

Mind and Meditation

Glossary of Frequently Used Terms

Turiya—The fourth state of consciousness, beyond waking, dreaming, and deep sleep. It is the eternal consciousness that permeates and is witness to these other three. Meditation on Turiya is more of a process of Realization than of one-pointed concentration, such as meditation on an object. It is called awakened sleep. It is not simply lucid dreaming because it is beyond the dream states. You are you and not-you simultaneously. Shuniya is the gateway to this state since it creates the stillness or non-reactivity to the arising of any thought and establishes the presence of the self within the self. Turiya is the crystallization of that state of being where the Infinite self and finite self complete each other in awareness.

Shuniya—A state of the mind and consciousness where the ego is brought to zero or complete stillness. A power exists there. It is the fundamental power of a Kundalini Yoga teacher. When you become shuniya then the One will carry you. You do not grasp or act. With folded hands you “are not.” It is then that Nature acts for you.

Tattvas—A category of cosmic existence; a stage of reality or being; a “thatness” of differentiated qualities. In total there are 36 tattvas. Each wave of differentiation has its own rules and structure. The final five tattvas are called the gross elements and have the phasic qualities and relationships of ether, air, fire, water, and earth.

Gunas—The three qualities or threads that make up the fundamental forces in nature and the mind. Their interactions give motion to the world, stir the larger Greater Mind and make up the realm of our experience. They are considered inseparable and occur in unlimited combinations. They are abstract; you can only see their effects. They are sattva, rajas and tamas. The sattvic guna is for clarify and purity; the rajasic guna for action and transformation, and the tamasic guna for heaviness, solidity, and ignorance.

Functional Minds—The three minds (Negative, Positive, and Neutral) that act as guides for the personal sense of self.

Negative Mind—One of the three Functional Minds. It is the fastest and acts to defend you. It asks, “How can this harm me? How can this limit or stop me?” It is also the power to just say no, stop something, or reject a direction of action.

Positive Mind—One of the three Functional Minds. It elaborates, magnifies, extends, and assists. It asks, “How can this help me? How can I use this? What is the positive side of this?”

Neutral Mind—The most refined and often the least developed of the three Functional Minds. It judges and assesses. It witnesses and gives you clarity. It holds the power of intuition and the ability to see your purpose and destiny. It is the gateway for awareness.

Impersonal Minds—The three major functions of the Universal Mind that create qualities of experience, cognition, and judgment. They are Buddhi, Ahangkar, and Manas. They are impersonal because they exist independent of or before the individual sense of self.

Manas—The lower or sensory mind. It is one of the three impersonal function of the University Mind. It deals with sensory impressions, sequences, and the desire and impulses generated from their combinations. It is the closest to what traditional western psychology deals with as the mind.

Ahangkar—The transcendental ego, the fundamental principle active in nature and mind that creates boundaries, identity, and attachment to things. It creates the sense of “me and Mine” which is considered a fundamental tendency in the evolution of complexity and differentiation of objects and thoughts in the universe.

Buddhi—This is the first, most etheric manifestation of the Universal Mind from which all other areas of mind are derived. Its quality or function is to give the clarity, discernment, and wisdom that recognize the real from the imaginary. It forms the deepest core of the human psyche but is impersonal, existing independent of the individual sense of self.

Aspects—The nine mental patterns formed by the interaction of the three Functional Minds with the three Impersonal Minds. In the personality they act like fundamental persona or patterns that you use to engage the world.

Projections—A stance of the psyche projecting into action. It is an attitude of your mind that is a tendency to approach action in a certain way. There are 27 projections that arise from the 9 aspects of the mind interacting with the three Functional Minds.