

Names of the Lord

11 May 1979 morning, Fiesch, Switzerland

Last night I was explaining the meanings of some spiritual terms, first Parama Puruśa, then “Hari”. There is another very popular term and that one is “Keshava”. The word comes from “Keshi”. “Keshi” was the name of a mythological giant.

Actually, what is keshi? Keshi is the respiratory organ in a disordered form. You know that the mind or mental concentration has a very close relationship with the respiratory organ. When the respiration is [disordered] – the inhalation or exhalation is very [disordered] – the mind becomes restless. When running, inhalation and exhalation are both very [disordered]. So in that state you cannot concentrate your mind. When running, your mind cannot be concentrated because of [disordered] inhalation and exhalation. To correct this, one should try to pause physically and the respiration should be brought under control. Respiration in a disorderly way or disorderly style is called keshi.

Prāñān yamayateśah prāñāyāmah – “By the process of prāñāyāma one is to control the respiration,” and when, by controlling the respiration, one is controlling the mental propensities, the mind will be concentrated. One can do it by a special process, and that system is to be strictly adhered to for proper control over the respiratory organ. And without this control, the mind cannot be concentrated, and without concentration of mind there can be no spiritual progress.

The Lord by whose grace one establishes one's control over the respiratory system is “Keshava”.

Now during kiirtana what happens? The mind gets automatically concentrated. So kiirtana helps much in concentrating the mind. And if one who practices prāñāyāma simultaneously practices kiirtana, he will get double the benefit. So Keshava, the Lord, Parama Puruśa, always encourages kiirtana.

Now you have understood the meaning of “Keshava”. Another popular name is “Nārāyaña”.

In the Sanskrit language the word nára has three meanings. One meaning of nára is niira, that is, “water”. Another meaning of nára is “devotion”. You know, in ancient times, there was a great sage. His name was Nārada. “Nārada” means “the man who distributes devotion”. Nára means “devotion”. And the third meaning of nára is the Cosmic Operative Principle, the Cosmic creative faculty.

And ayana means “shelter”. Now who is the shelter of the Cosmic Operative Principle? Who is the shelter of the Cosmic creative faculty? Parama Puruśa. Hence “Nārāyaña” means Parama Puruśa, the same meaning as “Keshava”.

Parama Puruśa, “Hari”, “Nārāyaña” have the same meaning. “Water”, aqua, jal, páni, eau have the same meaning.

Another name is “Mádhava”. In Sanskrit the word má has three meanings. One meaning of má is simply a negative term, just like “not”, “no”. Another meaning of má is “tongue”. And the third meaning is “Cosmic Operative Principle”. And dhava has two meanings. One meaning is “husband”. Another meaning is “dress”, “cloth”. Now, “Mádhava” means “Lord of the Operative Principle”, same as “Náráyaña”: that is, Parama Puruśa. So “Mádhava” also means Parama Puruśa.

And the very popular name “Svádhá” or “Khudá” means “the Self-Creating Entity”. In old Vedic, svádhá, in old Iranian, khudá, means “he who creates himself”.

Then another popular word is “Ráma”. The word comes from the Sanskrit root ram. Ram means “getting pleasure”, “enjoying bliss”. Ram is a root verb, not a word. You know, with a root verb, if we add a suffix a word is created, and if we use a prefix the meaning is changed. With the root verb “ceive”, we may use the prefix “re” – “receive”, or “per” – “perceive”, “con” – “conceive”. Similarly, the word ram is a root verb, not a word. And when it becomes a noun or adjective, it becomes ráma. Ráma means “the object from which the spiritual aspirant gets pleasure”.

It is the wont of human psychology that a person is never satisfied, because his goal is infinite and whatever he gets is finite. Suppose one has a weakness for cake. You are enjoying the cake, but only until it passes the tongue do you enjoy the taste. After that – the cake is finite, it is something finite, so when it comes here [points to the throat] the taste is lost. Similarly, it is human nature that a person wants to enjoy something infinite. But in our world of relativities nothing is infinite, everything is finite.

So all sorts of enjoyment are finite. The only infinite entity is Parama Puruśa. So when one loves Parama Puruśa, one enjoys infinite pleasure, infinite bliss.

So “Ráma” means Parama Puruśa, because yogins, that is, spiritual aspirants, get infinite pleasure in Him. [[Ra'mante yoginah yasmin]] – “the only object from which they get pleasure”. All other things are finite, just like the cake.

Another meaning of “Ráma” is Ráti mahiidhara Ráma – “the most glittering object in the entire universe.” It is the most glittering Entity because all other entities get light from it. Here in our solar system the sun is the most glittering entity because all planets are getting light from the sun. There are so many solar systems in the universe, and all those solar systems get light from Parama Puruśa. Hence, He is “Ráma”. He is the source of all lights, all energies.

The sun may die. Other stars may die. When will they die? When they do not get sufficient energy from the Cosmic Nucleus. But as long as they are getting that energy they are living. Similarly, when a human structure gets heat and other energies from Him, that structure is a living structure. When Parama Puruśa wants this boy or this girl to change the body, to get another body, He stops supplying energy to

that particular body, and starts supplying fresh energy to a new body. We say it is the person's rebirth. So the most glittering entity, the stock or the original source of all energies, is Parama Puruśa. Hence He is "Rama."

And a third meaning is Rávańasya marańam Rámah.

In this Universe two forces are functioning simultaneously. One is Vidyá, the other is Avidyá. Vidyá means "centripetal force" and Avidyá is "centrifugal force." Vidyá is the centre-seeking force; that is, Vidyá is helping everybody in their movement towards the Supreme Nucleus; it is the centre-seeking force. And the other force is Avidyá.

Now, the human mind undergoes distortions due to the influence of Avidyá. And due to the influence of Avidyá, human propensities, moving in so many directions – in ten directions – the human structure gets distorted. Now this human mind is moving in ten directions under the influence of Avidyá. Avidyá is just like a demon. It has a deteriorating effect on the human mind. Hence it is known as a "demon". The human mind, being influenced by that centrifugal force, moves towards crude matter, and when the goal is matter, the very structure is also [[changed]] into matter. Because the mind takes the form of its object, so where matter is the object, the mind is slowly converted to matter. So this Avidyá, goading the human mind unto crude objects in ten directions, is called "Rávańa".

There are ten directions. East, west, north, south, up, down – these six directions are called pradisha; and the four corners are called anudisha. These are the ten directions. It is called a ten – it is just like a ten-faced demon. The ten-faced demon is called "Rávana".

Now how can you kill, how can you destroy this Rávańa? This depraving force, this degenerating force is "Rávańa". How can you destroy the Rávańa? You can destroy this Rávańa only when you take shelter in Parama Puruśa. So Rávańasya marańam Rámah; here "Ráma" means Parama Puruśa. Without the help of Parama Puruśa one cannot destroy this ten-faced demon.

This demon is inimical not only to a particular person but to a family, to the entire human society. And this demon is the worst, rather, the blackest spot in the human mind – in our individual life, also in our collective life. And this darkest spot in the human mind is mutual intolerance and hatred. A spiritual aspirant must know that in a civilized society there is no scope, no room, and no option for hatred or mutual intolerance. All are equally-blessed human beings. All have the same parentage, and will have to move with all others. And our process of marching should go on until all of humanity attains salvation.

11 May 1979 morning, Fiesch, Switzerland

The Four Kinds of Approach

19 May 1979 evening, Timmern, West Germany

You know, human expressions are trifarious in character. Human beings have so many physical manifestations, psychic desires and longings, and also a spiritual thirst. This spiritual thirst is the specialty, or rather the special characteristic, of human beings, and there lies the difference between man and other animals. Where there is no spiritual thirst in a man, physically he may be like a man, but actually, psychologically, he is not a man. So this special wont of human beings should always be encouraged, so that man may develop from an ordinary human being to a superman.

His position should be exalted to that of superman. And this is the only way, only secret, to encourage the supreme human propensity towards the Supreme Being.

Yes, human expressions are trifarious in character, but human approaches are not trifarious. There are four kinds of human approach. One, the physical approach: Human beings do so many things, have so many physical approaches, they have created so many sciences, just to get more physical pleasure. So many science subjects have been invented and will be invented.

Here – that is, in inventing so many science subjects – man does not differentiate himself from animals, because science in some form or other is being invented, is being followed, by other animals also. Birds know how to prepare their nests in a very scientific style. Ants also have very developed science in their society. So this science, this physical science, is not something that may differentiate man from animal.

The second human approach is physico-psychic and/or the reverse approach, psycho-physical. Here lie some differences between man and animal. In the case of animals or other creatures, the approach is physico-psychic, no doubt, but it is never psycho-physical. In the case of man, it is both physico-psychic and psycho-physical.

And the third human approach is purely psychic. There are certain developed creatures – dogs, monkeys – where there is this psychic approach; a bit psychically-developed animals have this wont.

And the last one, that is absent in all other animals, is the psycho-spiritual approach. This psycho-spiritual approach is developed or is created or can be found only at a certain stage of developed mind. It is a specialty of humans. If we are to establish ourselves in the full glory of humanity, we must encourage this psycho-spiritual approach, that is, spiritual sadhana.

This psycho-spiritual approach starts from the realm of the mind, and ends in the jurisdiction of the Supreme Nucleus. Now for this, the movement of our existence should maintain a parallelism with the movement of our idea. Entitative waves maintaining a parallelism with incantative waves. And that's why I have said that ours is a subjective approach with objective adjustments.

Those physical expressions, those psycho-physical or physico-psychic expressions, and also the pure psychic expressions, all come within the scope of objective adjustment; and the last one, that is, the psycho-spiritual approach, is the subjective approach. Ours must be a happy blending of these two.

In the case of the psycho-spiritual approach, or psycho-spiritual movement, we should always remember that human beings are just like electrons moving around the nucleus of an atom. And by dint of our spiritual cult we will have to reduce the difference between the moving electron and its nucleus. The length of the radius is to be lessened by dint of our sadhana. And a day is sure to come when the length of this radius will become zero and the electron will become one with the nucleus; that is, the jiiiva, the spiritual aspirant, will be one with Parama Puruśa.

While doing spiritual practice, spiritual sadhana, while singing kiirtana and dancing, we should remember the fact that all our spiritual activities are just a dance around Parama Puruśa, lessening the distance, lessening the length of the radius, coming from close to closer proximity to our ideological Desideratum. We should always remember this fact. And there cannot be any peace, any happiness or any beatitude till the aspirant comes in tactual contact with the Supreme Self.

19 May 1979 evening, Timmern, West Germany

Beyond Temporary Experience
20 May 1979 morning, Timmern

Last night I said that human expressions are trifarious in character: physical, psychic and spiritual. And human approaches are four in number: physical, physico-psychic, psychic and psycho-spiritual.

The woes and anxieties, the pleasure or composure, that a man or an animal enjoys in the physical stratum are extremely limited. That is, the waves of woes and anxieties, or pleasure, function within a short sphere, and that is why they are purely of a temporary nature. The person or the space is also extremely limited.

In the case of humans, and also in the case of a few developed animals – animals like dogs or monkeys – there are physico-psychic pleasures and physico-psychic pains also. Although the jurisdictions of those pleasures or those pains are limited, those jurisdictions are bigger than the first one, that is, bigger than the jurisdiction of purely physical pleasure or physical pain.

In the case of humans, there is psychic pleasure or psychic pain. In the case of animals, most of them have their pleasures and pains only in the physical stratum, and they come, or they are created, as an inborn instinct.

But in the case of developed animals and humans, all is not only inborn; some things are imposed. And not only imposed, there are some things developed by themselves. In them, that is, in developed animals and in humans, there are both genius and technician. But in the case of undeveloped animals, there is nothing like a genius or technician.

You know, genius is an inborn faculty. And what is a technician? “Technician” means that an ordinary faculty is developed to an extraordinary degree of efficiency. This can be done by developed creatures and humans. Tamed dogs, tamed monkeys, may do many a thing, because although animals, they are developed animals. But genius you will hardly find in any developed animal. You will find it only in humans.

Now when a man gets the chance to enjoy physico-psychic pleasures, he does not find any interest in physical pleasures, because physical pleasure is not only crude in quality, but also of very temporary nature. It lasts for a short span. On the psychic level, man is the dominating living being. He does something new, he wants to do something new, to get more psychic pleasures; and he invents so many things, and engages himself in psychic pursuits. These things cannot be done by [undeveloped] animals or even by other developed creatures. And here lies the speciality of human beings. But I will not say that it is the speciality of human beings, because in psychic spheres the pleasure you get is nothing but a sort of positive projection of your mind. It creates nothing concrete, nothing lasting. And whenever this sort of positive projection takes place, there comes another projection, a negative projection, just to bring the mind back to normalcy. That is, the psychic pleasure that you get is counteracted or neutralized by a negative projection – by the pain you get due to a negative projection. Plus and minus make it zero. So I said there cannot be any development or any progress in physical or psychic spheres.

Now in the case of psycho-spiritual approach, what happens? Human approach towards spiritual affairs means fighting against the limitations of time, space and person. So it is the best wont of human beings. And here lies the difference between man and animal. Even the developed animals cannot do it. Now in the course of this psycho-spiritual advancement, when the particular aspirant crosses the silver line of demarcation between relativity and absolute, he goes beyond the touch of all mundane bondages. And that is the final destination, and that is the desideratum, of all human beings. And this approach of humans is called Bhágavata dharma. It is the proper dharma, it is the actual dharma. All other ideas are based on isms and dogmas. They can function within the scope of three relativities – temporal, personal and spatial factors. The man who is intelligent should from his very childhood move along this path of psycho-spirituality. The sooner a man starts or moves along this path of psycho-spirituality, the better it is. He is the blessed one.

20 May 1979 morning, Timmern

Everything Comes from Something
2 June 1979 evening, Lyon

Everything cometh from something. Something cannot come from nothing. And the source of anything has an inherent link with its expression. The source may be cruder or subtler, but the inherent link must be there. The human body, the physical body, along with the nerve cells and nerve fibres, although there may be a psychic body and a psychic structure, themselves are something physical. Structures coming from something of quinquemental origin have the mind, the psychic body, in them; the potentiality of the mind was in the physical structure. So-called quinquemental entities have in them the potentiality of living minds, and that's why we can get living minds or microcosms from them. Had there been no mental potentiality in this quinquemental universe, there would have been no possibility of the human mind. And this physical word, because of its having the possibility of mental expression, certainly had its origin in some entity in which there was immense psychic expression. So the microcosm had its origin in the quinquemental entity, and the quinquemental entity had its origin in the Macrocosm. Microcosms, as the name denotes, are many in number. There are innumerable microcosms. But the root, the source, is single. The Macrocosm is a singular Entity.

Now is this Macrocosm the Causal Matrix? No, it is not the Causal Matrix either. Because "Macrocosm" means a kind of movement, and what is movement? Movement means change of place. This bolster is here; I put it here; this is movement. That is, movement means change of place. And the Macrocosm, what is it? A wavy movement. Macrocosmic movement means wave, means vibrations. So for Macrocosmic expression or Macrocosmic movement there must be space. The spatial factor must be there.

And not only that – because there is movement, there must be some intellectual support behind it. So not only the spatial faculty or the spatial factor, but also the personal faculty is a necessity. And whenever there is action in the realm of physicality there must be the *tempus* eternal. There must be the time factor. So the Macrocosm that can function within the periphery of time, space and person cannot be the supreme cause, cannot be the Causal Matrix.

Now [[this movement]] of the Macrocosm – because there is motivity and mobility there must be energy. Any form of energy – [[vital]] energy is also a form of energy. And [[how does]] that energy function? It functions with the support of a cognitive faculty – with the support of cognition. Without the support of cognition there cannot be any movement, there cannot be any spatial, temporal or personal factor. [[So]] the Macrocosm cannot function. And the [[Macrocosm's]] existence is within the arena of these three fundamental relative factors.

So we see the Causal Matrix or the root cause is that Supreme Cognition. And that Supreme Cognition is called Parama Puruṣa. So for each and every expression in this Universe of ours there is Parama Puruṣa as the Causal Matrix, as the supreme cause, as the Noumenal Entity. He is the Supreme Father. And within the scope of human expression of any living entity there are physical atoms, physical cells – and along with the physical cells, for movement and for actional expressions there must be the support of cognition.

So that Parama Puruśa, that Supreme Father, is with each and every entity. No man, no expression, is ever alone in this world. He is always with you. Science says this, philosophy says this. And under no circumstances should a man suffer from a complex of helplessness or hopelessness or fear. You are the dignified children of Parama Puruśa, and He is always with you. You are never alone.(1)

He is with the Universe, that is, the entire Universe is His object. And not only that, He is with each and every expressed unit entity, with each and every individual also. That is, collectively He is attached to the world, to that expressed world; and singularly He is with you. You are never alone.(2)

This thing has got two aspects. Parama Puruśa, the Supreme Father, is always with you and you are never alone. This has two aspects – one advantage and one disadvantage. The disadvantage is that He is always with you and therefore you cannot do anything secretly. You cannot do anything behind the curtain. And not only that, you cannot think anything secretly. Whatever you may be thinking, it will automatically be tape-recorded by Him.

You cannot think secretly. If you say, “You know, my friend, we will do this and that very secretly, and I think Parama Puruśa is over-busy with this Universe, perhaps He's not hearing what I said,” this thing also will be heard. So that is the disadvantage; nothing can be done secretly.

And “I won't take part in kaosikii today. Let me see what the first group does. After that I may also take part tomorrow” – suppose you are thinking like this, it will be also heard by Him.

And the main advantage is – the advantage is a very great advantage, and that is – you are never alone. And because He is with you, you are the strongest person in the universe. He is with you. You are never alone. It is the greatest advantage. There is a disadvantage, but the advantage is greater than the disadvantage.

Now the human side. What should you do, what should we do?

In the world, you see, in the first stage the creation moved from subtle to crude, from Parama Puruśa to this crude world. That is, from subtle to crude. Movement was from subtle to crude. But in the phase of creating living beings, from protozoic cells to metazoic cells and so on and so forth, the movement is from crude to subtle. There came the animals of the human group, that is, proto-apes, those animals of the Pliocene or Miocene or Oligocene Age. From proto-apes there came apes, chimpanzees, gorillas, orang-utans, then primitive man. The movement is from crude to subtle. So the history says, that advancement is from crude to subtle. In the world of animacy movement is from crude to subtle, and it is the duty of each and every individual to encourage this movement from crude to subtle.

And at the base, the mental faculty, the peculiar faculty of the mind, is that it takes the form of its object. The mind takes the form of its object.

Recently in Valencia I explained how a man is caught by a ghost. In daytime you may be caught by a ghost. Suppose there is outer-suggestion from some corner that there is a ghost in this house. You may be thinking, "Ghost in this house, ghost – ghost." Automatically there will be an outer psychic projection of a certain portion of the ectoplasmic structure. The ectoplasmic structure will take the form of a ghost and you will see the ghost even in daytime. That ghost was of your creation. You created that ghost and you may be killed by that ghost. The mind takes the form of its object. Sometimes you yourself, that is, your very entity, may be converted into a ghost due to fear. "Ghost, ghost, ghost – I am a ghost, I am a ghost." The man will be like a ghost. Perhaps you have seen it – the man himself behaves like a ghost, moves his head occasionally and says, "I am a ghost."

So the mind has this potentiality – it takes the form of its object. If you say, "I am a sinner, I am a sinner," you will be a sinner. Even if you are not a sinner but you always think, "I am a sinner, I am a sinner, I am a sinner," you will be a sinner because that sinning becomes your mental object. So you should never say, "I am a sinner, I am a sinner, I am a sinner." You should say, "O Lord, I am your child, I am your son, I am your daughter. I have the birthright to sit on your lap. Please purify me." This is the proper approach. This is the proper approach.

"My dress has become dirty. Please get my dress clean and take me on your lap." This should be the proper approach, and not, "Oh, I am a sinner, I am a sinner, I am a sinner." Never say this, that I am a sinner. Do not be guided by this sin complex or a complex of hopelessness, or helplessness, or a complex of defeatism.

And in personal life you should move along the path of righteousness, towards the Supreme Goal, towards your Supreme Father. Nobody is unimportant, nobody is insignificant. You all belong to the noble family because your father is the Supreme Father. Nobody is unimportant, nobody is insignificant.(3)

And you should never think, "Oh, because the priest didn't issue me any ticket for heaven, I won't be able to go to heaven." No, no, no, don't [[think like]] that. The priest has no right to issue you a ticket, (4) and who is going to issue you(5) a ticket to hell? No, no, no, your good actions will bring you closer to Parama Puruśa, and finally you will become one with Him by dint of your sadhana, by dint of your occult practice.

And just to concentrate your mind during your occult practice, you must dance and sing kiirtana, because kiirtana is the best purifying agent. It purifies the mind, and its meaning is also very good. Its meaning is, "O Father, I am to take your name and your name only." Bábá means "the nearest and dearest one".

So my advice to you all, my direction to you all, my instruction to you all, is that you should move along the path of spirituality fearlessly, and you should remember that as Parama Puruśa, the Supreme Father, is your Father, you cannot be an insignificant person. You must not suffer from any sort of

inferiority complex. You are the glorious child of the Supreme Entity.

Footnotes

(1) The foregoing sentence has been transcribed from the original tape for this edition and incorporated here. –Eds.

(2) The foregoing two sentences have been transcribed from the original tape for this edition and incorporated here. –Eds.

(3) A word here was not clearly audible on the tape. –Eds.

(4) Some listeners hear this word as “him”. See also “Select Your Object Very Carefully”. –Eds.

2 June 1979 evening, Lyon