



Ideation and Meditation

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WITH SPIRITUAL PROGRESS the mind grows in magnitude, the mind increases its periphery, until it finally merges in the Supreme Entity. During the course of this progress a spiritual aspirant will develop many faculties or attributes, but one must always be vigilant that these faculties do not divert one from the chosen path, from the cherished goal.

What is the meaning of faculty and thinking? Faculty means a special type of quality or attribute that separates one entity from other entities. Thinking is the subjectivisation of external objectivity; that is, creating an external object within one's mental plate and making it a part of one's inner existence.

Thinking should be done in a methodical style. For example, try to imagine an elephant of Indian or African variety. To think of this one should start from the tail end and visualise all the parts of the elephant's body systematically. If the tusk is there, it must be male. If the cranium is small, with a bulky body, it is of African variety. If the cranium is big and the body is less bulky, then it is the Indian variety. Thinking as per a method is called "methodical thinking".

Knowledge should be imparted in this methodical way. It should not be imparted in a galloping style, because the gaps created by imparting education in such a manner will destroy intellectual continuity.

Now, what is the meaning of "discover", of "invention", and of "remember"? "Discover": "dis" + "cover"; "dis" means "against", "anti" or "not". So "discover" refers to that which exists but is not known to us. "Discover" means "removing the cover and knowing what was there but not known". For example, Vasco da Gama discovered the Cape of Good Hope while in search of India and the "land of coconuts", or Kerala – South India. "Invention":

"in" (prefix) – "vent" (root verb) + "ion" (suffix). It means "to find out something which did not exist earlier, and then know it"; for example, saccharine. "Remember": "re" + "member". "Member" means "in existence". Are you a member of the Gym Club? It means you are in existence with the Gym Club. "Remember" means "to bring back what was in existence under dark cover". When the dark curtain is removed, one remembers. Remembering involves removing other pabula, diminishing the mass of appearances.

Concentrated thinking is called "meditation". How can one develop concentrated thinking? Suppose you want to visualise what Mr. S is doing in the city of Berlin. How is this meditation to be practised? It concerns something physical and multi-coloured, so one starts with the vishuddha cakra, which controls the idea of colour. Then one is to visualise the glands and sub-glands: the Brhaspati Granthi (thyroid gland) and the Brhaspati Upagranthi (parathyroid gland). This is the first phase. Then come to the *kúrma nádi*, sinusoid nerve, and finally to the controlling brain cell. This is the process of withdrawal or *pratyáhára*. Then visualise the panorama, the sound, the colour, and focus on the object of meditation. This is the inner secret. In order to visualise odour, we should start from the *múládhára cakra*. If it is uni-odour, it will take less time; in case of a multi-odour object, it will take a bit more time. In this way, one is to withdraw the mind and bring it to the particular brain cell inside the skull. It is necessary to know the biology of the human structure. But spiritual aspirants will not attach any importance to occult powers. It is not their goal. They will only attach importance to the Supreme Entity.

Every cell has a controlling point. The controlling point of all the controlling points of all the cells is the



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Guru cakra – the common controlling point. The sahasrára cakra is the psychological name and the Guru cakra is the physical name. The *sahasrára cakra* has no corporal structure. Its spiritual location is on the outer portion of the cranium, the point is called *Brahmarandhra*. The *Guru cakra* is just inside the cranium and is the controlling point of all the controlling points of all the brain cells on the physical, psychic and spiritual planes. In the Guru cakra lies the supreme potentiality of omniscience. Knowing the Supreme Entity means knowing the secrets of all the cells. The lower functions of the blended mind and spirit can be controlled even by elevated magicians, but the upper portion is beyond their power. In the upper portion of the blended mind, higher intellectuality merges with spirituality.

Now, what is the difference between deep thinking and meditation? You already know what deep thinking is. (Deep thinking is thinking deeply

about any subject.) Meditation is trying to make the "I" feeling coincide with the subjectivated form. Because it is a coincidence of "I" feeling, it is concentrated thinking. In other words, the endeavour to make the controlling point of the "I" feeling coincide with some other subjectivated form is called meditation.

Mental flow is concerned with both theory and practice. When the unit mind is established in psycho-spiritual parallelism, it is called "idea", while the psychic conception of psycho-spiritual parallelism is called "ideology". When idea maintains adjustment with the glands and sub-glands, it is called "ideation". But to effect psycho-spiritual parallelism, knowledge, action and devotion are required. In spiritual parlance, when the mental flow is directed towards the goal, that is, the Supreme Entity, it is called "concentration", but in metaphysical terms, it is a concept of *dharana*.*

Concentrated thinking leads to the development of positive ideas and occult powers in the process of constant mental flow towards the goal. In the process of meditation the following things are involved – brain cells, apexed or pinnacle psychology, concentrated thinking, Guru cakra and ultimate devotion. All these are utilized in *dhyána yoga*, meditational yoga, which ultimately ensconces the spiritual aspirant in complete omniscience: *Rtambhará tatra prajñá*, “The intellect at that stage becomes omniscient”.

Some form or other of ideology is to be related to meditation, whereas ideation is connected with the plexi, glands and sub-glands, and with a clear-cut idea. For ideation the base is idea, but for meditation the base is ideology.

Tarka – vimarsha – viveka. Suppose there are two opposing ideas. The initial idea is *tarka* and the opposing idea is *vimarsha*. These two will produce a resultant which is called *viveka* or “conscience”. This entire procedure is called *vicára*. When one moves along the path of *viveka*, that movement is called rationality. Now, avoiding unnecessary curvatures, avoiding unnecessary hindrances and time-taking, when the path is straight, that straight path is rationality.

The work of five thousand men may be done by one man with a machine. If such an ultra-modern machine is introduced in industry, it will surely save labour. This is rationalisation – rationalisation in the realm of industry. You may term it as “physical rationalisation”.

Now, what is psychic rationalisation? It is the effort to rationalise dogmatic religious beliefs and practices, but the principle remains the same. Traditionalism is to be rationalised. The curvatures are to be avoided and straightforwardness is to be adopted. This is what has been done in Ananda Marga philosophy. Ananda Marga does not accept curvatures. It adopts a straight path. You may call it psycho-spiritual rationalisation. Traditionalism is outdated. The times call for rationalisation. Rationality and rationalisation provide the scope for physical, psychic and psycho-spiritual evolution.

Subjectivity is of two types – mental and spiritual. In mental subjectivity the mind merges into its own enhanced subjectivity, and in spiritual subjectivity the mind merges into spirituality.

The area of the mind depends solely on its subjectivated pabula. The area of the subjectivated pabula increases or decreases the jurisdiction of the mind. The subjectivated pabula have their definite periphery. Suppose you see the face of any person then close your eyes. Now, suppose you compare how much of your mental field is occupied with this image. Say one-fourth. Then try to increase its size. Again try to increase its size up to your capacity. This

is the jurisdiction of your mind. This is subjectivated pabula. When you are seeing some external object with your eyes, that is objectivated pabula. Your mind has more space than the objectivated pabula. Hence the jurisdiction of the mind depends on the subjectivated pabula, not the objectivated pabula. External objects are objectivated pabula.

The diversion of pabula is possible in the physical and psychic spheres, but not in the spiritual realm. In the physical sphere both the internal and external transmutation of pabula is possible. In the psychic sphere only internal transmutation is possible. In the spiritual realm no diversion is possible.

Changing the psychic pabula or mind is risky in twenty-five per cent of cases. If there is maladjustment, there is every chance of insanity. In the case of the change of mind, there will be a sensation of *jhin-jhi*, twinging in the nerves, and then the personality will change. While changing soul, there is also the risk of death. If there is no adjustment, the person will die in two or three days. Just as transmutation can be done in the physical pabula externally, it can also be done internally by the application of microvita.

Suppose there are two people of the same race or sub-race. Suppose they are Austrico-Negroids. The people of South Bengal, South Orissa, Coastal Andhra and Eastern Tamil Nadu are Austrico-Negroid. Suppose one has thinner skin and lips than the other. While lying on the floor, the person with the thinner skin will feel that the ground is harder and colder, while the other will feel that it is softer and warmer. If the racial characteristics of a person are changed, then the entire personality will be changed. I do not accept any racial barriers. To recognise differences from human to human is utter futility. Internally, there is no difference between one person and another – there is no fundamental difference between one human being and another.

The greater the size of the periphery of the subjectivated pabula, the greater the jurisdiction of the enhanced mind. The spiritual pabula of an individual influences the process of diversion and transmutation of pabula in the minds of other people. By your pious thoughts you can divert the thought-waves of others. This is also an example of diversion. If you ideate on someone in a pious way, the object – that is, the person – will change accordingly.

The entire world wants our service: in the physical, psychic, spiritual, socio-economic and political realms. It brooks no delay.

* Dharana: a yogic practice of mental concentration.

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