

Dhyāna or Meditation

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- *I've added italic to parts of the text I thought important, parenthesis with synonyms in some parts, in an attempt to clear some words or definitions and some minor corrections – Domingos*

Meditation or **Dhyāna** is essentially a function of the mind (**Manas** or **Chitta**); meditation, as used here, is exclusively with reference to **Brāhmic** or transcendent **Immanence**; the force of mind (**Manas**) utilized to secure merely material or spiritual results is by courtesy designated meditation. In the strict sense of the term, however, such usage does not obtain.

Life-Principle or **Ātman** as the first principle of **Brāhmic** manifestation may be said to have as its essential nature **Jñāna** or **Cognition**; and in its relation with **Prime Matter** (**Mūla Prakṛiti**) it is assisted by **Śakti** or **Energy** in different forms. In the **Brāhmic** state of transcendental unity, this **Energy-Principle** is known as **Yōga Śakti**; in its process of **Infinitization** ("differentiation" and creation of infinite multiplicity), such energy is known as **Mahēśwarī**; as such, energy is a necessity whenever the **Life-Principle** contacts **Matter**.

Prime-Matter or **Mūla-Prakṛiti** in its turn manifests itself into four main levels of varying subtlety in virtue of **Ātmic** contact through the **Śakti**; these grades are known as **Tattvakūṭas**; and comprise **Avyakta-Tattvakūṭa**, **Mahat-Tattvakūṭa**, **Manas-Tattvakūṭa** and **Indriya-Tattvakūṭa**; such perpetual contact is termed **World-Process** or **Samsāra**.

As pointed out, **Śakti** is the main **Agency** facilitating the mutual contact between **Life-Principle** and **Matter-Principle**, leading to beatitudes, it is the practice of the aspirants to meditate on the **Śakti-Principle**, in virtue of which, **Ātman** or **Life-Principle** initiates the **World-Process** in its **Aṇu** or **Primal Matter**.

Meditation as such is the result of the process of thinking known as '**Chintā**'; it is said that this thinking admits five forms, viz., 1. **Vibhūti Chintā**, 2. **Jñāna Chintā**, 3. **Saṅkalpa Chintā**, 4. **Karma Chintā** and 5. **Brahma Chintā**;

- **Vibhūti Chintā** is thinking about the bliss aspects;
- **Jñāna Chintā**, is the relation to the **Science** which facilitates the attainment of such bliss;
- **Saṅkalpa Chintā** refers to the choice of the mode or manner of performance for such achievement;

- **Karma Chintā**, is in terms of the actual performance of action, as such, for achievement or **realization**;
- and the last **Brahma Chintā** is thinking which enlivens (revives) the above four modes of it; and it is to this that the term **Dhyāna** or **Meditation** is properly applicable.

And **Mind** or **Manas** is the seat of such meditation or its vehicles.

Meditation secures the auspiciousness of infinite bliss; *but the perception of bliss is in accordance with the degree of efficiency of meditation.* **Dhyāna** in other terms may be said **to be** a means of recovering the primal memory of bliss, and such recovery of memory will be according to the viewpoint of the same.

We have thus seen that the **Mind (Manas)** is the seat of meditation, that meditation may be various, according to different points of view and according to different objectives, and that these govern the nature of the performance of action initiated, *for achievement*. Thinking may be directed to material, spiritual or transcendent aims. Meditation, of which, **Mind** is the seat should also accordingly vary, such variations, being named **Aśuddha**, **Śuddha** and **Brahma** respectively; the objectives also vary and are named **Savikalpa**, **Nirvikalpa**, and **Śuddha**; similarly differences of view-points may be **Prākṛitic** or qualitative, **Ātmīya** or spiritual, and **Śuddha** or transcendent; performance of action for attainment should also vary in terms of **Pravṛitti** or exteriorization, **Nivṛitti** or abstraction and **Śuddha** or transcendent.

In effect **Dhyāna** or meditation may be **Saguṇa**, **Nirguṇa**, and **Śuddha**;

- **Saguṇa** may be in reference to any divine manifestations in **Matter**;
- **Nirguṇa** is in reference to the **Indwelling Divinity** in the heart;
- and **Śuddha** the all-pervasive **Immanence**.

Saguṇa Dhyāna

Every aspirant, engaged as he is in the **World-Process**, intent upon happiness, *directs the attention* to one or other of the infinite sources of beauty or sublimity, (**Viśhayam**); whereby dwelling intently thereon, he develops increasingly a love towards such a source; this love being progressively impersonal sublimates into a holy devotion (**Bhakti**) and thereafter kindles in him the light of knowledge (**Jñāna**), which illumination eventually secures the needed bliss of **Yōga**. To this effect the aspirant should choose for himself as a source of inspiration or as an object of devotion any one of the beautiful manifestations of the **Divinity** in forms particularly suitable to his idealistic conception.

It is, however, necessary that meditation on such formful aspect *must be one-pointed and continuous and must be such as could not be ruffled by any grasping emotion*. Meditation on these lines indicates on the aspirant an objective attitude (**Pravṛitti Mārga**) and *involves an attributive ideation (Triguṇa)*. Such meditation is the characteristic of a mind-level in the

aspirant who seeks formful manifestations of the **Deity**. The bliss resulting from such contact is known as **SAGUṆA DHYĀNA**.

Nirguṇa Dhyāna

While **Saguṇa Dhyāna** is resorted to, generally, by those of philanthropic and devotional attitude (**Karma** and **Bhakti**), **Nirguṇa Dhyāna** is resorted to by men of philosophic inclination (**Jñāna**), in whom the insight, while combining the two attitudes, is predominantly abstractive. The meaning of the term **Nirguṇa Dhyāna** is in reference to that mode of meditation, *which dwells on that aspect of Divinity that transcends **Triguṇic** manifestations. Here the Divinity is in the nature of a light indwelling in the ether of the heart, a miniature archetype as it were, of Puruṣha, the first or primal manifestation of Brahman in the cosmic plane; the illumination presents itself in the dimension of a thumb, but partaking of the glory that is visible only on the highest mind-level.* Here the attitude of the aspirant is abstractive (beyond **Triguṇic**) and is marked by an utter absence of ideation. One peculiar characteristic of this mode of meditation is that its centre is the heart of the aspirant, the sky or the ether, as it is generally known. *This mode of meditation is NIRGUṆA DHYĀNA and leads to the Śuddha mode of meditation.*

Śuddha Dhyāna

This mode of meditation is *par excellence* and is capable of being resorted to by the ones who has attained the heights of **Yōga**. *The attitude of the aspirant hereof is synthetic or consummative of all forces and laws of cosmic existence and he is filled with the idea, if it may be so called, that "All this is verily Brahman", that this is the Great Cause of all creation, Infinite, Unitary, Eternal, Transcendent capable of all manifestation Ātmic or Prākṛitic and immanent therein.* The continuity of **Saguṇa** meditation has been compared to the fluidal down flow of a viscous oil; the even mode of **Nirguṇa Dhyāna** is instanced as similar to the equableness of **Mother Earth**; and the one-pointed watchfulness of the crane is the analogy in reference to the divine awareness of **Śuddha** meditation. This meditation is also known as **BRAHMA DHYĀNA**.

It is said that the aspirant, by means of **Saguṇa Dhyāna**, attains to energies that manifest themselves on the **Prākṛitic** plane, **Nirguṇa Dhyāna** has reference to the energies of **Ātmic** or spiritual plane, while **Śuddha Dhyāna** leads to the realization of primal cosmic energies.

Thus meditation is essential for all aspirants according to their status, *which enables them to procure the auspiciousness of the five Puruṣhārthas, viz., Dharma, Artha, Kāma, Mōkṣha, and Prāpti.*

General results of Meditation

Among the many benefits that accumulate through proper meditation may be mentioned at first, *the purification of vehicles of our body so that the matter thereof becoming finer is increasingly responsive to higher forces*; such responsiveness generates bliss; as such he obtains longevity, and is loved by all; his physical energies get on the increase, his mental and intellectual powers

are sharpened; the handsomeness of youth and breadth of insight and outlook as also all those excellences of existence attend on one given to the practice of meditation; in short, all legitimate aspirations receive their fulfilment and memories of past lives come to him without doubt.

The great and revered **Hierarchs, Brahmā, Viṣṇu and Rudra** and others have attained their respective status of **Adeptship** through meditation; and they are able to initiate effective measures for the welfare of the worlds; and **it** is through meditation that their creative functioning sustains indefinitely. Men of eminence attain to **Brāhmic** energy through meditation only. *Thus meditation which is of Saguna, Nirguna, and Śuddha types is the means of securing auspiciousness to Yōgis, Devotees and Sages; to Devotees, meditation secures God-realization, while to the philosophers and philanthropists, the great peace becomes available. To one and all engaged in the vast World-Process meditation supplies the means for liberation therefrom. To the Jñānīs, the bliss of Para; to the Yōgis, the beatitude of entrancement; to the Vēdāntins, the recognition of Brāhmic nature, result as the fruit of meditation. Meditation is the supreme Agency for the realization of the five Puruṣhārthas.*

Therefore, **Dāsas** and other aspirants are enabled to taste the divine bliss through proper study, effectual ideation, and action accordingly; these being necessary for successful meditation.

Certain important features of Dhyāna

It may thus be seen that meditation is a characteristic exclusively of **mind-faculty**. Whether the aim of the aspirant be objective or purely subjective or immersed with transcendent incentive, *the agency for its fulfilment is through the mind only and meditation is the means*. Hence the importance of the **mind-faculty** is stressed at length in all the works performed by men in the evolutionary process.

Haṁsa Yōgi lays much emphasis *on the mind being Śuddha* (that is of transcendent aspiration) *as the necessary means for meditation in its true sense*. This nature of the **Mind** is sustained so long **as** there is a due recognition of the need for performance of actions whether **Sat** or **Asat**, that is, subjective or objective and such cognition is what enables the mind to function with detachment. *Such detachment is possible only when the motive for action is universal in its nature; action through any other motive than this will be the result of a mind that is Aśuddha; a discrimination of this kind forms a sure support for this effective mental attitude in all acts. A mere cessation of all desire resulting in detachment does not conduce to proper meditation, but an attitude covered with transcendent aspiration makes for true realization.*

An initiation into the mode of such **Śuddha Dhyāna** has to be made by one of the **Adept-Hierarchs** of **Śuddha Dharma Maṇḍalam** only.

Meditation with the idea that "**All is Brahman**" and action in accordance with such idea constitute the threefold essentials of **RĀJA YŌGA**, viz., **Dhyāna, Bhāvanā, and Karma**; and

the practice of **Rāja Yōga** has to be entered upon by aspirants duly instructed in its mode by **Śuddhāchāryas**. Such practice is conducive to high attainment or **realization**.