

# Spiritual Path

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## Editors Note

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Rev. Ramchandraji Maharaj of Fategarh was the Master of Rev. Ramchandraji Maharaj of Shahjahanpur. Our Master during the centenary celebrations of his Master in 1973 released a book called “Truth Eternal” and had said that the articles contained in that book are the ones he had and many articles of his Master were lost. In the journal Adhyatma Vidya published by Dr. Prem Sagar during the past few years articles written by Rev.Lalaji Maharaj have appeared in Devanagari script. ‘Imperience’ is in the process of translating these articles. With the constraints the institution has it would have been near impossible to do this task but for the willingness on the part of our senior associate Dr. Janardhana Reddy to translate the articles. The task is tougher because many of the words used are of Persian origin and a large number of them are unique to the sufi path. In this small booklet we present the articles related to the spiritual path, journey in the path and some important clarifications provided by the great Master. The Master who is guiding us is Rev. Babuji Maharaj only and to him we are totally oriented and what he has said on any matter is final for work not withstanding what his Master might have said. With this specific clarification we place this presentation before the sincere aspirants to go through this valuable material and gain such understanding as the divine wills.

The titles of the articles are not the same as that were given in the Journal Adhyatma Vidya nor is the sequence of the articles. The first section consists of 4 articles merged into one called Spiritual Journey, the second Spiritual Path and the third one Important clarifications. These changes are made to make the material easier to understand

## Spiritual Journey (Yatra)

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Ishwar has said that He is nearer to the devotee as much as the devotee thinks of Him. God is near or away from the devotee as he considers Him to be. If he thinks that God is near to him, He is near and if he thinks that God is away from him, He is away from him. If he thinks that God is above the seventh sky, He is there. If he thinks Him to be in his heart, He is present in his heart. But his thinking should be good and he should always be fearful of sensual desires and mind. Some elders say that devotee should have predominantly the condition of hope. A human being should always hope for the best. Some elders suggest that man should have a shadow of fear. Some say that man should have predominantly 'hope' in the old age and fear in the young age, but the discovery of Khaja Saheb is that, one should always have hope predominantly.

In reality fear is a sign of being at a distance. Why should there be fear for the One who is responsible for our birth and sustenance? Time and mind which are always in a state of flux are certainly fit for precaution and it is not proper to depend on them. It is also written that, if the devotee remembers Him in the mind, He will also remember the devotee in His mind. If the devotee remembers Him in a group, He will remember the devotee in a better type of group i.e. in the group of Parishads. The group is considered better when Ishwar remembers bandha, according to the rules of Ahle Islam, in a group of Om Hazrat Salley Allah Aley Vasllam (respected punyatmas), not with the faith that they are greater than the followers of God, but as followers of a prominent person. On the other hand if there is a group of Parishads who are greater than the followers of a prominent person, God remembers him in that group.

The meaning of the above details is that, what is the wish in God's Mind? As per my deep thinking, the matter is that Ishvar's mind and Time (Kal), Maha Kal and Maha Kal Shakti are called ahankar, pure ahankar and Brahmanda mind. This is the first expression in the line of maya and matter. The details of which are related to Sankhya. It will be explained at another place. Here it is only to be understood that if

bandha and Jiva are in the limits of maya and not left this world, meditate on God remaining in the region of pind mind-heart. God remembers Jiva in His mind and Brahmand mind. It means that Jiva is placed there. This type of sadhaka cannot cross chakras of maya and mind. Abhyasis who have got approach upto mind and heart can reach upto Brahmanda mind only. Lord Krishna has also said the same thing in the Gita that those who pray to Him will get Him. Those who pray to Devas will get Devas. This text gives an indication that, if the bandha remembers Him in his group, He will remember bandha in a better group, which is in the group of Parishads. It means that if the abhyasi is the devotee of Brahma, He gives approach at the most to Parabrahmanda. Parishads are called Devatas.

Brahma, Vishnu, Mahesh are the real and important Devatas and their total condition is that of Brahma. Who so ever prays to Brahma, merges in Him. But God has promised that He remembers His devotee in such of the group or society which is the place of Parabrahma. The opinion and advice of Khaja Saheb is that it is better to remember a devotee of God in the group of Hazrat Salley Allah Alley Basallam, not with the faith that He is a prophet and greater than followers of God and followers of prominent person, but with the faith that the existence and birth of Om Hazrat Rasooley Maqbool was from that spiritual center, which was mentioned earlier.

The spiritual birth of an ordinary Jiva is from the place of pind mind and siddhas and valis from spiritual. Some are from Atman, some are from head, some are from other parts, some from Viveka center. It means from Kal and Maha Kal. These places are from para prakriti, अपरा prakriti, pure ahankar, first Mahat tattva etc.. Often the births of Avatars are from place of Kal and Maha Kal. Therefore it is possible that the birth of Om Hazrat(the name by which the Master of Rev.Lalaji is referred to) is from that place and it is said that Lord Krishna is also from that place. All the Avatars are of Lord Vishnu and these avatars are born with “Amsha” of Kal and Mahakal. Therefore they are accepted as Avatar of 16 kalas. One with 8 kalas has reach upto the place of Nafs i.e. place of Jeevatma. These are all Aksi. The upper seven places have the reach upto Mahakal. In this way, Aksi and reverse put together become 16 kalas.

After death, will there be progress ahead or not? You have commented that Sheik Ibney Arabi who is a great exponent of the knowledge of absorption, has written that if any person enters the path of God with true intention and true faith and works as per the laws of dharma, he definitely progresses into the higher worlds, whether he possesses any Brahma Vidya or not or experienced the state of absorption.

“Jouk” means to be attached or interested and “Vajd” is a condition in which Atman moves above and below, right and left, shaking of body, breathlessness, ready for jumping, restless for dancing and jumping, condition of intoxication are created. There is shaking of body and shaking of heart. This is called in Hinduism as Divine dance. The further details of which are very deep and are related to the origin of the creation. A common man can not understand this and the interested and intelligent may know it orally.

Vajd of Hazrat Nakshabandiya is peculiar and subtle, which has the above mentioned conditions, but the movements of the body are less, shaking of Atman inside only and people sitting near by can not know whether the condition of Vajd is there or not. Hazrat commands that this type of person at the time of death, when the breathing is going to be stopped, then, his condition is made such that he can move forward but it is essential that his faith must be true, adhered to dharma sastras, pure intention and his attention must always be in the abode of God. This condition is the highest wealth.

It is very essential to develop true faith. Every religious minded and traditional person thinks that what ever is his faith is quite correct. It is very difficult to get it settled. No body is ready to accept other man's words and it is necessary also as the customs of each country are different. In addition due to insufficient knowledge of dharma every person has some supposedly good or bad fixed ideas and he is determined not to listen or accept from books any other than his ideas. Supposing that, he listens or sees them, he will never accept. Therefore there is no other way than to place before every body a list of beliefs/faiths and try to make them understand to the extent possible. After wards who ever is having Divine grace will be granted His guidance. The list of beliefs will be given separately and try to explain

every point. A list of rules to be followed as per dharmashastra will be given separately.

a) Ikhlas: A pure intention with out any fluctuating temperament is called Ikhlas.

b) Dayami Tavajja: Remembering Him again and again and having intimacy with Him is called Dayami Tavajja. Khaja Saheb commands that there is no other intimacy and attention than this. If this thing is achieved, there is no need for any other thing.

The question is that the connection of this Order in itself is very ancient; then what is the connection which is called, Khaja Nakshabandiya quddus saroooh connection and because of that connection this Order has become famous?

When a person after his training imparts training to the second person and the second in turn imparts to the third and the third to fourth with out any change it is called an Order. By this planned work a group of people is formed, which is called an Order. A chain is formed by the joining of separate rings. If it is pulled from one end, the other end also moves. This form is called Order which has a specialty and only one effect.

The relationship of two persons should be such that, if a condition develops in one person, the same condition also develops in the second person, because of their connection, suitability and same nature, or if it is desired to give Jujbi (amshik or partial) condition or in full, it will happen immediately. The condition is bestowed on us with or with out any option from us in two ways. Moreover along with the spirituality of the sequence of condition the relation and connection would also develop, so that similar relation with the essence of other points in sequence. In the end there would be relation and connection with the material and nonmaterial things, plants, animals, stones and all classes of people and essence of the entire Universe. When is this possible? These matters are possible only when relation and connection has become Dayami with Paramatma or Khas Zaat and Real by His grace. These are not possible with effort.

Ibney saadat bajore baju neysth  
Gar na bakshad Qudaey bakshinda

Hazrat Rasalat Ma aab has started the Order of Internal connection .The training and the method was shown to every body in the same manner. The method of friendship was for some days, and then along with that japa, then dhyan etc. was included. In the beginning they used to do japa with external words. Etc. Stroll in the centres (Lataifs) and in the crossings (Aboor) in between. The sequence starts from the lowest centre and this continued till the end one by one in an order. And this method of connection has spread among the elders of other Orders too. But Hazrat Khaja Bahauddin Saheb Nakshabandiya Aley ul Rahamathau converted external japa into internal japa and brought a special change in the practice of dhyan. This change is that with attention and bringing change in people the work was getting done and (the aspirant)dropped the attention from the lower places ie.. He suggested starting from the place which is the ending of the previous elders. This has become a special type of compound training, which has become a patent and remained as a new/modern reference. The answer to the question is that the original reference which is ancient has been modified and added with special and new innovation. Therefore it is given as a new impetus as a new reference and it is famous in the name of Khaja Nakshabandiya Saheb quddus sarooH. It is because of a special change in teaching /training it is considered as a separate one, other wise expectation of bliss is the same. The change is by the Order and permission of Rasool Maqbool Salley Allah Vasllam.

This method is especially of love and attraction/pull. The upward pull and bliss are of two kinds. One is that of lover and beloved, as per their own wish, on reaching the “Jajib haqiqi (manifest Real) or Zaat haqiqi (Absolute Real)”, He pulls them towards Him by holding their hands. This method is that of love and devotion. The second method of pulling is that of pulling the beloved by Jajib haqiqi, on his own accord, by holding the hands of the beloved from the beginning. This is not possible with out the acceptance of God. In both the methods God is the first inspirer and His intention first makes the bandha inclined towards Him, but in the two methods there is a different pattern of pulling and being pulled according to the character. In the first method

after practicing the Sankhya method, proceeds upwards stage by stage starting from the lowest and halts on reaching the special place. But in the second method abhyasi has to leave few stages and some steps in between are left off. It is obvious that any abhyasi or a busy and weak person can not make such a long jump in the beginning with his own strength, till he gets help from above by the higher force. This help is the method of Jajb, in which Jajib haqiqi pulls His beloved and devotee by extending His arm down wards. This method starts from Jajb.

First method starts from Salook (conduct and behaviour) and ends in Jajb. The second one starting from Jajb takes up to Zaat Haqiqi. The direction (face) of the method of Jajb is towards the body and the direction of second method is first towards light. Then what ever may happen, it will become difficult if the attention of the seeker is firmly fixed on the lights and he has no desire to move forward. In the first method ie. the method of Jajb starting is done from beyond the border of maya and matter so that there is no fear. Pind mind is the limit/border of thick maya and Brahmand mind is also the “Amsha” of Jnani maya and mixture. Therefore in the method of Jajb, Jiva is pulled with struggle from the limits of these two minds and taken outside: then there is hope of His effort, love and grace. In fact with this method, plan of pulling and being pulled, is done.

The possibility of seeing Ishwar with external eyes is only on the day of accounting. Laya and Pralaya are called “Qayamat” and accounting is called Hashar. It means that, when the judgment of the Jiva’s life term karma is over and he becomes eligible to enter this world or other world is called completion of his accounting. It means the subtle body is shown the “Mrutyu lok”. After the death he stays in the Pitru lok for some time and after completing the karma, leaves the body and becomes free and at that time has the vision of Paramatma with the inner eye, because material heart which was an obstruction for going up is not there. This shows that the darshan of Paramatma is possible only with heart’s eyes in this world and not with the external eyes. But it has been investigated that the darshan with the heart’s eye is also possible after death only on the condition that all the desires and vasanas have been erased in this world. The object of observation is darshan and the object of all the discoveries/revelation is “Sakshatkar”.

When during life time the relation of Atma is with the body, it is impossible to have complete “Sakshatkar”, inspite of indifference. Even then some of the area of life remains. Even if there is no real relation, still some material relation will certainly be there.

There are two types of relations/connections; one is Musbat and the second one is Manfi. Musbat is called Pran (archis-Ed) and Manfi is called Rayi. It is necessary in the way to give benefit and to receive benefit, tallying/merging of “Jinsiyath”(old samskaras) and relation. Any Elder or Mahatma who inspite of having any amount of power, which can influence the other person can not be benefited, if the samskaras of them do not match. Old samskaras are called “Jinsiyath”. Then only relation/connection is according to the relation/disposition. For example, if there is no capability for upasana in that person, the Saint will have much difficulty in making him do upasana; rather the effort will be wasted. If a person is having the Samskara of upasana, but if the guru is less suitable, benefit will accordingly be less. Here there is no possibility of miracles and strength. But it depends on the relation between the benefactor and the beneficiary and the disciple will accordingly be the follower of the work/faith. For example, if a disciple is having the faith that his guru is a Jnani, it means that the disciple is having sufficient jnana, other wise guru is having that thing extremely little but the disciple observed more jnana. The reason is that the disciple is having more hidden samskaras of jnana. If a disciple sees any bad thing/quality in guru, it is to be understood that the disciple is having that thing more. An idol worshipper gets the miracles from the stone according to relation he is having with the stone in his heart and he gets profit or loss because of his similarity with the stone. The ways to get profit and to give profit are closed, as long as there is no similarity and relation is not there in the heart.

During the satsangh and celebrations, writing down by the disciple of what ever is spoken by guru is a sign of his having more love towards his guru. A person having special love for his guru, buys the books written by his guru, gets them printed and expresses it openly. These are the signs of love and every thing is possible with love, rather real object is of love. It is written in the Bible that “Love is God”.

Sheik Sadi Saheb has mentioned in his verse that hearing of songs and beating of drums, seeing the beauty is enjoyment for the mind and body and singing of songs or hearing of songs is the food for Atman. In fact name and form are only the two things. Name is the sound and the sound has the power of attraction. Name is called “Ism” and the form is called “Tajalli”. Form and Tajalli have the power of attraction. Both the words and form pull the Atman upwards. Surat is called Atman. More over, if Atman has relation/connection with stages and places of heart, form and head etc, mind gets happiness from words and form and there is no concern with the spiritual places.

Mind is at the place of pure maya; therefore it gets the happiness of maya. But if the abhyasi has gone above the stages of desires and heart, seeing beautiful body, hearing of songs helps in the pull of Atman. If he does external japa, hears songs, sees material light pull of Atman happens temporarily. There can not be strong and permanent attraction and happiness, on the other hand, internal japa and visualizing internal light definitely is permanent and strong. Therefore there is temporary show of emotions by hearing songs and absorption for a short time, again same condition appears. On the other hand, it so happens that unworthy people are ruined by hearing songs from immoral people. There is always a fear that if a good person hears songs, an ordinary person copying it, will definitely hears the songs and it is possible that they may not accept when objected. This is very improper because they run towards a dark well due to their bad mentality.

It is not a bad/big thing to hear only the talks in a satsangh, but they should make effort to progress so that they follow the talks and writings from books and they themselves become like that. It was the principle of elders and people of olden days to develop first faith, purify mind and gain stages because according to their mind, their only desire was to get nearer to Paramatma. As long as the mind is not cleaned and purified, these curtains will not go away. For the same reason, by cleaning of mind and Nafs their faith becomes strong and they make their faith so strong that they do not have any thing except that of Paramatma and what ever powers and attainments they had, they think them to have come from Paramatma and they belong to Him. All the faces and bodies coming in front of their eyes, used to appear as mirage.

It is possible that a person can be an “Akrah” but not an “Akram” in the court of Paramatma. The meaning of Akrah is to be very near and Akram is to be very big elderly. An Akrah is a person having Fana and negation and not very elderly. An Akram is a person who has attained stages but do not have Fana and negation. A person is considered as more elderly near Paramatma who is a “Parhejgar”.(one who observes abstinence, sobriety)

c) Vilayath avval (first order saintliness) means that Banda’s intimacy and nearness is only with Paramatma and no body else. Such a Vali (sadhu, fakir, yogi.) has “Khavarik” and “Tasrufat”

d) Vilayath doyam (second order saintliness) means that nearness is also with the world and such a Vali is accepted by people and they are his followers. His relation is with the entire Universe.

Khavarik are called so, as they have some strange matters which are present in Mahatmas. For example, flying in the air, appearing in different places at the same time, meeting thousands of people with one body Etc. Etc.

Tasrufat is having access to some body’s Atma or putting the thoughts in other person, influencing other person Etc. {perhaps this is what is now taught as Pranahuti in the circles of Rev. Babuji Maharaj- Ed). This type of Vali is having the influence of

Vilayath avval.

e) It means that he may not help worldly people, and his attention and thought is always towards Paramatma. Their attention towards worldly people is either less or nil and

f) the influence of Vilayath doyam is such that this type of Mahatma’s attention is with Paramatma but their relation is more with worldly people. It means that they are worldly people. They have the orders that their thought should be with worldly people, inspite of they are being with God, so that they can help worldly people.

All the Valis who are having Vilayath avval give their blessings and benevolence to the capable persons. If there is no influence of this Vilayath, there is no help from the guru to the disciple. The attention which has the effect of giving benefit is because of the influence of this Vilayath. Against that, the other type of Vali can not impart such influence because their attention is not towards that. It is also known that a Vali also gets a share of both the Vilayath or one person may get only one type of Vilayath and do not have the second type of Vilayath or one person may have more of one type of Vilayath and less of other type of Vilayath.

## II

Vilayath (Spiritual wealth /Saintliness) of the Saints of Nakshabandhi Order always had been predominantly of many types and it continues so. Vilayath of the elderly people of other orders is predominantly Secondary type. That is why people are more inclined towards the Orders of Qadriya and Chistia and become their followers. Janab Khalifaji Saheb had more of first type of Vilayath and Janab Moulana Saheb had the excellence of both types. Any Saint at the time of leaving the mortal coil transfers his Vilayath of first type to any of his friends or disciples and the Vilayath of second type takes it along with him. If the saint had a son whose thinking is not of inferior type and not less intelligent and associated with this type of light, he certainly gets the first kind of Vilayath as a matter of succession at the time of saint's death. If the son has not been benefited by that state and bliss, getting this type of Vilayath is doubtful. Some times it so happens that after the death of Vali or Sadhu the person getting the share of the first type of Vilayath as a matter of succession and later on he gets either small or big share of second type of Vilayath by the grace of God. Sometimes it also happens that if the disciple goes astray or commits a mistake, Vilayath of first type is taken back from him. The seeker gets the grace by sitting before the Master in a reflected way.

The case of Barzak (intermediary spaces), desires and expectations is distant and heavy. According to Hindu belief, one has to go through 84 Lakhs of births (through 84 Lakhs of Yonis),to reach the Original Source(Asal Bhandar).This journey is very lengthy so that the mind

gets tired. The other way is that Atma travels from one layer to the upper layer and passes through all the Brahmandas, by tearing them, reaches the last stage/Goal

First: Atman leaving the physical world and Mrutyu Lok, goes to Alam Fiza (atmospheric, mental environment), Chandra Lok or Alam Barzak. After staying there for some time, it goes again and again for thousands of times to Mrutyu Lok. Some time it goes beyond Chandra Lok and progresses ahead through higher worlds, tearing the layers, reaches the Goal and takes rest

Second: If one gets rid of the Kosas during the life time in the physical world before going to Mrutyu Lok and break the mental sheath, then there is hope of Atman going through Surya Lok with out stopping and taking rest in the intermediary stages and layers, reaching the last stage, tearing all the layers and Brahmandas and entering Home land(Saccha durbar)meet the Beloved /vision of the Absolute.

The intermediary space or passage between the two layers is called Barzak. For example physical world and Mrutyu Lok on one side and other side are world of Devas/Angles i.e. Chandra Lok, Kam lok and Surya Lok. By staying in this place(Barzak) Atman makes efforts to enter the next Lok, after leaving the previous one. From this place Atman neither can move forwards or backwards till the previous samskaras are weakened and karma is exhausted. This matter has been explained in other places. When Atman settles the accounts then it gets freedom. This is called “Hashar”. It is burden some to think as to how many Barzaks and “Hashar” are there between this world and Mrutyu Lok to the last stage. Therefore there is no other good fortune to Jiva than to have continuous love and intimacy “Uns” with God. Then there will be no waiting. When it is not known what for is this love and intimacy it is called as “Uns”.

Just as a mother loves her son with out any motive/self interest. She neither looks at his talent or defects nor expects any future benefits. If she has any expectations also they are all artificial and unnecessary. Because it is seen that when children behave against expectations also there is no change in her love towards them, but may have displeasure

and she can not control herself when she finds her children in troubles. It will be better this type of attachment develops with God. If this love and attachment is for ever, there will be no waiting because there will not be any veil in between.

Veil is due to the concern and self interest. When the self interest comes in the way of reality talent will be reduced. The following matter has come in the personal experience of the writer Fakir (Rev.Lalaji- Ed) and continues to come. Among the people who maintain friendship and trust there happened to be few personalities who have deep “Uns” with their Master, that they neither do any Japa, meditation, worry, nor any talk and no interest in crossing the stages, no thought of bondage or liberation, no desire for peace and restlessness, no thought of meeting God. Yes; when ever any order is given to them, they do it properly and completely, with out even dreaming about the result and do not care to acquire powers or siddhis, and no yearning to become a Guru. But inspite of all these things being present in them, they do not do any thing and they remember all the lessons. In short, they do not even know that they have achieved any thing or not. It is possible that a Fakir observing the condition of such people might start doubting that some of his true friends have gone astray, if his own condition is not similar to that.

But it does not mean that people are to wilfully copy some cheap method and by this artificial love bring disrepute to the Order. This thing is not found in large number always. Once in a way (some where some time) we get an example of this. I have observed such conditions in many people, who become similar to that. But we should remember that fatness and becoming fatty is different from swelling of the body. Artificial people are very lazy. They make a curtain of love and to prove it they resort to bribing by doing service, giving money, flattery and try to throw dust in the eyes. The matter has become lengthy. The reality is that, if there is permanent attachment and Uns with God, there will be no waiting for Barzak and Hashar and intermediary places are broken and remain rested.

### III

The nature of the practices which are done by Mahatmas and not possible for others are called “Khavarik”. For example; the Germans have prepared a gas which can cause death of all the people of a country. If such gas is let into a country, where among the people a Mahatma is present and he with the strength of his Will Power turns it back, is called as practice of “Khark”. An elderly person who has got more of such power can be considered to be great. But this big or small is only an attribute. Another thing to note here is that the commitment of present day Mahatmas to the practice of “Khark” is less or little. Because this produces more of materiality than Saintliness, and requires lot of time and labour, people are not inclined towards doing more labour. In addition to that they do not maintain purity in their food habits and way of living Etc. That is why such persons are less. In addition, it is better to have Mystic knowledge (Marfat) and Gyan than Khark., because the attention in the practice of Khark is more towards materiality and the Marfat and Gyan is towards spirituality.

All the Elders and Mahatmas are equal according to their cast and there is no difference. There is no superiority among them according to the number of disciples they have. The credit of the person depends on his nearness to Paramatma and having the Marfat. The approach, nearness and union or intimacy of a person to Paramatma and Satpad is to have eternal knowledge, and continuous peace and rest, and the result of such Shanti pad is reaching the stage of Fana and Laya Avastha. It is to be known that when the Salik (seeker) gets this connection and it becomes natural, he gets the Vilayath (Saintliness) and elderliness of a satsanghi.

One way to salvation is to pass through all the stages. From the Mrutyu lok, going up wards through the higher worlds, reach the Sat pad in the end. One person travels from the beginning to the end, crosses every stage in the following way. For example, he starts from his house and halts during the night. This is one stage. He goes by walk looking and making a search of every thing present there, like country side, lands, town, streets, bye lanes, houses, garden, tank with out leaving any thing and goes through other stages in the same way.

The other person travels the stages in order, but does not go by walk, and travels in a car and looks simply at the things which happen to come on the way and does not make any effort for searching.

A Third person skips first three stages of the order or skips six stages out of seven stages of order and starts from seventh stage in a motor car and travels so fast that his eyes are closed and he is unable to see any thing till he reaches the goal and takes rest there.

The first method / training is called “Taleem Bathrak Salook” and second and third methods are called “Taleem Bathreek Jajb”. The meaning of “Jajb” is to be pulled up. Those Salik and Panthai who skip the lower stages cannot do so on their own accord and Satguru pulls them up by holding their hand, from which ever place He wants and “Jajb” is travel by car, which is the vehicle of Guru, on which they travel. It is to been known in detail that few stages from the beginning to up wards, have problems of name and form and they are full of material nature and it is purely the Mandal of Maya (Nature). And above these two and below the higher ie., in between is a third layer of adulteration or mixture, which is called intermediary (Barzak) Mandal, in it are the elements and particles. It is incorporated with gross and subtle elements ie., half of them have the effects of the layers of maya and upper half of them have purely the reflection of their own layer and its effect.

Some seekers start their upward journey entirely from the lowest layer, are satisfied on reaching the upper part of the intermediary layer. These are all Aksi regions. All the people there consider or know themselves to be peaceful and resting, although Zaat is far away and it is the last reach or approach of seekers and people of other orders, and that is the beginning for the seekers or trainees of “Taleem Bathreek Jajb” and also the door way.

Janab Khaja Saheb Commands that these extremes or excellences, which are the places of name and form and quality and with light acquire greatness. They are acquired in detail by the people of other methods which are a separate issue. But in our method which is the method of “Jajb” the seeker having acquired nearness and intimacy

with Zaat, reaches the excellent (Khas ul Khas) stage of Vilayath. Hazrat Khaja Saheb commands that first run of our trainees is up to the border of Fana. It means that they enter Laya Avastha. That is, the border of Fana in the first jump, as is the condition of the beginners in our method and that shows the exact example of the apparent support to the words of Khaja Saheb. For the people of other methods, this stage of Fana is the last stage. They think it as a big thing and why should they not think so?: as they are fortunate to have it after many years of labour, devotion and grinding.

In our method people get the “Lukhma” in the beginning itself. Then why there is no respect for this “Lukhma”. A camel does not know the value well till it passes below the mountain. The same people when get the blows from other places, know the condition. All right, all the people are not like that. There are some people, who are fortunate to have such condition are extremely lucky but they are the people who have gone through the painful experiments in other places. Therefore the beginning of ours is the ending of others and others ending is our beginning.

Our ending is that the pockets of desires are empty and there is no trace of vasanas and interests. Khaja Saheb Aley ul Rahamathau commands that some time in the beginning there was a thought of having detailed Salook, but He was told in a dream by Khaja Mohammad Parsa Rahamathau ul ulha, who was an elderly person in the old Order that detailed Salook is necessary for improving character, but if this purpose is achieved and the character has improved there is no need for detailed Salook.

#### IV

Man’s essential duty is realization of Maitri (Ikhlas) and love. The specialty of love is that it does not distinguish between others and mine. In spite of many Islamic religious rules fixed on it, Ikhlas is to have unalloyed purity of love, total attention and thought without any other thought; not captivated in selfishness, neither trust in anyone, nor fear for anybody etc. Man brought with him from birth qualities like Tam, Raj and Sat. The things in the making of human body are natural. Man

can neither live without them nor can he escape from their influence. The condition of Sat Chit Anand is also in the man. Sometime or other he will be in that Ocean of Bliss without fail. But he is now under the illusion of thinking that the artificial and temporary worldly bliss to be good fortune and is immersed in it. Sometime or other he will come out of it. When time of consciousness leaving the Jiva comes, the divine feelings and love, which are there in him, are awakened and love and devotion (Ikhlas) develops in him. The effect of this Ikhlas is that he forgets everybody except himself. In addition, it is difficult to crossover, bearing the rules of Dharma, social rules, religious laws, social justice etc, which are essential, without Ikhlas and pure orientation.

There are seven layers of man's individuality; soul, heart, head etc. When the first layer is achieved, the remaining layers are also achieved by themselves one by one. That is why the knowledge of intermediary steps is hidden from the common man. He cannot have the discretionary knowledge of them. But Real Man (Kamil) (Poorna Yogya) has the elaborate knowledge of the difference between the steps. They accept the knowledge of each step separately. The state of the seven layers is explained in the weekly magazine.(ISRC has no access to those magazines- Ed).These are the conditions of lower seven steps. Still conditions of fourteen steps are yet to be revealed. This will be written as per the convenience in other books. Ordinary common man cannot have the knowledge of them. Common man includes Pandit, Moulvi and some apparently learned people. This knowledge is only related to the abhyasis. The knowledge of one layer cannot be differentiated from the knowledge of the other layers by the common man. But the Real Man (Kamil) has the wisdom of them and they accept each kosa as different. Huzur has said that work has to be done even if details of the order and categories are not known.

Devotees of God, Sant, and Sadhu etc have three stages:

g) Ayad or Abid

h) Sufia

i) Malamita.

Ayad (i.e. Abid): People of this stage perform external prayers for example Fasting, Namaaz, Sandhya, Pooja etc and are busy doing good things like yajna, vratas, daan, pilgrimage etc. They do not have the happiness and bliss like Sufis. If anybody from Abid category experiences happiness and bliss, he moves into the group of Sufis. People who do not practice the steps of Dharma, Dhyana, Samadhi and practice Japa, Pooja, Yajna, Havan etc and make others to perform them are called Poojari or Abid. They are not interested in Meditation and internal practices like Sufi and Sadhu and they have no experience of happiness like Sufis.

Sufia: They are blessed with total and higher state (Ucchatha). They do not hide their miracles from the entire creation. Their attention is always on God and they accept the creation as the expression of God. In this group there is some Ahankar and artificiality. These people practice Dharma, Dhyana and Samadhi etc. They get special kind of happiness by doing internal sadhana and they experience states and conditions. They are also called Siddha, Sadhaka, Sant, Vali, Hans, Paramahansa and Avadhoot. Some of them are imposters also. They exhibit their experiences and miracles. They do not hide themselves from the worldly people but they have a kind of attraction towards worldly people and they live separately. They think of themselves as having different individuality from the rest of the people and it is of a high order. That is why they have light and unknown ahankar in their temperament.

Malamita: These persons dress like common people and there is no difference between common people and them. They perform the duties of Sandhya, puja etc like other people but they do not exhibit any miracles and supernatural things and they do not pose themselves as famous people. They may try their best not to reveal themselves in social gatherings and among friends. This third type of people is called Sufi, Sant, Vali, Siddha and Sadhaka. They always do traditional pooja like common people but they always do the internal sadhana also. They progress all the stages of dharma, dhyana, Samadhi etc step by step. They do not reveal the miracles. All their dealings will be like simple grhasta people but they try to maintain friendship and socialization to the extent possible.

Here Ikhlas means inner and outer is the same without any duplicity. They do what they talk and they talk what they do. This type of Sufis is called Malamita. These people have hidden their identity from common people. For their interest, they copy God in this respect because they know that this world is not the place to be revealed. It means that Atma cannot be clearly shown in this world and nothing can be known by these eyes. God has also hidden himself from the eyes of everybody in spite of his presence everywhere. For the same reason, often, generally people think other people in the world to be similar to them and know them as such. There is neither ahankar in them nor any desire or pomp. These have attained the state of Abhudyat.

There are some saints (Fakir) who say ‘whom should they pray and who is there except them’ and add that everybody should worship them. But Sufis of Malamita category inspite of being complete Jnani, do not think or act against Nature. They always have the disposition of a devotee and serf. A few of the Malamita category are considered as “thucch” as they like to exhibit themselves in such a way, which is normally objectionable to the common people but infact that may not be against the law of dharma internally and people may not be able to understand its subtlety. For example talking incoherently, shouting like a mad man and doing several things which make people think that they are “thuchch”. Such people are much lower in the rank of Sufis but these people hold the entire creation in high esteem. Whatever they exhibit is all artificial.

Malamita category is much better because common people consider them to be similar to them so that they can be free from ahankar.

Then there was reference to hearing of songs. Huzur has said that Khazia people know it as dirt and refuse. The Jnani who has the complete knowledge of the laws of customs, ways of living and Dharma, and implications of law, make and change law. These people are called Khazia and they say that hearing of songs is not good. Some saints have called it as “Mabbah”. Mabbah means it can be used but even if it is not used also much loss will not happen. If these people consider song as “Mabbah” they also said that beginners are not competent for it. People hearing songs from competent people who

have got the art of singing get into concentration. Therefore Atman gets nearer to the real mind because their goal is mind and Zaat. They consider Zaat as their beloved and song as an ornament. They say that they are not engrossed in the pattern of song. It means that they are not concerned with the happiness out of the modifications of musical notes and nice soor and taal of the song. The natural attraction and power contained in the song and words enable them to get real happiness and their beloved. There is one condition among the conditions of hearing the song that the person hearing the song must have overwhelming love for God.

The sign of the person having love for God is that he should totally follow the orders of his (Ishta Devata) personal God and orders of Om Hazrat. “Salley Allah bah sallam” and Ithibanam. Ithibanam means whatever Om Hazrat used to say or do should be practiced exactly. If anybody wants to go to Paradise or wants to be saved from the punishments of hell, that person cannot be called a Kamil Ittiba person. And such a person is not considered in the group of “Ahla Allah” (Person who believes in Allah). Such a person is not a Vali, saint and Mahatma. Instead he is called pursuer of external and internal ways. Except that, there is no other meaning for him.

## Sufi Path

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Dear favorite friends know that delusion and suspicion are the givers of miseries and produce daily new miseries. Any work done carelessly, with out thinking and understanding will definitely produce results, but they will get the opposite result. Thus only one in thousand will achieve his objective. As long as the work is done without understanding and all the limbs work without proper understanding, do not hope to achieve the purpose. While doing any work, there will be many other related matters which have to be attended, along with the original work. There are more number of societies who do not know the Truth and its nature and do not make any effort to know It.

There is a definite way of reaching the Truth/salvation. But the people, who are entangled in interesting and fearful disputes, start their journey with hope and reach the South Pole instead of the North Pole. It has to be accepted that people traveling the path get many powers and conditions which appear to be profitable to the body and give attachment to the world. If no attention is shown towards them, they will help them turning towards Atman. If they consider them to be their object and pay attention to them, they instead of helping them to progress on the spiritual path, make them go astray and help lower spiritual centers and Devatas related to body and they will have to loose their powers and have to repent.

As is the thought so is the result. We are going uphill with a load of the bundle of worldly hopes on our heads, becoming breathless and the legs are staggering. There is fear of falling in a dark gutter. Let us find out the way, even now if the load can be thrown away and start going carefully. What is the aim and what are the means to achieve it and what are the differences/secrets in the aim? We have to know whether we are going thinking means to be the aim or aim to be the aim. Then the secrets of the path and the Tattva of the path is that there should be no craving in that. i) In that started knowing the initial and later

conditions and there should not be any Siddhis and by seeing them, his greatness may spread among the people.

ii) There is no promise in this system that the wrongs will be pardoned or relinquished in Pralaya.

iii) There is no promise that worldly matters will be settled.

iv) Nor dangers (gandas) will be averted by Taviz or litigations will be successful or promotion in the profession or diseases will be cured or coming events will be informed.

v) It is not proper that the disciples' mistakes may be corrected with out their knowledge, by mere attention of the guru.

vi) The idea that Prayer and Sandhya will be done of their own accord with out the intention of the disciple and the capacity to understand dharmashastra and Upanishads will improve automatically is not correct.

vii) There is no fixed term to experience internal conditions of bliss during the time of prayer or always.

viii) It is not necessary that he should hear any sounds or visualize any light during japa or meditation.

ix) There is no obligation to have good dreams and correction of experiences. There is no wonder in having them, if God's grace is there, but they should not step into the system with such hopes.

What is the real aim? It is to know how to keep God happy and what are the means to follow His will? His will is in our following the rules of dharma and His orders. Some of these orders are regarding the external things, such as:

i) puja and Sandhya, upasana,

ii) vrtam, charity, sacrifice, yajna, japa, pilgrimage,

iii) marriage, children, man and woman, brother and sister, wife and

husband iv) dealings with relatives like, monetary transactions, court cases, witness, succession, division of lands,

v) blessings, eating and drinking, sleeping and standing, guests Etc.

All these are as to be done as per the dharmashastra such as loving God, fearing Him, remembering Him, reducing love towards the world, Etc. Be happy with what ever is given by Him or what He wants, do not be greedy, do puja and Sandhya with attention on the heart, helping needy with pure heart, not to consider any body mean, no self liking, arrest anger, Etc. All these things are called Salook or Panth.

There are orders for doing internal things, just as for the external things. Due to a bad heart, the external body works are also not done properly. For example:

- i) when the love towards God becomes less, laziness sets in towards performing puja or done quickly and not properly
- ii) there is no courage for pilgrimage and charity due to stinginess
- iii) Or due to ahankar and anger commit tyranny on some body or taking away the rights.

Even if the external things are done carefully, it will not continue for long time, if there is no control over the mind.

Therefore control of mind is essential for correcting these things. But these defects are not understood properly and even if they are understood also, the method of correcting them is not known and even when the method is known, implementation becomes difficult due to the fickle mind.

Therefore in accordance with these requirements, an ideal guru is suggested who will understand and have a watch and suggest the methods for improving the mental state and giving strength to the methods, teaching some practices, japa, sadhana.

The abhyasis have to do two things:

- i) following the external and internal orders as per dharma,
- ii) Practice of external or internal japa.

By following these orders, willingness and nearness is achieved with Paramatma. By the intense practice of japa, more willingness and nearness is achieved with Paramatma.

The following things have to be done after joining the system to achieve the goal.

- i) The advises written in the small books presently existing and new ones which are going to be published, have to be read word by word and followed.
- ii) All our habits must be according to those instructions
- iii) If it is not known whether the work which has to be done is proper or not, it can be done only after consulting eminent persons knowing dharma.
- iv) Sandhya and upasana have to be done observing the rules. It is best to be done with satsangh. In spite of having satsangh, any bad thing happens, that person is answerable with out any excuse. He has to repent with shame with out any excuse, if it is due to negligence
- v) If he is having sufficient money, he has to give for charity, from that money.
- vi) In the same way he has to give from his gardens and agricultural produce. He has to consult regarding the amount of share.
- vii) If he can afford to do pilgrimage, he has to do it with out fail.
- viii) He has to take care of his wife and children, tell them about the rules of dharma. The easiest way is to read out and explain books, from the beginning to the end, by sparing some time during the day or night and repeat again and again till they get them by heart. If the person is uneducated, he has to learn from a Pandit and tell them to his family members.

The following things are prohibited.

- i) Clothes with zari border of more than 4 fingers should not be used for himself and also for his children,
- ii) gold ring of more than 4 masa,
- iii) male dress and high heel shoes or small or thin cloths which expose the body for ladies, the dhoti or pajama not below the feet so that drops of urine may not fall on them
- iv) or wearing the dhoti with a possibility of exposing the body,
- v) seeing any male or female with an evil eye,
- vi) mixing freely with ladies and boys,
- vii) Staying of a male alone with a lady or other person's wife in the house,
- viii) Or moving of a lady with another person with out necessity even if he is a guru or a relative.
- ix) Unnecessarily opening head, side, wrist, and throat is not good.
- x) Lady moving freely with males wearing good clothes and jewellery is very bad.
- xi) Males and females have to leave the habit of laughing and talking in excess.
- xii) As for as possible any work done for exhibitionism has to be avoided, like lavish party in marriage functions.
- xiii) Exchanging money etc.have to be reduced.

## Some fundamental clarifications by Rev. Lalaji Maharaj

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The matter in the article is retained as it is with minor corrections in punctuations and grammar. However the matter is presented subject wise- subjects chosen by the Editor without in any way affecting the content of the article }

### 1. Meditation on the form of the Master.

Some elders have given impetus to “Ishkh Majaji” {Love for Master} as a separate Order which takes one forward. For example, if any body has love towards certain person, that person is advised to fix his attention on the form of a person, whom he loves most or any photo and later his attention is diverted to the other side. In this way he is taken towards the real or “Haqiqi Ishkh”. But Khaja Saheb commands that He has hesitation in performing this type of work and in the Order of Aliya Nakshabandiya, this order has not been considered as pious. On the other hand it is not considered as totally proper.

Huzur has stated that it is written in some books that Hazrat Khaja Bahauddin Nakshabandiya quddus surooha has started the training some times for the less intelligent seekers in this way such that they have to develop love towards form, till they get perfection in the unconditional love and they do not have any other relations other than this. Then their hearts used to be turned away from the love towards form, with little force because all the relations have been already broken. Therefore they used to have nearness and experiential knowledge.

This method was used by Khaja Bahauddin Nakshabandiya quddus surooha, when He has any person of less intelligence and not having intense (good) samskaras. For example if any body who is not inclined towards the training of Nakshabandiya, his attraction was used to be turned towards form. If any body who can not understand internal or

external japa ie. Meditation or ajapajap he was advised meditation on any form or a photo, out of necessity. Worship of an Idol was also advised for such persons, in the beginning. Probably this was the reason for inventing the method of meditation on the form of guru, which is said to be the very easy and shortest way. For the people with inferior samskaras and dirty mind, who cannot understand subtle meditation and meditation on form, external japa with form, was used to be advised, so that the work will become easy.

## 2. Attachment to the worldly matters:

As long as a person is not detached from worldly relations and accept a special place, he will not have any effect of spiritual training. Therefore it is necessary to advise in the beginning itself, to have only minimal relation with world. When getting detached from thousands of the worldly attachments and one has only one attachment, it has to be made so strong that he will not look towards any other aim. If he forgets and his attention is turned towards the world, it has to be diverted towards God. In such condition, with little attention, the direction can be changed and the work becomes easy, because he is already free from all the worldly attachments. Therefore with little attention, he gets back his nearness and experiential knowledge. Nearness is the feeling of sitting (being) one before the other and there is no obstruction between them. And experiential knowledge is that he should have the confidence that any proof or discussion will not be able to shake or remove his experience and the theoretical should become practical and the internal and external eyes should be of the same opinion.

## 3. Performing Japa:

Japa is of of two types; a) "Jikar kafi, b) "Jikar jali".

Jikar kafi is japa in the heart.

Jikar Jali is japa with uttering the name loudly and keertan is also included in this.

In Nakshabandiya Order, japa of the name is done in the heart and thought and keertan is not done loudly.

In rest of the three Orders, japa of name is done orally and loudly. Bhajan and keertan is done along with songs and hearing of songs is made compulsory.

There is a method of Jikar which is called meditation or Samadhi, the details of it will be given later, in which there is no aim. There is one meditation on form, in which meditation is done on the radiant/luminous form of the guru and concentrate on the form of guru, the details of which have been mentioned already.

Here it was questioned that the method of form in the Order of Nakshabandiya was propagated by Hazrat Abubakar siddeeq and meditation was shown by Hazrat Ali karam Allah vaji. What is the fact in it? It is famous that the method of the practice of words was taught by Hazrat Ali karam vaji to His disciples for the first time and the method of meditation on the form of the guru was given by Hazrat Abubakar.

There is a special Jikar in Nakshabandiya and there is a special method fixed for it. It is called "Vakoof Adadi". The meaning of Vakoof is knowing and the meaning of Adad is counting. When the japa is done in the heart, after holding the breath, fixed number of japa is done in one breath, example 3-5-7-9-11-21 times and inhalation is done after that. But there is a condition in it of Hujoor Agaahi, the details of which will be mentioned at another place along with the Jikar and Vakoof Adadi and seekers may see it there. The method of Japa and ajapajap done holding the breath and counting the numbers is called Vakoof Adadi. This method was learnt by Hazrat Abubakar siddeeq from Hazrat Rasool Maqbool Salley Allah Vasllam, by sitting in front of Him and

it was being learnt by sitting one person before the other till now. In friendship/company and satsangh, there is no need of holding the breath and hearing of words and doing of japa.

#### 4. Shagal Rabtha.

Hazrat Kaleefa avval has taken authority from Om Hazrat. Because it so happened that Hazrat Abubakar siddiq Rahamathau used to be always with Huzur during travel and staying at house, received the good influence/benevolence of His company. Therefore the real thing that works in this method is company and satsangh. In this method there is not much necessity of japa and ajapajap, because by sitting face to face, the method is absorbed. Then there is no necessity of abhyas Etc. Meditation is done separately by being alone. Being alone and sitting in a corner, remembering the radiant form of the guru and concentrating on it is called Shagal Rabtha. When there is no possibility of physical company, this is beneficial and profitable. Because this Shagal Rabtha is the shadow of the external association. This is also called “Sobathey Bathini”, internal association. If any person attains the goal in the company of guru, there is no necessity of the training of the guru. When a person reaches the destination, where is the necessity of purchasing a horse? When an abhyasi has a condition in the presence of his guru and he has the awareness, that he can forecast the future events or such matters which cannot be revealed by any body else, then there are no curtains of time-place-thing (kal-desh-vastu) here. This is called “Makashafa”. It means that they are opened. It is also called experience. This is “Tri kala darshan”. This experience is not false. Because, this experience is one, when Atman after leaving five Kosas, start seeing the matters of three Kalas. As long as the Atman is imprisoned in these Kosas, nothing is known. If there is interference with our thoughts in these experiences, they will not be true and they are adulterated with mistakes.

#### 5. Genuine spiritual knowledge.

When the knowledge directly comes from Paramatma and there is no adulteration with our thought, there is no possibility of mistake. When

there is a mistake, It is to be understood that they are mixed with the words and knowledge of the experienced person and the words of the people, which have been admitted by them as facts, according to their understanding and give their judgment. This mind becomes imaginary; otherwise the knowledge of Law is such that if it is correctly implemented, person's intellect will not be misled, while thinking of any matter. There is no possibility of deception, if the Law is implemented correctly with out mixing any thing from us.

There is no necessity of "Kashaf" for people, who are attentive towards Paramatma. Kashaf are of two types, one is Kashaf dunyavi (worldly), which are useless. The second one is "Kashaf Akravi". The elders who are concerned with Paramatma and who are always in His thought, if they know any thing it is excellent and there is no anxiety even if they do not know. It can be known from his external appearance, external eyes and education. It can be known clearly about the particles of air, fire, water by reading the books and alternatively through science and chemistry we can know their form and atoms separately. If a person can observe all these things with internal eye, with out any thinking, books and knowledge of science and chemistry, then it is said that Kashaf has happened.

A second example; all the organs in the body like heart, lungs, liver Etc. are working and details of which are available in the medical books. In addition, pictures of them are in the schools, the details are known by dissecting the dead bodies and with the discovery of x-ray and other instruments, it can be known whether they are functioning properly or not. If a yogi some time, suddenly with out any thinking and with out any instrument can see the above mentioned things, then it is called a Kashaf. In olden days Sages have learnt in this way and written them, which are with out a mistake till today. Example; Jyotish Vidya, music, Etc. In all these, there is no deceit and mistake; calculations usually go wrong. Brugusamhitha is a book on astrology. It contains the writings of the movement of Grahas for crores of years, out of experience. There is no mistake in that. These are all worldly revelations, which are not very useful.

There is one more type of revelation, which is called “Akravi” and it is called “Parlok” (pertaining to the other world). This revelation is about conditions after death. What are the miseries and happiness? The journey of Atma and the treatment it receives, what will be the result of worldly karma and what will be the appearances Etc. All these matters have been written in all the religions by their Mahatmas, Avatars and Sages out of revelation. The present day people can not have more revelation than this and clearly.

The present day people say/call these revelations and the books in which these experiential matters are written, as hypocrisy and the minds of them are rotten and these matters are against the rules. In the Garuda Purana Etc. resultant conditions and their appearances, according to the karma of previous lives of all the Atman have been written. But now a days these matters are treated as jokes and they are not honoured. It is good that when these things are known in the kashaf, then their value is known: this question is of an odd sort.

There are very few among the Fakir who are masters of Kashaf, having this type of Kashaf. Nevertheless worldly Kashaf happens, but that is also incomplete and not trust worthy. The seekers may know the reasons from Me orally. It will be elaborate to put it in writing and it can not be easily understood. It is commanded that improper conditions of living, down fall of society, ill health, short span of life, long ill health, congenital defects Etc. are due to bad samskaras.

## 6. On Saintliness.

One of the three conditions for a Saint is showing the path of righteousness to the world. (This relates to three areas as detailed below. Ed)

1. Knowledge of God
2. Guru's order

### 3. Shafakkat

The Saints are the elderly persons who take care of the worldly people and they order the people as to how they should work. Three things are essential for a Saint and one is unfit to be called an elderly person, if he is lacking any one of them.

a) It means that (we should study) whether it is possible for any elderly person to lift the down trodden, who is lacking any one of them.

i) At first, he must get a thought in his heart from Paramatma that of lifting the down trodden and educating them.

ii) Though he did not get it either from the books or no one asked him to educate, he should understand on his own accord that the order has come from above and he should obey those orders and not listen to any body.

iii) He should not leave that work in spite of obstruction from his parents, relatives, people of the world or king or any amount of difficulties on the way.

iv) It is also possible that he does this work through out his life without doing any worldly work or being a grhasta and doing worldly works.

b) There are other people to whom their guru after their training has taken the promise that they work for the betterment of the people through out their life.

There are only one or two persons of the first type out of Lakhs of people. The second type is one or two from thousands of a Fakir.

(For spiritual work- Ed )The strength, perseverance, light and gyan comes from Paramatma only: but in the first type of elders, it comes directly from Paramatma and in the second type of elders through the guru.

The third type of people are those who have this thought from birth that they are restless on seeing the lowliness and pitiable condition of people and their heart can not bear on seeing such condition and they

may have no rest. They always make efforts to help the world, with their courage and strength, when ever they get any chance. These people slowly get the strength, courage, forbearance, light and knowledge, daily experience of saintliness and involvement in difficulties and Paramatma also helps them.

First kind of people is of two types;

a) They are independent: Example- when they see that some people do not come by force but become ready on explaining. When the people become the reason for spoiling the world, they have the power to punish them or destroy them. These people are called as Avatar or Prophet.

b) Those people who take work by giving advice and love and it will be alright if people accept other wise they keep quiet and do not bother. They are called Sant, Satguru and Vali.

In the second type of people also, who are having the attribute of majesty/grandeur/wrath “Sifat jalali” more, are having the Amsha of Avatar. And those who are having the attribute of Divine mercy and beneficence “sifat jamali” more are the expression of Sant. Parama Sant Kabir saheb was expressing more of sifat jamali. Fokra express the attribute of Ahaley jajib jalali and some express Ahaley Salook sifat jamali and some have jajib(love) and Salook(Gyan) together, but some have more of love and some have more of gyan. Some elders have predominantly of jajib and less of gyan, according to the necessity and some times predominantly of gyan and less of jajib as per the need and some times they make more or less of them with their authority and some become helpless in this matter.

In the three types of elders, the only reason and need is that they should have Shafaqat and mercy on people.

When it is seen that the world is going astray, relieving it from that trouble, is called Shafaqat. The intention of Shafaqat is that the rules of dharmasastras are to be made as customs and threatened with the punishments of Hell (for non compliance). Now the time has come that no body believes in Hell. Why should they fear? They think that the

poor and the world is theirs. It is not admitted in Shafaqat that people should be merged in God or realized and it is not the rule in Shafaqat. It is also correct that the person will be eligible for liberation, only when his conduct is corrected first. Any amount of upasana and devotion without conduct is a waste. The common people's thinking is that the conduct will be corrected with upasana and devotion and it is the experience of some people, that upasana is possible when the conduct and morality is corrected and without correcting morality, devotion is not possible.

The experience is that if the education or character of the guru is total, it will definitely have the effect on the person who is in his company. Slowly people will correct their habits. Therefore the guru must be in his total form an incarnate and with all his heart be the dharmashastra. Such a one is called guru becoming total. Having more conditions and bliss is not the sign of guru becoming total. If he has only the practice of emotional condition in education, but there is no effect on morality, then that person is incomplete. It is possible that he may make the worldly people fall in a trench and he himself fall in it. If the seeker gets his training in the method of jaij and in company and satsangh, there will be a definite effect on his morality and his habits will improve slowly. When the training method is not of jaij and depended only on assiduous practice, it is also necessary to have Mashaqi along with that. The habits will not be corrected on their own accord without Mashaqi. There was such an effect in the company of Rev. Guru of Rev. Lalaji Maharaj, that during the training itself, education of character was happening on its own accord along with the conditions and bliss and after few days of the person joining the company, used to become Musharra (detailed annotated with a commentary on exegesis) dharmic incarnate, knowingly or unknowingly. Whether one elder is greater in status than the other is a matter of argument. It is a matter for deep thinking that the greatness in status between the two elders is according to their attributes. Example: the knowledge of one is more than the other or miracles one elder is more than the other. Marfat is called

acquaintance/identity. The sharpness of the knowledge of any person is according to his nearness.

xiv) Should avoid such unnecessary expenditure or observing formalities regarding the clothes as a matter of pride and showiness.

xv) Should avoid weeping loudly over the dead body or while performing 10th, 20th day etc.

xvi) People coming from distant places on such occasions should not stay for a long time.

xvii) Should avoid not giving anything for the boys

xviii) Government servant should avoid harassment of the poor, or filing of false law suits and

xix) Maintaining dogs as a hobby Etc.Etc.

(Translation of Pujya Lalaji Maharaj's article published in Adhyatma Vidya April 2005 issue, by Dr. M. Janardhana reddy garu)