

Meher Baba-Inspired Neale Lundgren's *Meditations for the Soul*

Explained by the author

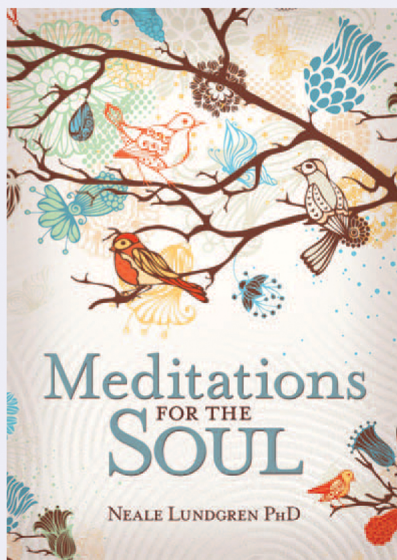
We are entering a critical time period in global culture that we might call the third great transition of eras: 1) from hunter-gatherer to the agricultural era, 2) from the agricultural to the industrial era, and 3) from the industrial to the virtual-digital era that we are living in now.

The God-Man arrived in the physical form of Meher Baba at the beginning of the industrial era (1894). In His compassion and wisdom, He re-oriented the world religions and strung them as beads on one string, knowing that a refreshed universal teaching was necessary if humanity was to survive the third transition without losing its soul and its intimate connection with the earth.

Baba provided options for the aspirant seeker to personalize the infinite through bhakti-prem or guru yoga techniques (such as, taking the name of one's *ishta-devata* or perhaps, the non-personal approach, examples of which He delineated succinctly in the *Discourses*. In the *Discourses* Baba delineates the four principle yogas (*dhyana-jnana* yoga, or the intellectual aspect of mind, *bhakti-prem* yoga or the heart aspect of mind, *karma* yoga or the action aspect of mind, and *raja* yoga or the mystical aspect of mind. Baba wisely provided internal growth options for the natural bent of each aspirant seeker, regardless of their cultural origin or belief system.

My present book, *Meditations for the Soul* (Llewellyn Worldwide, 2020), which I dedicate to Meher Baba, was partially inspired by His profound and effective meditations found in His *Discourses*. I provide thirty chapters, each concluding with practices called "soul journeys," that include a variety of breath techniques, as well as visualization and affirmation practices called "awakening exercises."

What these exercises intend to achieve is the activation of the soul's five senses and the channeling of these higher senses into the five physical senses. Through the practice of the yogas that unite the divided forces within, the embodied soul (*jivatma*) is strengthened and the soul's relationship to the body and to the earth is fortified.



For instance, in Soul Journey 13, I invite the aspirant seeker to practice the mind yoga of breathing in slowly the mantra "I am within infinite consciousness" and to breathe out, "and infinite consciousness is within me" for a period of time.¹ This exercise helps to cultivate the soul's sense of sight, gradually dissolving the borders of the material mind that sees only through limited filters of bias and convention.

Incidentally, one of Baba's meditations in the *Discourses*, mentioned also in the introduction of Naosherwan Anzar's beautiful book, *Meditation for a New Humanity* by Meher Baba, entreats the practitioner to say silently, "I am a part of the Infinite and the Infinite God is within me." When this or a similar phrase is used as a mantra, that is, in accordance with rhythmic breathing, if practiced sincerely and regularly, can have the powerful effect

of opening up the material mind (the ego) to the higher mind and heart of the soul. The higher mind and heart of the soul is the "Mind within the mind" and the "Heart within the heart." In my book, I translate some of Baba's teachings into a language that might reach a broader audience outside the sphere of Baba's devotees. One does not have to be connected to a religious institution to benefit from its pages.

Our material mind is tied up in a myriad of its own sanskaras produced lifetime after lifetime. For an embodied soul (*jivatma*), whether a beginner or a more seasoned seeker, to be blessed with even a glimpse and brief feeling of the infinite perhaps will inspire someone to take on a meditation practice ever more seriously and joyfully. The third portion of my book provides ten meditation-in-action practices for the soul to engage more fully and more lovingly with the material world.

Perhaps the New Humanity emerging now in the very midst of this digital-virtual era that is well upon us will partially be defined by those natural ones who have chosen to walk humbly with the earth yet rooted like trees in the fertile soil of the soul.

Available from Amazon

¹ The editorial board at Llewellyn advised me not to capitalize any words throughout the text other than those that began sentences. Although difficult at first, I found this a helpful discipline in the writing process.