

CHAPTER II

Object and genesis of lower creation i.e. Brahmand and Pind

23. REDUCTION IN SPIRITUAL INTENSITY — CAUSE OF LOWER CREATION

The first creational process stopped at Bhanwargupha because the spiritual intensity of the region traversed by the current had become so far reduced that the two phases of the current, shabd and surat could no longer maintain that degree of intimate union which was necessary in order that creation might proceed in this manner. In this intimate union only can the highest degree of energy as well as the highest degree of bliss be attained. Under its influence spiritual consciousness becomes incandescent, as it were, a state which cannot be attained at all in the lower regions except with the aid of the higher spiritual currents.

This decreasing tendency for union between the two phases of the spiritual current is the most important fact as to creation—the key-note of the lower creations.

24. LOWER PORTION OF THE NEUTRAL ZONE AND THE NETHER POLE-THEATRE OF LOWER CREATION.

Below the neutral zone which was the theatre for higher creation lay an expanse of still more depleted spirituality—termed the nether pole. The lower portion of the neutral zone and the nether pole became the theatre of the second creation. In them, respectively, were created the numerous Brahmands and Pinds, in one of the latter of which our earth is located. The extent of the region which was the theatre of creation is suggested by the fact that Pind Desh, vast and seemingly infinite as it is, is insignificant in size in comparison with Brahmand ; that there are many Brahmand and Pind systems and that all these systems taken together are inconsiderable in extent in comparison with Sat Desh.

25. OBJECT OF LOWER CREATION.

Every manufacturing process leaves its residue of unreduced material which must be recovered by subsequent supplementary processes. As for example, when gold is extracted from crushed ore the greater part will be drawn to the mercury and go into the ingot; but there will be a great number of very fine grains still embedded in the matrix upon which the mercury has not acted and which can only be recovered by further processes.

The unreduced material or unrecovered gold of the first creational process consisted of vast numbers of relatively weak spirit entities which still remained unconscious. The attractive force had not been able to release these entities from their covers. Had they been able, like the other spirit entities, to come out of original covers and take other covers, namely those which had been thrown off by other entities and lagged behind as they went higher, they would

have regained consciousness. The creational process had awakened all other spirit entities to full consciousness, which enabled them to remain Permanently in Sat Desh. These alone, having too tenuous spirituality to become conscious in Sat Desh were unfit to remain there unless their quality of spirit could be raised. It was with the object of raising the spiritual status of at least a portion of these entities, so that they could return to and remain permanently in Sat Desh, that the Supreme Father planned and ordained the creation of the lower regions as a theatre for their discipline and final redemption. It was all to the minutest details His own plan, we are assured, but in the sketch which is given to us of the events as they transpired, the chief actors seem to act on their own initiative.

The relation to each other of the various grades of spirit entities which originally occupied Sat Desh may be thus indicated. There were first those in which the spirit had the upper hand of the cover. The harmony and sympathy between them was complete, but the spirit was, as it were, the senior partner. These entities responded to the attractive force—the touch of love—applied to them in Sat Desh and awakened, as has been described.

There were secondly a vast a number of entities in which there was substantially a “tie” between the spirit and the cover in which neither had the upper hand. These were unable to respond to the attractive force and remained unconscious. They constituted the superior portion of the unreduced residue, and it was for the purpose of restoring them to conscious existence in Sat Desh that the Supreme Father determined upon the second creation. **And there was, in the third place, another class of entities in which the covers had the upper hand and dominated the association with the spirit. These entities were, it may be said, the dregs or grosser part of the unreduced residue. They were incapable of residence in Sat Desh, as they were unfit to be raised to the spiritual status required for conscious existence there. They may be likened to the excreta of the body, which having no utility therein is cast out.**

26. KAL AND MAYA.

These covers – which as has been said, were in this case the dominating associates – merged with each other. Those allied to the current of shabd formed as Brahm or Kal; while those allied to the current of surat formed the great being known as Maya or Adya.

Ka1 or Brahm emerged as a conscious being in Sat Desh and as he has been the most conspicuous actor in the life drama which followed in the second creation and has been long and intimately associated with our own fortunes, it will be useful if we at once sketch the salient points in his character.

He was a being possessed of great spirituality, but in whom, what we may term, the characteristics of the mind predominated over the spirit; that is cover characteristics prevailed over spirit characteristics in his nature as may be

inferred from his origin.

As has been briefly stated above, the dominant fact which brought the first creation to a close and determined and moulded the character of the second creation, was that the current phases of Shabd and Surat, by reason of the depletion of the spirit in which they worked became so far reduced in spiritual intensity that the intimate union between them necessary to the first creational process, was no longer possible. Before, all had been attraction, love, harmony. There had been no self interest, no resistance, no opposition, for the interest of all had been regarded as the same. The good of all had been the only motive felt by each individual. But now, opposition, repulsion, self-interest, characteristics which in the lower regions further developed and became dominant began to develop. In substitution of the centripetal tendency which had before controlled all, the centrifugal tendency, as it were, began to appear.

At this point the conception of self as opposed to others came into existence; and also there was an end of the independent life of the spirit. That is, Ka1, Maya and all other entities of the lower regions, are dependent for life on spiritual force which comes to them from above.

Kal was the chief exponent of these new conditions. The tendency was expressed in the predominance of the covers in those entities from which he sprang. He looked first to his own welfare. He consulted and sought to forward what he considered his own interests in opposition to the interests of others. Love was present in his nature, as it is, indeed, in that of all beings, but it was in him in a minor key, not the controlling dispassionate note which it was in those spirit entities who were in harmony with the conditions which prevailed in Sat Desh. He had indeed a great fund of love and spiritual force; but with all that he was self-seeking, calculating and where his own interests were at stake unscrupulous. With him and the jivas allied with him in nature in whom the influence of the covers was strong, originated the standard of action that "might is right". When all was love and attraction inwards, Kal did not manifest. But when the force of love failed to draw the object of attraction inwards, the unattracted object became Kal and the reflection "What shall I do?" was the first thought. Till then there had been no thought, for all was one in sympathy and harmony. With the emanation of Kal came 'kalpana', (thought).

Yet Kal was a great being of great power of resistance, of overcoming opposition, of compelling obedience, of great determination and unyielding persistence and therefore well fitted to discharge the functions which fell to him in his subsequent career. Spirit on the contrary always shrinks from opposition and retreats before it.

Kal found himself out of place in Sat Desh. His environment was uncongenial to him. He did not regulate his actions by the motives which prevailed there. He did not, as did the other dwellers in Sat Desh, find his chief pleasure and delight in devotion to, and exchange of love with the Supreme Father. He was uncomfortable. Not being adapted

to Sat Desh. or sympathetic with it, because of the relative deficiency in his spirituality, he may be likened to those men of low instincts who may be jovial and happy among themselves but who are very uncomfortable if you put them in better surroundings. He said to himself, "It is better that I seek another place, where I can create a dominion for myself."

It should also be observed that Ka1 had a sympathy with the lower regions because of the deficiency of the Spirituality which characterized him as well as them.

This desire which took possession of Kal was in harmony with the will of the Supreme Father and Ka1 went forth into the lower regions. He became, as will be seen, the most conspicuous actor in the creation which followed, and the ruler of the realm which came into existence.

27. BEGINNING OF CENTRIFUGAL FORCE.

In Sat Desh the forces of the spiritual current had all been attractive, directed upwards and inwards. The current, as it were, had exerted a tug upwards upon the regions through which it passed. There was no outward action or tendency towards opposition or compulsion, just as the pull of the magnet in all parts of the field is towards the positive pole. Examine any point and you will find the bit of iron filing at that point under the stress of the pull towards the pole. With Kal and his going out of Sat Desh, this ceased to be the case. His tendency was outwards, towards action, and action on something else as distinguished from action directed towards the centre.

But while Kal was the characteristic representative of the new centrifugal tendency, he is a great centripetal centre with regard to the lower creation, which he helped to bring into existence. There can be no creation or cohesion without the force of attraction. Creation without it would fall into chaos.

28. MAYA.

Maya or Adya accompanied Kal in his egress from Sat Desh. She was also a great being allied to the current of surat and representing the feminine phase of the spirit. She had less spirituality than Kal.

29. MATTER.

Maya was the origin of matter. As long as spirit had the upper hand (over covers), Maya did not appear. But when the intensity of the spirituality diminished at the lower boundary of Sat Desh, Maya appeared, first as a mist. Afterwards she threw off the exceedingly fine and subtle particles which were the predecessors of ions, atoms and molecules. The jogeshwars (Vyas, Vashista and others) were able to see that mist form of Maya. They could not see further. The location of mist form or shuddha Maya is in the lower part of Sat Desh.

(snip)

32. NECESSITY of SECOND CLASS SPIRITS TO KAL.

The vast number of spirit entities constituting the second class above referred to, in which there was an equilibrium between the spirit and the cover, were sent out in company with Ka1 and Maya.

These spirit entities were necessary to Kal because they would enable him to populate his new dominions with a superior order of inhabitants; and their going was in the best interests of the entities themselves and in harmony with the will of the Supreme Father, since He proposed, by the aid of the experiences which they were to encounter below, to rid them of the unspiritual tendencies which encumbered them, to supplement their deficient spirituality, and then to bring them back to Sat Desh to remain there for ever in full consciousness and bliss.

Their covers being of like nature with Kal and Maya , were adapted to become kinetic in the region dominated by Kal and Maya and to work out their potential activities in association with and aided by them. When these potential activities have been worked out, the spirits, thus freed from the incubus which weighs them down, will return to Sat Desh. The lack of spirituality by reason of which they had not been able to respond to the original creational process and remain in Sat Desh, is supplied by association with the Sant Sat Guru and otherwise as will be explained later.

It is a law that the spirit can develop its full potentiality only in the region of its origin. Hence these entities will not be able to express all the potentialities of their nature until they returned to the higher regions.

It should be noted that when the spirit ascends the force contained in the covers, having expressed itself by developing minds and bodies in the lower regions, remains in those regions, where it can continue to be active. That is, that part of the force allied to Maya merges in the great body of Maya while the wind allied to Kal, the Universal Mind, separates from the spirit when the latter rises from Brahmand, and remaining below merges with Kal and shares with him the rulership of the lower creation, though its individuality which is maintained only by the spirit which rises, is lost. Thus no force is wasted.

It was as a part of this array of spirit entities that we, the greater part of the inhabitants of this and the inhabitants of the other worlds in Brahmand and Pind, came into the lower regions, where we still are.

That they will return to Sat Desh, all adherents of the Sant Mat, so far as regards themselves at least, should entertain no doubt. Those who come into the faith at this time are undoubtedly among the "elect", that is among those whose origin is Sat Desh and who are on their way to return there. They can only be satisfied by reaching the feet of Radhasoami Dayal The present followers of the faith are its vanguard. They are those who have spiritual strength

sufficient to overcome great opposition, and the force of whose conviction is sufficient to carry them onwards. The masses will follow; and for them conditions will become easier because of increase of members, popular approval etc.

The first creational process may be likened to the extraction of oil from seeds. Those seeds or spirit entities which responded to gentle pressure (attractive force) remained in Sat Desh. Those which were harder and required greater pressure, descended with Kal and Maya that they might be purified by the strenuous experiences of their association with them and so be fitted to be brought back. Kal and Maya were by-products of the process—Maya, the husk, almost devoid of oil (spirituality) and Ka1, the cake from which most of the oil, but not all, had been taken out. They cannot return to Sat Desh any more than the discarded excreta can return to the body.