Param Pujaya Laalaji maharaj has written-" Keep your heart clean and yourself away from the bad impressions and bad company". As far as Sanskars are concerned, is a different issue. In simple words, these are those acts which you have to undergo or suffer, it is not easy to clean them. 'Naksh' word in Arabic language means- condition or 'kalib,' means the impression on our heart which becomes so deep and solid that inside our body it should start working as another body. Urdu Shayar 'Daag' has written-

"Haath dil par, aah lab par, aankh se aansoo ravaan.

Ab to yeh naksha hai tere ashike nashad ka".

We have to keep cleaning the solidity of these 'Nakshas', or, our spiritual journey stops on the way and we soon get corrupted. The truth is that without the help of a capable Guru, this is not possible. In this respect Laalaji sahib's statement is very important-

'My master and my teacher held my hand with great courage and enthusiasm and in every condition showered his love and affection on

everyone without any discrimination. Every time he breathed in, he cleansed the darkness from people's hearts and every time he breathed out, his breath filled people's hearts and brains with knowledge like nectar and illuminated them. While he lived in their body form, he performed his duties with full sincerity and now when he is free, he is still performing his duty; those who can know, will know, those who can see, will see."

The above statement makes one thing very clear that for internal cleanliness and softening the best tool is life-breath pran vayu. On the basis of this, those practitioners, who have their master's consent, practice under guidance. Following methodology is suggested for them.

"Any person, whose heart is clear of any other impression of any other worship or any Samadhi, can be made to sit on knees. Both master and pupil can sit on knees, where their knees touching each other. Then pupil should be directed to rest chin to his chest, waist towards his stomach, chest out and sit with eyes closed. Master should check that when the pupil breathes out, master should inhale that air and when the pupil is about to inhale, master should breathe out." The internal activity that will be done by the master, can

not be publicised but the result of this action- reaction will be,

"All of a sudden, the pupil will get soon the similarity and equivalency of his master and will be a blessed person. People will be surprised. This is called zikr sina-b-sina." The most important instruction is this that the student should not be engrossed doing any other activity throughout this act.

In the same sequence, there are two such exercises which a pupil can do himself, after taking the permission from his master.

"The real Fakir nakshabandia way or jaap nakshabandia way is that stick the tongue to the palate and hold breathing. Start 'la' from umbilicus and take the thought up to the brain. After this say 'ila' and take it by thought to the right shoulder and with 'ilillah' take it up to the left shoulder and give a strong kick to the heart by saying 'ilillah'. Its effect or symptom should be seen on the whole body. As an effect of this exercise the practitioner should prove himself to be completely submitted and present himself to god almighty.

'La' means 'no', which means neither there is any world nor this body or anything else. So,

think of 'la' and take it up to the brain and think that there is nothing in the universe. There is nothing in the universe except god. When 'laya' or merged condition is taken up to the brain and universe, then again bring thought back via right shoulder, i.e. by kicking the heart with the thought it is proved that only 'sat' or omnipresent god is present in the heart.

During the entire process of picking from umbilicus, taking to the brain, then again taking it to the right shoulder the back to left shoulder and then kicking in the heart, the outer body should not move. Let the internal activity be done through thought only. 'Jaap' should be continued and finally at the end of each chakra (la ilah ilillah mantra) recite "Mohammed rasul allah".

The advantage of this jaap is that you be in 'laya' or merged state when you want to be in laya' or merged state. You can come out of laya' or merged state whenever you have to, to do your worldly duties , then can go back again in laya' or merged state. Generally 21 cycles have to be completed for this activity. If at the end of this activity if no effect is seen, you don't feel totally fulfilled detached and contented , it means during activation of this ,either something was left

out, or unknowingly some mistake was committed. Then should again repeat 21 cycles.

"Nafi asbaat char jarbi - the activity for this exercise is that sit in siddhasan in a small dark room. Keep your back straight, close your eyes, rest both hands on your thighs, apply great pressure on your left leg calf muscles with foot thumb and first finger of your right foot. By doing this energy will be circulated in your kulb or (heart chakra) as a result it will be cleaned or purified. The gross matter that get accumulated near our heart get dissolved with the heat of this energy and "vasvasah" means those doubts or negative thoughts get cleaned which are created by the devil. After this recite prayer with total concentration, in slow or loud voice as you desire."

It is compulsory to take care of the following things during this exercise-

Keep your master's face in mind while praying;
Believe that GOD is there;

Think of God's virtues. By virtues of God we understand; life, knowledge, strength and determination means- think of Gods for hearing-seeing and speaking.

Pull word 'La' from umbilicus and take it to the brain; Take word "ilaah" first to the

right shoulder from there straighten your life breath, kick the heart forcefully with the word "illillah". While taking the breath up with the word "La" think, nothing is there, I am also not there. Think of "ilaah" on right shoulder, consider if there is anything, it is only "illillah" or God almighty; keeping this in mind- exhale. Continue this act with full concentration, so much so, that you forget that you exist.

Instead of 'la ilaah illillah' you can do 'Aum tat sat'.

Zikra char zarbi's (Chaumukha jaap) Hindi and Sanskrit version is; 'pranav mantra 'Aum tat sat' means it starts with 'Aum' instead of "La" , "tat instead of ilaah" and "sat instead of illillah". Internal feeling will be the same. 'Tat' means that and 'sat' means permanent.

Abut doubts, we generally get four kinds of doubts in our mind-

First doubt is devilish; it creates ego, anger, enmity, jealousy etc, they are placed on left knee.

Second is related to materialistic desire. It gives rise to desire of collection, desire to eat, decorate yourself, sexual desire. It is placed on right knee.

Third, 'malki' means related to devtas. These can be called better ones, these inspire to pray, to do good deeds, these also inspire to procure material gains through the worship of God. It is placed on right shoulder. But since they are for the material gains, hence they are termed as doubts.

Fourth section Rahmaani means doubts related to God. Whether God exists in heart it is doubted.

Dhikr char zarbi's (Chaumukha jaap) is called 'Char zarbi' because it removes all four doubts.

From the above mentioned, select any one jaap, take consent of your master, and practice daily without a gap. It is mandatory for all practitioners.

MURAKABAH [MEDITATION]

Just as 'deeksha' is not baiyat, similarly, 'meditation' is not Murakabah. The actual meaning of murakabah can be better understood

from the Arabic adjective 'Raakib'. Dictionary meaning of 'raakib' is-awaited, hopeful, muntazir (one who waits) etc. The reality of 'Murakabah' is that we wait to be connected with that supreme power or "zaat-e-paak" ; our total concentration in meditation is based on this.

Word meaning of 'Murakabah' is - 'Awdhaan' or keep a watch. Keep your inner self out of any doubt; physically- eye and occult eye should be in perfect harmony and in the same form. When this happens there is no need to close the eyes. But till we clearly understand the 'omni presence' state of God, we have to close our eyes and wait vehemently.

To understand the mystery of 'murakabah' clearly, two things must be understood very well; first, what is the mystery of duality-non duality (Dwait and await) and second is what is the omnipresent form of God.

According to sufi saints "Internal purity and stability is a must. You can not achieve your aim till your heart is not pure. Instability of heart is one difficulty which does not allow us to achieve our aim. If the mirror of your heart is not clear then how can you see clearly. The biggest hurdle is confusion. It means when there are two opposite thoughts in

your mind, you remain confused and perturbed.

This confusion is the root cause of tension. Doubts and confusion do not allow the mind to concentrate, keep you engrossed in different types of duality. What is non duality or "tauwheed"? When all thoughts and doubts are focused and concentrate on one point; so much so that every other thought vanishes, when there is faith only in God and nothing else, every other picture except one is removed from your mind, that is non duality or "tauwheed". This is a peaceful situation and here is where the search ends. Only one (god) exists in this stage.

"Vishwa roop darshan or seeing only one (god) everywhere, can be explained through examples or through the medium of different illustrations." This is a different philosophy in itself and the explanation of this will unnecessarily prolong the topic. Presently, it is important to understand that this is an 'internal meditative stage' which can not be cleared without realization. Without this it is difficult to get rhythm and concentration; can not see God, which is the ultimate aim, hence one can not reach the ultimate truth.

All above stages are completely occult and

Esoteric and can be attained through the practice of Murakabah. So, the knowledge of all the activities related to this and their detailed explanation is a must. In this respect, our Sadguru dev is the main centre from beginning to end. "Spiritual Guru is one who takes the responsibility of bringing deviated people to the right path. Through sermons they teach meditation and teach the worldly behavior and give suggestions to improve it. So, only those Sufi Saints who have the correct knowledge of 'chakras', their position, names, symptoms, form, effect etc, and have achieved perfection in the field of meditation, are the right people to give this knowledge to others or they should not take up this responsibility."

"Five stations or rest points have been decided near the heart- chakra in our body, which are the reflections of universe in our bodies."

Lateefa kalb towards the left side of our heart.

Lateefa rooh, below right nipple.

Lateefa Sirr, slightly above the kalb or heart.

Lateefa khafee, it is above Lateefa rooh.

Lateefa akhafee, situated in between sirr and Lateefa khafee on the above side near throat, where one gets hiccough.

For daily practice of Murakabah " It's good to do zikra-khafi or dil ka jaap". Zikra, means jaap or recitation 'khafi' means something which is hidden.

To perform murakabah, sufi-saints have suggested two ways; one is zikra (jaap) and second is fikra (meditation). In Hindu teachings these have been given the names; 'shruti' means to hear and 'smriti' means memory. Sruti and jaap mean the same and smriti and dhyaan also mean the same. There is only the difference of language. "Shruti is related to sound, so it is only sound, whereas smriti is a copy of sound and also having a 'form' so it is dominated by letters, words, language and pronunciation. The first effect of shruti is to evolve the order of the God. Shruti has the effect of rhythm, which will be exposed at time of devastation. It can be understood as it relates only to sound which is omni-present. Only knowledgeable readers can understand this."

"Shruti- sound has one more name which is called 'Udgeet'. "Ud" means 'belongs to the other side' and "Geet" means the song of heaven and earth, song which reaches God. "Aum" is a copy of 'udgeet' which is made up of three letters and pronounced with the help of

lips, tongue and vowel sound. If you hear its original sound, you will understand that 'Aum' is the real element of vedas. Keeping the specific linkages of birth, live and return i.e. death.

To understand the mystery of 'zikra khafi' we'll have to understand the physiological connection to meditation. "Our heart beats on the left side of the body, so sound of its beating can be heard clearly. But on the right side same sound of heart beat can hardly be heard or sometimes not even heard. Sometimes it can be known in 'Lteefa sirr' and sometimes not. By zikra- khafi we understand that just as our existence gets absorbed by our soul as if the whole universe gets hidden in 'Sirr' (shesh - chakra).The jaap in which you can not make out the sound is called 'zikra-khafi'. In this the existence of zikra(jaap) and word gets absorbed in surat (consciousness). Zikra and words are never lost. So, these are the best ways to get the appropriate results."

"According to Sufi- saints all those deeds which have memory, awakening and knowledge are called Zikra and jaap; those deeds which do not have these three symptoms can not be put into the category of zikra or jaap. Here one difference that is memorable is that, word 'khafi' that has been used, means hidden;

lateefa or chakra is not the destination, as has been mentioned above."

"To remember the form of word in zikra- kalb again and again, the mystery behind dwelling of the divine in our heart is that we not only keep the word in our heart but also the letters and their potency in our heart like word Aum."

In this respect a good example is that while reading a book, so far we concentrate on the words, we do not pay attention to the colour of ink, but the moment we concentrate on the colour of ink, the actual words disappear before our eyes.

"The best jaap is one in which only that form in whose respect the prayer is done stays, remaining everything disappears, including the one who is saying the prayer."

The functioning of jaap is very important, but it is equally important to follow and understand the discipline of jaap. If it is not followed properly, we face so many difficulties, and jaap can not be done in with its natural speed. The complete discipline of jaap is classified under three categories- A, B & C; (these are total twenty points).

These are five points. These must be remembered before jaap.

These are twelve. These must be remembered during jaap.

These are three. These must be remembered after jaap.

"Repent that whatever wrong I have done has been done; but in future, forever, I shall not do anything which will go against dharma."

"Keep your heart still and clean."

"Take bath, be clean and sit in a clean place."

Take help from your Guru or teacher."

"To know that taking help from your gurudev is like taking help from God."

(B)

"Appropriate Aasan- Sit as you sit for doing namaaz, the best is siddhaasan, sit with both hands on your thighs."

"Make the place fragrant with scented sticks or flowers."

"Wear clean washed clothes, keep the door closed and do not light up the room with any artificial light like electric bulbs. Do not make a special effort to darken the room".

"Keep both eyes closed. If need be, keep both your ears also closed by using cotton buds."

"Feel the presence of your Guru."

"With external and internal cleanliness and purity recite 'kalma- taudeed' (mantra of non duality)- 'LA ila illil lah' or ' om tat sat' ' eko brahm dwitiyo naasti' (no second thing except one God), keep your mind still because you basically concentrate on hearing the word during jaap, no importance is given to the recitation of mantra."

"Keep all the unwanted (unsocial, indecent and unworthy) people and company(those who are corrupted etc.)away; and keep your mind clean of all bad impressions."

"Do not focus on anything else except God", means it is the condition of 'tooryavastha' which purifies our mind and brain, which is closer to God and try to stay in this condition.

Make promise to be in awareness of God with full concentration and determination".

"Acquire love of God".

"Attain this condition by removing your own existence."

"Merge your identity totally in God." Forget even the fact that you are meditating.

(C)

After the meditation, sit for sometime (minimum 10 minutes) with your eyes open in the same condition.

"Hold your breath". This is no pranayam,

personally understand this from your teacher.
"Keep your self away from cold water and cold air, for at least half an hour".

By doing zikr kalbi gives the practitioner of meditation a state of attachment to God realm called virat-roop or virat-desh within a few months time.

'Sandhya kab aur kaise'

[TWILIGHT PRAYER : WHEN AND HOW]

Since the human-body is composed of five substances [ether, air, fire, water and earth] and there are five kosh or ghilaf (sheaths), therefore, initially it was recommended for five times-prayer during day and night. Thereafter, saints and the (Buzurgs) venerable after taking thought this was made steadfast as 'trikal-sandhya' (three-times - morning, noon and evening) to sit near (God) for three-times, which apparently seems to be fixed on the basis of 'sat' (virtue), 'rajas' (activity or passion) and 'tamas' (the quality [guna] of darkness or ignorance as constituent of all nature, indolence, anger, malice). But, infect, in the state of 'rajas' that is to say the state of inconstancy and unsteady, the prayer or meditation can not be done because of concentration (is not possible at such

hour), therefore, the same at third time, most probably during the hour of noon, and did not felt much necessary. The morning and evening time prayers were sanctified and thus found proper and fixed*.

** "nilah patango harito lohitaksas tadid-garbha rtavas samudrah
anadimat tvam vibhutvena vartase yato jatani bhuvanani visva."
[Svetasvatara Upanishad IV-04]*

Explanation : You are the dark blue bird, you are the green (parrot) with red eyes. You are (the cloud) with the lightening in its womb. You are the seasons and the seas. Having no beginning you abide through omnipresence. (You) from whom all worlds are born.

*** "ajam ekam lohita - sukla - krinam bahvih prajah
srjamanam sarupah
ajo hy eko jusamano'nusete jahaty enam bhukta - bhogam
ajo'nyah.
[Svetasvatara Upanishad IV-05]**

Explanation : The One unborn, red, white and black, who produces manifold of offspring similar in form (to herself), there lies the one unborn (male) delighting. Another unborn gives her up, having had his enjoyment.

[Red, white and black, refers to either to 'fire'(tejas), 'water'(ap) and earth(anna) or the three 'gunas'. 'rajas', 'sattva', and 'tamas' of 'prakrti'.]

[The one she goat, red, white and black in time produces many young like herself. For the red, white and black colours were every thing in the universe is said to be connected with three elements, the red of fire, the white of water, the black of food or of earth. It is the order of creation when the Absolute first produced heat, then

water, then earth in the shape of food.]

[The first unborn is he who is ignorant and therefore subject to the influence of 'prakrti'.

The second unborn is he who has overcome his ignorance and is therefore free from bondage of 'prakrti'.

*** "deva suparna sayuja sakhaya samanam vrksam
parisasvajate**

**tayor anyah pippalam svadv atty anasnann anyo'bhicakasiti."
[Svetasvatara Upanishad IV-06]**

Explanation : Two worlds, companions (who are) always united, cling to the self same tree. Of these two the one eats the sweet fruit, and the other looks on without eating.

Our being in time is an encounter of empirical existence and transcendent reality. The eternal in itself and the eternal in the empirical flux are companions. The world is the meeting point of that which is eternal and that which is manifested in time. Man as an object of necessity, a content of scientific knowledge, is different from man as freedom.

The meaning of 'SANDHYA' is this, that in midst of two things there remain 'transition', meaning thereby, that one-time (may be either 'day' or of 'night') passes and the next-time begins. The transitional period of 'coming' and 'going' of two times (morning & evening) has been said - "SANDHYA". On one time the effect of the quality of 'rajas' ends and the effect of 'tamoguna' (dominated in temperament by the quality of 'tamas' i.e. morose or inert or malicious [person]) and the effect of 'rajoguna' begins. During the

transitional period of both the times there endures the 'satoguna' (purity, goodness, i.e. one of the three constituents of Nature).

During the density of 'satoguna' the heart [mind, i.e. the seat of intellect] rests in calm and it gets much support in 'Upasana' (sitting near [God]). (01) 'upa' means, 'near' and (02) 'asan' means, 'to sit', is called the 'WORSHIP' ('Upasna') of God. To sit [silently] adjacent or in the vicinity of God in both these transitional times [i.e. in the morning and evening] is called worship or adoration.

For this reason the regularity of time becomes first and foremost indispensable. In the morning time, consider the transitional period when the darkness is about to depart and the light has yet to appear and neither the darkness has departed nor the light has appeared at full bloom and in the evening time also perceive the same thing. Finally, if both the times (such transitional-period) passed, then that (sort of) "safayi" (tidying, i.e. neat or well in order, used for 'unprejudiced-dialogue') in the suffusion (as knowledge by feeling) with God does not seem to happen result-oriented. Therefore it there should be positive effort that for the daily worship (Meditation) there should only be the time of "SANDHYA" (Transitional-time), either morning or in the evening, and its regularity should be maintained in accordance of doctrines of Islam is that if the time moves away then the penalty is to do twice the "kriya" (double the

time practice of meditation the method of which as taught by the Master).

When one has to sit adjacent to (in the vicinity of) God; then there should be (01) virtuous place (02) uncontaminated mind (03) undefiled clothes (04) cleaned body (embodied-sanctity). Its regulations are discussed separately.

(01) Room (place) : As far as possible there should be such a place where the state of wind is clear, there should not be collected many things, nothing except a 'mat' and if this a 'house', no picture or khilouna (any thing to amuse), 'secluded-place', the people are talking-together.

(02) Clothes : The bed-cloth should be undefiled and clear, the wearing-clothes, i.e. dhoti (a piece of cloth worn round the lower body, one end of which passes between the legs and is tucked to behind) or payjama should be of such sort, by means of which, the legs should be concealed up-to the ankles and calf of the legs may not uncovered. The clothes should not be polluted with the dry-drop-marks of urine and seminal-fluid; clothes are also polluted with the touch of dogs or the other animals who eat filth and excrement etc. Because of such reasons a separate dress should be kept.

(03) Body : Bodily cleanliness should be given full regard. Bathing is very good but there should be no dependence; considerations

basing on health (vigour), season; appropriate time, climate, corporal-capacity a bath should be taken. If the scheduled-time warrants and in the solitudes there is a consideration of same (time) elapses there is no necessity (to take bath). But when it is needed one must take bath. It is needed when a chance of nocturnal-emission takes place. After urination cleaning should be done with water so that its drop may not remain there. Cast water, three times in side of the nostril, whole face, and wind-around the wet palm up to the neck and wash hands up-to the elbow. Those who wash their feet first, before rest of the action told here (just now), is wrong. The feet should be washed in the last. 'Datun' [a twig esp. of the neem or babul tree, the frayed end of which is used to clean the teeth] should be applied without fail. Even after it, if the mucus does is still remains in the throat, then the 'black-pepper-seeds' should be kept available (on the common Sat-sang-place) and the same should be gulped down after chewing-well and the mucus to be spitted away; this treatment would also strengthen the stomach.

In order to understand the method of 'adoration', we assume an allegorical notion of some King's Royal-court, it would be a more easy to understand and one who has experienced the procedure and the customs of the scene they understand. Civility and etiquette of the King's court are that, as far as it can be possible, the consideration of

cleanliness of body and clothes, etiquette of salutation and conversation, etiquette of sitting and standing, all these, should be consulted before the entry. Civility is the foremost consideration. If one has not happened to enter in any such Court, in such case, the majority of the persons are who have had happenstance of meeting the big-rulers of their district. Meeting's motives remains various. (We do) Solicitude in accordance of individual state of affairs and needs.

It becomes important that if the nails and their hair have grown longer, hair-cut should be done. The cleanliness of dress and makeup should be in accordance with the etiquette of the existing time. Soon after reaching there an information (invocation) should be sent through an orderly (sentry) and when the 'summon' comes then be effected. Those who appear for the first time they lose consciousness and become breathless, palpitation gets increase. One has to prepare and admonish himself and take care about utterance of any speech contrary to the culture and there may not happen any uncourteous motion; may not start talking incoherent. One should after salutation in accordance of the established norms keep standing with folded-hands and head-down and keep expecting that when conceded then start conversation. If the applicant is worthy of having seated in-front of the "hakim" (ruler or the Master), then after due permission he should take seat with extremely esteemed

manners, and the fundamentals of the petition should be put forth very precisely, it should be taken care that there should be no exaggeration or pour out a flood of words, or in an instant, intersect own previous statement. And then should take leave after giving thanks, meaning thereby, there is a vital need for corporeal and theological civility. Conclusively, it be reflected upon that when we get an opportunity to be present (yourself) in the eminence of 'Paramount Power' or 'King of all the kings' then every sort of regularity is indispensable.

(04) Pure (uncontaminated) "Chitta" (inclination - innermost seat of the heart) : Under this heading, the four faculties of '**Nafs**' (animating-force) come and these should be restrained before the "upasana" adoration and during the period, as far as possible these should not be entertained ; (i) retentive, (ii) imagination, (iii) thinking and (iv) fancy. Therefore, before beginning the existing reflexions (of the mind) should be kept separately such as, "up-till now I had been keeping a bundle of speculations on my head. Now (because) I go for some time in-side the room to meet somebody and alight the 'bundle' out-side door" and resolve that not even a single thing from the bundle let not to go inside; this is the 'ADAB' and this is '**shuddh-chitta**' (absolute-attention, which means - 'the bounds of morality or convention' i.e. "CHIDAKASH" is 'the celestial region between the second and third grand divisions of creation').

(05) Posture (settled squatting) : There is none who goes inside the room with out any permission or salutations or indication sits crossed-legged straight-away in front of the 'interviewer'. Before sitting, he/she keeps on standing for a while, greets respectfully, waits for the indication of permission to sit. On getting conceded he/she inclines the head as a token of thanks and sits aside respectfully. To sit respectfully; only the posture of 'kneel' has been recommended, (as if 'to kneel in submission', just as Lord Hanuman is shown sitting in Shri Rama Panchayatan, The Royal court of Lord Rama with head bowed down), but it is generally observed that he/she, sits in the posture preferentially, is dextrous (so that it could be possible to sit without changing the posture for the whole sitting).

'AANTARIK ABHYAAS' [PSYCHIC-EXERCISE] :

Absolutely all esoteric-substances manifest by the means of 'psychic-exercise'. The manner of this 'abhyaas' (exercise) is that, sit instinctively on the virtuous posture (preferably genuflection-posture). Focus the 'surat' (self absorbed intelligent-energy) on your emotional centre (i.e. heart). Glow the thought : "O worshipful Lord! thou art the One and only 'All-inclusive', (rest) neither me nor this world, nor this embodiment; only thou art all pervading". Immerse in this very persuasion. All the mysteries begins unveiling. One

should psychoanalysis superimposing the essential worth of the study of Vedas and monastic philosophy and theology of the Upanishads. The essence of Vedas and Upanishads is precisely this, that to drive-back one's dubiety from the behaviour; just as within, exactly the same in appearance. At the moment when this ambivalence is removed, the character-building will start becoming splendid. There will remain no separation in inside-life and outer-life.

BAIYAT [INITIATION]

'Baiyat' has been formed from an Arabic word 'Baiy' which means - surrender or to sale/to be sold. 'Baiyat' is nothing but surrender or sell. The dictionary meaning of this word is; ' to become a disciple of a saint'. At one place Param pujya Laalaji has used the word 'renunciation' as an English translation of the word 'baiyat' which means- 'self-destruction' or 'self-sacrifice'. So, the

most appropriate meaning of the 'Baiyat' seems to be 'total dedication'. Hazrat Abu Bakr (Rahmatulla alaih) has at one place stated that "Brahmvaad is renunciation; take care that you don't see anything else except God either in this world or the other world." Means sanyaas from parlok and lok both. Actual sufi is one who has taken sanyaas from both worlds.

Some people have started translating 'baiyat' as 'deeksha' under religious constraint, which is not correct. Those who have taken 'Baiyat' under Sufi silsila, know it well that this is not merely 'deeksha'. The basic content of 'baiyat' definitely resembles Maharishi Patanjali's "Eeshwar Praanidhaan". Because dictionary meanings of "Eeshwar Praanidhaan" are-

From 'Ashtaang yog' activities, perform chitt nirodh or transcend from mind.

Surrender to God through bahkti.

According to 'baiyat', 'Piro-murshid' (spiritual Gurus) choose a definite and pre decided activity and accordingly implant a part of their spiritual earning, into the hearts of their disciples through their will power. Here word implant means-"Transferring a matter from one entity to another" Or, whatever matter stays in the hearts of

spiritual gurus as a superior dwelling place and which are completely lighted like sunshine, those elements are transferred into the hearts of disciples whose hearts are still shadowed with less light or less knowledge. Just as milk turns into curd just by adding a bit of curd into the milk, similarly, result of 'Baiyat' is also the same. As time passes, The disciple also becomes like his guru completely- same form and same shape. In the same reference so many examples have been seen where all the differences between the teacher and the disciple have melted, to the extent that they even started resembling each other, as a result of change of the matter.

Just as when any living being is produced, it first comes from father's sperm and establishes in mother's womb. Mother keeps that embryo in her womb till delivery, then after the birth, father helps in rearing the child. Teaches him, educates him in many ways, develops all the faculties of the child by taking the complete responsibility, until the child becomes capable and independent. When the father makes his son quite like him, he makes him his representative; leaves the responsibilities of house hold on his son and feels free. He thinks that he has done his duty. Similarly, the spiritual Guru, like father, through his experiences, inserts a

part of his spiritual earning into his disciples mental faculties. Then, the disciple, like mother, develops that spiritual knowledge in six different chakras and experiences the power which results in inexplicable joy and happiness. The same insertion of meditative earning starts growing (like an embryo in the womb) in the disciple's body through many developed yoga activities. As the time passes, a day comes, when there is no difference left between the Guru and the disciple. After maturity, the disciple starts feeling elevated, like boiling of the milk, and he wants to repeat the activities done by his teacher. Here, the teacher not only grants the permission to do so, but also, supports him and guides him throughout by his ominous presence. This system continues and remains active from eternity to eternity.

The explanation of the principle of "One to many and many to One" is this only. Various religions, schools of thought, belief have been given the name 'Nisbat' by sufi saints. So, before we learn about 'Baiyat', it is important to know about 'Nisbat' in this context. Param pujya Laalaji has explained this term, in one of his distinguished articles' Praveshika sant mat satsang'. According to him-

"The secret behind incarnations of avtaar's taking birth is that they came on this earth with a specific purpose and with special qualities. For example, Parashu Ramji's incarnation was for the purpose of 'Brahm charya- ashram'. He represents adamant approach of celibacy. Shri Ramchandraji is the symbol incarnation of 'Grihastha- ashram'. He has higher qualities of power, enlightenment and great knowledge. We get the darshan of his great personality and he has been called 'Maryada purushottam' or the best in mankind. Shri Krishna ji maharaj is the incarnation and symbol of ' Vanpstrastha ashram'. We can see a good combination of knowledge and love in him. One can witness his beauty, his grand personality and sobriety in his form. Mahatma Budha is the symbol of renunciation, sacrifice and knowledge. Hazrat Yusuf Alaihlalaam for beauty and Hazrat Moosa Alaihlalaam for grandeur and also Jesus Christ is the symbol of kindness and forgiveness."

"We can see all the qualities mentioned above all together, time to time and different colours and sequence "all in one" in Hazrat Mohommad Sallaialah-vasallam. Here the total effect and virtues which were imbalanced in the past and when the behaviour of Arabs had

become adverse and contrary to all the above mentioned virtues; and this was the reason that in order to balance the situation and take it to an appropriate destination Hazrat took birth, so that Arabs come on the right path, seeing the reflection of his virtues."

"That is why Shri Ram Chandraji maharaj is symbol of pure "brahmchari ' by heart, Bharat ji symbol of wisdom, Shatrughan ji symbol of chitt and Laxman ji is symbol of ahankar. Shri Krishna ji symbolized pure heart, pure mind and pure soul a mixture of natural and super natural. Jesus Christ and Gautam Buddha's symbolized blessings and Hazrat Mohommad Sallalalah-vasallam Hazrat Rasul arbi's symbolized kindness, all these virtues have originated from truth."

Incarnations of avatars do not have any tradition or system of disciples. They arrive in this world with a certain aim in life, complete their work and go back to the place they came from.

Fortunately or else what can be said that that Nisbat or flow of current , starting from Mohommad salle alah-aalahi and sallam is present today link by link and chain by chain in to silsilia- aaliya-nakshabandia. It is alive under the name of 'Naksha mumra'

(naksha bandia, mujdadiya, mazharia, Ramchandaria). Please see appendix-B.

This whole world is like a wild forest, but almighty God is omnipresent here. (The Gita-9/4). HE is present in every body's heart (The Gita 13/ 07//; 15/ 15; 18/61). Even though HE stays with people all the time, yet people can't see HIM easily because He is always hidden under the veil of 'maya' or worldly attractions

(The Gita 7/25), so it's a secret and it is difficult to see HIM. To whom the sermons about His secret to be given and to whom not, regarding this, Rishi Shwetashwar says that such a person whose heart is not pure, who is a lusty person, should not be told the secret and is not worth giving sermons; even if he is our son or disciple.

The establishment of relationship between teacher and student, which is given the name 'Baiyat' has been explained in detail like this-

When a true inquisitive person goes to a spiritual teacher to learn about meditation, it is the teacher's duty to keep his disciple on fast, continuously for three days; If possible in this duration he (disciple) should

stay in an isolated room. In case he is unable to tolerate hunger then some light fruits and milk can be given to him. During this, as far as possible, he should recite some mantra, according to his religion. He should recite this mantra continuously, keeping a rosary in his hand. At the end of every cycle of rosary, he should pray to God that whatever good results in form of blessings from God, he has achieved from this prayer, it should be all be given through his would be spiritual teacher to Param pujya shri shri Laalaji maharaj (Samarth Guru param sant RamChandraji maharaj) and he should accept it. On the third night, after bath, the learner should present himself in front of his teacher. Then the teacher would make him sit in front with knees folded in vajrasan and make him recite Gayatri mantra. If the learner is a Muslim then he would be asked to recite Sure faathaa and ikhlaas or istigfaar. Then the teacher with his experience, would connect the disciple with his Guru and silsila and make it the best experience for him by enveloping him in the colour and fragrance of his Guru and silsila. Half an hour or forty minutes after this activity, the teacher would say the following words-

“Tune Baiyat ki mujh jaeef ke haath par aur mere peero murshid Hazrat... ke haath par aur

hazrat samarth Guru param sant mahatma Ramchandra ji(laalaji) maharaj mai unke jumlaa guru jano wa poori guru parampara wa tamam bujurgaan silsila aaliya nakshabandia ke haath par aur tune ahad kiya ki apne sab jism ke jodon ko seedhe aur sachche dharm par rakhega aur dil ko param pita parmatma ke prem mei dega." Means you surrendered to me and to my guru and complete silsila and you promised that you shall be on the right path and give your heart to the love of god. During this the disciple should keep his right hand in the right hand of his teacher. After this in the same posture, disciple should say - "I accept Bai'at and I'll stay on the path of religion and follow its ways. I give my heart to the love of God." After this traditional activity, the teacher should make his disciple wear a new cloth by his own hands, in such a way that others should not come to know of it, teacher should give an appropriate mantra to his disciple, teach him the way to recite it and make him practice it in front of him.

During this activity, teacher does not accept any gift or guru- dakshina from his disciple, except that after the activity of 'Bai'at' any sweet brought by the disciple , should be distributed among the fellow brothers and sisters.

For ladies, the activity of ' Bai'at' will be almost the same. The only difference will be that during this activity instead of 'hand in hand' a white cloth will be used. Its one corner will be held by the teacher and the lady would hold the other corner. This is first 'Baiyat'.

The way saalokyata(same world), saamipyata(closeness), saarupyata(same form) and saayujjyata are four forms of 'mouksha', similarly, there are four 'baiyats'-these have been divided in four parts according to situations and classifications.

First baiyat is that whatever the teacher tells, it has to be followed wholeheartedly with complete sincerity, and should reflect in deeds.

Second bait is that your heart, mind , intellect and ego should be under control after practicing meditation.

Third bait is when the disciple attains such a height and attraction that he is able to influence others through his behaviour. He can inspire others to be on the right path and pray to God. This gives the permission to teach meditation to the newcomers.

Fourth Bai'at is when the third Baiyat reaches its climax, one gets the same form as his guru then he is given the permission to Baiyat others.

After the continuous practice a day comes when there is no difference left between the teacher and his disciple. This does not require a detailed explanation. It is required that submit yourself to your Guru like a dead body wash. Let guru do whatever is good for you and you shall not dissent. Guru will give you new life, and take you to the spiritual heights.

Nisbat **[INTUITION]**

So far as the word - 'Intuition' is concerned, it is simple, which means as per 'Webster' - "The power or faculty of knowing things without conscious reasoning". This power, in sufism, in the Initiated ones, is transmitted by the Spiritual-Master through a very subtle-spiritual-touch (Tawajjoh or attention supported with love).

"According to Jalaluddin Rumi, the greatest virtue is 'love', by which spiritual sentiment is purified and the vision of the Supreme object of love attained. Religious rituals and prayers are good, but the dwelling of the beloved is not in the masque, temple or church; it is in a pure heart. The essential object is self purification through faith and prayer. Evil is in creatures and not in the creator. Man's chief idol is his animal-soul. He sees his own evil reflected in others and without looking at the 'evil' in himself is ready to criticise the evil in others. He admits that man in a way is free willed, though his will is subordinate to the Divine Will. If human action was not his, he would not have felt repentance and shame. Perfect love is perfect freedom, causing the union of human will to the Divine Will. Jalaluddin is at his best while describing love or unity of the Divine Being, and appears inspired by higher sources. No reader can doubt the sincerity of his attachment not only to the Creator but to his friends and disciples. Many commentaries have been written on the Mansnavi in various languages, but his ideas are so numerous interwoven in to each other that many more can be easily written."- Idries Shah (The Sufi Mystery).

In SVETASVATARA UPANISAD, its shlok - 21 it says;

*"tapah-prabhabad deva-prasadac ca, brahma ha
svetasvatara'tha vidvan
atyasramibhyah paramam pavitram, provaca samyag-rsi-
samgha-justam."*

(By the power of austerity and the grace of God, the wish **Svstasvatara** in proper manner spoke about **Brahman**, the Supreme, the pure, to the advanced ascetics, what is pleasing to the company of seers. By the power of austerity and the grace of God : the grace of God does not suspend the powers of the soul but rises them to their highest activity. The supernatural intensifies the natural. There is nothing magical which interferes with the life of man. We are persons, not things. Our freedom cannot be obliterated by divine grace. By his own free action man makes his own the ideal which he seeks.)

[Shlok - 22]; *"vedante paramaam guhyam purakalpa
pracoditam
naprasantaya datavyam naputrayasisyaya va punch."*

(This highest mystery in the Vedanta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a son or a pupil. It should not be taught to a son or a puppy, if his passions are not subdued.)

[Shlok 23]; " *Yasya deve para bhaktir yatha deva tatha gurau,
tasyaite kathita hy arthah, prakashante mahatmana,
prakasante mahatmanah.*"

(These subjects which have been declared shine forth to the high souled one who has the highest devotion for God and for his spiritual teacher as for God. Yea they shine forth to the high souled one).

"Nisbat", the most common and frequent use of this word denotes 'relation', 'connexion', 'affinity', 'alliance', etc. However, Sufi terminology makes its usage for- a quality ascribed to any person, as an essential characteristic, to impute as belong or due to. In fact, "Nisbat" is intelligible only to the initiated ones into some order of Sufism. In 'Raadhaa Swami Faith' this is achieved into two stages, i.e. 1st is "**Premi Abhyasi**"- an ardent devotee with some intuitive attainments, and in 2nd stage, he achieves the physical- resemblance of his Spiritual Master, in their terminology, called as "**Deh- Swarup**", thus the incarnate form of the "**Satguru**". To me this is, one of the four "**Mokshasa**" (liberation), called "**Tadrupa**" OR '**SAAYUJJYATAA**'.

The Arabic word, **“Insaan”** i.e. ‘man’ can be derived from (i) **‘uns’** (love) (ii) **‘nas’** (forgetfulness), because, life on earth begins in forgetfulness and ends in forgetfulness, and (iii) **‘ayn san’**, i.e. like the eye (of God). Now it should be clear that the ‘man’ is the ‘Nexus’ between God and His creation. If one is able to realize ‘Laalaaaji Nilayam’ as a living force, then only it can become a Nexus (connecting link) between a ‘pathfinder’ and the esoteric-side of Param Pujya Laalaaaji’s doctrine of **‘Sadeh Mukti’** or ‘Liberation from the physical bondage’.

To understand precisely the word ‘Nisbat’, the following couplet can be a good means to understand, truly-

***"Fana itnaa main hoa jaaun Teri zaat-e-aali mein;
Mujhe dekh le koi aur tera deedaar hoa Jae".***

(Let me annihilate to such an extent in thy glorious reality that if one looks at me, catches the glimpses of thee).

Resorting into the same context let me add one instance of Mahatma Dr. Chaturbhuji Sahay, the founder Saint of ‘Ramashram Satsang Mathura’, one of the adherent disciples of Param Pujya Laalaaaji Saahib, who has written (as narrated by Dr. Chaturbhuji Sahai's middle

son, Shri Hemendra Kumar Ji) that it so happened that once, Doctor Sahib was sitting in the main room (used exclusively for the Sat-sang) in the house of Laalaji Maharaj in Fatehgarh (UP). Meanwhile a man to whom Doctor Sahib had not seen earlier, entered in and asked him for the pending claim of two instalments, which were lying unpaid in his accounts, from the loan amount Laalaji had taken for the house-building purpose. Doctor Sahib was not aware about this and as a result, both of them were looking at the faces of each other. Soon after Laalaji Sahib entered in and addressed the person who was a money lender, from whom he had taken a loan of Rs. 500/- (five hundred). He regretted for the said two unpaid instalments of the loan amount. In fact, Doctor Sahib was lost in the contemplation of the countenance of his Sat-guru and, as a result, he had developed the incarnate form of his Spiritual Master. This had made the whole scene upside-down for the moneylender and for Doctor Chaturbhuji Sahay, as well.

Dr. Shyaam Lal Ji (another adherent disciple of Pujya Laalaji Saahib) often used to say that the Saints are the embodiment of Truth. "The wisdom of enlightenment is inherent in all of us. It is only due to the delusions under which our minds work; we fail to realise

it in our lives. It is the Saints alone who wipe-off all such illusions and delusions which had ensnared with and thus they rejoin the missing link with the creator one". He always used to say that this house (renamed as Laalaaaji Nilayam) is not merely a house of bricks and cement but a cloister of truth, itself. He repeatedly used to say- **"this is the real abode of the supreme being, where the emanation of the Supreme Spiritual Current is alive and constantly present, even for quite new entrant"**.

The word, **'Nisbat'** replaced with **"Intuition"** is only because of the reason that it has another version of **"TAWHID"**, literally denotes for oneness, oneness between worshippers and the worshipped. There is subtle-connection between man and God; **maarifat** or cognition in fact is the realisation of a man towards his incapability of knowing God. Hazrat Abu Bakra Siddiq (Rahamat Ullah Alehi), has said, "Inability to comprehend God is the true comprehension. He is Holy who has not kept any line of communication open for His creatures, except by way of realisation about their incapability to know Him. Moreover, for this, the deity is, True Supreme Guide and Preceptor in human form, i.e. incarnation of Supreme Being is a Guru."

He further says that when love dominates the

mystic, yearning for nearness and communion with upward Spiritual Masters grows more and more intense in his soul. This state gradually over powers him. In this connection, he attains to the stages of annihilation and resuscitation (*Fanaa* and *Baqua*). Thus his condition becomes that of a piece of iron, thrown in to the flagrance, and fire permeates in to its very being and to such an extent that it acquires all the characteristics of fire, even its appearance becomes that of fire. While in this condition, the piece of iron would, if it could speak, claim that it was fire itself. However, the fact remains that it has not become fire. It is still iron as it was before. This is how one can understand the reality of 'oneness' and 'annihilation'.

St. Bernard, the mystic of Rhine land, of the 14th century identified his own thoughts with the mind of God. With the Christian Mystics of Germany, annihilation was not making nought of the reality of 'and, but it was making nought of the aspect of humanity in Divinity. It is said that the question of '*Khilafat*' (successor-ship) was, in the first instance, determined by the answer given to the question of '*Fana*' and '*Baqa*'.

Revered Laalaa Ji Maharaj writes in this respect, about his own-self in his -

Autobiography :

"I was then about 20 or 21 years old (young) that I constantly and undoubtedly used to feel absorbed in my Master and I used to feel as if it was he, who was walking, who was sitting and who was performing all my actions in place of me and that I has no existence of my own but it was He all over." Further he adds;

"Absorbed in the thought of my 'beloved', once I was buying some vegetables in the 'Vegetable-market'. In the process I interacted with the owner of the shop, who was a lady for a few moments. Her young daughter about 15-16, who was nearby and towards whom I had not even looked so far, was looking at the glimpse of my beloved in me without blinking her eyes and she was stuck with that. I came to my senses only then, when she pointing towards me told her mother - "mother! I would marry with him alone". The onlookers were astonished with her sincere demand. I did not pay much attention to it and returned home. But that pretty girl was absorbed in the image she had seen in me for a moment. At home she repeated her request to her mother and said that she would not survive if she did not marry me. Her family members tried to reason her out but she was unmoved. She was suffering the pangs of separation and kept on crying.

One day her family members felt that she would not be able to survive any more. I was informed about it. Her mother very humbly requested me to save the life of her only daughter by marrying with her. for a moment I felt this to be my duty to save her life and for that if I marry with her, there was nothing wrong in it. I also shared the thoughts crossing my mind with my wife. After pondering over for a few moments, she again showed me the right path saying - "this dilemma can be resolved only by him, who is playing with it. You should narrate the entire story to Huzur Maharaj and seek his guidance for us to do accordingly". I followed her advise. Having heard my narration, he first smiled and then adopting a serious posture he said - "my son Puttulaal! what are you saying? You should have thought what would happen to my daughter-in-law (Laalaaaji's wife) and the my grandchildren? Your argument is baseless. You should not enter in to this fray. It is not right for you in any way. Why should you worry even if that girl dies? If she dies remembering a person like you, who is pious and absorbed in his beloved, what could be better then this for her." And it happened so.

"GOD IS THE ABSOLUTE BEAUTY AND EVERY BEAUTY AND PERFECTION VISIBLE IN ANY FORM IS RAY OF HIS BEAUTY AND PERFECTION"

'Nisbat' is an Arabic word of feminine gender. It denotes for nuptial relationship, specially used to distinguish a particular woman along with her husband's name. However, in Sufi terminology, the words are insufficient to convey conviction. In the realm of Sufism, it comes within the esoteric sense of knowledge that is intelligible only to the initiated ones, in sequence of some religious rites, such as **'Bay't'**. It is an abstract relationship between the Spiritual Master and his adherent disciple. This is beyond reason and more or less like a chemical equation.

In fact, the endowed ones, with divine nature and good character alone can become successors of a **'wali'** (mystagogue) and worth occupying his place. His teachings alone are perfect, and he considers the scriptures as the main thing. Rev. Laalaji Maharaj has established those scriptures as maxims of NaqshMuMRa Nexus. The esoteric transmission of this lineage is abundantly flowing for the all-round good of the humanity, through the Spiritual-teachers authorized by the Dean of the seat of the time who works under his direct control and the directions. The link between the **'Satguru'** (mystagogue) and the disciple means **'Nisbat'** (occult touch) a relation quite identical to

conjugal coherence. This establishes after the ceremony of **Bay't** (oath of allegiance) after the mystagogical rites, as prescribed in the theology of the '**Tariquat**' (system). This works like a small drop of curd converts the milk into the curd. In this process the '**Tawajjoh**' (esoteric transmission) of the Spiritual Master changes the internal condition of the devotee and immediately he achieves the state of the embodiment of the Spiritual Master himself. Although the outer form or the gross body remains unchanged but the casual or the mystic body promotes to the state of the Supreme Being.

Although, it is true that the soul is neither male nor female, but as written in the Holy-scriptures the creator, creates the soul, two thousand years before the body. The gender comes into its form, few months after coming into the womb of the mother, which is the '**gross form**' (**sthool shareer**). There are three such bodies that come into the human form. The first one is "**Kaaran Shareer**" (instrumental form or astral body). The astral body, first takes its form into the mind of the 'father'. Between these two, there is another one, which is "**Sukshma Shareer**" or 'subtle form'. This is a copy of the 'physical' or 'gross' body, and does not die, even after the death of the 'gross body' and remains alive until 'Total-

Liberation' or 'emancipation'. Thus, there is a complete circle, from God to human-being, and again from human being to become the part of God.

“O God! Thou art the real goal of human life”.

The circle begins from the existence of a human-being from a part of God and he/she has come here in the world through 'experience' and manifested his/her powers and again he/she has, ultimately, goes back to become the part of God. Thus, every body has to complete this circle.

The awakened souls, when come into the bodies, allotted form and promote through the esoteric practices under the patronage of their Spiritual Masters, they acquire the possessions of the following attainments- (1) ***“Praatibh”***, (2) ***“Shravan”***, (3) ***“Vedan”***, (4) ***“Aaswaad”***, (5) ***“Aadarsh”*** and (6) ***“Vaartaa”***. These are the attainments, through which the exercitant completes the Path, known as ***“Paraasiddhi”***. Amongst all these, the first one, i.e. ***“Praatibh”***, in English we can call it ***“intuition”*** may be the substitute of the word- ***“Nisbat”***.

To establish ***“Nisbat”***, between the Master and the disciple, there are many practices, like

'constant remembrance', 'shaghal-e-rabitah, i.e. to imagine or gaze the face of the Master in the heart, etc. Above all the attention of the Master is must, without the "**Bay't**", it is impossible to establish it.and the upward journey is doubtful.

MORAL EXCELLENCE; Rules for a sincere Satsangis :

The following few rules are being written for a Satsangi having complete faith, and not for the one who is having superficial belief.

(01) The members (of Satsang) should have full faith only in the Ultimate. For example, if a person is searching for something, and even after asking every one no one gives it to him, he becomes dejected and give up the search. In a similar manner he should remain unaffected and not expect any thing from his relatives, friends, superiors, subordinates or even the King. If any one helps him, he should think that it is the Almighty who is helping him through that person, and that he has put that idea in to the heart of that person to help him. Therefore he should thank God, but he should also express his heart felt gratitude to the person who gave such help, since that person has accepted and followed God's instructions.

(02) He should greet all elders with respect and behave with humility, and love those younger to him. To the extent possible, he should help them in fulfilling their needs and ignore their faults. To those of the same age, he should show love, sympathy and affection. If some one tries to oppose you without any reason, avoid him, remain indifferent and stay away, like a man of the world who is in fear of his creditors, or a miser in fear of spending his money. However, if such people request for help, you should assist their work and then keep away from them. Feelings of contempt or of taking revenge or harming them should not be fostered in any case.

(03) Do not talk about the faults of others to every one. If a secret pertaining to any one is known, it should be revealed without his or her permission.

(04) Our own faults should be immediately accepted without any fuss or obstinacy. Criticism should be avoided at all costs. If one sees some thing bad in others, then one should only try to learn a lesson from such faults.

(05) One should never talk about the bad qualities of others. It is possible that we may also have the same bad qualities. One should not be accused of anything without proper investigation. If one's close relative, or even one's own son, is of bad character, then he should not be supported, as it may encourage him unduly. If such a person does not change even after being sincerely advised, then one should part ways with him.

(06) Disrespect and wickedness are the results of to bad conduct and behaviour. making a false promise brings disrespect.

(07) Taking a loan is worst, but it can be taken in case of dire need. The urgency of real need can be understood after deep analysis. A loan taken for ostentatious purposes may be difficult to repay. If it is taken when in difficulty, for food, for a daughter's marriage, or in times of famine, and if the intention is good, then God helps, and the loan is repaid sooner or later. The creditor must be faced, and one should not hid and avoid him.

(08) One should take only such work from servants, which one is unable to do by oneself. Servants are for assistance and not for luxury.

(09) The labourer should be paid his dues immediately. Making excuses and delaying payment is extreme misact.

(10) One should give religious education to their children.

(11) By some means or other, bring your 'wife' in conformity with your views.

(12) As far as possible, shun places where liquor is served, and entertainment in the form of song and dance is offered. If it is unavoidable, One should attend as one goes to the toilet - out of sheer necessity.

(13) While listening to the song, if the singer is in

front of you, do not avoid it in a manner that people can make out, nor involve your heart in it, nor enjoy it - remain unaffected.

(14) If relatives or friends force one to participate in any work that is against 'DHARMA', relationship with them should be severed if required, because no friend or relative helps when one is in dire needs, and even if they are rich, they do not give even a pittance as loan. On the contrary, they are even ready to criticise, to object and behave indecently. Yet, it is not understood, why one harbours false hopes and spoils one's work.

In fact, it is stressed that the 'Sant-mat' (Path of Saints) is like that of a simple man, with sympathy, faith and submission to God. Repose faith in God, and carry out one's work in a natural way.

OTHER DUTIES :

(01) Impure or spoiled food is bad.

(02) As far as possible eat food that has been cooked by a 'Satsngi'.

(03) Offer the food to the God before eating. The manner of doing this may enquired and found out.

(04) Eat food in a clean place.

(05) Eat simple and clean food in a regulated manner and a little less than warranted by hunger.

(06) Speak less while eating.

(07) Avoid intoxication things.

(08) Stop eating non-vegetarian food like meat etc.

(09) Avoid going to 'Parties' and feasts, and eat only at such places where you are sure that the food is not impure. If one is compelled to eat at such places, fast should be observed afterwards as penitence.

(10) Observe fast once a week. During day time, read any religious book.

(11) Avoid hurting other's feelings.

(12) Do not speak ill of any one, either in-front of them or their backs.

(13) Cover up the faults of others.

(14) If one sees any living being in distress, one should help.

(15) Do not scorn or abhor any one, how so ever bad he may be. If you dislike his actions , [pray for him.

(16) Never turn away a beggar at your door. Give alms to the extent of your capacity; otherwise refuse politely.

(17) If one has to speak in a severe manner with some one, one should do so, using sweet words.

(18) Avoid the company of women and children*.

(19) If person is conversing with a lady other than his wife, it should be ensured that some one else is present.

(20) Do not cast covetous eyes on the wealth of the others, or on other woman.

(21) Wear sturdy, lasting, clean and inexpensive clothes.

(22) Men should avoid ornaments; at the most they can wear a ring.

(23) A small part of the income, 01/16th or so, should be set a part of charity. This should be given to near relatives, if any. If there are none such, it should be deposited in the Satsangi so that when the need arrises, it can be used for helping a Satsangi. If any balance is available at the end of the year, it can be used for a good purpose at the Annual-Bhandaaraa (Congregation).

(24) Respect elders, love youngsters, and develop love and understanding with the other Satsangis. Sever relationship with those who do not have the the same view-point.

(25) Respect the teachings of all religions as that of your own religion. Hear their sayings with faith and belief, and if some point is not understood, one should seek clarification from another Satsangi one one's Guru. One should not think that it is wrong or incorrect.

(26) If one hears ill on any religious founder or one's

own Guru at any place, one should leave that place immediately and pray for change in the behaviour of the one who is speaking such words.

(27) As far as possible, avoid going to clubs and do not become a member of such club.

(28) Be sure to teach Hindi to Children so that they get an opportunity to read religious books.

(29) Do not charge any interest on 'loans' given. Under unavoidable circumstances one can take a small amount, say, a twenty five paise per-hundred rupees per-month.

(30) All forms of gambling should be avoided.

(31) Do not play cards or dice-games.

(32) Try to accompany The dead-body in a funeral procession. Walk slowly and keep praying for the dead-person.

(33) Do not weep and wail loudly at the death of a relative or family-member, but pray for them.

(34) since the rituals performed on the tenth-day (after day) are not performed properly and also the people who know the proper method are hardly to be found, they are not useful. It is therefore better if the person performing these rituals maintains cleanliness and purity for thirteen-days and prays for the liberation of the departed soul. On the 10th and 13th days one should give charity to the poor and deserving, to the extent of one's ability.

-----*"*Maattraa swasmaa duhitraa vaa na viviktasano bhavet !*

balavaanindriyagramo vidwamsamapi karshati !!

- [Manusmriti : II Part 215.]

Explanation : One should not sit in a lonely place with one's mother, sister or daughter; for the senses are powerful, and master even a learned man.

"swabhaavah esh naareenaam naraanaamih dushanam !

Atoarthaanaann parmaadyanti pramdaaasu viipashatah !!"

- [Manusmriti : II Part 213.]

Explanation : It is the nature of women to seduce men in this (world); for that reason the wise are never unguarded in (the company of) females.

Guidelines for expenditure :

(01) It is imperative for every Satsangi (Associate or disciple of 'Santmat') to consider the following factors, before incurring even a nominal expenditure.

[a] Is this expenditure required to meet any specific need, or is it on account of a habit or custom?

[b] Or does it have an element of ostentation mixed in it? Does the work help or assist our brethren, or is it only for empty pride and fame?

[c] Will this expenditure result in disrupting our peace in further or obstruct our internal 'abhyaas'?

[d] Does the expenditure violate the tenets of 'Religion' or the rules and regulations of 'Society'?

(02) If any Satsnagi has a saving of 'income' after 'expenditure', but already has a loan to repay, he should at-least consider before buying additional articles, whether he is violating the 'expenditure-rules' of the 'Satsang'. The meshing of a need is that it is not possible to manage without that article. If such a kind of article is already in the house, and if the new article shall not be put to use in the near future, then it is not necessary to buy that article.

(03) A part of monthly income should be set aside so that it can be used in times of need. This amount should be put to use for providing assistance to the brethren.

"Awwal khesh, varhoo dervish,"

[Which means, that first consider those who are ours, then consider the Muslim religious mendicant or beggars.]

DAILY ROUTINE OF A SATSANGI

(01) Every member of the family should wake up before sun-rise.

(02) Every member should get involved in cleaning the house, with help of servants. One should sweep the house, one should make the bed, one should dust the articles, and so on.

(03) After completing the morning ablutions, all

members may have a wash or take a bath as required, and finish the 'SANDHYOPASANA' (WORSHIP/MEDIATION) before sun-rise.

(04) A specific place or room in the house should be allocated for worship. Fragrant incense should be burnt in that room, a clean mat spread. Every one should wear clean cloths.

(05) Begin the worship with a prayer. One person should read (the text) and the others should repeat. Or otherwise, the prayer can be in the form of a 'Bhajan' (Devotional song), where one person sings and the others listen. Be absorbed in this for ten minutes at the end of this, prayer may be said. All these activities should be completed by 07.00 AM.

(06) After this, one should exercise for fifteen minutes.

(07) Then one can have breakfast with whatever simple food is available.

(08) The women of the house should get busy with cooking, and finish the work together. Each one should do her part of the work without passing it on to others, but it is not necessary to allot turns.

(09) The men and boys should read religious texts which are predominantly devotional.

(10) When the women of the house finish cooking, they can take an hour's rest. By one PM this work must be completed.

(11) The women can then engage themselves up to 03.00 P.M. in-house work such as sewing and knitting.

(12) From 03.00 P.M. till 03.30 P.M., the women and children should read religious texts.

(13) From 03.30 P.M., the women may commence cooking together. Gardening can also be take up at this time.

(14) AT sun-set the women and boys may gather at specific place, and perform 'Sandhyopasana'('Sandhya+up+asan : 'sandhya'= intermission [between the end of one age, yug and the begging of the next]; is meant for 'evening-prayer' or TWILIGHT PRAYER, for a period not exceeding half an hour.*

***TWILIGHT PRAYER : WHEN AND HOW :**

Since the human-body is composed of five substances [ether, air, fire, water and earth] and there are five sheaths, therefore, initially it was recommended for five times during day and night. Thereafter, saints and the venerable after taking thought this was made steadfast as 'trikal-sandhya' or to sit near (God) for three-times, which apparently seems to be fixed on the basis of 'sat' (virtue), 'rajas' (activity or passion) and 'tamas' (the quality [guna] of darkness or ignorance as constituent of all nature, indolence, anger, malice). But, infect, in the state of 'rajas' that is to say the state of inconstancy and unsteady the prayer or meditation can not be done because of concentration (is not possible at such hour), therefore, the same at third time, most probably during of noon, and did not felt much necessary. The morning and evening time prayers were sanctified and thus found proper and fixed.

The meaning of 'SANDHYA' is this, that in midst of two things there remain 'transition', meaning thereby, that one-time (may be either 'day' or of 'night') passes and the next-time begins. The transitional period of 'coming' and 'going' of two times (morning & evening) has been said - "SANDHYA". On one time the effect of the quality of 'rajas' ends and the effect of 'tamoguna' (dominated in temperament by the quality of 'tamas' i.e. morose or inert or malicious [person]) and the effect of 'rajoguna' begins. During the transitional period of both the times there endures the 'satoguna' (purity, goodness, i.e. one of the three constituents of Nature).

During the density of 'satoguna' the heart [mind, i.e. the seat of intellect] rests in calm and it gets much support in 'Upasana' (sitting near [God]). (01) 'upa' means, 'near' and (02) 'asan' means, 'to sit', is called the 'WORSHIP' ('Upasna') of God. To sit [silently] adjacent or in the vicinity of God in both these transitional times [i.e. in the morning and evening] is called worship or adoration.

For this reason the regularity of time becomes first and foremost indispensable. In the morning time, consider the transitional period when the darkness is about to depart and the light has yet to appear and neither the darkness has departed nor the light has appeared at full bloom and in the evening time also perceive the same thing. Finally, if both the times (such transitional-period) passed, then that (sort of) "safayi" (tidying, i.e. neat or well in order, used for 'unprejudiced-dialogue') in the suffusion (as knowledge by feeling) with God does not seem to happen result-oriented. Therefore it there should be positive effort that for the daily worship (Meditation) there should only be the time of "SANDHYA" (Transitional-time), either morning or in the evening, and its regularity should be maintained in accordance of doctrines of Islam is that if the time moves away then the penalty is to do twice the "kriya" (double the time practice of meditation the method of which as taught by the Master).

When one has to sit adjacent to (in the vicinity of) God; then there should be (01) virtuous place (02) uncontaminated mind (03) undefiled clothes (04) cleaned body (embodied-sanctity). Its regulations are discussed separately.

(01) Room (place) : As far as possible there shoUld be such a place where the state of wind is clear, there should not be collected many things, nothing except a 'mat' and if this a 'house', no picture or khilouna (any thing to amuse), 'secluded-place', the people are talking-together.

(02) Clothes : The bed-cloth should be undefiled and clear, the wearing-clothes, i.e. dhoti (a piece of cloth worn round the lower body, one end of which passes between the legs and is tucked to behind) or payjama should be of such sort, by means of which, the legs should be concealed up-to the ankles and calf of the legs may not uncovered. The clothes should not be polluted with the dry-drop-marks of urine and seminal-fluid; clothes are also polluted with the touch of dogs or the other animals who eat filth and excrement etc. Because of such reasons a separate dress should be kept.

(03) Body : Bodily cleanliness should be given full regard. Bathing is very good but there should be no dependence; considerations basing on health (vigour), season; appropriate time, climate, corporal-capacity a bath should be taken. If the scheduled-time warrants and in the solitudes there is a consideration of same (time) elapses there is no necessity (to take bath). But when it is needed one must take bath. It is needed when a chance of nocturnal-emission takes place. After urination cleaning should be done with water so that its drop may rot remain there.

(15) After dinner the men may take a stroll and then sit out-side for 'Holy-service in meditation/contemplation', i.e. after reading books

or listening to a discourse, the same should be done.

(16) One should not indulge in futile talk, malicious gossiping and backbiting.

(17) At the latest, one should go to bed by 10.30 P.M. and get up by 04.30 A.M.

The Seed of Ram Chandra Esotericism

The story related to the birth of Revered Mahatma Ram Chandra Ji (Laalaa Ji) maharaj we have been listening about a 'Kambal-posh'Mazzub' (blanket-raped-ascitic) since very beginning. We are lucky enough to have His manuscripts, which have been compiled, translated in to English published by the title - **"AUTOBIOGRAPHY OF A SUFI"**. A relevant text is given below :

"My revered father was a wealthy person. It

is well accepted that a lot of wealth had been lost by my ancestors in fulfilling the requirements of their luxurious lives, yet enough was left with my father that he could take care of a comfortable life for his loyal and devotee wife and himself. I also came to know through some of my relatives that my ancestors had picked up some quarrel with the neighbouring king of Manpuri. Generation after generations this quarrel kept on intensifying and even fights also took place between them. People of Bhogaon even now keep on saying proudly that in one of such fights they had defeated the king of Manpuri and as a token of victory they had uprooted a door of his Fort, which they had brought with them and kept safely. The matter went to court where, it is said, our ancestors lost the case and they had to pay a lot of money as compensation. The purpose of stating the above story is just to make the point that inspire of all these our monitory condition was reasonably good. Besides the presenting of being a Landlord, my father being a Superintendent of Octroi was held in high esteem and even the British Officers had respect of him. Our Kutumba (Joint family including relatives) was a large one, which also was a reason for this respect like a king."

"In-spite of all these means of comfort and luxury, my father constantly had an upsetting feeling of not begetting a child."

"On the the river was situated the historical ashram of Rishi Shrangī. The settlement that followed him was named after Him as "Singhirampur". In this very "Singhirampur", just as a matter of chance, a great saint was camping. Occasionally he used to visit Farrukhabad. One day when the saint visited some place in our neighbourhood, my mother along with my uncle Choudhari Ulfat Rai Ji went to see him for Satsng (seeking diving). He was narrating and expelling the verses of Sant Kabir. My mother got so engrossed in it that she forgot about every thing else. Tears started flowing from her eyes and she go in to a blissful SAMAADHI (TRANCE THE STATE OF TOTAL ABSORPTION) like state. After a while when she opened her eyes, she was still immersed in that ocean of bliss. When she was bout to leave for home the Saint placed his hand on her head and blessed her saying - ***"my daughter! may the Almighty bless you with property and fill your heart with His love"***. This blessing showed its effect on her and as the days passed by she kept on making spiritual progress and the love of God kept on increasing in her heart and she started to acquirer the state of Saint Mira Bi-e."

"My affectionate mother was getting absorbed in the divine love. He her devotion, her penance and her **sadhana** was such that not only she was getting enlightened but was also immersing her husband in this divine love."

"In Shloka - 09:29 Gita :

*"samoaham sarvabhuteshu na me dweshwoast na priyh
Ye bhejanti tu ma'am bhaktya mayi te teshu chapyaham"*

["I am impartial towards all being; to Me there is none detestable or none dear. But those who worship Me with devotion, they exist in Me, and I too exist in them."]

- **"Ye bhejanti tu ma'am bhaktya mayi te teshu chapyaham"**, meaning thereby that " those who worship me with devotion, they are mine and I also reveal myself in them. As the fire resides surly in all materials but it appears only when an effort is made, similarly the Omnipresent Supreme Lord reveals only in the hearts of those who worship Him with devotion."

"By the grace of God, it so happened that a KAMBAL-POSH AVADHOOT (an ascetic usually absorbed in his own-self) arrived in Farrukhabad. No one knew him, as he was new to Farrukhabad. Neither earlier nor later was he to be seen after this incident. It appeared that his arrival there and walking across our street was preplanned. Suddenly he knocked at our door and asked for some food. My mother saluted him and what ever food that was ready, i.e. *puri, sabzi, and mithaai* (a sort of deep-fried-chapati, vegetable and the sweets) were offered to him with great respect. He, however, expressed a desire to have 'two fish' - ready to eat. Since my mother was a devout '*Vaishnav*' (a devotee committed to pious -life), there was no question of any non-vegetarian food

being available."

"It was a testing time for her. Family-life is one of austerities, where one has to practice self-restrain, service and tolerance. She prayed the Almighty for help - **"SHISHYASTEAHAM SHADHI MAM TAVAM PRAPANNAMA"** (I am your disciple and in your shelter). The divine resides in all creatures, one just has to turn to Him; He is always eager to take them in His fold."

*"Sarvadharmaparityajya mamekam sharanam vraj [I]
aham tva sarvapapebhyo amokshyishyami ma shucha
[II]" Gita (18-66)*

[Leaving aside all obligations (religious acts; dependence upon one's whom efforts) seek refuge in Me alone (take shelter only of the Lord); I shall redeem you from sins, why do you worry.]

"Strange is Lord's ways; His acts are flu of love. He take His devotee on the path He wishes holding His hand. What ever be the difficulties, it all eases out in His company."

"With my mother, a loyal maid was also present, standing right behind her. In this difficult moment my mother looked towards her. Before my mother could say any thing, she informed my mother that cooked fish had been sent by Nawab of Shamsabad (for my father), which were kept in the guest-room and if she permitted,

the same could be served to him. My mother immediately asked the same (same two fish) to be served to the Ascitic, which he happily ate. My mother then witnessed an act of the Grae of God."

"This maid standing behind my mother was not educated but she was wise and loyal. She noticed the signs of satisfaction and happiness on the face of the Ascitic. She immediately very humbly and politely mentioned to him that her mistress (my mother) by the grace of God had every thing required for a comfortable living, but did not have a child and requested the Ascitic to pray for her to be get a child."

"The Ascitic was impressed by the request of that maid and the silent deviation exhibited by my mother. With a loud laughter he uttered - "ALLAH-O-AKBAR" and rising his right hand said "one-two, one two" and left the place. It is said that no one ever saw that Ascitic after this incident.

"The blessings of that Ascitic fructified and actually after ten-months on 03rd February 1873 on the day of 'BASANT PANCHAMI' (SPRING-FESTIVAL) and then again after two and half years on 07th October 1875 my parents were blessed with another son. The first and elder one was me (Ram Chandra) and the second one, dear to me as my life, my brother - Raghubar Dayal."

This sacred legend of this family roots; we have been listening right since beginning. **A curiosity to find out the truth about this ascetic, perfuming with incense, has invariably been importuning throughout lifetime.** Who was he (the Ascetic), where from did he come and where he went off, which signification **'two fish'** indicated for, and so on, are the unanswered questions, which often pester innermost corner of my mind. This is all with me, because my inborn character.

My intense research of systematic phenomenon study brought me on such a turn of object aimed at, the point towards which I was looking ardently for a long time. Thus a finding come-up unexpectedly that the 'ascetic' under reference, having been remembered, within this family-flock as a **"Kambal-dhaari-Mazzub"** (shaken off saint, one who had renounced the world; had wrapped under the blanket); the common concept about whom was that, seemingly, he was some Muslim Fakir, did not appeal to me. According to my source of study he would have perhaps been a **'Rosicrucian'**, instead of being a **"Muslim Fakir"**.

The word Rosicrucian denotes a member of a secret society devoted to the study of occult science, which became known to the public early in the 17th century and was alleged to have been founded by a German noble, Christian Rosenkreuz, in 1484. It is generally associated with the symbol of the **Rose Cross**, which is also found in certain rituals beyond **"Craft" or "Blue Lodge" Freemasonry.** The

Rosicrucian Order is viewed among earlier and many modern Rosicrucian as an inner worlds Order, comprised of great "Adepts". When compared to human beings, the consciousness of these adepts is said to be like that of demigods. This "College of Invisible" is regarded as the source permanently behind the development of the Rosicrucian movement.

Freemasonry is a worldwide fraternal organisation. Members are joined together by shared ideals of both a moral and metaphysical nature and, in most of its branches, by a constitutional declaration of belief in a Supreme being.

Freemasonry is an esoteric society, in that certain aspects of its internal work are not generally disclosed to the public, but it is not an occult system in the sense generally understood.

Gnosticism is a term for various mystical initiatory religions, sects and schools which were most active in the first few centuries of the Common Era around the Mediterranean and extending into central Asia. These systems typically recommend the pursuit of special knowledge (gnosis) as the central goal of life. They also commonly depict creation as a dualistic struggle between competing forces of light and darkness, and posit a marked division between the material realm, which is typically depicted as under the governance of malign forces, and the higher spiritual realm

from which it is divided. As a result these traits, dualism, anti-cosmism and body-hatred are sometimes present within Gnosticism. There is, however, variety, subtlety, and complexity in the traditions involved.

Sister Irina Tweedie, one of an adherent disciple of my uncle, Mahatma Raadhaa Mohan Laal Adheoliya, has quoted in her famous book 'Daughter of Fire' of her Master's version, which is quite, identical to my findings given here above; "Naqushbandiya Dynasty descends from the Prophet. The first Deputy was the father-in-law of the Prophet. He was the first one. But Sufis were before the Prophet. Sufism always was; it is the ancient wisdom. Only before the prophet they were not called "Sufis". Only a few centuries after his death they were called Sufis. Long before, they were the sect called "Kambal Posh" (blanket wearers), and they 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 Mohammad Said : 'There are many Kambal-Posh men coming, and they will reach here in so many days and now at that moment they are here and there'. They came when he said, on the day he said. And when they where with him, he looked at them only, without speaking any word. They were then completely satisfied". He (Mahatma Radha Mohan Lal) observed silence and after a while, he further spoke out : "Yes, it was so; it is correct. Every Prophet told them, this

or that. Naturally they were not satisfied. But when love is created, what dissatisfaction could there be? So they went away, fully satisfied. Concealed and not the whole truth". Another day he was again clarifying : "First is the sound, then the light and thereafter the Love. Sound is the *aakaash* (ether). Some times during the discussion something is concealed, and not the whole Truth is told".

Catching back the preceding link let me extend forward. In the course of psycho spiritual transformation associated with Tantric practices, there are different subtle stages to the esoteric process which entail the activation of spiritual energy centres in human body, called Chakkras (Plexus), the main one are, seven. These are serially; (1) Perineaeum-Centre (**Moolaadhaar**); (2) Sexual-Centre (**ling**); (3) Navel or Solar plexus (**nabhi**); (4) Heart Centre (**hradai**); (5) Throat center (**kanth**); (6) Third-eye, between the eyebrows (**bhrakuti**); (7) Crown-Centre, on the top of the head (**brahmrandhra**). The process is described differently in various spiritual traditions, each one using different names and conceptual frame works to depict the process.

The key elements to this process, basically, are three, as derived most commonly are namely - (1) transmutation; (2) transformation; (3) transfiguration. The intricacies of this process are complex and precise, guided by a deep wisdom that is generally hidden and entirely beyond the understanding of an

ordinary aspirant.

The concept of 'experience' includes perception, feeling, living, enjoying and knowing. To unveil the mystical doctrine of this gnosis let me bring-out a legendary term connected with the Vedas; **"Praatibh"**. To understand this term in the usual sense, to the lexicography, it may cause to speak as "intuition". This has, very well, been determined the limits if the **'Maarkandeya Puraan'**, one of the famous Legends (a class of voluminous work in Sanskrit, dealing with aspects of ancient Indian theology). It has been expounded therein that there are five impediments on the path of Yoga, an abstract meditation undertaken to bring the soul upwards in to union with the Supreme Spirit. These are namely -

(1). **Praatibh** : an ascetic, at the time when, he becomes masterly of substratum of quality by performance of an action to learn interpret and infer the entire sciences and art-technologies etc, then because having been related to brilliance, he is called - **"Praatibh Upsarg"** (intuit preposition).

(2). **Shraavan** : perceptible by the senses of hearing, the twenty-third lunar asterism, having subdued the Goddess of hearing-senses. An ascetic who becomes capable of hearing the sounds (as produced by any action) and starts to perceive the purport of, then because of having powered with this energy is pronounced

as **Shraavan Upsarg** (hearing sense preposition).

(3). **Daiva** : heavenly being. When he becomes effective to look at explicitly, the substance of all the eight heavens, the wide sky like the gods. Then he is called "**Daiva Upsarg**".

(4). **Bhram** : suspicion. When the ascetic intensely starts to wander about, aimlessly having been fallen down from all the manners of conduct on account of faulty-intellect or moral-fault, he then is called "**Bhram Upsarg**".

(5). **Aavart** : cyclical progress. When the 'intellect', having been squandered all-around, alike a storming whirlpool in the damming water, he then is called – "**Aavart Upsarg**".

Achieving the immunity after having been pierced right through, these five impediments, an ascetic comes-in to naturalize the psychic mode of "Union". According to **Maarkandeya Rishi**, the notions are five in stages.

(1). Notion (**dhaaranaa**) of Earth : he assumes himself to be earth, his psyche (mann, chitt) abnegates all the terrestrial subjects or dominion, existing on the earth, also even smell and all the several tastes or sentiments.

(2). Notion of water (the Vedic deity, Varuna) : he does the dhaaranaa of sukshmaras (holds a view of subtle form of savour),

i.e. **ras, swaad, gandha.**

(3). Notion of glory (**Tejas**) : by the notion of subtle form.

(4). Notion of Air (one of the traditional humour (fluid of the human body [like a harmon coming out from duct-less glands]) : by the notion of humour; and

(5). By the notion ether, he abnegates the subtle application and also the sound, and then he is named "Aavart Upsarg".

Thus the ascetic, when by heart he enters in the evenness of all the **Bhoota** (one of the five elements : earth, water, fire, air, ether), through the ingenious device, then his intellect achieves the state of supreme subtlety.

Extending beyond that already stated; the Seer succeeds prudentially further more that an ascetic after vanquishing the aforesaid impediments, attains the eight-fold state of totality of recondite Yoga (abstract meditation undertaken to bring the soul towards union with the supreme spirit).

These eight **Eishwariya Gunns** (Eeshwar; according to Dr. A.P.Mathur, is - "Presiding deity of **Sahastra-Dal-Kanwal** and the "Gunns"; denotes for each of the three constituents of nature, viz. **Sattva**- 'goodness', **Rajas**- 'passion' and **Tamas**- 'darkness'), namely are-

(1). **Anima** : Manifestation of the form of more than the subtlest one.

(2). **Langhima** : to work-out a job with the time shorter than the shortest one.

(3). **Mahima** : to become reverend for each one.

(4). **Pratic** : to achieve the state when there becomes nothing unavailable.

(5). **Praakaamyā** : to achieve the state of being omnipresence.

(6). **Ishittwa** : when one becomes capable of doing all the being without exception.

(7). **Vashittwa** : in this state one achieves the 'siddhi' (supernatural skill) to over power to all the beings at his will.

(8). **Kaamaavsaaiyttwa** : according to whose will, one could be roaming and all powerful to do, liked by him.

In the terms of Sri Paramhansa Yoganand Ji Maharaj, this state has been named as - "inner evenness", while explaining the Bhagwad Gitaa; (shlok -11:48. the contemporaneous term given to it by the esoteric- Sufis; is -"Baqaa".

To my limited mental-grasp; the aforesaid

"Kambal-dhaari Mazzub" had of course masterly accomplished this state of being and on the command of Hierarchy of the Supreme One, he manifested for some special work and that was to bring into existence the incarnation of a distinctive man empowered with marked forces, for the benefit of mankind over to time infinite.

Now there is, perhaps, subsidiary cause to elucidate the secret of "**Fish**" questioned by the "**Kambaldhaari-Mazzub**" and in event of its non-availability, he would go back. The means adopted to pacify the anxiety of the flock, eager to learn, by sharing the history of remote back, relating to Ina, **king of the west Saxons** :- In Queen Elizabeth's time the Papists were esteemed, and with good reasons, enemies to the government. Hence the proverbial phrase of, He is an honest man, and eats no fish; to signify he is a friend to the government and a Protestant. The eating fish on a religious account, being then esteemed such a badge of popery, that when it was enjoyed for a season by act of parliament, for the encouragement of the fish towns, it was thought necessary to declare the reason; it was called cecil's fast." - Warburton.

The Act to which Warburton refers was a statute passed in the fifth year of Elizabeth, 1562, cap. V. "touching Politick constitutions for the maintenance of the Navy," Sect. -XIV.-XXIII. The fifteenth section of this Act provides, that any person

eating flesh on the usual **fish-days**,
" shall forfeit three Pound for for every time
he or they shall offend; or else suffer three
months close imprisonment without bail or
main-prise", It is probable that the greatest
objection to the Act was the order in sect
XIV. :- **"That from the feast of St. Michael the
Archangel, in the year of our Lord god 1514, every
Wednesday in every week throughout the whole year,
which heretofore hath not by late laws or customs of this
realm been used and observed as a Fish-day, shall be
here after observed and kept, as the Saturdays in every
week be or ought to be"**.

दया का अनुवाद

१२: "निश्चय ही हमने ही मनुष्य को मिट्टी के सत से बनाया "

१३: "फिर उसे एक सुरक्षित जगह, टपकी हुयी बूंद (वीर्य) के रूप में रक्खा
"

१४: "फिर उस बूंद (वीर्य) को लोथरे का रूप दिया, फिर उस लोथरे को एक
(मांस की) बोटी का रूप दिया, फिर बोटी की हड्डियां बनाईं, फिर उन
हड्डियों पर मांस चढ़ाया फिर उसे एक दूसरा ही सृजित रूप दे कर खडा
किया. तो बहुत बरक़त वाला है अल्लाह , सबसे उत्तम श्रीस्तिकर्ता."

कुरानमजीद -१८(१२-१४)

EXPOSITION OF THE ELEVEN PRINCIPLES OF NAQSHBANDI PATH :

The first eight principles are from 'Abd ul-Khaliq Ghujduwani' (died 1220) the final three principles were added by Bahaha ad-din naqshband (died 1390).

(01) Awareness in the breath/awareness in the moment (hosh dar dam)

"Every breath which is exhaled from within must be exhaled with awareness and presence of mind and so that that the mind does not stray in to forgetfulness."

Baha ud-din Naqshbandi (*requiescat in pace*) said :
"The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for every one to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath), he turns his attention from

remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sheikh Abul Janab Najmuddin al- Kubra (requiescat in pace) said in his book, 'FAWATIH AL- JAMAL' : "Zikr (Remembrance of God in the breath) is flowing in the body of every single living creature by the necessity of their breath - even without will - as a sign of obedience, which part of their creation. Through their breathing, the sound of the letter 'ha' of the Divine Name - ALLAH is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasise the uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realise the Essence of Creator."

The soul has long been thought to be in the breath. "For the early thinkers of the soul was visualised sensuously as a breath - body." Awareness of the breath makes us aware of the soul and the inner body, inner-self, which belong to the moment.

(02) Watch your step ! (NAZAR BAR QADAM)

Direct yourself constantly towards the goal.

Sa'd du-din (requiescat in pace) added :
"Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and there by his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colours outside of himself, his state of remembering leaves himself and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered.

'Watch your step' can also refer to watching circumstances, feeling when is the right time of action, when is the right time for inaction, and when is the right time for pause. Some have said that '*Nazar bar qadam*' is an expression which refers to the wisdom inherent in one's natural disposition.

(03) The Journey Home (Safar dar watan):

Your journey is towards your homeland. Remember you are traveling from a world of illusion to world of reality. The wayfarer travels from the world of creation to the world of Creator.

The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfil his divine destiny.

"Travelling on the horizons" is travelling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took on travelling in order to break down habit and comfort and cut themselves off from renown they would choose travel in order to experience complete emptying.

It means travelling within oneself, looking at oneself, examining oneself and one's reaction, and how they act upon one.

This reflects the stress that the Naqshbandiya-path puts on the inner states, stages, processes.

"Be an external resident and let your heart travel.

Travelling without legs is the best kind of travel."

(04) Solitude in the crowd (Khalwat dar anjuman):

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes in to contact with the spiritual word. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. Khalwat dar anjuman is of this second type of retreat : outwardly to be with people, inwardly to be with God.

In all your outer activities remain inwardly free. Learn not to identify with any thing what so ever.

Ahmad Faruqi Sirhindi, Mujaddid-i-alif-i-thani (the Renewer of the second millennium), said : "Retreat within the crowd is derived from travelling in the homeland since if travelling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way in to the meditation cell of in his inner-self. This treasure will manifest with

difficulty at the beginning and with no difficulty in the end. And in this 'tariqa' (system of procedure) it is the portion of the beginning while in the other paths it is at the end. This is so because the treasure is derived from travelling the self (with presence in the moment), which is at the beginning at these path, while travelling on the horizons takes place simultaneously. This is the opposite of the other paths which makes the travelling on the horizons the beginning and the travelling within the self the end".

In the words of Al-kharraz : "Perfection is not in exhibitions 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."

"In constant communion with the Beloved
within,
a stranger to the world.
Those endowed with such beauty are rare in
deed
In this world."

(05) Remembrance (Yad kard) :

Concentration of divine presence.

For the Naqshbandiyya remembrance is practiced in the silent 'Zikr' (thinking of God).

Keep God, the Beloved, always in your heart. Let your prayer, 'zikr', be the prayer in your heart.

According to Khwaja Ubaiydullah Aharar (requiescat in pace), "the real meaning of 'zikr' is inward awareness of God. The purpose of 'zikr' is to attain this consciousness." The purpose of the 'zikr' is to keep one's heart and attention entirely focussed on the 'Beloved' in love and devotion.

The 'zikr' is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. Abdul'l-Qadir al-Gilani (requiescat in pace) said : "At the first stage one resides the name of God with one's tongue; then when the heart becomes alive one resides inwardly. At the beginning one should declare in words what one remembers. Then stage-by-stage the remembrance spreads throughout one's being-descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the

hidden."

(06) Returning, Going Back (Bazgusht) :

Travel one way. The return to God. Single minded pursuit of divine truth.

Remember that you belong somewhere (else) and your goal is to attain Reality.

The meaning of 'Bazgust' is return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the Holy Prophet in His invocation, "(We did not Remember You as You Deserve to Remembered, O Allah)", is that the seeker can come to the presence of Allah in his 'zikr', and cannot manifest the Secrets and Attributes of Allah in his 'zikr', if he does not make 'zikr' with Allah's support and with Allah's remembrance of him. As Bayazid Bistami (Died 0874) said : "When I reached Him I saw that His remembering of me preceded my remembrance of Him." The seeker cannot make 'zikr' by himself. He must recognise that Allah is the one making 'zikr' through him.

"Beloved, you and your approval are my purpose and desire." This attitude wide rid one of

impure thoughts and distractions. It relates to the path of absorption. One sufi was concerned that he was not sincere, and was ashamed. So his sheikh took him to a sufi who was on the path of absorption, and this sheikh took him that absorption, not hair - splitting, would free him from his problem. The wayfarer realised that in his worry about his dishonesty and shame, his wants and needs, he had been focussed on himself, separating himself from his beloved.

In **Chandogya Upanisad** (Chapter-05) Man, verily, O Gautama, is the (sacrificial) fire; of this speech is the fuel, breath the smoke, the tongue the flame, the eyes the coals and the ears the sparks. In this fire the gods offer (the libation of) food; from this offering arises semen.

Woman, verily, O Gautama, is the (sacrificial) fire; of this the sexual organ is the fuel, what invites the smoke, the vulva is the flame, what is done inside is the coals, the pleasures the sparks. In this fire the gods offer (the libation of) semen; from this offering arises the foetus.

For this (reason) indeed, in the fifth oblation water comes to be called man. This foetus enclosed in the membrane, having lain

inside for ten or nine months or more or less, then comes to be born. Water, by which the self is enveloped on departing from life, means the bubble parts of the elements which constitutes the seed of the body.

When born, he lives what ever the length of his life may be. When he has departed, they (his friends) carry him to the appointed place for the fire (of the funeral pile), from which indeed he came, from which he arose.

So those who know this, and those who in the forest meditate on path as austerity (or with faith and austerity) go to light and from light to 'day', from 'day' to the bright half of the month (of the waxing moon), from the bright half of the month to those six months during which the sun moves north-ward.

The question as to the place to which man goes from here is taken up.

Those who know this. The doctrine of the five fires. 'S' makes out that this refers to the householders, as the next clause refers to the recluses in the forest.

From these monists to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There, there is a

person who is non-human. He leads them on to Brahma. This is the path leading to the gods.

The earliest conception of the path of the gods is to be found in the Rig Veda, where Agni who serves as the intermediary between gods and men, as bearing the offerings to the gods is addressed thus : 'knowing the ways by which the gods go, thou (Agni) hast become the unwearied messenger, the bearer of oblations.' The path on which the sacrifices were taken to the heavenly world becomes the path by which the sacrificer himself ascended to the world of the gods. The stations on the path need not be taken literally. They represent stages of progressive knowledge and light while those of '*pitr-yana*' of progressive darkness and corruption.

But those, who in the village practice (a life of) sacrifices, (and perform) works of public utility and alms giving they pass in to the smoke, from smoke to night, from night to the latter (dark) half of the month, from the latter (dark) half of the month to the six months in which the sun moves southwards, but they do not reach the year.

From those months to the world of the fathers, from the world of the fathers to space, from space to the moon. That is the king Soma. That

is the food of the gods. That the gods eat.

Three kinds of future are indicated. The performers of sacrifices reach the moon by passing along the path of the fathers, '*pitr-yana*', and after having experienced the fruits of their works these return again with a residuum of their 'Karma'. The non-performers of sacrifices go to the kingdom of 'Yama'. Those who adopt the way of enlightenment go by the path of gods, '*deva-yana*'. There is no return for them. The distinction between the '*pitr-yana*' and the '*deva-yana*' is one of two different systems of culture, the way of works and the way of knowledge resulting in two different conditions.

According to Khwaja Aharar, the saying "returning" means - that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

(07) Attentiveness (Nigahdasht) :

Struggle with all alien thoughts. We always mindful of what you are thinking and doing, so that you may put the imprint of your immorality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention from undesirable objects. This is also expressed as "be vigilant in thought and remember yourself."

Nigah means 'sight'. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with Divine.

It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from inclinations. Who ever accomplishes these two goals will know his heart, and who ever knows his heart will know his lord. The Holy Prophet has said, "who ever knows himself, knows his lord."

Sa'd ud-Din Kashgari (requiescat in pace) Said : "The seeker must, for one hour or what ever he is capable of, hold onto his mind and prevent thoughts of other (than God) entering." Another description from the *Munahej ul-sair* has it that : "(Nigahdasht is the) guarding of the special awareness and presence which have resulted from the noble 'Zikr', so

that remembering of any thing other than the Real does not find its way in to the heart/mind [i.e. the seat of conscience]."

Yet others have written that 'Nigahdasht' also applies to the time of the 'Zikr' itself : "'Nigahdasht' is when the seeker at the time of the 'Zikr' holds his heart/mind upon the meaning of **LA ILAHA ILLA ' LLAH [no body is eminent, except god]** so that thoughts do not find entrance in to his heart, because if thoughts are in the mind then the result of the 'zikr', meaning presence of the heart/mind, will not manifest." It has also been said, "Nigahdasht is an expression meaning the prevention of the occurrence of thought at the time one is occupied with (repeating) the fragrant sentence of **LA ILAHA ILLA ' LLAH [no body is eminent, except god].**"

Abulbdul Majid II Khani (requiescat in pace) said that the meaning of preserving the heart/mind from incoming thoughts is that *they lose their hold on the mind*. In this connection Khwaza Ubaydullah Ahrar said : "The meaning of preserving the mind (from thoughts) is not that the seeker can avoid thoughts at the beginning (of his attempts), but rather that *thoughts do not disturb the attendance and presence* (required for the 'Zikr'). (Thoughts) can be likened to straw which has fallen onto moving water and yet the water is not prevented from

its course. 'Abd ul-khaliq Ghujduwani said : "It isn't so that thoughts never enter the heart/mind, but rather that at times they do and at times they do not." His statement seems to be supported by Khwaja 'Ala al-Din al-'Attar who reported : "succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

"The Master said there is one thing in this world which must never be forgotten. If you were to forget every thing else, but were not to forget this, there would be no cause to worry, while if you remembered, performed and attended to every thing else, but forgot that one thing, you would in fact have done nothing what so ever. It is as if a king had sent you to a country to carry out one special, specific task. You go the country you perform a hundred other tasks, but if you have not performed the task you were sent for, it is as if you have performed nothing at all. So man has come in to the world for a particular task, and that is his purpose. If he does not perform it, he will have done nothing."

- Sufi Master Rumi's table-talk]

(8) Continued remembrance/perpetual invocation (Yad Dasht)

Constant awareness in the presence of God. "The complete experience of divine contemplation, achieved throughout the action of objective love."

Those on the path maintain that when inner love is always present in one's feelings with

the world, than one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yad Dasht : refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al- Hayyat* it is stated : "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

Obid Ullah Ahrar said : "**Yad Dasht** is an expression meaning the durability of the awareness of the Glorious Real." He said further : "it means presence (with God) without disappearance."

Regarding the use of the term for the peered of the 'Zikr' itself it has been said : "**Yad Dasht** is that which the 'Zikr' (person practicing 'Zikr') during the 'Zikr' maintains (fully the meaning of) negation and affirmation in his heart in the presence of the 'Named'."

Khwaja Ubaydullah Aharar has described the principles four through eight as following

each other in this manner : "Yad Kard (remembrance) refers to the work of invoking/remembering. Baz Gasht (returning) means turning to the High Real in the manner that when saying the fragrant sentence of the 'Zikr' the seeker follows this in his heart with "God thou art my real goal!" and 'Nigahdasht' (Attentiveness) is the holding on to this turning (to the Real) without words. **Yad Dasht** (recollection) means constancy/firmness in (the holding on of) *Nigah Dasht* (attentiveness)."

In **Gita [08.08]** Lord Krishna says :

"O son of Prtha, by meditating with a mind (seat of conscienceless) which is engaged in the Yoga of practice and which does not stray away to any thing else, one reaches the Supreme Person existing in the effulgent region.

**In Shrimad Bhagavata (THE HOLY BOOK OF GOD) :
Volume III [Skandh X : Chapter 87/23,24]**

(23) "Through remembrance, they antagonists attained to the same spiritual goal as the sages who had established complete control over their vital forces, mind and senses, and meditated on Thee in the heart. To Thee, we (the Sruti Devatas), who look upon Thee as equally present every where and ever commune with Thy Lotus feet, and the women (the gopikas of Vrindavana) who longed for the embrace of Thy arms, powerful and handsome

like Adishesha, are of equal worth. What ever the nature of the passion that moves of devotee, if it makes him intensely think of Thee, Thy grace falls on him."

(24) "None can know Thee except Thy Grace : Thou Art the Primeval Being prior to whom are by whose side there was none else existing. Lo! How can any of the others who came from Thee and after Thee, and who are bound to dissolve in to Thee, know Thee? From Thee the creator Brahma arose, and from him the two types of divinities. And when Thou interest in to Thy cosmic slumber drawing every thing in to Thyself, there is nothing left to be known as gross or subtle or as a combination of both - no movement of time, no scripture. (How can any one therefore know the subtle truth about Thee unless instructed by Thee? So to practice devotion to Thee and win Thy grace is the easier way of Salvation for man).

(09) Awareness of one's state of mind/time (*waquf-i-zamani*) :

Baha ad-din Naqshband (requiescat in pace) said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know wether it a cause for giving thanks or for repenting.

It means : to keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Baha ad-din (requiescat in

pace) this as "self-possession" or "mindfulness". He added the one should always be grateful when one returns to a state of presence.

In *waquf-i-zamani* the seeker remains constantly aware of his changing states. Baha ad-din Naqshband (RA) explained : "*waquf-i-zamani* is the work of the traveler on the Way; to be attentive of his state, and to know whether it is a cause of giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while spiritual dryness or contraction."

He also stated : "The foundation of the work of the weaker has been established in the awareness of time (exercise) as seeing at each moment whether the perceiver of breaths is (breathing) with presence or with forgetfulness."

Maluana Yaqub Charkhi (*requiescat in pace*), in (*requiescat in pace*) his (Book) '*Explanation of the Names of Allah*', said : "Khwaja (Naqshbani) instructed that in the state of *qabz* (contraction) one should seek God's forgiveness, where as in the state of '*bast*' (expansion) one should offer thanks. Close observation of these two states constitutes '*waquf-i-zamani*'. *waquf-i-zamani* of Naqshbandi path is equivalent to the term "*mohasseba*" (keeping account of / close observation) used by other Sufis.

Jami, in the *Resalah-i-nuria*, said : "*waquf-i-zamani is a term meaning the keeping account of the times one passes in (a state of) dispersal (tafriqah) or collectedness (jami'iyat).*"

(10) Awareness of Number (Wuquf-i-adadi)

An expression meaning the observation of the number of individual repetitions of the Zikr. Jami said : "**Wuquf-i-adadi** is the observation of the number of zikrs and the whether this (observation) yields results or not." According to the Baha ad-din Naqshband (*requiescat in pace*), "The observation of the number of repetitions of the zikr of the heart is for gathering thoughts/mental activity which are scattered."

According to the Khwaja' Ala al-Din al' (*requiescat in pace*) , "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Baha-ad din Naqshband (*requiescat in pace*), this awareness is the first stage of entry in to the spiritual-world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner

inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity :

This diversity and proliferation is all but a show,

The one is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one.

"Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that comes through internalizing the light of the Essence the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner."

*"dhanur grhitva aupanisadam mahastram saram hy
upanisitam samdadhita :
ayamyā tad - bhavagatena chetasa lasshyam tad
evaksharam, saumya, viddhi."
[Mundakaupanisad II-03]*

Meanings - Taking as the bow the great weapon of the Upanisads, one should place in it the arrow sharpened by meditation. Drawing it with

a mind engaged in the contemplation of that (*Brahman*), O beloved, know that Imperishable *Brahman* as the target.

*"pranavo dhanuh, saro hy atma, Bramha tal lakshyam
ucyate,
apramattena veddhavyam, saravat tanmayo bhavet."
[Mundakaupanisad II-04]*

Meaning - The syllable *aum* is the bow : one's self, in deed, is the arrow. Brahman is spoken of as the target for that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one one with the target).

11. Awareness of the heart (*waquf - i - qualbi*)

The heart becomes aware of God. This makes the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

*"samprapyainam rsayo jnana - trptah krtatmano vita - ragah
prasantah
te sarvagam servantah prapya dhira yuktatamanas sarvam
evavi santi."
[Mundaka Upanisad : III - 02.05]*

Explanation : Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion,

tranquil, having attained the Omnipresent (self) on all sides, those wise, with concentrated minds, enter in to the All itself.

They have found the self in all and therefore enter in to every thing.

*"vedanta - vijanana - suniscitarthah samnyasa - yogad
yatayah suddhasattvah
te brahma - lokesu parantakale paramrtah parimuchyanti
sarve."*

[Mundaka Upanisad : III -02.06]

Explanation : The ascetics who have ascertained well the meaning of the Vedanta-knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahma, at the end of time, being one with the immortal, are all liberated.

Companionship with the highest God Brahma is the end and the should will be liberated at the time of the great and along with Brahma. Until then they can assume any form at their will.

*"gatah kalah pancadasa pratistha devas ca sarve parti -
devtasu
karmani vijnanamayasya ca atma pare'vayasye sarva eki - bha
- vanti."*

[Mundaka Upanisad : III -02.06]

Explanation : Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) in to

their corresponding deities. One's deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.

waquf - i - qualbi (requiescat in pace) has been described as having two meanings. One is that the seeker's heart in the midst of the *zikh* is conscious and aware of the Real. On this point Khwaja Ubaydullah Aharar (requiescat in pace) said, "*waquf - i - qualbi* is an expression meaning an awareness and presence of heart towards the Most High Real felt in such a manner that the heart feels no need of any thing except the Real." This meaning is similar to that of 'Yad dasht'.

Heart consciousness means heart's resting with the beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *zikh* is attentive to the cone-shaped heart which is the "seat of subtlety", and prevents it from becoming unaware during the saying of *zikh*.

Baha ad-din Naqshband (requiescat in pace) did not consider it necessary to hold the breath during the *zikh* as is done in some Tariqas, even though he considered that practice to have its benefits ; nor did he consider essential the Wuquf-i-zamani and Wuquf-i-adadi (Awareness of time and awareness of number).

Like an expecting mother bird, sit
watchfully on the egg of your heart,
Since from this egg will result your
drunkenness, self abandoned,
Uproarious laughter and your final union.
