

The Path through the Super-Causal Realms

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When the initiate leaves the region of Brahmananda, he traverses a great stretch of inner space in order to reach the super-causal realm of Daswan Dwar, where the final purification of the aspiring soul must take place. In Daswan Dwar all the veils and coverings are lifted from the soul, which then shines forth in its pristine splendor. It is in this immense region that the soul beathes in the cosmic lake of immortality, known in the oriental terminology as Mansarovar or Amritsar. Once cleansed of its last impurities, the soul yearns for blissful union with the Supreme Lord of Love. Of this wonderful realm Guru Nanak has written:

*Next, the Realms of Ecstasy, where
the Word is enrapturing;
Everything created here is marvelously
strange and beyond description;
Whosoever tries to describe the same
must repent his folly.*

*Herein the mind, reason and understanding
are etherealized, the Self comes to its own, and develops the
penetration of the gods and the
sages.*

The Jap Ji

Guru Nanak stated that the spiritual lake of Amritsar was the only true place of holy pilgrimage, lying within Hindu, Christian, Muslim, Sikh, believer and unbeliever alike, where the questing soul can be shrived of its sins. A few world religions have had their inception in the super-causal realm, but these are exceptions to the general rule, for most of the social faiths have emanated from the causal realm, with Kal or Brahm (under various names) as their supreme deity. Mystics and disciples who ascend to this rarified plane, where spirit is blended with subtized matter in varying degrees, are very rare indeed. The entire cosmic region of Daswan Dwar has the configuration of an eight-petaled lotus, which is permeated with divine melodies that are reminiscent of stringed musical instruments on earth. However, here again any comparison or analogy is totally inadequate, for the sounds of our physical plane music cannot in any way compare in grandeur to the Unstruck Music, the *Anahad Shabd*, that plays endlessly in this exalted realm.

The spiritual lake of Amritsar is also known as *Tribeni*, the union of three rivers of spiritual energy. These three cosmic streams of love, light and power descend from the Supreme Lord to support and sustain the universe of universes. This is the true shrine of holiness, where the aspiring soul becomes immaculate or immortal after its bath of purification. It has now transcended its causal, astral and physical coverings, and has none of the qualities of the three lower regions of mind and matter. The

immaculate soul, radiant and refulgent, now shines with the light of twelve suns. It does not have to reincarnate into the lower planes again, unless commissioned to do so by the Supreme Lord Himself. It has tasted the nectar of the Unstruck Music and it has a complete insight into the true nature of creation.

In the realm of Daswan Dwar, the liberated soul now fully realizes that it is of the essence of love, the essence of the Supreme Lord of Love Himself. The soul now truly knows where the Supreme Lord resides, and its most sublime desire is for complete union with the Supreme Lord. Of this state of consciousness the mystic adepts have stated that no one is a true theist unless he has realized this God-essence within himself. Until that great realization takes place, the aspirant relies on the testimony of saints and sages. Such testimony has been recorded in most of the world scriptures, but the reading of holy books – however desirable in many ways - can never give the individual a conscious experience and awareness of the Supreme Lord within. Referring to outer spiritual practices, and comparing them to *inner seeking*. *Guru Nanak has said:*

Pilgrimages, austerities, mercy, charity and almsgiving cease to be of any consequence, when one gets an ingress into the Til – the Inner Eye;

Communion with and practice of the Holy Word, with heart full of devotion, procures admittance into the Inner Spiritual Realms, washing away the dirt of sins at the Sacred Fount within.

The Jap Ji

When the soul has been bathed in „the Sacred Fount within,“ the lake of Amritsar, it joins the company of other pure souls, known as *hansas* (swans) in esoteric literature, and enjoys the wondrous and enchanting beauties of this realm. Then the soul ascends to the higher levels of Daswan Dwar and, at a certain stage, behold on the right the Inconceivable Island Kingdom (*the Achint Dip*), with its glowing configuration of a twelve-petaled lotus; and on its left it sees the Blissful Region (*Sehaj Dip*), with its magnificent configuration of a ten-petaled lotus. Then the soul reaches the first vestibule of the terrifying *Tibar Khand* or the *Maha Sunna*, the region of darkness.

At the vestibule of the Maha Sunna, the soul is given the most esoteric knowledge of creation. This knowledge may only be imparted at this high spiritual level, and it may never be revealed in spoken or written words on the lower planes of creation. When the soul has imbued this knowledge it starts across the great Maha Sunna, which is a vast void of unutterable, darkness. In this somber region Maha-Kal, the highest form of the Negative Power, has placed a myriad of frightening obstacles in the path of the aspiring soul. Only the soul, who has crossed this black void once, with the help of a mystic adept, is free to traverse the Maha Sunna at will, from that time onward. Countless souls, each shining with the radiance of twelve suns, dwell within this region, but they are unable to extricate themselves from this bondage; for even though the soul has such a great radiance, it finds itself overwhelmed by the stygian darkness, and it cannot pass through the black void without the benign grace and protection of a mystic adept of the highest degree.

Before the soul starts its journey across the Maha Sunna, it is apprised of the existence of four secret spiritual regions, which are not mentioned in the outer

teachings of the mystic adepts. These secret regions are the planes of the highest spiritual prisoners, known as the *bandivan* in the oriental terminology. These prisoners are under no duress in their own realms, but they cannot travel beyond them. Some of them will sometimes see a soul which is ascending in the company of a mystic adept, and they will implore that soul to plead their cause, so that they too can ascend to the higher spiritual realms. Only the mystic adept may accede to such a request if he sees fit to do so for he is an indispensable guide to the soul, who would make a safe journey through the expansive dark void of Maha Sunna and the other secret regions.

Beyond the region of Maha Sunna there are five immense spiritual realms, each one of increasing importance as the soul ascends. The lowest of these is *Bhanwar Gupha* (Whirling Cave), the final region before the soul arrives at the realm of the Supreme Lord, the True Home of the spirit. As the soul approaches this ineffable region of Bhanwar Gupha, it hears the melodies of four sound currents, each emanating from invisible sources. One of these cosmic melodies predominates above all others and the soul finds its melody ineffable and indescribably beautiful. The soul also beholds five egg-shaped universes, all of which are macrocosms of other cosmic creations. Each one of these cosmos systems has a predominating color, like yellow or green, and each one is permeated and governed by a great Brahm-like spirit. In comparison with these regions, the entire universe beneath the realms of causality appears as insignificant as a speck of dust.