

# Nisbat

[HOME](#)

Some of the Spiritual descendants in the 'Laalaaaji's lineage' are neither able to sever their connections with the cloister named as 'Laalaaaji Nilayam' nor they are able to become an **epitome of renunciation of the Laalaaaji's idol**. This is because the Mission of the current generation is somewhat else. As a result, the self declared Gurus are standing at a bipartite-road. On the one hand, they have a great empire they have created through their 'sales and marketing skills' in the name of spirituality and on the other hand they have magnetism of Laalaaaji's love and its magnitude.

Let me divulge the word "Nexus" used here (with the title of the previous chapter), means "nisbat". The most common and frequent use of this word denotes 'relation', 'connexion', 'affinity', 'alliance', etc. However, Sufi terminology makes its usage for- a quality ascribed to any person, as an essential characteristic, to impute as belong or due to. In fact, "Nisbat" is intelligible only to the initiated ones into some order of Sufism. In 'Raadhaa Swami Faith' this is achieved into two stages, i.e. 1<sup>st</sup> is "*Premi Abhyasi*"- an ardent devotee with some intuitive attainments, and in 2<sup>nd</sup> stage, he achieves the physical- resemblance of his Spiritual

Master, in their terminology, called as *"Deh- Swarup"*, thus the incarnate form of the *"Satguru"*. To me this is, one of the four *"Mokshasa"* (liberation), called *"Tadrupa"*.

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

To understand precisely the word 'Nexus' or 'Nisbat', the following couplet can be a good means to understand, truly-

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

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

Resorting into the same context let me add one instance of Mahatma Dr. Chaturbhuj Sahay, the founder Saint of 'Raamaashram Satsang Mathura', one of the trusted disciples of Param Pujya Laalaaji Saahib, who has written (as narrated by his worthy son, Shri Hemendra Kumar) that it so happened that once, Doctor Saahib was sitting in the main room (used exclusively for the Satsang) in the house of Laalaaji Maharaaj in Fatehgarh (UP). Meanwhile a man to whom Doctor Saahib had not seen earlier, entered in and asked him for the pending claim of two installments, which were lying unpaid in his accounts, from the loan amount Laalaaji had taken for the house-building purpose. Doctor Saahib was not aware about this and as a result, both of them were looking at the faces of each other. Soon after Laalaaji Saahib entered in and addressed the person who was a money lender, from whom he had taken a loan of Rs. 500/- (five hundred) for the construction of his house. He regretted for the said two unpaid installments of the loan amount. In fact, Doctor Saahib was lost in the contemplation of the countenance of his Satguru and, as a result, he had developed the incarnate form of his Spiritual Master. This had made the whole scene upside-down for the moneylender and for Doctor Chaturbhuj Sahay, as well.

My true Supreme Guide and Preceptor in human form, Dr.

Shyaam Laal Ji (another trusted disciple of Pujya Laalaji Saahib) often used to say that the Saints are the embodiment of Truth. “The wisdom of enlightenment is inherent in all of us. It is only due to the delusions under which our minds work; we fail to realize it in our lives. It is the Saints alone who wipe- off all such illusions and delusions which had ensnared with and thus they rejoin the missing link with the creator one”. He always used to say that this house (renamed as Laalaji Nilayam) is not merely a house of bricks and cement but a cloister of truth, itself. He repeatedly used to say- “this is the real abode of the supreme being, where the emanation of the Supreme Spiritual Current is alive and constantly present, even for quite new entrant”.

The word, '*Nisbat*' replaced with “Nexus” is only because of the reason that it has another version of “*TAWHID*”, literally denotes for oneness, oneness between worshippers and the worshipped. There is nexus between man and God; *maarifat* or cognition in fact is the realization of a man towards his incapability of knowing God. Hazrat Abu Bakra Siddiq RIP, has said, “Inability to comprehend God is the true comprehension. He is Holy who has not kept any line of communication open for His creatures, except by way of realization about their incapability to know Him. Moreover, for this, the deity is, True Supreme Guide and

Preceptor in human form, i.e. incarnation of Supreme Being is a Guru.”

In his own words, Rev. Laalaji says- “So long as one’s individual light stays behind, the reflected image of name and form will survive. However, an image is after all images. The present personality is certainly an embodiment of some other personality, who had existed earlier. If somebody could imagine himself as the embodiment of his father and the father being again an embodiment of his grandfather and so on. And, thus slipping into the past up to such an extent that he starts feeling that the same an image is ending and that he understands the extremity of a link by which it is attached to the trunk and nothing else, then it may be possible that such point is ultimately his point of origin”.

He further says that when love dominates the mystic, yearning for nearness and communion with upward Spiritual Masters grows more and more intense in his soul. This state gradually overpowers him. In this connection, he attains to the stages of annihilation and resuscitation (Fanaa and Baquaa). Thus his condition becomes that of a piece of iron, thrown in to the fragrance, and fire permeates in to its very being and to such an extent that it acquires all the characteristics of fire, even its

appearance becomes that of fire. While in this condition, the peace of iron would, if it could speak, claim that it was fire itself. However, the fact remains that it has not become fire. It is still iron as it was before. This is how one can understand the reality of 'oneness' and 'annihilation'.

*'Nisbat'* is an Arabic word of feminine gender. It denotes for nuptial relationship, specially used to distinguish a particular woman along with her husband's name. However, in Sufi terminology, the words are insufficient to convey conviction. In the realm of Sufism, it comes within the esoteric sense of knowledge that is intelligible only to the initiated ones, in sequence of some religious rites, such as *'Bayt'*. It is an abstract relationship between the Spiritual Master and his adherent disciple. This is beyond reason and more or less like a chemical equation.

In fact, the endowed ones, with divine nature and good character alone can become successors of a *'wali'* (mystagogue) and worth occupying his place. His teachings alone are perfect, and he considers the scriptures as the main thing. Rev. Laalaaji Maharaaj has established those scriptures as maxims of NaqshMuMRa Nexus. The esoteric transmission of this lineage is abundantly flowing for the all-round good of the humanity, through

the Spiritual-teachers authorized by the Dean of the seat of the time who works under his direct control and the directions. The link between the '*Satguru*' (mystagogue) and the disciple means '*Nisbat*' (occult touch) a relation quite identical to conjugal coherence. This establishes after the ceremony of *Bay't* (oath of allegiance) after the mystagogical rites, as prescribed in the theology of the '*Tariquat*' (system). This works like a small drop of curd converts the milk into the curd. In this process the '*Tawajjoh*' (esoteric transmission) of the Spiritual Master changes the internal condition of the devotee and immediately he achieves the state of the embodiment of the Spiritual Master himself. Although the outer form or the gross body remains unchanged but the casual or the mystic body promotes to the state of the Supreme Being.

Although, it is true that the soul is neither male nor female, but as written in the Holy- scriptures the creator, creates the soul, two thousand years before the body. The gender comes into its form, few months after coming into the womb of the mother, which is the '*gross form*' (*sthool shareer*). There are three such bodies that come into the human form. The first one is "*Kaaran Shareer*" (instrumental form or astral body). The astral body, first takes its form into the mind of the 'father'. Between these two, there is

another one, which is *“Sukshma Shareer”* or ‘subtle form’. This is a copy of the ‘physical’ or ‘gross’ body, and does not die, even after the death of the ‘gross body’ and remains alive until ‘Total-Liberation’ or ‘emancipation’. Thus, there is a complete circle, from God to human-being, and again from human being to become the part of God.

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

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

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



substitute of the word- *“Nisbat”*.

To establish *“Nisbat”*, between the Master and the disciple, there are many practices, like ‘constant remembrance’, ‘shaghal-e-rabitah, i.e. to imagine or gaze the face of the Master in the heart, etc. Above all the attention of the Master is must, without the *“Bay’t”*, it is impossible to establish it, and the upward journey is doubtful.

Retrieved on August 19, 2010, from [The NaqshMuMRa School of Spirituality](#)