

22 January 2016

## THIRD DAY

His Holiness: First let us meditate for fifteen minutes.

3.1 Question (Mr Lambie): We would like to take this opportunity to thank Your Holiness for the discourses that we had last year and these have been taken and used extensively in the schools around the world. They have been greeted with much enthusiasm and have opened up deeper realms in the philosophic work. We found the concepts to be extremely subtle and there is much more to be discovered. The central issue seems to be the nature of the आत्मन् (Ātman) and ब्रह्मन् (Brahman). There is a growing awareness of the identity of these but there is much more to be understood. The exposition of अन्वय (anvaya) and व्यतिरेक (vyatireka) given last year was marvellous. I'd like to give Mr Sinclair the opportunity to question.

3.2 Question (Mr Sinclair): Your Holiness, I am very honoured to be here. My first question is to do with meditation and I wondered if you would say a few words about the joy in meditating - not the benefits, but about the joy in meditating.

Answer:

At the time when knowledge arises in the being and the being experiences the आनन्द (ānanda) of knowledge, then, from every fibre of his being, ānanda sprouts and is visible. From every fibre of his being, happiness is visible. Not only that, it can be said that in him, ānanda is felt in all things, because everything is indeed Ātman, everything is indeed Brahman. He does not experience anything besides Brahman. He remains always in ānanda and ānanda only. It is not describable but it is a matter of experience.

Because ānanda is Brahman

(*paramāṇu*, an atom), of *samādhi*, must have been felt by the boy and the boy began to experience *samādhi*. People tried to lift him up but he would not budge. This was the state.

By the light of a *mahāpuruṣa*'s knowledge, we all receive that light, we all receive that knowledge, we begin to realise *ānanda*.

3.3 Question (Mr Sinclair): For the students in London who don't have a chance to meet a guru are the words of His Holiness sufficient for them?

Answer:

Possibly, possibly. After their bodily and mental purification they meditate, then they will attain those things.

Mr Sinclair: Thank you, that's why I have asked the question.

His Holiness continues: The discourses or wisdom of the wise of before, we have obtained through the Tradition. I have not seen them. I have not seen Lord आदि शंकर (*Ādi Śaṅkara*) and the *mahāpuruṣa* before him, but the wisdom that is obtainable through the Tradition, is obtainable by us. In the same way, our followers, by their निष्ठा (*nishṭhā*, firmness), by their truthfulness, by the पवित्रता (*pavitratā*, purity), of their mind, speech and actions, only thereafter, will also obtain our knowledge through अभ्यास (*abhyāsa*) and meditation.

3.4 Question (Mr Sinclair): I would like to ask, if I may, about purpose. We have heard that to bind an action with purpose is अहंकार (*ahankāra*) and yet it seems to me that there is a need for purpose in life. Would His Holiness say something about this?

Answer:

There is a purpose to whatever actions we do. Why do we do it, what will be the benefit, what will be the benefit to society, what will be the benefit to those around us? With this purpose all engage into action.

प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रवर्तते

(*prayojanam anuddiśya mando'pi na pravartate*)

आनन्दाद्धचेव खल्विमानि भूतानि जायन्ते ।

आनन्देन जातानि जीवन्ति ।

आनन्दं प्रयन्त्यभिसंविशन्तीति ।

*ānandādhyaeva khalvimāni bhūtāni jāyante*

*ānandena jātāni jīvanti*

*ānandaṁ prayantyaabhisamviśantīti*

Taittirīya Upaniṣad BkIII;VI;1

आनन्द एवं ब्रह्म (*Ānanda evam Brahma*)

By the Absolute's ānanda the whole world becomes blissful, because the world originates from ānanda, is situated in it, and is merged in it. Ānanda is Brahman. All those coming into contact with it begin to experience the ānanda.

By watching a man of knowledge, one obtains bliss by oneself by meditating and begins to experience (anubhāva) the realisation (anubhūti) of Brahman, and begins to experience (anubhāva) the realisation (anubhūti) of ānanda.

A saint lived in India in a part of Punjāb. He lived with a devotee. There was no ashram. The devotee had built a room for him upstairs. He lived in that. Once he had taken his daily alms then no one was allowed to meet him. There was a little boy in that house. He would slowly climb up the stairs. The householders did not mind because he was a little boy but there was an instruction that he must not speak, he must sit silently. The Maharajji sat in a meditation posture with his eyes closed and the little boy sat in the same manner with the same posture in front of the Maharajji and with his eyes closed.

Slowly, slowly he began to experience समाधि (*samādhi*).

He did not have knowledge of the swamiji's state of samādhi. But by the महापुरुष's (*mahāpuruṣa's*) meditation, धारणा (*dhāraṇā*, concentration), the परमाणु