

MEANS 7/8 – MEDITATION/ CONTEMPLATION/ ILLUMINATION

Thoughts to Ponder Prior to Meditation

Means VI.

Attention. Dharana. Concentration. Fixation of the mind. Here the instrument of the Thinker, the Real Man, is brought under this control. The sixth sense is coordinated, understood, focussed and used.

Means VII.

Meditation. Dhyana. The capacity of the thinker to use the mind as desired and to transmit to the brain, higher thoughts, abstract ideas, and idealistic concepts. This means concerns higher and lower mind.

Means VIII.

Contemplation. Samadhi. This relates to the ego or real man and concerns the realm of the soul. The spiritual man contemplates, studies or meditates upon the world of causes, upon the "things of God." He then, utilizing his controlled instrument, the mind (controlled through the practise of concentration and meditation) transmits to the physical brain, via the sutratma or thread which passes down through the three sheaths to the brain, that which the soul knows, sees and understands. This produces full illumination.

3-2 Dhyana (meditation) is sustained concentration.

Real Raja Yoga starts from concentration; concentration merges into meditation; Meditation ends in Samadhi.

The mind fixed upon a single object for twelve seconds is a Dharana, twelve such Dharana's will be a Dhyana, twelve such Dhyanas will be a Samadhi." Vivekananda

Having achieved the capacity to concentrate the mind steadily upon an object, the next step is developing the power to hold the mind stuff or chitta unwaveringly occupied with that object or thought for a prolonged period... gradually moving from the outer form of the object towards its emanating source.

"... Dhyana is the entire fixing of the mind on the object thought of (to the extent of making it one with it). The mind should be conscious only of itself and the object." The attitude should be pure fixed attention; the physical body, emotions, surroundings, and all sounds and sights are lost sight of and the brain is conscious only of the object which is the topic or seed of meditation, and the thoughts which the mind is formulating in connection with that object." Dvivedi LS 247

When all is forgotten and the mind is fixed only on its own pondering upon the object, this is meditation. When one is dwelling only on that internal part, when only the meaning of the thought is present, this is samadhi.

3-3 Samadhi (contemplation) results when chitta gives up all forms, and becomes absorbed in reality, reflecting only the meaning.

Samadhi occurs when the form aspect is lost sight of, and the meditator becomes aware only of the nature of the life which is expressing itself through the form. There are different levels of samadhi. An early form occurs when chitta is quiet and reflecting higher realms (1-50). Now at this stage, samadhi occurs when the yogi can withdraw from his three-fold vehicle at will, to a super-perceiving level. Consciousness transfers out of the lower brain consciousness into that of the soul. Then the soul looks out upon its own world, sees the vision of things as they are, contacts reality and "knows God."

3-4 Sanyama is the one sequential process of 'concentration, meditation, contemplation.'

Sanyama is the synthesis of the three stages of the meditation process and is only possible to that student who has learnt and mastered the three states of mind control. It is the attainment of the power of meditation which is the objective of the Raja Yoga system. Through this achievement, the yogi has learnt to differentiate between the object and that which the object veils or hides. He has learnt to pierce through all veils and contact the reality behind. He has achieved a working knowledge of duality. Through that mastery he:

1. He has freed himself from the three worlds of mind, emotion and physical plane existence. They no longer attract his attention. He is not concentrated upon, or engrossed by them.
2. He can focus his attention at will and can hold his mind steady indefinitely, whilst working intensively in the mental world, should he so choose.
3. He can polarize or centre himself in the consciousness of the ego, soul or spiritual man, and knows himself as separate from the mind and the rest of the lower man.
4. He recognizes the lower man as simply his instrument for communicating at will with the three lower planes.
5. He has acquired the faculty of contemplation and can look out on the soul-realm in a manner similar to the way a man can use his eyes to see on the physical plane.
6. He can transmit to the brain, via the controlled mind, that which he sees, and can thus impart knowledge of the self and of its kingdom to the man on the physical plane.

MEDITATION

1. Basic Meditation Alignment

1. Sit comfortably with spine erect.
2. Breathe easily and relax your physical.. emotional.. and mental fields.. OM
3. Focus high within your head.
4. Visualize the light, love and power of the soul pouring into your three personality vehicles. OM
5. Pause for assimilation.
6. Imagine yourself as the thinker focused within the soul-illuminated mind. OM
7. Say the Gayatri.

**“Oh Thou, Who givest sustenance to the universe.
From Whom all things proceed, to Whom all things return,
Unveil to me the face of the true spiritual Sun, hidden by a disk of golden light.
That I may know the truth and do my whole duty, as I journey to Thy sacred feet.” OM.**

2. Meditation:

Meditate upon the following “seed-thoughts”, seeking to gain a deeper understanding of the meaning behind each thought.

What, in your understanding, is the meaning of “sanyama”?

Are you able to achieve this state of sustained concentration, meditation, and contemplation?

Have you been able to silence all distractions of your physical body, your emotions, and your surroundings?

What have you been able to perceive? Has there been any illumination on something previously hidden from you as a result of sanyama?

3. Lower Interlude: With deliberation bring the meditation to a close, and imaginatively reaffirm your focus in your mind, and then your brain. Quietly review and interpret any insights you received during meditation, summarising with clarity, what these insights were, and what they mean to you. This work is very important. It will ground your consciousness back into your brain - helping to overcome the problem of “spacing out”, and will also train your mind to do the necessary working of interpreting intuitive insights.

4. Distribution: Sound the Great Invocation followed by the Sacred Word OM, three times, visualizing as you do so, the redemption or upliftment of humanity and the Earth.

THE GREAT INVOCATION

**From the point of Light within the Mind of God,
Let light stream forth into the minds of men.
Let Light descend on Earth.**

**From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.**

**From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.**

**From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.**

Let Light and Love and Power restore the Plan on Earth

OM, OM, OM