

DHYANA AND YOGA

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Whatever may be the kind of *Yoga* in which one is engaged—whether the **Prakrita**, having for its object the achievement of material ends, or **Atmeea**, in which the aim is exclusively confined to the realization of that deep-most spiritual principle in man known as **Atman**, or **Suddha**, wherein, one's aspiration is turned towards those superior levels of an endless approximation to that Eternal Transcendence—**Suddha Brahm**, which, even while so abiding, envisages simultaneously its *Atmic* or spiritual and *Prakritic* or material manifestations in the light of those profound dictums: *Vasudevamsarvam*—all this is **Vasudeva**, and *sarvamtatKalvidamBrahm*—all this is verily **Brahm Dhyana**, otherwise known as **meditation**, constitutes the only and the most efficient means by which the exquisite auspiciousness and beatitudes—*vibhooties*—pertaining to these three main *Yogas* (*Prakrita*, *Atmeea* and *Suddha*) are realized by men.

Quite obviously, its implications are to be understood fully, not resting content in smug satisfaction that, at the moment, it is rendered into its English equivalent—meditation, everything about it is known. No, it cannot be, because, unless one knows the process of it, the area in which it is conducted, the various aims associated with it, the objects towards which it is directed, the resulting benefits thereof, and such other factors that conduce to its exact, proper, and complete knowledge, so as to acquire the necessary efficiency and dexterity in its exercise, meditation can hardly be understood, least of all practiced.

Dhyana or meditation is the technical name given to that mental process, exercised for the purpose of contacting the **Divinity** in its transcend-most aspect of **Suddha Brahm**, known as **Suddhatman** or **Paramatman**. This technical name is not applicable, strictly speaking, except as a matter of courtesy off usage, even either to the spiritual aspect of the said transcendent Divinity, usually termed **Atman**, or **Kevalatman** or **Nirgunatman** or **Sakshi**—witness, or to its material or form-full aspects going by the name of **Sagunatman** or **Samsaratman**, initiating the innumerable world processes.

These two aspects—Spiritual and Material or **Nirguna** and **Saguna**—are those actually associated with the cosmic working and termed **asuddha** ; the transcendent **Brahm** being **Suddham** or **Suddhatman**, furnishing the necessary life thereof eternally, and as such the highest goal of human destiny and aspiration. The three kinds of *Yoga* above-mentioned have for their respective bearing this Transcendent Divinity in its fundamental threefold aspect.

So that the formulation of the three main *Yogas* is not empirical, in that, it conforms to the inherent threefold mode of perception or *dhrishti* as it is called, of every individual soul—**Jiva**—setting out to function in the evolutionary wheel of the world-process—**Samsara** ; and to achieve

the realization of the results of such perception, the **Divinity** in its three main aspects is worshipped by the *Jiva* through those three main channels.

What is termed as perception or *dhrishti*, herein, has reference to **knowledge—Gnana**. All knowledge are for action only—*phalamhighanayogasyakarmetihinigadyate* ; and all actions are ever associated with one kind of results or the other. Where there is the dominance of the egoistic **I-ness—swartha**—in the association with results by the *Jiva*, it just becomes *asuric* leading to bondage and death, and when this is eliminated, it generates *satvic* qualities leading to freedom and immortality.

1. Three-fold Perception and Worship

The three modes of perception or *dhrishti*, spoken of by the names of: **(1) Guna-para, (2) Atma-para, and (3) Brahma-para**. In the course of the four main stages of growth of man, from infancy to youth, then to manhood, and, then to old age, these perceptions are developed, and of which, what is known as **Guna-para** is the foremost.

Guna-para means pertaining to *gunas* or qualities; that is to say, objectively turned. All form-full objects are qualitative in their very nature. The individual soul starts with **guna-para dhrishti**—objective perception, from its infancy, normally. What is termed as *guna* or quality is the well-known three-fold—**Satwa** or light or intelligence, **Rajas** or external activity, and **Tamas** or darkness or inertia or ignorance or perversion. The entirety of sentient form, the full creation without any exception whatsoever, whether **Devas** or men, is subject to the influence of these three *gunas*—*natadastipritivyamvadivideveshuvapunaha, satwamprakritijirmuktam yadebhihsyattribhirgunihi*—there is not anything on earth or among the *Devas* in heaven, which is free from the influence of these three *gunas*, engendered by *prakriti* (matter). Through millions of combinations of various degrees, these three *gunas* project through the multiple objects in the world, creating endless fascinations—**Moha**, and the individual soul, whose primary gaze is objectively turned, seeks them for qualitative fulfillment in material things external. The knowledge and the method of such fulfillment constitute the subject matter of what are known as **Vedas**, mainly dealing with these qualitative factors, their adjustments and realization—*trigunya vishaya Veda*.

Towards the realization of these *trigunic* objects, the worship of formal aspects of the **Divinity—Saguna**—is resorted to. Early worship of *Saguna* forms were elementals such as *Mitra, Varuna, Vayu, Agni*, etc., then, it took the forms of **Devas** like *Indra*, and with the increase of perception, it took the forms of the images of **Avatara Purushas** or divine incarnations. In this mode of worship, the **Deity** is ideated as full of all the excellent qualities one is able to visualize, the best forms of such *Saguna* worship being stated thus: **Rama** in association with his brother **Lakshmana, Sri Krishna, and Siva** with his consort **Parvati** or **Uma**.

What is known as **Atma-para** perception is spiritual even as **Guna-para** is material. The deepest Spiritual Principle in man known as **Atman** that is free from the *trigunic* disturbances—

Nirguna, and living in the hearth cave of one and all in the form of one's own thumb *angushtamatrapurusha*, is sought after to be contacted by those of this spiritual perception. This contact is the fruition of **Samnyasa**, which does not mean taking to orange robes merely, but the performance of all necessary actions free from *swartha-dosha* or egoistic I-ness and as a result of which, **Moksha**—freedom from liability to birth and death helplessly, is achieved. As a preliminary to such contact, an inquiry into the status of the said *Atman*—**Atma vichara**—is resorted to, and the **Vedantic** study helps such enquiry with corresponding understanding. **Vedanta** means end of **Vedas**, and as such is declared to be a treatise on **Moksha dharma**, the fourth **Purushartha** or aim of Man, even as the study of **Vedas** leads to the realization of the three previous *Purusharthas*—*dharma* or protector-ship, *Kama* or enjoyment, and *Artha* or knowledge of the lower sciences or **Aparavidya**. The **Upanishads** is the theme of **Para-vidya** or higher science, and constitute of *Mokshadharmas* the subject matter of **Vedantic** study. But, a mere study of **Vedanta** does not by itself lead to the contacting of the **Nirguna** or **Kevalatman**, since it mainly generates an intellectual conception of the said *Atmic* principle. What are known as **Brahma-vidyas**, thirty-two in numbers, hold out the various methods and disciplines by which this *Atmic* principle is contacted in its manifold aspects. This practice with attainment is denominated *yoga-garbhavta* or having *Yoga* in its womb and not *Yoga* proper.

Those of **Brahma-para** perception are the true **Yogis**, since their gaze is directed towards **Suddhatman** or **Paramatman**, which is at once *Saguna* and *Nirguna*—*nirgunam gunabhoktrucha*, even as It abides eternally transcendent—**Tureeya** as *Satyam Gnanam Anantam Brahm*. Endowed with the eightfold *Atmic* qualities such as **Anasuya** or non-envious, **Daya** or compassion **Kshanti** or tranquility, **Aspruha** or non-grasping, **Chowcha** or purity, **Akarpanya** or selflessness, **Anayasa** or tirelessness, and **Mangala** or prayer for the well-being of all, they resort to the study of the Synthetic Science of the Absolute—**Yoga Brahma Vidya**, which is the thirty-third **Mahavidya**, and as a result of their endeavor they realize the all-pervasive Synthetic-Principle—**Antaryami Paramatma** or **Satchidanandaroopta** in the highest regions of their own heart. This **Vidya** is known as **Parama Vidya** or the superior aspect of the higher science or **Para Vidya** referred to, even as the **Upanishads** are termed as the **Aparama-Vidya** or inferior. Herein, the discipline of **Tyaga** or complete self-surrender gets associated with **Samnyasa** for such realization ; and **Sri Bhagavad Gita** which is the text book on **Yoga-Brahma-Vidya** generates the necessary *Samaganna* or synthetic perception leading to *Yoga Samatwamyogauchyate* ; which is *Suddhatmic* or *Paramatmic* contacting in the fourth plane—**Tureeya**.

3. Three kinds of Dhyana and Dhyana Defined

Towards the respective realization of the objects of this threefold perception, **Dhyana** is resorted to, and is categorically termed **Saguna-Dhyana**, **Nirguna-Dhyana**, and, **Suddha-Dhyana** accordingly. That is to say, **Dhyana** forms a sequential process to knowledge acquisition. In other words, in the absence of knowledge, i.e., an intellectual comprehension of the wished for objects, **Dhyana** can hardly be fruitful ; so that, the importance of acquiring knowledge as a first

step should be obvious to those that want to take up to **Dhyana** since it can be efficiently exercised only in accordance with the perceptive basis, even as its definition clearly points out. Let us now find out what this definition states.

Dhyana Defined

Dhyanamchintarupamsyat—**Dhyana** is of the form of **Chinta**. **Chinta** means reflection. Unlike thinking, there is in **Chinta**, a frequency, a repetition, a constant dwelling on a single idea. **Dhyana** is not merely **Chinta** but *chinta-roopa*, or reflectible form. That is to say, a picture has to be formed in the mind on which reflection may be directed.

The definition of *chinta-roopa*, however, should help us to have a clearer correct estimate of its scope fully—*tattadvishyaniradisayanandavastuchinta-roopam*—*chinta-roopa* is that exquisite bliss giving object in accordance with the respective theme of perception. The presence of a picture in the mind representing the bliss-giving object—*anandavastu*—is imperative, and again this picture has to represent the respective theme *tad-tadvishaya*, which refers to the threefold perception alluded to. Those three perceptions create in the mind a picture of the bliss-giving objects respectively—the **Guna-para** perception the **Saguna** form, **Atma-para** perception, the **Nirguna** form, and **Brahma-para**, the **Suddha** form, and *chinta-roopa* has reference to any one of these three bliss-giving objects.

It must be borne in mind that in **Dhyana** the visualizing of the form is imperative, as otherwise it becomes only **Chinta**, i.e., merely a reflection on an idea, and this is not **Dhyana**. There must be also the bliss-giving effect. If the effect is painful there is no **Dhyana**, since the mind will be engaged in thinking a way out to remove the pain. An idea may cause exquisite bliss, but it is the form which the idea is capable to create could alone cause a continuity of the said bliss-effect for reflection, and hence *chinta-roopa* is form, and not merely an idea.

So that, **Dhyana** defined as *chinta-roopa* is explained, thus: *tattadvastuvishyaka smrityanukoolavyapararoopamchahidhyanamvignayate*—that kind of transaction, which helps to retain the memory of those respective (bliss giving) objects of perception is termed **Dhyana**. In other words, all those efforts of thought, word and deed as would help the mind to retain in itself the memory of the particular bliss-giving object comes under the category of **Dhyana**. The perpetual retention in the memory is the crux, as otherwise the object is quite likely to fade out from the mind leaving merely an idea, and correspondingly the Zest (enthusiasm) wanes. Hence, the obviousness of an intensification of the activities so as to retain the memory of the form by **Dhyana**, which results in the realization of the beatitudes associated with the objects of worship sought after, is evident.

In the realization of the beatitudes—*vibhooties*—through **Dhyana**, there is this qualification, in that, while that which is pertaining to **Nirguna** and **Suddha** leads to their respective *vibhooties*, **Saguna Dhyana** leads to two-fold results. Where the forms meditated upon are those of the Deities endowed with auspicious qualities already mentioned, it leads to good results in material

life—peace and plenty, and the devotee is said to reach *swarga*—mental heaven—after he vacates his body. Where such meditation is directed merely on objects of physical pleasure, though the man may get it, it ultimately terminates in pain, leading to “hell” here and hereafter, even as the **Gita** forcefully points out—*dhyayatovishayanpumsahasangasteshoopajayate, sangatsanjayatekamaha, kamatkrodhobijayatekrodhadbhavatisammoha, sammohatsmritivibrahmaha, smritibrahmsatbuddhinasahabuddinatasatpranasyati*—one intent on the sense-objects an attachment therein is generated ; from attachment passion emerges; and from passion is bred anger ; from anger loss of insight; there from the obscuration of memory; hence intellect is weakened and from such attenuation, the man loses his object and collapses.

From this, it should be clear, that by meditating on objects merely of physical pleasure and striving to get at them, memory is gradually weakened ; and to obviate such a calamity and the consequent collapse, **Dhyana** on auspicious and **Daivic** forms has to be resorted to, since it helps to increase the memory—*smriti*—which is the very purpose of **Dhyana** even as the definition shows. The present is a standing example of perversion of the usage of the principle of **Dhyana** for the realization of mere material ends, with the resulting catastrophe. Therefore, meditation is a process of vast magnitude, which can be put to various usages, good and bad, according to the inclination of the individual, which inclination again depends on the kind of knowledge in which he is educated. As such the importance of acquisition of proper knowledge—*satsiksha*—is obvious both in respect of spiritual and material matters even from one's very early age.

4. The Nature of the Subjective Realm where Dhyana is Conducted

That **Dhyana** is, from what has been explained so far, a mental act, goes without saying. Memory—*smriti*—is said to be increased thereby. Though these two processes belong to the category of Mind, yet they are different functioning, in that, they belong to two distinct planes therein.

What is termed as "Mind" in the western philosophical connotation, is that which seeks to convey (express, communicate), an idea of the sum-total of the phenomena that take place within the subjective regions of man, unfolding all those series of thinking, reasoning, feeling, emotions, willing and other faculties, a confused medley of exactness and otherwise whose workings have the dominant objective sphere in external expressions termed life. But the yogic denomination of the subjective workings of the mind comes under two distinctive heads—**cognitional** and, the former unfolding all the features pertaining to knowledge—**Gnana**—and termed the plane of **Mahat**, while the latter known as **Manas** is that in which the operations of desire—**Ichha**—obtain their full force. The plane of **Mahat** is characterized by what is known as **Chetana** or consciousness, while **Manas**, by those dual qualities such as likes and dislikes—*iccha-dwesa*, pleasure and pain—*sukha-dukha* etc.. The former is deemed subtler than the latter, being capable of influencing it, and also is termed **Adi** or the highest or the first plane, while prayerfulness or *prarthana* constitutes the essence of **Manas**. **Mahat**, literally means big, and is associated with deep insight and broad outlook, while **Manas** constricts and scope of these

to one's own little personality and surroundings, being the main seat of the **I-ness** of man—**Ahamkara**.

These two planes—**Mahat** and **Manas** commonly termed **Tatwakutas**—faculty-groups, and endowed as they are with certain definite characteristics of their own, are entirely different, though overlapping on each other, and can be recognized as such only, by the release of certain qualitative forces—*shakties*—when acted upon. That, which activates the said **Mahat** and **Manas**, and that are by themselves inanimate, being matter formations—**Prakriti**—, and by virtue of such activation the said forces are released, is no doubt the, individual soul—**Jiva**; which, when these forces appear, seizes and exercises them according to its nature, achieving thereby the results it wants.

Out of the **Mahat** plane, so activated are thus projected six *shakties*: (1) **Buddhi** or discriminating intelligence, (2) **Pragna** or awareness, (3) **Upalabadhi** or understanding, (4) **Kyati** or eulogizing sense or adoration (5) **Dhriti** or gathering or collecting or uniting, and (6) **Smriti** or memory or remembering. Thus, it may be seen, that **Smriti**, which **Dhyana** seeks to enliven, belongs to **Mahat** or cognitive faculty; and **Smriti** or memory it is that tones up **Buddhi** or discriminative intelligence through which man functions in life. In the absence of memory, **Buddhi** does not properly function and life ends in disaster, even as the Lord has declared, in the *sloka* quoted already.

These forces or *shakties* have two general directions, one objectively turned—*pravritti*, and the other reverse wise—*nivritti*. On the six *shakties*, *buddhi*, *pragna*, and *upalabdhi* are turned exterior wise, while the other three; *kyati*, *dhriti* and *smriti* are subjectively turned. **Buddhi**, the primary **Shakti**, is that which enables an intelligent functioning in the multiplicities through selection, while **Dhriti** seeks to get at the essential unity behind the manifoldness, and hence it is named **Yogashakti**—*dhrityayayadharayatemanagapranendriyakriyahayogena avyabhicharinyadhritissaparthatwiki*.

Buddhi, functioning in the multiplicities, is also endowed with five prime auxiliary features to enable its working and they are (1) **Ishtanishta vipatti**, or likes and dislikes, (2) **Vyavasaya** or functioning, (3) **Samadhita** or examining by abstraction, (4) **Samsaya** or doubt, and (5) **Pratipatti** or application. With these, the *buddhi* of the **Jiva** starts out in its *pravritti-marga* or objective path its gaze being so directed.

It was stated already that the dominant characteristic of **Manas** is *iccha-dwesh* or likes and dislikes or hatred. One of the features of *buddhi* is also termed *ishtanishthavipatti* or the calamity of likes and dislikes. The attribute *vipatti*—calamity, going along with likes and dislikes, the dual phenomena, obtains, in so far it is only out of these dualities are generated the disastrous opposites and conflicting many-ness, and becoming subject to their baneful influences and unable to get free, the individual soul—**Jiva**—struggles in **Samsara** through a series of births and deaths. Says the Lord—*Ichhadweshasamattenadwandwamohenabharata*,

sarvabhootanisamohamsargeyantiparantapa—*OBharata*, associated with the dual phenomena generated by likes and dislikes *OhParamtapa*, all beings set out in creation, their vision obscured (about the singleness of *Atmic* essence). Thus it may be easily recognized, that **Manas** is only modified **Buddhi** and endowed with the latter especial characteristics of likes and dislikes, for the obvious purpose of multiplying the many-ness. But this dual characteristic is not true since is a mere modification of the one, and hence, without understanding it as such, when man come under its influence, unable to get out of the idea of opposing two-ness, then he said to swayed by “**dwandwa-moha**” leading men to ignorance and death.

The term “**Moha**” attributed to “**dwandwa**” or two-ness, although it may be translated as fascination or delusion, is primarily intended to indicate the influence of the **Shakti** of transformation, famously known as **Maya** or **Yoga Maya**, which converts the one into many. With its firm foothold on the vehicle of **Manas** of man, it works for havoc (confusion, chaos) or good according to his understanding of its all powerful and unquestionable influence. It leaves no one free, whether man, **Deva** or even **Ishwara**. In the **Ishwara** it abides as **Devi Maya** or **Devi-Shakti** for creating innumerable world-processes ; in the **Devas** and the Hierarchs who descend as **Avataras**, it goes by the name of **Esha-maya** or **Esha-shakti**, endowed with which they promulgate auspicious eras for the well-being of the world ; and associated with man it is known as **Gunamayee-maya** or **shakti**, undergoing as it does a further three-fold modification as **Gunas**—**Satwa**, **Rajas** and **Tamas**, mention of which was already made. The Lord characterizes the influence of this three-fold **Maya** as unsurpassable—*DeivihyashaGunamayeemamamaya dhuratyaya*.

The vehicle of **Manas** in man, by its very nature objectively turned, being a modified form of the objectively turned *buddhi*—*pravrittibuddhi*, with Its definite dual characteristic of likes and dislikes, and as such the seat of **Moha**, when influenced by **Gunamayee-shakti**—**Satwa**, **Rajas** and **Tamas**, gives rise to the innumerable multiplicities of forms. Out of this dual **Manas**, operated by the **Jiva**, at first project forth (forward) six modifications similar to those of **Mahat**, but of a grosser kind, to facilitate the multiple- physical working, and they are: (1) **Kama** or wish—Intensity, (2) **Ichha** or desire, (3) **Sankhalpa** or resolution, (4) **Chinta** or reflection, (5) **Dhyana** or meditation, (6) **Bhakti** or devotion. It should, be clear as such that **Dhyana** is one of the features of **Manas** vehicle.

Just as it is in the case of **Mahat**, in the naturally outward going **Manas**, **Kama**, **Ichha**, and, **Sankhalpa** have a further leaning towards external objects, working vigorously in that direction—*pravritti* ; and the other three—**Chinta**, **Dhyana**, and **Bhakti** are inward turned—*nivritti*. Of the objectively, turned three forces, it is **Kama**, or wish-intensity that causes the materialization of concrete forms as bodies constituting a composite of those main five elements of which the physical bodies are created viz. **Prithivi**, **Ap**, **Tejas**, **Vayu**, and **Akhasa**—**Prithivi** or earth forming the external physical body with its characteristic smell, **Ap** or wat facilitating blood formation, **Tejas** or fire, helping: digestive working and facilitating sight, **Vayu** or air, causing breathing and its regulation, and **Akhasa** or ether, generating sound and hearing.

It should be borne in mind, in this connection, that the **Swaroopa** or the physical feature of a particular individual soul is determined by the nature of **Kama** or wish intensity that characterizes the *manas*, and as such it is the agent for the formation of particular physical forms. Hence every individual soul in the world is denominated a **Karma-roopa** soul a form of intense wish, the physical body being so shaped as it is born to fulfill the object of such wishes. It should never be deemed, however, that **Kama** is wicked in general since it means that every one in the world is bad.

It is wicked when becoming passionate, under influence of *duṣṭa-ahankāra, himsa* or cruelty, *anrta* or false-hood, *swārtha* or selfishness, and *parigraha* or grasping and yearning solely, after material objects at the cost of others, constitute the nature of individual. Such persons are deemed **Asuras**, about whom the **Gita** says—*dhambhodarpoabhimanaschakrodhara parushyamevachaagnanamchapijatasya, parhasampadmasureem*—O Partha, pride, arrogance ; self-conceit, wrath, cruelty and ignorance of the Life Principle, these are the heritage of the *asuric*, or self seeking man. These persons, due to their ignorance of the nature of the Life Principle, consider the bodily existence itself as the be all and end all of cyclic life and as such do not realize the evolutionary and involutory course of the said life Principle or **Atman**, which takes various bodies as **Jivas** for its own purposes of fulfillment—*pravrittimcha niviritimchajanaanavidhuasuraha*. The **Asuras** do not know the implications of objective and subjective functioning (by the soul).

In so far the wish intensity—**Kama**—becomes a passionate grasping of material objects, in the case of **Asuras** influenced by selfishness, **Kama** is deemed wicked. But the wish intensity is a necessity, being a driving force, and is deemed divine when it is in consonance with the transcendental laws of cosmic existence—**Sanatana Dharma** hence the **Gita** dictum *dharmaviruddhobhooteshukasmibharatarshabha*—O first of *Bharatas*, I am wish intensity not inconsistent with *dharmā*. Persons who are propelled by such **Kama** are termed *dharmakama*, or **daivic** men. As such **Kama** has two phases, one leading upward and the other going down and in both, the extent of intensity according, *to dharmā* or otherwise determines its good and evil nature respectively.

The **Asuras** of passionate nature, whose actions are governed only on the physical body basis, and not knowing the implications of **Pravritti** and **Nivritti** of the soul, can hardly be expected to interest themselves in **Dhyana**, which is a process of **Nivritti** or desistance or contraction, having for its hypothesis an unseen power—**Ishwara**. They may resort to thinking to attain their own objects of passion. They may perhaps, even believe in a **God** of their own frightful imagination, to which are attributed their own qualities of likes and dislikes, and may offer prayer and worship to it externally with great pomp for their self-glorification. But that is not **Dhyana**; that so that is only those of the **daivic** order of human beings, that can take up to **Dhyana** naturally, since in them is present the motive to recover the lost memory of the unity in the multiplicities ; and also to establish a contact with the Divine Principle, the nature of which they had learnt in accordance with the teachings of a **Sat-Guru** or Divine Preceptor.

5. The Functioning of Divine Creation

That there is the essence of a Divine unity in the totality of life within and without the individual Soul, the individual Soul forgets as it gets out in the evolutionary process. The appellation “**Jiva or Jivatma**” or the individual Soul has reference to that aspect of the One **Atman** or Life-Principle, which multiplies into many **Jivas** for purposes of its own experiences—*Purusha sukhaduhkhanambhoktrutve*, when the creative urge starts in the Supreme **Brham**—*Bhahusyama prajayeyeti*—Let me become many. Those that are acquainted with the ways of multiplication of the unicellular organisms can easily understand the method of **Brahmic** creation.

The collection of matter into a body thus getting crystallized, by the life Principle or **Atman** is atomic, to start with which results in the creation of innumerable **Jivas** ; while the **Atman** itself continues to remain aloof without taking part witnessing the play of the **Jivas**. This state of, the witnessing **Atman** is termed **Sakshi, Nirguna**, whereas the atomic existence of **Jiva** which, is for functioning, known as **Saguna** or form full. That which enjoys is termed **Jivatma**—*Jeevyati, kreedati Jivatma*; and the body is taken by it for such enjoyment. The analogy of the static **Proton** and the whirling **electrons** in Physical Science fits well ; respectively with the witness condition of the **Atman**, and the **Jiva** that whirl around the said **Atman**—*Bhrahmayati*.

The conditions of the one Life-Principle—**Atman** as witness and the many individual souls—**Jivas** whirling round, are, on the other hand, only subsequent to that eternal non separate state of Transcendence, Known as **Paramatmic** or **Suddhatmic** or **Brahmic**, which through the aid of its own **Shakti**—**Yoga-Shakti** or **Yoga Maya**. **Maya** creates the universe in which it abides as the One **Atman** and the many **Jivas**. *Ekatwenaprataktwenabhahadaviswatomukham*. And as such the **Nirguna** (Witness hood) and the **Saguna** (Activating) aspects refer to the created cosmos, and declared to be **Asuddha** ; the Transcendence being different and higher, termed **Suddha**.

The matter constituent that goes to the formation of this state of One and Many goes by the name of **Moola Prakriti** or root matter, latent in the **Paramatmic** condition of Transcendence, or the State of Synthesis—**Samashti**, expressed symbolically as **OM**. Hence the truism that **Spirit** and **Matter** are eternal: *Prakritim Purusham chivavidyanati ubhavapi*.

Stated in other words the synthetic status of **Samashti** or **Suddha-Yoga** or **OM** or **Suddha Brahma**, with the advent of creation, even though gets transformed into manyness—**Sankhya**, does not result in the said synthetic status being vacated, and hence the postulation of the all-pervasive aspect thereof **Antaryami**, as oneness with reference to the said manyness. This state of oneness is technically termed **samahara**, a condition less than **Yoga**, and also is known as **Sankhya-Yoga** or **Suddha Sankhya** as different from mere **Sankhya** or **Kevala Sankhya**, constituting thus a mid-position in between **Sankhya** and **Yoga** proper. The **Sankhya-state** of manyness is merely a multiple of **Gnana**, **Ichha**, and **Kriya**, the three prime *shakties* for world functioning. These three, along with their synchronized state of **Yoga**, constitute the keynote of

total existence going by the name of **Tritwikatwa** or three and one, the basis of all philosophical and other enquiries technically termed **Vyashti**.

To those who desire to get into the transcendent regions of **Suddha-Yoga**, which surpasses **Sabdha-Brahm**, another name for the cosmic condition of **Tritwikatwa** can do so only through the aid of the knowledge of **OM**, or **Pranava** in its synthetic and also in its analytic aspects—**Samashti** and **Vyashti**—and hence the importance of **Pranava-Shastra** to students of **Yoga** to start with, which helps towards a searching analysis of the various aspects of thought, word, and deed and a healthy synchronization of the same mutually and in themselves.

Now then, the prime atomic condition created by the Life Principle or **Atman** transforming itself into many **Jivas** with a view to take bodies for purposes of enjoyment, *atmabhogayatanam sareeram* is mainly formed into four planes of atomic structure the first being **Avyakta**, a coalesced condition of Life- Principle, Matter and Energy (**Atma**, **Prakriti** and **Shakti**), and also known as the condition of **Samahara**, referred to already, being prior to actual **Yoga**, the second being **Mahat**, and the third **Manas**, previously explained, and the fourth **Indriya** or the physical body. Thus the atomic condition does not merely confine to the physical alone, but also to the other three planes, which are equally matter-formed, so that in the same way investigation in respect of physical-atoms is conducted through the aids of external laboratory conditions, investigation of the atomic structure of the other three planes has to be done, except that, one's own body should be deemed a laboratory for the purpose. It is this kind of investigation that is technically called **Yoga**, which its various laws known as **Dharmas**, the aid for such investigation being sounds known as *sbhijaksharas*, the process thereof being termed **Dhyana**, and the results being got in this very *samsaric* life or world-process itself.

All investigations are undertaken only with a view to increase knowledge and with it, happiness ; but this can be achieved only on the basis of a correct hypothesis. It is this spirit of investigation and enquiry in the physical realm that has resulted in the great output of material comforts and their enjoyments. Similarly such enquiry and investigation in the higher or spiritual sphere lead to **Atmic** enjoyment, while **Yogic** enquiry and investigation result in the acquisition of happiness not only relating to these two, but also to that pertaining to cosmic functioning by virtue of the **Brahmic** contact, which, the said **Yoga** engenders.

6. The Working of Chinta

But, all these are possible and depend on the capacity of the aspiring **Jiva** to investigate. And it is with a view to augment this capacity or **Shakti** in one's self that men resort to reflection or, **Chinta** as a first step, through-study and other similar means. This **Shakti** or power, aimed at through **Chinta** to start with, goes by the name of **Yoga-Shakti** in its highest condition, and is worshiped in the form of **Yoga Devi** by the aspirants ; for Without the aid of this **Shakti** nothing whatsoever is attainable in the various planes of being of man, and hence the importance of invoking this. **Shakti** addressed as **Ma** or **Divine Mother**, and eulogized by various names.

The reflection or **Chinta** that is resorted to for the purpose of acquiring this **Shakti** is said to take a general five-fold direction. As was already pointed out, **Chinta** belongs to the category of **Nivritti** or subjective functioning, and tending as a rule to conserve and increase one's powers and energy, even as **Pravritti** dissipates them. It is because of this perpetual decrease and wearing away of the powers and capacities of men during their evolutionary life, that they are advised to voluntarily resort to **Nivritti** as set-off to compensate the loss. Sleep is one such process enforced on men by nature, helping to maintain the balance day to day, but never helps to stop the losing powers as a whole, as the age advances. Reflection or **Chinta**, on the other, is the first step to arrest this losing nature and increase one's powers and also to acquire fresh ones. This is easily verifiable in experience, by one and all. But this presupposes proper knowledge.

In those that resort to **Chinta** or reflection, the five fold direction it takes is thus: **(1) Vibhooti-chinta** aimed at *sukha* or happiness of various kinds such as *asprakrita* or material, *Atmeeya* or spiritual, or *Suddha* or transcendental; **(2) Gnana Chinta** is that which related to the acquisition of the knowledge of that science facilitating *sukha*, **(3) Sankhalpa-Chinta** is directed towards the performance of actions motivated by one's own desires, **(4) Karma chinta** is that in which a plan of action for yielding a particular result is chalked out, and **(5) Brahma-chinta** envisages all these vivifying and energizing them all being focused on the great Root source **Brahm**. And it is this **Brhamachinta** that goes by the name of **Dhyana** or meditation.

Through a constant reflection and meditation on this Root-source, and engaging in pursuits congenial thereto for a time, men recover the memory of their lost divine status gradually, which, not only stimulates in turn one's *buddhi*, helping, a healthy functioning in the world-process, but also generates what is known as *dhriti* or the collective *shakti* or **Yoga-shakti**, by which the **Paramatmic** status is contacted for higher functioning.

7. The Three fold Manas

Before an explanation of the actual process of **Dhyana** as such, let us look a little more into the nature of **Manas**, the vehicle in which meditation is conducted. It is divided into three parts, viz. **(1) Asuddha** or impure **Manas**, **(2) Suddha** or pure **Manas**, **(3) Brahma** or transcendent **Manas**. This division of **Manas** also has three-fold perceptual basis already explained.

Through **Saguna-dhyana**, the **Saguna** form is contacted in the **Asuddha- Manas** ; through **Nirguna-dhyana**, the **Nirguna** form is contacted in the **Suddha-Manas** ; through **Suddha-dhyana**, the transcendent **Paramatmic** form is contacted through **Brahma**. Accordingly, the **Samadhi** or the meditative equability or entrancement is *savikalpa* (form full) or *Nirvikalpa* (immanent) or **Suddha** (transcendent) respectively ; the movement of the revolving **Jiva** correspond in general as **Pravritti** or **Nivritti** or **Suddha** and the resulting joy or **Ananda** is either **Pravibhakta**—separated, alternating with pain or **Karanananda** *Atmic* joy or **Suddhananda**—transcendent ecstasy.

In the realization of these results pertaining either, to the material, spiritual, or transcendental factors, the firmness or purpose for chalking out a line of action in regard to such realization, is effected in this **Manas** plane only and hence, so far it is only through the agency of this **Manas** that all actions are urged, and results are achieved, it is termed as the **Ishwara** itself. But, these results depend on the extent of the purity of **Manas**, for, it is then only that mental firmness gets established, and correspondingly activations arise.

The purity of **Manas**, mentioned herein, should not be confused with that, that was already termed as **Suddha-Manas**, since the latter refers too that vehicle generating that kind of enjoyment got as a result of the contact of the **Nirguna** level of the **Divinity**, while the former is in respect of engagement in a particular line of actions irrespective of the fact, whether it is *issat* or *asat*, i.e., personal or impersonal, *ordaivic* or *orasuric*. Herein, the attitude of mental firmness is caused by the purity of **Manas**, as opposed to the vacillating flickering and doubting natures who are incapable to make up their minds to engage in a line of action—a state of mind similar to what happened to **Arjuna** on the eve of battle, and as such termed asuddha or impure.

This kind of purity of **Manas** in respect of whatsoever action it may be, but for action alone, depends on the extent, of knowledge one has acquired in respect of the doing of the said action. But that kind of purity has nothing to do with the realization of transcendent divine beatitudes of **Saguna**, **Nirguna** and **Suddha** got by **Dhyana**. Thus, the purity of **Manas** in respect of action and the purity of **Manas** for the purpose of divine realization are two different phases and they should be carefully noted and differentiated.

8. Process of Dhyana and General Results

Process of Dhyana

Let us now find out the process of **Dhyana** itself, which is conducted in the **Manas**. It consists in collecting the dissipated, variegated, opposed and other thoughts and integrate them mentally into the One All-Source—**Brahm** and, having done so, maintain it in that state for a time within one's possibility without applying any force and allowing those thoughts so collected to, glide back to their original state of variousness, and repeat this process slowly, surely, and also, incessantly until a state of **Laya** or fusion happens therein.

To a beginner, this process will be tiresome and even provoking. He may even find it simply impossible, because when the direction of the generally outgoing **Manas** is sought to be turned within, it naturally revolts ; and hence the Lord's dictum *sanisanihiuparamet*—by slow degrees quieted, is well worth bearing in mind by those who would resort to it. This quieting of the **Manas** can be efficiently done only through a previous assimilation of synthetic knowledge—*Buddhyadhritivisuddhaya*. With this knowledge where one resorts to **Dhyana**, the initial difficulties are easily overcome, the application becomes easy, and the aspirant becomes enthusiastic also.

In **Dhyana**, however, you are not required to think, but you are to frequently recollect the idea that the entirety of seem and unseen factors of life in their totality without any exception whatsoever has emanated from the One-Great-All Source and ultimately gets converged therein. In doing so a mental picture of the said One-Source, either as a **Saguna-form** or **Nirguna-form** or **Suddha-form** has to be visualized in terms of explanations already given, which picturing depends on the nature of the individual and also his aim. It does not matter what form it is, so long the idea behind the form in respect of its being the Ultimate Origin is there. Generally speaking, the **Saguna-form** will present itself to most men, and the beginners would do well to seek this form only, to start with, in spite of whatever learning they might have acquired about other forms. The **Nirguna**, and **Suddha** form being more subtle and intense types of **Divinity**, may be taken up with good results afterward as one advances.

To many, even the educated not expecting, given to musings on ideas of their, own heated imagination, and who hold on to the grotesque conception of the highest form of **Divinity** as merely an Idea, this stress on form behind the idea may appear unconvincing and to others this may even appear as a sort of auto-suggestion. But they cannot be helped. It is only with the advance of practice in earnestness, and a determination to realize that the truth will become known. Even as the tallest giant of material life is but a child of spirituality, so also the tallest spiritual giant is but a baby of the transcendent truths of **Suddha-Brahm**.

The practice of reducing many into one and vice versa is beautifully expressed in the **Gita**—*yadabhootaprithakbhavanekatwamanupasyatitadaevachavistaramBrahmasampadyate tata*—when the aspirant perceives, the many as focused in one, as also emanating and radiating thence he then understands **Brahm**. **Brahm** is the highest state to be realized. The mental practice of equating the one into many and vice versa goes by the technical name of **Pranayama**, which was dealt with in the previous chapter. **Dhyana** commences when as a result of such practice the state of fusion is attained in the **Manas**, termed **Laya**.

As a result of such attainment, the **Brahmicvibhooties** are visioned ; such visioning being technically known as **Sakshatkara** or the contacting of the form meditated upon. This contacting will be only momentary at first but increases in duration with the advance of practice. It may be stated that this is the starting point of **Brahmasampadyate**—*brahmic* touch—, commencing with its **Saguna** aspect as **Samsaratman** or **Sagunatman** or **Jivatman** in its ideal state as **Rama** or **Krishna**, and then to **Nirguna** aspect as **Saskshi** or witness of the size of one's own thumb *angushtamatrapurusha*, and then onward to an endless approximation of **Brahm**, the contacting of **Suddhatman** or **Satchidanandaroupa**, ensuring to the aspirant-disciple thereby, a status in the **Divine Hierarchy** or **Suddha Dharma Mandalam** of which Bhagavan Sri. Narayana is the Supreme Director.

General Results of Dhyana

Many and far-reaching are the benefits that accrue to those given to the right type of meditation, and of those the foremost is vehicular purification—**bhutasuddhi**, that is to say the atomic structure of our mortal vehicles become more and more refined so as to become increasingly responsive to higher forces—such responsiveness generating bliss. Man achieves longevity of life. He becomes loved by one and all and as a result, becomes supreme. His physical energies are increased, as also his, mental and. Intellectual powers. He gets youthful appearance, an all-comprehensive perception, and all those beatitudes, which are attendant with divine functioning. He also achieves without doubt the memories of past lives, and in short, fulfillments of all aspirations are engendered in one given to meditative practice.

The Hierarchs of the World processes **Brahma, Vishnu and Maheshwara**, and also others have attained the high status of adept ship in respect of their respective functioning ; solely through the means of **Dhyana-Yoga**. Through **Dhyana** alone, they are able to initiate necessary measures effectively for the weal, of the worlds, and also are able to sustain, indefinitely their creative functioning. Men of great eminence, given to meditative practices are able to contact **Brahma-Shakti**, the one, eternal, and ever lasting source of power and energy. So that, meditation, whether it is of a **Saguna** or **Nirguna** or **Suddha** types, is the sole means of high and all-auspiciousness to the **Yogis Devotees**, and, **Sages**, as well.

To the **Devotees**, **God** realization results ; to the **Sages** and **Philanthropists** the, great peace accrues, to those that are engaged in the vast world-process, liberation comes thereby, the **Gnanis** attain eternal bliss, the **Yogis** easily get into the state of **Samadhi**, while to the **Vedantins**, the recognition of **Brahmic** nature results. In fact, meditation is the only and proper means by which men, become capable to realize the great **Purusharthas** of *dharma, Artha, Kama, Moksha* and *Prapti* already referred to.

Hence, it is exhorted that one and all should have recourse to **Dhyana**, and realize the excellent benefits accrued thereby through, proper study, with a legitimate ideation engendered as a result of such study, and-by engaging in suitable actions accordingly these three being necessary requisites for successful meditation.

May the **Ishwara** in seated in the heart of one and all, urge and lead them all through **Suddha-Dhyana** and **Suddha-Yoga** to that Great Realization—**SUDDHA-BRAHM**.

AUM: TAT: SAT: OM