

## Meditation is not Enough

The dictionary meanings on meditate and enough are as follows.

**Enough:** Enough as commonly understood is “As much as is necessary or to the required extent”.

**Meditate:** Focus one’s mind for a period of time for spiritual purposes.

The subject means focusing one’s mind to the required extent for a period of time for spiritual purposes will not help in achieving the purpose of life.

The danger of the feeling “meditation is enough” might arise

1. When we delink meditation and our actions in life.
2. When complete oneness with God is understood as a drop merging into a bucket of water if not a big ocean or a small light merging into a big flame. Then our purpose will be to become that so that the mergence can be complete.
3. If we want to duck under an illusion that master will take care of everything.

But if we have the conviction that we are the expressions of the divine and Divine depends on us to express IT’s greatness, then it becomes clear that we have to express the divine through our actions. It is to bring out the divine that we have to become zero first. Meditation helps us in knowing that and keeps us reminding of it. That is our true state, in the scheme of things we are an absolute nobody and the closer we get to that state the more will we be the expression of the Divine.

The imperience of nothingness that we have during our meditations or sittings or satsanghs has to be translated into actions that expresses the divine.

The effort that is required in addition to meditation, following the commandments, cleaning, point A and B meditations, 9.00 PM prayer and bed time prayer is to assimilate, contemplate on the condition bestowed, to own up the condition bestowed and to analyse our actions.

The way we assimilate is to consciously make an attempt to be in the feeling/mood of the just finished meditation for as much time as possible. To feel how much lighter we have become for having been in the company of the divine.

Then we contemplate on the feeling we had with respect to our condition, to see what are the binding factors or what are the qualities that are helping us in getting rid of our binds.

Once we are aware of the feeling and we feel it to be a liberating factor then we should try to own up the feeling so that we can express that quality through our actions.

And once we start analyzing our actions, we will come to know whether the condition has come to expression or the limitations if any. The expression has to be in the plane of Thought, Word and Deed.

As our master has stated "It is a hidden dictum of Nature that every soul must live a happy and restful life." (SDG 104)

Nature wants all of us to be happy and our actions should be in consonance with it. This may lead to a question as how do we judge our actions or what is the yard stick by which they can be measured. As our guide Sri K.C.Narayana garu states, Any action that can be universalized is the right action and those that cannot be universalized have to be done away with.

If we take an example of truth, Truth can be universalized and falsehood cannot be. How do we follow the principle of truth? What makes it possible to follow? We all have the imperience of nothingness, it tells us and reminds us that we are nothing and have to become that. In the process of negation we go through the experience of the first truth that is " All that is born has to die" and "presence of master in everything". Once we contemplate on the experience we will know that everything belongs to the divine and we are only trustees that too for a small period of time. So there is no question of gain or loss. And also the awareness of the presence of master in the other person makes us tell the truth.

The reasons for which one may slip and resort to falsehood is the fear of loss or the actual loss itself and mainly forgetting that divine is present everywhere. This reminds us that though the master has given the required condition since we have not owned up the condition we have slipped. It becomes imperative that we have to own up the condition.

It is only by analysing our actions that we will know where we have slipped? or what we have to work on? so that we can live in the condition that has been bestowed. And once a person stabilizes in the condition of truth all his actions will be in consonance with that condition.

To conclude, It is the effort of translation of the imperience of nothingness into actions that has to be put in by an abhyasi in addition to meditation and hence "meditation is not enough". The effort is to make the outer actions reflect the inner condition that has been bestowed by the master.