

Chapter Ten

Meditation

Stilling the Mind

The big question is, if meditation is so great for accessing Bucke's cosmic consciousness, how do we get there?

Cosmic consciousness is not an unnatural state. It's a perfectly natural state. One might guess the fourth state could be experienced by raising the consciousness and perhaps visualizing the vague expanse of descriptions. But this is not the case at all. It can be done by stilling the mind. This is the best way. It's the fastest way. It's the easiest way.

When the mind has stopped all activity, it naturally, normally, and spontaneously goes into its natural state, *Samadhi*. Some instructions call for making the mind blank but this is not our goal.

Naturally stilling the mind is easier said than done. And stilling the mind may seem like a vague instruction. But there are methods for doing this. If we just sit down and try to still our mind with willpower, the chances of failure are certain. This is because the mind is not under the direct supervision of our willpower.

Our ultimate goal will be to still the mind in meditation continuously for two hours. The mind doesn't have to be perfectly still—only mostly still for that length of time. And we must do this daily for a couple of months. Then, quite spontaneously, this fourth state arises unexpectedly.

Conventional Meditation

Even though two hours is the goal, this meditation must not be forced. The mind must flow into this natural fourth state by itself. So in the beginning, we will only be able to spend a very short time at it.

The journey of a thousand miles begins with a single step. We begin with only 5 minutes a day. That is our first goal. Naturally, much longer than five minutes is preferred. But the point is that the meditation must not be forced. If we experience a great deal of trouble just sitting still during the first few practices, we should end that period rather than suffer. Later, we can apply willpower, but only after we have some initial success. Otherwise, we will naturally give up on the practice. So this is understandable.

Unless we spend at least thirty (30) minutes every day in meditation, we will not see much improvement in our life. Although our goal is only 5 minutes, we plan on budgeting thirty (30) minutes of extra free time. For most people, it means (1) going to bed thirty minutes early and (2) setting the alarm thirty (30) minutes earlier.

Immediately, we are forced to pay a very high price—though not in terms of dollars and cents. The actual dollar cost of leaning to mediate is practically nothing. The high cost involves paying the price with our time! But this, too, is practically nothing for what we get in return: that is, an end to all suffering.

We force ourselves to sit for five minutes—even if it kills us! But if we can't, four minutes is okay. And if we still can't, even one minute is okay. We only do the possible. There is nothing gained by forcing the impossible.

And so we only sit still four (4) minutes. That means we now have twenty-six minutes of free time before we have to go to work. If we haven't used our time for

Conventional Meditation

meditation, it's best to spend the rest of the time reading something inspirational.

In this way we expand our meditation. We should strive diligently to spend at least 30 minutes doing this practice. Each day we will naturally expand the meditation time. Eventually we get to two hours. This seems like an impossible feat. But suddenly we get the positive results. We experience peace, joy, and bliss. We may even hate our job, but it begins happening at work too. Before meditation we were always depressed as soon as we even thought about work.

Instead, as we drive to work, we notice everything is so beautiful. The sky is bluer than we've ever seen it. The sun is beaming streams of health and vitality to all. The leaves are greener. It's great to be alive.

So when this begins to happen, as it always does to sincere beginners, instead of avoiding meditation, we seek more and more of it. We will easily expand our time, normally, and naturally as we gain some control over the mind. We are scientists. We experiment in the laboratory of our own life. Our initial experiment to eventually reach thirty minutes a day is quite reasonable. And even if we never expand beyond this thirty minutes of meditation, we are well rewarded for our intense effort. Any time spent in formal meditation brings a positive reward.

This is why people meditate. Again, the mind must flow naturally and normally into a state of stillness. Again, we are not trying to produce an abnormal state. If we force the mind, not only will the mind rebel, but also it'll be harder to lead it to where it's supposed to go: that is, into a natural state of stillness. We can push for a short while and the mind will respond eventually. But if we push too hard or too long, the mind will

Conventional Meditation

actually become more restless. And this defeats our purpose.

So in the beginning, we force ourselves to meditate for five minutes only. And we do this even though we can't stand it. The old saying goes, "Resist the devil, and he will flee from us." But we naturally try to sit for more than just the few minutes.

The very first sign we are on the right track will come as we expand our meditation to thirty minutes. We will enter what is called the silence. This doesn't represent the absence of sound. It represents the absence of self: an absence of selfishness and self-centeredness. And when this happens, it's very profound.

In the beginning, the movie screen of our mind is like New York Grand Central Station. Every second trains are coming and going from every platform. And our thoughts rush allegorically from one train to the next in a frantic attempt to board the proverbial, train of happiness. But then we enter the silence.

Everything is still chaotic on all platforms. Thoughts rush by. But nothing seems to disturb the peace that prevails. Everything is quiet in the middle of the storm. The Christians call this "the peace that surpasses all understanding."

Our enthusiasm for meditation increases, and we easily reach our thirty minute goal. Enthusiasm for meditation should be the motivating force behind long periods of meditation—not willpower and self-discipline.

But willpower and self discipline are necessary, too. We are inspired to work toward long hours of meditation. But we can not be expected to be inspired every day. And for meditation to become a key factor upon which we transform our life, it must be done daily. And to insure our success, willpower and self-discipline are the key factors.

Conventional Meditation

“Nothing in this world can take the place of persistence.

Talent will not; nothing is more common than unsuccessful people with talent.

Genius will not; unrewarded genius is almost a proverb.”

Calvin Coolidge

There Are Perhaps Thousands of Ways to Meditate

And there are different reasons to meditate. One group will say meditation is concentration. Another group will say, “No! Meditation is not concentration.”

Some say, “Use a mantra.”

Another says, “Don’t use a mantra!”

Some say, “Let the mind roam naturally and normally to any place it settles.”

Others say, “No, this should not be done.”

There are so many ways to meditate—so many opinions and so many instructions.

This meditation is a basic meditation used by most authorities. We find its basic structure in all forms of Eastern and Western meditation . If we already have a technique that we’ve used with success, we continue. Still, we should read the rest of the instructions because these can be extremely helpful.

How to Actually Still the Mind:

We begin by sitting upright.

Conventional Meditation

The spine is straight, but relaxed.

A quiet place is better.

Early morning is best.

Eyes are closed.

These are most helpful, but there are no rules

If we have a religious devotion, we can use that. We take refuge in our Deity of choice. And we ask for a good meditation period and that our mind be guided to the right inner path. For the atheist, no preparation is necessary.

Then there are only three main points. First (1): we watch our mind. Second point (2): we watch our breath. We begin watching the incessant flow of thoughts. No attempt should be made to control the mind—just to watch it. We just observe the mind. And we also watch our breath. No attempt should be made to control our breath. We simply watch the breath. We do both at the same time.

Third (3): as we watch the thoughts, and as we watch the breath, we do one more thing. We place our attention gently between the eyebrows. We keep it there by using very slight concentration.

If we are already doing another form of meditation that uses another center like the Heart Center, we use that. We suggest the Center Between the Eyebrows because we believe this offers more advantage.

At the same time, there may be a problems using the center between the eyebrows. First, this sometimes causes a headache. And secondly, we may begin to overreact to

Conventional Meditation

problems as we go through the day. Anger may become a problem. If this happens, we can easily pacify it by practicing the antidote for anger explained in Chapter Six.

From a positive standpoint, this center is an intuitive center. It's both a transmitter and a receiver. When we use this center for meditation, within a short period of time we begin getting intuitive perceptions. But until this is well documented and verified, we must not consider our perceptions intuitive. We can get into all kinds of trouble thinking we're psychic.

As scientists, we make notes. There may be just a slight bliss or thickness when we think of work or some other event. Then—if our day turns out to be either easy or hard, corresponding to our experience—we know we've opened an intuitive channel. Otherwise, it's just paranoia or grandiose imagination.

Raja Yoga

And the Kundalini

Here's why the Center Between the Eyebrows (the Sixth Chakra) may not be good for everyone. *Raja Yoga* is an ancient *yoga* from prehistoric times. It probably came from the Aryans, too, since it's one of the Six Branches of Hindu Philosophy. This Sixth Chakra is the key meditation point for the *Raja Yogis*. It connects to a mystical tube known as the *Shashuma* or Life Channel, which runs from the Center Between the Eyebrows to the base of the spine.

Its route is from the Sixth Chakra, (between the eyebrows) it runs along the inside

Conventional Meditation

of the skull to the Crown Chakra at the top of the head, and then along the inside of the skull to the spinal column. There it continues in front of the spinal column, to the base of the spine (the first Chakra). This mystical tube is called the *Shashuma*.

There are two tubes inside the *Shashuma*. The *Raja Yogis* typically perform a meditation that moves the current inside the *Shashuma* called the *Kundalini*. The *Kundalini*, or Life Force, moves from the base of the spine, inside one of the tubes upward to the Sixth Chakra. There it unleashes a spectacular ecstasy that is very intoxicating and wonderful. This is one reason why the Sixth Chakra is a good point to meditate. Naturally, everyone wants this intoxication of peace, joy and bliss.

The *Raja Yogis* manipulate the *Kundalini* up and then back down, the other tube inside the *Shashuma*, many times a day. It's usually done to a maximum of 108 rounds for each meditation period. The Divine Ecstasy is spectacular. *Raja* means king. So *Raja Yoga* is the King of *yogas*. Supposedly, it was also practiced by some of the ancient kings, too.

But here's what also happens. If one doesn't practice yoga and activate the Life Force daily, the *Kundalini* only makes a complete cycle once each year. And since the *Kundalini* is what activates our good and bad karma, this is released into our daily life accordingly. Normally, we get all of our good and bad destiny spread over an entire year.

So when we raise the *Kundalini* every day, and it makes this one complete cycle in the *Shashuma*, we are actually releasing all of our good and bad karma for a whole year. We experience all in a single day. If this karma is good, this is wonderful. But if bad, which also happens, it can be catastrophic!

Conventional Meditation

Those who practice *Raja Yoga* as it is supposed to be practiced—that is, full time, and as renounced monks—have physical and mental exercises to provide antidotes for all this poison released into daily life, so it doesn't create too much of a problem.

By using the center between the eyebrows, we may only move the *Kundalini* once. And when it rises, it will go down, making one complete round in the *Shashuma* every day. This unknowingly releases a whole year's worth of karmic destiny. But the negatives from this can easily be cleaned up by using the exercises given in this book.

There are antidotes for greed, anger, fear and depression. This means that the exercise for wishing love in Chapter Six must be practiced daily. Otherwise, anger will be a problem. This is because greed, fear and depression don't hurt us very much. But anger can really hurt us. This can cost us in terms of money, career, love relations, and friends. In extreme cases, it can even get us killed.

The Center Between the Eyebrows is also a great place to concentrate because it's the seat of our intellect. It's a good place for solving any kind of a problem. We don't have to be in a state of meditation to use this center.

We will devote a whole section to analytical meditation. So the idea of using this Center Between the Eyebrows is concerned with more than just peace joy or bliss. And the idea of diverting the mind from bad thoughts by concentrating on chess moves or the Reback formula is concerned with more than the satisfaction that comes from solving mind teasers. This center along with the proper logic and reason will ultimately help us pierce higher levels of consciousness.

In addition to being linked to the *Kundalini*, the Center Between the Eyebrows is

Conventional Meditation

also linked to what is called the Central Channel. This extends from between the eyebrows, curves up to the top of the head, then comes straight down the body. It's actually a little to the rear, directly in front of the Life Channel or *Shashuma* that houses the *Kundalini*.

Being linked to the Central Channel has a distinct advantage. By concentrating at the center between the eyebrows, it's possible to automatically dissolve what are called the inner winds into this Central Channel. This, in turn, manifests what are called subtle minds. And these subtle minds are not only more intelligent than our gross physical mind, but they are also more intuitive. Ultimate Reality is our inner teacher. And by manifesting these subtler minds, we know things intuitively.

Therefore, our suggestion about using **the Sixth Chakra** is based on common sense and reason. It's the more practical route to higher consciousness. Naturally, if we have a qualified teacher, and this information contradicts these instructions, we should listen to our teacher.

The Heart Center

But if we still overreact to the ups and downs of life too much, our attention should be changed from the Center Between the Eyebrows to the Heart Center. Also, if our attention at the Sixth Chakra causes an unbearable, knot-like headache, we should switch to the Heart Center.

The Heart Center is located in the center of the chest, between the two nipples.

Conventional Meditation

This is the safest center to use for meditation. There are fewer problems with meditation when this spot is used, and it will make our day go much better: that is, with very little overreaction to the events of the outside world. But our meditation will be more bland: that is, it will give us less, peace, joy, and bliss.

The Heart Center is the best place for dissolving the winds into the Central Channel and manifesting our subtle minds. And because the Central Channel connects to the Center Between the Eyebrows, which also connects to the *Kundalini*, we are automatically in tune with the proper organism that ultimately opens for direct realization of Bucke's fourth state. So the Heart Center is good, too.

Dissolving the winds into the Central Channel

The inner winds are:

1. The earth element wind
2. The water element wind
3. The fire element wind
4. The wind element wind
5. The wind mounted by the mind of white appearance
6. The wind mounted on the mind of red increase
7. The wind mounted by the mind of black near attainment

A total explanation of these winds will not be discussed. And during meditation, we will not try to specifically dissolve any of these winds. We will only attempt to still

Conventional Meditation

the mind.

In Chapter 11, we will be dissolving the first three winds. This will mount the wind element mind. And we will experience gold fireflies in our consciousness as a sign that this wind element mind is mounted.

This is a very subtle mind, and we will learn how it can be mounted all day long—not just during meditation. We shall see how this is a definite benefit not only for our serenity and well being, but also it provides the most intelligent method for working at any high stress occupation.

Then, in Chapter 12, we shall learn how to mount the mind of red increase. This subtle mind is evidenced by a very soft red light in our consciousness. We will see how this mind of red increase cures not only mental suffering, but physical suffering as well.

And although the *Raja Yogi* and the *Jhana Yogi* spend years learning to meditate, moving the *Kundalini* and dissolving the winds into the Central Chanel, we shall employ a much faster method. The process is known as analytical meditation. But before we can use this process, it's necessary to enter the silence. This is also called a state of tranquil abiding. Basically it allows us to think during periods of deep meditation. Normally when we go deep by stilling the mind, as soon as we begin to think again, the deep sate of meditation is lost. But this doesn't happen once we've reached the silence—once we've reached the state of tranquil abiding.

Basic Meditation

Conventional Meditation

Maintaining these three light concentrations by (1) watching our thoughts from the pinpoint of the Eternal Now, (2) watching the breath entering and leaving our nostrils, and (3) keeping our attention in the Center Between the Eyebrows (for more joy and bliss) or in the Heart Center between the two nipples (for easier functioning during the day). In this way we slow the mind down by means of this multitasking. It's like slowing a computer when we give it more work.

When we call in to get information about our cell phone, we get the common apology, "Please pardon the delay, our computer is moving so slowly." In the same way, the mind slows down because of the different tasks. When this happens, there is a corresponding and directly proportional scientific reaction: our breath slows down, too. And this is a sign that the cardiovascular system is going into a state of deep rest. The pulse and heart rate go down, also.

This is different than just lying down to rest, but not falling asleep. Usually, this puts us into a quiet state of our gross physical mind. Yes, this is restful, too. But deeper rest comes from accessing the subtler minds.

If we have a mantra, and we've used it successfully, we continue. Otherwise, it's not necessary. But if we know the meaning of the mantra, we pay no attention to the meaning. The purpose of our meditation is to still the mind—to let it relax into a normal state. If we concentrate on the meaning of our mantra, we will be defeating our effort to let go—to relax totally. Our mind will go where we are leading: that is, to the meaning of the mantra.

Conventional Meditation

If we intuitively feel a mantra would be better. Here's a good mantra: that is, *Hong Sau*. *Hong* rhymes with *gong*. And *Sau* is pronounced *sow*, referring to English word for a female pig. The mantra means, we are not the body or the mind. Instead we are *pure consciousness*. The sound will produce quiet and peace in the mind.

As the breath comes in, we chant *Hong* silently without moving the tongue. And as the breath goes out, we chat *Sau* silently without moving the tongue. At the time we concentrate on the source from which the mantra sound is produced. More multitasking. If we would like to use this mantra, it will help. But otherwise mantras are not necessary.

Other forms of meditation are used for realizing the deeper meaning of mantras, etc. This is not one of them. And also, if one tries too many tasks at once, the mind becomes sluggish and heavy. This is not desirable. We wish to slow the mind, not make it sluggish.

In the beginning of our meditation, we notice that our breath is rough and very irregular. Again, we just watch the breath. We do nothing to control it. We allow it to flow in and out as we do normally.

If things go ideally, very pleasant thoughts arise. And the ego likes this. They are "good." We begin to relax. Complete instructions will be given if unpleasant thoughts arise—and they will.

But since pleasant thoughts have arisen, we notice our breath is more regular. There is no attempt to control these thoughts. Let them run free. One pleasant thought will collide with another pleasant thought and this will cause even more pleasant thoughts.

Conventional Meditation

The pleasant thoughts will be either from the past or the future. They will be about something that has already taken place, like last year's vacation. Or it will involve something in the future, like a coming vacation. There is almost never any pain coming from the present. This is because we divide past and future at the pinpoint of the Eternal Now.

If we call our pleasant thought experience "the present," it doesn't qualify. This is because each zillionth of a second divides the past from the future. Our observation focuses on the pinpoint of the Eternal Now. Anything happening now automatically passes into the past immediately.

This is an important distinction to observe. This is because all mental suffering is either connected to the future or the past. And, if we focus our mind on the pin-point of the eternal now, none of this emotional suffering can touch us. So as we concentrate on the pinpoint of the eternal now, our thoughts become fewer and fewer.

The stillness of our own mind becomes its own reward. Again, this is a natural state. In this natural state, the mind gravitates to this pinpoint of the Eternal Now. Because our mind becomes still, and thoughts are not persistent, there will be a steady flow of happiness not connected with the events of the past or the future. Eventually, this is our goal. The reason we don't experience this natural happiness is because we concentrate our mind on the past or the future.

We continue observing our steady flow of wonderful thoughts. But at the same time we still them by concentrating on the pinpoint of the Eternal Now. In a very short time, our mind becomes calmer and calmer. Our breath slows to a very slow pace. We

Conventional Meditation

hardly breathe at all. We are not out of breath. The breath slows by itself naturally. We do not force the mind. It just gets that way on its own through our multitasking.

If this is our first time, we discover a very profound phenomenon: a state of blissful happiness. We feel great. Time passes quickly. We look at our watch. Twenty minutes passed. It was like only twenty seconds.

Our meditation was successful. The next step is to try to increase the time to thirty minutes every morning. If we do the meditation at the beginning of the day, as soon as we get up, it will improve the quality of our life during the whole day. This will become a fact out of our own experience.

If possible, we practice meditation three times a day: at (1) morning, (2) noon and (3) early evening. Meditation before bed is sometimes not good. This is because meditation accesses the subtler minds. These minds never sleep. Only our gross mind sleeps. So if these subtle minds are roused before sleep, it can be the cause of much tossing and turning.

But sometimes meditation helps us go to sleep faster. Keeping these facts in mind, we can experiment in the laboratory of our own life and do what's best.

There is another important consideration: it's best to meditate on an empty stomach. If we eat before meditation, there is a strong tendency to fall asleep. From our own experience we will discover the mind becomes sluggish after a big meal. So eating before meditation is not desirable.

Later we will discover that all thoughts—not just these wonderful thoughts that bring so much peace and joy—are actually a deterrent to the fourth state. We find that we

Conventional Meditation

are clinging to the happiness that comes from the ego and rejecting something much better. Meditation is like peeling a banana. So we enjoy these thoughts, like our trip to the beach, **even though it's like** eating a banana peel and throwing the banana away. But in the beginning, we should look forward to the pleasure of these pleasant thoughts. They become a new source of happiness.

Later, we will learn to eat the banana and throw the peel away.

When we begin meditating, the very
first experience is almost never pleasant.

If only the thoughts were pleasant the first time, but this almost never happens. Since the ego tells us, he or she doesn't like sitting—sitting is evil—our first thoughts will probably be negative. This situation is never serious. But at the same time, it's critical. This is because of our immediate consideration of banishing meditation from our lives! Forever! And this is only natural. But wait—there's an easy way.

The biggest deterrent in the beginning is panic. Suddenly, we are forced to observe our thoughts directly. And if they're unpleasant, we get extremely restless. We want to instinctually take some action. The body wants to take flight, or to at least get up and run! We have found that the mind is not under the direct supervision of the willpower. But our actions are more directly under our control. So, our present method of controlling the mind is, taking action.

And when we take the action, the mind usually follows right along. So we have

Conventional Meditation

learned to go jogging. We have learned to keep the house very clean, scrub the floors, water the lawn, etc. But suddenly, we are forcing ourselves to just sit. So this panic is understandable.

Instead of taking physical action to calm the mind, this time we will take mental action. This, too, will change the mind. We have already discussed pleasant thoughts. But this is not the easiest and best way to divert the mind. If the mind goes to pleasant thoughts immediately and spontaneously, this is wonderful. Let the mind run hog-wild with these pleasant thoughts. And when it does, we can sit comfortably. Our panic problem is solved.

There are some pleasant thoughts to be avoided. Sexual thoughts excite the mind. Thinking about sex is called mental masturbation, not meditation. There's no calming affect. Thinking of food is not good either. Instead of meditating, we will want to get up and eat.

But a far better way is to divert the mind to its own common interests. For many, the mind loves puzzles. Thinking of chess moves is a great way to engage the mind. Unfortunately, not all of us are chess players. Mentally counting Bridge points or Pinochle points is great, too. Counting sheep is not good. This puts us to sleep. But for everyone there is a common interest that will interest the mind. In the beginning this is the best way. This is because it paves the way for analytical meditation.

Specifically, the common sense reasoning presented in Chapter 11, Part I is particularly good. By thinking about this logic and reason, we gain deep understanding of the way the mind works. And this automatically helps us end all our emotional pain. Just

Conventional Meditation

learning facts from some book is good. But when it comes to this scientific psychology, it's also necessary to understand it. And the only way to understand it, is to meditate on it.

The Zen Buddhists have a great way to engage the mind that loves puzzles. They use what is called a *Koan*. It's a seemingly impossible question about the *Dharma* (teaching of the Buddha). The most famous of all Zen *Koans* is “What is the sound of one hand clapping?”

It seems like an impossible question—like there can't really be an answer. But the student is assured, indeed there really is an answer. So the mind is engaged deeply this way.

In the New Testament, Paul talks about his, “Thorn in the flesh.”

Many think this was a physical problem. Our “Thorn in the flesh” is the incessant flow of thoughts from the ego that imprison us in this normal waking state of consciousness. Was this Paul's thorn in the flesh? Everyone has a different answer.

All these and many more ideas are useful in getting started. But ultimately the subjects of logic and reason given in the remaining chapters will provide the best mind puzzles for ending all emotional pain. This is because once the mind understands them, the mind is easily controlled by the simple logic and reason.

Our first goal after expanding our meditation to twenty (20) minutes or more will be to experience just a few minutes of peace, joy, and bliss. This comes quickly within a few days—probably not more. And after we get these few minutes of peace, joy, and bliss, the rest is easy. If we try to fight the ego or the mind, this will mostly end in failure.

Conventional Meditation

But if we use intelligence and use this method, we dovetail the ego's will with our will by the use of logic and reason. And the mind can easily stilled. In this way we easily and regularly experience thirty (30) minute daily periods of deep rest and relaxation. And this can be done morning, noon, and evening.

But what if we just can't sit still?

And so we think, we don't have the right disposition to meditate. No, this is not a valid excuse. Everyone can learn. It's like playing golf. Everyone can learn. Some will learn very quickly. Others will not. It's the same with meditation.

Everyone can enjoy the peace, joy, and bliss of meditation. It's based more on logic and reason than personal disposition. Anyone who can learn simple arithmetic can learn the logic and reason necessary to control the mind.

Before we learn to meditate, we may not find even one good part of our day. But after we learn and do it regularly, not only is there peace, joy, and bliss, but also meditation may be the only good part of every day. And in this way, meditation insures at least one good thing will happen every day.

In the beginning, meditation may not be the very best thing that happens to us every day. It may even be the worst thing to happen. But after we become experts at controlling the mind, meditation becomes the very best part of every day. And if this were not the case, people wouldn't meditate.

For many, three periods of meditation will be too much. Please realize that control

Conventional Meditation

of the mind takes time. We all look forward to retirement. This is usually something way off in the future. And so physical retirement takes time, too. We work toward it every day by paying into our retirement fund. But there's another kind of retirement. We get this pension from learning to meditate. Once we learn to meditate, we retire from all mental pain and suffering.

Even though we may eventually retire physically with a pension, this does not insure happiness. Many retire and become crotchety old fogies, totally miserable and unhappy. But if we learn to meditate, we get automatically get this other pension. It's this pension alone that insures happiness—not the money.

If we are rich or poor, it doesn't make any difference. But we agree: it's nice to have money. However, Beverly Hills, California has the richest population per capita in the world. But guess what? Beverly Hills also has the most psychiatrists per capita, too. We agree, money does bring happiness—but not always.

Three meditation periods per day may be too many. This may be especially true for those of us who share a busy lifestyle of children, work, and a full social calendar. Because of this, many of us do not have time to meditate at noon or early evening.. We just don't have the time. Other people are involved. We have commitments that can't be broken. If this is the case, the most important period of meditation to keep is our thirty (30) minute period each morning.

Gratitude and happiness go together. So we keep this thirty (30) minute period every morning out of respect and gratitude for our creator. This amounts to 1/48 of our

Conventional Meditation

whole day. This equals less than three percent (3%) of our whole day. This is the least we can do. And this is the kindest thing we can do for ourselves. The benefits transcend money, property, prestige, family, friends, and even sex.

No matter what comes or doesn't come, this thirty minutes must always take place. But if this is still too much in the beginning, it's okay. We can only do what we can do. Nothing more should ever be required of us. Meditation is the doorway to eternal happiness—not misery! But misery is precisely what happens if we force ourselves too hard.

If we can make a commitment this single thirty (30) minute period and do it regularly, the universe will provide additional time as needed. When the student is ready, the proper teacher and the path will unfold automatically. Otherwise, longer periods can be accomplished on the weekends or holidays. Our ultimate goal is a continuous period of two hours without interruption every day. If we have the time, a few months will unfold this wonderful blessing. If not, it will take longer. But longer is okay, too.

Bucke's cosmic consciousness is not something that happens to saints only. It can and will happen to all of us.

Good books on Meditation:

More about the Kundalini and the specifics of meditation:

Raja Yoga by Swami Vivekananda

Conventional Meditation

More about the Central Channel:

Clear Light of Bliss by Geshe Kelsang Gaytso

Metaphysical aspects of the mind:

Aphorisms of Patangali by Swami Vivekananda

Meditations to make our life happy and meaningful:

:*The New Meditation Handbook* by Geshe Kelsang Gaytso