

## MEDITATION IS NOT ENOUGH

Meditation by very definition means having the idea of and contemplating on the Divine, The Ultimate bereft of any Form thinking always that the Divine Light without luminosity is present in our heart. This is primary method of Sadhana and means to reach the goal and attain Realisation. The end result kept in view while performing Meditation is total merger with the Ultimate and attainment of permanent Liberation. In order that the method employed is effective enough to lead us to the Goal we should contemplate on The Divine and that contemplation should be free from thoughts other than Divine. The only impediment to the practice of meditation is thoughts that one's mind entertains causing deviation from the Divine thought and interrupting the flow of Divine grace into one's heart. Thoughts are by their very nature wandering and it has rightly been described as licensed trespasser in that the human imagination fans into the boundaries of the Universities however far away and distant they may be and however remote they may be with impunity. As Rev. Babuji Maharaj put it one should approach God with a begging bowl which is empty and when it is filled up with stuff other than Divine thoughts God's grace will not flow into it. Rev. Babuji Maharaj also said that one's mind which springs the thoughts is like a weather cock turning its face at every blast towards the direction in which wind blows. Thus if the thoughts other than Divine thoughts are allowed to penetrate the process of meditation they will form an unbreakable firewall arresting the flow of Divine current into one's heart. REV. Babuji Maharaj therefore said that when meditation is practised at heart internally keeping the goal constantly in view, it will result in freedom from external and surface bondage and when practice is associated with external things the result would be birth and bondage.

The above discussion leads one to the conclusion that there are factors extraneous to meditation which operate externally affecting our sadhana and those factors are something to do with practicant's conduct, past Samskaras etc. Unless these factors are dealt with properly the process of meditation would not yield desired fruits. The benefits of meditation will accrue only when the aspirant's heart and mind are free from impure thoughts and cleaning process is therefore suggested. The past Samskaras and impression which are causing one's rebirth should also be subjected to and shall undergo Bhog so that they are rendered powerless and do not come in the way of cleansing our kosas/chakras. Most inextricable link between God and devotee is Guru/Master and His support becomes absolutely indispensable in ascending the slippery path of Infinity and self effort of trainee alone will not be enough.

It is the aspirant's external behaviour and conduct that play a vital role in moulding himself into a true sadhaka, deserving of Divine grace. Regulation of mind becomes essential. Ten commandments are therefore prescribed for moulding and transforming one's self and making one's condition conducive to meditational practices and embracing Divine Effluence/Grace.

Commandment No.4 says " Be plain and simple to be identical with Nature."

Commandment No.5 says “ Be truthful. Take miseries as divine blessings for your own good and be thankful”

Commandment No. 6 says “ Know all people as thy brethren and treat them as such.”

Commandment No. 7 says “ Be not revengeful for the wrongs committed by others; take them with gratitude as heavenly gifts.”

Commandment No.9 which more graphically and categorically emphasizes the importance of one’s conduct says “ Mould your living so as to rouse a feeling of love and piety in others.”

Practice of these commandments is aimed at moulding the aspirant’s conduct, regulating his mind, and enabling him to become subtle and to perform meditation with full divine consciousness free from all interruptions caused by impure thoughts etc.

Apart from the ten commandments, moderation in one’s day to day conduct and social behaviour, keeping company with pious people, maintaining constant remembrance and constant divine consciousness, sacrifice of all material comforts and propensity for material progress, dedicating one self to the Master in all the spheres of life, and developing longing and craving for realization maintaining goal consciousness all through are suggested which are calculated to empower sadhaka in his meditational practices. The old systems of practices involving penances requiring physical mortification but are equally calculated to mould one’s behaviour only. In this connection the views expressed in Bodhayanti Paraspara are worth remembering. The senses are considered by some people as beasts and the yogic practices requiring physical mortification are calculated to suppress or control those senses like a circus Master trying to control real life beasts whereas God is a subtlest essence of human identity and to attain subtlest being one should employ subtle means. For a subtle mind the idea of subtleness is there and for a grosser mind the idea of grossness there. Grosser means lead to grosser results. One’s perception of Divine should undergo a change and should be moulded so as to enable one to grow subtle and that is possible only when ten commandments and other methods suggested by the Sahaj Marg system are practiced to the hilt.

Meditation however regular and long it may be, when devoid of total Divine consciousness is an exercise in futility and other factors enunciated by the system of Sahaj Marg are equally useful in augmenting our efforts to reach our goal and accelerating our progress and in fact would culminate in effective meditation practices leading us to the Ultimate.

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