

Chapter Eleven

Part 1

Conventional Meditation

Karma Yoga, the Answer to the Secret of Life

When the first three winds are dissolved into the central channel, four things automatically happen. First (1), gold fireflies (gold sparkles) are seen in the mind. We can see these gold sparkles when we are in a pitch-dark room—even with our eyes open. Or we can see them by closing the eyes, but this is not enough. We must also gently cover the eyes with our hands and close out all light.

The second (2) thing to be observed is that all problems in life are gone. In place of the problems, there will be a viable plan to overcome all obstructions (problems). The viable plan may not eventually overcome the obstructions. But as long as there's a viable plan, there can't be a problem.

The third (3) thing to be observed is the complete absence of fear or depression. These are gone automatically. We no longer have to force the mind into *Sattva* with gratitude or otherwise deal with fear. This practice alone automatically solves the problems of fear and depression. In their place will be a calm and even flow of seemingly unceasing energy.

The fourth (4) thing to be observed is that greed and anger are still there. So the antidote for anger—wishing love—must still be practiced. Many people don't realize it,

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but their attitude with his or her boss a most important factor. Just a little negativity toward our boss is stored forever, it seems. And these past negatives, and not job performance, seem to automatically surface at layoff time. This is only natural. So practicing the antidote for anger explained in Chapter Six is necessary.

This meditation also comes from the ancient Aryans. It's for people with busy schedules who find the pressures of the job closing in on them. In prehistoric times, it was probably practiced by the ruling class and the class of merchants. It's ideal for army generals.

In today's bustle of everyday life, this meditation is ideal for everyone except monks, who solve all of their problems by going off to live in a monastery. But most of us don't have either the luxury or desire to leave our family and friends and become a total renunciate. So we must show up for life and stand in the midst of what seems like crashing and shattering universes.

Although this meditation provides the most scientific way to attain worldly success, it also has the simplest instructions. This is because it's not really meditation. It's more of a mental exercise.

The goal of this mediation is not necessarily to still the mind. Instead, it's to dissolve the first three winds into the central channel. There are at least two ways of doing this. The first way is to still the mind as described in the previous chapter. This method is called *Jhana Yoga* which literally means, union with Ultimate Reality through wisdom. Then, after years of practice, we observe the mind and watch as each of the winds dissolves in order—one by one. But we don't have years of time to practice *Jhana*

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Yoga. We must go to the Coliseum today and fight the lions and tigers of life.

Fortunately, there is a second way that only takes a few days or a few weeks—depending on all the variables. This method is called *Karma Yoga* which literally means the union with Ultimate Reality through action or work. Instead of stilling the mind, which can also be beneficial, we reverse the currents of our mind from our instinctual selfishness and self-centeredness to a position of altruism: that is, unselfish concern for others. And we do this simply with willpower and philosophy.

Willpower alone will not always change our mind because it's not under the direct supervision of the willpower. And philosophy alone will not always change the mind either for the same reason. And even though action alone is the most powerful way to change the mind, it also has limitations. But if we combine all three: that is, (1) willpower, (2) philosophy, and (3) action, we can reverse the currents. In the beginning our motive is not unselfish.

We use our morning meditation period to establish ourselves as *Karma Yogis*. All of the instructions have already been given in Chapter Seven. In the beginning it's helpful to read this chapter every day to refresh our memory on all the instructions. That way it's easier to use it as the subject of meditation. But in the beginning it may not seem too logical.

In the physical sciences, everything seems backwards from the way something actually exists. The sun, for example, appears to move across the sky. It doesn't do that at all. It's actually stationary in our solar system. In reality, the seemingly impossible is happening. The world is turning on its axis. And this causes the sun to appear as though

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it's moving across the sky. Everything in the physical sciences is this way.

And everything in the science of psychology is this way, too. Instinctually, we grasp at selfishness and self-centeredness to acquire happiness. But instead of always finding happiness, this also actually causes emotional suffering.

The psychology behind *Karma Yoga* is to make others happy. In this way we find happiness ourselves. Those who strive to bring sunshine into the lives of others can not keep it from themselves. But this is not some vague, superstitious theory fostered by some ancient religious fanatics. There is a simple and sound scientific explanation.

There are factors. First, (1) there is happiness and joy in helping others even though this looks impossible. But when we help others, this fact comes as a fact from our own experience. This is a scientific fact. True, helping others is not as exciting as buying a brand new Mercedes. But the joy and happiness from helping others is certainly better than a poke in the eye with a sharp stick.

The second (2) and most important psychological factor that makes altruism psychologically sound has to do with thwarted desires. If we are working selfishly for our ego pleasures and something thwarts our attempt at acquiring the money, property, prestige, or sex—that we rightly deserve—we go crazy! We are either furious, fearful, or depressed with hopelessness.

But since helping others is not an instinctual ego pleasure, when we fail at altruism, there is little or no reaction. Yes, we are disappointed, but not really upset. So we begin our new scientific study for a selfish reason: we want to be happy! Instead of trying to make ourselves happy, we will serve others. We will serve the Lord or we will

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serve mankind. We shall engage in altruism. But what if we don't have any feeling for others? It's not important—only that we are not working for ourselves.

When it comes to happiness, we must admit failure. This is important. We must give up this instinctual desire to make ourselves happy by selfish means. We throw in the towel. We give up, but we don't quit. We give up in order to win. A winner never quits and a quitter never wins. So, although we give up, we don't quit.

The first secret to wining is that we never quit!

And the second secret is that we give up in order to win!

Our new mantra becomes:

We give up in order to win!

We pray:

Lord, please give me the knowledge
of your will for me and the power to carry that out!

For the first few minutes of meditation, we follow the suggestions in the previous chapter about sitting in comfortable position with our eyes closed, etc. Then we repeat our mantra over and over, concentrating on its meaning. At the same time, we visualize God at the Sixth Chakra, at the Center Between the Eyebrows, or within the Heart Center.

From this we get a new life. We give up our old constitutional position of serving ourselves because it's never conducive to permanent happiness. If we get our way, we are happy. If not, we're miserable. So we accept our new constitutional position. From now

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on, in the drama of life, we will be God's personal servant. All actions will be done as service to God—not for ourselves.

We completely surrender our old life and ego pleasures. This is the most important philosophy of *Karma Yoga*. It's a complete renunciation of our old ego pleasures. Unless we do this, we can't reap the benefits. Naturally, this is all mental renunciation.

If money, property, or delicious food come our way, we naturally accept with gracious appreciation. But this is no longer our motive to work. We work only to please others or to please God. Applying this new philosophy into our main stream of consciousness is what reverses the currents of our mind.

Accepting all this as some kind of a good sentiment is well and good. Or, if we take this position because it's a good idea, there will naturally be some benefit. But if ending all problems in our life is the goal, our effort will have to be more than just a casual approach. *Karma Yoga* will have to become our whole life. It will have to be our only interest. It will have to become our only goal. It will have to become our staunch duty and responsibility. And once we take this position, we will have to hold tightly—even if it means death.

We have to surrender to God or mankind as a farm animal surrenders to a farmer. The farmer may even kill the animal. Still, the animal doesn't complain. In the same way, we hold on to this new constitutional position, as though our very life depends upon it. We never abandon this position even it means death.

As servant of the universe, we become willing to do anything -- even clean toilets.

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The ego pleasures have to be completely closed out. Otherwise our experiment is useless.

It's necessary to actually accept our constitutional position—force the mind into it.

Otherwise, we are still seeking the ego pleasures which include the four worldly concerns that produce happiness. As we already mentioned, these are (1) an easy life with lots of money and property, (2) physical sense pleasures, (3) prestige, and (4) fame.

Unfortunately, this makes the path difficult to grasp. These are the very things we believe will make us happy. But because we sought these pleasures selfishly and self-centeredly, we have to pay the price of pain and suffering if we don't get them.

We sit comfortably for meditation, keeping our attention at the Sixth Center gently, and we repeat our new mantra over and over:

We give up in order to win:

Lord, please give me the knowledge
of your will for me and the power to carry it out!

We relax and take it easy. We concentrate on the meaning of the words and vow to make service to the Lord our number one priority. We make it our constitutional position. We crowd out all ego objections to taking this position.

Two levels of practicing *Karma Yoga*:

Working full-time for the Lord / The practice of the Prodigal Son

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The first level of this practice comes when we accept the ideal of actual practice. It will sound like a good idea. This acceptance is done by our gross mind. Deeper levels of meditation are not necessary.

The second level of this practice comes when we dissolve the first three winds into the Central Channel. And this only comes when our innermost-self finally accepts our new constitutional position. When this happens, we will notice the gold sparkles in our consciousness. This also does not have to be done in deep meditation. But during meditation, it's much easier. As already mentioned, this also cuts off the emotional pain of fear and depression.

If fear or depression do arise, it's because we're not fully willing to accept the seemingly good along with the seemingly bad. And if fear and depression do arise, the first three winds are not dissolved into the Central Channel.

Suppose we're afraid of losing our job. In this case, we become willing to accept the seemingly good: that is, we keep the job. And we become willing to accept the seemingly evil: that is, we actually get fired. We concentrate on accepting the seemingly good and the seemingly bad at the Sixth Center, between the eyebrows. Naturally we will work diligently to keep the job, but if we still lose it, that belongs to God. When this acceptance occurs, the fear dissolves into the Center Between the Eyebrows. In its place a *space-like vacuity* appears where the fear problem existed previously.

And when this fear dissolves, it will be followed by the gold sparkles.

The space-like vacuity represents the letting go of our self-grasping (our deep

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level of selfishness and self-centeredness). The same fear may or may not come back. If it does, we cure it the same way. And if it does come back, it's always easier to cure the second time. The space-like vacuity appears more quickly the second time on the same fear issue.

Next, we take all the things we were depressed over. We have practiced our gratitude list in meditation, so we are no longer depressed. But we still take all the helpless situations in life. Perhaps we are somehow chained to a career we can't stand and there's no way to get loose.

We concentrate on our hopelessness at the Center Between the Eyebrows. Then, we pray for the knowledge for God's will and the power to carry that out. We may have to do this over and over—maybe 500 times. But when the problem is finally seen as God's problem, it dissolves into a *space like vacuity*. When this happens, the problem belongs to God. We'll discover that God has actually accepted the problem. We tell God, we'll do whatever has to be done, but if God could somehow arrange to get us another job and be specific (insert name of job _____), we would greatly appreciate it. We ask that we may be of service in the new position or profession. And then we can expect a viable plan to ensue for entering the new profession.

If we don't know what we should be doing, then we pray for the knowledge of God's will and the power to carry it out. The right direction will come. We will get a viable plan for life.

Again, we become willing to accept the seemingly good along with the seemingly evil. We tell God we are happy to do the present job, and if we never get a new job, that's

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okay. And we're now willing to clean toilets or whatever the Lord desires. Just saying the words is no good. We must come to this actual point of surrender: actual acceptance.

When we do this, the first three winds get dissolved. Then, the fireflies are observed inside our consciousness. Please note that if we apply faith in actually getting a new job, there is no surrender. And the first three winds don't get dissolved. After the fireflies appear, we can and should apply faith in God: that is, we will get a new and exciting job and everything will be okay.

There are two theories of what happens. Some say, God actually tells us what to do. And this is true, but there is also another truth. When the Wind Element Subtle Mind is mounted (which is what happens when the first three winds get dissolved) this mind is actually smarter than our Gross Physical Mind.

And because of this intelligence, we actually have the ability to automatically manifest a viable plan for all seemingly hopeless problems. The trick is, getting the first three winds dissolved. Having the first three winds dissolved, gold fireflies in the mind and a viable plan are all synonymous. They automatically happen together. So this will naturally follow for the atheist as well, even though the atheist would not be praying to God. But all the other aspects, like being willing to do anything as service, even clean toilets applies.

The viable plan always comes as a simple but logical plan that looks really reasonable. The simple fact that a viable plan occurs, is in itself enough to have faith that the viable plan will work. Mostly it will work, but sometimes it doesn't. And a new viable plan comes to replace the failure. All other extraneous help, even from God, seems

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unnecessary.

On the other hand, we may have a plan that involves risking our life savings in a new product called Widgets. And this could make us billions. Or we could lose it all. It's better to run a plan like this by our spiritual advisor. A viable plan from the Lord, or from our Wind Element Subtle Mind, will usually not involve any drastic or speculative investment.

There are two kinds of plans that come from the Lord. The first kind of plan is for the problems of everyday life. They're really simple. They're really easy to implement. And there's no big deal. The other kind of viable plan affects the big picture. This type of plan involves our hopes, dreams, ideals, and aspirations.

So we begin to pray for the knowledge of God's will for us and the power to carry it out. Our viable plan will always be something way beyond our reach. One person didn't know what he should be doing in life. So he began praying for knowledge of God's will and power. In the meantime, he consulted an employment counselor. This sounds like something really logical and simple.

Based on the direction from the counselor, he decided to attend trade school and learn the art and science of making donuts. This sounds really simple. One of his big concerns was that he flunked out of his first year in junior college. He didn't decide on donut school because it was really something he wanted to do. Instead, it was just something for which he was qualified.

But he kept praying for the knowledge of God's will. And he kept getting a single idea on his own. But it was too outrageous. He kept getting ideas of becoming a lawyer.

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So he dismissed the ideas and kept asking. How ridiculous, he thought. He was already long past the ages of those who normally go to law school. Besides, he flunked out of his first year of junior college. How would he ever get through law school? And the biggest problem—how would he even get accepted to any law school?

But he got a viable plan. The old saying, “The journey of a thousand miles starts with a single step,” came to mind. And he thought, why not finish junior college? He had thought of doing this many times. But the fear of flunking out kept him from re-applying. So he kept asking God, what should I really be doing? Besides, he knew he was way too stupid to ever finish law school. He didn’t even think he could get through junior college.

He turned the problem over to God. If he got the whole way through law school, that was God’s business. And if he flunked out of junior college again, that was God’s business, too. God is in the results business. He was in the footwork business: that is, to study hard. And so his fear dissolved into a space-like vacuity. The fear was no more. The gold sparkles appeared. He went back to school.

Naturally, his viable plan included faith in God’s power to carry out his new service: that is, the power to help him buckle down and study. This time, he went back to school to please the Lord—not to please his ego. When he flunked out of junior college, he was in school to please himself—to have a good time, which is to say, to please his ego.

Some say, Adam and Eve got kicked out of the Garden of Eden for feeding their ego pleasures. In the same way, he had gotten kicked out of junior college. His time was wasted with parties and childlike, useless ego pleasures. These almost ruined his life.

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But he was able to return to his Father's House as a servant. He studied hard. And just like the Prodigal Son, he fed the pigs for the last time.