

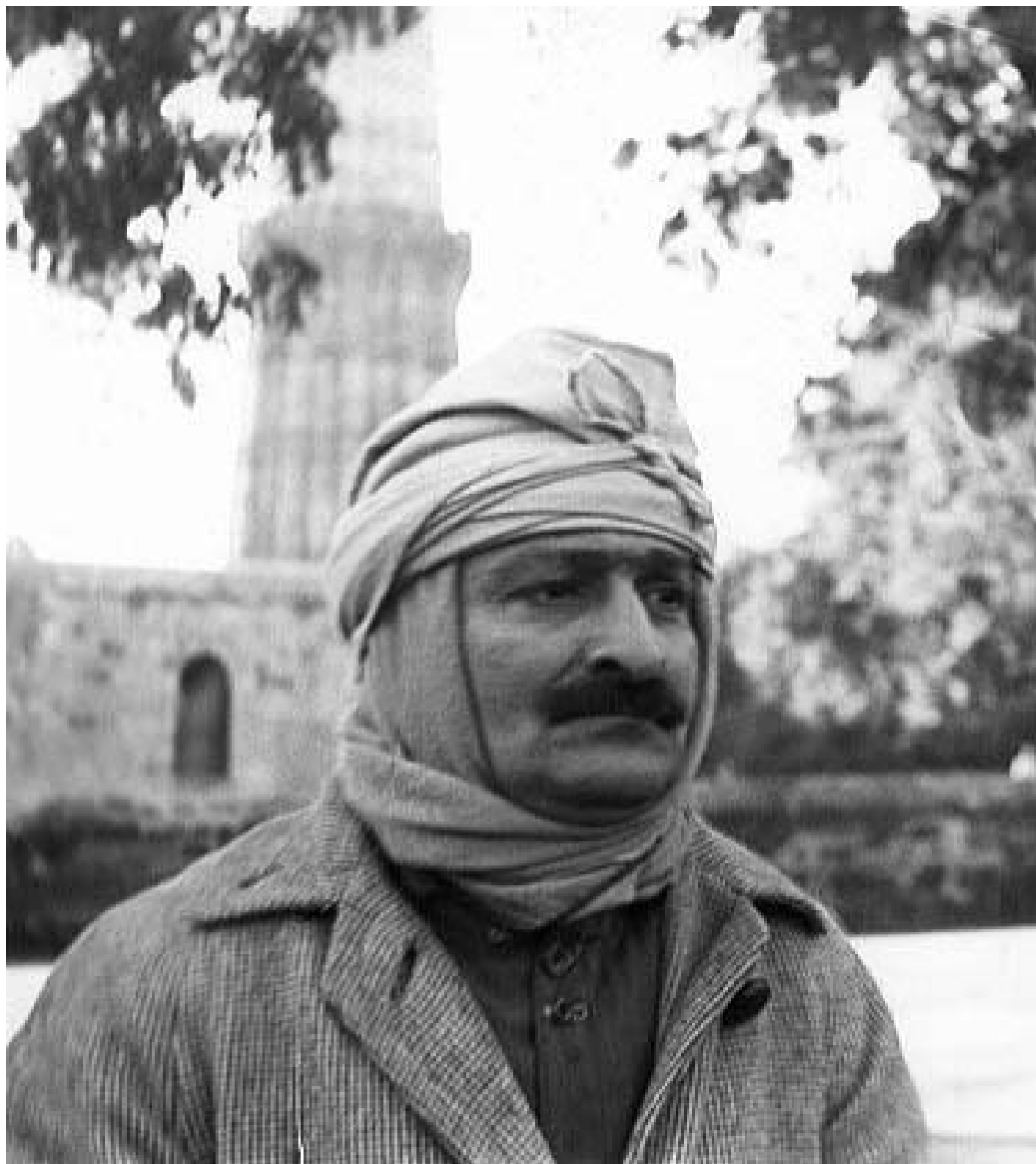
Meher Baba was the Lineage Descendant of Khwaja Moinuddin Chisti through Shirdi Sai Baba

Meher Baba was the Lineage Descendant of Khwaja Moinuddin Chisti through Shirdi Sai Baba



星期五的主星为金星，主题为美丽、精巧、圆满、无自我的服务。
Friday's ruling planet is Venus, and its main ideas are
beauty, refinement, completion, and selfless service.

The following totally amazing riff is from: [Lord Meher p. 2393 MU'INNUDDIN CHISHTI](#)



This constitutes final and indisputable proof, in the public domain, that Meher Baba was acting as a Qutub in the Chistia lineage when he created Sufism Reoriented.

Meher Baba went to the shrine of Mu'inuddin Chishti several times ((in February of 1939 -vshr)). Chishti is responsible for more converts to Islam in India that any other man. He converted over two hundred thousand people during his time in India; no one else ever did such, even the Mughal warlords during their invasions. On a later occasion, Meher Baba revealed that the Sufi Master Mu'inuddin Khwaja Saheb Chishti was the *Qutub-e-Irshad* of

his time. The following reveals Chishti's significance in relation to Meher Baba.

Mu'inuddin Chishti is acknowledged throughout the Indo-Pakistan subcontinent as the supreme figure among the Sufi saints and masters of that area of the world. Chishti is popularly known as *Gharib-nawaz* – the Protector of the poor. He is also called *Sultan-e-Hind* – the Emperor of India.

Details of his life are obscured by legend, but he is believed to have come to India from Central Asia after many years of travelling in the Middle East. The Chishti Sufi order, from which he took his name, was then based in the town of Chisht in Afghanistan during the twelfth century. His Master was *Uthman al-Haruni* (also known as *Usman Harwani*), a Qutub, who bestowed upon him God-Realization and perfected him after a long period of servitude and austerities.

Chishti came to India via Lahore and lived in Delhi, and then proceeded to the Rajasthan city of Ajmer shortly before the year 1200, about the same time when the last Rajput rulers of Delhi fell before the invading armies of the Muslim Turks. Some stories claim Chishti entered India before the Muslim armies invaded, and he encountered hostility and opposition from the local Brahmin authorities. His high status was demonstrated in a "battle of miraculous powers" with, and conquest over, a revered yogi in Delhi, and thus humbled the Hindu opposition to him. Legends also describe him battling tantric magicians who opposed him. Other stories claim that he arrived in India after the Turkish conquest and lived aloof and in quietude with his disciples in the mountainous region of Ajmer, where he died in 1236. One of his chief disciples was *Qutub ul din Bhaktiyar Kaki*, whose revered tomb is near the Qutub Minar in Delhi.

Little is known of Chishti's spiritual gnosis, because he did not write, and the Persian books and poetry ascribed to him are suspect of not being authentic. For hundreds of years, his tomb and shrine in Ajmer has been the center of an elaborate annual pilgrimage attended by thousands of pilgrims, both Hindu and Muslim, many still experiencing miracles there.

Most significantly, Chishti brought Sufism into India and merged its teachings with Vedant. Similar to Maulana Rumi, Chishti is known for his tradition of singing and dancing in Sufism, which was considered then in India to be illegal or blasphemous before him. The nature of all the Chishti Masters was to remain aloof from kings and politics. Most importantly, these Masters emphasized ecstatic love for God as the way to approach Him, the Divine Beloved – not austerity, not discipline, not prayer, not penance, not scholarship, not service. Ecstatic love was their way and their path.

Chishti's spiritual lineage of perfection is traceable without a gap to the Prophet Muhammad himself through Ali, and Chishti brought with him to India the robe, staff and bowl of the Prophet which were given by Muhammad to Ali. These relics disappeared. They were the property of Chishti's Sufi predecessors who did not reveal the exact whereabouts of their possession of these sacred artifacts.

From Chishti comes the line of Qutubs – Perfect Masters – that extends down to Sai Baba of Shirdi:

***Qutub ul din Bhaktiyar Kaki* who was the Master of**

***Baba Fariduddin Ganj-Shakkar* who became the Master of**

***Nizam-ul-din Awliya* of Delhi, who was Master first of**

***Zarzari Bakhsh* who led the caravan of one thousand four hundred saints from Delhi to Khuldabad;**

and of *Nizam-ul-din Awliya* who was secondly succeeded by his brother, named *Burhag-ul-din*

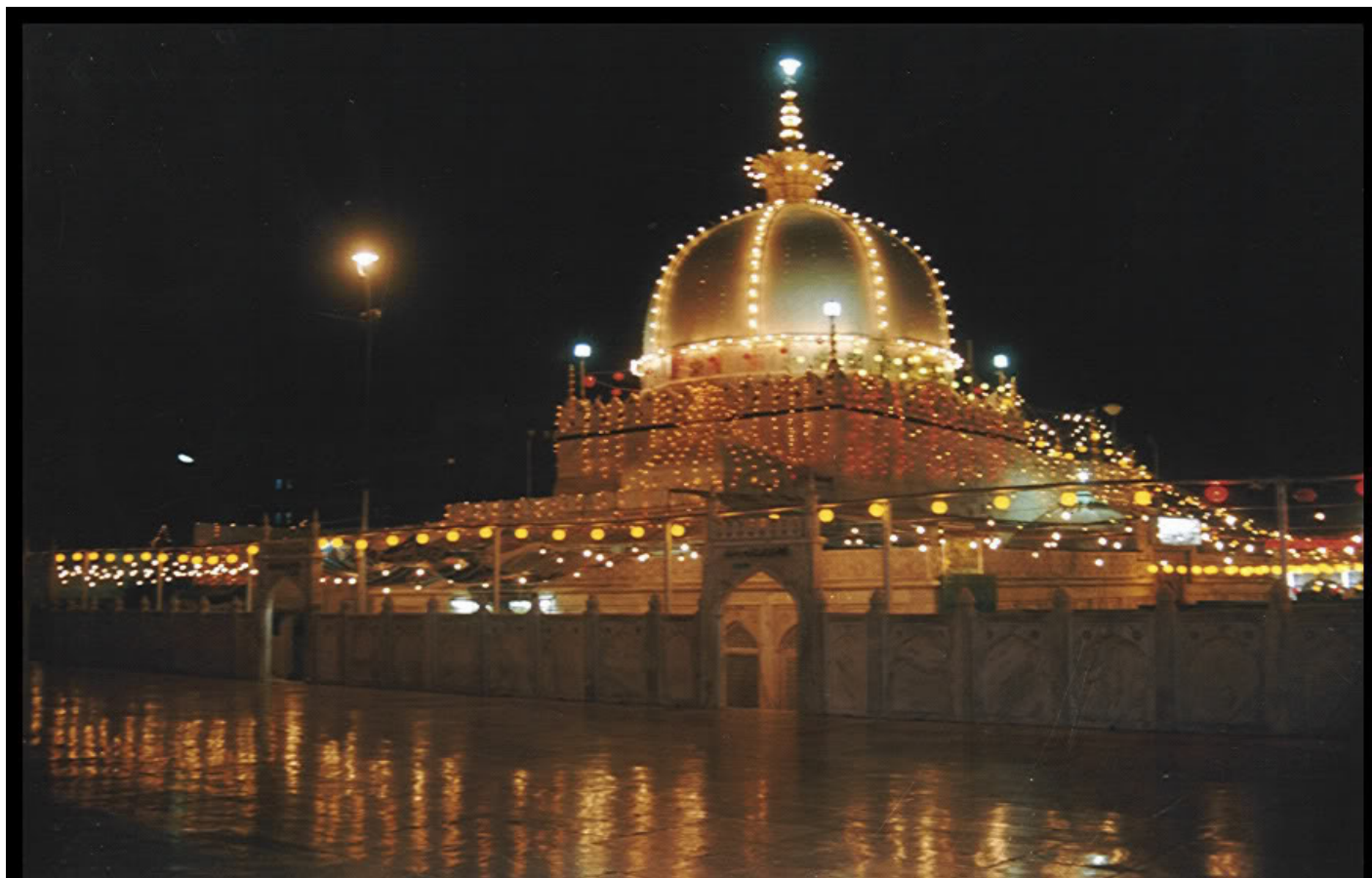
there in Khuldabad;

In Delhi, the Qutub Chirag-i-Delhi followed Nizam-ul-din Awliya. In Chirag's tomb, according to his instructions are the robe, staff and bowl of the Prophet handed to Ali and passed on to Chishti. Before passing, Chirag said he had no successor and that is why the artifacts must have been buried with him.

The Sufi establishment in the Deccan at Khuldabad is the source of *Sai Baba of Shirdi* who directed the preparation for this Avataric Advent. In other words, Sai Baba's Master was Zarzari Bakhsh; therefore, through Sai Baba, Meher Baba has a spiritual link with Mu'inuddin Chishti; and thus, through Chishti, Meher Baba has a spiritual link with the Prophet of the previous Advent, Muhammad himself.

There is an esoteric document executed by a favored disciple of Nizam-ul-din that describes the spiritual lineage from the Prophet to Ali, and from Ali on down to Chishti, and Chishti's line of Qutubs. The last to convey this Sufi gnosticism must have been Sai Baba of Shirdi. It is called Khilafat.

The Khilafat is then written in [Lord Meher, beginning on p. 2396](#). It is a very beautiful and very amazing document, which makes my heart rush and every hair of my body stand on end. It literally traces the succession of Sufi Qutubs from Kwaja Moinuddin Chisti, generation by generation, all the way back to Mohammed the Prophet of God, may his retinues be innumerable, and may his Word of Truth live forever. I will archive that document on this site. I will also print it out and memorize it, because I want to chant it before Meher Baba's Samadhi if I ever happen to be in Meherabad.



This is the shrine of Hazrat Moinuddin Chisti in Ajmer, India. It is the Dargah (Samadhi) of the Qutub who is the root of the lineage that Sufism Reoriented belongs to. The current Murshida of Sufism Reoriented, Carol Day O'Connor, has stated that Meher Baba, in establishing Sufism Reoriented, intended to wipe out its connections with Muslim Sufism. That statement is in direct contradiction to the entire force of the Charter that Meher Baba gave to Sufism Reoriented, and Murshida Carol must be numbered among the unbelievers until she recants from this. The Qutubiat is one thing. It cannot be divided against itself in this way, not by any Pir-o-Murshid, not by any Qutub, and yea verily, I say to thee beloveds, not even by the Avatar of God.

-Viveshwar, 27 Jun 10

Avatar Meher Baba ki Jai!
Viveshwar

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1.



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Pingback by [Meher Baba was the Lineage Descendant of Khwaja Moinuddin Chisti through Shirdi Sai Baba « Riffs of Viveshwar](#) — August 7, 2010 @ 12:28 | [Reply](#)



2.

Thank you for this. I have a special place for The Prophet in my heart

Jak

Comment by jak — August 10, 2010 @ 02:21 | [Reply](#)



3.

[...] Sai was the spiritual heir of Kwaja Moinuddin Chisti, and so you see, Meher Baba's Devine Authority was rooted back to Chisti. The Chistia lineage, from which Sufism Reoriented is wrongly trying to secede as I write, is by far the most important lineage in Sufism, because of this linkage through Sai Baba to Meher Baba, the Avatar. [...]

Pingback by [\(Shirdi\) Sai Baba's Aarati « यतो धर्मः ततो जय From Truth, Victory.](#) — April 7, 2011 @ 11:28 | [Reply](#)

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• **Le moi**

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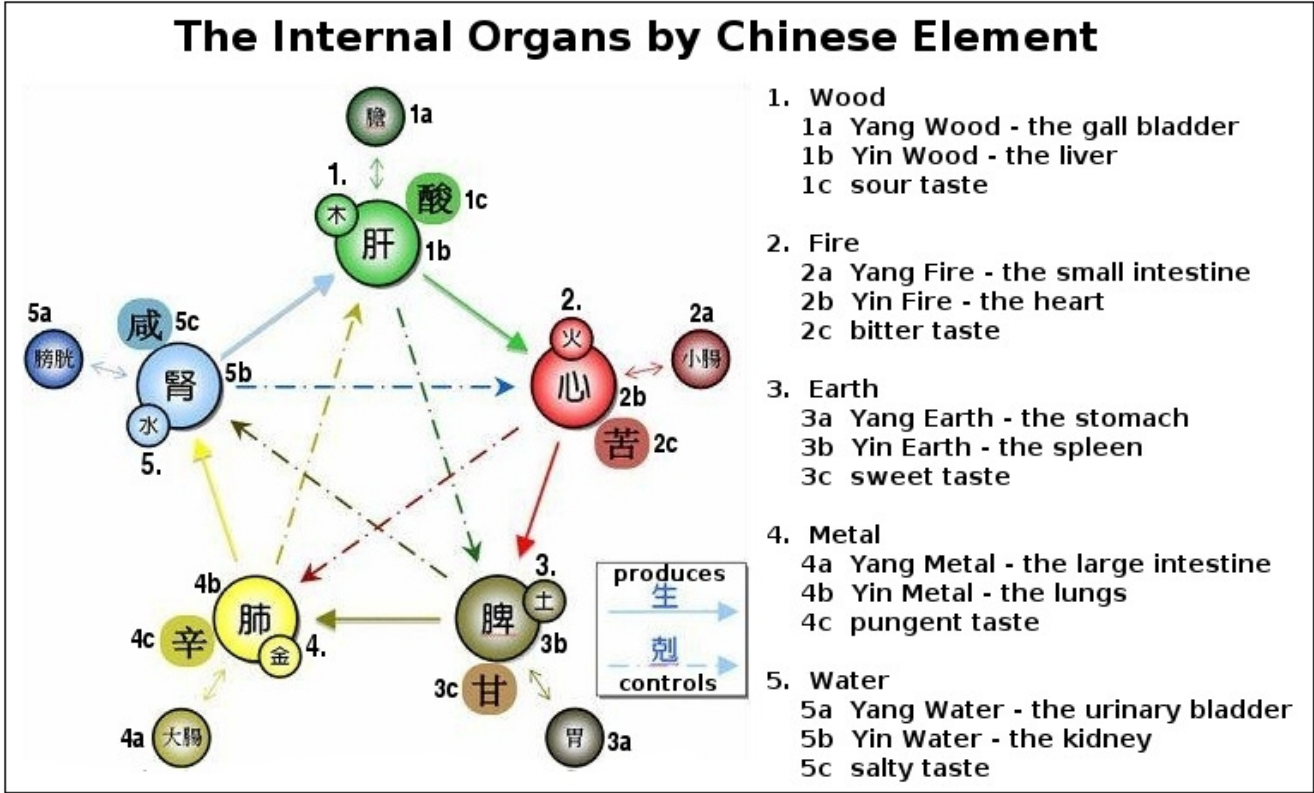
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The Internal Organs By Chinese Element



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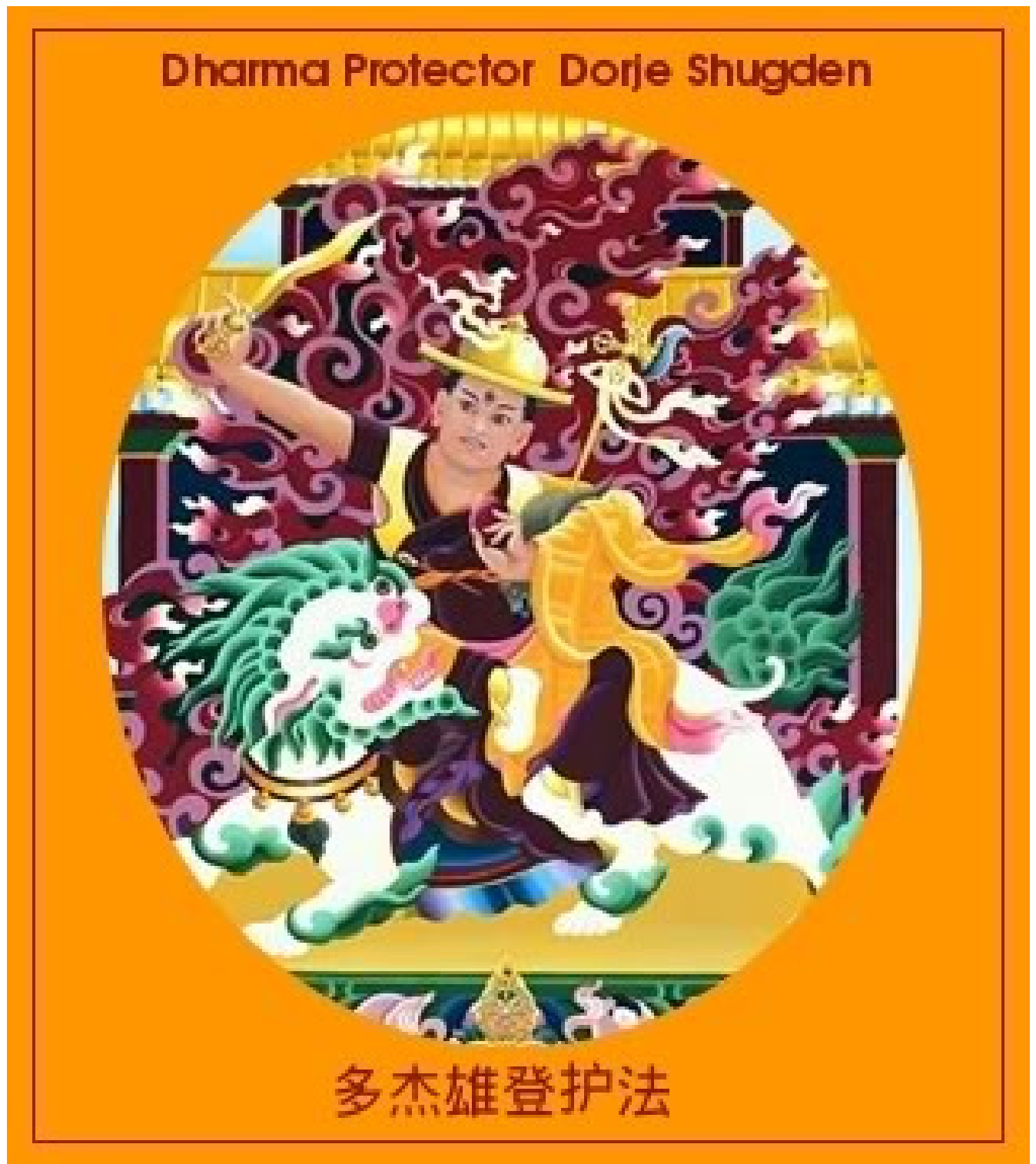
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The problem is that we always want to start something and at the same time make sure that what we are doing is right. But somehow we just cannot have that kind of insurance. One really has to take a chance and accept the raw and rugged quality of the situation. You could have a commentary-type situation where there is constant analysis involved. But that analysis is just part of the process. Just leave it that way. It does not have to become final. There is nothing the matter with your commentary as long as you do not try to take it as a final



雍和宮唐喀 - 大白傘蓋佛母



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