

Dharmamegha

Definitional Essay

Theosophy Trust

Dharmamegha means the cloud of dharma. In Professor Iyer's exposition of *Patanjali's* "Kaivalya Pada," it names the supreme *samadhi* associated with perpetual discernment and freedom from the remaining roots of karma and affliction. Its distinctive threshold is detachment even from complete illumination. *Kaivalya* names the emancipation toward which this final movement leads. The rain cloud provides an image of fullness released from the impulse to possess its own attainment.

Dharma means law, duty, righteousness, truth, that which sustains. *Megha* means cloud, especially a rain-bearing cloud. The compound suggests a plenitude of lawfulness so complete that it pours forth. *Dharmamegha* is not a static achievement or an abstract moral condition. It is consciousness saturated with dharma. The *yogin* no longer hoards illumination. Consciousness has become rain-bearing.

Professor Iyer places *dharmamegha* within the final movement toward *kaivalya*, self-emancipation. The *yogin* abides in a peaceful state in which *Purusha* alone stands at the focal point of consciousness. At this threshold he verges on *prasankhyana*, omniscience or complete illumination. But any lurking attachment can hinder self-realization. The desire to possess even the highest illumination must be renounced, except insofar as it may elevate all existence.

This is the doorway to *dharmamegha*. It is not enough to renounce coarse desire, ordinary ambition, or psychic power. The *yogin* must relinquish attachment to the finest conceivable fruit of effort. Even illumination, if appropriated by subtle selfhood, can still bind. *Dharmamegha* begins where the last fragrance of possession is washed away.

Professor Iyer gives the inner formula: as *viveka* culminates in *vivekakhyati*, discernment of the Real, so *vairagya* culminates in *paravairagya*, supreme detachment toward the highest fruit of effort. When this occurs, *samadhi* becomes *dharmamegha*, the rain cloud of righteousness, perpetual discernment of *Purusha* or unending enlightenment. Perfect discrimination and supreme detachment meet; their union becomes a cloud of dharma.

Viveka distinguishes the real from the unreal, *Purusha* from *Prakriti*, the Seer from the seen. *Vivekakhyati* is unbroken discriminative cognition, pristine awareness of Reality. *Vairagya* is detachment; *paravairagya* is supreme detachment, freedom even from clinging to spiritual attainment. *Dharmamegha* requires both exact seeing and perfect release.

This makes *dharmamegha* a teaching for all aspirants, though the state itself is exalted. It says: do not possess the path. Do not possess purity, knowledge, service, or illumination. Every genuine gift must become transparent to the whole. Even the desire to be spiritually complete must be offered. In ordinary life, this begins when one notices the wish to be seen as wise, good, calm, or advanced. Such habits reveal why the source places detachment at the very threshold of emancipation.

Dharmamegha also transforms the relation to time. Professor Iyer says that the circle is closed, the line returns upon itself, and the *yogin* passes from linear time into the omnidirectional realization of *Purusha*, rising above time to the Eternal Now. Ordinary mind knows through before and after, effort and reward, memory and expectation. *Dharmamegha* opens consciousness to a wholeness that no longer depends upon moving from one moment to the next.

The effect is radical. All residues of the *kleshas* drop away as water runs off an impervious surface. *Dharmamegha samadhi* destroys the residuum of karma and affliction at the root, so they can never arise again. Ignorance, egoism, attachment, aversion, and clinging to life no longer find a surface in consciousness to inhabit.

This is not a reward granted from outside. It is the lawful result of the entire yogic discipline. *Yama* and *niyama* prepare the moral field; *asana* steadies the body; *pranayama* refines the life-current; *pratyahara* gathers the senses; *dharana* holds attention; *dhyana* sustains contemplation; *samadhi* completes absorption. *Dharmamegha* is the ripened flowering of this whole tree.

Nor is *dharmamegha* merely infinite cognition. Professor Iyer says the *yogin's* cognition becomes infinite because *rajas* and *tamas* have ceased to be active. Yet even this cognition is transcended, for *sattva* loses the contrasting field through which it functions, and all three *gunas* become quiescent. Even luminous cognition belongs to *Prakriti*. *Dharmamegha* passes beyond the need to know through the transformations of the *gunas*.

This is why motive-purity matters. Spiritual experiences, insights, powers, and subtle states can be appropriated by the lower mind. *Dharmamegha* is not power-seeking, *siddhi*, or spiritual display. It is the condition in which the roots of selfish appropriation have been washed out so thoroughly that any arising capacity would be used only under law and for the elevation of all existence.

In daily life, the distant ideal can clarify a much smaller responsibility. A person who has solved a difficult problem may insist upon receiving public credit before sharing the solution. The wish is understandable, but it can obstruct the very good the knowledge could accomplish. Offering the useful information while addressing questions of credit honestly and separately is one

exercise in relinquishing possessiveness. It prepares motive; it is not an occurrence of *dharmamegha samadhi*.

Professor Iyer's teaching on *dhyana*, dharma, and *karuna* protects the term from cold transcendence. The marriage of meditation and duty gives birth to the Bodhisattva ideal of renunciation through service. Dharma is that which holds, the self-sustaining factor in Nature. The cloud of dharma is not merely metaphysical; it has ethical rain. It descends into speech, relationship, responsibility, and service.

Drawing a Larger Circle of Conception means considering everyone who could benefit from the knowledge we have gained. Human Solidarity then supplies a practical reason to examine spiritual ambition: a claim of private superiority can interrupt the circulation of help. The person who learns to share a discovery without humiliating others is working at an ordinary human level, yet the direction accords with the source's concern that illumination be used to elevate existence.

The Voice of the Silence supplies a companion ethical emphasis: the student is asked to live in accord with all that lives. We may bring this into conversation with *Patanjali's* discipline without treating their vocabularies as interchangeable. Professor Iyer's teaching on meditation, duty and compassion supports the connection. Knowledge becomes more useful as the wish to possess its benefits ceases to govern its expression.

Dharmamegha is not identical with *kaivalya*, though it opens immediately into it. In *kaivalya*, the *gunas* are reabsorbed into latency, *Purusha* abides in its own nature, and experience for the *yogin* comes to an end. *Dharmamegha* is the rain before the perfect clearing, the saturation of consciousness before the final lucidity of the sky.

For a student, *dharmamegha* is both a summit-teaching and a practical mirror. It asks whether we secretly want spiritual insight as possession. It asks whether study makes us softer toward suffering beings or merely sharper in concept. It asks whether the mind has become a cloud of dharma or a dry storehouse of spiritual words. It asks whether we are willing to let the rain of law wash away what we still cling to.

Care is also needed with the language of time. Professor Iyer's account of the Eternal Now belongs to an advanced discussion of consciousness. It does not mean that clocks stop, that duties lose their sequence, or that a pleasant experience proves emancipation. The teaching asks us to recognize the limits of ordinary categories while continuing to act responsibly within the conditions of embodied life.

Dharmamegha is the rain cloud of liberated law. It is the luminous consummation of yoga in which insight is no longer possessed, detachment is no longer effortful, and the residues of

bondage are washed away at the root. It leaves one image: a vast cloud heavy with dharma above the field of the heart, raining until the dust is gone, the roots are cleansed, and *Purusha* shines through a sky without stain.

Glossary

Absolute — Unconditioned reality, beyond the limitations and relations of manifested existence.

Abstraction — The inward or intellectual movement beyond particular objects and their limiting conditions.

Anga — Limb or part; used in the quotation concerning the eight limbs of yoga.

Appropriation — Taking something as exclusively one's own; in these essays, especially attaching personal identity or prestige to knowledge or attainment.

Archetypal — Pertaining to a fundamental pattern or ideal underlying particular expressions.

Asana — Posture; the steady bodily position within the discipline of yoga.

Ashta — Eight; used in the quotation to explain the number of yoga's limbs.

Bodhichitta — The seed or aspiration of enlightenment; Professor Iyer relates it to wisdom sought for the welfare of beings.

Bodhisattva — A being on the path of awakening and compassion. The sources distinguish human, metaphysical and hierarchical uses of the term.

Cognition — The act or power of knowing; a cognizer or cogniser is one who knows.

Consummation — Completion or fulfillment; here, the culmination of spiritual development.

Dharana — Concentration; the gathering of attention upon a chosen point or object.

Dharma — Sustaining law, duty, or right relation; the precise meaning depends upon the context.

Dharmamegha — The cloud of dharma; a supreme *samadhi* associated with perpetual discernment and removal of the remaining roots of karma and affliction.

Dhyana — Sustained meditation or contemplation.

Drawing a Larger Circle of Conception — Widening the frame of understanding to include more relations, perspectives, and responsibilities.

Guna — A quality or mode of *Prakriti*; the three *gunas* are *sattva*, *rajas*, and *tamas*, associated with harmony, activity, and inertia.

Human Solidarity — Shared human dignity and interdependence, expressed through considerate responsibility for others.

Ideation — The activity or formative power of thought; in the sources, also the spiritual patterns underlying manifestation.

Ineffable — Beyond adequate expression in words; applied to an exalted realization without making careful inquiry unnecessary.

Kaivalya — Emancipation or spiritual freedom; in *Patanjali*, the Seer's release from mistaken identification.

Karma — Action and the law of causation through which intentions and deeds have consequences.

Karuna — Compassion; linked with meditation and duty in the cited Theosophical account.

Klesha — An affliction that binds consciousness; *kleshas* is the plural.

Latency — A condition in which a possibility or power is present without differentiated expression; latent is the related adjective.

Megha — Cloud; the second element of *Dharmamegha*, whose rain-bearing image is central to the exposition.

Metaphysics — Inquiry into the fundamental principles and relations of reality beyond immediate appearances.

Metapsychological — Concerning an account of consciousness beyond ordinary psychological categories; used in the quotation on *kaivalya*.

Motive — The inward purpose of an act, distinct from its outward appearance or the praise it receives.

Nirvana — Spiritual liberation; the quoted teaching considers its relation to *samsara* and the continuing practice of compassion.

Niyama — A positive yogic observance; *niyamas* is the plural.

Noumenon — An underlying reality or intelligible ground distinguished from its appearance; noumena is the plural and noumenal the adjective.

Paravairagya — Supreme detachment, extending even to the highest fruits of spiritual effort.

Patanjali — The sage associated with the *Yoga Sutras*; Professor Iyer refers to his account of contemplative realization.

Phenomenon — An appearance or event as experienced; phenomena is the plural, and phenomenal the adjective.

Plenitude — Fullness or abundance; used in the essay for the rain-bearing image of dharma.

Prajna — Spiritual or intuitive insight; its precise level depends on the passage.

Prakriti — Nature or the field of material and mental transformations; distinguished from *purusha* in *Sankhya* and Yoga.

Pranayama — The regulation of breath and life-energy within the integrated discipline of yoga.

Prasankhyana — The highest discriminative knowledge contemplated as a fruit of spiritual effort.

Pratyahara — Withdrawal or abstraction of the senses from their objects.

Psychic — Pertaining to personal and subtle awareness shaped by impressions and desire; not by itself equivalent to spiritual wisdom.

Purusha — The Seer or pure consciousness in *Sankhya* and Yoga; in wider Theosophical usage, Spirit or the heavenly Man. The context determines the emphasis.

Quiescent — Still or quiet; quiescence is the related noun. In meditation, mental quiet should be distinguished from dullness or inertia.

Rajas — Activity, movement, or passion; one of the three *gunas*.

Renunciation — Relinquishment of selfish claims or attachment, so that thought and action can serve a wider purpose.

Residuum — A remaining trace or residue; in the quotation, what remains of karma and affliction before its roots are removed.

Samadhi — Meditative absorption; a discipline with gradations culminating in spiritual cognition.

Sanyama — The integrated discipline of concentration, contemplation, and meditative absorption.

Sattva — Lucidity, harmony, or balance; one of the three *gunas*.

Seer — The witnessing principle in the inquiry into *purusha*; distinguished from the mental contents or changing acts observed.

Siddhi — A developed power or capacity; *siddhis* is the plural.

Tamas — Inertia, obscuration, or resistance; one of the three *gunas*.

Taraka — Delivering or liberating; the quotation applies it to a complete, transcendental knowledge.

Taraka Raja Yoga — The integral yoga discussed in Professor Iyer's exposition of *Patanjali*.

Transcendence — Going beyond a particular set of limitations; transcendent and transcendental describe what exceeds ordinary conditioned experience.

Vairagya — Detachment or dispassion, joined to discriminative understanding.

Viveka — Discrimination between the enduring and the transitory, or the essential and the nonessential.

Vivekakhyati — Unbroken discriminative cognition; the continuous discernment of the Seer from the seen.

Yama — Ethical restraint; the first of the eight limbs of yoga in the passage quoted here.

Yoga — A discipline of integration and spiritual realization; the particular practice or philosophical meaning depends upon its context.

Yogin — A practitioner of yoga; yogins and *yogi* are related forms.

Quotes for Meditation and Self Study

1. R.N. Iyer, "Kaivalya Pada", *The Gupta Vidya*, Volume III, p. 298.

"When the *yogin* abides in this peaceful state wherein *purusha* alone stands at the focal point of his entire consciousness, he verges on *prasankhyana*, omniscience or complete illumination. Since any lurking attachment can be a hindrance to self-realization, he must renounce even the desire for the highest illumination, save insofar as it may elevate all existence."

Meditation thought: Even illumination can become an object of attachment. The passage places relinquishment at the threshold of realization and directs its value toward the elevation of existence.

2. R.N. Iyer, "Kaivalya Pada", *The Gupta Vidya*, Volume III, p. 298.

"From the inception of his spiritual quest in lives long past, *viveka* (discrimination) and *vairagya* (detachment) have been crucial to his endeavours. As *viveka* culminates in *vivekakhyati* (discernment of the Real), so too *vairagya* culminates in *paravairagya*, supreme detachment towards the highest conceivable fruit of effort, *prasankhyana*."

Meditation thought: Discrimination and detachment mature together. Clear seeing needs freedom from possessiveness, while letting go needs discernment about what is real and worth serving.

3. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 298.

“When this occurs, *samadhi* becomes *dharmamegha*, the rain cloud of righteousness, which is perpetual discernment of *purusha* or unending enlightenment. The circle is closed, the line returns upon itself, and the *yogin* passes from linear time into the omnidirectional realization of *purusha*, the Self, rising above time to the Eternal Now which transcends every moment though implicit in temporal succession.”

Meditation thought: The rain cloud names an exalted culmination of *samadhi*. Its image can guide reflection without making an ordinary interval of calm equivalent to that realization.

4. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 298.

“All the residues of the afflictions (*kleshas*) simply drop away as water runs off an impervious surface, and the *yogin* finds self-emancipation even in embodied life. *Dharmamegha samadhi* destroys the residuum of karma and the *kleshas* at the root, so that they can never arise again. The *yogin* has attained that supreme felicity from which there is no falling away.”

Meditation thought: The roots of affliction are removed in the condition described. For a student, the distinction encourages patient preparation rather than premature claims of final freedom.

5. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 299.

“The *yogin*’s cognition becomes infinite and without any limit whatsoever, for of the three *gunas*, *rajas* and *tamas* have ceased to be active. But even this cognition is transcended, for the stilling of *rajas* and *tamas* deprives *sattva* of a contrasting field for expression, and so all three *gunas* become quiescent.”

Meditation thought: Even luminous cognition is considered within the movement of the *gunas*. The teaching asks us to examine attachments to subtle understanding as well as coarse desire.

6. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 299.

“For the *yogin* who has reached the threshold of *kaivalya*, the succession of moments is seen as a discrete continuum and is wholly transcended. His knowledge is no longer bound by temporal succession because he beholds the process as a whole. Rather than being subject to the transformations of the world, he sees them as an endless succession of discrete states, whilst his transcendental (*taraka*) knowledge is continuous and complete.”

Meditation thought: The passage contrasts temporal succession with a complete vision of process. Let it challenge ordinary categories without using it to deny the sequence of practical duties.

7. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 299.

“The *gunas*, no longer stirred to activity by the presence of *purusha*, are reabsorbed into absolute latency, and *purusha* abides in its own essential nature, without any trace of ignorance, misconception, confusion and sorrow. For the *yogin*, experience comes to an end, for he has become one with his true nature, which is *purusha*, the energy of pure consciousness – devoid of moments – which is cosmic ideation, upon which all noumena and phenomena depend.”

Meditation thought: The *gunas* return to latency while *purusha* abides in its nature. Careful distinctions preserve the philosophical meaning that a merely beautiful image might obscure.

8. R.N. Iyer, “Kaivalya Pada”, *The Gupta Vidya*, Volume III, p. 299.

“This is complete emancipation, *kaivalya*, and supreme peace, nirvana. *Kaivalya* is the ineffable state of stillness – though such terms are wholly inadequate, metaphysically and metapsychologically – which is the self-existence of *purusha* in and as itself.”

Meditation thought: *Kaivalya* is named as complete emancipation. The admitted inadequacy of language invites reverence while leaving the work of precise inquiry fully necessary.

9. R.N. Iyer, “Sadhana Pada”, *The Gupta Vidya*, Volume III, p. 280.

“*Patanjali* enumerated the eight (*ashta*) limbs (*anga*) of this *Taraka Raja Yoga* as five which concern karma and lay the foundation for meditation, and three which constitute meditation itself: restraint (*yama*), binding observance (*niyama*), posture (*asana*), regulation of breath (*pranayama*), abstraction and withdrawal from the senses (*pratyahara*); concentration (*dharana*), contemplation (*dhyana*) and complete meditative absorption (*samadhi*).”

Meditation thought: The whole discipline prepares meditation. Its ethical foundations should not disappear from view when attention is drawn toward the more exalted terms of the path.

10. R.N. Iyer, “Vibhuti Pada”, *The Gupta Vidya*, Volume III, p. 285.

“*Prajna*, cognitive insight, the resplendent light of wisdom, or intuitive apprehension, comes as a result of mastering *sanyama*. Although *prajna* is the highest level of knowledge to which philosophy can aspire, it is not the supreme state, for it halts at the threshold of *vivekakhyati*, pristine awareness of Reality, which can be neither articulated nor elucidated.”

Meditation thought: Insight and pristine awareness are distinguished. Knowing the vocabulary of a threshold is not crossing it, but exact study can clarify the direction of preparation.

11. R.N. Iyer, "The Descent of Manas", *The Gupta Vidya*, Volume I, p. 164.

"The marriage of meditation and duty gives birth to the Bodhisattva ideal of renunciation through service. This is the sacred and archetypal meaning of *dhyana*, dharma and *karuna*, which are all magically fused in *bodhichitta*, the jewel in the lotus, God in Man as in the cosmos."

Meditation thought: Meditation and duty meet in compassionate service. A discovery becomes more fruitful when it changes the care with which we undertake a shared responsibility.

12. H.P. Blavatsky, "The Seven Portals", *The Voice of the Silence*, p. 37.

"Thou shalt not let thy senses make a playground of thy mind. Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean. So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

Meditation thought: The ocean and drop restore a sense of shared being. A wider circle of concern can enter the next conversation through patient attention and truthful speech.