

## C. H A P T E R VI

### CREATION AND THE MYSTIC WAY

Creation, as we see it and know it through our mortal eyes, mind and senses, is but a speck on the horizon of the process of Creation on all planes. There are realms upon realms of finer essences in various gradations of vibratory intensity, which teem with animation and life. True, this is not all organic life and form such as we see on earth externally, but each region has a beauty of its own which is far beyond mortal comprehension.

In the thirty-sixth stanza of the Japji, the Morning Prayer in the Granth Sahib, Guru Nanak wrote:

*"As in the realm of knowledge reason is triumphant - And yields myriad joys so in the realm of bliss is beauty resplendent. There are fashioned forms of great loveliness; of them it is best to remain silent than hazard guesses and then repent."*

St. Paul intimated that eye hath not seen, ear hath not heard, nor can the mind conceive the glory of the Almighty. In order to comprehend and enjoy the Spiritual, it is necessary for us to develop the spiritual faculties of sight, hearing and inner consciousness. This is automatically done by following the instructions

as given in the Bible and other Sacred Writings, under the guidance of a living Master or Mystic. St. Paul also said that spiritual things must be spiritually discerned. Most Sacred Writings mention the Sound Current, the Holy Word, in one form or another. One such example is the following poem by Shams-i-Tabriz, translated from the Persian by Rai Sahib Lala Munshi Ram, Retired Distt. & Sessions Judge, who is Secretary of Dera Baba Jaimal Singh:

1. "A sound without parallel is coming; it is not from inside, neither from outside, nor from left or right or alongside."

2. "Thou asketh from which direction then? The same direction as we are in search of ; To which side shall I turn my face? thou asketh. The same side from where that Lord proceedeth."

3. "The same direction from which comes the life-giving nectar to put life into the parched fish."

4. "The same direction which made the hand of Moses shines like a full moon."

5. "The same direction from which cometh ripeness into fruit."

The same direction which imparts the quality of precious stones to pebbles.

6. "It is not permitted to give details; otherwise every non-believer, wherever he were, would be released from denial."

7. "In time of adversity even a non-believer turneth his mind to that direction;

When he sees pain in this direction he turns his feet to that direction.”

8. "Be in pain (of longing for Him) so that the pain may lead thee to that side; Which is seen by him who is overcome with pain.”

9. “That great Lord had shut the door tight; Then He put on Adam's garb, meaning that He is at the door (to open it).”

10. “Hush; hear five sounds from heaven, The heaven which is beyond the five senses and six directions.”

The following explanatory notes on this poem were given by Professor Jagmohan Lal of Dera Baba Jaimal Singh :

1&2. The Sound without parallel is the Shabd, the Divine Sound that really comes from Sach Khand and is the quintessence of all life and development. It is the Word that proceedeth from God and is One with God.

3. Poets and mystics have compared souls not connected with the Word and deprived of the Divine Grace, to a fish out of water. ‘Parched fish’ represents the *manmukh*, the soul without the Divine Grace. In stanzas 3 to 5 the poet emphasizes the life-giving power of a This Sound.

6. Refers to the mystic discipline which enjoins silence and strictly forbids talking about inner delights and experiences.

8. This is the pain of love, the suffering of separation, which ultimately leads to union.

9. He sent us into the world and shut the door upon us, so to say, but then Himself descended in the human form or garb to open the door. This is the Grand Mystery. At the Tisra Til, or the eye center, behind the eyes, He stands in the form of Sat Guru to open the door to those who, following the instructions of the Master in the flesh, reach that center. In fact, Saints are incarnations of God-The Word made flesh.

10. This sound is heard when we rise above the five senses. It is referred to as the five Sounds because in passing through the Five Regions it is heard as such, though it is really One.

It is obvious that in the brief account of about four chapters in Genesis, little could be told to cover the immensity of Creation and its process. The days and nights mentioned therein are cosmic time, not the earthly twelve and twenty-four hour periods. They are 'Manvantaras' or cycles of four million, three hundred and twenty thousand **years** each. The nights refer to the 'Pralayas' or dissolutions, the cessation of creation in one cycle of the essence in one energy realm. The Bible also mentions that a day of the Lord is as a thousand years. This figure of speech may be truly expressed as light-years, since it deals with the energy of Light and Sound, and universal creations of stars, planets and orbits of energy travel.

The sun and moon of this particular universe, and the vegetative process produced by their action, are only an outward manifestation of an inward extension of an eternal principle in action. For it was in

the inner, psychic energy field that Joshua made the sun and the moon stand still, indicating that he had ascended up to that region **within** and had become one with it. The material forces within him were the enemies which tried to block the progress of that mystic hero to the Promised Land of the Spirit and its nectar of Milk and Honey. It was upon these enemies that he was revenged by ascending above them and conquering them.

This is an actual experience in the life of every mystic, as he reaches the state of inner transport and consciously leaves the physical body, *'the land of Egypt'*, and its slavery and bondage of self indulgence, and enters the *'Promised Land'* mentioned in Holy Scriptures. It is said in the Quran that *'Mohammed split the moon in twain'*. Naturally, this was also an inner experience and not a material one. He ascended on the attention current, to that inner region, as all mystics do.

The promise that was made by Jehovah to the true seed of the essence of Abraham, who had his faith and devotion and lived after the manner of the saintly Patriarch, also did not pertain to the physical earth. It was a promise like the salvation of the soul prophesied to the followers of Jesus the Christ in His lifetime. Jesus made it very clear in His private talk with Nicodemus at night, that His mission was for the salvation of the soul and that flesh and blood could not inherit the kingdom of heaven. (JOHN 3.)

Earthly possessions are for the body only and can be granted by a mortal monarch or ruler. No spirituality is necessary for such earthly acquisitions. Why

should the temporal be exalted over the spiritual value in any Sacred Writings? So it is quite obvious that all these references pertained to inner, spiritual kingdoms and Values. The soul cannot serve two masters. It is stated in the Bible,

*"Ye cannot serve God and mammon." (MAT. 6:24)*

Heaven and earth are opposites, and their energies flow in opposite directions. The soul cannot rise to the spiritual realms as long as it is anchored, bound and covered over by the filth of ego and earthly attachments. The spirit must be cleansed of all this filth, down to the very last desire, before it can return to the Father's House.

*"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none." (MAT 12:43)*

*"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : But whosoever hath not, from him shall be taken away even that he hath." (MAT. 13 : 11-12)*

The above was another hard-to-understand saying of Jesus, as a parable, and a puzzle to many. But spiritual values make it very plain: Whosoever hath not inner faith and Life and who hath not wisely used God's gifts, from him shall be taken away even that which he hath. It is even so in nature. Only that survives which is fit or useful somewhere.

Heaven gives and earth receives. The temporal cannot inherit the Inner Essence of energy realms, because it hath nothing in it to make it akin to this finer, vibratory life. It would only be miserable and out of place if such a privilege were granted even for a moment; just as beasts of the jungle would not be helped by living in palaces or in human abodes.

In Nature everything has its place and time, as cycles of life, and days and nights on earth. The energy in the sap of all vegetation is drawn up by the sun's *prana* into the upper part and foliage for oxidation in the daytime and in the spring and summer seasons. It recedes to the root system at night for assimilation and distribution of that heavenly energy, as a real digestive process in vegetation. This is also true of the fall and winter seasons which are brought about by the travel of the energy currents locally and in the cosmos.

The soul is of an eternal essence. It is actually a particle of the Supreme Being, and its very nature is to ascend and return to its Source; while it is the nature of the grosser energies to descend. Therefore, which would be the logical path to point out in the Holy Scriptures and in all Sacred Writings? The physical and mental? Or appeal to the higher mind and point out the Heavenly Path? First comes the desire or motive and then the deed; for where our attention is, there our heart is also.

**"for where your treasure is, there will your heart be also." (MAT. 6: 21)**

When we once become aware of the idea of an inner direction of Life and its energy paths, bubbling like

a fountain from within outwards, then confusion vanishes we have a clear indication of direction of the line of force and energy waves. But the lower mind does not penetrate into essences. It cannot enter into the inner court of the Temple of Life; therefore, as long as the mind is swayed by the senses instead of by the soul, it wants its way and uses force to rule outside in matter, it further binds and buries the soul in the mire by these desires, actions and reactions.

The pity of it is that man does not realize that he must reap the rewards as well as pay the penalties for all his **thoughts, words** and deeds and when he has the opportunity to pay some of these debts through the sufferings and afflictions that come his way so that he may learn humility and love, instead of being grateful and patiently doing his best under the circumstances, he begins to grumble and blame others, which only further entangles him in this valley of tears.

*"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap, For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."(GAL. 6: 7-8)*

*"Many are the afflictions of the righteous;" (PSM. 34: 19)*

*"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isa. 48: 10)*

*"For which cause we faint not; but though our outward man perish, yet the inward man is*



renewed day by day. For our light affliction, which is but for the moment, worketh for us afar more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." **(II CoR. 4: 16-18)**

"Wherefore we labour, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." **(II CoR. 5: 9-10)**

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

**(I. PETER 2: 11, 12)**

The above are only a few quotations from the Bible to indicate that we should be grateful for the vicissitudes. Even in our material pleasures, we should never forget the Giver. We think we are doing things, but in reality we are only children who move things around and build toy houses and empires which crumble and decay. Then the dust or sands of time covers all. Yet we cry constantly for more such temporal dominions and possessions.

The Mystic Way is above this childish play and its toys. The Mystic is a hero in an inner sense, like all the heroes in the various Scriptures, who start out definitely to find the Kingdom of the Father in Heaven and to become One with the Father in thought and in deeds of Truth, and in Life itself. No pelf, no bribery will interest a sincere seeker of the mystery of the Source of the soul and the Truth Eternal. There is a gulf, like a firmament, between the life as the essence and the life as the form which is matter and merely the abode for the living Intelligence of the soul.

There were creations and days of manifestation, called *Manwantaras*, of the positive, centrifugal energy, long before this time and before they were recorded on earth. In fact, creation and dissolution, in one form or another, happen all around us on earth daily and we think nothing of it. The same occurs in all lower regions. The lower the region, the shorter is the life span. Whole regions of Brahmands or Universes undergo this cycle constantly, and planets grow old and die. In the higher and vaster regions, this process is progressively slower and less obvious than in our short time of mortal existence.

If we could only stand aside and see this grand Cinema of life in its Reality, we would become a most absorbed observer, in astonishment over the wonders that have been created for our use. We would then become the **witness** and the **viewer** instead of the idea that we are the **doer**. If we could do this, our "toil would cease, our yoke would be easy and our burden light." Then faith and love would rule in appreciation rather than the agitation of constantly

desiring things and wanting to push them around according to the dictates of the mind and senses, and rule them for personal gain.

**"The mind is the slayer of the Real." (Voice of the Silence).**

God is the wonderful Giver and always gives in abundance. But material things alone are not for the benefit of the soul's progress. In most cases, material success immediately puffs up the ego and hardens the heart, like Pharaoh's. Then the Giver and the inner appreciation of God's gifts, also gratitude and humility are forgotten, and the soul is helpless, because self will and the ego rule. It is difficult to talk to a materially successful man about the deeper essence of soul life; but it is easy to talk to a great man about such things. Only the great are truly humble.

When the lower mind is puffed up with material success, it crystallizes on things material and seeks for deeper things no more. Mysticism is not possible in that life, so it goes the way of all mortal things. The mind is a real slave driver and gives us no rest. It continually goads us on to more and more and more. We become mere watchdogs over that which we have accumulated. Except for the few occasions of giving gifts where the ego can shine, the mind cannot let go, no matter how much it possesses. Its cleverness must rule, and it pinches pennies even in honest deals. The habit of getting the best of any deal survives. The few philanthropic deeds or other acts of charity which expand the ego are not enough to resurrect the soul as *'Hiram Abiff'* the Grand Architect of the Universe,

after he is buried. The **cosmic** way of the simple life has lost value and attraction for that individual. The mortal nature must die that the mystic soul essence may shine forth, even while in the physical body.

Jesus said :

*"Verily, verily I say unto you except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will the Father honour."* (John 12: 24-26)

St. Paul said :

***"I die daily" (I. CoR. 15 : 31)***

The true mystic practice consists of actually **dying while living**. The real mystic accomplishes this by Spiritual Transport; that is, he does not sever connections with life on this earth, but properly uses the energies for Inner Liberation. The mystic withdraws all his interest and sensory energy and mind from the surface and extremities, and brings them up to the center of consciousness between the eyes, called the Ajna Chakra or Tisra Til, and returns at will to perform his daily duties on this earth. In the early morning hours, while others are asleep, he climbs the heavenly ladder, rung by rung.

It is at this center of consciousness that the crossroad of the inner and the outer interests meet. This is where renunciation takes place. Then the Master

within meets the disciple whose feet have been washed in the life blood of his heart (as mentioned in the *'Light on the Path'*) and whose desire body has been cleansed that far. From here the Master within lovingly guides the devoted soul onward to greater heights in inner regions. This is the Pathway of the Inner Life of the true devotee of the Lord. The mystic always regards himself as the humble servant of God.

