

# The Coming of Táraka Brahma

13 May 1979 evening, Fiesch, Switzerland

Last night during DMC I said that neither the tempus eternal nor nature nor fate nor accident nor the quinquemental factors is the causal matrix, and therefore they cannot be accepted as the object of ideation. Not only that – they are not perfect in themselves, but even if these entities come into actional proximity with one another – even under such circumstances – they cannot be accepted as the goal of human life.

You see, if the tempus eternal comes in very close proximity with nature, even then we get nothing concrete, nothing adorable. And as you know, nature functions within the scope of the tempus eternal. So even if this tempus eternal comes in closer contact with nature or any other factors, we get nothing new, nothing fresh, nothing adorable. And accident, all accidents, take place within the scope of the tempus eternal. There is nothing new in accident. That is, it constitutes no philosophical addition. And fate, what is fate? Fate is the unquenched reaction, unsatisfied reaction. When action is done, it is within the scope of the tempus, and when reactions take place, that is also within the scope of the tempus. The quinquemental factors – they are the apparent cause of the tempus. So wherever there is the tempus or there is so-called fate or so-called accident, the quinquemental factors are there. So their mutual touch or combination doesn't make – does not

create – anything noble that can be accepted as the Desideratum of human life.

“Desideratum” is a singular word, and I said the plural term “desiderata” should not be used. The Desideratum is a singular one. And that one is Parama Puruśa.

**Now when Parama Puruśa directly or physically comes in contact with these factors, what happens? Parama Puruśa is beyond the periphery of the tempus, but when He comes in contact or comes within the jurisdiction of the tempus, what happens? Do we get something new then? Parama Puruśa is beyond temporal and spatial and personal boundaries. But when He comes within their jurisdictions, what happens? Or what may happen? Under such circumstances, we say Parama Puruśa has become Táraka Brahma.**

**Under such circumstances He comes here on a particular date, leaves this earth also on a particular date, takes the birth of His quinquemental body, the death of His quinquemental body. This we find, and, as you know, as the hub of the Universe He is an impersonal entity. But when He comes within the jurisdiction of these relative factors, temporal, spatial and personal, He no longer remains an impersonal entity. He becomes something personal, something closer, something closely related, and that is our Táraka Brahma.**

**Now why does He come in contact with the quinquemental factors? Why does He come within the jurisdictions of the temporal-spatial-personal factors, these three fundamentally-related factors? What is the cause? There are two reasons. One thing is, the human intellect may**

get satisfaction after coming in psychic contact with the Impersonal Entity, but the human heart is not satisfied with that Impersonal Entity. The human heart wants something closer, something more sentimental, something more pleasing. And that's why just to satisfy, just to give pleasure to, His progeny, He comes within the scope of these relative factors. Parama Puruśa becomes Táraka Brahma. And the second reason is that in this created world, in this universe, each and every progress is a progress through clashes and cohesion. And human beings must have sufficient intellectual stamina to move forward, fighting against all those pebbles of obstacles. When the human intellect fails to do something new in helping society to move forward, Parama Puruśa finds no alternative but to bring Himself within the scope of the temporal-spatial-personal factors just to guide the depraved and degenerate human society.

**Now when the society is in a degenerate or depraved condition, where fissiparous tendencies dominate, where the static principle dominates, it becomes impossible for Parama Puruśa to remain unaffected or unassailed by human sentiments and human cries and human demands. Then and then only does He come in the form of Táraka Brahma. Táraka means “The Liberator.” And that Táraka is the Bábá of the created world. For Him devotees sing, Bábá náma kevalam.**

Published in:

Ánanda Vacanámrtam Part 12

Bábá in Fiesch