



Meditation and the Time After It

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Every meditative activity based in the thoughts-feelings-consciousness in relation to daily life, its activities, and situations, etc., also requires a post-meditation-activity, because every meditation also requires an ongoing and conscious phase, in order to implement what is acquired meditatively. This means that it therefore corresponds to a completely wrong understanding, if a meditative activity based in the thoughts-feelings-consciousness would be an exercise which would be carried out only during the actual meditation phase, because truthfully it is urgently required that also after the time of the actual meditation, a post-phase takes place. Every meditator must be clearly conscious, that also after the meditation, a further practice of what is striven for meditatively is necessary, because only in this manner do the meditative exercises really bring success, because the two forms of exercise must be complementary. In this manner, it is necessary in particular that the consciousness-based understanding gained during the meditation unifies and deepens with the understanding which is gained afterwards in the post-meditation-state. Fundamentally, both forms of deepening therefore must be complementary and flow into each other. The whole thing means that both the understanding gained through the meditation and its value for the daily life, its activities and situations, etc., must be carried into daily life, and evaluated and understood in daily life, because the meditative understanding and its value alone cannot be of any benefit if they are not implemented into everyday life. However, even if it does not concern the ordinary life, its activities and situations, etc., rather it concerns purely thought-feeling-based as well as special consciousness-based meditation content, it also must be further considered after the completion of the meditation, in order to make a lasting understanding and the corresponding value useful and consistent. How much time is spent then after a meditation in the one case or the other for the post-meditation-activity is a matter for the individual human being, whereby, however, it should be considered that a period of time is always used, which is sufficient for the thought-feeling-based processing and implementation of that which is worked on meditatively. This can be 20 or 30 minutes, but also hours, depending on the difficulty of comprehending the meditation subject matter worked on, as well as the possibility of occupying oneself with it. If difficulties exist concerning time, then it is definitely in the scope of possibility that, for the entire day in short phases, over lunchtime, during breaks or in the evening during free time, that which is worked on meditatively can be processed, implemented and understood in a thought-feeling-based manner. Hence there must not be any rush for the processing and implementing to happen, because there is definitely always sufficient time at one's disposal for it, whereby it also can be divided into different stages as necessary.



With meditation exercises, no matter which kind, method and duration, intuitions and inspirations are also gained which offer many advantages and create impulses for the love and freedom, for knowledge, wisdom, peace, joy, being happy, equalizedness and harmony, as well as attentiveness and heedfulness. But also charity, the honor, esteem, honesty and dignity as well as feeling for others in relation to the fellow human beings arise as impulses and advantages from meditative exercises, as do good personal qualities, which, like all other values, emerge and accumulate.

During the meditation exercise it naturally is very much easier than it is in everyday life to take up a peaceful and edifying attitude, consequently, therefore the actual test only begins when the daily turmoil and the everyday world is faced again. Therefore, it is of extreme importance not only during the meditation, rather also after it, that, in relation to the post-meditation-activity, one proceeds very conscientiously with the thoughts-feelings-based processing and implementing which is relevant. If the meditation is performed, then quickly inner peace and calm are to be found, whereby in this state also a true feeling for the fellow human beings and all life-forms in general can be developed. Also, ungood thoughts and feelings towards rivals can be mastered more easily and even corrected, and also a becoming more tolerant towards others, such as towards evil-minded ones, enemies and adversaries becomes easier and gains weight. And all this happens in the meditation, because the consciousness and the thoughts and feelings as well as the psyche become more relaxed and also the aggressiveness lessens and often is even completely abolished. But truthfully, it is not easy to maintain all the fundamental impulses of these values and to even allow them to become effective to a good degree, if a confrontation with the circumstances of the everyday-current life takes place. For this reason, it is quite especially important that meditations are carried out as often as possible, as it were, for the occurrences, situations and events of everyday life etc., in order to understand everything and learn to master everything. This means that, fully consciously, a proper personal meditative training is carried out, through which all meditative practical experiences and the living experience of them are, through this and through the post-meditation-exercise, synchronized and specifically coordinated. Through that alone the meditative striving and the effect pressingly resulting from it come to fruition.

It is completely natural that, during a correct meditation, thought and feeling-based impulsations like love, kindheartedness, feeling for others, joy, peace, harmony and being happy, etc. arise, but then if these high values are not considered and not implemented in everyday life, simply through a non-meditation-activity, then everything very quickly becomes ineffective. So it happens that if someone in the family, in any relationship, or in public, utters insults, etc., becomes violent or afflicts one some other way, then the control over one's own behavior is lost quickly. Thus, it is very quickly possible that all good and correct meditative intentions are simply disregarded, and aggression and anger burst forth and evil words are used, whereby then the possibility also cannot be ruled out that a revenge and frequently even worse things arise. And if



this actually happens, then all meditatively resolved good intentions and values, like love, peace, kind-heartedness, patience, harmony and understanding, etc., disappear immediately. Of course, in the meditation it is very easy to have feeling for others and be unselfish, however this usually lasts only as long as no test for the keeping of the values is demanded and no problem emerges, precisely in the reality of everyday life. For this reason, it is absolutely unavoidable that all the high values are practiced and nurtured not only in the scope of the meditation, rather also after the time of the meditative exercise, when it is over and daily life has gone back to normal again. Hence the post-meditation-activity is just as important as the meditation itself, because the whole of what is created meditatively must now be thoroughly considered in the everyday reality and be implemented into reality, which however is very difficult and even extremely laborious, which is why very much effort must be expended for it, so that the meditatively acquired high values really take hold and can be brought to fruition. Unfortunately, it happens with many human beings only too quickly that they defect again from the good intentions, etc., acquired during the meditation, when they go back to daily life and they have to deal with it again. In this moment, it is not easy for them to have feeling for others and be unselfish, because selfishness quickly bursts through again in them. So it happens, for example, that as soon as the opportunity arises, one unhesitatingly steals, lies and cheats again or that many get violent, or strike blows if the opportunity affords it. Everything which was practiced in the meditation is then suddenly forgotten, consequently no aggressive deeds, unfairnesses, evil and harmful talk and words at all, as well as lies, deception and calumny, etc., are refrained from any longer. And if the human being has the might for it, indeed also after a good meditation, then very quickly he/she becomes willing again to torment fellow human beings, steal from them, lie to them, to calumniate them or, in some other form, to vilify them, to hit them, to harm them and inflict suffering and pain on them. And just as that is the case in relation to the meditation, if that which is acquired laboriously through it is not consciously and thoroughly further considered after the meditative exercise through a post-meditation-activity, and just as consciously implemented in reality, exactly the same thing happens with the believers of religions, sects and wrong-philosophies. Regarding this, the believers go to the church, synagogue and to the mosque, to a cultic room, to a temple or otherwise to a place for believers, in order to hear the sermon of a cleric, who speaks of the high values which the human beings should make their own and bring to fruition. However exactly the same thing also happens here, that, in the old, depraved style, wrong modes of behavior are continued, if, after the sermon of the cleric, everything is not thoroughly considered and brought to fruition in daily life. As a rule, this reconsideration, as well as the following of the good words and teaching of the preachers, wise ones and teachers is not put into practice by the believers, rather they continue to go on living in the wrong old mode. Also, a good sermon and good verbal instructions, etc., of a righteous cleric, a wise one or any teachers, etc., one would want, can be understood as a form of meditation, an aural meditation, so to speak, with which, however, it likewise entails that afterwards they are thoroughly thought about and are carried out and brought to fruition in appropriate actions. However, precisely this does not



usually happen with the believers of religions, sects, and wrong philosophies, because, contrary to conscious, earnest, independent and daily regular practitioners of meditation, only very few exceptions arise in relation to post-meditation-exercises being done. Fundamentally and verifiably, the majority of the believers, after the listening to the sermons, etc., of clerics and leaders of sects, find it very difficult to strive in any shape or form to really consider and implement the valuable things heard, consequently they continue in the old negative style to do that which was always done in terms of that which is evil, negative, bad and unrighteous. Truthly, such sermons and instructions of clerics, wise ones and of any teachers are listened to only out of pure sanctimoniousness as well as out of a profound self-deception, because the believers thereby feel better than they really are, and because they are of the irrational belief that they would fulfil the duty of belief. However therewith it is not done, because every good teaching and even the best instruction can only thereby become effective and valuable, while it, when it has been received as with the post-meditative activity, is thoroughly and consciously thought about, brought to fruition, and implemented.

Through the practice of a correct and useful meditation, a thoughts-feelings-psyche-consciousness-based, permanent consolidation must be formed, which is why the human being must continuously instruct himself/herself therein. Thereby one must meditatively consciously practice in good, bad, and evil times, otherwise there is no prospect at all that a fulfilment can be really achieved and something valuable can be created meditatively. It is necessary and important that each day for the entire life, a certain time for meditations is spent and then everything in everyday life is consciously thought about, worked through and implemented in post-meditation-efforts. And only in this manner, if continuously in the meditation and after it in daily life, everything is practiced and implemented, can it be brought to an effective fruition in the scope of everyday life, consciousness, in the psyche and in the thoughts and feelings. The fact is that every phenomenon, every problem, every deed, action and every speech and every spoken word is just as alterable as every consciousness-based as well as thoughts-feelings-based and psyche-based impulsations, consequently it is also the case that the consciousness of the human being changes, just as every attitude, view and mode of behavior does. Thereby it is only a question of how long it takes for that and whether the human being strives, or not, to make his/her consciousness, his/her thoughts and feelings and his/her modes of behavior disciplined and filled with honest love, filled with knowledge and wisdom as well as filled with peace and harmony in equalizedness and relaxation. The truth about the achievement of this state is that simply the thoughts-feelings-psyche-consciousness-based qualities must be developed consciously, and all the negative side effects eliminated and obliterated.

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