

Overcoming Ignorance, Purifying the Mind

This webinar will explore how we overcome the tendencies of spiritual ignorance (Avidya), and purify the karmic impressions (samskaras) that layer in the mind. We will discuss the seven types of ignorance, examine the layers of the helix of the mind, and uncover how transmutation of karma occurs. We will draw from our writing on these topics that elucidate the role of meditation in overcoming spiritual ignorance and purifying the mental substrate.

Types of Ignorance

It is important to differentiate the types of ignorance, and to tease out what constitutes spiritual ignorance (Avidya). These types of ignorance are summarized below.

Type	Content of this Type of Ignorance
Physical	Non-exposure to stimuli, lack of neural exposure
Emotional	Lack of knowledge of coping skills, how to deal with stressful circumstances upsetting events
Mental	Lack of education: information; knowledge of intellectual problem-solving skills; organizational and management strategies
Volitional	Lack of training and practice in a skill or behavior
Social	Lack of knowledge and practice of appropriate interpersonal skills
Cultural	Transmission of false information and beliefs through familial, academic, vocational, social, military, media, government, and religious systems or modalities
Spiritual	Lack of direct experience of the attentional principle, the spirit, the Superconscious Mind, and the Higher Self; lack of insight into one's True Nature and the Nature of the Divine; lack of realization of one's purpose for existence

Meditation has a crucial role in overcoming spiritual ignorance.

Raja Yoga enables you to have a direct experience of the attentional principle, the Superconscious mind, and to directly encounter and realize your Higher Self and the Divine.

Nada Yoga allows you to have a direct experience of the spirit, and to open the channels of light and sound that separate it from the Divine.

Jnana Yoga provides insight into your true nature and purpose.

We teach these methods in the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program.

We can say that your access to knowledge exists in four states:

Conscious Knowledge – You are aware of something because you have learned or experienced it before, it is readily recallable into your conscious awareness, and you place your attention upon it now

Learning and Experience – You were previously unaware of something, but you encounter it for the first time, it enters your conscious awareness, and you commit it to memory

Ignorance – You are unaware of something because you have never placed your attention upon it, but it exists in a higher conscious level of your mind, so it is accessible if you place your attention upon it. This is potential knowledge.

Nescience – You are unaware that something exists, and it dwells in a liminal or unconscious band of your mind, so it is not in the sphere of your consciousness at all—you do not know it exists. This is the zone of karmic impressions, or *samskaras*.

The conscious impressions of knowledge are stored as *memory*; the unconscious impressions of karma are stored as *samskaras*. To understand how *samskaras* are stored, we must look into the structure of the mind—e.g., the five helices of the mind.

The Five Helices of the Mind

The genetic matrix that operates all cellular processes is presumed by empirical scientists to be the source of behavior, feelings, and imagination, and thought. Those in whom the clairvoyant faculty has been awakened perceive four higher-order helices, in which these subtler functions appear to be anchored. The physical genetic matrix, together with these four additional matrices, is described below.

Physical	This is the human genome built on deoxyribose nucleic acid (DNA) – it builds proteins and substances derived from protein, e.g., enzymes, lipoproteins, hormones, sterols, etc. This constructs and deconstructs the tissues of the physical body.
Etheric	This is the behavioral matrix based on energetic, informational, and command sequences (“programs” or “engrams”) that activate the central nervous system. These “programs” can be activated through environmental cues, and by exogenous (exogenous feedback systems arise from outside the organism, e.g., behavior of other people) and endogenous (endogenous feedback systems arise from within the organism, e.g., hormone levels, or reactions to events) feedback systems. They may also be activated by volition or autosuggestion.
Astral	This is the imaginal matrix that produces animated personifications of wishes and desires. These personifications may appear as “spirits,” “subpersonalities,” or “entities.” They may embody the powerful cravings, temptations and obsession of strong desires. They may also personify hopes, ideals, and aspirations



Mental	<p>The formed matrix of the mind formed by education and experience. It comprises seven levels:</p> <ol style="list-style-type: none">(1) Concrete knowledge – based on sensory, and rational investigation of the environment (zone of science)(2) Abstract knowledge – modeling reality by associates of ideas (zone of theory)(3) Cosmological knowledge – identification of different strata of reality, using mandalic reasoning and intuition (zone of metaphysics)(4) Universal Archetypal Band – encounter with archetypes representing the ideas of Divinity or spiritual forces, e.g., angels, gods and goddesses (zone of mysticism)(5) Individual karmic reservoir – discovery of the repository of stored karmic impressions in the causal body (zone of insight)(6) Universal Mental field – the Divine Mind which contains all possibilities for experience (zone of Infinite potential)(7) The root mind – the Nijmanas or core impressions that lead to the separation of the individual ensouling entity, its vehicles and the spirit from their origin (zone of the primal unconscious)
Pure Spiritual	<p>Awakened in those whose cutting edge of spirituality is established in the Transcendental Sphere, this matrix reveals a pure spiritual plenum at whose core is a vortex in which the spiritual essence is established. This is a zone of great peace and stillness. The attention merged into this state is said to have achieved Sahaja Samadhi, ineffable absorption in primal being. This state is also called titiksha, complete stillness of mental impressions.</p>

Deoxyribose Nucleic Acid (DNA) is responsible for constructing the nervous system. The nervous system translates the etheric, astral, mental and spiritual aspects of a human being into the observable and measurable behavior, emotions, speech, and communication of the personality.



This interface between the nervous system and the higher bands of the mind takes place through the information ether—the band of the mind that programs the bio-computer of the body-mind. The bands of physical-etheric nature are on a continuum from organism, cells, molecules, atoms, subatomic matrix, information ether, spatial or resonant ether, to the lifetronic ether.

Meditation on the primal germinal cell formed by union of the sperm and egg, viewed in the personal unconscious band of the Subconscious mind, will reveal the root of the etheric helix. Contemplating the levels of this matrix and higher helices will uncover their contribution to behavior.

Meditation in this manner will also dissipate the erroneous notion that spiritual attunement removes sequences from DNA. Rather, it works on the embedded karmic impressions (samskaras) that exist in the etheric, astral, and mental helices.

Dissolution of etheric impressions may be seen to stop behavioral patterns (engrams) that arise from the etheric helix. Process meditation systems used by Scientology™ and other groups appear to exert their influence at this level. These methods may also operate on the third mental band helix concurrently.

The removal of astral entities, variously known as casting out of demons or purification of the aura, removes desire and craving. It produces dispassion and peace. This type of work is typified by the attunements of New Age healers and channelers, by the Holy Spirit invocation in charismatic Christian groups, or the decrees of I AM movement practitioners.

Education and “re-education” modalities, such as hypnosis, psychotherapy, and counseling, work on the first two bands of the mental matrix. Philosophical, theological, or metaphysical study and practices (such as invocation of spiritual agencies, metaphysical “treatments,” affirmation, inquiry, processing, or receptive listening) appear to activate the third band of the mental helix.

Meditation provides access to bands four through seven of the mental helix and to the pure spiritual helix.

The Mudrashram® Integral meditation system incorporates modalities for working with the etheric, astral, mental, and pure spiritual helices and gives effective meditation techniques for beginning to remove the karmic impressions (samskaras) that are embedded in these helices. Interested aspirants may learn these methods in the Mudrashram® Master Course in Meditation or the Accelerated Meditation Program. Gaining a clear grasp of these higher helices will grant the aspirant profound insights into the inner workings of his/her deeper nature and will lead to realization of Essential Being.

Transformation: Mechanisms of Reduction of Intrapsychic Elements

When we examine what takes place as a result of transformation, we see that the Spirit or Light is activated as a result of using a transformational method, and appears to act on the following seven substrates:

- 1) Physical – This appears as the protein, lipid or mucopolysaccharide matrix of the intrapsychic element, which can be sensed at the location of this element in the body.
- 2) Energetic – This is sensed as a blockage or obstruction of an inner channel. The Chinese call these inner channels of life force, meridians; Hindu Yogis call them nadis.
- 3) Emotional – This is the desire or motivational component of the element, which is sensed as craving or desire for an object. This object may be a physical object, a person, a place, an idea (as an ideal object) or noumena (as a spiritual being or state of being).

- 4) Imaginal – This represents the intrapsychic element as a form, which may be animated to show movement, to verbally speak its feelings or beliefs, or to express its moods by nonverbal gestures, body language or overt emotions.
- 5) Cognitive – This is the matrix of underlying beliefs that you assume about the object; expectations that you project upon the object; goal images that you believe you will achieve when you have possessed or become the object.
- 6) Impressional – This is the layering of psychogenetic patterns that represent the issue as karmic matter. This is referred to as an impression or samskara.
- 7) Essential – This is the seed form of the issue, which can exist in dormant, latent and active forms.

Healing arts professionals, body workers, psychotherapists, hypnotherapists and meditation teachers interface with one or more of these substrates to an aim to bring about transformation and resolution of the issue and its symptoms. These interventions appear to act on the following substrates:

- Medication or nutrition works on the physical substitute of the issue in an attempt to resolve or ameliorate symptoms.
- Bodywork or acupuncture operates on the etheric substrate seeking to clear the meridians.
- Cognitive Behavioral therapy seeks to interrupt the motivation for attaining the object by making its attainment aversive, or by undermining the beliefs or expectations that make the object desirable.
- Hypnotherapy and imaginal-based therapies (Psychosynthesis, Guided Affective Imagery, Jung's Active Imagination, Gestalt therapy) engages the imaginal component of the issue.

- Psychotherapy impacts the cognitive matrix by working with emotion and belief through a variety of skilled interventions and evocative techniques.
- Process based meditation (mindfulness, Vipassana, process meditation) places attention upon the impressions of the element bringing about a “moving through” the issue, in which it arises in consciousness, its iterations over time are noted, and then it appears to pass away.
- Transformational meditation seeks to dissolve the seed form of an element, effectively removing the issue from its root.

Transformational meditation appears to have the widest ranging effects and the most profound impact on the issue. For this reason, it is important to better understand the mechanism by which essential transformation works.

How Transformation Works

Buddhists pray to Lord Buddha to “turn the wheel of the Law” to move them along the path of spirituality. Hidden in this evocation is the reference to the inner wheels that these transformational methods turn, seven times to the right, and seven times to the left. This process of transformation appears to follow nine steps.

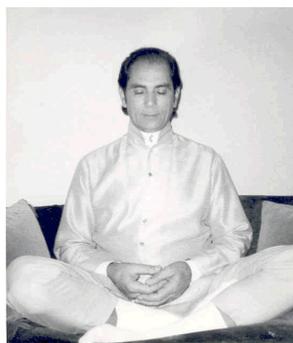
- 1) The transformational method turns an inner wheel clockwise seven times. This expands the field of consciousness, or context of perception, to incorporate and contain the previously unconscious element.
- 2) The inner wheel turns counterclockwise, which burns away the karmic seed and its impressions, which begins the active transmutation of the element.
- 3) The first step of the transmutation process is marked by reorganization, synthesis, and integration of the cognitive component of the element.

- 4) This step is followed by catharsis, a release of the emotional charge of the element. This transmutation process also stimulates the action of the illumined mind, which alters the associated irrational beliefs embedded in the belief matrix of the element.
- 5) Transmutation then moves to the imaginal form of the element. This “thought form” of the element may be changed into its opposite, e.g., a demonic form may be changed into an angelic one. Alternately, the form may be dissolved, which stops the stream of fantasy and projection that characterizes these imaginal forms in their active mode.
- 6) Transmutation then moves to the desire or motivational stratum. This extinguishes the attachment, desire and craving for the object targeted by this element. This leads to dispassion and detachment towards the element, and allows you to see the object as it is.
- 7) Transmutation then opens the segment of the inner etheric channel that corresponds to the element. The blockages are dissolved and energy again moves freely in that portion of the channel.
- 8) Transmutation purifies the physical matrix of the element. This can result in relaxation of sustained muscle tension as the protein or muscular component is reduced. It may also release the inflammation, swelling, or retained toxins embedded in the lipid matrix. It may also dissolve the mucopolysaccharide matrix, resulting in clearing up of nasal and bronchial congestion.



9) After transmutation has cleared out the inner vehicles of consciousness to the next nodal point, the seed atoms of the vehicles of consciousness together with their integrating centers are tuned up in alignment with the new state of consciousness. This moves the ensouling entity to a new state of being. The integrating centers of the Superconscious mind, which we nuclei of identity are aligned in correspondence with this new state of being. This realignment of centers is called Initiation or Samadhi.

Since this transmutation process operates in the physical substrate, when the fire of the descending Light reduces this element, it can result in healing.



George's first Teacher sending forth
the Healing Light Fire of the Spirit

Transformation and Healing

The three elements of the physical matrix—protein, lipid, and mucopolysaccharide (e.g., mucous or phlegm)—appear in three states. There is an activated state that occurs when the unconscious element is in expression outside the normal control structures of consciousness. There is a release or process state that occurs when a therapeutic modality is applied to the element and its activated state is temporarily modified. There is a resolved state when the element is reduced by transformation, resulting in the cessation of the symptoms. These three states are summarized in the table in the next page.

Element	Tissues where this element is present	Activated state	Release or process state	Resolved state
Protein	Muscle, connective tissue	Spasm and pain	Stretching, promoting relaxation	Release, promoting cessation of spasm and restoration of normal muscle tonus
Lipid	Adipose tissues, cell membranes, arterial and venous intima, nerve sheaths	Inflammation	Retention of toxins, resulting in swelling or encapsulation—this is sometimes accompanied by reduction of active state of inflammation	Release of toxins with concomitant reduction is swelling and inflammation
Mucous	Mucous membranes of the respiratory, gastrointestinal, and genital urinary tracts	Solid mucous form, congestion	Liquid mucous form, discharge or secretion of liquid mucous	Ionic, dissolved form

While these unconscious elements appear to depot in all three strata of the physical matrix, some systems of healing suggest that one or more of these elements may predominate in certain individuals. They suggest that there may be a predominance of phlegmatic conditions in some individuals, protein conditions in others, and lipid conditions in others. They also suggest that these elements may exist in combinations, where one individual may exhibit, for example, an increase of both lipid and protein conditions.

In the Ayurvedic system, this recognition of the three major substrates of the physical matrix was conceived as three “doshas.” The vata dosha appears to correspond to the individual with dominant phlegmatic expression, pitta dosha to dominant protein matrix expression, and kapha dosha to dominant lipid expression.

These doshas appear to roughly correspond to the pre-scientific Greek theory of the humors. These two systems are compared below.

Dominant substrate	Ayurvedic	Greek
Protein	Pitta	Choleric
Combined protein and lipid	Pitta-Kapha	Sanguine
Lipid	Kapha	Melancholic
Mucous	Vata	Phlegmatic

The direct action of the Spirit on this physical substrate may underlay the phenomena of so-called miraculous healing that occurs when individuals are immersed in the Light.

The action of the Spirit through transformation is the essential method by which aspirants and disciples awaken their dormant potentials and move forward on the Path. This pure radiant fire of the Spirit may be received as an attunement from an Initiate, or it may be “drawn down” by the use of a transformational method.

The most common transformational methods are bija mantra and Kriya Yoga. In some levels of the Great Continuum of Consciousness, Nada Yoga and Kundalini Yoga may also be utilized as a transformational method.

We believe you will benefit from studying these different substrates, and becoming familiar with the modalities that impact them. We also believe that you will value from understanding how transformation occurs, and its role in healing.

For those of you who are established on a spiritual path, you may also profit from observing the transformation process as it takes place within you, so you may witness the alchemical process of transmutation generated by the spinning of the inner wheels.



Have you ever discovered something new inside yourself through meditation—something you did not previously know?

Have you ever experienced elements of the etheric, astral, mental, and pure spiritual matrices? Which ones? Which ones have you not experienced?

What methods did you use to access these matrices?

Have you experienced spiritual transformation, as it is taking place? What brought about this transformation? What did you experience?

Have you experienced release of muscle tension, reduction of inflammation, or clearing up of congestion, resulting from the process of transformation? What happened in you?

Have you experienced some of the other actions of transmutation, such as new integration and synthesis, emotional release or catharsis, change of an intra-psyche element into a new form, letting go of desire and obsession, or opening blocked channels? Which of these happened to you? Were the results transient (e.g., they came back), or were they permanent?

Thank you for attending our webinar today!

