

Microcosm and Its Object of Ideation

Today's discourse is, "Microcosm and Its Object of Ideation." The microcosm is a macro-psycho-physical conation, and as such all the attributions of Macrocosm, all the rules of Macrocosm are present in the microcosm also, but in a miniature form. By nature, the microcosm is an objectivated counterpart of the Macrocosm and it, being within the infinite scope of Macrocosm, goes on moving and moving. The path is of infinite length. It will go on moving until it reaches that definite goal. What should be the goal? One of the psycho-physical rules is that any object takes the form of its goal, i.e. it is transmuted into its object. So, the object of ideation for the microcosm is to be selected very carefully. Now let us see what should be the object of ideation?

First of all, take the case of the tempus, the Tempus Eternal. What is it? It is a psycho-physical measurement of the motivity of action. Now, can it be the object of ideation? It cannot be the object of ideation because the first thing is, it is psycho-physical measurement. For psycho-physical measurement there must be a psycho-physical body, i.e. the unit psycho-physical body, and when the unit psycho-physical body measures it, it cannot be the Supreme Entity. Hence it cannot be the object of ideation. The second thing is, psycho-physical mobility means a change of space. The entity that requires a psycho-physical change of place or change of space cannot be the Supreme Entity. For this reason also, the tempus eternal cannot be your object of ideation. The third thing is, this measurement is dependent on the mobility or motivity of action. What is motivity or mobility? It is also based on the change of physical place or space. When this physical world was first created, then the measurement of action was done by the psycho-physical body of the Macrocosm. So the fact is that the entity whose very existence depends upon these physical or psycho-physical factors cannot be the Supreme Entity. So here we see that the tempus eternal cannot be our goal; it is not something psycho-physical, it is not even something abstract. It is something cruder than human beings; human beings are the creators of this entity, hence it is not our object of ideation, it cannot be our object of meditation, it cannot be our object of adoration or exaltation.

Then take the case of nature. There were some persons in the past who were worshippers of nature, worshipping trees or sky. Can nature be the object of ideation? No, certainly not. What is nature? Nature is the name of a particular style according to which the Operative Principle functions. It is simply a style. That style cannot be the object of meditation or ideation. And the second thing is, as nature is nothing but a style, if that style becomes the object, then that very entity will be converted into a style only. It is a foolish idea. So such nature worshippers, may be

learned scholars, but actually they are in fools' paradise. Nature cannot be your object of ideation.

The third is Fate. There are many people who are fatalists. They are worshippers of fate. A fatalist means a worshipper of fate - a worshipper of fortune or fate. They are worse than nature-worshippers. What is fate? There is nothing such as fate in this universe. So far as the philosophy is concerned there cannot be anything called fate. What is fate? Everyone has to undergo the reaction of his or her past actions, the reaction of the original action. Suppose your finger comes in contact with fire; you will feel pain, you will have to suffer but, at that moment one will say that because your finger came in contact with fire, that's why you are suffering. But when the reaction takes place after a long gap, and when the original action is not known or has been forgotten, or when the original action took place in another past life, and you do not know what was the original action - in that case you say, it is fate, it is fate. But actually there is no fate. What you call fate is actually the reaction of our past actions. In saṁskṛta, it is called saṁskāra, in Latin "reactive momenta". So the third thing is, fate cannot be the object of ideation - fate is simply the reaction of the original action. So when there is no original action, there cannot be any reaction. The reaction is a creation of your own action. When the reaction is a creation of your own action, you are the creator of the action. So, how can the reaction be your object of ideation? No, a person must not be a fatalist, a fate-worshipper, a person must be bold and bravely face all troubles, all consequences. No one should be a fatalist. So fate cannot be the object of meditation. Fight against fate.

Then, some people say that these are His accidental creations. This universe is an accidental creation. That accident is the root cause of this creation. Accident is the supreme because it has created the world, and so accident should be the object of ideation. It is also a foolish idea. What is accident? There is nothing such as accident - everything is incident. When an action is materialized within a very short time, or when the root cause of the action is not known to us, we are just seeing the reaction, the incident. When the cause, the causal side of the incident is not known to us, or when the causal side is translated into action in a very short time we say it is an accident. But actually nothing is accidental, everything is incidental. Because of our lack of knowledge, we say it is accidental. When the causal side, the causal factor is translated into action slowly, we do not say it is an accident, we say it is an incident. An accident is not something providential, something beyond the scope of time, space and person. The entity which is within, not beyond the periphery of time, place and person cannot be your goal, your object of ideation, your creator or the source

of exaltation.

Some people say, these quinquemental factors of which this universe is made should be the object of ideation. What are these quinquemental factors? They are nothing but a condensed form of energy. What is energy? It is nothing but the condensed form of psychic stamina. How can these quinquemental factors of this expressed world be the object of meditation? They cannot be your goal, they cannot send you into the path of beatitude. So those who are worshippers or meditators of the quinquemental factors are misguided people. They are just wasting their energy for nothing.

Some people are of the opinion that the Cosmic energy is the original source, the causal matrix of the universe, and hence this causal matrix will be the object of ideation. But what is this causal Matrix? This Cosmic Energy cannot be regarded as the causal matrix because it is a blind force. Energy is a blind force, electricity is a blind force - it is controlled by the human intellect. So the Cosmic Energy, having no intellectual support behind it, cannot be the causal matrix, because everywhere in this universe we see that everything is in an orderly style, i.e. there is an intelligence behind the Cosmic Energy. And that is why there is order everywhere, there is system everywhere. The entire creation is of a systematic order; it cannot be the creation of a blind force or blind energy. There must be some intelligence behind it. So the Cosmic Energy cannot be treated as the causal matrix, and thus no godhead can be ascribed to it. It cannot attain the status of the causal matrix.

Some people are of the opinion that there is soul, there is spirit in each and every structure and that spirit is the goal of our life. You see, there are so many spirits and souls associated with so many microcosms, but they have to function under certain limitations. They cannot go beyond the arena of the microcosms. An object, or rather an entity having such a limited scope like the unit spirit or unit cognitive faculty cannot be your object of ideation, cannot be the Supreme Creator.

Who should be your object of ideation? Who is the faculty that created you, feeds you, and takes you on his lap when the proper time comes? He is the Cognitive Force behind the Cosmic Energy. He controls the Cosmic Energy with his intellectual and intuitional power. He is the Parama Puruṣa and actually He is the causal matrix, and so He should be your only object of ideation, your only object of meditation, He is the Supreme Father. There is no other alternative but to move along His path: He knoweth all. Be one with Him. Now from the very start of your life in the distant past and up to the final culmination of all your

movements and marches you are with Him, you will be with Him and under no circumstances can you be away from Him. So He - the Parama Puruśa, is the only object of ideation.

The root meaning of the term bábá is "the dearest one" or "the nearest one". As He is the Supreme Father, the Parama Puruśa, He is Bábá of the entire creation; and because you are the created beings, you are His loving children, you are also His Bábá - because bábá means "nearest and dearest one". As He is your only object of ideation, as His name is the only projection of your microcosmic entity, only thought-projection, only introversial projection - intro-cum-extroversial projection - so His name should be always with you - in your mind, in your tongue, in your vocal cord, everywhere. And I feel, and I also realize, and that is why I say, when His devotees, His children, sing Bábá nám kevalam, He also sings Bábá nám kevalam.

Kalyáñamastu [Let there be welfare].
12 May 1979 DMC, Fiesch, Switzerland

Parama Puruśa, Not Scriptures
13 May 1979 morning, Fiesch, Switzerland

Last night during DMC I said Parama Puruśa is the only object of ideation. Now when civilization started, the primitive men of that prehistoric era became nature-worshippers. And as human society and human civilization went on progressing, they started on philosophical surveys, just to find the person behind the curtain. Behind all these natural manifestations, these many ostentations of pomp and grandeur, these many emanations of lights and colours, there is a personality that lies covert. And He is Parama Puruśa.

But during this search, during this intellectual, intuitional research, they created so many scriptures. Where their logic failed, they said that something was the word of the Lord. And they did many a thing that did not help human society to become one. Knowingly or unknowingly, consciously or unconsciously, they encouraged fissiparous tendencies.

The subtlest [tinge] of veracity remained covert behind those many scriptures. That is why it has been said that once upon a time King Yudhiśtīra was asked several questions regarding human values; rather, cardinal human values; regarding spirituality. The basic question was, "What is the correct approach, what should be the correct approach?" So many scriptures say so many things. So many social codes say so many things. So what is an ordinary man to do? What is an ordinary spiritual aspirant to do?

The reply was,

Shrutayoh vibhinnáh smrtayoh vibhinnáh
Na eka munir yasya matañ na bhinnam;
Dharmasya tattvañ nihitañ guháyám
Mahájano yena gatah sah panthá.

"So many scriptures say so many things," and they are sometimes contradictory to one another. Now what to do? What is an ordinary man to do? Whom to follow and whom not to follow? Smrtayoh vibhinnáh. There are so many social codes in the world. Whom to follow and whom not to follow? And amongst intellectuals there are so many - there are diversities of opinion. One intellectual doesn't [[carry]], doesn't recommend, doesn't support, the views of others. And it is the greatest weakness of intellectuals that they always encourage disunity. They always support heterogeneity. And one spiritual aspirant, once upon a time, remarked that these intellectuals are polished satans. Na eka munir yasya matañ na bhinnam.

Then where lies the secret of dharma? Dharma means

"spirituality" - not "spiritualism", but "spirituality".
Dharmasya tattvañ nihitañ guháyam.

Now the Supreme Entity, the Controlling Entity, the final stance of dharma, lies covert within one's own "I" feeling. That is, you are to search internally and not externally. Everything is within you, because Parama Puruśa always remains within, within the very core of your heart. So search within, O spiritual aspirant, not without, but within, within your very existence.

Mahájano yena gatah sah panthá. So you are to follow the path, you are to follow the cult, and you are to do according to the approaches of the aspirants of the past, the kaolas(1) of the past. You are to be practical in your life of occult science. Your only object of ideation is Parama Puruśa, and not any dogma, nor any scripture.

Footnotes

(1) One who has raised one's own kulakuñdálíni. -Eds.
13 May 1979 morning, Fiesch, Switzerland

The Noumenal Cause and the Personal God
20 May 1979 DMS, Timmern, Germany

The subject of today's discourse is, "The Noumenal Cause and the Personal God". When One creates many that One is called the noumenal cause. And when "many" is created from One, that "many" is called the phenomenal effect. We may say, "Falsehood is the noumenal cause of all social crimes". Here social crimes are the phenomenal effects, and falsehood is the noumenal cause. Whatever we see in this universe, there is an apparent noumenal cause. We see so many milk products: milk is the noumenal cause, milk is the apparent noumenal cause. That is, it is not the supreme noumenal entity. And above all so called apparent noumenal causes, there is the supreme noumenal entity, and that supreme noumenal entity is the Parama Puruśa. That Parama Puruśa is not something theoretical or abstract; that Parama Puruśa is your bigger "I", is your greater "I", your Supreme Father, your nearest and dearest entity. Here, the subject is that noumenal cause. Is that noumenal cause simply a philosophical figure or a figure of science? Or is it nothing but a profound hypothesis? Here the subject is: "The Noumenal Cause and the Personal God".

As I told you yesterday, human approaches are of four kinds. There are four clear aspects of human expressions, of human manifestations. And these manifestations are not only extro-internal, but intro-external also. That is, the process may be from crude towards subtle, or from subtle towards crude also. When a person moves toward that noumenal cause, the movement is extro-internal. And when that noumenal cause comes in closer contact with His progeny, with His sons and daughters, the movement is intro-external.

One may say, for Him there is nothing external, everything is internal. For the jiiivas, for the created beings, there are both intro-external and extro-internal movements. Yes, for Him there is nothing external, but here the word "external" has been used in the sense that the movement is external from the nucleus - not beyond the periphery of His mind, but beyond the periphery of His centre of action. Similarly the intro-external movement of human beings is from their cognitive point, towards their ectoplasmic manifestation. And these manifestations take place within the periphery of that ectoplasmic body; nothing is without, everything within. But that extro-internal movement starts from the hub of the ectoplasmic structure and moves towards the Cosmic noumenal entity, towards the Cosmic hub. I said last night that the movement is psycho-spiritual. And during this psycho-spiritual movement, human beings are moving towards the Supreme Nucleus. If they know, or if they are under the impression that this Supreme Entity is a philosophical figure, or a figure of science, a figure just

like a stool or other inanimate object, then their physical structure may move toward Him, towards the noumenal entity - their minds may also move, but their sentiment will not be stirred.

And just to accelerate the speed, rather for the very existence of speed, a sentimental support, a sentimental propulsion is an indispensable necessity. Now, this sentimental support must be based on rationality. Sentimentality based on rationality is the strongest force in the universe. And sentimentality without rationality takes the form of, or rather the distortion of, dogma. Now what does rationality say? Each and every particle of this universe, from a big mammoth to a small blade of grass is of His creation and of the Macropsychic conation. Hence the relationship is that of Father and children, Father and His loving children - the Supreme progenitor and His progeny. There cannot be more than one noumenal cause. The Supreme noumenal entity is a singular one. So the conception of so many gods, so many goddesses, so many ghosts are all based on defective ideas. The Supreme Father, noumenal entity, is a singular entity. And that noumenal entity is the loving Father. One's relationship with the loving Father is one of love and affection, is a domestic relationship. There is nothing formal, no sort of formality in it. It is purely domestic, a family relationship. So the noumenal cause is not just a theoretical entity; it is your Father, your nearest and dearest one.

And one should not be afraid of God, one should not be God-fearing - one must be God-loving. One must not be afraid of hell and one must not have any charm or fascination for the so-called heaven. One must know that one has come from that Supreme progenitor and the culminating point of all sorts of movements is that Supreme Father. Everything cometh from Him, and everything goeth back to Him. The relationship is one of love and affection, and not of any fear complex. One must not say, "Oh God, I am a sinner." You need not say like this - it is superfluous to say like this. Because whatever you did is known to Him. Then what is the necessity of saying, "Oh God, I am a sinner?" He knows everything; you need not remind Him that you are a sinner.

And you know, if you always think, "I am a sinner, I am a sinner", then actually you will become a sinner, if you are not already a sinner - because what a person thinks, he or she will become like that. If you always think, "I am a sinner, I am a sinner", then actually you will become a sinner. So what are you to think? What are you to ideate upon? That is: "Oh Father, I am your loving child. I was a bit misguided, now please help me. I want to sit on your lap, I want to remain with you, I want to be an ideal boy, an ideal girl of yours, just help me. I am very weak and you are the strongest personality", you should say like

this. Why should you say, "I am a culprit, I am a sinner, I am a bad person?" And in the social sphere, in the civic sphere, in any other sphere of society, you may be a bad person, but for your Father you are not at all bad. He will always try to save you and rectify you. He has got immense grace for you. So you should not destroy or distort your career by saying, "I am a sinner, I am bad." Then naturally your Father will be angry. He will say, "Oh naughty chap, I know you are a sinner. What's the necessity of saying that?" So you should remember that the noumenal cause although it is the Supreme entity in the entire universe, has a very close relationship with you. That supreme noumenal entity is your loving Father; He is not the judge of a court. He is your loving Father, the relationship is purely domestic.

Now, when one is ensconced in the supreme stance, in the Supreme idea, one will be successful in each and every arena of human life. Whatever you will do like rendering social service - will be fruitful, and you will get immense pleasure in it. But if there is no love for the Supreme entity, then what will happen? Your work will be fruitless, and you will suffer from different kinds of psychic disease, including frustration. If you do your Sádhaná for ten or twenty-four hours in a day, but there is no love for the Supreme entity, you are simply misusing the time, abusing the time. So the first and foremost thing is that you should always remember that you are not an ordinary person, you have not come from an ordinary family, you have come from the noblest and the highest family of the universe because your Father is the most respectable person in the entire universe. So you must not suffer from any sort of defeatist complex, any sort of fear complex or any sort of hopelessness or helplessness, because your Father is always with you.

You know, the Supreme noumenal entity maintains the closest relationship with all other apparent noumenal entities, the so-called noumenal entities, and those so-called noumenal entities maintain a link with each and every expression of this universe. This indirect link of the noumenal entity is called Protá Yoga in sańskṛta. That is, whatever you are doing is indirectly known to Him through your direct noumenal entity. And not only that, He keeps a direct relationship with you also. "Today we will decorate the hall in a very nice way, as is done in the case of DMC. And when Bábá will see those things, He will say, 'Let there be DMC.'" See, these things have a direct reflection, not on your apparent noumenal entity, but directly on the Supreme hub, directly on the Supreme noumenal entity. And He will say, "Let me satisfy those little boys and girls by declaring a subject of discourse."

The link, you see, is an indirect link with each and every

entity, through so many noumenal entities, and also a direct link with each and every individual, from a mammoth to a blade of grass. So a mammoth cannot move without His grace, and a blade of grass also cannot move without His approval. And this shows that He maintains a link with each and every entity. Nobody is unimportant, nobody is insignificant. Each and every existence is valuable. And the life of an old widow of, say, 100 years, is also not meaningless. Her existence also bears certain significance. If an ordinary ant dies a premature death, the equilibrium of the entire universe will be lost. Nobody is unimportant, so you must not develop the psychology of helplessness or hopelessness or defeatist complex or fear complex, because the Supreme Father, the Supreme noumenal entity is always with you. And that link with the individual is known as Ota-yoga. In the case of the collectivity it is Protayoga; in the case of the individual it is Ota-Yoga. You are never alone. And your goal is that noumenal entity, that Parama Puruṣa and no number two or number three or number four, no gods or goddesses; only the singular entity, the God of all gods.

20 May 1979 DMS, Timmern, Germany

You Should Do Accordingly
21 May 1979 morning, Timmern, West Germany

Last night I said that in our psycho-spiritual process, our starting point is within the realm of time, space and person. And our goal, for which I use the term "Supreme Noumenal entity", is beyond the reach of time, space and person.

Now in the course of occult practice, the bondages of the mutative principle, static principle and sentient principle become loose. When the bondage of the static principle disappears, the aspirant enjoys a particular nature of bliss. There, that is, in that stage, there remains no static bondage, but the bondages of the mutative and sentient principle are there. Then the bondage of the mutative principle disappears. And finally, when the bondage of the sentient principle disappears, man becomes one with his object of ideation.

Now when, in the primordial phase, after starting in the physical sphere, the aspirant is just about to cross the cordon of the static principle, he enjoys a special nature of pleasure. We may say "pleasure", because it is not the supreme beatitude, but is a modified form of beatitude. Not purely pleasure, something higher, something subtler, something more charming, more beautiful - more than pleasure. That enjoyment, that psycho-spiritual enjoyment, is known as dashá in Sanskrit.

In the dashá phase, the aspirant enjoys a sort of inner pleasure, but his sensory and motor organs fail to express it. Even language is too weak to convey the experience. That stage of the human mind is called dashá. The mind tries to express something but the vocal cord cannot produce the appropriate sound. In that stage the aspirant may create a sound like oṅ . . . oṅ . . . oṅ, like this, but no definite language is produced.

Just when the aspirant crosses the cordon of the supreme static point, just on the other side, he feels another type of pleasure, and in that case (it is a subtler phase) he feels that he is with his Goal, he is with the Supreme Entity. The Universe is also there, but he feels that he has become a strong person - physically, mentally, spiritually - and under such circumstances, he does not care a fig for what the world says. This phase is called bháva. When a man is in bháva, it will be very easy for you to know it, because there will be a certain expression, not in the vocal cord, but from here [taps the anáhata cakra]. Perhaps you have seen someone saying "Bábá! Bábá!" - saying like this. Have you seen it? Because the expression comes from this point [indicates anáhata cakra again].

Then when the aspirant crosses the cordon of the mutative principle, that stage is known as bháva samádhi. At that stage the aspirant feels that he is with his Cosmic Goal. There is no Universe. At that stage, he ignores the entitative existence of the Universe. But he feels that he is with his Lord. He enjoys divine bliss, but it becomes very difficult for him to express, that is, he cannot express it.

In the final phase, when he crosses the jurisdiction of the sentient principle, he feels that there is no duality, that is, the duality of him and his Lord, this duality, disappears. He feels there is only one existence - he feels "he is" or he feels "the Lord is." "I am with my Lord" - "I" and "Lord" - this duality disappears. This is called mahábháva.

Now all higher samádhis are different experiences of this mahábháva. It depends on the style of ideation. But when one attains the stance of mahábháva it is not at all difficult or impossible for the aspirant to enjoy other kinds of samádhi. Not bháva samádhi, but actual samádhi, that is, the highest form of samádhi.

But all those samádhis which are within the boundaries of the sentient principle are qualified samádhis, attributional samádhis. And the mind remains - either in the form of the microcosm or in the form of the Macrocosm, the ectoplasmic stuff is there. But when the aspirant brings his mind to a pointed form, to a pinnacled form, to an apexed form, the mind, the ectoplasmic stuff, disappears due to extreme concentration, and under such circumstances the Supreme Cognitive Faculty remains. This is called "non-qualified, non-attributional samádhi" - nirvikalpa samádhi in Sanskrit.

By dint of japa kriyá, japa, one attains the attributional stage of samádhi, and by dint of one's dhyána one attains the non-attributional stance of samádhi, which is the goal of each and every individual of this Universe. You should know it and you should do accordingly.

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