

CHAPTER XVI

THE FIVE RIVERS OF SHABD

Out of the Eternal Region of Sach Khand flows One River of Sound Energy, in its perfect purity and essence. The Sound is so sweet that it cannot be compared with anything in this world, but for the sake of some kind of a hint that we may comprehend, it can be compared with that of the stringed instrument called the Bina or Vina, and the Light is said to be indescribable.

This River is the Real Essence of energy and the prototype of the river which flows out of Paradise; however, the one out of Paradise flows out of the lowest region of the Sound Current and Energy Plane. It is a step-down of five planes or octaves in the Essence of vibratory intensity of the Real River of Life which comes from the Eternal Region. At the lowest rung of the Eternal Essence the substance of the river from Eden begins and flows into the lower regions of the material creation, out of paradise, and splits into four rivers of a lower potential of polarized energy currents which animate the human body.

The Saints are concerned only with the Five Rivers of Shabd and the regions produced by that Essence. From the Eternal Spiritual Region the One River of Energy Essence divides into two, and so on down into and through the regions below. But the

Saints deal only with the Five Principal Ones, the Five Holy Shabds, which lead the wandering soul back to its Source. The True Master gives to His disciples the secret key Word for each Region through which he is to travel. This conveys the idea and energy rhythm before the conscious mind in its effort of ascent through concentration. These Five Holy Names are given at the time of Initiation, appropriately called 'NAM'. They are of value only when received either from the living Master direct or through some one designated by Him to impart these instructions. They have their Source in the True Guru as the link to the Eternal Reality.

The physical region is called '*Pind*' by the Saints, and is not given much attention. It is an effect of the other regions, as a final crystallization into matter. The energies involved in it are of a lower key and are not used by the Saints for spiritual progress, since They do not use the lower five chakras of the River of Paradise as the conveyor of consciousness upward. Saints deal only with the True Sound Essence as a current in the five spiritual regions which are above the physical and psychic regions. But the physical and psychic regions are all sustained and set going by the consciousness or *atmic* (soul) energy which permeates the whole body, though it is centered behind the eyes. It has to be gradually detached and drawn up to its center before one can start on his or her spiritual journey. In the process of Spiritual Growth and concentration, the consciousness and energy are drawn from the lower centers in the body up to the higher ones, in the brain and in the Inner Essence.

Through Shabd and its Five Rivers, the soul involuted into the lower regions, unto Eden as the last stop-over before merging into matter itself, called the physical plane. It is also by the direct route of the Five Holy Shabds that the living Master enables the soul to return to its Source. The rivers or roads within are more numerous and confusing than any we can imagine in this world, many of them leading to blind alleys and even deceiving us by cunningly diverting into the opposite direction. Hence the need of a true and competent guide. However, when one has a True Guide, He points out the Way of the Five Holy Rivers or Sounds which the soul may confidently, lovingly and joyfully follow direct to the Source, without the least fear of deception.

It may be well to point out at this time the need for unconditional surrender to, faith in and love for the living Master, Whose astral, spiritual and Shabd Forms we contact at the progressive stages within, and Who guides us within the same as we depend on physical guidance in this world, whether it is a person or only a road map. We all know how conflicting and confusing directions can be even in this world, especially when given by more than one person and each with a different opinion and perhaps also a different motive. But if you **know** that you can go or turn to one person on whom you can depend, and whose directions and instructions you can follow implicitly, without wavering, even though the directions may not seem right to you at the time, you are certainly not going to listen to anyone else nor are you going to waste more time in getting further entangled, mired and lost in seeking your own way.

Of ourselves we can do nothing, and we cannot even determine right from wrong, especially when we follow instructions from those who are themselves lost on the way, but are not even aware of it. Therefore, it is imperative that we decide what we wish to do, then look for a True Guide. And when He has undertaken to guide and protect us, we should wholly and completely submit to Him by following His instructions to the best of our ability, for He alone has the best interests of the soul at heart. In fact, a True Master is more eager for the welfare of our own soul than we ever can be, until we too have reached the Eternal Region. Without His help, we are too apt to be satisfied with less and then we would still find ourselves in the region of Kal.

As previously stated, the region above this physical one is more beautiful, the days and nights are longer, and each region above that is more beautiful and grander than the one below it, until one minute is equal to years on this earth. Until one reaches up to the Eternal Region of Sach Khand, one is still subject to time and so eventually, at either a '*Pralaya*'- dissolution which reaches up to Trikuti-or a '*Maha Pralaya*' - grand dissolution-which reaches up to the top of Bhanwar Gupha, depending on the heights reached, the soul is still liable to be reborn into the physical plane. But, when one has a True Guide and has no desires which necessitate his re-incarnating into the lower regions, even though he may still be in one of the lower regions at the time of a dissolution or a grand dissolution, the Master, in His Infinite Mercy, places the soul in some safe place during that process, and he can continue

going up from there, without again reverting to the lower. This proves how deceptive our contentment would be if we could manage to get to one of the higher regions below the Eternal, without the guidance of One Who has Himself gone up to the Supreme Region, or who has been appointed by such a One to guide the true seekers.

The Shabd or River of Life which is the **Spirit** of Jehovah in the Old Testament becomes the Holy Ghost in the New Testament, as the fulfillment of the law through Love, Faith and Devotion. The Old Testament portrayed its message in symbolic forms and definite stages on the Tree of Life, which the New Testament embraces in the form of Bhakti Yoga or Devotion and **living** the Life.

According to the New Testament, Jesus promised to send the Comforter to His disciples, which He did.

"But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you all things," (John 14:26)

"Receive ye the Holy Ghost" (John 20:22)

This blessing was the Sound Current Energy of the Edenic Realm, or Paradise; and was a part of early Christian teachings, and the heritage of the devoted followers. But the mystery and the Inner Value of even this has been lost, and no longer exists in the religions of the world. Only the True Saints continue to initiate and acquaint their devotees with the Five Holy Sounds of the Spirit, from the Eternal Source.

The student is given a method of concentration and devotion which he is to practise daily in order to raise his consciousness to that Essence, to see the Light

and hear that wonderful Sound within. This is the True Mystic Way to the Living Truth Within the soul itself, to unlock its doors of limitation and blend its essence with the One Essence on every plane, and bathe in every one of the Five Spiritual Inner Rivers of Life.

The effort and the time spent in this Way of thought and practice is indeed working in the Father's House or laboring in the Lord's Vineyard. (LUKE 2:49) This '*wine*' is the Spiritual Essence or Nectar of Life, and is not the fermented juice of the physical grape, which inebriates the mind and the senses. The uplift of the Real Nectar within has a beneficial effect on the mind and the senses, which is deeper and far more real and lasting than any physical wine or strong drink.

The vineyard which Noah planted was not physical; neither was his inebriation. The '*wine*' of Omar Khayyam had a similar meaning to the Mystics of the Middle East. The Sacramental Wine and Bread, instituted by Jesus at the Last Supper, also had this Inner Spiritual meaning.

Mysticism applies the same ideas throughout the ages. It utilizes that which man can understand as a symbol of the Real. It bears all the earmarks of the One Essence mentioned in all Sacred Texts. It is not a creed or a religion, but a **Life** in the Essence and in the Truth of the One Who made all these things for mankind. It pertains to the Central Energy Current of Life itself. Therefore, it does not contradict nor conflict with any or all the Rivers which split off from the One Essence. They all bear a measure of the Water or Nectar from this One Life Stream of Creation.

The Mystic does not argue, for His life and Inner Gifts are His proof. His mind has been subdued by the Holy Shabd Itself, and has found the Peace for which it had longed. The Mystic's will is One with the Father's Will.

Arguments and mere mental concepts are not the Life nor the Truth. The mind is clever and evasive; it is a tool of Kal. Whoever listens to it, is lost in its embrace and will not be able to extricate himself from that power of Kal and Maya.

Only Love and Inner Devotion can transcend the mind and reason, and bring Peace to the soul. The mind itself longs for redemption and peace, but it is a slave to the senses which in turn have ruled it for so long that it has forgotten even how to seek everlasting peace and contentment. Appetites and habits are giants.

We are creatures of habit. Habits are not changed easily, and character is not built in a day nor in a year. All things must have their season of planting, of attention, of growth and of final maturity. The seed of the One Eternal Essence is in the fruit, to perpetuate its perennial youth. Only in the Essence of the Life itself lies the Mystery of the Word which is All in all.
