

A GUIDE TO MEDITATION

SWAMI KRISHNANANDA

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(108 sentences on meditation taken from various writings
by Swami Krishnananda)

1. The object of meditation is the final choice that you make in this world.
2. Each one of you has to choose your beloved object for meditation.
3. The essential thought to be remembered in all meditations is that there should be no thought except that of the chosen object, or the ideal of meditation.
4. Actually, every work done with a feeling of devotion is also a kind of meditation.
5. By meditation, observation and reasoning one comes to realise that Existence is not space and space is not Existence.

6. Brahman's all attributes mentioned in the Upanishads, positive as well as negative, may be brought together in a single group as aids to meditation.
7. Brahman is the Absolute, and one cannot meditate on Brahman, because it is inclusive of even the meditator himself.
8. Clear-sightedness, passionlessness, serenity, self-restraint, indifference to the world, fortitude, faith, collectedness of mind and yearning for liberation from bondage are the prerequisites of spiritual meditation.
9. Contemplation on Existence-Consciousness-Bliss as the whole of Brahman, in Sattwa, is the highest form of meditation.
10. Different symbols used in meditation give rise to different experiences corresponding to each.
11. Desireless meditation's result is only ascent and no reverting to the mortal world.
12. Desire ceases when you behold the Atman, and this beholding the Atman is called meditation.
13. Dream is an unconscious occurrence. You have no control over it. But meditation is a conscious effort.
14. Desire is the assertion of the personality. In meditation the personality is dissolved.

15. Directly the Absolute is known through profound reflection and meditation.
16. Externally meditation can be regarded as religion, internally it is concentration.
17. The entire psychology of meditation is nothing but a setting right of errors in thought.
18. Feel your identity with the Supreme Being in meditation. That is the essence of meditation.
19. To love God is to serve him, to serve Him is to meditate on Him, to meditate on Him is to know Him, and to know Him is to realise Him.
20. Great tenacity is called for in meditation.
21. Highest effort consists in meditation on the Absolute.
22. Hard to conceive is an endlessness of Being identified with the selfhood of beings. But that is what is the key to true meditation.
23. The highest kind of meditation is Sarvam Khalvidam Brahma.
24. It will guide you only after you become one with it. For that, you have to meditate.
25. If you can convince your deep feeling that whatever you see is inside that Supreme (including yourself and everybody) that is the meditation.

26. It is your soul that is actually meditating on the soul of the object.
27. Indestructible is the knowledge attained through meditation on the truths of the Vedanta.
28. Indirect knowledge received by means of instruction from the preceptor requires to be deepened into experience by reflection and deep meditation.
29. It is advisable to engage oneself during spare hours in the study of such subjects as are conducive to entertaining the thought of the object of meditation.
30. If you want to know creation, you have to enter into the substance of creation.
31. If you love a thing constantly without break, it is meditation.
32. It should not be that you are happy inside the meditation hall and unhappy outside. You must be happy in the street, in the market place, in the bathroom and not only in the temple or the meditation hall.
33. If life is to become a healthy whole, the spirit of religious worship and meditation has to saturate and seep into the secular life.
34. Knowledge and meditation, however, are not possible for one who is worldly, sensual, deluded, proud, egoistic and selfish.

35. Knowledge is Jnana or Anubhava of the Nirguna Brahman, and meditation is Dhyana, or Upasana on Saguna Brahman.
36. Meditation is the art of contacting Reality, and for that you have to first be sure what Reality is.
37. Meditation on the Eternal Being is the supreme form of love.
38. Meditation starts with duality and ends in Unity, from an adoration of God to the Being of God.
39. Meditation should be continued till death, or till the rise of Self-knowledge.
40. Meditation should be continued until the goal is realised, without any anxiety, or impatience on one's part.
41. Moksha is the immediate non-objective experience of Brahman on which one has been meditating all along with intense devotion.
42. Meditation is the affirmation of the mind and confirmation of Reality.
43. Meditation is the art of setting oneself in tune with God.
44. A meditating mind is like a still lake.

45. The meditating principle is not the ego, it is the Universal Being itself. It is God meditating on God ultimately.
46. Meditation is nothing but the recognition in consciousness of the connecting link between subject and object.
47. Meditation leads to the gradual ascent of self by degrees of expansiveness.
48. Meditation on God is the highest of Sadhanas.
49. Meditation on Reality is spiritual life.
50. Nobody can do so much good to the world as a Yogi engaged in meditation. You must know very well that the value of work depends upon what you think in your mind.
51. Nirguna form of meditation is laid down in several of the Upanishads. The main type of meditation inculcated is on Pranava, or Omkara.
52. No meditation will become successful if the senses are active, because the senses are the opposite of the effort at meditation.
53. On the path of Jnana-Yoga, as a necessary condition of spiritual meditation, the value of philosophy is incalculable.

54. Of all things, Selfhood is the ultimate meditation. This state cannot be achieved easily.
55. One-pointedness is the secret of meditation. This is an essential feature that we have to remember.
56. One who meditates on the Universal Prana has no enemies.
57. Prayer is a current flowing with the thoughts towards God. Meditation is the highest prayer where the thoughts are fixed in God.
58. Poor we are psychologically and philosophically bankrupt, therefore meditation is hard.
59. Provided it gets universalised in meditation, anything can become a passage to God.
60. Prana-Agnihotra is a religious performance of the one who practises the Vaishvanara Vidya, who meditates on the Cosmic Being.
61. The principle of meditation is this - whatever the object of your meditation be, that has to be taken as Absolute.
62. Success is achieved in meditation in proportion to the extent of the honest feeling within ourselves that Brahman is the only Reality, and is the one aim of life.
63. Sadhana (practice) concludes only in experience and never before. It is also possible that even though one

practises enquiry and meditation till death, yet the Atman has not been realised.

64. Seeing the noumenon is the art of meditation; the merger of object with the subject and vice-versa.
65. Subject wanting the other, the object. This is materialistic meditation and not spiritual meditation.
66. Study, reflection and meditation are the processes of the method of Self-transcendence.
67. That act of uniting the reason with the feeling is meditation.
68. Thought is Being; consciousness is Existence. If this is asserted, then meditation will succeed.
69. The resting of the consciousness in its own self, which is universality of Being, is the highest Yoga or meditation.
70. The object of meditation is not just one among the many objects of the world; it is rather the *only* object before us.
71. The quickness of the process of attainment depends upon the intensity of the power of meditation, both in its negative and assertive aspects.
72. Unless the idea becomes God, the meditation will not yield results.

73. The Vaishvanara meditator is in communion with the universe, with the very self of all beings, attuned to the Supreme Being.
74. Vidya is a meditation, an art of thinking on the Supreme Goal.
75. When the mind is tired and unwilling, you should not meditate.
76. When meditation deepens, you can lessen your activities and take to meditation more and more.
77. We must remember that ritualistic worship also is a kind of meditation. Worship is not a mechanical action.
78. When Prarabdha dies, all activities cease, but while it functions, it cannot be overcome even by the force of meditation.
79. When there is an abandonment of interest in names and forms, meditation on Brahman becomes unobstructed in every way.
80. When you meditate on the Absolute, you are equally thinking of yourself. The Atman is the Paramatman only. You are merging with it.
81. When one sees a stone, for example, its existence-aspect should be separated from its name and form and, thus, its existence should be meditated upon as an aspect of Brahman.

82. Whenever you breathe, you get connected with the Cosmic Prana. The intention of meditation is to connect one's Prana with the Cosmic Prana.
83. We should not meditate when we are possessed by our ego.
84. We live religion when we are in a state of meditation, because religion is the relation between man and God, between the soul and the Absolute.
85. When one sits for meditation, there should be no anxiety.
86. When we want to be seated for a long time for meditation or Japa, if we have some sort of restraint and control over the functions of the body, it yields to our requirements.
87. It is a well-known fact that the process of meditation in the field of spiritual life is centralised in the attempt of consciousness to concentrate itself on Ultimate Reality.
88. Unite yourself with that One Person. Then you will have no problems. This is called Yoga, spirituality, religion, or meditation, and that is the aim of life.
89. You are part and parcel organically entwined with the whole universal fabric. If you can maintain this consciousness always, you are perpetually in a state of meditation.

90. If sometimes one is tired of meditation, we have only to conclude one has only engaged oneself in another kind of activity, calling it meditation, while really it was not so.
91. Aspirants on the spiritual path are generally conversant with the fact that meditation is the pinnacle of Yoga and the consummation of spiritual endeavour.
92. All the procedures of meditation are, in the end, ways of awakening the Soul-consciousness which, in its depth, is, at once, God-consciousness.
93. In meditation, thought and being coalesce and become one.
94. The apparently inseparable connection of the body and, in fact, the whole of one's life, with the physical elements of creation gets gradually loosened when one progressively advances in meditation.
95. Meditation is a self-integrating process throughout, from the beginning to the end, and hence any form of self-alienation is opposed to and becomes a hindrance in meditation.
96. The pinnacle of Yoga is the absorption of the mind in the object of its concentration.
97. But meditation is adventure, which opens up a new vista before us and surprises us with our relationships

which were not apparent in our waking work-a-day life.

98. When the meditating consciousness so gets absorbed in the object that the idea of the object and the name of the object drop out altogether and there is a consciousness of the object alone, independently, without any kind of external associations, where one becomes the true friend of the object, not merely an observer or a judge of the object, but an organic mass of sentience in which the object is dissolved, as it were, in one's being,-that is to be known as the great freedom of the self.
99. The false idea that meditation is an individual affair has to be removed from the mind.
100. So, in meditation, the whole mind assumes the shape of a mass that moves wholly, entirely, totally, completely towards the object, the great point on which we may be concentrating for the purpose of our union with it.
101. The all-pervading nature of God excludes nothing from its purview and inclusiveness, and that which we regard as the best thing in our life may be regarded as our object of Meditation.
102. Even during meditation one may have to face many difficulties, such as the inability to reconcile apparently contradictory statements occurring in the scriptures, the persistent feeling that the world and

the body are real, and, finally a sense of hopelessness and a feeling of impossibility in regard to the achievement of the supreme purpose of life.

103. Constant meditation on Om allows the individual consciousness to take the form of Om itself which is unlimited in its nature.
104. Meditation is our duty. It is not something that you are doing as an occupation; it is the art of being yourself.
105. The masquerading veil has to be torn asunder and we have to see the object 'as such' in meditation, and not as it appears to the senses and the mind.
106. The object of meditation is a concentrated focus of the entire structure of the universe.
107. It is to be remembered that the value of meditation does not so much depend on the length of time that you take in sitting for it, but in the quality or the intensity of feeling operating at that moment.
108. When one is in a mood of meditation, one is practising true religion, but by so doing one does not belong to any particular religious cult. We live religion when we are in a state of meditation, because religion is the relation between man and God, between the soul and the Absolute.