

There are various forms of conception as aids to fixing the mind for purposes of meditation, but it should be remembered that only fixity of mind does not bring about the desired result. After getting the mind steadily fixed through practice and renunciation, deep meditation and concentration have to be achieved in order to get the full benefit of any system.

तत्र प्रत्ययैकतानता ध्यानम् ॥ २ ॥

भाष्यम्—तस्मिन्देशे ध्यायान्मनस्य प्रत्ययस्यैकतानतासदृशः प्रवाहः
प्रत्ययान्तरिणापरामृष्टो ध्यानम् ॥ २ ॥

**In That Region The Continuous Flow Of The Same
Knowledge Is Called Dhyāna Or Meditation. 2.**

In that place (mentioned in the commentary on the previous Sūtra) the flow of the knowledge relating to the object of meditation being continuous, *i.e.* being uninterrupted by any other knowledge or thought, is known as Dhyāna or meditation (1).

(1) In Dhāraṇā or fixity, the current of knowledge is confined to the desired place. But the thought process is on the same object though intermittent and in succession. When through practice that becomes continuous, *i.e.* appears as an unbroken flow, then it is called Dhyāna. This is the technical Yogic Dhyāna. This has nothing to do with the object meditated upon. It is a particular state of calmness of the mind. This Dhyāna can be applied to any object of meditation. When the power of Dhyāna is developed, the devotee can take up any object for meditation. If flow of knowledge in Dhāraṇā is like succession of similar drops of water, in Dhyāna the flow of knowledge is continuous like flow of oil or honey. That is the implication of the word 'continuous.' In continuity of knowledge it would appear that only a single idea is present in the mind.