

Going Beyond Technique into Essence

In today's webinar, we will examine what different spiritual traditions seek to achieve when they advocate their spiritual practices of prayer and meditation, what spiritual techniques actually do, and how we use techniques as a skillful means to transcend techniques.

When we examine how people actually live their lives, we find that people appear to adopt seven major "postures of awareness." These inner postures include the following:

1. No altering of consciousness from the waking state of awareness, full identification with life and events
2. Monitoring the present time awareness of the centers of the Conscious mind, promoting mindfulness, poise, and serenity in daily life
3. Abstraction into the ego, acting to fulfill desires, to express emotions, and to control other people
4. Remembrance of inner sources of spiritual Grace and Power; communion with that Power through prayer and meditation, and then returning to life inspired and refreshed
5. Abstraction into the astral body, taking hypnotic journeys through guided meditation and astral projection methods
6. Abstraction into the intellect, development of theoretical models, and quest for solutions to defined problems
7. Abstraction into a spiritual essence—attentional principle, spirit, nucleus of identity, or ensouling entity—and fully identifying with it; living life from its vantage point

The notion of a technique implies that someone is moving attention away from the waking state of awareness to "do something" within their consciousness. Their rationale for adopting these practices presumes they seek to make some progress towards a personal or spiritual goal, to change themselves into an idealized state of being, or to attain something worthwhile. Let us examine these aims.

Indications of Spiritual Progress

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In the different spiritual traditions of humanity, those who are the preceptors and leaders of that tradition describe a series of markers that indicate progress on their path. Some of these typical indicators of progress are summarized in the table below.

Indicators of Progress in Meditation	Typical exponents	Centers/band of the GCC activated by practices
Greater clarity and awareness of intra-psychoic content	Vipassana	Present time experience of the Conscious mind and senses; activation of the physical seed atom, emotional seed atom, and the mental seed atom Subconscious mind, awakening of the attentional principle
Greater virtue, goodness, saintly character	Christianity	Conscious mind, the cord of faith Metaconscious mind, cord of revelation and theological knowledge Superconscious mind, the Moon Soul, and sometimes, the spirit
Fewer “aberrations” [obscuration of consciousness by unconscious patterns called “engrams”], union with the soul one achieves a state of union and clarity that is called “clear”]	Scientology (and other groups that process meditation at their key method)	Superconscious mind, Akashic Records and Dynamic Creation Subplanes of the Abstract Mind Plane
Greater Manifestations of desires, less life obstacles, greater psychoic ability, increased contact with guides and angels	Spiritualism, groups in Psychoic Realm	Superconscious mind, Subplanes of the Psychoic Realm

Indicators of Progress in Meditation	Typical exponents	Centers/band of the GCC activated by practices
Ascension of the Moon Soul nucleus of identity and assumption of the glorified form	Mystery School Teachings, particularly Astara	Superconscious mind, First Esoteric Initiation Moon Soul and its glorified form
Ascension of the Solar Angel nucleus of identity to the form of the Ascended Master	I AM movement groups Church Universal and Triumphant	Solar Angel, Second Planetary Initiation
Journey of the spirit of the third path towards union with its origin	Superphysical Adepts	The spirit of the third path Top of Second Planetary Initiation
Awakening of the Buddhic lotus and illumined mind	Planetary Adepts	Fourth Planetary Initiation Illumined Mind and Augoiedes
Unfolding of the Soul towards its origin in the Nirvanic Flame	Planetary Adepts	Fifth Planetary Initiation– the soul and its inner vehicle
Ascension of the Monad	Traditions anchored in Transplanetary Realm	Entire Transplanetary Realm
Unfolding of the Cosmic Consciousness nucleus of identity up to the Guru Padam above the Brahman	Yogi Preceptor lineages, particularly Kundalini Yoga, Raja Yoga, Mantra Yoga, and Jnana Yoga traditions	First Cosmic Initiation

Indicators of progress in Meditation	Typical Exponents	Centers/bands of the GCC activated by practices
Unfolding of the Divine eye center up to the Guru Padam Above Brahman, with all lower vehicles of the Astral Soul	Yogi Preceptor lineages, particularly Kriya Yoga	First Cosmic Initiation
Unfolding of the Astral Soul, with or without its vehicles	Yogi Preceptor lineages particular Agni Yoga (without its vehicles) or Integral Yoga (with its vehicles), Cosmic Masters	First through Fifth Cosmic Initiations [Yogi Preceptors awaken it up to the Guru Padam; Cosmic Masters, up to the top of the Cosmic Sphere
Journey of the spirit of the fourth path towards union with its origin, with concomitant unfolding of the Cosmic Soul Awareness	Light Masters	The spirit of the fourth path Top of Second Cosmic Initiation
Unfolding of a Supracosmic seed atom along a Supracosmic path	Supracosmic Gurus	Follows a track through Cosmic Sphere and through Supracosmic Sphere
Unfolding of Supracosmic Souls within a Supracosmic path (typically performed when the Supracosmic Seed atom has reunited with the Supracosmic soul.)	Supracosmic Gurus and other advanced Initiates on a Supracosmic path	Paths in the Supracosmic Sphere
The spirit opening the channels of the Nada with concomitant unfolding of the Transcendental ensouling entity on the path and growth of the spirit in wisdom, love, and virtue	Sat Gurus of the Bridge path, T1-T7	Transcendental Sphere

When aspirants go to different spiritual leaders, they learn of widely divergent views of spiritual progress. For many seekers, this causes conflict and confusion.

Integral meditation, as Mudrashram® teaches, asks seekers to begin development at their cutting edge of spirituality, and to make conscious, intentional progress on their path.

In other paths, different spiritual essences are targeted for transformation; the spiritual “goal” or vision of the perfected ideal state embodied by the Master also varies. This transformational process takes seven major forms.

- 1) An ensouling entity and its associated nuclei of identity and vehicles of consciousness
- 2) One of the twelve spirits – this may concomitantly unfold nucleus of identity or an ensouling entity in discrete “domains” of the Great Continuum of Consciousness.
- 3) A nucleus identity
- 4) An ensouling entity and its vehicles together with selected nuclei of identity or vehicles of consciousness not directly associated with the ensouling entity (this is called Pathwork)
- 5) Individual vehicles of consciousness (often to gain spiritual powers)
- 6) Awakening the ensouling entity and its vehicles as primary practice with awakening of the spirit to the same level as the ensouling entity.
- 7) Dissolving “entities” or karmic patterns in the unconscious by Light immersion or use of selected mantras.

Integral meditation coordinates the unfoldment of the ensouling entity with opening of the path of the Nada as in type six, so spirit and Soul are developed in synchrony. Traditions that use other forms of transformation do not produce the “balanced development” held up as the model in Integral meditation.

As a result, adherents of non-Integral paths are commonly taught to “live in and from” the altered state of consciousness that is the spiritual essence of that path. This can produce disruption of normalized personality function, disruption of energetic equilibrium of the Kundalini, and various persistent alterations of belief, perception, and sense of identification.

We recommend that aspirants explore how different groups mark progress, and how they bring about transformation. Ultimately it is our hope they will identify a congruent path that they intuit is the correct one—a path in which they can make genuine verifiable progress.

Types of Meditation

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There are many types of meditation. Seekers are often not aware that there are so many ways to meditate. They might have learned only one type of meditation, and were told by the teacher that initiated them that this is the “only true way to meditate.”

They might have learned a single mantra, to watch their breath, or to contemplate an inner image. But they are not aware that each type of meditation directs awareness differently. For example, here are 37 different ways that people meditate.

1. Concentration – focusing attention on an inner focal point
2. Fine Concentration – finely focusing attention to become minutely aware of the content of a vehicle
3. Contemplation – awareness of content after focusing the attention on a point
4. Mindfulness – awareness of content in the present time, mental monitoring of content as it arises
5. Absorption in breath, sensory, or energetic streams (passive) – no control over depth of immersion

6. Breath Absorption (active) – Following breath, so that one deepens into awareness to a specified level, then emerges
7. Absorption in sensory or energetic streams (active) – using concentration, so that the depth of immersion in this stream is controlled
8. Mental suggestion – suggestion with the attention; repeating a mantra with the attention
9. Mental listening – asking a question, listening for the answer
10. Mental manipulation of inner objects – this may take the form of striking or knocking, where one directs the attention to strike a certain center or inner door; or rotation, where one directs the attention to turn an inner wheel
11. Mental scanning (content) – noticing all of the content of the awakened portion of a vehicle
12. Mental scanning (structure) – noticing the structure of the vehicle itself as form, shape, or its dimensions
13. Mental scanning (background) – noticing the content of the unawakened portion of the mind in which the vehicle is embedded
14. Mental scanning (origin) – noticing where the vehicle originates out of Spirit
15. Attentional principle creation, visual – using visualization to create a thought form or mental image
16. Attentional principle creation, auditory – giving a voice to an inner mental element, such as a subpersonality, or an integration center; or a conscious essence, such as the spirit, or the attentional principle
17. Attentional principle creation, thaumaturgic – sending light or thought to an inner vehicle, an inner essence, or to a mantra
18. Vocal utterance (structured, aloud) – used in chanting or singing

19. Vocal utterance (structured, whispered) – used in prayer and mantra repetition
20. Vocal utterance (unstructured, aloud) – used in intoning, making a sound from an inner vehicle
21. Vocal utterance (unstructured, whispered) – used in making the breath audible
22. Vocal attentional click – used to “push off” in direct projection
23. Movement (structured) – used in sacred dance or martial arts
24. Movement (unstructured) – free movement used in contact improvisation and movement meditation
25. Movement (structured, subtle) – movement of astral body using suggestion: parts of astral body, movement of the whole astral body to a spatial or dimensional location; movement of the whole astral body in time
26. Movement (unstructured, subtle) – movement of the astral body as generated by random sounds, falling, sudden shock, or use of anesthetic, stimulant, or psychedelic drugs
27. Volitional command – directing movement or operation of the body or inner vehicle
28. Volitional suspension – turning off the operation of the body or inner vehicle
29. Repose in Being or Voidness (Nirvanic dwelling) – holding the attention in inner voidness
30. Dialog – inner dialog with a subpersonality, a major integrating center (ego, Self), or spiritual essence (attentional principle, spirit, or Soul)
31. Communion – inner dialog with a spiritual Guide, with the Holy Spirit, an angel, or the Divine
32. Inspiration or channeling (active) – receiving telepathic information from a guide, the Holy Spirit, an angel, the Divine, capturing it by writing or speaking

33. Inspiration or channeling (passive) – receiving telepathic communication from a guide, the Holy Spirit, an angel, or the Divine, and simply remembering it
34. Movement of spirit through the Nadamic channels (active) – traveling as the spirit through the opened and unopened areas of the channels of the Nada, after withdrawing the sensory and mental currents
35. Being present as the fullness of Being (darshan) – revealing your inmost, eternal nature
36. Grace–Bestowing (passive) – radiating Light or Shakti that is sent to one from an Initiate or Master
37. Grace–Bestowing (active) – radiating Light or Shakti from the presence of Being (Shaktipat)

We suggest that seekers will benefit from becoming familiar with each of these other types of meditation and their uses.

No more than you would use only a hammer to do a variety of household repair tasks, neither should you have only one or two meditation “tools” at your disposal to carry out inner work. It would be superior to have a wide variety of tools to permit you to do exactly what you need to do for personal and spiritual development.

From Technique to Realization

When you are doing a technique, you are using your attention to focus on an aspect of your nature. It can be the content of a vehicle of consciousness, or an essence of consciousness. The act of moving your attention, then doing some type of inner work—such as anchoring suggestion, scanning, manipulation of inner objects, or monitoring in the present time—enables you to actively interface with the content, elements, and essences of consciousness.

By focusing your attention on an essence of consciousness—attentional principle, spirit, or Soul—when you allow your attention to move into the core of that essence, something remarkable happens.

You shift from holding your attention upon the object to being the object. You become identified with the object of meditation.

When your attention fuses with the Soul, it enters into the state called enlightenment, Atma Samadhi, or Gnosis. In this state, you are able to embody and incarnate the Soul, by revealing the Soul's presence to others (darshan), and to express its abilities in full consciousness.

This core identification moves through four phases.

At first, you have the identification of belief, "I believe I have the spark of inner Divinity within my Soul, and I believe I am one with that essence."

Second, you have conceptual identification. Here you make a breakthrough into cognizing the essence of your Soul through reflection and inquiry. Here you mentally declare, "I am the transcendental essence that is beyond thought, which reveals itself as the whispering of my intuition."

Third, you glimpse the Soul at work, channeling its abilities through your personality and your body. Here you identify with it impersonally, "my Higher Self has many gifts that it expresses through me; it works independently from me; and it is my true nature, which is veiled because of my identification with my ego."

Finally, you fuse your attention with the Soul, and you realize that this essence is your true nature. It reveals itself "one without a second," and it declares, "I am the Soul."

Believing in an essence is the standpoint of faith. We touch the essence from afar with the tendrils of our cord of faith and thread of remembrance.

Through reflection, we awaken the intuitional cord that connects with the Soul, the Antakarana.

Through awareness of its works, we sense the living Soul within.

But it is through attentional union and fusion that the Soul appears in its own essence—beyond all technique.

Thank you for attending our webinar today!

