

Spiritual Essence and Language

In our webinar today, we will explore how different spiritual groups “language” their inner experiences, and how we can sort through this linguistic confusion to identify the essence to which they refer. We will also clarify the differences between spirit and Soul for those who have begun the study of our teachings, and are not sure how these essences are different.

Languaging of Spiritual Reality

Excerpted from *Religions, Cults, and Terrorism: What the Heck Are We Doing?*

Each spiritual tradition uses a specialized form of language to describe its experiences of the world, the psychological depths and spiritual domains that can be perceived from their perspective. Eight forms of languaging can be briefly described that make up this nexus of communication about the ineffable.

1. Languaging of the experience of the external world (objective), personal world [within the mind] (subjective), and spiritual world [beyond the mind] (transsubjective)
2. Languaging of strata or stages of development within the transsubjective realm in which one’s identified spiritual essence dwells; description of the path, and the goal of spiritual development within that realm as it can be known
3. Languaging of the inhabitants of that realm, which may be spirits dwelling on inner Planes, demons, angels, gods or goddesses, or a Supreme Being
4. Languaging of the moral rules that govern action within this sphere, and are believed to operate within collective and individual human experience.

5. Languaging of the abilities, gifts, or powers arising in this realm of the continuum, and of the methodology by which these abilities are expressed. This methodology may include, for example, different types of meditation techniques, prayer, affirmations, or attunements.
6. Languaging of the virtues conveyed through progress in this realm of this continuum, the vices to be overcome, and the description of the idealized state of completed development or mastery.
7. Languaging of the essence of spirituality as perceived in this realm. This includes the languaging of identification that conveys identification with this essence, and the languaging of this essence with an aim to guide others into its experience.
8. Languaging about the Supreme Being as described by one embedded in the presence of that Being or in union with it, and communication from that Source, which may take the form of inspired discourse (satsang or preaching), or purported direct communication from that Source (channeling or prophecy). This type of communication may be concretized as scriptures, or volumes “inspiration and revelation”

The View From Outside In

Those who do not belong to a spiritual tradition usually do not immediately grasp what is signified by the languaging of this band of the Continuum. The aspirant approaching a tradition must be familiarized with this languaging by directly experiencing

1. The spiritual essence or essences that mark identification in this realm
2. The landmarks of the path and the spiritual cosmology of that path
3. The rules that govern behaviors within that social group, or its envioning culture

4. The model or ideal towards which their spiritual endeavors aspire
5. The wisdom teachings or scriptures of the group that form the foundation of their doctrine or system of beliefs
6. The practices used to invoke their perceived “agencies of spiritual Grace and Power,” manifest within this perceived reality, or to make progress upon the path
7. The Omnific Force (e.g., Light, Shakti, Spirit) manifesting in this realm

A traveler on the Great Continuum of Consciousness may visit these inner realms of a spiritual tradition, but will not necessarily have a language to portray the experience of this realm, as do those who meditate upon it on a regular basis, or who pray and invoke the inhabitants of this realm.

For this reason, any attempt by an outsider to describe the experiences of this band of the continuum must introduce some errors, both in this observer’s understanding the significance of those important markers of those who are imbedded in this realm of the Great Continuum of Consciousness, and the meanings that members of this group attribute to these markers.

These key markers of the spiritual path can be variously

1. Embodied as a charismatic or Grace Bestowing leader, teacher, or guide at its highest abode
2. Described as stages or landmarks of the path, as symbols, archetypes, or visualizations
3. Exhorted as moral principles or rules for living
4. Given as instructions for use of spiritual methodologies, such as meditation, prayer, invocation, or attunement
5. Different spiritual beings in that band of the continuum
6. Experienced as an ineffable “felt sense” or intuitive prehension of the experience of the path

7. Conceived as the Supreme Being or apparent spiritual source of this Path perceptible to those traveling upon it

These markers may be very different to an insider who is imbedded in this path than an observer. It is for this reason that those exploring the Mudrashram® tradition need to be clear about our languaging and our markers.

Untangling the Knots of Spiritual Languaging

We refer to the four poles of being in the Mudrashram teachings as comprising the ensouling entity, the spirit, the nuclei of identity and seed atoms of the vehicles of the Superconscious Mind, and life consciousness. These four poles are briefly described below.

Pole	Generic Name	Examples of Common Names	Primal Principle	Gift	Element
Pole I	Ensouling entity	Soul, Atma, Higher Self, God Immanent	Holy Breath, Divine Name	Gnosis, Self-realization	Ether
Pole II	The spirit	Individual spirit, jiva, the spiritual heart	Sound	Love and devotion, and service	Water
Pole III	Nucleus of identity	Christ child, Solar Angel, Manasic Vortex, Augoiedes, Cosmic Consciousness	Nectar	Conviction, morality, faith, spiritual gifts and powers	Air
Pole IV-A	Attentional principle	The third eye, the seer, Purusha, the witnessing consciousness	Light	Visions and understanding	Fire

Pole	Generic Name	Examples of Common Names	Primal Principle	Gift	Element
Pole IV-B	Life	Living in the present, the now, the physical etheric matrix	Matter	Groundedness, expression of the Soul's qualities in daily life	Earth

You can also consider these four poles as a psychological principle, and identify key meditations that will awaken that principle.

Psychological Principle	Key Meditations (What it does)	Path	Focusing Meditation
Transpersonal Self	Mantra Yoga, Guru Kripa Yoga (unfolding the spiritual evolutionary potentials of the ensouling entity)	Brain	Atma Dhyān (contemplation of Sahashrara chakra)
Anima, Animus	Nada Yoga (spirit opens the channels of the Nada)	Heart (hridaya)	Surat Dhyān (contemplation at the pineal center)
Archetype	Jnana Yoga, Kundalini Yoga, Agni Yoga (ministry and attunement)	Spinal Centers (medulla, throat, heart, solar plexus, navel, base of spine)	Manasa Dhyān (contemplation of nuclei of identity)

Psychological Principle	Key Meditations (What it does)	Path	Focusing Meditation
The witnessing “I”	Raja Yoga (traveling in full consciousness through the inner Planes)	The Third Eye	Purusha Dhyān (contemplation at the pituitary center)
Core Identity: ego (physical) and Self (etheric)	Dharma Yoga (living in harmony with inner truth), Centering Methods (finding tranquility and personal empowerment)	Feet	Swa Dhyān (contemplation of Self)

In different systems, the terms soul, spirit, consciousness, heart, and mind are defined in different ways. For example, “soul travel” in the Eckankar™ system actually refers to the movement of the spirit through the inner channels of the Nada on T5. The “soul” that is found at the point between the eyebrows (tisra til) in Sant Mat teachings also refers to the spirit, as it opens the light and sound channels of the Nada on T2.

“Mind” (capitalized) in Buddhist teachings appears to refer to the union of attention and the ensouling entity, which confers Gnosis and enlightenment. The “mind” (lower case) is what we term attention; concentration of attention on key centers we call focusing meditation. The “heart” appears to refer to the Supracosmic seed atom, a nucleus of identity, upon a Buddhist Path of the Supracosmic Sphere.

A Christian who testifies that the Holy Spirit is dwelling in his “heart” is actually referring to the “Christ Child” or Moon Soul nucleus of identity, which resembles a white disk with an inner receptacle in which the Holy Spirit dwells like a flame upon an altar.

We believe that one of the challenges for aspirants is to clarify this divergence of languaging so that they can

1. Understand exactly what is being indicated by the pointing finger of language
2. Locate this essence within themselves
3. Compare this essence to other formulations, noting similarities and differences
4. Learn to navigate to different vantage points on the Great Continuum of Consciousness to understand the viewpoint of others who have derived these alternate formulations
5. Construct an accurate map of outer and inner reality
6. Explain this knowledge clearly to communicate it to others, so that others may understand it
7. Begin to develop discernment about the landmarks on the Great Continuum of Consciousness, and learn to identify where each teaching dwells on this Continuum

Aspirants must define a congruent vision of the truth as they can grasp it. Untangling the mystic web of language will enable them to articulate their vision, and to understand the alternative visions that others embrace.



Differences between Soul and spirit

The Soul (Atma), which we generically call the ensouling entity, dwells in an essential vehicle of consciousness (Atma Swarup). It is the integration center for the Superconscious mind. It expresses in Creation as love, wisdom, and power.

The spirit (Surat), which we refer to as the spiritual heart, dwells at the foot of a current of energy that flows through channels or tubes in the Superconscious mind.

These channels we call the Nadamic channels. These channels vary in number from one to four. They may contain the Divine Energy as Light, Sound, Nectar, or Pranic Vibration, depending on where you contact the spirit. There are 12 domains in which you can contact the spirit.

Other spiritual traditions, unlike Mudrashram®, normally do not work at the cutting edge of spirituality. This means that they may awaken their aspirants and disciples at other Octaves of Being; they may awaken the spirit in other domains that are not associated with the ensouling entity on the cutting edge of spirituality.

The potential Octaves of Being include the Soul Spark, the Planetary Soul, the Monad, the Astral or Celestial Soul, the Supracosmic Soul, the Soul of the Bridge Path, and the ensouling entities that dwell on the First through the Seventh Transcendental Paths (T1 to T7)—thirteen in all.

For example, my first teacher awakened me at the level of the Astral Soul, and didn't work with the spirit at all. My second teacher introduced me to Satchitananda, the ensouling entity of T7, and opened the Nada in the 12th domain. My third teacher awakened my ensouling entity on T2, and showed methods to awaken the spirit at this level.

We can differentiate these two essences of consciousness, as follows:

Soul	spirit
To contact it, you meditate on the Soul's essential form (Atma Swarup) on the Great Continuum of Consciousness.	To contact it, you focus on the spirit in its domain, often using a visualization to identify its location.
You use a transformational (T-mantra) to unfold it.	You use a contemplative mantra (C-mantra) to remember it and activate it.
It is the spiritual "Brain Center."	It is the spiritual "Heart Center."
When you contemplate it, you gain Gnosis, the realization that you are one with the Divine Spark within you.	When you contemplate it, you unite with your "loving heart,:" and activate your "magnetic center" of devotion.
You encounter this essence in the Superconscious mind as the archetype of the wise man or woman, which has the wisdom and knowledge of many lives.	You encounter this archetype in the Superconscious mind as an innocent, pure child—the eternal child.
When you transform the Soul, you awaken its vehicles of consciousness and expand its faculties of love, wisdom, and power.	When you activate the spirit, it opens the channels of the Nada, and builds a bridge to the heart center of the Soul's essential body.
The initial practice of Atma Dhyān leads to the remembrance of this essence. The advanced practice of Adi Atma Dhyān leads to union with this essence in Atma Samadhi.	The initial practice of Surat Dhyān leads to the remembrance of this essence. The advanced practice of Adi Surat Dhyān leads to union with this essence in Bhava Samadhi.



Gaining discernment of your Soul and spirit

Those who take the by-mail Accelerated Meditation Program or the in-person Mudrashram® Master Course in Meditation learn specific techniques to meditate upon the Soul and spirit. If you have not taken these courses, you may not have knowledge about these techniques that let you directly contact the ensouling entity and spirit at your cutting edge. If directly experiencing these essences is of interest to you, we would encourage you to enroll in one of these courses.

For our meditation today, we will begin to seed the mind to help you create the associations that allow you to remember the Nature of the Soul and the spirit.

- What feelings do you associate with the Soul? What feelings arise from the spirit?
- Where do you feel your Soul reflected in your body? What about the spirit?
- What words do you associate with the Soul? What words do you associate with the spirit?
- What do you discern is the Nature of the Soul? What is the nature of the spirit?
- What is the consciousness of the Soul? What is the consciousness of the spirit?
- When have you experienced the Soul before? What was that experience like? What is your Soul experiencing now?
- When have you experienced the spirit before? What was that experience like? What is your spirit experiencing now?

As you learn to contemplate these two essences directly, in time you will gather many more experiences that will allow you to discern the unique qualities of each essence. May you find them now...

Thank you for attending our webinar today!

