

The background of the cover is a photograph of a wooden pier extending into the ocean. The pier is made of dark wood and has a railing. The ocean is visible in the distance, with waves breaking. The sky is a mix of light and dark colors, suggesting a sunset or sunrise. The overall mood is peaceful and contemplative.

# Meditation

*An Outline for Practical Study*

**Mouni Sadhu**

**AEON**

## *Meditation*

BY MOUNI SADHU

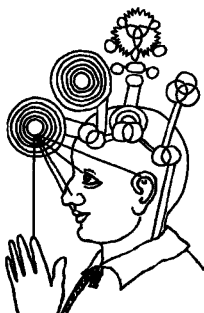
Concentration  
The Tarot  
Samadhi  
Theurgy

# MEDITATION

AN OUTLINE FOR PRACTICAL STUDY

BY

MOUNI SADHU



A E O N

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*I believe, that even in the  
present period of a general loss of  
moral and spiritual values, there are  
still living, souls intelligent and  
inspired enough not to be drowned in  
the prevailing trend of frustration.  
It is for them that I write.*



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## FOREWORD

During the twentieth century the term 'meditation' has become a very popular one among philosophically and occult minded intellectuals. The reason is clearly the now overwhelming interest in Eastern mysticism and occultism beginning at the turn of the century. At first, mysticism and occultism attracted only small numbers of intellectuals, but after World Wars I and II, the movement became popularized and reached other sections of Western society, at the same time as an unprecedented increase in all kinds of occult associations and groups, which were not calculated for the 'chosen', but for all and sundry.

Before long, every member of every such organization began to consider himself qualified to understand and judge all occult matters, which he could find in the ever-growing number of books, dealing with the so-called 'popularization of occultism'.

The results of this can be seen around us today, and there is no need to point out details to a discerning reader. Merely observe, and you will soon find the truth for yourself.

In this book I will deal with the term *meditation*, as it is so misused and misunderstood, when indeed it should take its honoured place among the loftiest and most inspired efforts of man—to find the real Truth of himself and to take his due place in the *conscious* life, free from the limitations of gross matter as is his temporary and mortal sheath, in which no Reality or Truth can ever be found.

But meditation is a science, an art, requiring solid preparation and study as does every branch of human knowledge, with the difference that the average intellectual may cope well with his official 'degrees', but the same cannot be said about acquiring the ability to meditate. Where lies the cause of this? Official science operates with the past experiences of men, and so a professor teaches his students what he himself has been able to learn and discover in his own particular field of study. The students then try to assimilate, memorize, and use such achieved knowledge, according to their needs, sometimes developing it further if they feel an attraction to it. Undoubtedly, their studies develop their brains and fill them with a lot of memorized facts, formulas, theories, laws, and so on.

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But we should not lose sight of the fact, that all the examinations that we may be subjected to for our degrees are rather standard requirements, imposed and fixed by those who know more in the particular field. Are they interested in the real ABILITIES of the students, beyond their satisfactory answers and solutions of test problems?

Memory, concentration, the ability of orientation, and so on, are supposed to grow automatically during the years of study, and yet they are still measured by the degree of domination of a particular branch of human knowledge. They are not the main aim, or consideration. That is why we have good, and not so good scientists, doctors, engineers, and so on. All are products of the same universities, all have received their degrees, but there are enormous differences between them. This is the proof that there is something in man, beyond the capacity of merely accepting the average load of knowledge, offered to him during his years of learning.

But things are quite different as regards the science of meditation. It is the ABILITY to rule one's mind under all circumstances that alone counts, and not just the accumulation of memorized and used subjects, which belong to the lower manifestation of our mind's powers. These never rise to the higher degree of development of the human consciousness, that functions above and beyond that mind, although embracing its realm, in the same way as a man who, while standing on a hill and seeing the vast horizon, can, nevertheless, also see objects close to himself.

This relationship should be well understood during your further study of the subject, so that you will be able to discriminate between the knowledge accommodated in your brain, and the ABILITY to use that mind-brain in any direction you need, and not just in that which you were taught in school, and so on.

What does MEDITATION actually mean? It is the dynamic retention of our awareness on a chosen theme or subject. Of course, this is only a very elementary definition, but at this stage we will not enlarge on it, for we must realize what condition is necessary for the mental practice we call meditation. It is the ABILITY TO UNSWERVINGLY MAINTAIN YOUR AWARENESS ON A CHOSEN THEME FOR AS LONG AS YOU DECIDE TO CONTINUE WITH THE SAME. I believe that I do not need to explain further, as

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everyone will find the true name of this ability: it is the power of CONCENTRATION. Without it, the attempted meditation will be nothing more than a rudderless floating on one's own waves of thoughts, which come from an unknown source and defy efforts to put them in order according to a preconceived plan.

How often have I heard from incompetent and self-deluded persons, how they 'meditate', comfortably seated in a soft chair and often blowing smoke rings from their cigarettes, while passively thinking about whatever subject they like. As is to be expected, the results are only frustration, none of the anticipated enlightenment, and finally, scepticism regarding everything connected with the higher development of man.

That is why I am compelled to make the following statement: Before you embark on a practical study of this book, you must invariably become acquainted with:

- (a) The theory of concentration and
- (b) Through exercises, develop in yourself a certain degree of domination of your thinking principle. Such work will correspond to at least two well-performed series of exercises.

All of this belongs to my basic work *Concentration*, first published in 1959. Also, the companion volume—*Samadhi*, especially Part III, can be recommended for a special extension of knowledge on themes for *meditation*.

From this point of view, the present work is like a continuation of the two just mentioned, and I am writing it on the assumption, that its two forerunners are well known to you. It would be impossible to repeat in *Meditation* the material previously expounded in the other books.

Naturally, there have been several books published on the subject of meditation, and a few of them may fairly well elucidate certain aspects of this important art. My aim is to close all the existing gaps and so give the student a manual, from which he may be able to obtain reasonable theoretical knowledge of the subject, plus a systematic guide for the development of practical abilities in himself.

You must clearly realize, that the popular (but how fallacious!) idea, propagated by certain pseudo-occult and pseudo-philosophic organizations: 'Anyone can meditate!' is sheer nonsense.

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Can you swim the English Channel without the ability to swim? Can you use a car, even after reading dozens of manuals about motor construction and driving, without spending several hours on practical lessons with an experienced tutor?

At the present time the terms 'occultism', 'occult psychology', 'initiations', and so on, are fairly well known to most intellectuals. But there is a lot of chaff among what is supposed to be occult wheat. I wrote at length about this sad fact in Chapter XLIV of my *Ways to Self-Realization*. But for firm discrimination, even a brief rule will suffice: seek for COMMON SENSE throughout a book, and if you cannot find it reject the work, as then it is of no value to you or anyone else.

There exists an unfortunate disproportion between materialistic knowledge and that of *practical psychology*, which latter is simply another name for true occultism.

Every savant would agree that there are absolute laws ruling the physical manifestations of life, as we know from our official science, and nobody would dare to question them without being considered (quite justly, of course) to be an *ignoramus*. But only a few guess, and still fewer *positively know*, that the invisible manifestations of life, like, say, the *processes of feeling and thinking* are also subject to exactly similar, definite laws, which control and rule these hidden processes, as well as many others, lying beyond the powers of the concrete mind.

Those who, during the course of their lives have learned to cognize these laws and make practical use of them—as a chemist or physicist does within his own profession—will know the meaning of the simile I have just given. Faced with the problem of the science of *meditation*, I put it to myself to explain the related laws and indicate the necessary techniques for their practice.

Consequently, this work will not be an easy and entertaining discourse, and that has not been my aim. Any earnest student will discover it for himself. My hope here is founded on the fact of having received innumerable earnest inquiries from my readers from almost every corner of the English-speaking world, besides from those who use the translations of my books. These prove that, fortunately, there are still many people who take their inner life seriously and desire to know and control it positively. Therefore, I am dedicating the present study to them.

## FOREWORD

Part I deals with the elementary theory of meditation, with which every aspirant must be familiar. The techniques and convenient texts of the first, simplest forms of meditation are included in Part II. As a further development, the full use of mental power is covered by Parts III and IV. Finally, the highest form of directed awareness, beyond the verbal forms of the previous chapters, is presented in Part V as *contemplation*, in which the consciousness operates beyond the realm of the thinking mind, and every movement in it ceases, being swallowed up by the contemplated idea. In other words, the aim of true meditation is achieved in this its final stage:

THE SUBJECT AND THE OBJECT BECOME—ONE.

Conclusions are arrived at in the Epilogue, linking the achieved *contemplation* with the so-called 'MUTE PRAYER' as practised by some eminent saints, and introducing the student into the 'mysterious world' of the Spirit and the ultimate Reality dwelling in it.

I have intentionally limited the Bibliography to only a few chosen books which contain material in common with the present work. This has been done in order not to dissipate the student's attention by directing it to works and systems which would be of little help and devoid of a practical character, or useless in another way.

The subject is hard enough as it is, and human time and forces are limited. Hence, the economizing of them is at once, assistance and the emphasizing of the cardinal factor of *concentration* on the main, chosen task.

Before starting this book, you are entitled to ask me an important question and obtain an answer to it.

'UNDER WHAT CONDITIONS CAN I HAVE ALL REASONABLE HOPE OF GETTING FULL PROFIT FROM THIS BOOK, AND CAN YOU GUARANTEE ME SUCCESS?'

The chief condition will be for you to treat this course in *just the same way as you did the compulsory studies* you have passed through for your bread-winning certificates, and so on. This means that you have to perform all that is prescribed without omitting, or abandoning anything because of the difficulties encountered. After all, if you abandoned certain parts of, say, *algebra*, simply *because they were tedious for you*, you know that you would not be able to sit for the examinations ahead.

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Under such circumstances, that is, if you *continue to the end of the course*, your guarantee will be the writer's own achievement in this field, as well as many of those, who worked similarly and got their reward, which they would not exchange for anything in the world.

From the foregoing, you will see that this book is not for 'half-wits', but for intelligent men and women of common sense. An 'initiate', or a man who is able to become an initiate STUDIES AND REALIZES, while a 'layman', unable to do so, only READS AND TALKS. In this lies the whole of the difference between men. Hence, a scientist, who is well versed in his own particular branch of knowledge, is initiated into it whereas an ignorant person merely guesses. Such is our point of view.