

## Meditation Is Not Enough

We have to do all meditational practices as advocated by Master then only we get Master support for development of animal man to Human and Divine so as to participate in Masters Work as expressions of Divine. We should always in following Ten Commandments and the effect of Meditation and Masters Support only should reflect in ninth Commandment so as others also fell to become true expression of Master. It is not just doing meditation as we have to be useful for Masters Work as expression of Divine. We have to make our environment also conducive increasing our love and devotion towards Divine. We should always with company of God and do every thing as his orders in such way In God, with God and for God in the Society as trustees of God. We have to maintain balance of both martial and Spiritual life

### Message at Tinsukia on 25-11-1977

The general idea that fills *abhyasis* is that the items of practice taught to them are all that is needed to take them up to the final state of evolution. Their thought does not run beyond this at all. We indicate Raja Yoga as our foundation and it is so in fact, their ideation does not reach down to its depths and it just stops short with the observance of the rules. But it is certain that in Sahaj Marg, the fragrance of *Pranahuti* indwells, but still the factors that get left behind are Love and Devotion. Along with the act of Meditation, it is essential that these should also inhere therein. It has been necessary for me to stress the mingling of the facets together, since by doing this the *Sadhak* may be able to reach his goal very soon. It is your responsibility to engender these factors in yourselves. The means consist in endeavouring to maintain the remembrance of the Principle, that is, Ishwar (God). Even here, the objection can be put forward by some that by this effort the mind gets so tired that perhaps it can retain this only for half a day.

Whatever act you do, do it in the thought "It is the Divine's command and therefore it is my duty to do so", so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of *samskars* (Impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure.

The second need is good behaviour and conduct, that is, we should never act in such a way that anyone can lift a finger against us. The rules of our daily life and of behaviour towards all should be very good and straightforward. By acting so, you derive pleasure and happiness, and a state of peace will of itself begin to blossom inside you. Through thinking of the Divine, devotion and love

develop. I will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every service minded *abhyasi* and the characteristic of a *Fakir* and of man consists in this, that your duty- discharge gets completed. Truth lies in this that we keep turning our vision inward; if you do this, your condition will stay there wherefrom the "Substance" came to us, that is, we make a mark on the true "Treasure House". Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practising meditation on the Divine, the endeavour is maintained to keep our vision more and more turning inward.

If the true craving for attainment of the Divine is developed in you, it takes no time to achieve success. You are reaching out for bliss and I am talking of craving and restlessness. But, Brother, the happiness that this craving and restlessness bring, is never obtained in peace. When restlessness increases and reaches the limit, crosses the limit of strength, then the beginning of real peace starts.

My strong desire is that I should give people an inkling of the final state of spiritual evolution. Teachings of Sahaj Marg are of the highest because it teaches the maintenance in view of one's final goal. It is necessary for any teaching which aims at the attainment assist in the attainment of the Highest, to be of the highest order. My restlessness lies in this, that you should continue to be restless to achieve the goal of attainment of the Divine which alone can give me Real Peace. To the extent that you are restless in this manner, to that extent peace will accrue to me. If you believe and remember this that for all the service rendered by me to people, the return that comes to me is peace, then the only method for you is to remain restless. Let us get so deeply involved in the thought of 'This', that no thought arises at all of "That".