

## The Significance of a Spiritual Name

by Cristo L. Bowers

Page | 1

Yogi Bhajan said, “Hearing your spiritual name is like hearing a prayer or a calling back to your true self.” This is only one facet of the true spiritual name given by a Master. The normal powers of cognition that a person demonstrates upon the physical plane are in reality extensions of the unfettered powers of consciousness of the Monad<sup>1</sup>. The Monad resides on his own plane, as the physical body, and its channels of cognition, such as the ears, the eyes, the tongue, etc., reside upon the physical plane. On the plane of the Monad, the term cognition is inapplicable, as there are no differentiated channels of cognition, though we will use the term *cognition* to describe the powers of consciousness of the Monad. The Monad’s powers of cognition are corollaries of him. In the East, these powers, expressing through the personality, are referred to as *Siddhis*.

In the West, we do not have a term that is equivalent to the term *Siddhis*. Yet, I hear in my consciousness—hear, feel, and know—the dissent of the readers: Their voice says, “We do have an equivalent term: we call it the intuition!” And I will emphatically state again, in the West we do not have a term that is equivalent to the term *Siddhis*. The *Siddhis* in no way should be confused with the intuition. The intuition is a development of the personality and represents a degree of development of the powers of cognition inherent in the personality beyond what is presently normal for the majority. However, these powers of cognition still find expression through their respective channels, such as the Crown Chakra, the Ear Chakras, the Solar Plexus Chakra, and the Brow Chakras, and that means that the powers of the Monad are bound by the physical vehicle through which they operate.

In a Master, the powers of cognition of the Monad are unfettered, no matter what stage or state of activity and development one finds the chakras in. It is the expression of the powers of the Monad outside of the channels of the personality that demonstrates upon the physical plane

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<sup>1</sup>Monad is the term for the differentiated aspects of the Logos that, though forming an intrinsic part of the Logos, have a distinct, apparently separate, existence. If we take a sunflower head as symbolizing the Logos, the individual seeds that comprise the head of the sunflower would symbolize the individual Monads. The Monads are considered units of consciousness, as each seed would be considered a separate plant. The Monads associate with or incarnate through the forms of the various kingdoms, especially the animal kingdom, for learning. The Monad incarnates thus by putting down a portion of Itself, the Ego, which further differentiates into the personality. The Monads, being the first differentiation of the Logos, a thinly veiled ray of Logoic Light, bears the powers of the Logos.

as the Siddhis. These powers of cognition are brought to bear upon the Ego, as well as the personality structure, and it is through these powers of cognition that the spiritual name is derived. There are three purposes behind a Master providing a spiritual name to his disciple, though each purpose, ultimately, can be categorized under the title *purificative*. The three categories of spiritual names are *corrective*, *descriptive*, and *identificative*. Each spiritual name, whether it be *corrective*, *descriptive*, or *identificative*, has the power to purify and cleanse away those impediments in the personality that compromise the ability of the Ego to function through or use his instrument. All of these names work *on* the personality, and purify it, to bring it into greater harmony with the Ego or Soul.

A *corrective* spiritual name is given to the disciple to correct some significant error in the personality, such as contempt, hatred, divisiveness, betrayal, or judgment. In the West, the *corrective* spiritual name is unspoken. The error is seen by the Master to so dominate the personality structure that the Ego cannot use his instrument. In this case, when the spiritual name is spoken, it calls to mind the very error that it identifies, such that the personality is forced to confront the error within himself and all of its corollaries. In this manner, the Ego, who acts through the person of the Master, corrects his personality.

The *corrective* spiritual name is the most painful of all the purificative processes, as one is repeatedly—every time his name is spoken—forced to confront the error in his personality as one might be forced to confront, in any reflective surface, the malignant tumor fastened upon one's face and so suffer the inescapable pain and horror of one's disfigurement. In this manner, the spiritual name is *corrective*: it acts as the voice of God that is embodied within each person that has been injured by the error. In lieu of the person saying, "You have hurt me with your contempt," God, experiencing the thoughts and feelings of his children, says, "This is the name I give you on behalf of those whom you have injured that you might experience the suffering that you have inflicted upon them through your error."

In many cases, when the *corrective* spiritual name is spoken, one actually experiences the consciousness of those injured. To put it more clearly, when the *corrective* name is spoken, the disciple may actually experience within himself, however painful, the psychological and emotional harm that has been inflicted upon the innocent through his error as if it were him being

harmed. As one is repeatedly forced to confront this error, and forced to repeatedly experience the harm that is inflicted upon the divine spark dwelling in each person, the name acts as a purificative agent to cleanse away the error of the personality.

The second category of spiritual name is *descriptive*. A *descriptive* spiritual name is a name that ultimately defines one's relationship to one's Ego. Unlike the *corrective* spiritual name, the *descriptive* spiritual name does not point out significant error, it points out tendencies within the personality structure that keep the personality from merging into his Ego. Here, rather than the voice of God saying, "This is how you have hurt those around you," God says, "This is how you are relating to your Self." Here, when the spiritual name is spoken, one is forced to see the relational pattern that defines one's relationship with one's Self.

Granted, the value of the *descriptive* spiritual name is more difficult to perceive than the value of the *corrective* spiritual name, so I will give a brief example of a *descriptive* spiritual name. Say I provide someone with the descriptive spiritual name *Butterfly*. In terms of the Ego and the personality, *Butterfly* represents the tendency of the personality to flit from one object to another, and so the personality is always flying from subject to subject, so it does not stay in relationship to itself, the Ego. In other words, the personality, the *Butterfly*, does not drink from one flower alone, the *Ego*, and so this dominant tendency of the butterfly embodied in and expressing through the personality causes the personality to forsake its relationship to the Self, to never alight for long upon the flower of the Self before it again takes to flight.

We, as Sadhakas, as spiritual seekers, have seen this quality in our brothers and sisters who have stood with us on the path, and we said nothing. We saw how this quality, dominating the personality, compromised the personality's relationship with the Self, undermining union with the self, and we said nothing. We proffered no insight, though insight was proffered to us. The *descriptive* spiritual name is a name provided to guide the personality in its relationship with itself. The *descriptive* spiritual name is offered to the disciple on behalf of God as a means of offering the insight that is received by, but not delivered by, one's brethren.

The third category of spiritual name is *identificative*. The spiritual name that is provided to the disciple by the Master works through identification. Identification is a psychological

process whereby the subject assimilates an aspect, property, or attribute of the other and is transformed, wholly or partially, by the model the other provides. In this instance, the other is the Ego. The *identificative* spiritual name represents a quality that is undeveloped in the personality yet is fully potentiated in the Ego.

When the *identificative* spiritual name is first given, it often represents a significant cleavage between the Ego and his personality. This cleavage between the Ego and his vehicle, the lack of ability of the personality to respond to the qualities of the Ego, is the obstacle which needs to be purified. The *identificative* spiritual name is a means of bringing the personality into harmony with the Ego. Another way of saying this is that when the *identificative* spiritual name is spoken, it is spoken into the bodies of the aspirant. There, this word, or string of words, acts to cultivate that quality in the personality, until the personality has developed the capacity to act as a vehicle to communicate the quality of the Ego.

The process inherent within the *identificative* spiritual name can be as painful as the purificative process of the *corrective* spiritual name. In certain cases, the quality that is inherent in the Ego is so undeveloped in the personality that the recognition by the personality of the gulf between him and the Ego is so great that when the *identificative* name is spoken, the name is registered as pain. Consider the experience of touching an extremely cold object. In such a case, where there is such a difference in temperature, the tactile sense registers the touch as painful, even as a burn. In the same manner, when the difference between the Ego and the personality is felt, it registers in the consciousness as pain.

When my spiritual name was first spoken, even in my consciousness, I felt the gulf I mentioned above between my personality and Ego, and the sting of that recognition registered in my consciousness as pain. Since then, several months have passed, and every day I have felt the power of this *identificative* spiritual name reorganizing my consciousness as well as my subtle bodies. Since I am able to see the superphysical bodies, I see the changes that this blessed name has rendered upon being spoken into my consciousness. In fact, I would go so far as to state that my spiritual name is responsible for this small work on the purificative power of the spiritual name.

In the case of the *identificative* spiritual name, when the name is spoken, it forces the bodies that comprise the personality to vibrate or to reproduce its vibrational quality. In scientific terms, this process is referred to as forced vibration. Forced vibration is defined as the tendency of one object to force another adjoining or interconnected object into vibrational motion. When speaking the *identificative* spiritual name, it forces the personality into vibrational union with the spiritual object. This vibrational motion causes the quality of the *identificative* spiritual name to emerge in the bodies of the personality. In this manner, the vibrational quality of the *identificative* spiritual name is developed in the personality via the repetition of the spiritual name.

Through the repetition of the *identificative* spiritual name, the quality of the Ego is developed in the personality through forced vibration. The personality is first brought into vibrational harmony with his Ego and then later into vibrational resonance with his Ego. It must be remembered that the *identificative* spiritual name is a quality that is fully developed in the Ego, and as such, it must be found in some degree of development in his personality. The name provided by the Master is not simply a name from a spiritual tradition, it is the *name* of the Ego itself as it can be, as it must be, expressed via the mechanism of the personality.

It must be stated that what would normally take eons to develop in the personality can be brought to fruition in a relatively short period of time through the power of the *identificative* spiritual name. Ramdesh Kaur, in an article, writes, “The sound current within the name holds a kind of accelerating power, so that when you hear it or speak it aloud, you are vibrating more and more along the lines of your own true nature.” With each successive life, God slowly works on the personality to call out these divine qualities. However, the *identificative* spiritual name, spoken by hundreds or even thousands, is as the ceaseless hammering of the heated metal upon the anvil until the edge of the sword is produced. Ramdesh Kaur, in the same article, goes on to state, “When I hear my name on your tongue, I can hear Spirit calling me home to my own divinity.” Such is the power of the *identificative* spiritual name.

In many contemporary traditions, the spiritual name that is provided by a so-called Master is kept a secret. The spiritual name that is kept hidden from one’s brethren and sistren cannot correct, cannot describe, and cannot identify. I am highly skeptical of the so-called

Masters who provide a secret spiritual name to their disciples. I am led to believe that the spiritual names provided by these people are merely four to five dead words, handed out to many over and over again. These names, given by imposters, are devoid of any real power and are merely adornments, glass jewels, worn by the personality who takes them to be real.

The power of a true spiritual name spoken by a true Master has the power to purify the mental and emotional vehicles of the obstacles that keep the personality, on the one side, from merging into its Ego, and on the other, from the Ego being able to use his instrument the personality. The spiritual name is a gift given by the Master through the powers of cognition of the Monad. The three purposes of the spiritual name are, as described above, to correct error in the personality, to describe one's relationship to one's own Ego, and finally to identify the quality that is fully potentiated in the Ego that must be developed in the personality. The spiritual name has the power, when spoken, to bring the personality into harmony with the Ego.

### **My Spiritual Name**

Sitting in the silence of contemplation, I asked for a spiritual name. When I heard the words "Shi Shi," I was disappointed. At first, I thought that it was a joke or a misperception. Over the course of my life, I have been told that I have feminine energy. I have repeatedly, even to this day, been called ma'am and miss, even while wearing a suit and tie. I have often been presumed to be gay, though my sexual orientation is heterosexual. I have been told by one of my well-meaning relatives that I should adopt a manlier demeanor. The last thing that I wanted was a spiritual name that everyone, including myself, would hear as *She-She*.

When I researched my spiritual name, I found that *Shi-Shi* are the pair of lions that stand guard outside the gates of Japanese Shinto shrines and Buddhist temples. They are considered the messenger of the Bodhisattva of wisdom, Monju, and are considered a Buddhist symbol of power and protection. One is presented with its mouth open, the other with its mouth shut. The open and closed mouth relates to *Ah* and *Un*, respectively. *Ah* is the first sound in the Japanese alphabet, while *Un* is the last. These two sounds symbolize the beginning and end, birth and death, and all possible outcomes in the cosmic dance of existence. The circular object often

shown beneath their feet, over which they have dominion, is the *Tama* or sacred Buddhist jewel, a symbol of Buddhist wisdom that brings light to darkness and holds the power to grant wishes.

I am on the Ray of Mind, the same Ray as Lord Buddha, and thus I am in fact a Teacher. As my *identificative* spiritual name indicates, I am the messenger of the Bodhisattva of Wisdom. Long before I received my spiritual name, I had attendees come up to me at my public lectures and tell me that they saw me as a great Bodhisattva. Looking over my past lives, I have seen my first birth, and many subsequent births: In my first birth, I saw myself taking a material form in response to the cry of infant humanity. It was then that I first brought my Mind—a Mind that had not differentiated from the Mind of God—into contact with humanity. My mind remained Universal, though it was associated with a form, a body, which had been constructed solely for the purpose of bringing humanity into direct contact with the Mind of God to heal it, especially of mental error or *avidya*.

In my practice as an esoteric psychologist, I look into the superphysical bodies to find the solidified states of consciousness that I have come to term *beliefs*, and what others know as the *complexes* of modern-day psychology. In my practice, I use my ability to see and to interpret these superphysical states of matter to bring these erroneous states of consciousness into the Mind of the client so that the client can heal them. Awareness alone of these states of consciousness often renders immediate healing. I have seen incredible healing take place across all levels of consciousness from the Spiritual, Mental, Emotional, and Energetic, to the Physical Body. A small portion—very small indeed—of the body of my work is to be found intact in the work of Louise Hay, Byron Cady, and even Caroline Myss. These are extremely limited expressions of my work, as they are systems organized through the use of the intuition and not via the powers of the Monad.

### **The Spiritual Name of a Student**

I sat and turned my attention to my friend and student David Winfree. Again, sitting in the fullness of contemplation, I heard the words “Mon-Tsuki.” *Mon-Tsuki* is a formal kimono adorned with family crests. *Mon* means “family crest,” and *Tsuki* means “putting on.” Mon-Tsuki literally translates to *putting on one’s family crest*. Had I sifted through all of the

languages of the world, through all of the histories of Mankind, written and unwritten, I could not have found a more befitting *identificative* spiritual name. I know the mental and emotional bodies—the formal kimono—of my student Mon-Tsuki bears the family crest of Humanity.

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Page | 8

Long ago, he, too, donned the robes of embodied existence that he might celebrate Humanity's liberation from matter. His book, *The Evolution of the Human Energy Field and Humanity's Ultimate Destiny*, based upon my teachings, is a testament to his spiritual name, Mon-Tsuki.

*Shi Shi*