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Namaskar, to this new session. In last 2 sessions, we were discussing Dhyana, which is not of the nature of meditation. And it is so important, that there are non-meditative Dhyana-s. Because meditation is not everybody's cup of tea. And therefore it is important to have such kind of Dhyana, where it doesn't entail any meditativity or meditation as such, yet it is Dhyana. That is the magnanimity of the Adhyatma Shastra.

So there we saw that there are 2 kinds of Dhyana-s, one is to lift the mind which is at a sub-normal level to come to normalcy, normal level. So we get more settled in the tumult within our minds, turmoil within our minds, by measures which are perhaps thought process, or some counselling, or talking to someone, or company of someone, association with someone, philosophically, Sat-sang, Shastra- Sang.

And the second kind of meditation was to take the mind which is on a normal plane to a higher rung.

Now the third meditation which Patanjali mentions is the meditation of Ashtanga Yog, which is Dhyana in the form of meditation. That needs qualification. And there is certainly meditativity, meditation, as a component to that Dhyana. That is the third Dhyana. That comes in Ashtanga scheme, for which we are not going to commence our discussion here. Because it entails that pranayama is the gateway for such Dhyana, Ashtanga Dhyana has source and roots and launches in Pranayama. Since we have not discussed Pranayama at all, we don't qualify to discuss that Dhyana, which is Ashtanga Dhyana, which is described as *Pratyaya ekatanata* ( Y.S. III.2) .

The cognition, or the perception of the thought, doesn't change. And there is a flow of identical thought pattern in that Dhyana, which only can be possible to a yogi. And not for commoners like you and me. So that's the third kind of Dhyana which Patanjali mentions. Now the 2 kinds of Dhyana I said, which don't require any qualifications, everyone is endowed with whatever ability, capacity, capability, consciousness, matter, to be handling it, and that is basically required for, as I said, 2 purposes: to take the mind from lower level than normal to normal, and normal to little above. And that is very important primarily for an aspect within us which is called subtle body, astral body, and the Karana Sharira, the causal body. We don't take care of it at all, particularly in modern yoga, ultra modern yoga, we just bother about the corporeal. We must live well, we want yoga for our wellbeing, wellbeing in body, at this corporeal body and psychological mind, and phenomenal body and phenomenal mind. We don't try to understand what is underlying this body and underlying the mind, we don't take care, take care of those aspects. Which is not advocated in Adhyatma, or what you call as spirituality, or Yoga.

So I made reference to subtle body and causal body. Subtle body is catered, with all its needs, essentials, by way of Japa, which is a form of Dhyana, which is called Dhyana. Japa itself is Dhyana. The definition in Bhagwat Purana, Shrimad Bhagwat Purana: *japor dhyanam*. So Japa, Japa of what? Japa of Nama, of divinity, God, personal deity, or thought about the God, thought about the personal deity, thought about the revered one, the most revered one. So that is Dhyana. That is needed to cater to all the needs of subtle body, which we discussed yesterday, I won't repeat it today.

Now, let me try to explain you this concept of subtle body. Suppose you see a tree, a mango tree, or coconut tree, and you want to have that tree in your backyard, in your compound, you don't uproot the tree, from where it is, and then plant it in your house. What is the way out? You try to get the seed of it. From a seed merchant, from a botanist, from a horticulturist. You take the seed, and you plant the seed, and you get that tree. So you can be planting a coconut tree by carrying some seeds from seed merchant. And you can plant the tree, and you will get the coconut tree in your house.

What is this seed? The seed contains the entire tree. All aspects of tree from root to shoot. From root to trunk, to barks, to branches, to leaves, to fruits, to flowers. The seed is containing everything, it is all encapsulated, captured, the whole tree is captured in a seed, that is why it is called seed. And the seed can be easily transported. Rather than transporting the whole tree. So this Sukshma Sharira, is the one that is container of all seeds of our body matters and mind matters.

Now Adhyatma divulges that we have travelled in all the 8.4 million life species. And then we have come to human manifestation. We will be also travelling again through 8.4 million life species, in between come to again human manifestation, human incarnation. So we will be going in through various life modes, life species, life forms from tiny, microscopic lives to any kind of life: animals, cattle, birds, reptiles, aquatics, vegetable life, etc., botanical life. So, we contain all the seeds of all life forms. Now since we have come from 8.4 million life forms, we already contain all the seeds of all those manifestations, which are gone latent, for we to get actualised as human beings. So they are all latently existing within us. And as and when we need it in our future manifestation, prospective incarnations, the seeds are within us.

So, the subtle body is so subtle that everything is reduced to noumenal condition, like a seed contains the whole tree, and of course the seed is not microscopic entity, it can be visible, it can be seen, it is tangible, it has dimensions. However the huge tree can be reduced into seed and perhaps the seed particles within. Each seed particle will contain the whole tree. But that is phenomenal again, because you can see the seed. It is tangible object, it has dimensions, it has physical dimensions. It has forms, it has colour.

Now, subtle body has all the seeds to a noumenal extent, they are not phenomenal extent, noumenal extent, invisible to even microscopes, electron microscopes, or whatever kinds of microscopes, they are noumenal. So we will be carrying all that when we transmigrate. The subtle body is the transmigrating body. It has eschatological

movements. So we leave our mortal coils here, but we carry that wherever we go. You see, a mystic saint has made a every interesting divulgence that we are human beings, I am human being. But we contain, potentially, all 8.4 (million) life species within us. Because we can prospectively become ants, creepers, insects, birds, animals, beasts, or botanical life. We can become all that because of our Karma-s. And we carry that infrastructure, of all that with us, and we contain the infrastructure. So we have been ant in our past incarnations, its impressions are within us, we have been cats and dogs and elephants and tigers and snakes and crocs in our previous incarnations. So they are all there, impressions of all those Vasana-s, of all those psyches, of all those contained the human being. Human being is not merely human being, because human being has been through all those life species. So they have gone to latencies, they are still potentially there, because we can head towards again those manifestations in our future lives. So Man is not Man, human being is not a human being, human being contains everything. All life forms of 8.4 millions.

So that is the subtler body in seed form, all these things are in seed form. Like today you are aware of micro filming. What is the matter in that micro filming? There will be a chip, what is the content of the chip, the contents are enormous. Whereas in dimension it is just a chip. Micro filming and the digital technology has this development of chips and such things, which contain enormously. Similarly this technology has been already there in our life, on the planet, and we contain all those. That is subtle body. All seeds are in it. All infra matter of all kinds of life species is available there. And that transmigrates, and it is invisible. It is smaller than even nano, it can be something called as ultra nano perhaps. Because it cannot be seen even under a microscope, electron microscope . So that is how the subtler body is, and Adhyatma, or so called spiritual practices, take care of those as well. Now do you want to keep them starving, which are very much a part of you? You can't be neglecting those which are part of you.

So what is the way to take care of all those things? We know to take care of our flesh, because we think we are flesh, we are a body of flesh, muscles and bones. But Adhyatma takes care of all those. And therefore there is Dhyana. So they are given whatever they need in one channel. So that is the subtle body, that is why it is also called the electronic body by modern commentators. It has all kinds of circuits, circuits to become dog, cat, horse, lion, tiger, croc, fish or a plant, tree. That is why they call it electronic body, it has all the circuits, it can manifest.

So that is taken care of by the scheme of Adhyatma.

Then about the causal body. The causal body is catered all those things by way of Samadhi. If the subtle body is catered by Japa, the causal body is catered by Samadhi. Now what, when we are not qualified for Samadhi, we don't go for Samadhi, we are incapable of going for Samadhi, then what happens to causal body. Again there is an arrangement for it. If we don't get Samadhi, if we are not going to Samadhi in our lifetime, yet, we go to a state which is similar to Samadhi.

And when we go to such a state of consciousness, the care will be taken of the causal body, called Karana Sharira. So Karana Sharira is served, catered, sub served by Samadhi. And for those who are not qualified for Samadhi, there is a state of consciousness, which all of us get it, and therefore the Karana Sharira is catered. What is that state?

There is a wonderful quotation which comes in Upanishads: *Samadhi sushupti mokshashesu brahma rupata*. So this Samadhi, and Sushupti, that is, sleep, is equated. There is some commonality between liberation, liberated state and Samadhi state, and dormant state. And we are all qualified for dormant state, and we do get dormant state. And when we get the dormant state, that aspect of consciousness, which is having the causal body matter in it, is taken care of.

So we just need to go to sleep, have sound sleep regularly. And that will take care of the causal body. The causal body is dented by our identity; I am so- and- so. And in that state of dormancy, that indentation is not there. And therefore it gets what it wants. Your identity must be separated from your consciousness, and that consciousness will get all nourishment, or whatever necessities are there for it, it will get it, by you just going to sleep. You going to sleep, it will be nourished. It will be nurtured, it will be served, it will be cleansed, it will be washed, it will be exercised, it will be given every kind of need that it has, by going to sleep. If you can go to Samadhi, you will be having extra provision for that. And in liberation it gets it, in Samadhi it gets it, so also it gets it in Sushupti. The arrangement is already there in the nature, that that causal body also will be taken care of.

So I wanted you to have a little more information about the 3 bodies called gross, subtle and causal. Then I told you about, this is also required for the 3 dimensions of which Adhyatma speaks about, our embodiment, there is Adhibhautik aspect, Adhyatmik aspect and the Adhidaivik aspect. So, the Adhidaivik and the Adhyatmik aspects are not catered by our business of life. The business of life only caters our gross manifestation. But, that constituent of our phenomenal embodiment, is Adhidaivik. So we are manifestation in Adhibhautik form, constituted by Adhidaivik forces, they are the constituents, and we are constituted. We are constitutions. Adhidaivik forces, celestial forces are constituents. And Adhyatmik aspects are substrate.

So in the scheme of Adhyatma, the so called spirituality, it considers all the 3, and the Dhyana, that we discussed, will take care of those things which our mundanity of life, business activity of life, personality gravities, personal gravities, they don't cater anything. But these processes of Dhyana which we discussed in last 2 sessions, they will also consider the Adhidaivik and Adhyatmik, and even the Adhibhautik also. Because, what is Adhibhautik? You know, the physics, in vernacular is called Bhautiki, and the entire physics deals with elemental matter. The 5 elements, natural elements are there: Prithvi, Ap, Tej, Vayu, Akash. These are basic elements, in this universe, element of

Earth, element of water, element of fire, element of space, element of air, element of ether. So these are the 5 elements: Prithvi, Ap, Tej, Vayu, Akash.

Now within our embodiment, now this is Adhibhautik constitution of the matters. Now let us try to understand what is the difference between Bhautiki, and Adhibhautiki. I will give you few, very interesting illustrations here. See, when you go for your blood test, sometimes you get a report, that there is iron deficiency, that means there has to be iron in our blood. There has to be iron in your bio- chemistries. Now this iron is not in the form of iron as metal. It doesn't mean that if you have iron deficiency, swallow a nail. So, the iron cannot go in the form of metal in blood, cannot go in the form of metal in the keels of the body, substance of the body, chemicals of the body. It has a unique manifestation, as iron. Yet it is called iron even in bio- chemistry. So that is why they say deficiency of iron. We don't consume iron metal for that. Because it is iron in different form. That form is called Adhibhautik, the iron the way it gets within us, is not Bhautik iron, it is Adhibhautik iron.

Now, all the living beings, you know, they have temperatures. And that's a sign of the animation of any living body; if the temperature is not there, we say it is dead.

Now we know there is gastric fire. Now how is this gastric fire? Do you mean to say that there is a flame burning in your belly, to be digesting the food that we eat? So the fire is not in the form of flame, which is the physical fire, we know the physical fire, which is in the form of flames. We don't have the fire in that form. The fire differently manifests in an embodiment, a living embodiment. All animals, all animate creation has temperatures. Now how do they get temperatures? Do you mean to say that there is a kind of flame, small or big? No, the fire comes in a different way.

Then the body has earth. How do you see the earth matter outside, in the form of dust, in the form of sand, in the form of pebbles, stones, boulders. Now do you mean to say that such stones are there in our body? Do you mean to say there is such kind of sand is there in our body? So the element of earth differently manifests within our embodiment, that is Adhibhautik, that is why it is called Adhibhautik. Not Bhautik earth, it is not physical earth there. It is Adhibhautik earth, for which there is no English word, which is unfortunate.

So also we have air, Vayu, in our body. It is not in our body, to be blowing here and there in our body. In what form? in what form is it in our embodiment? It is in a different form, not in the form you see outside, the air blowing, the functions of air you can see. What the air element does in the physical realm. But the way it manifests within us, is Adhibhautik Vayu, so that our movements are possible. Animate body means there must be movements. Animate body should move the limbs, there should be movement in the body. So it is not exactly that population, that there are 330 million, it is 33, basically. And because their powers are so much, their powers are raised to a great extent, therefore, it is termed as millions. It is not number, as such. Number is 33. What are

these 33? For that we have to study the Adhidaivik Shastra, Daiva Shastra, the Daivik Shastra.

The 33 are classes of deities. What are the classes of deities? Vasu, Rudra, Aditya. There are Ashta Vasu-s, there are Eka Dasha Rudra-s, there are Dwa Dasha Aditya-s. 8+11+12. These are class of deities, plus Indra and Prajapati. So this amounts to 33. 8 Vasu-s, 11 Rudra-s, 12 Aditya-s, Indra, Prajapati. So this is the whole clan of deities, they are 33. But their powers are almost raised to n and therefore that predicate there, 33, 330 million, because Koti is a word to express the quantum, in Sanskrit. And their quantum is so much. Like for somebody we say this person is equal to 10 human beings, that means that the person is so strong, so huge and so powerful and strong that he is equal to 2, he is equal to 3, he is equal to 10. So similarly these Gods are equal to crores, crores means: 1 crore means 10 million, that's why 330 million.

Anyway, how do they manifest here? The way they are in their abode are not the way they are in. See the way I am in my house, if I come to you as a guest, I don't manifest like I manifest at my house. You expect me to be more decent when I am a guest in your house. So I differently manifest in your house. When I reside in your house, I cannot be residing the way I reside in my own house. It will be lack of any etiquettes. You will not like it, nobody will like it. It will not be appreciated at all. So the way they manifest in our embodiment, what they do in heavens is one thing, what they do within ourselves, is different thing, they manage us. So the way they get into us, and function in our embodiment, like when you go and work in your office you are different than back home. You differently manifest, you have different function in the office than while back home. So they have different functions when they are in their heavens, their abodes, but when they are within us, they have a different function, they have different manifestation, they have different purpose. That is why it is Adhidaivik, Adhi Daivik. And similarly, this Atma, this Atma is immortal, birthless, deathless, read about the Atma, the marvel which comes in the 2<sup>nd</sup> chapter of the Bhagwat Gita, let me not repeat it. It cannot be drenched, cannot be wetted, doesn't have hunger, doesn't have thirst, doesn't take birth, doesn't die, doesn't have decay. That is how the metaphysical entity is. But when it comes within us, we are all getting hungry, we are all getting thirsty, we want to go to sleep, we want to work.

So when Atma gets into us, who is a non- doer, Atma doesn't do anything, Atma doesn't need anything, this is its form, Atma doesn't do, doesn't need, doesn't take birth, doesn't have mutations, doesn't die. But then when it comes within us, all those attributes come in. "I am hungry", I say, "I am thirsty, I am sleepy". But essential 'I' doesn't have all these. But when it enters within us, so when Atma enters within us, how does it manifest? how is it? how it seems to be manifesting? that is why it is called Adhyatmik. So these are very, very, very apt terms used by the philosophy.

Now if you want to have a little more understanding of it, you can look into Bhagwat Gita, 8<sup>th</sup> chapter, where Lord Krishna commences to explain Adhidaivika, Adhibhautika,

Adhyatmika. 8<sup>th</sup> chapter of Bhagwat Gita, right in the beginning it comes. So I am opening out, delineating it, for you. So the moment all these external elements, the deities, heavenly deities, external elements, and the metaphysical soul, when they enter this embodiment, they get this prefix: Adhi . Adhi Atmik, Adhibhautik, Adhi Daivik.

So it is a very fascinating concept in eastern thought and philosophy. So we need to cater to the deities which have come in our embodiment. When some guest comes to your house, the whole function of the house is different, because you want to entertain the guest, you want to take care of the guest. What do you do? Is it not different dynamics of the house when you have guests in the house? So when the deities have entered, elements have entered, Atma has entered, certain things need to be done. We don't do all that. But Adhyatma Sadhana makes you do that, you will be doing all that. We take care of all these deities within us.

About deities, Bhagwat Gita says, they need to be nurtured, and they nurture us. We should nurture the deities, they will nurture us. We must be mutually benefactors and beneficiaries of each other. We must mutually sub serve each other. That is why the deities are within us. So they are serving us, that's why every organ is a marvel, the way it is working, it is a grace of all deities, what are we doing for them? We might do something for our liver, and heart, and bladder. But we don't do anything for those who are running it. They are all Indriya-s, as I said yesterday. That means they are some demi Gods, and semi Gods and we don't bother about them, we don't cater them, nurture them, which is not done in spirituality, or Adhyatma. And that is taken care of by Dhyana.

You may not be fascinated to take name of the Lord and Divinity. But something within you is yearning for it. So you take the name of it, and there are deities who are wanting to have the name uttered. All these deities cannot be in counter position to divinity, they are all there to sub serve the divinities, and they all are beloveds of divinity. The divinity is lover and beloved to these deities. So even if taking the name of Rama, Krishna, Govinda really doesn't help you, you take the name because those who are within you, they are yearning for that name, yearning for that Nama. So you will take name for them, and they will be happy.

Like sometimes the guest is in your house and you want to bring something for the guest, and actually you don't like that to be brought home, but you know that the guest will be happy, and therefore you bring that, and get it in your house and offer it to the guest, to make the guest happy. You are never happy with that particular matter. You don't buy it for you, you don't like it. But once you know that your guest likes it, you bring it. Guest becomes happy. And you want the guest to be happy.

So these celestial beings are there, Adhibhautik aspects are there, Adhyatmik aspects are there, Adhidaivik aspects are there. Are we not supposed to take care of them? Because they are managing the whole show of our life. If they don't work, what will

happen to us? We will be... our existence will be disposed off in the form of burial or cremation. As long as they are there, everything within us works.

So Adhyatma has a scheme for them to be catered, them to be taken care of, them to be nurtured and nourished. And for that purpose the Dhyana is there, Dhyana will do all that. For the Adhyatmik aspects, Adhibhautik aspects, Adhidaivik aspects. And therefore this Japa, Nama, Dhyana. Or Dhyana in the form of thought process, noble thought. You know, noble thought may not pay you, noble thought will certainly pay the deities who are residing, they will be happy with your noble thoughts, much more than you are happy. Or perhaps you will not be happy. But the noble thoughts falling on your ears, now there might be a profane, and then he doesn't want to hear all those gospels. So he cannot help, the ears are open, you can't plug your ears, you will hear if somebody is giving you a gospel. But something in the ears really wants it, so that will be given. Whether you want it, whether you like it or you don't like it, there are certain things which have to be done, and there is a wonderful scheme, that it doesn't antagonise you at all. And all those are sub served. That is the scheme of Adhyatma.

So thought process, noble thought process, sublime thought process, ethereal thought process, transcendent thought process, they will be delighted, the Adhyatmik aspects, Adhidaivik aspects, Adhibhautik aspects will be delighted. Should we not delight them? It is because of their presence in us, we are existing, if they get away from the embodiment, we pop off. So somewhere we have to understand how do we exist, and what is our existence. Adhyatma tells you in the best possible way, so that is why the Dhyana is considered in Adhyatma, which is not necessarily a meditative act. Because for most of us, it is beyond our qualifications, we don't have to bother about it.

So, doing that, I have tried to give you basic information about the ancient wisdom and how it is there in the scheme of yoga. Considering Adhibhautik Adhidaivik, Adhyatmik aspects within us, understanding them and taking care of them . Yoga takes care of that , provided you are embarked upon a classical yoga, not fashionable yoga, not modern yoga, ultra modern yoga, which is only for corporeal, well being here and now. That is pseudo yoga, that is why we are trying to get educated in Yoga. To know our embodiment is a great marvel. But in one session I cannot be delineating much more on that. So that is why I said, look into the Bhagwat Gita, try to understand Adhibhautik Adhidaivik, Adhyatmik aspects, and unique contribution of Bhagwat Gita, Adhi Yagnya, the very divinity. Presence of divinity within us is called Adhi Yagnya. Divinity is present all over, omnipresent, omniscient omnipresent, but how the divinity is within us, it manifests differently within us.

Like there might be emperor, emperor who is perhaps a global emperor, the whole planet is his. But you give his grandchild on his lap, he doesn't behave like an emperor. How does he behave? As a grandfather of the grandson. How does the divinity stay within us? It doesn't stay as an omnipresent, omnipotent entity. It manifests differently. Like the emperor, the grandchild will say, I want to get mounted on your back, please



kneel on the floor, and I want to get on your back. Being an emperor, although an emperor, he will kneel on his knees and then the child will get mounted on him. Will emperor carry anyone like that on the back? But he will carry the grandchild. Because he is different in his family set up. Although he is an emperor, a global emperor. Similarly, this omnipotent, omnipresent entity, when it gets within us, it is a different manifestation which you must appreciate. So that is how divinity is also looked after, considered in Adhyatma. Anyway that should be sufficient for today's session, thank you very much for your patience. Namaskar.