

The Preceptor's Role in Mastery

By George A. Boyd © 2016

Today's topic is on the role of an Initiate as Preceptor. We will discuss what the Preceptor does, and the substrate of his activity. You will learn to do a process that enables you to tap the areas of the unconscious mind with which the Preceptor works.

A *Preceptor* works with issues in your unconscious mind, and uncovers your character weaknesses. This Initiate works primarily with the issues on lower Pole Four, the life aspect of the Life Consciousness Pole. This zone comprises the issues that you experience in your life, your personality, and your day-to-day experience. In this ministry, the Preceptor's role is both practical and profound: it changes you, so you can become an instrument of your Soul and a channel through which the Grace, Love, and Wisdom of the Divine flows.

In contrast, an *Initiator* unfolds the Soul (Pole One), opens the channels of the Nada (Pole Two), and tunes up the Soul's vehicles of consciousness (Pole Three).

The role of the Preceptor also is different than the Teacher. The *Teacher* guides the spirit through the channels of the Nada (Pole Two), awakens the intuitive downpour from the Buddhic Plane and activates the love, wisdom, and power in the thalamic center of the Soul's essential vehicle (Pole Three), and guides the attentional principle on the inner Planes and empowers it to give attunements (upper Pole Four, the consciousness aspect of the Life Consciousness Pole).

Your Issues

The Preceptor guides you to work with your issues, which operate at eight different levels:

1. Physical – this layer consists of muscle tension, inflammation, swelling, and pain; it is the presence of karma layered in the tissues of the body.
2. Etheric – this layer comprises the blockages to the somatic channels of the etheric body, which are called meridians; the mental channels, which are called nadis; and the integration centers of the etheric body, which are called chakras.
3. Astral desire – this layer is made up of emotionalized desire; this gives rise to human passions such as anger, lust, greed, jealousy, addictive craving, hatred, and narcissistic pride and entitlement.
4. Astral imaginal – this layer generates the fantasies associated with your desires; the things you dream about doing, having, or being arise from this layer.
5. Mental entity – this layer contains networks of thought forms that embody your dreams and desires; these animated thought forms we call *subpersonalities*.
6. Mental cognition – this layer holds the beliefs, perceptions, and decisions that underlie your issue; you can tap this band through methods that interface with subpersonalities, or that elicit beliefs directly.
7. Karmic impressions – this layer encompasses the impressions of the unconscious mind, which makes up the substance or karmic matter of the unconscious mind.

8. Karmic seed – this is the core essence of your issue that operates through your causal body when it becomes active; it layers on the inmost layer of the mind, which we call the Nijmanas.

Since these issues are stubborn and resistant to change, people approach these karmic issues in a variety of ways. Different helping modalities target distinct layers of your issue. These are shown below:

Layer	Attribution of causality	Modalities that tap this band
Physical	Physical or mental illness	Medicine, nutrition, herbology
Etheric	Blockage in etheric body impedes chi and creates energy imbalance	Massage, acupressure, chiropractic treatment, acupuncture, hands-on and radiative healing
Astral desire	Repressed, unfulfilled desires	Psychoanalysis, Process meditation, emotionally focused psychotherapy
Astral imaginal	Fantasies and wishes that cannot be expressed in life	Imagery therapies, Gestalt therapy, hypnotherapy
Mental entity	Aspects of the personality that represent non-integrated aspects of the Self	Psychosynthesis, Voice Dialog
Mental cognition	Irrational, self-sabotaging, or destructive patterns of belief and perception that limit a person's potential, and lead to anxiety, depression, and misery	Cognitive behavioral therapy, REBT, Coaching
Karmic impression	Karma gives rise to the beliefs, false identity, perceptions, emotions and desires that make up these misery-producing unconscious complexes; when karma is resolved, the suffering that these impressions cause, ends	Mindfulness and Vipassana, Zen Morita, "Enlightenment" and Yoga Therapy
Karmic seed	The karmic seed is at the root of the other seven layers; dissolve this and the content of the other layers disappears	Transformational mantra, Light Immersion, and Kriya Yoga

How a Preceptor Works

A Preceptor may use a variety of techniques to guide you across the unconscious mind, and to help you interface with the elements of the unconscious, and to release them. Among the techniques a Preceptor will give you include:

1. An evocative question or koan – this is a question that makes you deeply think and examine the truth about something.
2. A mantra – this mantra is keyed to your particular karmic issues and enables you to release them at a very deep level.
3. A process meditation – these repetitive questions evoke the actual patterns in the unconscious mind and allows you to release them.
4. A breathing technique – this lets you discharge the tension and emotion contained in the karmic issues underlying your issues.
5. A concentration exercise – this trains you to clearly visualize the contents of your unconscious mind and to see exactly what your issues are.
6. An evocation or prayer – this may take the form of a prayer, a chant, a mantra that invokes a god or goddess, a ritual worship ceremony, or a ritual invocation; it brings into your life those qualities and strengths that allow you to overcome an issue or challenge that is present in your life.
7. A synthetic process – this enables you to examine all aspects of an issue and to dissolve it, at least temporarily. The Rainbow technique is an example of a synthetic process.

What technique a Preceptor gives you is based upon an examination of the particular karmic issues that you are carrying in your unconscious mind, your Ray makeup, and your particular strengths in meditation.

You will get a different technique if your issue deals with lust, rather than anger; addiction, rather than anxiety; or depression, rather than narcissism.

You may receive a method that is matched with your Soul or Personality Ray. Alternately, you might be given a technique that evokes the energies of another Ray to approach your issue from another angle.

You may be asked to do a meditation that capitalizes on your relative strength in Raja Yoga or Reflective meditation, as these methods allow you to do productive inner work.

Several of the techniques you have learned in the Mudrashram® Master Course in Meditation or the Accelerated Meditation Program and the Mudrashram® Advanced Course in Meditation are methods that a Preceptor uses to help you deal with the issues in your unconscious mind. For example:

- To open into the Etheric Layer, you practiced Rebirthing in the Advanced Course.
- To tap the Astral Desire Layer, you learned Process Meditation.

- To access the Astral Imaginal Layer, you used Autohypnosis and Affirmation.
- To work with the Mental Entity Layer, you applied the Rainbow Technique.
- To draw upon the Mental Cognition Layer, you employed the Reflective Meditation techniques such as the Little Sun Method, the Mandala Method, and the Stepping Stone Method.
- To operate upon the Karmic Impressions Layer, you made use of Vipassana.
- To dissolve the roots of karma on the Karmic Seed Layer, you were taught transformational mantra and Kriya Yoga.

You also were trained in the technique of Yoganidra in the Advanced Course, which enabled you to completely explore one level of the unconscious mind. As you may recall, relative immersion in the unconscious mind and ultimately transcending it comprises seven stages. We describe these stages in one of the tables from the Advanced Course, which we here replicate for your review.

Excerpted from *The Mudrashram® Advanced Course in Meditation Workbook, 3rd Edition* © 2014

Level	Content
Liminal awareness	You become aware of unconscious impression arising into your conscious awareness. You sense a thought, feeling or memory that enters from the unconscious band of the mind. {Opening}
Interaction with an unconscious element	You construct a subpersonality by giving an unconscious aspect of yourself a voice, you visualize its form, and you locate it as a felt-sense in your body. You dialog with the subpersonality. {Rainbow Meditation}
Identification with an unconscious element	In this state, an unconscious element dictates your behavior—you act upon its suggestion. You experience this state in hypnosis, possession trance, and addiction.
Tracing the origin of an unconscious element	Through process meditation, deep psychotherapy, or hypnosis, you locate the origin of an unconscious element in your present or in a past incarnation. You remember the decision that you made at that time. You recall the circumstances of the decision. You retrieve the beliefs and attitudes that you formed as a result of that decision. You relive the feelings of that moment, and the feelings you have carried with you since that time. You may make a new decision and release this element during this encounter. {Process Meditation}
Opening into deep layers of the unconscious	Through deeper guided meditations or the awakening of the Kundalini Shakti, you may access deeper layers of the collective unconscious beyond the personal unconscious. You will experience a wide variety of emergence phenomena in this state.
Yoganidra	You consciously cross the entire band of the unconscious. You find the origin of all unconscious patterns, issues and elements. You reach the great Light of Liberation beyond all darkness. {Yoganidra}
Vairagya	You achieve a state of being transcending the unconscious mind and all karma. You dwell in illumination, bliss, and sublime detachment (Vairagya). From this vantage point, the entire unconscious mind can be observed objectively.

Meditations that you have learned to access these layers of the unconscious are inserted in the table above within braces {}.

Each of these meditations has prepared you to work with the Master, who is functioning as your Preceptor, and to drill down on the issues that form the core of your human life.

The Lotus of Incarnation

The Lotus of Incarnation is on the Bridge Path in front of the left hand of the form of the Lineage Holder, who dwells at the first nodal point of the Plane of Adi Sat Guru Desh. Surrounding this Lotus of Incarnation are seven layers. From the outside in, these layers are:

1. Identity
2. Insight
3. Behavior
4. Defenses
5. Projection
6. Attraction/Desire
7. Life

The Life component is the core dynamic matrix upon which Pralabdha Karma is embedded. Processing down to this layer has the potential to complete and release selected issues. You will discover that when you do a process that goes all the way down to the Life Layer that not all of your issues are ready to be released, but the way you discover whether they are or not ready is through doing this deep process—we will guide you through a sample Preceptor deep process in this webinar.

In the Mudrashram® tradition, the substrate of the Preceptor's work is founded upon the chakras of the Lotus of Incarnation. This center is black in most individuals, but as you purify the unconscious mind, it ultimately becomes pure white. The chakras of this lotus are shown in the table on the next page.



Chakra	Plane	Active Stage	Deep Stage	Release Stage
Base of spine	Behavior (Karma in Expression)	What you do, say, feel, believe, or think when the pattern is active	Latency (pattern is active, but has no current trigger) or Dormant (no trigger is present in this lifetime)	Vacuum state (the seeds of the karmic pattern are completely destroyed)
Navel	Buddha	The Buddha of Individual Destiny (represented by the relative purification of the 18 petalled lotus)	The Buddha of Collective Destiny	The Light of Liberation
Solar Plexus	Kumara (Lords of the Transmuting Flame)	The circle of your life and karmic impressions within that circle	The offering of those impressions to the sacred fire within the causal body	The Light of Liberation
Heart	Craving and Desire	The desires and craving at the root of karma	The purifying flame that burns away desire and bestows wisdom and dispassion	The Light of Liberation
Throat	Mantramic Matrix	The etheric chants that correspond to each issue	The soundless Vach, the resonance from which all sound arises	The Light of Liberation
Point between the eyebrows	Nijmanas	The layering of the issues of karma on the inmost helix of the mind, the Nijmanas	The sacred fire that burns away these impressions from the Nijmanas	The Light of Liberation
Brain	The 18 petalled Lotus of Incarnation	The darkened impressions of active karma	The Divine Light which burns away these impressions	The Light of Liberation streams light to all 360 degrees

Beyond the Lotus of Incarnation is the left hand of the Lineage Holder, held in the mudra of blessing, which leads all beings to freedom from bondage.

Swami Prabhu Maharaj says, “How great is this blessing? How great is this love? How great is this Grace? It is infinite and beyond measure. May you receive that blessing now!”

Issues Inventory and Deep Process

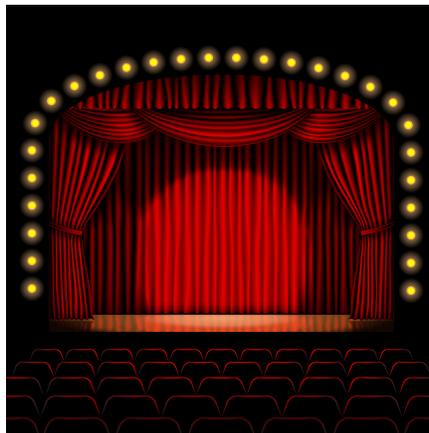
The first thing you will do is a thorough inventory of your subpersonalities. Because your subpersonalities are an easy way to tap into your issues, we use this point of opening to work with them. Once you have made a list of your subpersonalities, you will want to identify whether any subpersonalities are linked together to form an integrated structure: a complex or a chain.

A *complex* is a network and forms a star-like or constellation pattern. This pattern is associative; multiple triggers can activate it. For example, a complex of suicidal depression might have subpersonalities that feel life is too hard, that want to give up, that you have no help, that no one cares about you, that no one values you, that you will never get what you truly desire, that there is no point in going on living, that others would be better off if you were dead, and that decide that suicide is the only answer.

A *chain* is a linear structure. It has a starting place, and it enacts a similar sequence of behavior. An example of this is if you have been bullied in the past, and you have rage against bullies. Any thing that triggers the remembrance of bullying—an report of bullying in school, a robbery, a terrorist hijack of a plane, abuse of a child by a stronger adult—will set up a chain of events in your mind. You will feel rage, start to have fantasies of fighting with the perpetrator of the bullying, and may find your body is actually starting to act out the fighting.

Exercise One: Inventory Your Subpersonalities

You will begin this exercise by visualizing a stage. Imagine that you are sitting in the audience. You then invite your subpersonalities to assemble on the stage, making lines before you. Instead of getting one to volunteer, as in the induction phase of the Rainbow technique, your task this time will be to identify what are all of your issues, and determine whether these are grouped together in some fashion—a complex or a chain.



The first ring surrounding the Lotus of Incarnation is the ring of identification. Your task is to discover what are your issues, and how they personify as thought forms or subpersonalities. You want to broadly grasp how these subpersonalities are linked or associated, and to determine whether they form complexes or chains.

This will be an ongoing task. As you discover new subpersonalities, you will add them to this list. This list will be available to you as a handout. If you are attending the live webinar, it will be on your Advanced Webinar web page as “Preceptor handout one.” If you are listening to this on-line on your Advanced Course Completer page, simply click the link for Preceptor handout one.

For today’s exercise, you will list 10 subpersonalities. From this list, you will pick one to do your deep process.

Ring Two – the Insight Component

For this level, you can use the Rainbow Technique. Those of you who have the book, *The Mudrashram® Home Study Workbook*, you can print out a copy from the template to do your inventory.

Excerpted from *The Agni Yoga and Attunement Meditation Workshop* ©2012

The Rainbow Technique works with the personifications of your unresolved issues, which are called subpersonalities. The Rainbow Technique begins with a dialog with a subpersonality you select, and then you immerse that subpersonality in color.

The Rainbow Technique

Sit in a comfortable posture. Select an area of difficulty that you wish to work on, and locate the feeling of that difficulty is in your body. For example, you may feel a work-related problem as a tight band around the base of your skull or a relationship problem as a tension in your diaphragm. Focus your attention on this feeling in your body.

Let your imagination create a symbolic cartoon character to personify your problem. For example, your rage may appear as an angry lion, or your disappointment over your lack of a promotion may appear as a sad, overweight person in your mind’s eye.

Give this character a nickname—notice what it reminds you of, and decide you would like to call it. Next, give the character a voice by giving it your permission to tell you about it self.

You next will process this subpersonality by asking it a series of open-ended questions, as follows:

- 1) What behaviors do you cause in me?
- 2) What emotions [or feelings] do you cause in me?
- 3) What thoughts do you cause in me?
- 4) What associations or memories are connected with you?
- 5) What do you want [or, what do you want from me, if you feel there is a demand upon you]?

- 6) What do you mean [what is your significance]?
- 7) What lesson do I have to learn from you?
- 8) What gift do you have for me? [If you are handed something, notice what you are offered]
- 9) What do I have to understand about you?
- 10) What is your essence [or Transpersonal Quality]?

When you have received a response to each of these questions, thank the subpersonality for speaking with you.



Next, imagine that you have a powerful laser by which you can deliver colored light where you wish. Totally immerse the subpersonality in red light. Immerse it successively in orange, yellow, green, blue, and violet light. Finally, see it completely immersed and dissolved in brilliant white light. Notice to see whether the subpersonality returns as it was, if it emerges changed, or if it disappears.

Bring your attention back to normal awareness. You may wish to write down the subpersonality's answers to each of your questions.

Normally, for most issues, simply going to the insight level will help you understand the subpersonality better and will give you a better handle on it. But if you wish to truly get to the bottom of it, you would pursue the next five steps of this deep processing sequence.

In Scientology™ and other groups that primarily use process meditation as their tool to access and work with the elements of the unconscious mind, this multi-part process to work with an issue is called a *run-down*. We will use a run-down format to probe for the origins of this issue—you will explore it far more deeply than you may have ever explored an issue before.

Ring Three – the Behavioral Component

For this aspect of deep process, you will ask the subpersonality the following questions.
[Remember to acknowledge after you receive a response.]

- What triggers you?
- What thoughts trigger you?
- What memories trigger you?
- What people trigger you?
- What environmental objects or sensations trigger you?
- What events trigger you?
- With what decision did you begin?
- What were the circumstances when you first appeared?
- What did you perceive in that incident?
- What did you believe about what you experienced in that incident?
- What was your response to that belief?

To stop a behavioral sequence of this subpersonality, you can do this sub-routine:

- Does that circumstance exist now?
- Do you perceive it is present?
- Do you believe it is present?
- Is that response required now?
- Since that response is not required now, are you willing to stop doing the response?
- Request: stop doing that response now.
- When it stops, acknowledge.

Ring Four – the Defenses Component

For this aspect of deep process, you will ask the subpersonality the following questions.
[Remember to acknowledge after you receive a response.]

- What are you attempting to avoid?
- What are you attempting to prevent?
- What are you trying to protect me from?
- What are you afraid of?
- What can you not accept?
- What are you blaming others for?

- What are you lying about?
- What are you trying to hide?
- What is the truth about you?

Ring Five – the Projection Component

For this aspect of deep process, you will ask the subpersonality the following questions. [Remember to acknowledge after you receive a response.]

- On which member(s) of your family are you projecting this issue?
- On which of your friends are you projecting this issue?
- On which strangers are you projecting this issue?
- Does responsibility for this issue belong to them? [Repeat this question until the answer is no.]
- Are you willing to take responsibility for this issue now? [If no, ask, “Why not?” Listen to the response and acknowledge, and then ask again, “Are you willing to take responsibility for this issue now?” Keep doing this until you get a “yes” answer.]

Ring Six – the Attraction/Desire Component

For this aspect of deep process, you will ask the subpersonality the following questions. [Remember to acknowledge after you receive a response.]

- What are you attracting from the universe by holding this issue?
- Do you desire this outcome?
- If you don’t desire this outcome, what do you need to create instead to attract the outcome you desire?
- Are you willing to create this now?
- Did you create it? If no, ask, “Why not?” Listen to the response and acknowledge, and then ask again, “Are you willing to create this now?” Keep doing this until you get a “yes” answer, acknowledging it did create that outcome.]

Ring Seven – the Life Component

For this aspect of deep process, you will ask the subpersonality the following questions. [Remember to acknowledge after you receive a response.]

- In what forms do you exist? Show me all of them.
- How long will you persist?
- What will it take for you to be completed and finished?
- What do you need to do, be, have, experience, or know before you can finish?
- How will you know that this condition is present, so you can finish?

- Are you willing to create this condition now?
- Did you create it? If no, ask, “Why not?” Listen to the response and acknowledge, and then ask again, “Are you willing to create this condition now?” Keep doing this until you get a “yes” answer, acknowledging it did create that outcome.]

As you become more comfortable with working with your issues at these deeper levels, you will find that some of them will completely resolve; and others will attenuate, and lessen their vise-like grip on your life.

If you can understand that an Initiate, who is functioning in the Preceptor role for you, aims to help reform your character, to get you to see yourself as you truly are, to extend your abilities beyond what you may currently believe is possible—you will not resist his or her ministry. This is not an easy task to which the Preceptor summons you, as you are being asked to frankly face your shame, your pain, your fear, and your weakness—and to stop avoiding it and denying it.

When you take the Third Planetary Initiation and rise to the Subplane of the New World Servers, it is common to have three Initiates triangulate above your Soul. One will act as your Initiator. One will act as your Teacher. One will act as your Preceptor.

We hope that you will use this deep process again for other issues you are trying to resolve. For many of you, this will give you better results than you achieved simply using the Rainbow Method and the Mandala Method.



Thank you for attending our webinar today!

