



EVOLUTIONARY EMERGENT SELF IN THE POETRY OF BULLEH SHAH

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Abstract:

This paper affirms the significance of mystic love as a higher mental faculty in human evolutionary process. Man as evolutionary emergent self is the operational definition of mysticism; a process in which individual self of a person gains Unique Self Enlightenment through operational interaction of higher mental faculties and aspires for Love intelligence in order to get one with the Absolute. Emergent evolution is an anti-Darwinian view of Evolution which runs quite contrary to Darwin's theory of Evolution. Mystic literature in general and Bulleh Shah's poetry in particular answers many queries of fundamental importance related to man's existence and evolution in this universe and the nature of relationship between man and man, man and universe and man and God. Bulleh Shah (1680-1757), a mystic poet of Punjabi language, through his poetry offers a study of human existence and his mental and psychological evolution in this universe affirming that love is the cause of man's creation and the very Eros of his evolution. The present paper explores how does



individual love in mystic literature serve as a mode of evolution to get one with the whole (Deity) to attain the level of mystical union by fusing subject self into the object (Divinity) to complete the process of Emergent Evolution of consciousness with the lens of Morgan's (1927) Emergent Evolution and Gafni's (2011) Unique Self in Evolutionary Process. Bulleh Shah's poetry affirms mysticism as a study of spiritual faculties of human beings which demolishes ethno-cultural and dogmatic boundaries and has a natural tendency towards pluralistic aspect of universalism as a counter narrative to ethno-centric global agenda. The basic theoretical assumption of this paper has been taken from my PhD dissertation in which the same theoretical framework has been applied on the poetry of Shah Hussain and John Keats.

Key Words: Evolutionary emergent, Unique Self, Bulleh Shah, Mysticism, Human evolution, Anti-Darwin.

Introduction:

This paper traces a binding thread between mystical creeds and evolution of human soul to vocalize the evolutionary status of mysticism establishing thereof the natural and universal claims of mystical heritage; it is as natural as human evolution and as universal as human soul. Spirituality is a creed which is alike in all cultures and religions. Mysticism with its universalistic claims of love for God and His creation is a higher faculty of human mind and soul and has much to do with constant and emergent evolution of self. Love is the common theme in every school of mysticism and union with God is the ultimate destination of all the mystics irrespective of their religious beliefs whether it is union with God in Islamic mysticism, unitary seeking for Lord Krishna in Hindu mystic creeds or the concepts of deification (God's appearance in human form) and Spiritual marriage with Christ in Christian mysticism. Mysticism is a quest to be reunited with God/beloved (Mystical Union); a quest which is common in different schools of it. Love for God as beloved and seeking the nearness (qurb) of the beloved is fundamental in all types of mystical experience whether it is Islamic, Christian or Hindu school of thought. Burckhardt locates affinities of Sufism (Islamic school of mysticism) with Gnosticism in general and Christian mysticism in particular. He is of the view that mysticism in its legitimate contextualization can literally be translated as *Taşawwuf* or Sufism, "So *Taşawwuf* could only be translated as "mysticism" on condition that the latter term was explicitly given its strict meaning, which is also its original meaning"(Burckhardt,2008:9). Bulleh Shah (1680-1757) is a mystic poet of Punjabi language who was born in eastern Punjab. Shah's poetry offers a study of the cause of human existence and his mental and spiritual evolution in this universe. He considers love as the fundamental cause of human existence and the same as a mode to get him united with



Divine Beloved as the highest aspiration of man's mental and spiritual evolution. Shah's poetry answers many queries about the nature of evolution in the universe and human agency in the scheme of evolution through mystic world view. His poetic philosophy advocates the poetics of love and inclusion for mankind which renders universalistic approach through mystic ideology on one hand while on the other it challenges Euro-centric universals. Bulleh Shah writes:

When I had read lesson of love
Jumped in river of Oneness (p.117).

This universality of mystic creed with trans-cultural pluralism and inter faith harmony renders it akin to human evolution and man as emergent evolutionary self seeking naturally to reunite with God. Emergent Evolution does not include only material reality in its orbit, it also takes into account higher and more subtle states of spiritual experience. Mental evolution of man sharpens his vision and insight leading to his spiritual awakening so that the image of God is mirrored through his enlightened self. Spiritual evolution of man is the beautification of self to see the Truth/Reality through love. Love is the mode of interaction between beauty and truth and is the core ideology of mysticism. "The evolution of consciousness is therefore nothing less than the evolution of love." (Gafni, 2012:3)

Mysticism is a spiritual journey from "Separate Self" to "Unique Self". Unique self is the enlightened realization of one's own self and in a broad spectrum it leads to the realization of God through the medium of love. Gafni (2011) explains Unique Self realization as "God Spark" or "Love Intelligence"; the perception of Divine Beloved in the spark of one's own enlightened self, the self which is illuminated by the light of Divine love. This is the mystic world view about the relationship of man with God and His creation including universe; the view point which strengthens the pluralistic, inclusive and universalistic claim of mystic ideology of which Bulleh Shah is an exponent. He writes in one of his Kafis (short poem):

The whole of cotton has one colour
If different kinds of cloth of finer threads appears
Course and thick, and fine muslin
But all of them with similar spin;
From roll of cotton comes out of fiber,
Disguises curiously Creator.
The whole of cotton has one colour (p.141).



The affinities in the thematic implications of Emergent Evolution and mysticism make the present research a study of mystic creeds in human evolution engendering thereof the possibilities of locating a natural connection between physics and metaphysics.

Emergent Evolution and Metaphysics; Theoretical Standpoint:

Emergent Evolution is the synthesis that God/Deity is the unconditional causality for which all the lower properties including matter, life, mind and reflective consciousness serve as cause. Morgan (1927) further draws a line of demarcation between the view points of physics and metaphysics and terms those holding these view points as idealists and evolutionists. The former, says Morgan considers that mind is the consequence of world of known phenomenon whereas the latter believes that world itself preceded mind to be known by it, "The idealist says that the existence of the world, as a going concern, depends on experiential relatedness" (Morgan, 1927: 183-184). The idealists, says Morgan (1927) hold the views quite similar to those held by mystics. The theory of Emergent Evolution set forth by Morgan in his 1922 Gifford lectures published with the title of *Emergent Evolution* (1927) explains that evolution is the name we give to the comprehensive plan of sequence in all natural events from matter to life, from life to mind and from mind to Deity. Emergent evolution, according to Morgan is the hypothesis that this plan of sequence displays at certain points something that is genuinely new and is not a mere regrouping of pre-existent events. Both matter and God (Deity) are the limiting properties at the lower and the upper ends of the evolutionary scale marked with constant advance. Morgan (1927) considers matter as supportive layer of all higher developments and God as the unconditioned causality of the whole. According to Morgan (1927) it appears that the outcome of strictly scientific thought is subjective phenomenalism or solipsism. Since this, however, is neither philosophically complete nor aesthetically satisfying, the whole conception of Emergent Evolution is considered to supply the lack, "Evolution in the broad sense of the word, is the name we give to the comprehensive plan of sequence in all natural events"(p.2).

Morgan (1927) maintains the idea of evolution as a complete line of advance from matter to life, from life to mind and ultimately from mind to Deity. The emergences (incoming of new properties of behavior), in this line of advance can be marked by individual uniqueness of every person (Unique Self as cited in Gafni, 2011:2). Once this individual uniqueness is attained, one can easily transcend the limitations of spatiotemporal order towards the Deity. "Deity is that which is exemplified in this or that person or group of persons, who attain this emergent level." (Morgan, 1927:30). The culmination of human consciousness is the attainment of the level of mystical union with Deity. This, however, is not possible through the steady line of advance if there is no emergent like Unique Self enlightenment in evolutionary process. "If this be so, the nirus towards deity on its strictly central line should culminate in one unique person, at the very apex of the pyramid"



(Morgan, 1927:30). Gafni (1960) endorses the awakening of Unique Self as an emergent in the evolutionary consciousness. In *Your Unique Self: The Radical Path to personal enlightenment*(2012) and a paper entitled as *The Evolutionary Emergent of Unique Self* (2011) published in Journal of Integral Theory and Practice 6(1), he writes in detail about two distinct visions of enlightenment in human evolution; eastern concept of mysticism in form of True self/inner self and the quite opposite concept of western enlightenment of separate self introduced by western enlightenment thinkers such as Hobbes, Locke and Rosseau in the Age of Enlightenment in 18th century. Both these visions of enlightenment, says Gafni are true but partial suggesting the concept of Unique Self to supply the lack and to bridge the eastern and western concepts of evolution and mysticism, "Enlightened realization of Unique Self transcends the limitations of our separate self while simultaneously affirming the autonomy, value and infinite dignity of our own unique individual perspective and expression" (Gafni,2011:2).

Gafni's concept of Unique Self contextualizes union with the Absolute through love intelligence. It is unflinching love which serves as under current motive for self enlightenment and God spark as ultimate end. "Unique Self is the individualized expression of the love intelligence that is the very Eros of evolution and that lives as you" (Gafni,2012:4). Unique Self is the enlightened individuality which is attained through love and mystical union and for which Emergent Evolution serves as a mode. Enlightened realization of various human emotions such as love, beauty and truth and using these as emergent modes of mental and spiritual evolution to the extent of mystical union is the thesis statement which the present study is based upon. The present study explores how the enlightened realization of love, beauty and truth serve as emergent modes of mental and spiritual evolution in mystic literature and to what an extent the enlightened self/Unique self helps towards mystical union.

Literature Review/ background Study of Emergent Evolution:

The theory of Emergent Evolution set forth by Morgan (1927) serves as a counter argument to Charles Darwin's theory of Evolution (1860). Morgan questions Darwin's view of 'Natural Selection' which explains evolution as resultant of various simple, insignificant, inherited, slow and steady changes occurring in nature over centuries. These slow changes according to Darwin result in sudden transformation of a material substance forming an entirely new property. Darwin along with his friend and colleague Alfred Russel Wallace believe evolution as an ongoing process in which all the stages in evolution including life and mind are a consequence not a cause; resultant, not emergent. Morgan, on the contrary, views evolution as a steady advance in which new properties emerge as a cause not a consequence. Life and mind according to Morgan (1927) are emergent not resultant which have a cause and lead towards another cause. By examining this aspect of evolution which Darwin excluded from his theory of Natural Selection,



Morgan increments the philosophies of evolution by the addition that there needed to be an organized and directive life principle to understand the formation of life itself. The evolution of life (development of man) necessarily involves a Creative Power, a Directive mind and an Ultimate Purpose. The term Emergent was coined by George Lewes in volume two of his work *Problems of Life and Mind* (1875). The work deals with the application of scientific method to metaphysics. The author established the principles of certitude from known to unknown including matter and force, force and cause. The theory of Emergent Evolution, however, traces its roots back in ancient Greek debate of order coming out of chaos whether by chance or by necessity. Chance and necessity are synonymously used by Morgan as Resultant and Emergent and by philosophers like John Hunter and T.H Huxley as cause and consequence. The term emergent can be located even from Aristotle's view of Whole and Parts of which he argues that wholes are greater than the sum total of their parts because of some emergent properties. In second century the anatomist and physiologist Galen speaking about parts and Wholes (Aristotelian concept) distinguished between resultant and Emergent qualities of Wholes. Aristotle's Concept of Substance shows that the distinction of various senses of part and whole solves the problem of unity of substance. Aristotle has given the concept of plurality of Part and Whole relatedness which indicates the emergence of new properties. Hegel also has discussed the same subject identifying the emergence of life from non living and led his views to discuss the evolution of matter to the extent of consciousness and further towards spiritual. Hegel uses the term 'Geist' which is a German word used collectively for Spirit and Mind. For Hegel Spirit and Mind are synonymous. Further he classifies three stages of Spirit/Mind namely, Subjective Spirit, Objective Spirit and Absolute Spirit. John Stuart Mill (1843) stated that even chemical compounds have novel features that are unpredictable from their material elements (as cited in Reid 2007, p.72). The idea of emergent evolution was taken up further by George Lewes in his book *Problems of Life and Mind* (1875). Lewes is noted to initiate the subject in 19th century and to elaborate the same as discussed by his predecessors. Henri Bergson gave the identical concept of *Elan Vital* (the vital force or impulse of life) in his book *Creative Evolution* (1907). Bergson gave the concept of chance and novelty and it is the only anti-Darwinian theory which won the noble prize. Bergson stated God as Cosmic Ground and is believed to share very strong thematic affinities with Morgan's Emergent Evolution, "I think (and I want to make this point plain here because I believe it to be a point of agreement between him and Morgan)" (Hodder,1927:183).

Samuel Alexander contextualizes the concept of Deity as vital force or cause of life in his book *Space, Time and Deity* (1920). Roy Wood Sellers, in his book *Evolutionary Naturalism* (1922) discusses the evolution and theory of emergence. Morgan, in *Emergent Evolution* (1927) has acknowledged the contribution of Roy Wood Sellers in the theory of Emergence in evolutionary process. Another notable thinker in this school of thought is Robert G.B. Reid who endorses the idea of emergent in evolution and has



refuted strongly the Darwinian concept of life as resultant or accidental consequence in his famous book, *Evolutionary Theory, the Unfinished Synthesis* (1985). Reid has given the concept of Emergent Novelities contrary to Darwin's view of Natural Selection stating that the modern evolutionary synthesis emphasizing the concept of Natural Selection presents an incoherent picture of evolutionary process. William Hasker presents the theory of Emergent Dualism in his work, *Emergent Self* (1999) which establishes and strengthens the stance of Morgan's Emergent Evolution, "Evolution of the material constituents of the brain and nervous system. Endowed, as we take it to be, with liberation freedom, this individual is able, in Searle's words, to "cause things that could not be explained by the causal behavior of the neurons" (Hasker, 2001:190).

His concept of Emergent Dualism involves dualistic function of unity of consciousness and free will with which an individual is able to cause extraordinary emergent properties of behavior.

Evolutionary Emergent Self and mysticism in Bulleh Shah's poetry:

The theory of Emergent Evolution endorses the concept of mysticism as an evolutionary process of consciousness wherein intuition, self enlightenment and spiritual yearning(Love) serve as emergent properties in the formation of an entirely new, subtle, higher and quite unpredictable mental faculty seemingly known as mysticism. If the theory of Emergent Evolution by Morgan is taken into account with the evident stress laid on the concept that evolutionary process is based on Emergent not Resultant and that emergent like life and mind are cause instead of consequence, it must be considered that matter is the cause of life, life is the cause of mind and mind is the cause of some unconditional causality (God/ Deity) because evolution is a constant nissus (as termed by Morgan) and it can never be considered as a stopped end phenomenon. The view that mind is not the consequence of life, it is the cause of God/Deity, strengthens the idea that the culmination of mental evolution is reunion with Divine/ Deity (mystical union). Morgan (1927) `sketching a pyramid of evolutionary process from matter to life and from life to mind discusses the insertion or presence of Deity in every stage of evolution including life and mind, "And if we acknowledge Divine Activity, it is to be conceived as omnipresent and manifested in every one of the multitudinous entities within the pyramid" (Morgan,1927:13). Bulleh Shah defines the evolutionary status of mystical union as thus:

Existence is of you, not mine
Like the shadow of the cruise
In the dilapidated house;
My mind is wandering recklessly
Impatiently, not aimlessly
As I may talk, you also talk



And I can never cease my talk
When I sleep, with me you sleep,
And when I walk, you closer creep
Bullah! Love has come to my house
It is time to make all sacrifice. (p.93)

Self enlightenment (Unique Self as proposed by Gafni, 2012) too is akin to Morgan's theory and can be considered as an emergent property in evolution of Mind which helps in formation of a unique and higher mental behaviour termed as mysticism; the behaviour in which mind and soul experience oneness with the Divine. Mysticism is a higher mental state where God/Deity emerges as a new Emergent and unique properties of Mind are formed. Herein lies the plan of sequence in mental evolution which Morgan (1927) terms as nissus; matter to life, life to mind and mind to Deity. Deity or union with the Divine (Mystical Union) is reportedly said to be the cause of mind and the higher level of mental faculty, a mystic yearns to achieve. Morgan (1927) maintains, "The new relations emergent at each higher level guide and sustain the course of events distinctive of that level, which in the phraseology I suggest depends on its continued presence. In its absence disintegration ensues" (Morgan, 1927:17).

Gafni (2011) further elaborates Morgan's concept of Emergent Evolution of consciousness by stating that Unique Self/ Enlightened Self is one such emergent property of mental evolution which emerges at the level when separate self/ small self is left behind and higher mental faculties advance towards Deity on evolutionary scale. Unique Self enlightenment, according to Gafni (2011) is God Spark which mind experiences at the point of evolution where Soul emerges as a new emergent property with "Love Intelligence". Gafni (2011) considers love as a mode of Emergent Evolution of mind where Enlightened Self (Soul) emerges to love God, to see God and to be one with God (mystical union). "To be a lover is to see with God's eyes, and to love God is to let God see with your eyes" (Gafni, 2011:10). This is the state of mental evolution where part (Soul) is combined with the whole (God/Deity) and Deity emerges as an entirely new emergent establishing that mind is not the consequence but the cause of Deity in Morgan's view (mystical union). Bulleh Shah endorses this idea as:

Whatsoever is seen in me,
My caste and creed is not of me
For I, with whom, knitted in love,
Transmuted me into his Love. (p.103)

Gafni (2011), however, clearly states that love is the directive force or *Elan Vital* for the attainment of Unique Self perspective (Gafni terms the stages in evolution as perspectives) or to be one with the Divine, "It is the capacity that allows true nature to be



. It is to perceive the infinite specialness and divine beauty of the beloved—the beloved being both our personal lover and all that is" (Gafni, 2011:10).

Mystical Love and Truth as Modes of Emergent Evolution in Shah's Poetry:

Emergent Evolution of Self contextualizes the emergence of Unique Self/Enlightened Self through love intelligence once the reflective consciousness attains the level of spiritual yearning and Deity anticipates its emergence as the highest possible emergent in the evolution of life, physical (matter) as well as metaphysical (Mind/Soul). This is the point of convergence where the theoretical assumptions of Emergent Evolution can be linked with mysticism in one connotative implication; Mystical Union. At this point love emerges in the form of spiritual yearning and the part (Unique Self/Man) is reunited with the whole (God/Deity). Bulleh Shah writes about such state:

Fasting, Hajj, worship and prayer,
Love made me forget all mother!
For when I came to know of him
Forgot I logic, mechanism
Now touch the chord and sing His praise,
Who is beyond all time and space (p.105).

Love is the emergent in the evolution of Mind/ Reflective consciousness which unfolds its uniqueness, novelty of soul and unconditional causality of God simultaneously on the highest scale of evolutionary process. Love as an emergent can be considered as God spark or visionary experience which is not the consequence of reflective consciousness or mind; it is the cause of Deity to emerge (mystical union). Love for God is called spiritual yearning whereas love for human being is a formative behaviour which enables a person to see the vision of God in man; it enables the seeker to advance towards "God Spark" or "Love intelligence". Love, beauty and truth as emergent properties share interchangeable relatedness. Love beautifies Unique Self to see the intrinsic beauty in its entirety (Vision of God). This related togetherness of love and beauty as emergent properties cause the ultimate emergent of evolution to occur in form of Truth/ Knowledge (God as eternal truth). Love is the core emergent cause of evolution. Gafni (2011) maintains, "To be a lover is to see with God's eyes, and to be loved by another human being is to have our true nature seen. However, love of God can also be understood as a first-person realization of God through the Unique Self" (Gafni, 2011:11).

Love is the only emergent which serves as a connective force between the lower and higher levels; between preceding and succeeding emergent properties of reflective consciousness and establishes a link between God and man. Love for human beings gives true realization of co-existence of God with man. Love actualizes, contextualizes and



materializes the true spirit of mysticism (Mystical Union) and realizes the emergent cause of soul which is the perception of Deity as an inherent property of matter, life and mind. Morgan (1927) states, commenting on the view point of Leibniz, "God alone is free from all such limitation as Actus purus" (Morgan, 1927:294-295). Beauty as an emergent in evolutionary process is resultant as well as emergent simultaneously. It serves dualistic purpose of establishing a link between love and truth. Love unfolds the actual perspective of God/ Deity (Intrinsic Beauty) and let Beauty (Perception of God) reveal the eternal truth or the entire knowledge of the universe. It is the point of emergent evolution where Beauty becomes Truth and Truth takes the shape of Beauty. This formation, however, is possible only through "Love Intelligence". The idea of mystical union is eternal truth of the universe which makes a man immortal on spiritual grounds because those who have tasted the wine of celestial love and has seen the beauty in its eternal shape are not meant to die spiritually. Bulleh Shah writes:

O Bullah Shah! I will not die,
Let death may search some other hive (p.71).

Morgan (1927) classifies beauty as an emergent in evolutionary process but is, however, of the opinion that beauty demands extrinsic relatedness to a person; it lies in the mind instead of the object. Beauty, according to Morgan, is an emergent which is "revealed" or "Disclosed". Morgan (1927) classifies beauty as an Emergent in the evolution of mind instead a common perceptive attitude, "On this distinctively realist view beauty is intrinsic to that which is said to possess it." (Morgan, 1927:224). The inherent linkage of beauty and truth on the one hand is formulated by love while on the other it accelerates the love drive towards the reunion with God. Beauty as an emergent of evolution sharpens the vision to see the truth in its entirety; to see God with naked eyes. Emergence of love in evolution of mind beautifies the soul, testifies the truth and supplies the mind with knowledge necessary to feel the presence of God within man. The truth of beauty is Eternity, the beauty of truth is God and God is the uni-directionality of love. Love, beauty and truth have hitherto been rated as synonymous relatedness of the eternal cause; Deity (Mystical union). "Kant's detailed treatment of causation is purely empirical, and justifies his claim that 'truth is to be found only in experience'" (Morgan, 1927:295). The experience of truth involves mystical experience of reunion with God through love and beauty. Such emergent properties of mind as love, beauty and truth prove sufficient for knowing and acknowledging God; herein lies the true stance of Emergent Evolution which Morgan (1927) advocates. "But if we acknowledge God we nowise supersede interpretation under emergent evolution; we supplement it by accepting something more in a richer attitude of piety" (p.300). About this state Bulleh Shah writes:

He in the mosque offers prayers
And in the temple offers prayers



He is one owner of houses,
Lacs in number and their dwellers
He lives in the very same house,
There is no veil he is so close (p.97).

Morgan (1927) considers mind as a cause of certain changes which involve evolutionary process at its specific level. Knowledge of eternity or truth in other words is the final cause of all such evolution of mind. Morgan clearly states that evolutionary process at the level of mind is "spiritual activity", "Hence it is taken for granted as scarcely open to question by practical folk, that mind is pre-eminently a cause of certain noteworthy changes in the face of nature" (p.276).

Morgan (1927) discusses the nature of evolution with relation to philosophical and metaphysical debate of "Cause and Causation", "Cause and Effect" and finally "Cause and Causality" ultimately notifying the Emergence of God/Deity as the unconditional causality at the apex of evolutionary scale; the apex which signifies God as an emergent property of reflective consciousness. God is the emergent cause of evolution and stands revealed when Unique Self is purified, enlightened and beautified with "Love Intelligence" to see the truth in its entirety. Love, beauty and truth are the emergent properties of reflective consciousness which cause God/ Deity to emerge; it directs a person towards mystical union. Love is God's Spirit, Beauty is God's vision and Truth is God's entirety. Love, beauty and truth relatively are revelation of God.

Evolutionary Emergent Self and Mystical Union:

Emergent Evolution, says Morgan, is constant advance from matter to Deity in which every limiting property or change in form of causation is the cause of an entirely new Emergent. Mind as an emergent causes reflective consciousness, reflective consciousness co-occur with the knowledge of love which Gafni (2011) terms as "Love intelligence". Gafni's concept of Unique Self contextualizes union with the Absolute through love intelligence. The present study focuses on the emergence of Unique Self (enlightened self) in the evolutionary process of human consciousness. Unique Self is the realization that man is absolutely one with the whole, the whole itself, and absolutely unique. In this way, one fuses one's self identity in Love, Beauty and Truth to transcend the limitations of one's separate self to get one with the Absolute (Mystical Union). It is unflinching love which serves as an undercurrent realization for self enlightenment and God spark as ultimate end. The attainment of Unique Self enlightenment is possible only after transcending the limitations of separate self by indulging in Love. With the emergence of love, separate self is transformed into Unique Self/ Enlightened Self. The soul as a new emergent is now ready to see the vision of God or to anticipate the emergence of Deity. This polarized vision of love and knowledge as emergent properties cause beauty to



emerge as a new and unique emergent and the already purified soul is now beautified with the Divine light. This vision of beauty as an emergent in evolutionary process encompasses the entirety of universe; the eternal Truth which causes Deity to appear at the apex of evolutionary scale as the highest possible emergent and the final cause of evolution. This is the culminating point where soul is reunited with God (Mystical Union). Bulleh Shah writes:

Whatsoever is seen in me,
My caste and creed is not of me,
For I, with whom, knitted in love,
Transmuted me into his Love (p.103).

God, says Morgan is the final cause or emergent but the theory of relatedness in evolution speaks of the immanence of every higher emergent at every lower level of evolution. The realization of the presence of God at higher scale of mental evolution does not imply the absence of God from any lower level of evolution. God is omnipresent in matter, in life, in mind and every new emergent such as the three discussed earlier sharpens the vision of man to perceive the presence of God; it focuses on the reunion of man with God with apparent stress on the prefix 'Re' with the realization of union. Emergent Evolution in the sense is nothing more or nothing less than the metaphysical stance of "Mystical Union". Morgan (1927) maintains: "This Ideal within the human person but Transcendent of his human level of deity is God completing the scheme of relatedness from above" (p.209). Morgan (1927) further states, "Emergent evolution works upwards from matter, through life, to consciousness which attains in man its highest reflective or supra-reflective level. talline fabric of a snow-flake, or the minute structure of the atom" (pp.297-298).

Conclusion:

In the foregoing discussion it has been established that according to Morgan (1927) and Gafni (2011) Evolution is a constant and transcendent line of advance from matter to life, from life to mind and from mind to Deity/God with the co-occurrence of more and more complex emergent properties especially at the evolutionary level of mind. Emergent Evolution as a theoretical stand point rests on the upcoming of these uniquely new emergent properties. Emergent Evolution analyses human evolution as cause not consequence; as emergent not resultant which strictly classifies it as an anti-Darwinian stance. Morgan, moreover, justifies love, beauty and truth as emergent properties of mind strengthening the theoretical assumptions of the present study. Gafni (2011) speaks of "Unique Self" and "Love Intelligence" which further testifies the assumptions of Morgan that Soul and Deity as emergent properties co-exist and the apex of evolution is to attain the very co-existent level where soul and God are reunited (Mystical Union). To sum up



the following lines of Morgan (1927) are apt to quote, "We acknowledge God as above and beyond" (p.301).

Mysticism is the branch of knowledge which involves an engaged study of the higher faculties of mind as well as the subtle intricacies of soul. Spiritual knowledge is not restricted to the field of conscious brain only; it attains the level after level more and more complex behavioral relatedness with soul which perpetually yearns for the highest level of evolution which is the reunion with God. Reunion with God is the core assumption of mysticism and the ultimate emergent level of evolution. Morgan's (1927) theoretical view point of Emergent Evolution is by no means detached from mysticism; both are synonymously co-related phenomenon which can be located easily from the poetry of Bulleh Shah.



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