

AUDIENCES

ALLAHABAD

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Mr. William Whiting

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W. There may have been 4000 people who have been given the meditation through the School, and at this moment in time about 500 people are in regular contact with the School. 200 of them come regularly in groups to hear His Holiness's words and derive great inspiration from words which I took back with me at the last audience. At first I would like to ask if I could put some questions on initiating people into meditation.

Recently, after Lord Allan's death in 1979, the School of Meditation has been asked to initiate the members of the School of Economic Science who wish to meditate. Also it is necessary to train some people as initiators in the School of Meditation and the School of Economic Science organisations. There are nine people trained as initiators and over one thousand people are initiated each year. It would be valuable to have His Holiness's confirmations on some of the points regarding initiations.

First, could we ask how should one train another in the function of initiation. What should they be told?

H.H. One first needs to describe the procedure adopted so that certain points can be considered. The points in question are these: first of all one has to look at the state of the individual to be trained to become initiator; how much he has been trained into the science of meditation and the philosophy behind it. How much progress they have experienced by going deeper during meditation. Has it now become natural for them to meditate easily and lastly their state of consciousness in putting the science and philosophy of meditation into practice. From these four points it would be possible to see that the individuals in question are ready to initiate others. If these conditions are not properly met then those who receive initiation from them will not be really and fully benefited.

W. What is the opening remark he wanted to hear from us?

J. The training of the initiators and the procedure of the initiations.

W. Up to now the initiators that have been trained have been for the School of Economic Science. Those people selected in the School of Economic Science have been selected by Mr. MacLaren. They come to the School of Meditation and they observe the initiation ceremony from the back of the room. This is done through several sessions. After that they are handed a copy of the ceremony and only some time after that they are asked to initiate.

H.H. It is necessary to understand the principle that only a teacher can impart the knowledge, because a student, unlike a teacher, hasn't made it his own. So far he is in the process of learning. Thus it is important that the selection of those who are going to initiate others should be thorough. As long as they do not seem to become natural with the meditation and its science you will find ultimately that their initiations do not enter enough into the new initiate for his further development. The resulting quality will not be as good as one expects. The initiator must have been meditating properly for some time and must have deeper experience of meditation, should have learnt the proceedings involved in the initiation ceremony in all its aspects. Should be able to give the mantra in true form, lead the meditation process properly inward and, above all, meditation practice should be natural to him. Only then should such a person be allowed to initiate. Only superficial knowledge and partial know-how is detrimental.

W. Could we ask about the selection of the servers for the initiation ceremony; could we ask first the function of the service?

H.H. A server is there to conduct the newcomer to the initiation ceremony. The server affects in two ways: he almost presents the face of the meditation to the newcomer, thus his appearance is very important. Here, appearance of this person should bestow a sense of confidence in the newcomer that the whole set-up has some

qualities to offer. All this means that those who serve ought to have achieved something in their being through the meditation, which ought to reflect right from their physical body and manners.

The number of initiators must remain very limited, as few as possible. If the number multiplies, the importance and its greatness will be lost by becoming commonplace. One does need many more helpers in the service of the initiator and the ceremony of initiation and the administration of checks, etc.

The second quality desirable in servers is the ability to inspire the newcomer into the proceeding of the ceremony.

W. His Holiness said that the number of initiators should be kept few. I just like to make sure it is appreciated that in the School of Meditation there is only one initiator and he is now sitting before His Holiness. But in addition to that there is also some help from a member of the School of Economic Science.

It raises the question whether it would be more appropriate for someone who has been trained in the School of Meditation for 15 years to operate in that capacity. There are 9 in the School of Economic Science who operate in the Mediterranean, in America and down in the Southern Hemisphere.

H.H. One initiator at one place is good enough. Having a second will reduce the importance of the ceremony. Because the whole set-up is most important for the development of one's being it is necessary to keep only one person as the guiding source. He must maintain the supreme authority and supreme dignity. If many such authorities are created the system is bound to become diluted.

W. Could we now talk about bringing people to initiation. Would His Holiness comment on how people should be prepared before the initiation.

H.H. First of all he should be provided with enough information as to what meditation stands for and how deep the act of meditation will be able to lead the individual to his ultimate goal of life in realization of his own self. Then it should also be impressed upon him that the ceremony and initiation is about to give him a new birth and that he is going to start a new and fresh life, which he will be able to experience himself. Secondly this proceeding and its practice will provide him with extra energies from within. Each and every one has to face the world in two ways—in relation to Vyavahara, the everyday affairs of worldly life, and Paramartha, the ultimate realization of the Self. He would be able to conduct his affairs in a much more efficient manner to pave the way for his further progress and prosperity. This is the physical, material and mundane level. In relation to Paramartha, he will either be able to realise the Self or increase the level of his consciousness as a precondition to self-realization. This is the preparation which should be provided so that he finds it interesting and reasonable to go whole-heartedly for meditation.

Another important factor in all this is that the initiator must maintain a distance between himself and the initiated. This seclusion creates a sense of greatness and grandeur about his person (Mahatmabuddhi). Since he has acquired a higher level of consciousness, possesses true knowledge and has put all this into practical use, he has to remain by himself and can't afford to mix with the common level in general but provides his grace through initiation and occasional guidance. If this atmosphere and environment is not achieved then the system tends to become cheap, and cheap things don't produce good results.

W. He answers a question before I ask it. I was about to ask for confirmation, because I make a point of never appearing at a public meeting, and I never see anyone coming for initiation until they walk over the doorstep during the initiation ceremony.

H.H. This is right and should apply everywhere.

W. The people I am more likely to know are the people who help at the time of the initiation. From their point of view

this is the most important thing in the whole of their life. How should we treat people in the quiet room immediately before initiation? We give them a brief written direction telling them that the ceremony to come will be in Sanskrit and we suggest to them that they should approach the ceremony with an open mind, holding in their heart what it is they truly want above all. And we also suggest that it is as beautiful to listen to the Sanskrit sound as listening to music. Is this right what we do? Some find the ceremony strange, some are nervous. Some direction seems necessary.

H.H. The concept of a quiet room is to avoid all types of attractions, visual, audible or otherwise. There should be no coming or going, least communication, so that the individual does not find anything to attend to and thus can collect himself. Being alone will give him more strength. The process described is agreeable. Each individual should be initiated separately and no communal initiation be performed.

W. There is one exception to this rule—that husband and wife are given the choice to be initiated together.

H.H. That is good. Husband and wife are one single unit and they should always be considered as one, in initiation as well. They should be kept together in initiation.

W. They are only given the option to be together.

H.H. The tradition demands that they should always be together once they are married. In Indian tradition all functions and ceremonies by householders are performed together and exceptions are rare. Here they are prepared in such a way that even if they wanted it separately they are encouraged to do it together, for they all have to understand the importance of unity of husband wife and they have to lead the life together in every way. The same applies to the work of spiritual realm. The nature of womankind is such that she inclines to the Vama Marga (left to centre way) and this manifests in great curiosity and anguish if anything is concealed from them. This feminine nature works better in conjunction. It may not matter with the husband but the wife's mind will not be at ease and could create difficulties in the household. She should, therefore, be given equal honour so that she remains responsible and co-operates with her full heart.

W. May we speak of the actual giving of the mantra. When kneeling and giving the mantra, at what speed should it be given? We were told to begin slowly and then speed it up, pronouncing it with the initiate. Is that correct.

H.H. The initiator should proceed with the pronunciation of the mantra and ask the new initiate to reproduce the mantra exactly and then together with the initiator. The pronunciation must be clear and precise so that the new initiate understands the composition of the phonemes and the initiator must make sure that it is so. The mantra should be started with a slow beat and then provide some force to the mantra to speed up. When the mantra is at raised speed withdraw all forces and let it go naturally and it will slow down gradually in the Antahkarana and come to complete stillness in due course.

W. After the mantra has been given and the initiator and the initiate sit on chairs and mantra is again said out loud, how rapidly should this be said out loud before it is taken in?

H.H. The question of speed is related to the act of meditation in general. At the time of initiation and introduction of mantra to the new initiate it is essential to see that he gets the mantra with the proper pronunciation. Then the repetition and meditation proper should be given. Loud repetitive pronunciation should be followed by mental repetition of mantra. Thus, checking it loud is good to make sure of the pronunciation and the process with which the mental meditation takes place will be experienced later on.

The person who initiates must check after a week again, clear and loud from the meditator so that it is known if any deviation has taken place or not. This should be done by the same person who gave the mantra and should not be done by anyone else.

W. We can now take up the problem of those who come to the School of Meditation and to the School of Economic Science and who have had initiation from the Spiritual Regeneration Movement. We follow His Holiness's instructions and do not interfere with their mantra. However, some of these people ask if their mantra is correct and we have no way of guiding them.

H.H. It is not known what mantras are being given by the Spiritual Regeneration Movement, but as far as tradition in India is concerned the Indian background is different. Here the tradition in India has been in practice for a long time and people have acquired the tradition through generations. They also know the different types of worship and the associated gods with those worships. Some are inclined to worship the Nirguna Brahman (God without form or attributes) and others take to Saguna Brahman (God with various forms and attributes such as mercy, omnipotence, omniscience etc.) Within this group some prefer Rama while others go for Krishna, Shiva, Durga, Ganesha, and so on. This makes it possible to give the mantra which may be suitable to that family background. That's why different mantras are known to be in use in India; some have two syllables and others may have 3, 5, 7, 9, 11 and so on. But where there is no such tradition in practice only the general mantra is prescribed. This mantra, Ram, is considered most suitable because there is no such variation as in India. So it is better to keep the single mantra system.

W. His Holiness has told us before that if people come to the school having previously been initiated we should leave them with the mantra they had been given. Sometimes these people ask if their pronunciation is correct. What therefore should we do with these people? Do we in any way check with their mantra? We have some examples here with us about which doubts prevail.

H.H. Doubt about the mantra is not a healthy situation for anyone for it may lead to some harm. So such people must be helped only if they are ready to disclose themselves.

The ultimate end for all different mantras is the same, for the purpose served by a mantra is to limit the attractions of the Chitta and allow concentration of the being towards the deity or the self or the centre. As he practices he moves towards this centre of unity, the self, or the universal self. The prescription of different mantras is not intended to create different effects in the individuals but the mantras differ only because the individuals are different. Everyone may not go on the same path due to the associations and samskaras. This inclines them to certain types of deity which represent these different inclinations in human nature. If a suitable mantra is provided then naturally he will devote his energies without distractions or agitations. Whatever the situation, let no-one be in doubt about the mantra, and help be provided. If they prefer not to disclose and ask for new initiation, there should be no hesitation to do so.

The correction of mantra is a very important act and it can be performed only by a person who knows these matters properly and without this background knowledge such corrections cannot be done.

W. What do we do?

H.H. This can be done by one who understands these things properly. Whenever such situation arises Mr. Jaiswal's services can be used, for he can check then and also guide in proper pronunciation of the right mantras. But this should not be done in writing or correspondence, which will not be useful. So it must be done personally and vocally. Written words do not usually get pronounced correctly even if they are written correctly.

Monday 21 January

W. Could we speak about entry into the world of stillness. His Holiness has given us clear direction about entry into the big house and into the world of stillness. At the last audience he was asked for help on entry into the big house, and he told us of the essence, Svabhava. We have spent the last two years discovering essence in practice and attempting to develop Svabhava. People have found great inspiration in his answers. Would he say more about Svabhava and entry into the still world.

H.H What is termed as Svabhava is the nature or what is habitual to the individual, through which he behaves in his own way. The substance behind this nature is the Samskara, the essence of the individual. Thus Svabhava is the product of the Samskara and the available environment in the world. The essence is the product of Sanga, the company one keeps. Satsanga is for the development or purification of the Samskara and thus also of the Svabhava.

There are three types of Satsanga; the company of the Absolute or the Self which is ever present but experienced by remembering, by the word of the Absolute. There is the company of the scriptures or true knowledge. The third type of good company is the company of wise men. In these good companies purification of the Samskara takes place and its structures are transformed.

In ancient times, there was a man called Valmiki. Though he was the son of a sage, yet he fell into the company of a band of robbers at a very early age. Consequently he learnt to be violent, ruthless, merciless, and a robber. This habit of robbing went on for a pretty long time. Once the seven sages were passing through that forest and fell prey to the gang of robbers led by Valmiki. A sage asked him if his sins will be shared by those for whom he commits robbery and violence. Valmiki said he didn't know. The sage asked him to go and make sure, to which Valmiki said that meanwhile you all will run away. Although the sages promised to stay put, he forcibly took away their belongings and tied them to the trees. He then asked his father, mother, wife and children if they will share the sin as they share the wealth from the loot. All the family members said that they were entirely dependent upon him but had never asked him to earn a living by violence and robbery. So it is your responsibility and we can't be held responsible for your sins. Valmiki got the message and came back to the sages and apologized for his misdeeds and requested them to show the path out of sin. The sages initiated him into meditation and gave him mantra Ram. Being illiterate his pronunciation didn't work and since he was used to killing he was asked to start and finish with M sound. Thus he learned to pronounce the mantra and started meditation. His Samskara was such that he went into Samadhi and did not rise for a long time. During this time wind, storm and rain had created a mould of him and he was reduced to mere skeleton. When the sages revisited the forest they found him like a mound exactly where they had left him. They cleaned him with water and when he rose from Samadhi the sages assured him he was cleansed from all his sins and asked him to lead a normal life. He took to poetry and created the Shloka metre and is hailed as the first poet whose poetry is a living example of human emotions, and composed Sanskrit Ramayana.

This shows that Svabhava of an individual arises from Samskara and can also be affected from environment. Samskara can also change, but very slowly, and can be transformed through the threefold good company. When one enters the big house one is free from outside environmental influences and also acquires the pure energy which transforms the being and helps in all actions in one's life.

Note: Yoga Vedanta Dictionary. SVABHAVA. One's own nature or innate potentiality. Here 'Svabhava' is the product of the Samskara. (Dict. SAMSKARA. Impression, prenatal tendency.) and the worldly environment and "the essence is the product of Sanga, the company one keeps".

In our System the latter would be 'personality', so shall we keep Samskara for inborn essence and Svabhava for its interaction with environment, i.e. personality.

W. I am not sure we got the question right. Two years ago in relation to entry into the big house I asked His Holiness for help. He gave a long answer on the help we need to enter the big house, in which he told us of the essence which related to the pure fragrance in earth, the taste in water, colour in fire, touch in air and sound in Akasha, and he went on to give Sankalpa and Vikalpa in Manas, discrimination in Buddhi and Smriti in Chitta and here he said that the help was needed in the big house. He had very firmly told that we should go into the big house and live there. So we asked for help to go in there and in relation to this he gave us this hope and directed our attention to the Smriti which gives us feeling and memory of this thread or essence which went through all the universal elements. He said the elements are moving but essence is still. And it was in relation to that entry into the big house, a question was asked.

H.H. There are two movements in the manifestation of the universe, which are creation and its withdrawal. In the Vedic tradition the same has been described as Aham, manifesting as Idam: Ekoham bahusyami — 'I am alone and desire to be many'. The process is the following: first the existence manifests as Avyakta, which transforms into Prakriti. This manifests in two different ways: one composed of the five elements of earth, water, fire, air and space (ether), Manas, Buddhi and Ahankara; the other is the consciousness. The Prakriti manifests progressively into inanimate material and yet is pervaded by the subtle forces which activate them at all levels of existence. This is how all things participate in creation's activity. Prithivi is naturally fragrant. Even if the earth is manipulated through other elements to remove its natural fragrance, the fragrance will be back if it is left alone for some time. The physical human body is made with earth element and similarly water provides the tastes, fire provides the heat and colour, air transforms into Pranas and the ether provides space and sound. From Samashti Manas comes the individual Manas and Samashti Buddhi provides Vyashti Buddhi and the Samashti Ahankar provides Vyashti Ahankara. Thus the subtle becomes the coarse or physical. Both the subtle and the physical manage the progression of the universe. When one has to find the big house of stillness one has to take the help of one's Svabhava. In fact the real nature of all individuals is stillness, for Atman is always at stillness. Whenever this stillness is broken there is a cause behind it. When a desire arises and if the Buddhi approves it and the senses have to go into action then this stillness is disturbed. When the work is complete or one is tired or the time of work is over, then again one inclines for the rest or stillness. Thus it is still at the beginning and also at the end but the middle is under agitation. One proceeds to agitation only from stillness and converges to stillness from agitation.

For example, water is naturally cold. It can be heated so much that it starts boiling. This can be done with help from fire. If one removes this boiling water from the fire, after some time the water will come back to its natural state of coldness. One need not do anything to help it cool down for it will naturally happen to itself. It will revert to its nature without any help or activity. The boiling water during this state does not and cannot give up its nature of coolness. Even the fire which heats it would be extinguished if the boiling water was thrown over it. The reason for this is because of the cool nature of water and not by artificial state of boiling.

The Svabhava does keep on changing due to influence of other factors but it does not die down. So when one engages himself into action and agitation for some time, a time comes when the Svabhava demands a return to rest or stillness. A day's work of waking, working, eating and running around and everyone naturally wants to return to rest or stillness. This rest is also two-fold. One can go to bed and sleep and be fresh next day through Tamasic rest but this does not give the Sattvic rest. If one does manage, one gets very little Sattvic rest through sleep. If one can find the way to go into Sattvic rest and stillness then one will not be tired from activities during

the day. The system of meditation is prescribed to help with Sattvic stillness. Through meditation one reaches to Sattvic stillness and when one arises from this one comes with extra vigour and energy for efficiency and ease at work. Common men of the world find rest in Tamas. Those who have learned the art of Sattvic rest, and when this becomes natural, then such men are called great men. Their actions have uncommon speciality.

W. The direction is that we have to live there. People can find the stillness, but the question is, how can one live there?

H.H. In this pattern of creation which we live in, it is not necessary nor possible to stay at one place for all time. This creation is triformal for it is governed by the Law of Three. This Law of Three is at the causal level so they proliferate at every level of creation. They have complete reign and pervade all things and all events. There isn't an action and there isn't a being which can escape the Law of Three. The Sattva, Rajas and Tamas follow each other and yet remain ever together. This is the Svabhava of our creation and all have to conform to it. There is one factor forgotten and men believe that they either need be active in Rajas or be at rest in Tamas. It has been forgotten that there is a superior realm of stillness which is most full of potential. This one gets through the meditation. It is not necessary to stay in meditation for too long to enjoy the stillness for nature will not allow anyone to do so. The nature of nature is such that Rajas will take over Sattva and Tamas will take over Rajas. Tamas can certainly take away the fatigue but can't provide the enlightening Sattva. This is where meditation and wisdom comes to help. When one wants to go to the big house through meditation one is only seeking the Sattva of the big house to enlighten all facets of his life at all places and for all time. One needs to visit twice a day and if one has reached the big house one will be blessed with light for the day, and transform the life.

If one wants to satisfy one's hunger for all time by eating too much at one time nature will force you, after some time, to come back to the table again to honour the call of hunger as a consequence of the Svabhava of the physical body. This applies to all actions. No-one can work for too long, no-one can rest for too long. In each case nature will take over. The Law of Three or the cycle of Sattva, Rajas and Tamas can not be ignored but with stillness it can be brought to a good balance without disturbing the still nature of the Atman. The physical body is composed of Tamas aspect of nature, the organs of knowledge and actions are composed of Rajasic aspect of nature, while the Antahkaran of Manas, Buddhi and Ahankara is made from the Sattvic part of nature. Thus our whole being is a mixture of these gunas, which can rest in Tamas, act in Rajas and meditate, be still, and enlighten in Sattva. The machine is primarily finely balanced but not properly used without meditation and Sattva.

W. His Holiness has given many words in relation to the function of ladies in society. Could he speak about the function of the man, the male in society?

H.H. Fundamentally the constitution of body of male and female are the same. They are made from the same five elements, from the same universal mind, Buddhi, Chitta and Ahankara. The Atman within is also the same. And yet they are the embodiment of Purusha and Prakriti. Their form and functions differ. The male body is hard while the female is gentle and tender. Both are bound by love to support each other. The gentle nature is suited to serve and care. She can receive what man produces, and use it for the benefit of everyone with care and love. Rearing children in happy atmosphere within the home is best suited to them. The hard male being is suited for all hard jobs outside the protected home. He goes out and faces the world and earns the living for the house and organizes the society for a just order for himself and his fellow men. There was once a debate about the prohibition of women from Vedic study. Some said the woman physically is unclean, goes through untouchable menstruation period each month, child conception and generation involves long periods of seclusion and unclean living and most of the time her preoccupation in the house does not leave much time and energy for

such Vedic works. Some said she is devotional and need not engage in Vedic study. But in fact her gentle and tender body has a very tender larynx which is unsuitable for producing Udatta, Anudatta and Swarita sounds, which only males can do. This is the reason for prohibiting them in recitation of the Vedas.

Service is their main feature. Hospitals work better only because they have female nurses to look after the sick with love and care. If male nurses have to do the same they can't match up with what females can do. Even the cruel and violent criminals in very severe conditions get the same love and care from them, which men could hardly manage.

There is of course, one aspect of human relationship which does interfere. A husband doctor can rarely operate on his loving wife. His hands will refuse to do the needful work and he will have to ask another doctor to take over. The loving wife may also fail to look after the severe condition of the husband because the love between them would interfere. The nurse would do anything. Thus man's work is hard and outside the home and woman's work is gentle and inside the home.

Wednesday 23 January

W. Your Holiness, many years ago when School of Meditation was established, you sent a message and said, "Time is not yet, when it comes it will be quick, for now take your rest and train the people who would take responsibility" Would you say more?

H.H. In the process of this creation time has its own claim. In time things are generated, grow and mature. When mature, actions are fast. Obstacles arise from two sources; outward and inward. Outward obstacles are not so difficult as the inward. The inward obstacles arise from the abundance of Rajas and Tamas in one's own being, and all preparations, disciplines and trainings are aimed at elimination or suppression of Rajas and Tamas. The transformation of the gunas into each other is a matter of natural order. When the time has arrived the work is done easily, otherwise even with great effort it hardly gets done. In early state of discipline when Rajas and Tamas get eliminated, all worldly or spiritual works become easy because, Sattva being increased, it gives light and removes fear and inspires all to one's duties. The Gita says that the true knowledge is easy and comfortable to practice. When Sattva is abundant the work will be done faster.

W. His Holiness was speaking before about the responsibility of the male in the society. Could he say more, as it seems important that men in the organization should know more about their functions?

H.H. The field of male activity is wide open and it has no limits whatsoever and in order to establish himself in this unprotected field he is endowed with courage and strength. This courage and strength are what makes him hard. Hard does not mean being inanimate. He can survive a hard and troublesome situation. This is the chief indication of the Purusha as against Prakriti. There are two general types. Some are soft while others are hard. The softness is the reflection of Prakriti. The hard ones have great courage for adventure, for true or new knowledge and great tenacity to pursue their resolution to its success, come what may. Obstacles do not deter them, they rather increase their tenacity. They can't be stopped before success. The softer ones also have courage but not enough to initiate action. If conditions are favourable enough they will work on well, but obstacles are not pleasant for them. They tend to fear from troubles, if possible give up, or then try their baser wits. They are mercurial, agitative, and can resort to oppression and cruelty. They don't hesitate to use hypocrisy to achieve their ends, or deception either. All this shows the lack of strength to achieve their goal. In defeat they are sorry, and in success they are overwhelmed with joy.

W. Your Holiness, in relation to the instruction to train a few men to take responsibility, is it just that the removal

of excess Rajas and Tamas is necessary to raise the level of Sattva or in relation to the last answer, is there more to be done?

H.H. Both these situations, the excess of Rajas and Tamas, or the softer nature are in fact the manifestation of the same factor, the short supply of Sattva. But the discipline and training is useful to all—soft or hard. Both can improve if they are ready to put the discipline into practice. The hard ones being resolute and dedicated will catch up faster while softer ones will take time. If they do have drive and dedication for the discipline then they also stand equal chance to be trained for responsible position. Usually they are lazy and keep postponing the practice of discipline.

Since all are governed by the Law of Three, the Rajas and Tamas and Sattva, and there being no possibility of all not being present under any condition, the possibility to transform is always open to all. If there is drive and dedication for accumulation of Sattva, sooner or later anyone can be transformed.

Even the ladies have these divisions. Some are a bit harder compared to others. The real soft Prakriti of women is very easy going, while hard ones do show courage, determination for transformation, and they too can succeed. There is no such obstacle in the discipline but much certainly depends on the dedication.

W. When I was with His Holiness two years ago, in relation to the world of movement and the world of stillness, it seemed he firmly wanted us to understand and appreciate the world of stillness, so the more easily one's doubts would be taken care of.

H.H. A market is a place of movement where buying, selling and bargaining create a din. All over people talk and buzz around. When one is proceeding towards the market one can hear its noise and its din and one knows that the din is there and stillness is here. As one proceeds, the din becomes louder and the sound of silence seems to disappear and is lost in the market din. When inside the market there is participation in the din and the silence or stillness is lost. One becomes the market and the stillness is gone. As soon as one comes out of the market one can appreciate the noise there and stillness here. This is the usual way of life. Discipline helps to hear the noise and also the silence in the middle of the market. If one maintains the stillness, then one does not become the market although participating in it.

W. When reading the words of Vashishtha, in the third stage of yoga and the practice of meditation he gives the absence of subjectivity and objectivity. It seems that the absence of being subject and object relates very much to being out of the market when already in the market.

H.H. Previously a similar concept of levels was given, which had seven levels of knowledge, which also eliminate the feeling of doer and enjoyer of the objects of the world to lead one to the ultimate unity or stillness. All concepts of doing and enjoying arise from Ahankara, which itself arises from the combination of Aham and Chitta. The pure Aham is the consciousness, the Chaitanya, and it exists as the witness of all doing and enjoying.

All associations of doing or enjoying manifest in Ahankara. The Chitta or the Antahkarana has four aspects: Chitta for memory and remembering, Ahankara for ego, “I am this, I am that”, and so on. The Buddhi reasons the wrong and right of desire or knowledge and Manas conveys the desire or rejection or alternatives. All these four aspects of Chitta work through the light of consciousness which is called Chit. In Chit is pure Aham and in Chitta is Ahankara, having claims, but the power is the same consciousness.

If someone steals then he deserves the title of thief and gets proper punishment. If one performs good deeds then again one deserves the title of good man and gets proper reward for his action. The power of consciousness which remains only as a witness is neither thief nor good man.

Thus all claims of being doer of actions or enjoyer of objects relate to Ahankara. When the Viveka dawns

then the division between the witness and doer does take place and one understands that one is the witness and not the doer or enjoyer. This witness is the stillness, the claims of doing and enjoying are the din of the market, the realm of movement, the place of businessmen. In the Gita, Lord Krishna says, “The fool, whose mind is deluded by egoism, considers himself to be the doer.”

As long as there is the feeling of doing and achieving, the individual is in the movement and not in stillness.

If one has a coat and hangs it in the wardrobe, the inanimate coat can't go to anyone's body. It will remain where it is. When you put it on it will go along with you everywhere. Similar is the case with body. Body is the coat; if one claims the body, mind and Chitta to be one's own, then it goes with one everywhere and no sooner is it disclaimed than it belongs to its proper place that is Prakriti. Then the Aham becomes the witness, having no attachment. All claims of doer and enjoyer are also like coat.

When one is on the road looking for a carriage one may call for a rickshaw but the rickshaw and the driver are different and the call is answered by the driver and not by rickshaw. Thus when we are called by some name it is the name of the body but people take it for the Self. When by reason one learns to differentiate between the body and the spirit, then all these claims of being the doer or the enjoyer do not matter. All pains and pleasures of body and mind then do not torment or overwhelm, and remain still in movement.

W. When people meditate if they are fortunate they come to pure consciousness. Now in the school, and people meeting in the groups, they seem again to be able to appreciate pure consciousness and the presence of pure Aham. And then it all seems simple just as His Holiness said—to go into the market and not become the market. The only problem is, when they do go into the market, they tend to get mixed up.

H.H. This is exactly the reason that meditation has been prescribed. The situation should not cause any despair for meditation is available for the help. The creation is as it is, we do need to go into the market for we can't do without it, for it is made for us, and in order to avoid the pangs of pleasure and pains of the market one needs to go into the stillness of the consciousness as a witness. Both are necessary and unavoidable. One cannot give up one for the other. The misconception does prevail and people think that one of the two must be given up for a peaceful existence. Some consider market as the necessary and likeable place for every day need and pleasure and if one has to be in it daily, why bother to go into silence or stillness. Others find the market place as a den of rogues, so keep aloof and refuse to participate. Both are wrong. One needs market for worldly life and one also needs stillness to increase one's power and consciousness. One eats to satisfy one's hunger and hunger follows after one eats, but because one has to face them one after the other, one can't give up one for the other. Thus one should not worry too much as long as one stays with meditation. Better the act of meditation, lesser will be the din of the market. The streets have lamp-posts at a distance. Both shed light from this distance, the darkness in the middle becomes ineffective. As long as the lamp-posts are there the darkness can be transcended easily. Regular meditations and total stillness twice a day is enough to minimize the terror of the world market. One should give up the terrifying concept of market as a wicked place if one also goes to stillness. Without stillness the market place could certainly be overpowering.

An old man could not understand that the distance between Joshimath and, Badarinath and from Badarinath to Joshimath was the same 27 miles. He thought it must be different. Same is true of market and stillness. They are part of the same creation and they are both equal. Attend to them equally and then neither market or meditation will frighten you.

W. In meditation when there is appreciation of stillness then people know what is meant by Dharma, also one finds that there is this sense of bare thread running through all activities. Is this right? There is the Japa, Dharma and Yoga forming three parts of meditation. Dharma is maintaining the bare thread between Japa and Yoga.

H.H. Dharma is not separate from Dharmi. (Dharma is the nature and Dharmi is the Being who has his nature). The meaning of Yoga is to unite and similarly Vijoga means separation. When one does Japa, through the repetition of mantra the Chittavritti unites with the mantra and this unity is also the stillness which relates to the Atman. In case of the Dharana in Yoga, the stillness unites with the Atman. All the movements between two Dharanas become ordinary and have least effect. After the end of an action or movement and before the initiation of another action or movement, there is a gap and this gap is the opportunity of stillness. This gap is ever available between two actions. But this opportune moment is not ordinarily appreciated. It can be appreciated only when we have practiced the stillness for some time, because in this stillness one knows that the movement so far has come to a stop and after some time the movement will take over. Thus between two movements is the Dharma. The same is the Atman, for Dharma is never separate from Dharmi, that is Atman. This is ever existent in movement or without movement. The Rajas and Tamas may seem to activate it but its natural state of stillness is not lost because between two activities, the stillness, the gap naturally reappears. It is always there and available but can't be appreciated unless one has a taste of stillness in meditation.