

***AROMA OF
DIVINE DUALITY***

**THE DILEMMA OF HOUSE-HOLDERS IN
PURSUIT OF SPIRITUALITY**

BY

**H.H. MAHATMA RAM CHANDRA JI MAHARAJ
(Affectionately known as 'LAALAAJI MAHARAJ')**

"Is aziz fakir ne falsafa aur mukhtalif majahabon ke aqeedon ko jahan tak ki mere ilm ne mujhko imdad ki, chhan-been ki hai, lekin akhir ko peerane-uzzam ke etqadon aur tarqon ko aisa paya hai ki jis par mazbutee ke sath qayam rahne se akhir dam tak salamati ki ummid hai"

[“This humble-fakir, so far as his intellect has permitted him, has studied and examined closely the philosophy of different faiths and religions, but at last has come to the conclusion that if one pursues the path followed by the Masters of this great Order and sticks to the methods taught by them, it can well be hoped that one may stand the scrutiny till his last-breath”]

**Ram Chandra
Fatehgarh (UP) INDIA**

PROLOGUE

Rough material for ;

Brahmcharya is not running away from pleasure but is the height of enjoying the absolute-pleasure.

Brahmcharya is the state when every cell of the body feels the pleasure experienced in copulation. It is then only that you would get over seeking the pleasure through the genitals and you would be led to ***Brahmcharya***. Then the pleasure becomes so deep rooted that one need not seek it separately.

The day when you would enter this state of absolute pleasure and your body would be thrilled, that day, as it occurred on the day of your birth or on the day of death, there is no connection between this absolute pleasure and copulation; it would make you realise your real true self for the first time, breaking all bounds within. In this state one experiences the existential-pleasure, which the '***Tantra***' calls '***Sambhog***'.

When your energy vibrates within you and gets absorbed in you, it gets dissipated in you and makes you experience the bliss. The power keeps on accumulating and then a time comes when without losing anything, without giving away anything, without putting anything on stake, one attains bliss.

This bliss experienced without any reason is called '***Sacchidanad***' (Eternal Bliss). This is the beginning of existential-pleasure. There is no need of any special occasion to experience this bliss. When this event of eternal bliss occurs, half of your own existence acts as the wife and the other half as the husband. Half of your energy becomes feminine and the other half becomes manly. Now the absorption and the consequent bliss arising there from cause no loss of energy.

BRIEF ACCOUNT OF RAM CHANDRA [THE EXPOSITOR]

*“Blest, who can unconcernedly find
Hours, days and years slide soft away
In health of body, peace of mind,
Quiet by day.*

*Sound sleep by night; study and ease
Together mix'd; sweet recreation,
And innocence, which most does please
With meditation.
Thus let me live, unseen, unknown;*

*Thus unlamented let me die;
Steel from the world, and not a stone
Tell where I lie.”
[Alexander Pope]*

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 the first Master Sahaj Marg Esotericism : H. H. Mahatma Ram Chandra Ji affectionately known as Laalaaji 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 Laalaji who had drunk deep the nectar of life at the feet of 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 01/114, 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 Laalaji 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, widow-remarriage and abolition of dowry etc. 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 Laalaaji was born in the family of Shrimati Durga Devi and Chaudhari Har Bux Rai (Adhauliya), the superintendent of Customs and Excise, Farrukhabad, on Basant Panchami, Monday, 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 Pir-o-Murshad (Spiritual-Preceptor) and was formally initiated in to the Highest Wisdom by him on June 06, 1896 and was granted full powers of the Saint-Preceptor ('Samarth Guru') 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 Laalaaji lived in a small house (now known as “Laalaaji Nilayam”) in house No. 01/45-A Mohalla-Talaiyalane (renamed as Mahatma Shri Ramchandra Marg), Fatehgarh, Uttar Pradesh, India, is presently a well known pilgrimage; the same being spiritually charged with His mystique. He had eight daughter and two sons. Parampujya Laalaaji 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.

Laalaaji breathed his last at Fatehgarh at about 02.00 O'clock between the night of 14th and the 15th August, 1931 (AD). Obviously, He left (in writing) no representative before veiling from His mortal frame. His disciples, instead of putting joint efforts at furtherance of His unfinished work, separated, and His system, became static. However, His tradition was ably carried on by his son, Mahatma Jagmohan Narain, till his demise in Fatehgarh on September 17, 1944.

Mahatma Ram Chandra (Babu Ji) of Shahjahanpur, one of the dearest spiritual-sons of Laalaaji Maharaj, who had continued adherence to the discipline enforced by His Master and used to send his diary-extracts narrating his spiritual experiences and his state to his Master (at his postal-address of Fatehgarh). This he did not stop even after Revered Laalaaji's

'Mahasamaadhee'. An extract of the diary of Friday dated 19th May 1944 is quote worthy here in respect of a dream, he had seen Laalaaji pleased to bestow : **"I had given you perfection in fifteen days, when you had taken leave from your work and stayed at my place. I had gone so probably in June-July 1931* - Ram Chandra)**. I had called you only for that purpose. If that (calling you) had been done through a letter, it would have become known all-over. You made a mistake in sending your diaries to R1. When you come across such a person (as your self), keep him connected directly to yourself."

***AN EXTRACT FROM THE DIARY OF H.H. MAHATMA RAM CHANDRA JI (LAALAAJI) MAHARAJ OF FATEHGARH U.P.**

Tuesday the June 23, 1931;

"Baabu Ram Chandra came today from Shahjahanpur and brought fresh fruits with him. Today's the main food I took was the fresh fruits, brought by him. Incubated with warmth-cloth. In the noon a letter of Govardhan Daass has come in respect of "rukhsat" (permission to call his house). The reply given then and there."

The greatest miracle of Laalaaji is perfection of Pujya Baabuji's grand personality which is unparalleled in the history of spiritual development .

avant-propos

[BY-H. H. Mahatma Ram Chandra Ji Maharaj (Laalaaji Maharaj)]

Some of the precepts and discourses of Hazrat Khwaja Baqi Billah* [requiescat in pace (r.i.p.)] taken from his manuscripts and the published material are being mentioned here in a simple and common-man's language with an idea that the youth of today, who do not have adequate-knowledge of the Persian and Urdu, may understand and benefit from this exposition. May God bestow auspiciousness in our mission and confer the capability on the readers to understand the same. Amen !!!

Dear one and all! Praying for your long-life and spiritual progress, I am sending these few pages, which have been translated by me according to my knowledge and understanding from the writings of Khwaja Baqi Billah Sahab (r.i.p.). It is incumbent on you to go through it carefully and read it out amongst those present. Keep a copy with you and then send to the next one turn by turn maintaining a chain in such a way that it (the translated material) reaches back to me. I haven't kept a copy of it with me. Whatever I write in future, I would keep on sending to you all.

May God make us worthy of His Grace!!!

Duago (seeking His mercy)

Ram Chandra

Fatehgarh: 21st June 1928.

* [Appendix-I]

First session

*Asl: "Jalase mein hazir hone walon mein se ek sachche dost ki abhi-abhi Shaadi hui thi aur woh Hazrat Khwaza Sahab ki majalis mein hazir hue. Khwaza Sahib Alaihurrahaman ne unke hal par bahut meharbani faramayi aur baith jane ka hukm farmaya. Ek ghari ke bad Huzur ne yah farmaya ki **shaadi ke teen zarar** hain yani shaadi se teen tarah ke nuksan hain. Pahala zarar Asalyani nuksan 'nafs' ko pahunchta hai. Kyonki 'nafs' mein shahevat ka khyal paida ho jata hai."*

Original: "On a festive occasion, a reverent one, who had recently got married, presented himself before the Honourable Khwaja Sahab (Hazrat Baqi Billah). Khwaja Sahab (r.i.p.) showered his grace on him and asked him to be seated. After a while His Holiness was pleased to say: "There are three determinants of marriage" and clarified-"there are three kinds of determinants; the first one affects the '*Nafs*' (the psyche), because as soon as the thought of marriage enters the mind, many sensual-desires and determinations start occupying it."

Courteous exposition: [By the humble interpreter-Mahatma Ram Chandra]: "*Nafs*" in Hindu philosophy is termed as 'psyche' or the feeling of the self; this is of course speaking 'literary'. In the sequence of the creation the first glimpse of Prakriti ('nature' or the principle working behind the material world) is seen in this form. All the attributive virtues start working by seeking refuge in 'Man'. Fancy, desire or passion, in Persian is called-"*Shahevat*" or "*Kaam-Shakti*" (amorous, power of passion) in Hindi and because this is the first 'power' of nature, it occupies the foremost place in nature. It is the internal desire, which inspires one to procreate or multiply, from one become two and from two become three and so on. Slowly and slowly this gives rise to ever new perplexities and such perplexities have in fact arisen. These are called 'powers'. "*Farasi wale*" (the learned people) call the collective pool of these forces as the "*Iqhlaki-Jism*" (cardinal self), i.e. the in-born-character of a person. '*Kaam*', '*Krodh*', '*Lobh*', '*Moh*' and '*Ahamkar*' i.e. 'passion', 'anger', 'greed', 'attachment' and 'ego' are said to be various forms of '*Sankalp*' (resolution-determination). '*Sankalp*', here has been used in the sense of desire and passion. The overwhelming instinctive-desire

is of 'marriage', which relates to the desire to 'procreate'. The first element of '**Prakriti**', therefore, is the "**Shuddh Ahmkar**" i.e. virtuous ego or '**Nafs**'.

All saints, whether Hindu, Muslim, Persian or Buddhist, have equated ego to a serpent. The story related to '**Kali-dah**' by Lord Krishna as to how He brought the serpent, named Kali under His control, who was seizing in the river Yamuna while dancing on its heads, conquering over him and throwing it out of the river is an allegorical reference to the subjugation of 'ego' in the form of serpent. He (Lord Krishna) through His yogic powers had conquered over '**Kaam**', '**Krodh**', '**Lobh**' and '**Moh**' etc.*

Attaining equanimity of mind or establishing harmony in various cardinal-virtues ('**Etadali Kaifiyat**') is called "**Tazkia-e-Nafs**" by the Muslim Sufis. In other words, it is gaining control and exercising restraint, which is an essential requirement. Now let us concentrate back on the "**Kalam**" (discourse) of *Khwaja Sahab*.

**'ye hi smsparsa-ja bhoga duhkha-yonaya eva te
aadhyantavanta kaunteya na tesu ramate budhah'*
[*Bhagvad-Gita* : [05-22]

("O son of Kunti! The pleasures enjoyed by the union of senses with sense objects, are only a source of misery. They have a beginning and an end. A wise man, therefore, does not take delight in them.")

It is also stated in the Srimad-Bhagvatam [05.05.01]:

*"nayam deho deha-bhajam nar-loke
kastan kaman arhate vid-bhujam ye
tap0 divyam putraka yena sattvam
suddhyed yasmad brahma-saukhyam tva anantam"*

("My dear sons, there is no reason to labor hard seeking sense pleasure while in this human form of life; such sense gratification is available even to dogs and hogs (stool-eaters). Rather, you should observe austerities in this life through which your existence will be purified, and as a result you will be able to enjoy infinite spiritual bliss.")

Asal: *"Jaise-ki sardi ka mara hua saanp jo be-hiss aur harakat pada rahata hai. Jab us par suraj ki dhoop lagati hai to fauran azasarenao zinda ho jata hai. Isee tarah 'nafs' bhi is waqt kabu se nikal jata hai."*

Original : "A serpent beaten by cold lies idle and remains inactive but when the sun-rays fall on it, it becomes active. Similar is the condition of *Nafs* (the psyche), which gets out of control after marriage".

Courteous exposition: The condition of '*Chit*' (the seat of consciousness) of an unmarried person or *Brahmachari* (a celibate or bachelor) is like that of a serpent exposed to severe cold. In other words absence of a female for the mind is similar to a serpent lying in severe cold. When one gets married, it is like facing the hot sun. It looks as if the *Kaam Shakti* (force of passion or sexual desire) that was so far dormant has become active and all the good effect of exercising restraint has gone.

#''*aho-ratro vai praja-patih, tasyahar eva prano ratrir eva rayih ;
pranam va ete praskandanti ye diva ratya samyujyam te brahmacryam eva tad yad ratrau ratya
samyujyante.*''
[Prasna Upanishad-01:13]

(“Day and night verily are Prajapati-the lord of creation. Of this, day is life and the night verily is matter. They, who join in copulation by day waste their life force; and they, who join in copulation by night, are chaste indeed”)

It is clear from this verse that '*Brahmacharya*' or chastity is not sexual abstinence but exercising restraint. With all their exhortation of celibacy the Upanishad's recognise the value of married life.

''*Ma van vrako ma vrakiradadharshianma, parivraktmuk mati dhaktam!
Ayam va bhago nihit iyam girdastravime van nidhayom madhunama !''*
Rigveda [01/183/04]

(“The contextual meaning is that "O women and men! You should not be oppressed by wicked or violent-natured men or by wicked or violent-natured women. Both of you should neither abandon each other nor you should cause hurt to each other by transgressing your limits; it is worth obeying for both of you. O beautiful ones! The treasures of these sweet foods, water and fruits, which are the destroyers of your mutual grief, are for both of you”)

Asal : '*Iska ilaj ye hai ki har waqt shahevat aur kamrani mein garq na rahe aur ikhtyar ki bag ko dheela na chhod de.*'

Original: “Its remedy is that one should not remain occupied with amorous-feelings and flirtation; the bridle (of mind) should not be allowed to be loosened.”

Courteous exposition: In this regard I am reproducing here the essence of my experience of the whole life, which is a proven remedy and could also be put in practice.

The state of mind continuously driven by frenzy of sensual thoughts is like that of cocks and goats. A person engrossed in such thoughts is like brute animal whose mind always wavers and can never achieve equanimity. All his controls are lax. My dear ones! “Man is born free, but he is always tied

in shackles”. Passion or lust is such an overwhelming force that even **Yogis** (ascetics) and **Mahayogis** (*highly accomplished yogis*) also fail to control and slip-down*. So long as it is under the influence of cold, the serpent of passion lies in a dormant state, but the moment it gets even the slight warmth it would come in to motion. There is no other remedy except obstructing adequate heat reaching it, to the extent possible. The essence is that one should try and achieve the state of equanimity of mind and also to set limits for everything. My experience of years shows that it is not only very difficult but almost impossible to live within limits and to remain in a state of equanimity of mind. There is, however, a possibility of attaining control over mind but what could be said? The conditions now are such that if someone even speaks about it, he should be prepared to be declared mad or **Majjub** publicly. I would, therefore, not like to openly talk about the way it can be attained. I am not afraid of being called mad or insane but I feel it would have no impact on the common man and my effort would be wasted. Those, who have faith in me, can separately write to me. I am prepared to share it with them.*

*Appendix – II

Ladies should be a symbol of modesty and decency. They should not show gestures and fickleness and should refrain from exhibiting their feminine-person**. Such acts may lead to the ruining of the society.

My second request to the sisters/brothers participating in '*group-Satsang*' is that when they sit in meditation, along with their other prayers, they should also pray for their co-disciples that amongst them they may have a feeling of brothers and sisters or that of a mother and a son and that they may mutually strengthen each-other.

My third request to the sisters/brothers is that when they are in group Satsang, they should leave behind their gender-consciousness and consider themselves as having entered in to a man's/woman's body.

I would also like to remove a delusion amongst sisters. I understand that they desire to look beautiful, which forms the basis of their gender consciousness and is considered as their dignity, but the beauty does not reflect from cosmetics or from their appearance. Using cosmetics, they may look anything but not beautiful, although they may think that they are looking beautiful. It is then natural to know how they would look really

beautiful.

The fact of the matter is that the face and the body, which are desired to be shown beautiful using external cosmetics, are a reflection, a mirror, of inner personality. If your mind is beautiful then your face, your body would radiate that beauty. If your mind is dirty then the external make-up would appear as if it is an attempt to cover filth with dust. How then to acquire the inner beauty is the question that lies before us.

**"matra swasma duhitra va na viviktasano bhavet !
balavanindriyagramo vidwamsamapi karshati !!
– [Manusmriti : II Part 215.]*

–
("One should not sit in a lonely place even with one's mother, sister or daughter; for the senses are powerful, and rule even a learned man")

*"swabhavah esh nareenam naranamih dushanam !
atoarthanann parmadyanti pramdaasu viipashatah !!"
– [Manusmriti : II Part 213.]*

–
("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")

***"adhy pashyasva mopari santarran padakou har!
ma te kashpalkou drashanastei hi brahma babhuvith!!"
[Rigveda-08/33/19]*

("O' lady! Look down. Do not raise your eyes. Walk with a decent gait. Let not your lower limbs-waist, belly, buttocks, thighs, calf of legs or the ankles be seen")

A contextual quote from "Autobiography of a Sufi":

"This is the union of Radha and Krishna. Where, as all actions of Radha are for pleasing and alluring Krishna, all the actions of Krishna are also for alluring Radha. Their mutual desire to please each-other is the secret of love between them. Mutuality of entertainment and the actions to allure each-other, enforcing the bond of love between them. Then these can neither be described by the devotee nor by the Lord Himself. This is beyond words. Being on the same platform in love, there is no formality here. Till there is a hesitation between the two to treat the other with respect, there is some lacking in love. Where there is a feeling of equality and oneness, it is love. In this oneness there is no one big or small. Whatever a devotee, who is rooted in such a state of oneness does, he does it all as a play in God."

Asal: *"Shaadi ka doosara zarar (nuksan) 'Dil' par padata hai aur yah yakin ke barataraf hota hai kyonki is mauke par rajjak-e-Haqiqi ke rajik hone ke yakeen mein fitoor aur tawakkul* mein nuksan aa jata hai."*

Original: "The second detriment of marriage (entering into married-life) is caused to mind ('*manas*'-the seat of perception) and relates to faith because at this juncture the trust in God and the firm belief in the truth that 'He is the real Provider' get shaken by duality."

Courteous exposition: Khwaja Sahab (r.i.p.) has explained in regard to the first harm caused by marriage that it occurs by not laying down and not sticking to the limits in relations between man and woman and, therefore, the mind gets out of control like a horse without reins. The second tripping droops on the mind and heart. Therefore, in the Islamic mystagogy stress has been laid on "*Tasfia-e-Qulb*"* (purity of heart). Until one attains the state of steadfastness of mind, it is not possible to succeed. Continuity of mind's unsteady condition is a sort of disaster which does not allow the effort to fructify. If the core (mirror) of the heart is not settled, how the reflection seen in it could be stable and genuine. The greatest suffering is duality of 'mind'. In other words, the constant state of heart's dishevelment, i.e. when "to be or not to be", is a great problem. Delusion is a sin and this is what duality is, which is opposed to the state of steadfastness. What is "*Tauhid*" (oneness or unity of existence)-to gather various emotions or thoughts at one point and all other thoughts to be shed. The state of "*Tauhid*" is that of having firm faith only in one (the God) and none else; one sees existence of only one power working in all and nothing else. This is *Shakti* (power) and also the steadiness of mind. Now I would request the learned readers to carefully ponder over and analyze the words of Khwaja Sahab (r.i.p.) that primarily there was only one-he himself, only a single person. It was only one and was worried about taking care of only himself. Now they have become two and have set the further process in motion. The concerns about feeding and taking care of them have increased. What is shaking of faith? Firm faith and focused attention is *Tauhid*. Diversion of attention and shaking of faith on becoming two causes loss of faith. The division in faith is the loss that is caused to the mind. What is the meaning of feeling concerned about feeding and taking care-it is losing the faith in one and placing it in somewhere else and in such a situation one loses faith in the "One, Who is the real-Provider and the only One taking care of the needs of all". The state of mind, which was so far firmly rooted in one is now lost.

*"annam vai prajapatih,
tato ha waitad retah, tasmad imah prajah prajayante."*
[Prasna Upanishad-01:14]

("Food itself is, indeed, the lord; from it, verily, comes semen and from semen are born all creatures of the world")

"tad ye ha vai tat praja-pati vartam caranti te mithunam utpadayante,

*tesam evaisa brahma loko yesam tapo brahmacharyam yesu satyam
pratisthitam."*

[Prasna Upanishad-01:15]

("Thus, those who practice this rule of the lord of creation, produce children. They alone gain the right to enter the world of Brahman (God-Truth), with austerity, chastity and truth firmly established in them")

The seers of the Upanishads were not blind to the natural innocence, duty of marital life and parental love.

*"tesam asau virajo brahma-loko na yesu jihmam, anrtam, na maya
yeti."*

[Prasna Upanishad-01:16]

("To them belongs that spotless world of Brahman, in whom there is no crookedness, falsehood or trickery")

Maya: Trickery, the art of saying one thing but doing another.

*"maya nama bahir anyathatmanam prakasya'nyathaiva karyam karoti
sa maya mithyacara-rupa."*

("This use of the word 'Maya' has led to the view that the world is deceptive in character")

In 'Paradise Lost' the newly created Eve had a glimpse of herself in a pool of water and fell in love with her image before she had set her eyes on Adam or understood about reflections.

Asal: "Aur tawakkul mein nuksan aa jata hai."

Original: "The trust* in God and the firm belief in the truth that 'He is the real Provider' get shaken by duality."

Courteous exposition: Now let us consider here the relevance of *Tawakkul* (Trust in God). Villagers and commoners, who are not well conversant with the intricacies of court proceedings, explain their concern to the advocate in their own words, sign the *Vakalatnama* (power of attorney) and keeping full

trust on him, they rest with no burden on their heads. They know that they know nothing about the legal matters and that they cannot argue the case. Leaving the entire matter in the hands of the advocate, they live without worrying. In the same manner, the real Provider for all of us is the God and He alone in the real sense is our advocate. Those, who in their hearts really consider Him to be their advocate, they live in peace. To leave one's honour, one's life and belongings etc. in the hands of one's advocate and to become free from all worries, is to 'surrender' in the real sense, which is called **Tawakkul**.* Man spends all his time worrying about earning his livelihood and thinks that it is he, who would arrange for himself. It is against the spirit of faith and surrender. Marriage thus causes disturbance in the peace of mind and on the dependence on God, which is a loss of "**Dil**" (emotion).

*The words of Kabir -

*"Saaheb se sab hot hai, bande te kachhu naahin;
Rayee se parabat karai, parabt rayee maahin."*

[“Every thing is from God and nothing from His servant;
He can change a mustered-seed in to a mountain and
a mountain in to a mustered-seed.”]

In his scholarly work - “Kabir – THE APOTEL OF HINDU-MUSLIM UNITY”, the venerable writer MUHAMMAD HEDAYETULLAH writes -

“In conformity same idea of helplessness on the part of man, and God being the all powerful helper, Kabir teaches us not to be too anxious in taking care of ourselves. God takes care of all His creatures. This attitude of trust in God is an important doctrine of '**TASAWWUF**' called '**Tawakkul'ala Allah**', which has been enjoined by the **QUR'AN**, and God loves the '**mutawakkilun**' [those who trust God and are dependent on Him]” Hence Kabir says :

*“Feel no care; be free from care; the giver is powerful; the beasts of the field, the birds and the insects have neither wealth nor store-house.
The tortoise takes care of its egg;
without breasts it supplies its needs;
so God provides for all and makes provision
for the three Lokas (i.e. earth, heaven and hell).”*

Asal: *"Iska ilaj yah hai ki roji ka gum na karna chahiye kyonki rajjak-e-mutalk bandon ka jamin hua hai."*

Original: “The remedy lies in not worrying about earning the livelihood because the One, Who provides to all, stands the Guarantor for everyone.”

Courteous exposition: Then Hazrat Khwaja Sahab (r.i.p.) states that the remedy lies in making an effort to earn the livelihood but not to get worried about it. He explains

the reason for doing so by saying that it is He, Who feeds and takes care of the whole world, He would take care of you, as well.

It is very clear that all that is required for the survival of all creatures-air, water, fire, food and everything else that is necessary, has already been made available even before their arrived on earth and is always available without any effort on their part. Man, however, invites problems because he wants to condition everything according to his wish. Plants receive their nutrition from the light of the sun but from where does the sun receive its energy? What is the real source of all that is there in the universe? Everything comes from the God, Who is the substratum of all and is the real Provider. Except Him, everything else in the world needs some support, it is He alone, Who needs no support and is the root cause of all causes. He is the most Perfect and Superior to all; everything else is subordinate and dependent on Him. One should, therefore, not worry in the language of Muslim Sufis. Hindus can understand it in the sense that one should do one's duty and leave the outcome thereof on the God because one enjoys only the freedom of action, the fruit of action is not in one's hand. Why should one worry about something over which one has no control? This is what is called ***Nishkam Karma*** (duty without the desire of being rewarded). In other words, one should be guided to perform duty without attachment ("***be-garjana***"). Khwaja Sahab (r.i.p.) says that the God is the guarantor for the people and in practice also, it is the guarantor, whose eyes remain on the property and documents of the person guaranteed, rather than on that person.

Why is the God the guarantor? It is His Mercy, which has provided all that is necessary for all creatures, and it is given to all whether they are good or bad without their asking or praying for it. Mercy is the attribute of the God, Who without fail is taking care of everyone's needs whether they are deserving or undeserving. The three attributes or powers of the God jointly keep on working in all from a straw to the sun. These three attributes are that of creation, sustenance and dissolution. Nothing, not even a particle, is devoid of these attributes. These attributes are present in every particle, though in a hidden state and are associated with it in the same way as curd mixed with milk for cuddling gets associated with milk. He, the Provider, is present in everything, as the guarantor ("***pas woh 'rajjak-e-mutalak, har cheez mein jo paida hai bataur zamin** ke hai***", i.e. He the God [Provider of the entire creation] is present in every particle like a 'surety') and, therefore, why should one worry about anything?

The worry is only for the ostentation and extravagance. Every manifestation has an inner reality and every inner reality has a manifestation. Ostentation and extravagance are one's own deeds. The inner realities, i.e. the attributes and qualities of God, which manifest at due time as a result of one's deeds, are beyond man's control.

Prisoners are provided with food and other necessities by the government and they don't have to worry about the same. They only need to worry about the task assigned to them. If, however, they do not attend to or do not accomplish the task allotted to them, they would surely be punished but it is also equally true that they would be provided for their necessities, whether or not they accomplish their task. Similarly, the One, Who has embodied the soul (imprisoned the soul in the physical body), He is responsible for providing the livelihood and other necessities and we are responsible only for attending to the duties assigned to us.

**"brahmany adhaya karmani sangam tyaktva karoti yah
lipyate na sa papena padma-patram ivambhasa"
[Bhagvad-Gita: 05.10]*

("One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.")

According to Dr. S. Radhakrishnan [Bhagavad-Gita] :

*"asaktabuddhih sarvatra
jitatma vigatasprah
naiskarmyasiddhim paramam
samnyasenadhigacchati." [VIII : 49]*

Explanation : He whose understanding is unattached every where, who has subdued his self and from whom desire has fled – he comes through renunciation to the supreme state transcending all work.

The Gita repeats that restraint and freedom from desire are essential to spiritual perfection. Attachment to objects, a sense of ego, are the characteristics of our lower nature. If we are to rise to a knowledge of our true self, self-possessed and self-luminous, we must conquer our lower nature with its ignorance and inertia, its love of worldly possessions, etc.

"naiskarmya" : The state transcending all work. It is not a complete withdrawal from all work. Such a quietism is not possible so long as we live in the body. The Gita insists on inner renunciation. As the ego and nature are akin, the liberated soul becoming '**Brahman**', the Pure Self described as silent, calm, inactive, acts in the world of *prakrti*, knowing what the latter is.

The highest stage is here described, not positively as entering in to the Lord but negatively as freedom from *kama*.

**Another contextual meaning of "jñwan" (live) is used for-'coagulant' or 'rennet'. The purport thereby; if a drop of 'rennet'/'coagulant' (curd) is mixed in the milk, within due course of time the whole content (milk) converts in to the 'curd'. In the same manner, God is present in every particle of the universe; therefore, every particle is supported by God, then why to worry!

Asal: "Isi mauke par Huzur ne farmaya ki tawakkul (ishwar-parayan hona) yah nahin hai ki asbab ko chhod kar bekar baithe rahen kyunki yah be-adabi hai, bulki asbab-e-mashrooa par kitabat vaigarah ke akhtiyar karna chahiye, kyunki sabab, ek darwaza hai. Jisko ki haq-ta-ala ne roji ke pahunchane ke liye banaya hai. Agar koi shakhsh, darwaze ko band kar de, is irade par ki roji asaman se aa javegee to kis kadar be-adabi hai. Kyunki darwaza to usne isliye banaya hai ki usko khol-kar baithe. Age, uska ikhtiyar hai. Khwah, darawaze se bheje, khwah oopar se. Aur woh shakhsh jo darawaze ko band karake baitha rahe aur fatuh par nazar rakkhe uska bhi yahi hal hai. Chunki qasab par qadir hone ke bawajood fatuh par nazar rakhani be-himmati aur tark-e-asabab hai."

Original: “On this very occasion, Khwaja Sahab (r.i.p.) stated that ‘*Tawakkul*’ (complete trust or dependence on God) does not mean sitting idle, as that would amount to being disobedient and, therefore, one should engage in some activity like writing books, which is like a door carved out by the God for giving you your livelihood. If someone closes the door in the expectation that he would receive his livelihood from the heavens, it is being impudent. The door is meant to be kept open so that He may send you your livelihood through that door. But then it is up to Him whether He provides you through this door or drops it from the skies. One, who depends on destiny, is also in the same category, as one giving preference to destiny over one’s own effort is weak and negligent”.

Courteous exposition: Khwaja Sahab (r.i.p.) further explains that this does not mean that taking Him to be one’s advocate one should sit idle because that would not be truly obeying Him. The Lord desires that one must make an effort. The God has *Kriya Shakti* *(the power of action) and He is the Lord of the entire creation. There is vigour and action in the realm of the Universal Consciousness with no obstruction. How can then man live without vigour and action? And if he does so, i.e. if he takes refuge in idling, then he alone would be responsible for his future sorrows. According to scriptures, one must earn his livelihood, which is a door to be kept open and not to be closed. Engaging in an activity like writing or trading in books is right but trading in liquor, cannabis and similar things is wrong. One should not keep the door of action closed. If one, who is hale and hearty, without making an effort to earn his livelihood, depends on *Futuh*, he shows lack of strength. ‘*Futuh*’ means that which is given (as gift) by others out of pity to

fakirs or helpless people, without their asking. It may though be okay for those, who have taken to the life of a recluse.

**"a gha yoshev soonaryusha yati prabhunjati I
jaryantivriganam padvdiyat utpatyati pakshina II"
(Rigveda 01:48:05)*

("The dawn arrives like a beautiful young girl, pleasing and waking up all the living beings. She sends the human beings for work and inspires the birds to fly in the sky")

Asal: *"Teesara zarar roohani hai aur woh injezab ki susti hai. Jo khubsurat shaklon ki taraf mayal hone-se paida hoti hai. Kyonki rooh - haq ta-ala ke injezab ke jagah hai. Jab jameela aur shaqeela suraton ki taraf ragbat paida ho jati hai, bargahe ilahee ka injezab kam ho jata hai."*

Original: "The third loss after marriage is spiritual, occurring to the Self in diminution of the power of attraction, because the attention is drawn towards worldly beauty. The Self is the centre of attraction of the divine. When the attention is drawn towards worldly beauty, there is a loss of divine attraction".

Courteous exposition: The third loss after marriage occurs to the **Rooh** (Self), because it diminishes the power of attraction. **Surat** (the attentive power of soul) continuously causes the flow of virtuous light (**Satvik Prakash**) [endowed with divine quality] from that Original Source towards the Self, but when it gets associated with worldly things, its flow, which was so far directed towards God, becomes weak and slow. The flow of light from **Satya Pad** (the abode of Truth) and its radiations fall directly on the **Rooh** (soul)* and makes it ever-blissful. The means of this boundless flow is Surat, which in a way is a reflection of the God. When this **Surat** is diverted from the **Dhruva Pad** of the **Satpurush** (Polar state of the Supreme Being) and associated with the material world it naturally results in the attenuation of flow of divine illumination being received, which is the third loss to the **Atman** (**Rooh** or soul-body)

**"apada pradeti swadhya grabhitoamartyo martyena sayonih I
ta shashvanta vishuchna viyantanya nayam chikyurna ni chikyurnyam II"
[Rigveda : 01:164:38]*

("The embodied self takes birth as lower or higher creature according to the outcome of his deeds. The eternal soul in the company of gross body, assumes oneness with it and therefore, they live together in various births. People are able to know the gross body but they are unable to understand the soul")

The embodied self and the **Prakriti** have a relationship that of the user and the used. Being conscious, the embodied self is the enjoyer and being inert the Prakriti is enjoyed by the embodied self.

*"karya-karna-karttve hetuh prakritir ucyate I
purusah sukha-duhkhanam bhoktve hetur ucyate II"
[Bhagvad-Gita 13:21]*

("Nature is said to be the cause of all material causes and effects, whereas the living entity is the cause of the various sufferings and the enjoyments in this world")

*"dva suparna sayuja sakhayah."
[Mundaka Upanishad : 03:01:01]*

("The Supreme Lord is so kind upon the living entity that He always accompanies the individual soul and in all circumstances is present as the Super Soul, or **Paramatma**")

"Asal: Iska ilaj yah hai ki khoobsurat shaklon ki taraf ziyadah mayal na hon. Kyonki jo shakhs is jahan mein surat ke ishq mein fansa rahata hai woh hamesha ke liye bhari hijab aur parde mein rahata hai."

Original: "Its remedy lies in refraining from being too attracted towards worldly beauty. One, who is trapped in the attraction of worldly beauty, he always remains behind a veil."

Courteous exposition: It has already been discussed above to some extent. Those, who are attracted towards physical beauty in their life, they, even after death, are lost in that in the other world. This acts like a veil or wall for them, which obstructs the flow of light* for them and does not allow them to be liberated.

*"yoga-sthah kuru karmani sangam tyaktva dhananjaya I
siddhy-asiddhyoh samo bhutva samatvam yoga ucyate II"
[Bhagvad Gita-02:48]*

("Perform your duty equipoised, O Arjuna, abandoning all attachment to success or failure. Such equanimity is called Yoga")

*"samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam."
[The Srimad Bhagavatam-10:14:58]*

("For one who has taken shelter at the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as **Mukunda**, or the giver of **Mukti**, for him the ocean of the material world is like the water contained in a calf's foot-print. **Param Padam**, or the place where there are no material miseries, or **Vaikuntha**, is his goal, not the place where there is danger at every step of life")

Asal: "Aur agar voh surat 'na-maharum' ho to qayamat mein unko barhi shakl mein badal kar uske mubtila aur ashiq par usko musallat kar degi. Us waqt Allah-Talah ke huzur ki koyi lazzat usko hansil nahin hoti."

Original: “And if one is stuck in the beauty of an unknown person (*Namahrum*), it would become more prominent in *Qayamat* (the Day of Judgment) and it would incapacitate him. He then would not enjoy any happiness of being in the Presence of the Allah-Talah”.

Courteous exposition: ‘*Surat-e-Namahrum*’ (beauty of an unknown person) refers to one, on whom one is not righteously supposed to cast his eye intentionally or with whom scriptures do not approve meeting in seclusion. It is intended to refer to strange women. Such an affair with a relative (a related woman) is far more undesirable.

Qayamat refers to the day when one ceases to act and after the judgment of his deeds he is sent back or allowed to move ahead crossing *Pitraloka* (the abode of the deceased ancestors), *Kamloka* (the abode where one can fulfil his desires) and *Chandraloka* to *Suryaloka* or even further to the abode of *Prajapati* (the lord of creation) or that of angels or gods or rest in the ‘*Muqam-e-Illian*’ (abode of eternal peace). After the judgment, one witnesses the state of Presence with open eyes, i.e. one realises the Truth because all the veils cast by mind, intellect, psyche or ego (feeling of separate identity) are removed here leaving no veil in-between.

One, who has, however, been trapped in the attraction of *Namahrum*, is shaken by that very face to which one was attracted, which now looks very ugly and wicked on the Day of Judgment. It looks ugly because both the *Asal* (real) and *Naql* (its reflection-unreal) are in sight. There remains no veil left in between, one has a distant glimpse of the radiance and glory of the Truth and that of beloved (the one to whom he was attracted) near him and because of gaining insight now, one acquires the capability of differentiating between them. Having had a glimpse of the light of the *Asal* (Truth), the light of the *Naql* looks very dull and faded and then he wishes to reach the Truth and attain it but the impression formed by the life-long indulgence acts like a shackle obstructing him to go near the light of the Truth. Because of this obstruction also, he now does not like the face of that *Namahrum*, which was his life-long passion, nor can he push away this appearance of the *Namahrum* before him because of the strong bondage that developed,

as a result of life-long indulgence. It also creates a great dissatisfaction in his mind because of his inability to go near the Truth.

This is what meant by being compelled by an ugly face (*Namahrum*). It is only a different way of expression, which may confuse the matter, otherwise it is quite clear.

Asal: "Aur yah jo buzurghon ne 'ishk-e-suri' tareeqat mein shamil kiya hai, usmein bahut ta-ammul hai. Aur Tariquat-e-aliya Naqshbandiya bahut hi ghair muatabir aur bayeed hai."

Original: “We have reservation against the adoption of the practice of ‘*Ishq-e-Suri*’ (developing attraction towards a person or an image), which has been included in some *Tariqats* (Sufi ways) by their elders. The ‘*Tariq-e-Aliya-Naqshbandia*’ (the great Naqshbandi Sufi Order) neither considers it reliable nor approves it”.

Courteous exposition: Some *Buzurghs* (venerable-saints) have approved ‘*Ishq-Majaji*’ (figurative-love for a person or worldly-love) also, as a way to make spiritual progress. For example, seeker may be asked to concentrate his attention on someone or on an image dear to him and thus divert his attention from all other things and focus only on this one. Later in the same manner they take him towards ‘*Ishq-e-Haqiqi*’ (love for the divine or true love). Khwaja Sahab (r.i.p.), however, says that he has reservations in adopting this method. The ‘*Tariqa-e-Aliya-Naqshbandia*’ (the great Naqshbandi Sufi Order) does not consider it reliable nor approves it.

Asal: "Fir Huzur ne farmaya ki baz kitabon mein likha hai ki Hazrat Khwaja Bahauddin Naqshband Qudssrooh kabhi-kabhi motee-istedad vale talib-ilmon ika ilaj ibteda mein is tarah karate the ki pahale 'Ishq-e-suri' hansil karen. Jab unko is ishq mein kamal be-talluqi hansil ho jati hai; hattke is ek ta-alluq ke siway aur koyi ta-a-lluq na rahta tha to thode hi se tasarruf se unke dilon ko is suri -mohabbat se fer lete the. Chunki tamam ta-alluqat pahale hi se inse dur hote hain isliye unko huzur aur aghahi hansil ho jati thi."

Original: “And then Khwaja Sahab (r.i.p.) was pleased to say that some books mention that Hazrat Khwaja Bahauddin Naqshband (r.i.p.) sometimes adopted this technique for some people, who lacked in capability or understanding but were keen and guided them to first

attain perfection in *Ishq-e-Suri*. When they would have attained perfection in *Ishq-e-Suri* to such an extent that their attention was completely withdrawn from all other things and was totally focused only on that one object, with little effort he (Shah Bahauddin Naqshband [r.i.p.]) would turn their attention towards the divine. Since their connection with all other things had already been severed (through *Ishq-e-Suri*), they used to attain the state of *Huzur* and *Agahi* (the state of Presence and Witnessing or 'intuition')”.

Courteous exposition: Khwaja Bahauddin Naqshband (r.i.p.) did adopt this technique for some seekers, who did not possess sharp intellect or understanding or who did not have the right inclination for the teachings of the Naqshbandi Sufi Order. This, however, was done out of compulsion. For example, if someone is not able to practice ‘*Zikr-Ismjat*’* and ‘*Zikr-e-Khafi*’** (the secret *Jikr-Sushupt Dhyana* or *Ajapa-jap*) then as a last resort he was asked to concentrate on some image or on some person's appearance, towards which he used to be attracted and could be easily made to concentrate. 'Idol worship' is also meant for such persons having gross intellect and even ‘*Shaghl-e-Rabita*’ (concentrating on the image of the Sheikh), which is considered to be very simple and an effective technique has also been used because of the above necessity. Those endowed with grosser level of intellect and understanding (with low or medium inclination) cannot engage in subtler worship or practices. They are, therefore, advised to engage in *Jikr-e-Lasani* (chanting) and to concentrate on some image so that the objective can be achieved easily. Besides, until the shackles of worldly relations of the seeker are loosened a bit, it is difficult for them to be benefitted from spiritual *Sadhana* (veneration). In such cases, in order to loosen these shackles, they are advised to concentrate on some subtler link and when the attention from thousands of worldly objects is withdrawn and focused only on one, then this connection with one is made so strong and deep that one forgets about everything else except that one object. Now he is ready for being turned towards the divine and with a little effort or ‘*Tavajjoh*’ (attention), he is guided to the Real objective easily. Since all his attachment with all other worldly objects is already gone, with a little effort he attains the state of Presence and Witnessing.

‘*Huzur*’- the state of Presence means attaining such a state where one feels that he is in the Presence of the divine; either he is facing the divine or the divine is before him and there is nothing in-between them. ‘*Agahi*’-the state of witnessing means experiencing and attaining such a firm belief that no

argument or reasoning can shake him from believing in it. Based on self-experience, this leaves no doubt whatsoever in his outer and inner belief.

**‘Jikr-Ismjat’: The true name of the 'Nameless'-the vibration occurring in the body of every single living creature by the necessity of their breath even without will as a sign of obedience, which is part of their creation.*

*** Zikr-e-Khafi: The casual-body in the man is reflected in five constituent organs i.e. the five spiritual centres, namely, the Qulb, Rooh , Sirr, Khafi, and Akhfa, which pertain to the World of Order and govern the inner aspects of the man. These five energy-centres (the spiritual-chakras or the subtleties) are all located in the 'Hriday Chakra' of the man/woman by the order of God. In 'Zikr-e-Khafi' vibrations are not felt; the body-consciousness disappears in it or in other words 'zikr' or 'Shabd' gets absorbed in 'Surat' (subtle-consciousness) in the same manner as 'Shabd' gets absorbed in 'Surat'.*

Asal: "Khwaja Bahauddin Naqshband Quddassirruhu ka yah amal fiqh [Jurisprudence] ke us masale par mabani hai ki agar tabeeb haziq kisee bimar ko haram shay ke kha lene ka huqm de ki jiske bagair uska koyi ilaj nahin ho sakata to baz imamon ke nazadeek aisi haram shay ka kha lena jayaz hai. Hazrat Dataganj Bakhsh rahamat uullah alehi jo tareeqat ke Peshava hain, un logon ko kafir kahate hain jo amr ko mubbah janate hain cheh zayake sulook ka madaer is par qayam karen aur Hazrat Khwaza Buzurgh ki hargij yah shaan nahin ki harek shakhsh ko jis mein sulook ki ahiliyat aur qabiliyat hoti thi, is kam ka huqm dete the. Yadi vo log jo tariqat mein dakhil hona chahate the, lekin istedad mein huzur aur agahi ke tareeqe ke qubuliyat pahale na hoti thi to unko ibtada mein chand-din tak is kaam mein lagate the fir apni tavajjoh aur tasrruf se maqsade-ala tak pahunchate the."

Original: “This approval of *Ishq-e-Suri* by Khwaja Bahauddin Naqshband (r.i.p.) is based on that principle of *Fiqh* (jurisprudence), according to which if an expert *Tabib* (Medical practitioner or *Hakim*) advises an ailing patient to eat something *Haram* (forbidden) without which it is not possible for him to be cured, then some *Imams* (one, who leads the Namaz-prayer) consider it unobjectionable. Hazrat Data Gunj Bakhsh (r.i.p.), who is the *Peshwa* of the *Tariqat* (the fountainhead- the head of the Chisti Order of Sufis) calls them *Kafir* (infidel or base-persons), who consider such an approach justifiable or try to lay the foundation of the path on it. It is in no way keeping with the high status of Khwaja Bahauddin Naqshband (r.i.p.) that he would guide anyone to *Ishq-e-Suri*, who had the slightest inclination or capability of following the path of *Sulook* (esoteric knowledge). If such people desired to enter the *Tariqat* but lacked initially in the inclination or capability to attain

the state of Presence and Witnessing, then in the beginning he would ask them to engage in *Ishq-e-Suri* for a few days and then lead them to attain the ultimate goal (of attaining the state of Presence and Witnessing) with a little effort and his *Tavajjoh*".

Courteous exposition: '*Fiqh*' in the Arabic refers to that branch of jurisprudence, which exhorts one to behave and be guided by the dictates of religious scriptures, for example the *Manu-Smriti*.

Although consumption of meat and wine is not permissible in the Hindu religion, yet when it seems to the '*Hakim*' (medical practitioner) or '*Vaidya*' (an Ayurvedic doctor) that there is no way out except to include it in the regimen, they used to prescribe it. Similarly, Khwaja Bahauddin Naqshband (r.i.p.) in certain situations used to advise the seekers to adopt such practices. *Rakim* (This humble translator) also has seen his *Pir-o-Murshid* (the Spiritual-guide) on two occasions adopting this technique and this has proved very appropriate to this fakir, as well, on quite a few occasions. Especially these days the seekers are very much afflicted by this disease and most of them do not have the capability to attain the state of Presence and Witnessing. Many are such that they cannot even engage in *Ishq-e-Majaji* or on concentrating on some conspicuous image. Some of them may enter the path for the sake of satisfying their ego but they cannot attain '*Kamal-e-taalluk*' (establishing a perfect link with the divine). They get distracted and lose their way after moving a little ahead on the path. Knowing that they cannot attain the perfection, turning them towards the divine through *Tasarruf* (using one's spiritual influence) or *Himmat* (courage or will power) does not help much.

Khwaja Bahauddin Naqshband (r.i.p.) did never lay the foundation of this Order on such a practice nor was it befitting his glory to lead every person through this path. No, no, rather those, who wanted to follow the path but when it appeared to Hazrat Khwaja that they did not have the capability and inclination and that they would not be able to attain *Huzur* and *Agahi*, such person would be asked to begin with such practices and later through his (Khwaja Bahauddin Naqshband) *Tavajjoh* and will power, he would lead them to the goal.

Hazrat Data Gunj Bakhsh, (r.i.p.) who has been a revered saint, held that those, who consider adoption of such practices right, are infidel. *Kafir* or infidel is one, who hides the truth or in other words through his actions or

beliefs the Real is so projected that the reality is entirely lost and only falsehood is left; or it means believing in the falsehood or taking the falsehood to be the truth. Those, who consider or take the Reality of the God such that their focus is only on God's attributes or qualities but the reality is lost, such people are called infidel.

Asal : "Is asana mein is fakir ne arz kiya ki agar koyi shakhsh sulook-tariq aur huzur ke waqt is bala mein mubtala ho jaye to kya ilaj karen. To Huzur ne faramaya ki agar uska koyi murshid hai to uske age yah qafiyat bayan kare. Taki voh apne tasarruf se usko us musibat se bacha leve ya safar iqhtiyar karna chahiye. Jab usko huzur aur agahee ki nisbat ek hadd tak hansil ho gayi hai to yah mohabbat usko ziyada na rahegee. Aur safar usko itana mushkil na maloom hoga kyonki huzur mein woh khasiyat hai jiske muquabile mein kisi cheez ki kazzat aur rounaq nahin rahati aur do-am huzur ke hansil karane ke liye is bay't ko huzur ne padha -

*"Kuchh dinon khamosh aur nakam ho ;
Baad azan tu baith ya fir jam ho ! "*

Original: In this context this fakir i.e. the one, who has transcribed the original text of Hazrat Baqi Billah (r.i.p.) enquired about the condition of a person moving on the path of *Sulook*, and who gets caught in such a thought (*Ishq-e-Suri* or *Ishq-e-Majaji*) in *Huzuri* (while in the state of Presence) and what should be the remedy? Hazrat Baqi Billah Sahab (r.i.p.) said that he (that person) should bring it to the notice of his *Murshid*, so that he (the *Murshid*) through his spiritual intervention takes him out of this situation or alternatively he should leave that place (city). A person, who has attained the state of *Huzur* and *Agahi* to some extent, this attraction would not last long for him and he would also not feel it to be so difficult because in comparison to the bliss in the state of *Huzur*, all other attractions are dull and unimpressive. Then *Huzur* (Hazrat Baqi Billah) recited this verse to help regain the state of Presence:

"KUCH DINO KHAMOSH AUR NAKAM HO;

BAAD AJAN TU BAITH YA FIR JAM HO !"

*“[sit quitly for few days,no work in hand;
after the call of prayer, sit with a goblet in hand]”*

Courteous exposition: The person, who has collected this material, writes that he inquired with Hazrat Khwaja Sahab (r.i.p.) as to what should be done to help a person, who has to some extent attained the state of '*Huzur*' and '*Agahi*' but by chance gets trapped in the attraction for some other woman. In reply Hazrat Khwaja Sahab (r.i.p.) stated that he should mention about his condition to his *Murshid* (Spiritual-guide) and the *Murshid* should get him rid of this attraction through his spiritual intervention, using his *Himmat* and *Kuvvat-e-Iradi* (courage and firm-determination). Another solution he mentioned was that such a person should leave that city and proceed on some pilgrimage etc. If even a bit of the feeling of the bliss that he experienced in '*Huzur*' and '*Agahi*' is left in him, he would not feel it difficult to leave that place. The reason for it is that if he has attained the state of Presence (*Huzur*), the bliss experienced in that state makes all other pleasures of the world look inferior in comparison. It is, however, necessary that he should have experienced at least a bit of this bliss.

The experience of *Rakim* (this humble translator-Ram Chandra) is that in such a situation, the feeling of the bliss experienced in the state of Presence gets so subdued that the worldly attraction at that moment occupies one's mind completely. Some memory of *Agahi*, however, remains, which reminds him of that bliss and this makes him feel sorry and often frees him from the shackle of this attraction. But all this happens only when one is under strong protection of the *Pir-o-Murshid* and with the Mercy of the God. There is no other way for the retrieval of such a person. The experience of this *Rakim* (this humble-translator) is that now-a-days the number of such persons is quite large, who were not trapped in any such thing before entering the path but after making a little progress, they are so compelled by their *Nafs* (psyche) that they are pushed in such difficulties from where it looks impossible to come out.* The reason behind this appears to be that their *Pir-o-Murshid* themselves have not yet crossed the *Nafsi-Tabkats* (have not yet conquered various stages of their own psyche), nor are they themselves exercising restraint and austerities and act according to their own wish against the dictates of the scriptures, bringing bad name to the elders of the Order. Alas! The seekers and the Masters are made for each other. The aim, however, should be to attain such a state of Presence, from where there is no returning back.

According to *Rakim* (this humble translator), for attaining such a state of Presence and Witnessing, love for the *Pir-o-Murshid* and his *Vasila*

(intervention or recommendation) is extremely necessary. One's own efforts and *Sadhana* in comparison are far less effective.

**"indrinam prasangen doshamrakshatyasanshayam;
saniyamy tu taneva tatah siddhim niyachhati."
[Manusmriti II : 93]*

("Through the attachment of his organs (the sensual pleasure) a man doubtlessly will incur guilt; but he, who keeps them under complete control, he will obtain success [in all his aims"])

*"na jatu kamah kamanamupbhogan shamyati;
habishah krishnavataramav bhuya evabhivartdhate."
[Manusmriti II : 94]*

("Desire is never extinguished by the enjoyment of the desired objects; it only grows stronger like a fire (fed) with butter oil")

*"yashchatanprapnuyatsarvanyashatanakevalamstyajet;
prapnatsarvkamnam prityago vishiyate."
[Manusmriti II : 95]*

("If one man should obtain all those (sensual enjoyments) and another should renounce them all, the renunciation of all pleasure is far better than the attachment of them")

*"na tathaitani shakyante saniyantumsevaya;
vshayashu prajusthani yatha gyanen nityashah."
[Manusmriti II : 96]*

("Those (organs) which are strongly attached to sensual pleasures, cannot so effectively be restrained by abstinence (from enjoyments) as by a constant pursuit of true knowledge")

Asal: "Iske baad faramaya ki Hazrat Khwaja Aharar Kuddas-sirrahu ka mukhalis dost jiska ki nam 'Mulla Lutfullah' tha. Jo nihayat hee zareef-tabah tha. Chunanche aksar aukat Khwaja buzurgh uske-sath dillagi kiya karte the. Ek din usse puchha ki Mulla Lutfulla agar tum Shaadi karna chaho to batao kis kism ki aurat chahiye. Usne jawab me farmaya ki "Huzur, sabz aur shirin".

"Fir Huzur ne farmaya ki "thode hi zamane mein yah sab shirini dur ho javegee aur sabzi hi rah javegee." Fir is bat ke munasib huzur ne farmaya ki "Buzurgon mein se koyi buzurg bhi kamal-surat ki tariff mutavajjeh nahi hua." Hazrat Maulana Abdurrahman Jami Alaharrahama ne bhi jo is qafale ke pesharu the akhir mein isko tark kar diya tha. Jaisa ki unke ahaval aur kalam se paya jata hai. Unme se ek yah rubayi hai" :

***"Buton ke isq ka ab kuchh raha nahi khatka,
Nishan unke muhabbat ka dil se khub mita,***

*Hua fireft ab husn par jise hai Baqa,
Bhulaya husn wo dil se jo hai, Fana-hi-Fana.*

Original: “After this Huzur (Hazrat Baqi Billah) stated that Hazrat Khwaja Ahrar (r.i.p.) had a jocular friend named Mulla Lutfullah and, therefore, Hazrat Ahrar often used to talk to him in humour. One day he asked him-‘Mulla, if you wished to marry, what would you look for in your wife?’ Mulla replied she should be ‘*Sabz* and *Shirin*’ (Sabz-means fresh; “*Shirin*”-means-‘pleasant’ or ‘attractive’. ‘*Sabz* and *Shirin*’, i. e. young and beautiful). Then Hazrat stated that in a few years the beauty would be gone and only ‘*Sabzi*’ (youth) would be left. Then Hazrat (Hazrat Baqi Billah) stated that in this Order none of the Buzurgs (the great Masters of the Order) practiced concentrating on Surat (image or appearance of the Master or Sheikh). Hazrat Maulana Abdurrahman Jami (r.i.p.), who was a pioneer of this practice, had also given it up towards the end. The following verse is found amongst his writings:

***"BUTON KE ISHQ KA AB KUCH RAHA NAHI KHATKA,
NISHAN UNKI MUHABBAT KA DIL SE KHUB MITA,
HUA FIREFT AB HUSN PAR AB JISE HAI BAQA,
BHULAYA HUSN KO DIL SEJO HAI FANA HI FANA.
HUZUR YE KALAM KHATM HUA."***

Courteous Exposition: All the *Buzurgs* (the revered Masters) in the end have recommended to renounce* even ‘Kamal Surat’ (perfection of meditating on an image or appearance) also.

Goswami Tuasidas Ji has stated:

***"Abiral bhagati birati bigyana I
Hohu sakal guna gyan nidhana II"
[Ramcharit manas : 03-10-13]*****

Lights or reflections, even if of the highest *Muqam* (station-dwelling place) are all *Sifati* (belonging to the domain of attributes or qualities of the Truth). The ultimate goal is to attain oneness with the ‘*Tajjali-e-Jat*’ (the Light of the Truth-Supreme Being). All other lights and reflections (or appearances) are all *Mayavi* (in the domain of *Maya* or relativity- illusionary) and transformable. *Baqa* and ‘*Sthiti*’ (firm rooting) is only in the ‘*Satya-Pad*’

(abode of Truth).

*" *Sir barhana nestam daram, kulhi char tark;
Tark-e-duniya, tark-e-uqva, tark-e-maula, tark-e-tark.*"
by – *Shams Tabrez*

("Shams Tabrez, the spiritual guide of Mulana Rumi used to roam about bare headed. When someone asked him as to why did not he cover his head, he replied-"My head is covered with four crowns but you are not able to see them. I have renounced (the desires of) the 'world', renounced the thought of the hereafter (the heaven-the next world i.e. 'par-lok'), I have also renounced the thought of God (the thought of duality) and renounced even this thought that I have renounced the thought of 'renouncement'. These are the four crowns which adored his head")

The poet- saint Goswami Tulsi Das in his famous work Ramcharitmanas has mentioned about "Bhakti**" (devotion) that unfettered devotion to Lord Ram begets one all the esoteric knowledge.

("Bestowal of "**Abiral** (infinite) **Bhakti**" (devotion) by Lord Ram to his devotee, Sutikshna Muni; [01] 'profound-devotion' [02] 'asceticism' [03] acquired knowledge of the world, as distinct from knowledge of **Brahman** acquired by meditation and study and [04] the blissful benediction to become receptacle of knowledge.")

("Lord Ram tried to wake-up Sutikshna Muni in various ways but he (Sutikshna Muni) did not respond because he was absorbed in the bliss of having the glimpse of the Lord in his heart. Then Lord Ram made His image in the form of the king in the heart of the sage to disappear and instead appeared in His **Chaturbhuj Roop** (the four armed divine form). When the image of his beloved Lord ram in the form of the king disappeared from the heart of the sage, he (Sutikshna Muni) got so restless as if a jewel-wearing snake had lost his jewel (**Mani**). On opening his eyes he saw the treasure of all bliss Lord Ram together with Sita Ji and Lakshaman Ji in front of him")

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Second Session

"Asal: Hazareen mein se ek shakhsh ne dariyaft kiya ki wo huzur jo nafi aur asbat ke mazahat ke bagair hai, jaise ki is tariqe ke risalon mein likha hai, usase kya murad hai. Farmaya ki jab huzur Saaf khud-ba-khud qayam ho jaye to fir nafi-asbat ki mazahat nahin rahati."

Original: "One of those present in the assembly enquired what is meant by '*Huzur*' (attaining the state of Presence) without '*Nafi-Asbat*' (giving up the worldly relations), as mentioned in the literature of the Order. Hazrat (Hazrat Baqi Billah) replied-When the state of Presence occurs on its own, there is no bother of *Nafi-Asbat*".

Courteous exposition: One of the persons present in the assembly requested Hazrat Khwaja Baqi Billah (r.i.p.) to explain how the state of *Huzur* (Presence) be attained without giving up the worldly relations, one is tied with.

'*Huzur*' is a state, which has many times been explained verbally but which can be really understood only on attaining it. Those attending this 'Satsang' (spending time in the company of the Masters of this Order) and '*Abhyasis*' (seekers-following the path-engaged in the spiritual practices) can understand it well. Words cannot explain it satisfactorily. As the seekers and those following this path experience in '*Jikr*' (remembrance-feeling vibrations), *Huzur* is also a sort of '*Surur-e-Latif*' (subtle feeling of bliss) in which one feels that either he is seeing someone or someone is seeing him.

'*Nafi*' means non-existence of something-negative. It is the path of negation or *Vairagya* (asceticism). Considering one to be away from all things and possessions and forgetting one's own being; to think that I do not exist, I have no bodily existence nor does anything belong to me. All worldly things that exist around me have no existence.

Sufis indulge in an initial practice (*Sadhana*) in which they lift their breath from the naval up to the crust of the head with a thought that neither they nor their body exists, nor does the world exist, focusing on the word '*La*',

which means nothing. While some people utter this word, some others recite it mentally. When the breath and thought is lifted up to the crust of the head with the word '**La**', it is left there and the attention is now focused on the right shoulder with the word '**Ilaha**', which means 'but'. This much part of this practice is '**Nafi**' and the remaining part is '**Asbat**'.

'**Asbat**' mean worldly relations, especially the progeny. **Nafi-Asbat** thus means that it is "He", i.e. it is God and God alone, Who exists and nothing else. This is the practice (**Sadhana**) or the method of worshipping. It is the positive path of **Bhakti** (devotion) in which one thinks that it is the God, Who exists and Who is the ultimate goal of the seeker. In the first part called **Nafi**, one does not think of one's goal and in the second part **Asbat** one thinks that his goal is the God. In other words there is negation of everything else except the God and then God is held as the ultimate goal of the seeker, which he wants to attain. The way to do this is that after the thought of **Ilaha** on the right shoulder, the seeker now concentrates his attention at the physical heart under the left rib-cage, where one feels the occurrence of the heart-beat and breath is exhaled forcefully with the name Allah, thinking that the seat of Allah is rooted in the heart. This sequence is repeated a number of times, so much so that in a few days one starts attaining the state of **Huzur** and **Agahi** (the state of Presence and Witnessing-it may also mean the state of constant remembrance).

Khwaja Sahab (r.i.p.) also stated that if the state of **Huzur** and **Agahi** is attained, without this practice, which is often experienced by the seekers in this honourable Order merely by spending time in the company of Sheikh (Satsang), then there is no need to follow this practice of **Nafi-Asbat**. There is no need to explain it further.

Asal: "*Fir farmaya ki jab tak salik ko huzur-jati jisse murad huzur saaf hai, hasil nah o jay, tauhid-jismani ki kaid se nahi nikal sakta. Chunache wajood-jismani apne aap ko aur apne gair ko wajood-e-haq janata hai. Is waqt tamijo tafarka baki rahta hai. Rooh abhi fana aur istigrak ke darje tak nahi pahunchi kyonki har cheez ki tamij rooh ke saath hoti hai. Yah muwahid abhi us tauhid tak nahi pahuncha jo ulema deen aur sufiya muhaqqekin nijvan Allah Allehim ke najdik mukarar aur sabit hai. Aur wah ayat-e-karima ke mafhum se murad hai. (Allah-Talah unko gherne wala hai) Yani tanjih sifati se munajja aur pak hai. Jab tak huzur jati ki roshani apni chamak na dikhaye aur rooh ko fana aur istigrak na pahunchaye, maksood ke chehare se parda dur nahi hota.*"

Original: “Then bestowe upon (by Hazrat Baqi Billah) that until the seeker attains ‘*Huzur-e-Jati*’ (the Glimpse of the Truth-or attains the state of Presence before the Truth), he cannot rise above ‘*Tauhid-e-Jismani*’ (unity at the physical level-feeling that this physical body is that of the God). Such a person, therefore, starts thinking that his body, as well as that of others, is that of God. In this state one has the feeling of duality. The *Rooh* (soul or the Self) has not yet attained the state of ‘*Fana*’ (absorption), because the feeling of duality is associated with the *Rooh*. Such a person (Muwahid-monotheist-the one seeking to attain the state of unity) has not yet attained that state of *Tauhid* (unity), which has been mentioned by accomplished scholars and Mahatmas (saints), who have been blessed with esoteric knowledge and which is revealed in the ‘*Ayat-e-Karima*’ that the Allah encompasses (or embraces) them. In other words He is beyond imagination (mind) and attributions. Until the light of Truth (‘*Huzur-e-Jati*’) does not show its radiance and does not take the *Rooh* to the state of absorption and annihilation, the veil is not lifted.

Courteous exposition: This is slightly difficult to be explained in words and, therefore, those interested to understand it fully should meet me personally. Such esoteric matters can only be explained in hints.

It is important for the seekers to attain *Huzur-e-Jati*, which is also called *Huzur-e-Saaf* because without attaining it, it is difficult for them to rise above the state of *Tauhid-e-Jismani*.

‘*Huzur*’-*Huzur* means to be present. Presence (Presence of mind) is of two types; *Huzur-e-Jati*, which is also called *Huzur-e-Saaf*, and *Huzur-e-Sifati*, which belongs to the domain of Maya (illusion or relativity). In *Huzur-e-Sifati*, there exists some object, some form, light or some similar thing, which is before the seeker. It could be some sort of light, Sun, Moon, stars, heavens, jungle, mountains or any other appearance, various colours or glimpse of some Mahatmas, Avatars (incarnations of God), which are all in the domain of Maya or the attributes and qualities of the divine.

In *Huzur-e-Jati*, there is no appearance of any form or colours, nor is one aware of anything that may be absorbing him. The absorption, however, is such that one does not desire to come out of this state of bliss. It can also not be described as some sort of happiness or bliss but it is a kind of pull or

Mahaviyat (attraction or absorption-annihilation in the divine).

‘***Tauhid***’-***Tauhid*** means the feeling of unity and it is of many types. Here ***Tauhid-e-Jismani*** alone is being explained:

Tauhid is a kind of state, which occupies one’s mind, intellect and the self (ego). When one attains such a state that one starts taking not only one’s own body (the corporeal being) but the bodies of others also as the body of the God, it is called ***Tauhid-e-Jismani***. In this regard, one should also inquire with Janab Qibla Maulana Muhammad Abdul Gani Khan Sahab. In this state, the feeling of duality (differentiation between self and others) remains and because of this the ‘***Rooh***’ (***soul-body***) has not yet attained the state of absorption and annihilation, the veil is not lifted and the ***Muwahid*** (monotheist-seeker of ***Tauhid***) has not attained that state of non-duality, which is mentioned by accomplished scholars and Mahatmas, who have been blessed with esoteric knowledge.

The Supreme Being or the Truth is described in two ways with reference to His attributes or Qualities:

- i: ***Tajalli-e-Jati*** or ***Virat-roop Darshan***, meaning thereby the Truth by Itself-***Jalali*** (radiant, glorious or brilliant);
- ii: ***Tajalli-e-Sifati*** or ***Vishva-roop Darshan***, meaning thereby the Truth with Its Attributes and Qualities-***Jamali***.

Tajalli-e-Jati or ***Virat-roop Darshan (Tanjihi)*** is beyond comprehension. It is beyond attributes and qualities (of the Divine) and beyond all forms- Radiant, Glorious and Brilliant, which cannot be perceived by senses.

Tajalli-e-Sifati or ***Vishva-roop Darshan (Tashbihi)*** could be explained through allegories. It is ***Jamali***, i.e. relates to the Attributes and Qualities of the Divine. It is perceivable through senses, which would be explained on some other occasion. Here the purpose would be served by mentioning that ***Huzur-e-Jati*** refers to ***Tajalli-e-Jati*** or ***Virat-roop Darshan***; ***Alam-e-Amr*** (the World of Order or the World of Light)-***Jalali***. ***Huzur-e-Sifati*** refers to ***Tajalli-e-Sifati*** or ***Vishva-roop Darshan-Jamali***. Thus until one attains the state of ***Huzur-e-Jati***, one does not attain the state of absorption or annihilation and the veil is not lifted, which means that one has not yet realized the Truth nor is firmly rooted in the Truth.

Asal: Agar che ye hale k lamha hi ho aur ye haal jis kadar ki kisi ki kismet mein ho, apni-apni istedad ke muafik hasil hota hai. Pus hamesha isi amr ka muntazir rahana chahiye ki Allah ta-ala is wajoode mauhoob ko safai ke saath musharraf farmaye jiske saath usne mukarribon ko makhsus kiya hai. Yahan kasab ka koi dakhil nahi hai. Mahaj Allah Taala ki bakhshish par maukoof hai.

Original: “This state (of *Huzur-e-Jati*) though attained even for a moment, depends upon one’s destiny and craving. One should always be eager to seek it and pray the Almighty to bless him with such intense *Huzur-e-Jati*, with which He has blessed His *Mukarribs* (those, who have attained the state of Nearness). One’s effort is of no help here and it entirely depends upon the Will of the God. The essence of this verse expresses the condition of the seeker at this *Muqam* (state of attainment):

‘GUJAR KI ILM SE MALUM TAK PAHUNCHE’

“[the perception of knowledge took me to the reach of perfection]”

Courteous exposition: *Huzur-e-Jati*, *Fanaiyat* (absorption in the divine) and *Istigrak* (annihilation) even for a moment is a great blessing. Such a state is attained by one, according to his worthiness and destiny. One should, therefore, always eagerly await the opportunity when the Almighty may grant Nearness (the state of Nearness) to this transitory existence (the physical existence), or to one’s blessed pure existence, as He has specially blessed those, who have attained the State of Nearness. This state of Nearness cannot be attained through one’s effort or practice (spiritual *Sadhana*). It is entirely on the Will of the God.

Attaining the state of ‘knower’ crossing the limits of learning is a great achievement.

Third Session

Asal: Tisri Mazlis-Huzur ki khidmat mein hazir hua. Muhabbat sifati aur muhabbat jati ki tahkik mein guftagu shuru hui. Farmaya ki muhabbat sifati yah hai ki koi shakhsh kisi ko uske alim ya shuja hone ke bais dost rakhe, is surat mein iski muhabbat ilm aur shujat ki sifat par maukuf hogi. Yani ye aussaf usse du rho jaye to muhabbat bhi na rahegi. Aur muhabbat jati yah hai ki koi kisi ko sifat ke lihaj ke baigair dost rakhe. Yani na to uski muhabbat kisi sifat ke saath mausuf hone ke bais jyada ho aur na kisi sifat ke mausuf na hone ke bais kum.

Original: “The Third Meeting-Presented myself* at his service. The subject of the discussion was ‘*Muhabbat-e-Jati*’ and ‘*Muhabbat-e-Sifati*’. Hazrat stated that *Muhabbat-e-Sifati* means making someone a friend because of his knowledge, bravery or some other excellence. Such a friendship depends upon and lasts only till such qualities exist and is broken if those qualities cease to exist. On the other hand *Muhabbat-e-Jati* is that which is not dependent on such things nor does it grow or diminish with the acquisition or loss of such things”.

*Venerable saint Baqibillah veiled from his mortal frame on 29th November 1603, whereas Reverend Laalaji Maharaj remained on this earth from 03rd February 1873 to 15th August 1931. In the history of 'Mysticism', this one of the examples of 'Unity of Time and Space'

Courteous exposition: *Muhabbat-e-Sifati* or worldly friendship is one, which is based on some selfish motive. Till it serves the interest, the friendship lasts and when the purpose is not served the friendship is broken. For example friendship based on money, beauty, authority or strength lasts only till the money, beauty, authority or strength lasts and is broken thereafter.

Muhabbat-e-Jati is not dependent upon any of such things and even if those things are present, one is not influenced by them. If any of these things is gained or lost, it does not affect the friendship. Such affection is generally seen in the mother and rarely in others.

Asal: Fir farmaya ki ahle shahud mein se usi shakhsh ko muhabbat-e-jati hoti hai jiski apni koi garaj darmyan mein na ho. Chunachen baaz is

jiddat se dost rakhate hain ki mahboob ke mushahade se lajjat aur suroor hasil ho to we muhabbat-e-jati ke manafi nahi. Bulki yah baat muhabbat-e-jati ka kasab hai.

Original: “Then he (Hazrat Baqi Billah) stated that out of the ‘*Ahle Shahud*’ (seekers of realisation) only those, who have no selfish motive, garner *Muhabbat-e-Jati*. Some develop friendship to enjoy the pleasure of the company of the beloved, which does not befit *Muhabbat-e-Jati* but is an effort towards it”.

Courteous exposition: *Ahle Shahud* are those seekers, who have attained the state of realization or are on the threshold of realization or advancing on the path of realization. Out of them, only those have *Muhabbat-e-Jati*, who have no personal or selfish interest but they have sympathy and feel concerned about the spiritual progress of others. They desire to know the Truth or realise the Truth, keeping in mind that it may enable them to help others needing their guidance and support. They are not after praise or popularity nor do they run after liberation or salvation (from the cycle of birth and death). They rather seek for others, what they want for themselves. They, therefore, make friends with others in order that those others may also enjoy the happiness and bliss of having a glimpse of the true Beloved. In other words, if the seeker has no other expectation from his *Pir-o-Murshid* except realization of the Truth, then he is said to have *Muhabbat-e-Jati* for the *Murshid*. This is not *Muhabbat-e-Sifati* because their objective is nothing else but realization of the Truth. Garnering love for someone (the Master) with an objective of attaining the Truth through him is *Muhabbat-e-Jati* and not *Muhabbat-e-Sifati*.

Asal: Us waqt Huzur (Hazrat Baqi Billah) ne Maulana Jami (Allaihirima) ki ek kitab jo Huzur ke samne rakhi thi uthai aur kholi. Usme yah hadis qudassi nikali, jiska tarjuma yah hai ki ‘jisko meri muhabbat ne qatl kiya, main uski bait yani khoon-baha hoon. Huzur-e-ala ne farmaya ke isme Allah ta-ala ne tariqa-e-maraqaba ka bayan farmaya hai ki jab muhabbat jati fana aur amanat ke darje tak pahunch jati hai to muhib yaft aur tajalli-jati ke jauk se qamyab ho jata hai. Aur yahan bait se murad yahi yaft ka jauk hai. Jo muhabbat jati mein fani hone ke baad jahir hota hai. Yani maraqab-e-majqura ka tariqa jo muhabbat-jaukia ke juhur se murad hai, albatta maksud tak pahunchane wala hai.

Original: “He (Hazrat Baqi Billah) then lifted a book of Maulana Jami

(Allaihirima) lying in front of him and read this *Hadis* from it-‘One, who has been slain with the sword of my love, for him, I am the ‘*Bait*’ (refuge-shelter, providing him the permanent resting place) or the *Khoon-Baha* (according to the Arabic tradition the money given to the relatives of the deceased, as compensation)’. He then said that in this *Hadis*, Allah-Talah has revealed the secret of ‘*Maraqaba*’ (meditation) that when *Muhabbat-e-Jati* intensifies to the extent of ‘*Fana*’ (absorption or dissolution of the Self) and ‘*Amanat*’ (trust-something belonging to other, to be returned to him, as it is, later), then the seeker enjoys the ‘*Jauk*’ (*Jauk* means the taste that is left in mouth after relishing something, which one enjoys for long-the bliss) of ‘*Yaft*’ and *Tajalli-e-Jati*’.

The reference of being ‘*Bait*’ here is in the context of the *Jauk* of ‘*Yaft*’, which is attained on being absorbed in *Muhabbat-e-Jati*. It means that the ‘*Maraqaba-e-Majqura*’ (*Maraqaba*-awaiting for His grace; *Majqura*-which has been talked about), which is an expression used for the manifestation of the ‘*Muhabbat-e-Jaukiya*’ (the intense longing for attaining the state of *Jauk*), leads one to the desired goal.

Courteous exposition: ‘*Hadis*’ means an inspiration or instruction received by a great saint or Mahatma from the Divine, acceptance of which is beyond doubt of leading to any worldly or heavenly loss. Such *Hadis* are collected and act as guidance for future. Hazrat Maulana Jami has been a great *Buzurg* (revered saint). In one of his books Hazrat Baqi Billah (r.i.p.) found a mention that Allah-Talah has stated that one, who has been slain by the sword of my love, I am his *Khoon-Baha*. ‘*Khoon-Baha*’ means the compensation given to the relatives of the deceased in lieu of his blood. This Divine revelation, therefore, means that if a seeker (or devotee) gives up his life in the love of God, for him God is the ‘*Khoon-Baha*’ or the compensation for that sacrifice. Or in other words a devotee, who dies in His love, attains Him. This also reveals a novel method of ‘*Maraqaba*’ or ‘*Samadhi*’. This novel method is that in remembering Him and awaiting His grace, one should get so absorbed meditating upon Him (*Samadhi*) that there is no other thought except the love of the God. No other veil in the form of any worldly thought, which may act as an obstruction should be left and this love for God should attain the degree of ‘*Fana*’ and ‘*Amanat*’. ‘*Fana*’ refers to that state of the devotee, which leaves no veil (of duality) in-between the devotee and the Beloved and the lover (the devotee) knows not, who is the lover and who the Beloved is?

The example of '*Amanat*' is the love with which a child is born; it is *Jati-Muhabbat* or the selfless love. The child's love is pure with no intention. Such a selfless love which has been given initially to every man is given as an '*Amanat*'. It is an *Amanat* in the sense that it is expected to be returned, as it is, when one dies. The question is whether one does return this *Amanat*, i.e. whether he is in the same state of selfless love at the time of his death? No; absolutely no. At the time of death, it is entirely in a different form, which may be called '*Sifati*' or with self-interest. The gold has been turned into iron because of mixing it with one's self interest and this is called breaching the trust (*Amanat Mein Khayanat*). It would be befitting for a trustee to return a thing given to him in trust in the same condition, as it was when handed over to him. One, therefore, was expected to go back to God with the same selfless love, as was given to him at the time of birth. When the love attains such purity or selflessness, the lover enjoys the '*Jauk*' of '*Yaft*' and *Tajalli-e-Jati*'.

'*Yaft*' literally means 'having gained or attained'. It is the state of '*Sanyojta*' (unity), where the lover and Beloved lose duality and become one*. This is the state of being free from the fear of falling or returning from it. The true *Mushahida* (*Sakshatkar*-realisation or having the glimpse of the Truth) is attained at this *Muqam*.

*This is evident in a scholarly account given by Shri K. M. Munshi in one of his famous titles - '*SUFIS, MYSTICS AND YOGIES OF INDIA*' :

*"Kabir has clasped to his heart the cup of love,
It has permeated every pore of his body, what
need for addition is left?
Kabir ! Round oven of love, many a one took his seat.
They proffered their head, drank, whilst others
left without getting drink.
I tried many medicines but none was efficacious
like love.
Love starts in one part of the body, and the
whole is transmuted to gold."*

Venerable writer Muhammad Hedayetullah treats such love as 'PRAPATTI' (submission to God). "Kabir says that *bhakti*, purity of heart, '*dhikr*' and love alone cannot help us in obtaining God's grace. We, rather, have to surrender ourselves completely to the mercy of God who takes care of us. This doctrine of 'PRAPATTI' or absolute surrender to God is a common phenomenon of Hindu and Muslim mysticism. But it received a special emphasis with the Vaisnava *Bhaktas* after Ramanuja. On the question whether or not 'PRAPATTI' is the only means of *bhakti* religion or one of the means, the disciples of Ramanuja split up into two schools. The southern school accepted the first alternative, which Kabir has also accepted. This doctrine has reference both in the Gita (18:56-58, 65-69) and the Qur'an (05:119'09. 09:119' and also cf. 08.17). The Sufis took special interest in these verses of the Qur'an and interpreted them as evidence for man's obligation to surrender to a loving God who takes the first step towards man, the elect of His creation, to draw him unto Him by the powerful

cords of love.”

Quotes from Bhagavad-Gita [Dr. S. RADHAKRISHNAN] :

“*manmana bhava madbhakto
madyaji mam namaskuru
mamevaisyasi satyam te
pratijane priyo si me.*”
[18:65]

Explanation : “Fix thy mind on Me be devoted to Me; sacrifice to Me; prostrate thyself before Me; so shalt thou come to Me. I promise thee truly, for thou art dear to me.

‘*Tajalli-e-Jat*’ means the light of Truth. It is the radiance of the Truth, which is absolutely pure with no worldly illumination whatsoever. Such a longing (*Jauk*) arises only when one gets fully immersed in *Muhabbat-e-Jati*.

The method of *Maraqaba* or *Samadhi*, which has been talked about, is an expression used for the manifestation of the *Jaukiya Muhabbat* (the intense longing for attaining the state of *Jauk*). *Jauk* means the taste that is left in mouth after relishing something, which one enjoys for long. Here it is the bliss of *Muhabbat-e-Jati*, which keeps the seeker absorbed in that bliss. Such a *Maraqaba* (*Samadhi*) leads one to the desired goal.

INSHA-ALLAH

Appendix - I

Hazrat Baqi Billah

(requiescat in pace)

The Naqshbandi Sufi order has been introduced in India by Hazrat Muhammad al-Baqi Billah, *(requiescat in pace)* who was spiritually linked to and was the ablest disciple of Hazrat Muhammad Khwaja al-Imkinki *(requiescat in pace)*. He was born in 972 H (1562 AD) in the city of Kabul in the land of Ajam, which was then a colony of the Sultanate of India.

Hazrat Baqi Billah was an ocean of esoteric knowledge, annihilated in God (*Fana Billah*) and existing in ‘His’ Existence (*Baqa Billah*), who was lifted to the highest state of vision. He combined in his person both the outer or the worldly knowledge and the esoteric knowledge.

Sheikh Ahmad al-Faruqi (his vicegerent) said that his Master Muhammad al-Baqi Billah *(requiescat in pace)* achieved the highest states of Wilayat (Friendship of God) and that he was the Qutub (Spiritual Pole) of his time, who supported every creature on this earth.

Baqi Billah *(requiescat in pace)* right from his early childhood exhibited signs of a great saint, living a life of austerity. He spent most of his time in solitude. His father was a judge. He received his formal education from Maulana Muhammad Sadiq Hawai *(requiescat in pace)*, who was a great scholar of his time and in a short period because of his sharp intellect Muhammad al-Baqi Billah *(requiescat in pace)* surpassed his colleagues. It was during this period of his learning that he got attracted towards spirituality and presented himself in the service of many great saints of Mavraul Nahar but was not satisfied with his progress. One day when he was engrossed in reading a book on Sufi way, he encountered a divine light, which made him restless. At that moment, he was blessed by the spirit of Shah Bahauddin Naqshband, *(requiescat in pace)* a great Sufi Master of the Naqshbandi Order, who created in his heart the capability of reciting the name of the divine and filled his heart with divine love. This made him to look for an accomplished Master in the search of whom he made such an effort, which was beyond human capability. His holy mother used to pray for him that either the Almighty should fulfill her son's desire or take her away, as she could not withstand the restlessness of her son.

Hazrat Baqi Billah used to say that whatever he attained, it was all due to the prayers of his mother. He visited the entire Mavraul Nahar, Bulkh, Budkhshawn, Lahore and Kashmir etc. and received the grace of a lot of saints in these places. It is said that when he was in Lahore, a Majjub whom he visited used to often scold and pelt stones at him, but Hazrat Baqi Billah did not give up visiting him. At last this Majjub prayed for Hazrat Baqi Billah. Hazrat Baqi Billah used to say that though he did not indulge in austerities and self-restraints like the seekers of earlier days but he had spent lot of his time in great restlessness to find an accomplished Master to guide him. He then went to Maulana Shergani and then on the way to Samaqand he wrote a letter to his friends mentioning this couplet:

**"MAN AJ MUHIT MUHABBAT NISHAN HAMI DIDUM;
KI USTKHWANE AZIZAN BASAHIL UFTA DAAST"**

(Meaning thereby-I looked at the river of love only to find that at its bank were lying the skeletons of lovers)

During this journey, he got an inspiration from Hazrat Khwaja Ahrar (RAE) that he should visit Maulana Khwajgi Imkinki and thereafter he saw Hazrat Maulana Imkinki in his dream saying that he was waiting for him. This made Hazrat Baqi Billah very happy and he uttered:

**"ME GUZSHTAM JE GUM ALUDA KI NALA JAMGI,
ALEME AASHOB NIGAHE SARERAHAM BAGIRAF"**

(Meaning thereby-I was walking sadly but someone, who had stirred (created a revolution) the world attracted me towards him)

Hazrat Baqi Billah (*requiescat in pace*) found his destiny at the pious feet of his Master Maulana Khwajgi Imkinki (*requiescat in pace*) and spent three nights in meditation in the company of and explaining his internal state to Maulana Khwajgi Imkinki (*requiescat in pace*). Maulana Khwajgi Imkinki (*requiescat in pace*) told him that by the grace of the God and the Masters of this Order, he (Hazrat Baqi Billah) had been blessed with the complete esoteric knowledge of the Order (Naqshbandi Sufi Order). Maulana Khwajgi Imkinki (*requiescat in pace*) then asked him to go to India and blessed him saying may you introduce and spread this spiritual Order in India. At first Hazrat Baqi Billah(*requiescat in pace*) humbly tried to express his inability but later he proceeded to India in compliance with the order of his Master.

On his way to Delhi, he first stayed at Lahore for about a year where he was welcomed and received with love and affection by the scholars and Mahatmas. In Delhi he started living in Qila Firozi and made Delhi his permanent home. He did not reveal his internal state to anyone and kept his spiritual attainments a secret, spending most of his time in solitude. Rather than looking towards others, he contemplated about his own vices and always behaved with great humility. He would usually avoid people approaching him for spiritual teaching but if he found someone eager, desperate and having the

right inclination, he would accept and teach him.

It is said that a person, who used to live at the Mazar (tomb-the place of burial) of Khurasani Hazrat Khwaja Bakhtiyar Kaki (*requiescat in pace*) used to pray him for the guidance of a competent Master. When Hazrat Baqi Billah reached Delhi, this man got an inspiration from Hazrat Khwaja Bakhtiyar Kaki (*requiescat in pace*) that a saint of the Naqshbandi Order has arrived in the city and he should go and visit him. This man visited Hazrat Baqi Billah (*requiescat in pace*) and expressed his desire to be guided. Hazrat Baqi Billah (*requiescat in pace*) declined saying that he (Hazrat Baqi Billah) was not competent to initiate him. Hazrat Baqi Billah (*requiescat in pace*) stated this so politely and humbly that this man accepted his words and returned. In the night he saw Hazrat Khwaja Bakhtiyar Kaki (*requiescat in pace*) in his dream, who told him that Hazrat Baqi Billah (*requiescat in pace*) was the person to whom he was asked to go. The next day he again visited Hazrat Baqi Billah (*requiescat in pace*) and narrated him what he had seen in his dream. Hazrat Baqi Billah (*requiescat in pace*) again told him that it was not he and if he (this man) finds such a Mahatma then Hazrat Baqi Billah (*requiescat in pace*) would also like to visit him. Next night again this man saw Hazrat Khwaja Bakhtiyar Kaki (*requiescat in pace*) in his dream, who again asked him to visit Hazrat Baqi Billah (*requiescat in pace*). When next day he visited Hazrat Baqi Billah (*requiescat in pace*) he with great humility and eagerness requested Hazrat Baqi Billah (*requiescat in pace*) to accept him saying that now he would not go anywhere else. Hazrat Baqi Billah this time accepted him but took a promise from him that he would not tell anyone else about him (Hazrat Baqi Billah).

A similar incidence is related to his vicegerent Khwaja Hisamuddin Ahmad (*requiescat in pace*). Hazrat Baqi Billah (*requiescat in pace*) told him also that he was not competent and that if he (Khwaja Hisamuddin Ahmad) found someone then Hazrat Baqi Billah would also like to visit that Mahatma. It was said with such humility that Khwaja Hisamuddin Ahmad (*requiescat in pace*) believed it and proceeded to Agra. He did not know what to do that he heard someone reciting this couplet of Hazrat sheikh Sadi (*requiescat in pace*):

*“TU KHWABI AASTIN AFSHAN VA KHWABI DAMAN ANDAR
KUSH,
MAGAS HARGIJ NA KHWAHAD RAFT AJ DUKAN-E-HALWAI
“*

Meaning thereby-Whether you wipe your hands or shake your cloths, the fly is not going to leave the sweet-maker's shop)
He then immediately returned to Delhi and visited Hazrat Baqi Billah, who accepted and initiated him.

If Hazrat Baqi Billah (*requiescat in pace*) accepted someone, he would instruct him keeping his inclination in mind. If he found someone to be an emotional person, he would teach him 'Tariqa-e-Rabita' (focusing one's attention at the appearance of his Master in his heart and feeling the presence of the Master in the heart-love for the Master; Rabita literally means nearness, contact or establishing a relation). To some others he would ask to engage in 'Jikr-e-Qulbi' or recite 'La-Ilaha-Ilallah' and to some others to engage in 'Ism-Jaat' (the true name of the God), depending upon their individual suitability and inclination. His 'Nisbat' (the spiritual linkage that establishes a connection between the Master and the seeker for the transmission of spiritual vitality) was full of 'Jajb' (emotion or the power to pull one towards divinity through one's own spiritual vitality). Whosoever was fortunate to get his attention, he would become eager and worthy to receive the divine grace.

It is related to him that once a soldier, who came to visit him, left his horse with the groom (ostler) outside the mosque and went himself inside to meet Hazrat Baqi Billah (*requiescat in pace*). By chance Hazrat Baqi Billah (*requiescat in pace*) just then went out of the mosque for ablution and his gaze fell on the groom. By the time Hazrat Baqi Billah (*requiescat in pace*) re-entered the mosque after ablution, this man was so impacted by his glance that he entered into an ecstasy and went away from the mosque, after which no one could know where he had gone. Many such incidences are related to him. He used to impart seekers with 'Talim-e-Himmat' and used to bestow upon them his 'Tavajjoh'. Seekers used to be lifted to great spiritual heights; some used to gain access to 'Alam-e-Misal' (that world, which is a part of the heavens and in which all the worldly things exist as they are), some others would gain access to 'Alam-e-Arvah' (the

abode of souls) and some others used to turn into 'Majjub or 'Maglub'. Through him the Naqshbandi Order spread with great swiftness throughout the Indian Subcontinent. People in the subcontinent were attracted to his knowledge, his Heavenly Power and his Prophetic Characteristics.

It is related to him that once a muezzin went up the minaret of the mosque and by chance Hazrat Baqi Billah (*requiescat in pace*) glanced at the muezzin. The spiritual flux was so strong that the muezzin could not withstand it and fell down from the minaret.

It is also related to him that his vicegerent Hazrat Mujaddid Alifsani (*requiescat in pace*) in the month of Ramzan, one night sent his servant with some Faluda (a sweet dish) to him. This servant, a simple person, went straight and knocked at the main door. In order not to trouble anyone else, Hazrat Baqi Billah himself opened the door and asked the servant about his name. He mentioned his name as 'Baba'. Hazrat Baqi Billah picked up the Faluda and said 'a servant of Miyan Mujaddid Alifsani (*requiescat in pace*) is as much mine'. Now, by the time this servant returned, he had been deeply impacted by the glance of Hazrat Baqi Billah (*requiescat in pace*) and with difficulty could reach back Hazrat Mujaddid Alifsani (*requiescat in pace*). On being asked, he narrated what had happened and stated that he was seeing all the cosmos full of divine light, every particle so illuminated that he cannot explain. Hazrat Mujaddid Alifsani (*requiescat in pace*) then said-"This man has happened to face the Shining Sun (Hazrat Baqi Billa Sahab) as a result of which he is dazzling."

Hazrat Baqi Billah (*requiescat in pace*) was full of compassion and piety. Once when he was in Lahore, people did not have food to eat because of famine. When food used to be served to Hazrat Baqi Billah (*requiescat in pace*), he would say that it was not proper that he should eat while people outside in the streets were hungry and used to distribute his food amongst them. Similarly, if he saw any old or tired man traveling, he would offer his conveyance to that man and would himself walk on foot and when they were about to reach the town, he would again ride on his conveyance in order that no one should come to know of it. Once in winters when he came to sleep after offering midnight prayers (Namaz), he saw a cat lying under his

quilt. Hajrat Baqi Billa did not disturb the cat. Instead he himself spent the night without sleep. If any of his disciples did anything wrong by mistake, he would not scold or point out his mistake and would rather only hint at it.

One of his neighbors used to trouble him in various ways but Hajrat Baqi Billa ignored and lived peacefully with him. One of his disciples, however, could not tolerate it and got this neighbor arrested. When Hajrat Baqi Billa came to know of this, he was annoyed with his disciple. The disciple pleaded that that man was mischievous and a trouble maker. Hajrat Baqi Billa (*requiescat in pace*) took a mournful sigh saying-‘you consider yourself to be a noble and well behaved person and that is why you look at others as mischievous and trouble makers but what can I say; to me he in no way is worse than me’. The disciple got him released immediately.

Once Hajrat Baqi Billa (*requiescat in pace*) went to visit the tomb of Hazrat Khwaja Bakhtiyar Kaki (Quddas Siruhu). The caretakers of the tomb laid a sheet for him to sit on. A hot-tempered fakir, who happened to be present there enquired about it and on learning that it was laid for Hajrat Baqi Billa (*requiescat in pace*) started abusing him. Just then Hajrat Baqi Billa (*requiescat in pace*) reached there and the fakir turning towards him started abusing him more furiously. Hajrat Baqi Billa begged pardon of the fakir saying that whatever had happened was without his knowledge and that whatever he (the fakir) had said about him (Hajrat Baqi Billa), he was just like that. People accompanying Hajrat Baqi Billa (*requiescat in pace*) wished to warn the fakir but Hajrat Baqi Billa stopped them from doing so. He then comforted the fakir, gave him some money and said that he (the fakir) should not waste his time and energy on a person like him (Hajrat Baqi Billa).

It is said about Hajrat Baqi Billa that if any of his disciples committed some mistake, Hajrat Baqi Billa would say that it had happened because of his (Hajrat Baqi Billa) shortcoming; if this was not his (Hajrat Baqi Billa) fault, it would not have reflected in the disciple. If someone spoke ill of another person before him, he would start praising that person. Hajrat Baqi Billa emphasized upon the transitory nature of life and the world and insisted upon looking at only one’s own vices.

It is said that Sheikh Taj Samhali (belonging to Samhal), who was one of the vicegerent of Hajrat Baqi Billa was first initiated by Sheikh Allah Bakhsh (vicegerent of Mir Sayyed Ali Quam Jaunpuri). One Diwana Abu Baqr was also a disciple of Sheikh Allah Bakhsh, who also was from Samhal. When Sheikh Taj Samhali having been authorized by Hajrat Baqi Billa to teach others returned to Samhal and started teaching people, they were very much impressed by him and, therefore, some people out of jealousy provoked Diwana Abu Baqr (*requiescat in pace*) against him. Sheikh Taj Samhali (*requiescat in pace*) explained him the matter and reported the matter to Hajrat Baqi Billa (*requiescat in pace*) through a letter. Hajrat Baqi Billa responded:

‘I have gone through the letter you wrote relating to Sheikh Abu Baqr. Writing such things does not show maturity and grace. Even highly accomplished saints cannot rest assured that they are free from such vices then how could poor Abu Baqr be expected to be free from them, who has hardly treaded the path only for a short while and how could he be expected not to oppose you? And then especially if he is a ‘Diwana’ (mad), he should not be expected to behave properly though he may have attained Wilayat (attained the status of a Wali-saint or Mahatma). Only the God knows that some improper thoughts would have entered his mind and he may have been denied proper understanding at that moment. Any action even if against the dictates of scriptures is punished only if the doer was in senses. The conclusion is that one should be considered pardonable taking his condition and circumstances into account and one should look only towards the God.

People live in different states of mind. Some are inclined towards evil, some have faith in God and yet some others are in an intermediary state. Their conscience condemns them on doing wrong. These people also can attain the state of Auliya (saint or Mahatma), if they are wise. People with evil mind also need to be considered pardonable and should be treated kindly. One should develop a habit of seeing the brighter side of their deeds. Taunts and fancies of the people of Samhal should also not be objected and they should be looked upon with mercy because they are following the path of wisdom and have given up their vices. If out of compulsion they

commit some mistake and behave badly, why should you forget their good deeds? One should be thankful to the God that Auliyas also have to bear with their share of condemnation. I myself adopt the other way when facing criticism and considering it to be a divine blessing, I enter into introspection and pray for the removal of my vices, which was the basis for the criticism. Kindly tell me what would be the outcome of the criticism by the people of Samhal. Would it result in non-acceptance of veneration or stopple of Khalis Tavajjoh (paying attention)? Their case would be before the Almighty.

Couplet:

EMASHUKA TURA BUR SARE ALAM KHAK WASSALAM

(Meaning thereby: O beloved! Let you and the whole world be buried under ashes)'

He was so detached that no one would dare engage in any worldly discussion in the mosque nor would he ever engage in collecting worldly belongings for himself or for his dervishes. He wished nothing except Faqr (poverty), Faka (hunger), Kanaat (gratitude), Juhad (austerity) and Masqanat (humility) for himself and his disciples. If someone wished to donate something for the dervishes residing in the Dargah (the monastery), he would not accept it saying that he prays the Almighty that they should spend a life in gratitude, humility and observing austerities. He used to say that if someone expects that he should be blessed with worldly possessions because of him, he should understand that it would only mean snapping of the divine link between him and that man. But others (other than his associates) used to receive worldly benefits through him.

Hazrat Maulvi Wilayat Hussain Khan (younger brother of Hazrat Maulvi Fazl Ahmad Khan alias Huzur Maharaj) once mentioned an incident regarding Hazrat Baqi Billah's submission to his Master. In the assembly (Satsang) of Hazrat Baqi Billah, Masters of other branches together with their followers used to participate. Once when all of them were engrossed in deep meditation, all of a sudden Hazrat Baqi Billah stood up. His body was trembling and it appeared that he might fall. One of the persons got up and gave him support. After sometime when he was somewhat composed, one of the Masters,

ith great humility enquired “Hazrat Qibla (your honour) – What divine blessing have you received that you are prepared even to sacrifice your life for it.” Hazrat Baqi Billah replied, “Brother, what can I say. When all were deeply engaged in remembering the Almighty, my eyes opened for a while. I saw a dog passing in front of the door. This dog resembled the one, which used to visit the place of this slave’s Master. My Master used to feed the dog with the food left over from his own dish. This slave used to feel jealous of that dog and used to think that dog to be more fortunate than him. Seeing this dog, I was reminded of my Master and that dog and I was overpowered by a flux of love. I, therefore, could not control myself.” On listening to this explanation, the Master who had asked this question himself got into such a state of ecstasy that he remarked “Hazrat Khwaja Sahab, only a person like you can be a Sheikh (Master).”

It is said that once he wished to proceed on Hajj pilgrimage. He was sent a lakh of rupees by the Khanqah, but he declined to accept saying that it was not appropriate that he should spend money belonging to someone else on himself. He did not bother about his food and cloths, he would live happily with whatever was served to him. If for days together he was served food not to his liking even then he would not complain or ask for food of his liking and similarly he would not ask for fresh cloths. The house in which he lived was very small and in a dilapidated condition but he did not mind it. He had grown very weak and feeble but devoted himself keenly to remembrance and veneration. After the Isha Namaz (prayers at night) he would retire to his room and sit in meditation. If he felt weak, he would take ablution and again sit in meditation and thus spend the whole night in prayers.

He exercised such great care in his food that he used to take loan from his wife for the food for himself and his dervishes and used to repay it from Fatooh (worldly or other blessings received by a devotee from the Almighty is called Fatooh). He attached great importance to purity while eating and to remembrance while cooking. He used to say that cooking without remembrance generates such fumes, which choke the way through which the divine grace descends and holy souls do not appear before such a person.

His holy mother was one amongst Kanitat and Arifat (one obeying

the God and who possesses esoteric knowledge) and that is why in spite of servants being available in the house, she herself used to cook. Seekers were, therefore, particularly warned to be careful about the food they ate. If someone was not vigilant in doing so, he used to immediately feel the adverse effect. It is said that once a dervish felt some lack of interest in his spiritual Sadhana (practices) and he mentioned this to Hazrat Baqi Billah, who asked him to enquire about the purity of his food. When he said that he had exercised due care in his food, Hazrat Baqi Billah asked him to ponder over it deeply. It then came to his notice that there was some negligence in the fuel used for cooking.

He used to engage in spiritual practices and veneration with full concentration and firm determination. He did not like music or Jikr-Jahar (chanting) in his satsang (spiritual assembly). Once a dervish in his Majlis (spiritual assembly) uttered 'Allah' loudly. He asked him to be informed of the etiquettes of his Majlis. Once having noticed in the books on Hadis (the collection of the sayings of the Prophet), he started reciting Fatiha (the first Surrah of the Holy Qur'an) according to the tradition of Khalf Imam Shafai (RAE). One night he (Hazrat Baqi Billah) saw him (Khalf Imam Shafai) in his dream praising himself (Khalf Imam Shafai) which made him (Hazrat Baqi Billah) understand that he (Khalf Imam Shafai) was saying that many persons have attained sainthood following his tradition. After this Hazrat Baqi Billah stopped reading the above Fatiha. Though Hazrat Baqi Billah was such a highly accomplished saint yet he always mentioned of his incapability and used to say that he has not attained anything in the field of spirituality. The following verse in Persian is written by him:

*DAR RAHE KHUDA JUMLA ADAB BAYAD BOOD,
JAJAN BAKIST DAR TALAHD DAYAD BOOD,
DAR DARIYA AGAR BAQAMAT REJAND,
GUM BAYAD KARD WA KHUSHK LUB BAYAD*

(Meaning thereby: One should fully comply with the etiquettes on the path to divine and make all efforts to attain esoteric knowledge. Even if one is submerged up to neck and if water is poured in his mouth, one should feel as if he has not drunk and should feel thirsty. The real meaning is that a seeker should always be eager to attain more and

more esoteric knowledge. He should always be desirous of rising higher and higher)

It is said that someone wrote a letter to one of his disciples, on the back of which Hazrat Baqi Billah wrote:

“It is sad that this helpless servant (Hazrat Baqi Billah) is now not left with much strength otherwise by the grace of God, in this short life spanning over few days, he would have mourned like mad over his helplessness and would have made all efforts in search of the ‘Kimia-e-Marfat’ (the nectar of spirituality) and would have sacrificed his life for it. May God bless this helpless with strength and capability to leave all matters pertaining to this world and the Hereafter unto Him and get rid of all botherations?”

Hazrat Baqi Billah used to say that this couplet of Hazrat Khwaja Imkanki (the spiritual Master of Hazrat Baqi Billah) is worth pondering:

***“MADHO JAMAT GAR TAFUAUT MI KUNAD,
BANGARI WASHI KI ADBAT MI KUNAD”***

[Meaning thereby: If you feel difference between your praise and criticism, i.e. if you feel happy when someone praises you and feel upset on your criticism and you do not have the same feeling in both the situations, you must wait for someone to give you a lesson on ‘Adab’ (etiquettes)]

Hazrat Baqi Billah said that the meaning of ‘Yad-Kard’ is chanting with tongue. Bajgusht means to remind oneself that his real objective is God and Yaddasht means to garner a feeling of the omnipresence and omnipotence of the God in one’s heart. Tauba means to get out of the clutches of sins and to remove the veil of ignorance. The perfection of Tauba involves getting deep into oneself and getting rid of vices. Juhad means getting over desires and, as ‘Rugbat’ means getting trapped in worldly desires, perfection of Juhad lies in being completely free from all desires.

CHU PAIVAND HA BAGSALI WASALI

[Meaning thereby: When you get rid of attachment with the world (or

worldly desires), you would meet the God]

In regard to 'Tawakkul' he said that Tawakkul means giving up of all worldly hopes and leaving all matters to the will of God. Its perfection lies in giving up trust on one's own physical body also through which one enjoys all the worldly possessions and which is a form in which the Supreme Soul has manifested. In regard to Kanaat he stated that it means being content and grateful for whatever one is blessed with and giving up extravagancy, all luxuries and living only on whatever is minimum necessary and that perfection of Kanaat lies in considering the love and the support of the God to be sufficient for oneself and feel happy and content with it. In regard to 'Ujlat' (solitude) he stated that solitude means giving up intimacy with the world and its perfection lies in giving up all worldly worries and thoughts. Jikr means giving up all other thoughts except that of the God and perfection of Jikr lies in getting out of Jikr but radiating the divinity. 'VAJJAKIR VAL MAJKUR'- i.e. the one who is remembering is the same who is being remembered. 'Tavajjoh' means withdrawing one's attention from all other directions and focusing entirely on the divine. 'Sabr' (contentment) means getting over the feeling of worldly pleasures and refraining from deriving pleasure from things and people dear to one. 'Maraqaba' (Dhyan-meditation) means having no pride in one's virtues and good deeds and being eager to receive the grace of the God. Surrender unto the God (Tafvii Ilallah) refers to the state of ignoring one's own pleasure, being content with the pleasure of the God and to follow His dictates.

One, who is inclined to committing sins, or who is after worldly desires, or who is not content with bare living, or who opposes people, or whose time is not spent in contemplation or Jikr, or who seeks something else other than God from the God, or who does not observe austerity, or who takes pride in his virtues and capability or who does not follow His dictates is surely distracted from the spiritual path. It should, however, be kept in mind that some fully accomplished saints, who have conquered their ego and won over their desires, have voluntarily not followed the path of exercising restrain over spending, solitude or austerities.

Hazrat Baqi Billah has stated that the Masters of the Naqshbandi Order have said that those, who wish to follow the Naqshbandi Sufi

way should after seeking pardon with all sincerity (Tauba) for their past sins, engage themselves according to their capability in Juhad, Tawakkul, Kanaat, Ujlat, Sabr, Tavajjoh and devote their time in contemplation and remembrance. Following these principles and living in accordance with them is called 'Safar Dar Watan' (returning to one's home or the Origin).

Hazrat Baqi Billah also stated that in our tradition (the Naqshbandi Sufi way), the state of 'Jajb' (the sublime feeling of absorption in Divine – Brahmlinata ki Bhavanubhuti) is induced through Jikr, which (Jajb) in turn easily and surely confers the worthiness of attaining all spiritual states. He also stated that if someone is so attracted towards a Master of this Order possessing these peculiar characteristics, as approved by the great ones of this Order, that even when away from the Master he feels the presence of the Master, he should resort to 'Shagal Rabita' (the practice of meditating upon the physical appearance of the Master-also known as 'Tassuvar-e-Sheikh'). One engaged in Tassuvar-e-Sheikh should, however, particularly take care that he commits no such action that may arouse a feeling of dislike in the mind of the Master. It is desirable that the seeker forgets what he desires and surrenders to the desire of his Master. In conclusion, the success of this Sadhana (practice) depends upon both the Master and the disciple. The relation between the disciple and the Master in this tradition is similar to cotton and convex lens (magnifying glass) which gathers and focuses sunlight on the cotton to light it up. Similarly, the Master acts as the media through which the divine grace flows to the disciple. Through the Tavajjoh of the Master, the disciple attains the ability to realize the Truth. This tradition (the Naqshbandi Sufi way) has its beginning associated with Hazrat Abu Baqr Siddiqui (Raz.) because the link (Nisbat) of Hazrat Abu Baqr with Hazrat Muhammad Rasool Allah (Sall.) was his unfettered love for the Prophet and he received the Faiz (the spiritual flux) of the Holy Prophet through this link. The tradition of transmission of spiritual vitality through the link of love between the Master and the disciple followed by the Naqshbandi Sufis is, therefore, related to Hazrat Abu Baqr Siddiqui (Raz.).

Hazrat Baqi Billah stated that 'Davam Maraqaba' (continuance of meditation) is a great boon, which leads to Qubuliyat (being dear to all-he is liked by all and he likes all) and this is also a sign of Qubuliyat

(acceptance) by the God. Attraction or love is directed only towards the God and is sure to lead one to the ultimate goal of life, realization of the Truth. As opposed to this tradition of the Naqshbandi Sufi way, the focus of other traditions is more on miracles and attaining Riddhi-Siddhis (miraculous and occult powers) because of which some seekers get stuck. Attraction or love is the characteristic quality of every human being but remains hidden. The Naqshbandi Sufi saints pay their attention towards it and bring it forth and strengthen it in the seekers.

Hazrat Baqi Billah also stated that saints guide seekers because of three reasons- divine inspiration, their Master's order or taking pity at the wicked and degraded condition of people. Mercy and compassion demand that people should be guided to follow the dictates of scriptures and they be exhorted and encouraged to abide by religious discipline and to follow the same in their day-to-day life. But this condition does not apply to those saints, who lead seekers to self-realisation, since leading seekers to self-realisation is far superior to mercy and compassion. The spiritual teaching in this tradition is directed towards guiding people to self-realisation and all the Avatars (incarnations of God) come on the earth for this purpose only.

He stated that 'Tawakkul' does not mean that one should sit idle and not make an effort to earn his livelihood. It would amount to being impudent. One may adopt any means like writing books for earning one's livelihood and keep an eye on catering for himself. An occupation for earning the livelihood should be considered like a door or threshold. If one closes the door and desires to go across by climbing on the wall, it would be stupidity. The true meaning of detachment is being unconcerned with all mundane and ultra mundane things, being unmindful of all spiritual states and attainments and eagerly keeping his eye only on the divine.

A disciple should give himself at the hand of his Master like a dead body is given to the person, who washes it and treats it in whatever manner he likes. The seeker does not have a right to suggest his Master that he should be guided in a particular manner or be instructed for any particular Sadhana. Expressing one's own preference is being discourteous towards the Master. One desirous to move ahead on the path should be careful to live only on honest

money. The path of Jajb is lighted by the pure wisdom gained through hard earnings. Dishonest money obstructs the path. If someone, who does not distinguish between honest and dishonest money enters this tradition, he should be explained the matter and persuaded to give up dishonest means. He should be told that the Almighty is Omnipresent, Omniscient and Omnipotent, Who keeps an eye on all deeds of man. It may happen that he may correct himself and start following the right path. If even after persuasion and explanation, one does not mend his way, the Master should suck back the spiritual warmth that was produced in him (RUHANI NISBAT SULB KAR LE).

Hazrat Baqi Billah related it to Sultan Abu Said Abul Khair that Tasawwuf and Sulook means that the seeker's mind should be completely free from any sort of disobedience and all pride or ego, he should give away all his worldly belongings to others and face all that comes before him gladly without getting disturbed. The fact is that he alone is a true seeker (or Muslim), who has nothing else in his mind belonging to this or the other world except the God and has committed himself to obedience.

Hazrat Baqi Billah also stated that the 'Talab Haqiqi' (search for the Truth or desire for the divine) arises as a result of divine will. It is a fact that such a desire or eagerness for the Truth cannot be garnered in any other manner. This is the mercy of the Almighty that He blesses man with such a desire, which makes him a completely different person in a moment. Hazrat Pirjam (RAE) has said it beautifully that 'the treasures of both the worlds lie in their hands, who enjoy the luxuries of the world throughout their life and spend a life, which is called the life of Gaflat (carelessness or forgetfulness) in the language of Sufis, but towards the end the Almighty warns them (shakes them up) and gives them the strength to beg His pardon (Tauba) and arouses in them the desire to turn towards Him'. Hazrat Baqi Billah says that this is in fact true since if towards the end of their life the desire to turn towards Truth would not have guided them, they would have earned only condemnation in both the worlds. This capability to turn towards the God on such persons engrossed in the worldly chores, however, is conferred only by the God.

There are many miracles associated with Hazrat Baqi Billah, some of which are mentioned below:

Once one of his neighbors was taken away by an officer and was being tortured severely. When this man felt helpless, he remembered Hazrat Baqi Billah in his heart and prayed him for intervention. Right at that moment this incidence was revealed to Hazrat Baqi Billah. He asked his vicegerent to go and tell that officer that he was unnecessarily torturing his neighbor, who should be freed immediately and if he does not comply with it then he should remember that the Khwajgan (the saints and Mahatmas belonging to the Naqshbandi Order) have great self-respect and for this impudent act not only he but his family members would also be punished. The officer did not budge and said that he wanted to see what they (the Khwajgan) could do to him. It so happened that before the evening, this officer was charged with many allegations against him by the emperor and with great disrespect and insult he along with many of his family members was killed by the emperor's soldiers.

Once a person with a view to test him presented thousands of rupees to Hazrat Baqi Billah for his own use or for the use of his dervishes. Hazrat Baqi Billah refused to accept the money saying that 'fakirs do not need money. Take this money to someone else'. When he insisted, Hazrat Baqi Billah said 'do you want that when you die I should pray-O! The Rajik (the Provider), living in the heavens, the Rajjak (the benefactor) living on the earth has died. Send someone else in place of him. The One, Who provides you, also provides us'. This man, however, kept on insisting and the more Hazrat Baqi Billah refused, more he kept on insisting. At last, Hazrat Baqi Billah lifted a corner of the mat he was sitting on and asked this man to look what was there. This man saw rivers full of silver and gold flowing under the mat. He immediately fell at the feet of Hazrat Baqi Billah, begged to be pardoned and gave up the idea of testing any fakir in future. Later this man turned into a great devotee.

When Hazrat Baqi Billah was nearing his last, a Maulana approached him and requested him to explain the meaning of "Baqi Billah". Hazrat Baqi Billah told him that he would be explained the meaning of Baqi Billah after his (Hazrat Baqi Billah's) death. A few days thereafter Hazrat Baqi Billah fell ill and this Maulana visited him and again asked him to explain the meaning of Baqi Billah. Hazrat Baqi Billah told him that the one, who would offer the last prayers (Namaz-e-

Zanaza) for him would answer the question. A few days later Hazrat Baqi Billah died, the dead body had been given a bath, wrapped in shroud and people were waiting for the Imam to come and offer the last prayers. Just then the people gathered there saw that a man covered with a sheet of cloth was coming from far away. He came and offered the last prayers and when he was going back this Maulana followed him and asked him to explain the meaning of Baqi Billah. The Imam turned back and lifted the veil from his face. The Maulana was stunned to see that it was Hazrat Baqi Billah himself, who then disappeared behind the trees around. (Baqi Billah means the one, who has attained the state of 'Baqā' with the God, i.e. one, who is firmly rooted as one in the God. Through this incidence Hazrat Baqi Billah explained that though he had given up his physical body but his soul is eternally one with the God. He thus gave the proof of his imperishability by appearing in his physical body after death for offering the last prayers.)

Once a child fell on floor from a high rise wall and was seriously hurt, blood oozing out from his ears and it appeared that he might die soon. His mother started crying in desperation. No Hakim dared touch the boy. In utter desperation and as the last resort she came to Hazrat Baqi Billah and put the child at his feet begging him to save her child. Hazrat Baqi Billah did not let his spiritual powers to be revealed to public and, therefore, asked one of his servants to bring him a certain medical book. He spent a little while turning the pages of the book and then said to the mother that he had seen in the book that her child would not die and would be alright in a short while. He had hardly uttered these words that the boy started recovering and a little later both the mother and the son went away happily.

Several miracles are associated with Hazrat Baqi Billah and it is difficult to mention about all of them. It is no less a miracle that within a short span of three to four years occupying the seat of 'Satguru' Hazrat Baqi Billah guided many people and his name and fame was wide spread. Many of the Masters of his time used to attend his satsang and get benefitted in his company because of his spiritual Faiz (spiritual flux). Because of his popularity many of his contemporary Masters (Mashayakh) started getting jealous of him and desired to harm him in various ways using occult powers but to no effect and, being tired many of them later turned his disciples.

It is said that when he was about forty, whenever he heard of anyone's demise, he used to take a mourning sigh and would say 'what a relief getting away from the world'. Around then Hazrat Baqi Billah said to his wife that when he would turn forty an important event would take place in his life. One day he said that he had seen in dream someone saying him that the purpose for which he had been sent to the world has been accomplished. After a few days he stated that in a few days someone from the Naqshbandi Order would depart from this world. One day he said that someone has said that the 'Qutub-e-Waqt' (the Spiritual Pole of that time) has died and that I am reciting the Marsia (the words spoken in praise of the dead) in my own praise. After a few days in the middle of the month of Jamadi-ul-Sani, he fell terminally ill. One day he said that he has seen Hazrat Khwaja Ahrar (ؒ) in his dream, who was asking him to put on the robes and then smilingly he said that now his robe would be the shroud. During his illness one day he got into such a state of unconsciousness that people around him thought that he had breathed his last. When he regained consciousness, Hazrat Baqi Billah said that if this was the truth of death then it was a gift, a great blessing and that he did not want to come out of that state. On Roz Do Shamba 25 Jamadiul Sani, 1012 Hijri (29th November 1603 AD) he breathed his last uttering "Allah". 'INNA LILLAHE WA INNA ILAHE RAZEUN'-Everything has originated from the God and would return to Him.

His Samadhi (tomb-mausoleum) is in 'Ramnagar' near New Delhi Railway station on the Ajmeri gate side. It is said that he had once visited this place along with his disciples. He liked this place, took ablution and offered Namaz there. The dust of this place had stuck to his robes. He had then said that the dust of this place catches hold of you.

Appendix – II

*** *Radical Life - Calling;***

"The truth is that; I created 'man' from an extract of clay",

"then placed him as a seminal-drop in safe lodging",

"then, formed a lump from this seminal-drop, then I gave form of flesh to him, then made bones for the flesh, then covered these bones with muscles and skin and then stood him up with a given constitutive form, so rightly, Allah is all-the-more 'benedictory', the best creator",

"then after that, you are sure to die",

"then verily on the Day of judgement ye shall be raised up",

"And indeed I created seven road-beds up-above you and am not oblivious of the creation's work."

(The Holy Qur'an: 23;12-17)

***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 खड़ा किया. तो बहुत बरक़त वाला है अल्लाह , सबसे उत्तम श्रीस्तिकर्ता."

कुरानमजीद -23;(12-17)