

Moving from Understanding to Realization

There is always a gap between a word or concept, and the essence it indicates. Like a finger pointing to the moon, or saying the word, “moon,” the essence is beyond what words can capture.

So you must make the journey from your words, which bring you understanding, to the essence, which brings you direct experience and realization. How do you do this?

When language gives a name to a spiritual essence, it describes

1. Its location (where is it in the objective or subjective world?)
2. Its attributes (what are the characteristics that define it?)
3. Its relationships to other phenomena (how does it relate to other aspects of the same category, schema, or rubric?)
4. Its appearance (how could you describe it so someone else can see it or visualize it?)
5. Its activity (what does it do or what is its function?)
6. Its qualities or virtues (when you encounter it, what does it emanate and/or what does it make you feel?)
7. Its representations (what mysteries, myths, archetypes, or symbols appear you encounter it?)

Through these descriptions of the essence, you form a **grid of understanding**. This grid of understanding gives you enough information that you know something about it, but though understanding, you still do not penetrate to the essence itself.

Through gaining understanding, you have modeled it in your intellect; intuited this essence in your Illumined Mind (Buddhi) — but you have not united your attention with it.

Building a Grid of Understanding

Let us examine some common terms used by Mudrashram® in its languaging of spirituality:

- The *attentional principle*
- The *spirit* (we will use the spirit of the *Third Domain*, which operates from the *Biophysical Universe* to the top of the *Second Planetary Initiation*)
- *Ensouling entity* (we will use the ensouling entity of the *Planetary Realm*, which is called the *Soul*, the *Planetary Soul*, the *Transpersonal Self*, or *Atma*)
- *Nucleus of Identity* (we will use the nucleus of identity that is active in the *First Planetary Initiation*)

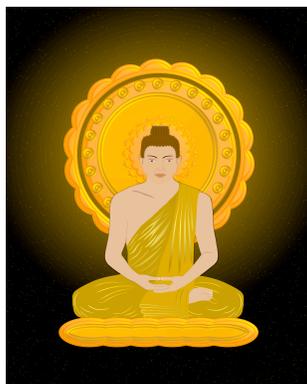
Any of the terms we have listed above in *italics* would be something you would need to understand to penetrate our references. So let us construct a grid of understanding for each of these terms.

The Attentional Principle	
Location	Behind the pituitary center of the Subconscious mind
Attributes	Principle of consciousness and intention
Relationships	One of the three immortal principles; forms a disciplic relationship with a Master; dwells on the 4th pole
Appearance	A tiny white form that radiates beams of thought
Activity	Intention, telepathy, contemplation, suggestion, empathy, and creation
Qualities	Clarity, consciousness, discernment, ability
Representation	The third eye, the witness, objective consciousness

The spirit	
Location	In the heart center of the Soul's essential body at the entrance to the Biophysical Universe
Attributes	Principle of love and devotion
Relationships	One of the three immortal principles; forms a disciplic relationship with a Master, who appears as an inner guide; dwells on the 2nd pole
Appearance	A tiny white form that radiates love and virtue
Activity	Wish or yearning, love, cultivation of virtue, remembrance of God, mercy, and forgiveness, service to the Master
Qualities	Beauty, innocence, purity, love, grace
Representation	The king or queen, anima/animus, the sacred child



The Ensouling Entity (Atma)	
Location	In the Transcerebral Center of the essential body of the Soul in the Superconscious Mind
Attributes	Principle of unconditional love, penetrating intuitive wisdom, and the faculty of will that operates all abilities of the Superconscious mind [Love, Wisdom, and Power]
Relationships	One of the three immortal principles; forms a disciplic relationship with a Master; dwells on the 1st pole
Appearance	A black sphere surrounded by a golden aureole
Activity	Expression of service to other beings through the Superconscious mind and through the personality, guiding the personality to align with the Soul's purpose
Qualities	Gnosis, Eternal Wisdom, Innate Power, Compassion, Will to Service, Purpose, Mastery
Representation	The sage atop the mountain peak, a wise old man or woman, Immanuel (the God Immanent), an inner star or sun, the radiant Higher Self, the ancient one



The Nucleus of Identity (Moon Soul)	
Location	In the solar plexus center of the vehicle of consciousness activated by the Soul in the First Planetary Initiation
Attributes	Principle of morality, self-restraint, fraternal or community love (agape), moral judgment and advocacy, charity and philanthropy
Relationships	One of the four nuclei of identity in the Planetary Realm; forms a disciplic relationship with a Master; dwells on the 3rd pole
Appearance	A tiny white stone with a concavity at its center
Activity	Checking the personality's thoughts and behavior; correcting the conscience; inspiring altruism, charity, and involvement; evangelism and testimony; prayer, worship, and listening for the guidance of God; expression of the gifts of the Holy Spirit
Qualities	Conscientiousness, righteousness, holy cheerfulness, agape, faith in God, piety and holiness
Representation	The white stone, the Philosopher's Stone, the Christ Child, the Virgin Birth, the altar of the Holy Spirit in the heart, the sacred heart



Your Grid of Understanding Template

Here's a blank form to use to explore other spiritual concepts:

Location	
Attributes	
Relationships	
Appearance	
Activity	
Qualities	
Representation	



Moving from Conceptual Knowledge to Realization

A similar grid of understanding can be constructed for any of the terms in the Mudrashram® system, or any spiritual philosophy you might be studying. You can use the template we have prepared above, and just plug in your information.

This grid of understanding allows you to form an idea or concept for the essence, and allows you to comprehend it. But to truly grasp that essence—beyond language and ideas—you *must put your attention upon it.*

You use the grid of understanding to orient you to the essence, and then you move your attention, and place it upon this essence. To do this, you must first recognize certain key principles of meditation that will enable you to make this leap into realization. These principles are:

1. **Track** – This is the pathway between the ground state of awareness, where your attention dwells in the waking state of awareness, and the location where the essence is.
2. **Focal points** – These are the discrete locations where you will focus your attention on the way to the essence along the track. The essence—the object of your meditation is your *target focal point.*
3. **Content** – This is the material that arises at each focal point that enters your conscious awareness—this is what you experience when you contemplate this focal point.
4. **Imagination** – This is a representation of the essence that you create in your mind. You might, for example, start with a mental image of a king or queen, and then look for a king or queen in your mind. This is what seekers often do, they make a picture of the concept and then look for their idea of what it is—this idea masquerades as the essence. *You want to avoid this in your meditation.*

5. **Association of the mind** – You bring your mind to the target focal point where the essence dwells. You are in the vicinity of the essence, your mind associates to the essence in its own nature, and you begin to recognize certain phenomena that are present at this location. At this stage you have found the essence.
6. **Union of the mind** – You place your mind directly upon the essence, and you can union with it. At this stage you know the essence.
7. **Identification of the essence** – At this point you shift to the state of identification with the essence. At this stage you are one with the essence—you experience yourself as *being* the essence.



As I was jotting down ideas for this webinar, Swami Prabhu Maharaj gave me some satsang on this subject. I have captured it and I will share it with you. [It is verbatim; I have done some gentle editing to help you better understand it.]

“There is a difference between imagining what the essence may be like, and the essence in its own nature. If I say, “Imagine a crystal temple, shining with light in the midst of a rose garden, and golden haired Masters are walking up and down its steps...” You may be able to replicate this image through your imagination, but is not the same as actually traveling to the Subplane of the Psychic Realm where you can behold this vision.”

“If I tell you the Moon Soul looks like a white disk in which there is a concave receptacle in its center, you may be able to visualize it. But what you have created is not the same as this image.”

“To penetrate to the essence, you must answer these questions:”

- Where is the essence?
- What is it?
- What is the track I must take to get there?
- What are the focal points along that track, and in what focal point does the essence dwell?
- How do I know I am in union with the essence?

“So if I say to you, meditate now on the attentional principle—you can start with your grid of understanding...”

[If you haven't constructed a grid of understanding, you can begin by studying articles about that topic on our website, <http://www.mudrashram.com>; in the book, *A Mudrashram® Reader: Understanding Integral Meditation*; or in your course manual, if you are taking the Mudrashram® Master Course in Meditation or the Accelerated Meditation Program.]

“So you say, “Where is it?” You notice, OK, it is at the pituitary center of the Subconscious mind. So you think, “Where is that?” You seek to find that nodal point. Then you stumble across the article on our website, “How to open your own third eye,” or read it in *A Mudrashram® Reader*. You discover, “oh here is a technique—Purusa Dhyān—which I can use to get up to the attentional principle.”

[The article to which Swami is referring can be read at <http://www.mudrashram.com/thirdeye.html>.]

“Next you ask, “What is it?” You look over your grid of understanding, and you discover, “oh, it’s the principle of consciousness and intention!”

“You pull out your Purusa Dhyān meditation, and notice that this is the track to get there. Then you follow this track—focal point by focal point—until you get to the focal point where you attentional principle dwells. You then associate your attention with the attentional principle—you are in its vicinity, and it is near to you.”

“Then you ask, “Is this lighted form I am seeing here, the principle of consciousness and intention?” You think this might be the case, so you jump from association to union. You bridge this gap. You tackle the attentional principle, and you gain union with it.”

“After you hold your attention in union with the attentional principle for some time, you shift to the state of identification. You are no longer guessing what the attentional principle is—you are it. Now you know what the attentional principle is. You have realized it.”

“So for each of the essences on the spiritual path, you need to construct this grid of understanding. Then you focus your attention upon it so you grasp it. Then you realize it, beyond words.”

“This is what we call realization—this means making something that is vague, intangible, and numinous—real. You need to realize what is your attentional principle, your spirit, your Self, your Soul, and the essential vehicle of the Soul. Then you will extend your realization to each vehicle of consciousness, to each nucleus of identity, to each octave of being.”

“You gradually will fill in your grid of understanding for each vehicle of consciousness within you, each focal point, and each spiritual essence. As you meditate in this way, you will fully realize each essence within you.”

“Then, as you extend your realization, you will be able to detect this essence in others. When you can detect this essence, you can teach and guide others to realize it.”



Thank you for attending our webinar today!

