

The Yin and Yang of the Yogas

Yogas are ways of progressing on the path to union with God. They are done through one’s own efforts to the best of one’s own understanding and inner guidance or as directed by a guru or teacher. There are three main traditional yogas—karma (the yoga of action), bhakti (the yoga of devotion) and jnana (the yoga of knowledge); and there is one traditional “integral yoga”—raja (the *royal path* yoga leading you to concentration, meditation and Samadhi); and there are many other yogas that have been given out and developed over the course of this humanity’s civilization and quest for God. We can look at the paths and processes of yoga in general through seven ways/rays (resonant with the Upper and Lower Triads and a mediating/integrating Egoic Matrix) with three aspects each.

Rays	Ways	A I	A II	A III
1	Synthetic	Sacrificing	Perfecting	Discriminating
2	Intuitive	Following	Listening	Witnessing
3	Creative	Expressing	Emptying	Uncovering
4	Integral	Acting	Relating	Meditating
5	Mental	Deciding	Contemplating	Studying
6	Emotional	Worshipping	Serving	Identifying
7	Energetic	Breathing	Vibrating	Focusing

In this context, with these descriptors, the historical application and appreciation of jnana yoga has been through rays 1, 4 and 5 though its resonant development would be through rays 3, 4 and 5 while bhakti yoga’s full development would be through rays 2, 4 and 6; and full karma yoga would be through bringing all the boxes (esp. those affecting one’s behavior in the world) to the A I of ray 4—acting; and the full raja yoga would be bringing everything as needed to the A III of ray 4—meditating. Really any yoga will have to come to terms with all the rays and aspects listed in the 7 x 3 matrix above but each in general, and then again (and perhaps differently) in specific application, will foreground some areas/aspects. Energetic ways, in particular, need some guiding connections beyond the physical/energetic, but each ray way has its characteristic difficulties and dangers.

The Energetic Way consciously works with the energy centers (chakras) through control of the breath, purposeful muscular activation and/or sound vibration and focusing attention. There may be physical exercises, mantras and visualizations. There is danger of getting lost in the form and turbo-charging your desires. The Emotional Way includes all manner and methods of worship, service to others and God (including one’s personal Master), and identifying with God or one’s Master in preparation for merger. There is danger of indulging the emotional nature (melodrama) and following a false guru (and any but the God-Realized are in some way false though this is most problematic below the Mental/Causal Sphere). The Mental Way involves active questioning and studying, deeply contemplating what was studied (usually spiritual traditions and esoteric works but esp. the words of Perfect Masters and prior Avatars) and deciding what to do in the aftermath of this processing (generally renouncing

what is then known to be false while continuing to ask “Who am I” and/or search for God). There is danger of getting lost in your head and denying the heart as well as the body, with a fall when the repressed emotional side and oppressed physical side return. The Integral Way is about how to act in the world, relate to others and meditate on God. The danger here is an attachment/addiction to meditative states (esp. samadhis) as well as any peculiar impressions or imbalances in one’s ray makeup (and in the integration of the other six rays/ways) leading to (defending) acting out and (excusing) improper relating. The Creative Way as a yoga means uncovering and then expressing one’s highest and best while emptying oneself of worldly desire (sublimation and elimination). There is danger of re-enactment and entanglement, holding onto a high desire instead of going higher, and spiritual self-absorption. The Intuitive Way is about witnessing the world and your inner processes while listening for inner guidance (progressing from IS to YS to BB and anywhere along the way connecting to a Perfect Master or the Avatar) and then following (i.e., obeying) to the best of your understanding and ability. There is danger of getting lost in yourself, fooling yourself and following false guides. The Synthetic Way is a way of the spiritual (and then divine) will discriminating all that comes to your consciousness in order to purify and perfect yourself and make yourself sacred (sacrifice) in light of the highest ideals and examples available, those eventually revealing your divine human nature and then bringing you to God personified in human form as a Perfect Master or the Avatar. The danger is over-ambition, over-focus and overlooking God who is everywhere and in everything, depending on how you discriminate and sacrifice and therefore perceive perfection (the three aspects always need to be explored in all orders and all ways). This is the danger of throwing out the Baba with your narrow mindbody bathwater.

Meher Baba has stated that no Perfect Master (in general) instructs one to practice any yoga but rather recommends surrendering to Him/Her (God through Him/Her). Here is the full text of a message entitled “Existence Is Substance and Life Is Shadow” given out 25 January 1954.

Existence is Eternal, whereas Life is perishable.

Comparatively, Existence is what his body is to man, and Life is as the cloth that covers the body. The same body changes clothes according to the seasons, time and circumstances, just as the One and Eternal Existence is always there throughout the countless and varied aspects of Life.

Shrouded beyond recognition by the cloak of Life with its multifarious folds and colors is Existence Unchangeable. It is the garb of Life with its veils of mind, energy and gross forms that “shadows” and superimposes on Existence, presenting the eternal, indivisible and unchangeable Existence as transient, varied and ever-changing.

Existence is all-pervading and is the underlying essence of all things, whether animate or inanimate, real or unreal, varied in species or uniform in forms, collective or individual, abstract or substantial.

In the Eternity of Existence there is no Time. There is no Past and no Future, only the everlasting Present. In Eternity nothing has happened and nothing will ever happen. Everything is happening in the unending NOW.

Existence is God; whereas Life is illusion.

Existence is Reality; whereas Life is imagination.

Existence is Everlasting; whereas Life is ephemeral.

Existence is Unchangeable; whereas Life is ever-changing.

Existence is Freedom; whereas Life is a binding.

Existence is Indivisible; whereas Life is multiple.

Existence is Imperceptible; whereas Life is deceptive.

Existence is Independent; whereas Life is dependent on mind, energy and gross forms.

Existence *is*; whereas Life appears to be.

Existence, therefore, is not Life.

Birth and death do not mark the beginning or end of Life. Whereas the numerous stages and states of Life which constitute the so-called births and deaths are governed by the laws of evolution and reincarnation, Life comes into being *only once*, with the advent of the first dim rays of limited consciousness, and succumbs to death *only once* on attaining the Unlimited Consciousness of Infinite Existence.

Existence, all-knowing, all-powerful, all-present God, is beyond cause and effect, beyond time and space, beyond all actions. Existence touches all, all shadows and all things. Nothing can ever touch Existence. Even the very fact of its being does not touch Existence.

To realize Existence, Life must be shed. It is Life that endows limitations to the Unlimited Self. Life of the limited self is sustained by the mind creating impressions; by energy supplying the impetus to accumulate and dissipate these impressions through expressions; and by gross forms and bodies, functioning as the instruments through which these impressions are spent, reinforced and eventually exhausted through actions.

Life is thickly linked with actions. Life is lived through actions. Life is valued through actions. Life's survival depends on actions. Life cognizant is actions — actions opposite in nature, actions affirmative and negative, actions constructive and destructive.

Therefore, to let Life succumb to its ultimate death is to let all actions end. When actions end completely, Life of the limited self spontaneously experiences itself as Existence of the Unlimited Self. Existence being realized, evolution and involution of consciousness is complete, illusion vanishes and the law of reincarnation no longer binds.

Simply to desist from committing actions will never put an end to actions. It would merely mean putting into action yet another action — that of inactivity. To escape from actions is not the remedy for the uprooting of actions. Rather, this would give scope to the limited self to get more involved in the very act of escaping, thus creating more actions. Actions, both good and bad, are like knots

in the tangled thread of Life. The more persistent the efforts to undo the knots of action, the firmer become the knots and the greater the entanglement.

Only actions can nullify actions, in the same way that poison can counteract the effects of poison. A deeply embedded thorn may be extricated by the use of another thorn or any sharp object resembling it, such as a needle, used with skill and precaution. Similarly, actions are totally uprooted by other actions — when they are committed by some activating agent other than the "self."

Karma yoga, dnyan yoga, raj yoga and bhakti yoga serve the purpose of being prominent signposts on the path of Truth, directing the seeker toward the goal of Eternal Existence. But the hold of Life, fed by actions, is so tight on the aspirant that even with the help of these inspiring signposts he fails to be guided in the right direction. As long as the "self" is bound by actions, the aspirant, or even the pilgrim on the path toward Truth, is sure to go astray through self-deception.

Throughout all ages, sadhus and seekers, sages and saints, munis and monks, tapasvis and sanyasis, yogis, sufis and talibs* have struggled during their lifetimes, undergoing untold hardships in their efforts to extricate themselves from the maze of actions and to realize the Eternal Existence by overcoming Life. They fail in their attempts because the more they struggle with their "self," the firmer the self becomes gripped by Life, through actions intensified by austerities and penances, by seclusions and pilgrimages, by meditation and concentration, by assertive utterances and silent contemplation, by intense activity and inactivity, by silence and verbosity, by *japa* [repetitions] and *tapas* [penances] and by all types of yogas and *chelas* [discipleships].

*Original Footnote:

Talibs are a group of seekers in Arabia.

Emancipation from the grip of Life and freedom from the labyrinths of actions is made possible for all and attained by a few when a Perfect Master, Sadguru or Qutub is approached and his grace and guidance are invoked. The Perfect Master's invariable counsel is complete surrender to him. Those few who do surrender their all — mind, body, possessions — so that with their complete surrender they also surrender consciously their own "self" to the Perfect Master, have their very being left conscious to commit actions, but activated now only by the dictates of the Master.

Such actions, after the surrender of one's "self," are no longer one's own actions. Therefore, these actions are capable of uprooting all other actions which feed and sustain Life. Life then becomes gradually lifeless and eventually succumbs, by the grace of the Perfect Master, to its final death. Life, which once debarred the persevering aspirant from realizing Perpetual Existence, can now no longer work its own deception.

I have emphasized in the past, I tell you now, and I shall age after age forevermore repeat that you shed your cloak of Life and realize Existence which is eternally yours.

To realize this Truth of unchangeable, indivisible, all-pervading Existence, the simplest way is to surrender to me *completely*, so completely that you are not even conscious of your surrender, but conscious only to obey me and to act as and when I order you.

If you seek to live perpetually, then crave for the death of your "deceptive self" at the hands of "complete surrender" to me. This yoga is the Essence of all yogas in one.

[Lord Meher, revised online edition, pp. 3424-3427, accessed 23 June 2016]

Further into this biography (the year is 1965) we read a response from Meher Baba that reinforces this advice and explains more about meditation.

While Don Stevens had been working on editing the *Discourses*, halfway through the work he realized: "Good heavens, here are several discourses on the subject of meditation, and at no time since I have been under Baba's thumb has he ever given me a meditation or concentration."

In fact, Stevens could only recall one or two occasions when Baba had given rather simple and rather brief-duration meditations to individuals close to him. So it struck him as strange that Baba should have spent so much time in the *Discourses* on the subject of meditation, and yet so rarely assigned or effectively and practically used meditation.

When he next met Baba, he asked him why Baba did not urge persons like himself to meditate.

Baba smiled and explained:

I am the Avatar and I must provide for all of the 700 to 1400 years that go by after I drop the body and until I come again. During my manifestation and for some time after I drop my body, the high road of all roads of inner development is love.

That road is now fully open to the aspiring seeker during the remainder of the lifetime of the Avatar and for some time after, and should be used. Eventually, however, the entry will gradually narrow and then the path will finally be accessible only to the very rare seeker. As I must provide for my lovers for the hundreds of years until I come again, it is necessary therefore that I make provisions now for their use during that period of time. For this, it will be necessary that they use a secondary route. One of the very best of these is that of meditation, and that is why I have given out these extensive discourses on meditation.

However, do not mistake me, because meanwhile — during my lifetime and for some time afterwards — it is a distraction and waste of an individual's time and energies to use meditation. He should use all of his force and energies in utilizing this Path of Love that is fully open to him.

[Lord Meher, revised online edition, pp. 5194-5195, accessed 24 June 2016]

Earlier in His Advent, however, Meher Baba described “The Annihilation of Sanskaras through the Four Yogas” in a section by that name in Infinite Intelligence (I.I., circa 1926). There He states:

(Note: in I.I., subtle refers to the spiritual planes (both Subtle and Mental/Causal) and fine refers to a state of latency at the OM point and is not the Mental/Causal.)

This, then, is what karma yoga teaches and lends itself to: that the mind should become free from its past fine impressions by spending them in the course of experiencing them subtly and grossly through its subtle and gross bodies; and in this process, it should remain unaffected during the taking of that experience and thus not collect new impressions. [I.I. p. 255]

In raj [raja] yoga ... the infinite mind (of the human) in the course of its daily life goes on experiencing the subtle and gross universe through its subtle and gross bodies according to its past impressions, and as it does so, goes on enjoying and suffering and thus collecting new impressions of this enjoyment and suffering. However, in the actual discipline and various practices of concentration in raj yoga, the infinite mind of the raj yogi enjoys itself in the course of trying to stop itself from thinking—which it tries to do through the processes of *pranayam*, meditation, concentration, and so forth. ... [T]he results obtained are commensurate with the infinite mind’s engrossment in this yogic practice. [I.I. pp. 312-313]

The more the mind progresses through the process of meditation and concentration—which causes it progressively to lose consciousness of body and universe—the more its sanskaras are wiped out. [I.I. p. 313]

It often happens in the process of raj yoga that the concentration of the mind, when it reaches a stage of intensity, brings on the samadhi state. But since the sanskaras still persist, the mind does not achieve Perfection even while enjoying samadhi. And so the sankaras force the mind to take their experience again when the mind comes back down ... [I.I. p. 313]

In *dnyan* [jnana] yoga a double process is at work. The first part of this process involves the infinite mind refraining from taking new gross experience of the universe; it achieves this by checking the senses from their normal operation of enjoying the experience (*upabhog*) of objects (*vishay-s*), as past sanskaras demand that they do. In this way the mind abstains from the enjoyment or suffering that ordinarily accompany the expenditure of sanskaras. And the second part of this double process consists in the mind actually performing the reverse action, that is, doing the *ulat* [reverse] karma of checking itself from experiencing the universe according to the demands of past sanskaras; and in doing so it creates *ulat* or “reverse” impressions which kill or wipe out these old sanskaras. [I.I. p. 264]

... Thereafter these reverse, *ulat* impressions themselves remain lifeless, abiding only in fine form and incapable of being experienced subtly and grossly. [I.I. p. 266]

Bhakti yoga accomplishes this upliftment [of the mind from lower to higher consciousness] by engrossing the mind in the remembrance of Khuda [God, Lord, Master] and so not allowing it to get entangled in the thoughts, desires, and actions of the body and universe. The more that the mind gets distanced from the remembrance of body and universe (that is, the more that the mind stands aloof from the experiencing of the universe through its bodies), the more it gets immersed in the remembrance of Khuda by turning towards the Self (since Khuda is, really speaking, none other than one's own Real Self); and so to that extent it progresses on the path from lower consciousness to higher consciousness... But it does so only if that remembrance, bhakti, and engrossment are done with a sincere mind. If there is sincerity, only then do thoughts of body and universe stop arising; and if thoughts of body and universe stop arising, only then can the mind become engrossed in the remembrance of Khuda, taking the path that leads to higher consciousness.

[I.I. p. 272]

Even though the goal of bhakti yoga, then, is a state of total absorption in Paramatma wherein body and universe are forgotten, there is a similar [to raj yoga] and oft-repeated occurrence in the process of bhakti where the mind becomes absorbed (lin), entering into a state of trance, hal, vajad, a kind of Samadhi. However, such trance or Samadhi is not to be confused with Perfection, since throughout the process of bhakti sanskaras continue to exist, forcing the mind to experience them subtly (as desire) and grossly (as action).

[I.I. p. 275]

In all the four yogas the sanskaras vanish gradually. In karma and dnyan yogas, however, the mind advances towards Wasla (Union) through the gradual disappearance of sanskaras, whereas in bhakti and raj yogas, the sanskaras gradually disappear in accordance with the advancement of the mind. In karma and dnyan yogas, in other words, the mind in the conscious awake state becomes unconscious of the body and universe in proportion to the lessening and weakening of sankaras, whereas in bhakti and raj yogas this lessening and weakening of the sanskaras occurs in proportion to the mind's achievement of unconsciousness of body and universe. [I.I. p. 273]

... [I]n karma yoga the infinite mind allows past impressions to be wiped off by themselves, whereas in dnyan yoga the infinite mind itself wipes off these sanskaras. [I.I. p. 270]

[T]hrough bhakti yoga the mind realizes Self by changing body-thinking into Self-thinking. ... in raj yoga, however, the mind realizes Self by getting rid of body-thinking [by stopping itself from thinking], not by changing it. [I.I. p. 277]

And since we all have to act in one way or another, we should revisit what amounts to a definition of karma yoga (the word karma means action).

Do whatever needs to be done, but do it as a spiritual being, as one who knows he is divine by nature and united with the whole of life in essence. Do it

as if you were doing it for Me or for God. Do it with equal consideration for the interest for all concerned, for God is equally in each. Do it with the utmost concentration, yet with utter detachment from the result of action.

Leave the fruits of action to Me or to God. Do it as if it were the most important thing in the universe, yet let it be destroyed, or ignored, or ridiculed, without concern; or let it be praised, without elation. Leave the response to Me or to God. Do it, in short, as if you were not doing it at all, but as if I or God were doing it through you.

[Meher Baba in *The Awakener Magazine*, Vol. XVII, No. 1, p. 36; available for free online at www.theawakenermagazine.org]

In the tugging at the veil path, the inner relation with the Avatar can make use of these yogas by inner direction or just an after-the-fact revealing (a bit) of what's going on, drawing you in and pulling you closer, and helping you to continue. In that spirit, we will expand on the yogas in connection with the Embodied Soul and three worlds as we have been presenting them. First, the spending, collecting and swapping of sanskaras; then manonash—the annihilation of the mind, meaning the ego-mind, really referring to the removal of all binding sanskaras from that mind and the end of the false, limiting ego, which opens the door to Liberation/Realization.

Definitions and Preliminaries:

Prem means Love and refers to the “yoga” of love for God through love for the Avatar (or a Perfect Master), the hallmark of which is complete surrenderance, which is the end of all yogas. It may be considered the highest form or natural progression of Bhakti (Devotional) yoga and for that matter the (or “a”) natural progression of the other yogas—Jnana (Dnyan, Knowledge/Renunciation), Raja (Raj, Meditation/Concentration) and Karma (Action).

Yogayoga sanskaras are divine free impressions given by God through the Avatar or a Perfect Master. See [The Heavens on Earth book](#) for an example.

Truth, Goodness and Beauty refer to the pursuit of the same in the world and involve the swapping and upgrading of sanskaras as part of a preliminary path to the removal of all binding sanskaras. These same words were used as keywords for Rays V-VII (see [Spiritual Principles/Rays](#)) and can be the spiritual calling and ray of the Outer Personality, Inner Being or Incarnating Soul itself. The Higher Self, having to be on Rays I-III, would be resonant with one of these as could any other Egoic Matrix identity or the Incarnating Soul if they were on Rays I-III. A Ray IV Egoic Matrix identity (Inner Being or Outer Personality) or Incarnating Soul could, by the fourth ray's central position in the seven rays, be resonant or in relation with Truth, Goodness or Beauty but may more want to work with all three or be attracted to one of the central, integral yogas.

The Yogas and Yogayoga Sanskaras

Give over all your sanskaras
Accept yogayoga sanskaras

Burn in the fire of Love

Inclusion, Summation and Transcendence
of all other methods

Prem

Burn to Ash

Withdraw attention from your sanskaras
Place attention on God or Guru
Forget world, body, your false self

Bhakti

Drown in Ocean

Refrain from experiencing your sanskaras
Take reverse/renunciation sanskaras

Destroy illusion and your false self

Jnana

Grind to Dust

Spend old and collect new sanskaras
Try to stop thinking

Lose Cs of world, body, your false self

Raja

Hold your Breath

Spend old and don't collect new sanskaras
Don't desire or take fruits of your actions

Remain a witness, allow falseness to fade

Karma

Give your Blood

Remove the bad (spend sanskaras)
Receive the good (collect sanskaras)

Stay passionately involved

Goodness

Shed Tears

Discard the wrong (spend sanskaras)
Hold onto the right (collect sanskaras)

Stay cool and objective

Truth

Continue in Pain

Get rid of the ugly (spend sanskaras)
Create the beautiful (collect sanskaras)

Stay active and trying

Beauty

Sweat it Out

MANONASH

God's Whim
God's Wish
God's Work

Surrenderance

(to God, Avatar, Sadguru)

His Will | His Want | His Ways

Prem

Burn to Ash



Self(less) Giving

(Lover/Beloved)

Obedience | Devotion | Aspiration

Bhakti

Drown in Ocean

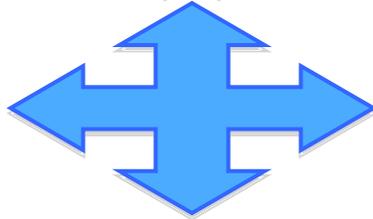
Self Enquiry

(Sadhu/God; Disciple/Master)

Renunciation | Contemplation | Seeking

Jnana

Grind to Dust



Self Assertion

(false self/Real Self)

Penetration | Meditation | Concentration

Raja

Hold your Breath



Self Doing/Undoing

(self/other)

Sacrifice | Detachment | Service

Karma

Give your Blood

Suffering and Forbearance

Endurance | Passion | Emotion

Goodness

Shed Tears

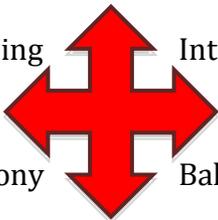
Relation and Devotion

Healing

Integration

Harmony

Balance



Tolerance | Ambition | Intellect

Truth

Continue in Pain

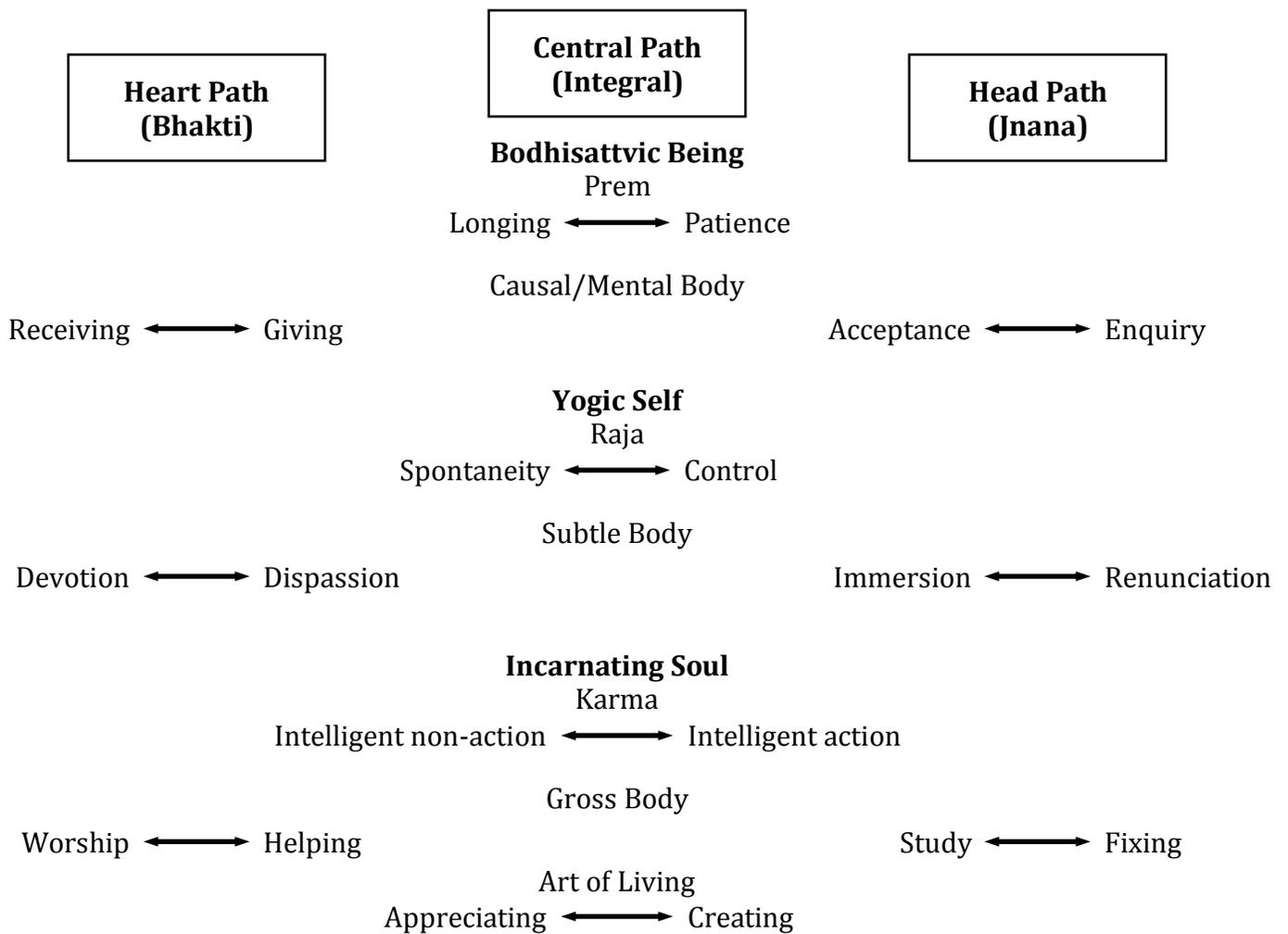
Study and Discipline

Patience | Effort | Energy

Beauty

Sweat it Out

Work and Dedication



The Central/Integral Path is related to the Embodied Soul at its three levels in the above figure while the Heart/Bhakti and Head/Jnana Paths are related to the bodies used by the Embodied Soul at those levels. This is by resonance. Really for every path on any level the Embodied Soul through its Egoic Matrix uses its instruments/vehicles on/through its associated body in the respective world. Yin and Yang polarities are listed (yin on the left and yang on the right) with yin being less active, oriented to the domain of felt inner experience, and more about letting go and yang being more active, oriented to the exercise of will, and more about making an effort.

The Central Path lists Prem yoga at the top, Prem being the yoga of Love for God through an embodiment of God (a Perfect Master or the Avatar). The longing/patience polarity includes the other polarities of the Prem path resonant with other levels—self-esteem/self-effacement for the Yogic Self and all-inclusive love/total detachment for the Incarnating Soul (see [The Provisional Ego](#)). Besides Love for God in the Master/Avatar (carrying the projection and recognition of God within you, the Shiv-to-be), Prem has love for and experience of God everywhere (in everyone and everything). But in keeping true to positive and negative polarities (vertical, not just horizontal ones), Prem includes pain in the body and the world in distinction to the love for and of God. This may be described as a triplicity of desirelessness, disgust and distaste (related to the Mental body desire/will, heartfelt feeling and creative thought). And these three will draw in (by reuptake) the methods, experiences and results of

all the other yogas (central and both sides) as they reach their limit and are ultimately rejected, the positive takes of these other yogas merging into love.

The Central Path places Raja yoga resonant with the Yogic Self, and this seems to be a sticking point for that yoga, sometimes even a false goal. The stickiness is related to the development of powers (always warned against), the experience of spiritual specialness and separateness (the Yogic Self and the individual human nature behind it) and getting involved and identified with some spiritual work (lust for spiritual life, spiritual ego and pride). In Infinite Intelligence, Meher Baba states that worship and propitiation of Ishwar (the God of the Creation) for spiritual benefits (other than Realizing God and meaning that, not a glorified but still separate ego state) can get one only as far as the 5th plane. This would be the Yogic Self accessing the 5th plane and finally “dying” to the Bodhisattvic Being, landing one on the 5th plane to do mental work for God. But this is not true Liberation or Realization. One may be there a long time, have a detailed (but not complete) understanding of God’s Plan and have a certain voluntary experience of incarnating again (as one may have the ability to voluntarily drop the body or at least know when its destined to occur and cooperate with the process). But such a 5th planer would have to come back into a Gross human body on this Earth (or the next one) to progress further (according to Meher Baba in Infinite Intelligence and elsewhere). Of course if one does Raja yoga and really is doing it for the love of God (Paramatma or Paratpar Parabrahma, not (only) Ishwar) then one can get past the pitfalls and get connected with a Perfect Master or Avatar and not just a “Master” of the planes (4th, 5th or 6th). The spontaneity/control polarity at this level is meant to refer to the inherent tensions of coming back to Gross or other worldly consciousness with plenty of impressions and desires remaining after meditation and even/especially Samadhi (of the planes). Following the spontaneity pole can look like a “wild man” path seen in some individuals and described in some traditions (or loosely establishing a “tradition” in its wake though really no one can follow another’s individualistic path). This generally would not be considered Raja yoga but it can happen in its pursuit or in the negotiation with the Subtle sphere in an integral way (with all of one’s being) gone awry (apparently, but there are no mistakes that are unscripted). The wild characteristic here is not to be confused with (even though it may be a presage of) jalali temperament in the Causally conscious or God Realized. And nor is it the childlike, intoxicated state (*Balonmatt*) of those drowned in the experience of God but not conscious of the Creation—the Majzoobs (see Infinite Intelligence).

The Central Path for the Incarnating Soul lists Karma yoga and below it, in the Gross body as it were, something called the Art of Living, related to the pursuit of Beauty in the previous diagram. Karma yoga is dealing with the results of actions (sanskaras and karma) via the path of action in the world, any world really, and so is not meant to be limited to the Gross world though one is undoubtedly and unavoidably confronted with it there first and foremost, hence the resonance. You might say the action of Karma yoga is most resonant and salient with the Gross world, the power behind the action with the Subtle world and the mentation behind that (desiring, feeling, thinking) with the Mental world. The polarity at this level is one of non-action/action by intelligent choice. The Art of Living in the Gross world (and by extension other worlds) finds itself in distinction with Karma yoga and representing the Prem polarity for the Incarnating Soul—the all-inclusive love of the Art of Living in tension with the total detachment of Karma yoga. The polarity within the Art of Living itself joins it with the polarity within Karma yoga via the parallels combining—the intelligent non-action of appreciating at the yin pole and the intelligent action of creating at the yang pole.

The Head/Jnana Path is shown in relation to the three spheres with polarities at each level. While generally identified as the path of enquiry (and renunciation, Mental enquiry and Subtle renunciation most resonant), the Mental level polarity pairs enquiry with acceptance, which is like *ask* and *don't ask* or *don't ask/ask* keeping the yin/yang order. Acceptance is accepting all as God and leads to (or comes from) the Subtle level parallel of immersion (in all things as God). Similarly, enquiry and renunciation are parallel and refer to enquiring into the nature of all things, especially the enquiry "Who am I" and the renouncing of all that is not (directly) God in favor of continued enquiry into the root cause and final answer. At the Gross level, the yin pole acceptance and immersion connect to study and the pursuit of Truth while the yang pole enquiry and renunciation connect to doing/fixing in the same pursuit of Truth. It would not be wrong to say that acceptance, immersion and doing/fixing are the Tantric counterparts (two yin, one yang) to the usual Jnana enquiry, renunciation and study. Indeed, we may loosely describe and even define Tantra as the sum of life affirming counterparts to paths that have been generally world-rejecting and focused on a transcendent God. Besides the Jnana counterparts just mentioned, we can see this Tantra in the Art of Living when compared to Karma yoga (or as a way of doing Karma yoga); the hidden, repressed, acted out or more harmoniously expressed spontaneity associated with Raja yoga; and the love for God everywhere in everyone and everything of the Prem Path, which takes up all the Tantra in balance with the pain part of its own path and gives it all to God through a Perfect Master or Avatar.

The Heart/Bhakti Path is also shown in relation to the three spheres with polarities at each level, the *Tantras* of this path being part of its yin (but also yang) experience and expression. The Tantric counterbalances here are not really so much a distinction but show up in the polarities (or sometimes between them) whenever a world-rejecting view invites a world-affirming response. The reason there is less of a distinction here is that Bhakti and the Heart by their nature are about losing oneself in love—forgetting that self and the affirmation/rejection duality. Tantric enjoyment (including enjoyment of suffering and longing) is part of this path from the beginning and not "in need" of repression and its consequences. At the Mental level, the Heart/Bhakti Path has the yin/yang pair of receiving/giving in relation to God (inwardly, abstractly, in others or in one's Master, including a Master of the 5th or 6th plane). The Subtle level polarity is devotion/dispassion, with dispassion evoking some sense of emotional control and possibly inviting a Tantric response, but really dispassion is dispassion for the things of the world and desires in the world with the transfer of all that feeling to a relationship with God. The Gross level polarity is worship/helping in the pursuit and practice of Goodness. This Gross polarity pair is likely to polarize more strongly with its Jnana parallels than with each other—worship and prayer with study and meditation, helping and sharing with fixing and doing. But the borders can be open and the two sides come together through the Art of Living and/or the intelligence of Karma yoga. Connecting the levels in the Heart/Bhakti Path can give us the yang understanding that true helping is giving with dispassion (for the things of the world and the desires of a separate self), and giving with real heartfelt feeling for God, as well as the yin experience of receiving from God in deep, devotional worship/prayer. But both the giving and receiving will become part of the pain and love of Prem; they will both lead to the limits of longing and bring one to the breaking point of patience.

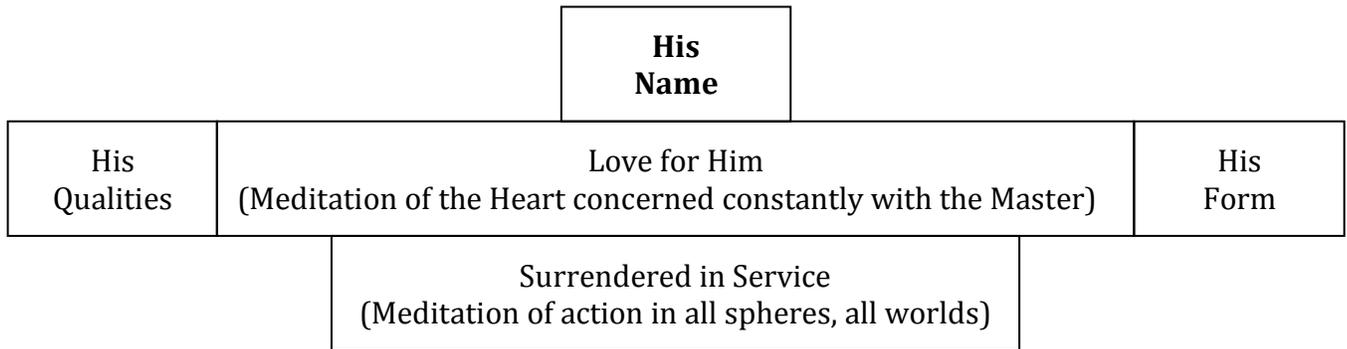
Meditation

(Copied from [Gnosis and the Bodhisattvic Being](#))

With respect to impersonal Meditation of the Mind, the various types can be organized in relation to their 5th and 6th plane resonances and generated from 3 x 3 matrices. Impersonal Meditation on the Infinite (7th plane) fits into a single tripartite structure. And Personal Meditation on the Master (all planes) comes from a single focus for work in the worlds through a trinity in relation to Him to a Unification in His Name. Most of these meditations are described in Discourses by Meher Baba but a few terms have been generated to fill out the structures and, well, complete the meditation (contemplation) on the subject. In hierarchical order:

Personal Meditation on the Master

(on all planes and beyond all planes)



Impersonal Meditation on the Infinite (7th plane)

Emptiness (Energies/Bodies in column 3 below, Identities in column 1)	Ocean (Heart)	Sky (Mind)
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In a way, for each image above, the (substance in) space is the body with its stillness or movement the energy, the light (or darkness) is the mind and the color (including tone, quality and feel of even black) reflects the heart.

Impersonal Meditation of the Mind (Mental planes)

Meditation of the Sympathetic Function of the Mind (6th plane)

Subject | Mental Operations | Object

Who is He?	Merged Heart	Universal Mind
Stay at your station	Ways of Feeling	Your Energies
Endure	Feelings	Energies

Meditation of the Analytic Function of the Mind (5th plane)

Subject | Mental Operations | Object

Who am I?	Blank Mind	Universal Body
Neti Neti	Thought processes	Your body
Witness	Thoughts	The Universe

God's Name

Taking the name of God subsumes all meditations and brings together all the yogas (bhakti, jnana and central paths), taking them to Prem. This could be an impersonal name of God (e.g., Yezdan, Paramatma, God, Allah) or the personal name of the Avatar (Zoroaster/Zarathustra, Ram, Krishna, Buddha, Jesus, Mohammed and Meher Baba were the seven major incarnations of the Avatar in this cycle according to Meher Baba). It could even be the name of a God-Realized Perfect Master one has a connection with because the God-Realized are all one and one with God. God's name contains everything, and in the case of the Avatar it includes most especially God transcendent and God in human form, and the Ancient One (who is in you). The Avatar's name enacts the power program, engages His Manifestation, and puts you on the Lahar express. Say it silently or out loud from the heart with your whole bodymind in total and complete devotion, love, obedience and surrenderance. His name will make minced Mahesh out of the false you and anything that is in the way of your fated meeting with Him (and eventual merger into Him).

More on Meditation

Meher Baba also has said this about meditation (printed in [The Awakener Magazine Vol. XVII, No. 2](#)):

There are many methods of spiritual meditation. The following six are the most important:

1) For those who are inclined to think of the impersonal aspect of the Almighty, i.e. Impersonal God, it is advisable to retire into solitude and, taking a comfortable seat, begin to contemplate on Him thus: "God is one. God is infinite. God is everywhere. God is beyond everything." Then they should bring the immeasurable space, commonly known as the sky, to their mind's eye and begin to concentrate on the idea of the Impersonal God across this imaginary background of the blank and unlimited sky for as long a time as possible.

2) One should sit for meditation in the same way as shown in the first example; but the line of thought in this method must be as follows: "God is true. All else is false. This world and all that is seen and perceived is a dream, a mirage. an unreal phenomenon. God is living within my own Self, as the Soul of my soul." After contemplating these thoughts for some time, one must turn one's attention to the heart — imagine a flame as one's own Atman-Soul to be there, — and concentrate as much and as long as possible on this imaginary flaming spot in the heart.

3) The line of thought to be followed in this kind of meditation (the other preliminary conditions to be the same as in the first two methods) is this: "I am not this body. I am not finite. I am the Self. I am eternal." Following some contemplation in this way, one must suddenly close the two external eyes as tightly as it is comfortably possible to do, and then mentally gaze intently upon

the centre of the forehead from inwards as much and for as long as possible, avoiding all other thoughts, whether high or lowly, during this concentration.

4) This is at once a very simple and very difficult kind of meditation. All that one has to do is to retire into solitude and sit in a comfortable position with both the external eyes closed and try to keep the mind a blank. One has neither to think about God nor about the devil, neither about immortality nor about eternity, neither about existence of the world nor about its non-existence. In short in this meditation one must try to remain mentally blank throughout the sitting, for as long a period as possible.

5) One should sit aside in solitude, close the eyes and contemplate and mentally say and reiterate this: "God is my Beloved. I am His lover. I want union with my Beloved, the Lord, the great God." Following this process for a while, one should begin to repeat mentally any one of the names of the Almighty in any language, but in such a way that half of the name must be pronounced (of course mentally) while inhaling the breath, and half of it to be pronounced while exhaling the breath. While carrying on this reiteration rhythmically, one should try to concentrate all attention on the reiteration of the name only.

6) One who is inclined to think of the personal aspect of the Lord, i.e. Personal God, must sit with one's soul for one's companion in a quiet spot, close the eyes, then try to bring before one's mind's eye the whole face of any Prophet, God-Incarnate, or Sadguru, of the past or the present age, and concentrate on it as long as possible. In order to facilitate the bringing of the features of any Perfect Master to one's mind's eye, his portrait must be gazed at deeply, before closing the eyes in meditation.

And in the eight discourses under the Types of Meditation in the Discourses, Meher Baba gives this pearl (Discourses, pp. 238-9):

If during wakefulness the mind has the idea of becoming blank, it is thinking about that idea and is far from being blank. However, this difficult trick of making the mind blank becomes possible by an alternation between two incompatible forms of meditation, so that the mind is caught between concentration and distraction.

Thus the aspirant can concentrate on the Master for five minutes; and then as the mind is getting settled on the form of the Master, he can steady his mind for the next five minutes in the impersonal meditation in which the thought is "I am infinite." The disparity between the two forms of meditation can be emphasized by keeping the eyes open during meditation on the form of the Master and closing the eyes during impersonal meditation. Such alternation helps in making the mind blank; but to be successful, both forms of meditation have to be seriously pursued. Though after five minutes there is to be a changeover to another type of meditation, there should be no thought of it while the first type is going on. There is no distraction unless there is concentration. And when a

changeover is effected, there should be no thought of the first type of meditation. The distraction has to be as complete as the previous concentration. When there is a quick alternation between concentration and distraction, mental operations are, as it were, cut through by a saw that goes backward and forward.

The disappearance of mental operations of all types contributes toward making the mind absolutely still without allowing consciousness to fall into abeyance. All thoughts that appear in the mind of the aspirant are forms of perturbation and have their origin in the momentum of stored sanskaras. The agitation of the mind can disappear only when the aspirant can so control his mind that all thoughts can be ruled out at will. Only in complete internal silence is Truth found. When the surface of the lake is still, it reflects the stars. When the mind is tranquil, it reflects the nature of the soul as it is.

The above organization of meditation, specific meditations and the pearl from the Master can inspire a personalized set of meditations. See [Meditations Inspired by Meher Baba's Instructions](#) for an example.

The Final Resonance and Reuptake of the Yogas

Everything in Creation is a shadow or reflection of God. Just like with our Individual Human Nature and its Spiritual Rays, Typological Functions and Astrological Chords, the yogas all must eventually return to God through reuptake into His Infinite Trio Nature. This is another reason why Raj yoga is deemphasized—the big three are Jnana, Karma and Bhakti, resonating with Knowledge, Power and Bliss. Raja will find itself subsumed under Karma if it doesn't get consumed in its own karma. And Prem is the 3-in-1 of the big three. In the soon-to-be but not yet published Tiffin Lectures, Meher Baba gives the following set of correspondences.

Divine Nature	Knowledge	Power	Bliss
Sphere (shadow of Oversoul)	Mental	Subtle	Gross
Body (shadow of Soul)	Mental	Subtle	Gross
Yoga/Path	Jnana or Dnyan (knowledge)	Karma (action)	Bhakti (devotion)

The Yoga path and the Yogic Self in its three Central Petals is now realigned as Karma/Action, Bhakti/Devotion and Jnana/Knowledge being I | II | III, rather than Renunciation, Devotion and Action being I | II | III, which means Action has gone from III to I and Renunciation has changed to Knowledge and gone from I to III. The Jnana path really is about Knowledge that leads to Renunciation as its Action and integration with Karma, which leads it on to loving Devotion in a Bhakti that takes it to Prem (a III to I to II and beyond path). The three Yogas must always be integrated and the three Central Petals activated in some sequence with some preference. For the Karma path, Action in the world (any world) needs

Knowledge of how to perform the Action (hence the III association), but the hallmark of the Karma path is really the Renunciation of the fruits of these actions (hence the more important I association with reuptake). Bhakti is and has always been about Devotion, and the II association is most prominent. As a path, Bhakti more or less Renounces worldliness to focus on God the Beloved, where all the Action and Knowledge is. But regardless of the yoga or the path, and irrespective of whether we are with or without a veil, we all must negotiate our way through the Gross, Subtle and Mental spheres to get to the Real. The path of return no matter what path you are on (no matter what yoga is predominantly used whether consciously practiced or not) starts with some degree of devotion, goes through action and leads to knowledge. This is the reverse of the path out where ignorance (lack of knowledge) allowed for false action (improper use of power) and resulted in suffering (the opposite of bliss). We might even say that the aimlessness of ignorance (false aim never being true) and the helplessness in the face of the powers of Maya are behind the apparent hopelessness of material existence in the face of certain death and that these three define the bound and blind human condition. Note that the acceptance of these three states of aimlessness, hopelessness and helplessness is redefined in relation to God for the New Life. Note also that in a worldly way, the ego is prompted to ask itself “Do I know what I want to be/have/do?” (knowledge), “Do I have the ability to be/get/do it?” (power) and “How do or will I feel about being/having/having done it?” (hope for happiness = bliss). But this is not the point.

God Is in the Beyond Beyond and the Beyond, and Creation comes out of the Beyond so God Is everywhere and God Is everything. He is omnipresent and there is nothing that is not God. Because God Is everything, He naturally knows everything—omnipresence implies omniscience. And because God knows everything, He can do everything and anything—omniscience implies omnipotence. And finally because God can do everything and anything He has no worry, fear or wanting desire and therefore He is infinitely blissful. This bliss is everywhere and in everything because God is everywhere and in everything—Self-sufficient and Self-existent, and so the infinite bliss returns to the omnipresence of God Is having established His Infinite Trio Nature.

At every step of the way back to God, our love and devotion can give us the intuition and courage to act selflessly in accordance with God’s wishes and result in some greater knowledge of Him and His ways, which will further help us act as He wants us to act and lead to increasing waves of spiritual bliss along the path. Prior organizations of God’s three attributes had them in the order Power | Bliss | Knowledge and we have described with the Embodied Soul the path that goes from III to I to II amongst attributes and aspects in general, and it is no different here—III Knowledge to I Power to II Bliss. The attributes are part of God’s Infinite Trio Nature and are 3-in-1, but any one can be foregrounded as a nature in itself with the other two behind it but not separate. This is reflected in the fact that one’s path of return may be characterized by one of the three main yogas in particular, and this may be an overall characterization as well as the case at any given time. And of course with reuptake and our Individual Human Nature, we will at the final threshold or any threshold resonant with the final one notice our particular blend of the “yogas” and the specific components that have been part of our path. The yogas after all are just descriptions of how sanskaras are resolved and the Lahar released.

With regard to the Rays and Ways of the 7 x 3 integration of yogas presented at the beginning of this document, the prior table is reproduced below with the resonances added: P = Power \Rightarrow Karma; K = Knowledge \Rightarrow Jnana; B = Bliss \Rightarrow Bhakti. The Integral Way of Ray 4 is Power, Bliss and Knowledge but the Bliss is emphasized as it is an even ray.

Rays	Ways	A I = P	A II = B	A III = K
1 = P	Synthetic	Sacrificing	Perfecting	Discriminating
2 = B	Intuitive	Following	Listening	Witnessing
3 = K	Creative	Expressing	Emptying	Uncovering
4 = P B K	Integral	Acting	Relating	Meditating
5 = K	Mental	Deciding	Contemplating	Studying
6 = B	Emotional	Worshipping	Serving	Identifying
7 = P	Energetic	Breathing	Vibrating	Focusing