

An In-Depth Exploration of Your Vehicles of Consciousness Focal Point 24

In today's webinar, you will examine the **Self**, the integration center of the Metaconscious mind. The Self ties together all the functions of your personality—the Conscious, Subconscious, and Metaconscious mind—as, in the words of Roberto Assagioli, MD, a center of “awareness, will, and joy.”

We have shortcuts to meditate on the Self, which are called the Centering techniques. Instead of going focal point by focal point, you can use one of the centering techniques to quickly lift up into the Self.

Those of you who have taken the Mudrashram® Master Course in Meditation or the Accelerated Meditation Program have learned seven Centering techniques to access the Self. We will do one very effective method for gaining quick union with the Self in this workshop, which is adapted from Dr. Assagioli's Psychosynthesis practice of contemplating the “Centered Self.”

We will also show you how to tune into the Self through the medulla center gateway, so you will be able to use this pathway, as well.

Meditation on the Self

Excerpted from the Introduction to Meditation Course

Meditation on the Self – Introduction to Centering Techniques

The Self is the nucleus of the personality and the organizing center of the Metaconscious mind. It provides the three key elements of identity, integration, and integrity to the personality.

Meditation on the Self uses what we call *centering techniques*. Centering techniques unite your attention with the Self, and this has several important benefits.

- (1) You move from ego-identification, where you feel that you are at effect of your experience, that things are happening to you beyond your control, to the Self, where you can take charge of your future and your situation by goal-setting, problem-solving, and making decisive choices.
- (2) You switch from a state of stress and upset to a state of relaxation and calmness when you are in union with the Self.
- (3) You have the additional resources of the Subconscious and Metaconscious minds at your disposal when you are focused on the Self. In the ego-identified state, you have only the more limited resources of your Conscious mind at your disposal.
- (4) When you are in touch with the Self, you have a greater ability to restrain your impulsive, desire-driven will of the ego by the intelligent will of your Self. You can more easily correct the delusional beliefs of the ego by the clear understanding of your intellect. You can more readily counter the rationalization and denial of your ego's defense mechanisms by clarifying your values and what is true for you through your Conscience.
- (5) In the Self, you are in a position to receive intuitive guidance from your Soul, and to know the Divine Will. In the ego, while you may be comforted by the Holy Spirit to ease your troubled heart, you are not in touch with these higher order connections with the Superconscious mind.

- (6) In the Self, you can maintain a stable sense of identity, for you have the ability to construct a plan for the future through your Concrete Mind. Moreover, you can sustain long-term commitments through your Desire Body. You can also access the experiences of the past from your Subconscious mind, as well as obtain feedback from the environment. You can maintain more stable character traits, such as reliability, conscientiousness, and cheerfulness. In the ego-state, who you sense you are is impacted more by your mood and attitudes—whether you perceive things are going your way, or whether you are getting what you desire. You are also more strongly influenced by your situation when you are ego-identified, e.g., with whom you spend your time and where you are, more readily shapes your sense of who you are.
- (7) The Self is at the border of the Superconscious mind. For spiritual wayfarers, it is a stable landmark where they can pause on the upward journey, a short step away from the doorway to the Superconscious. In the ego, while you have access to upwelling impressions from memory through the Preconscious, you have no window on the higher realms. You are sealed in the bubble of the Conscious mind, imprisoned by the limits of your body, senses and finite reason.

In this webinar, we will review one centering technique, the Reflection and Disidentification Technique.

Centering techniques can speed up the process by which you plumb the depths of your mind. Up to this point, you have been going up level by level through each of the focal points to arrive at your meditation objective. However, as you begin to study the makeup of your Superconscious mind, you may wish to find ways to go to these levels more quickly.

Centering techniques abbreviate this process by using shortcuts to access the Self. Each of the seven centering techniques shown below provides a method to go to the Self more rapidly, either by absorption of the attention, concentration on selected focal points, or breakthrough into union.

Name of Centering Technique	Strategy for Reaching the Self	Uses of this Meditation
Tratakam through the Seven Chakras	Concentration on selected nodal points	Preparation for Raja Yoga, enhancing the ability to concentrate
Watching the Breath	Absorption of the attention	Preparation for Kundalini Yoga, stress reduction method
Disidentification and Reflection	Concentration on selected nodal points	Preparation for Jnana Yoga, rapid method for remembering the Self
Body Awareness Vipassana	Breakthrough into Union	Development of mindfulness, stress reduction method
Relaxation into the Self	Concentration on selected nodal points	Stress reduction method
Pratyahara (Jyoti Laya and Shabda Laya)	Absorption of the attention	Preparation for Nada Yoga, trains the capacity to see and hear the subtle phenomena of consciousness
Moving from Center	Breakthrough into union	Stress reduction method

*Reflection and Disidentification:
Developing Discrimination and Detachment*

Stand erect with your palms up, and your feet slightly apart so you can see them. You will be using your intellect to link name (*nama*—the verbal description of each attribute), form (*rupa*—the perception of each attribute), feeling (*vedana*—the solidness or realness of each attribute) and awareness (*vijnana*—the conscious recognition of each attribute). As you reflect on each attribute on the following list, speak these phrases to yourself and become aware of, mentally label, feel and identify each part of the body *as you experience it*. This discrimination (Keep your eyes open as you do this part of the meditation):

These are my feet.

These are my calves.

These are my thighs.

This is my pelvis.

This is my abdomen.

This is my chest.

These are my hands.

These are my forearms.

These are my upper arms.

This is my back.

This is my neck.

This is my face.

This is my head.

This is my physical body. (Get a sense of your whole body, as a whole organism).

Now, begin to reflect on the subtler aspects of your being. This is Metaconscious discernment, sensing the fields of activity—energetic (etheric), emotional, and mental—in the bands of the mind surrounding the Self.

This is my life force. (Feel the physiological rhythms underlying the experience of the gross body, and get a sense of the interconnectedness of their functioning).

These are my emotions. (Get a sense of the multiplicity of the emotions within you, and feel the unity of the field in which they occur).

These are my thoughts. (Notice the individual thoughts arising and the total mental field in which they are arising).

This is my Self. (Clearly identify this center).

This meditation is used in combination with the next technique, Disidentification. This meditation helps prepare you for the advanced practices of Jnana Yoga called Viveka, which means discernment of the true nature of the Soul.

The Disidentification meditation directly follows the reflection technique given above. When you have identified your Self in reflection, affirm to yourself as follows:

I have a body, but I am not my body. (Feel the Self is other than the body).

I have emotions, but I am not my emotions. (Feel the Self is other than the emotions).

I have a mind, but I am not my mind. (Feel the self is other than the thought processes).

I am the Self.

I am will, awareness, and joy.

I am the Self. (Feel the experience of the Self apart from the vehicles of its expression).

Stay in this experience until it fully sinks into your awareness. Let yourself realize this experience fully. Savor it—know it.

When you are ready to return from this experience, feel that you are sending your energy before you: turn your mind back “on,” your emotions back “on,” and awaken your physical body. Now, reversing the process of reflection, affirm:

This is my mind.

These are my emotions.

This is my life force.

This is my body.

This is my normal state of awareness.

This is my environment around me.

An Alternate Meditation on the Self

Excerpted from the Mudrashram® Correspondence Course

“The *Self* is the nucleus of the personality. Through the Intuitive Vehicle, the Self maintains awareness of the entire personality. Through the Volitional Vehicle, the Self controls the personality. The experience of the Self is joy, a sense of innate satisfaction. The Self is therefore the Knower, Activator, and Enjoyer of the realm of the personality.”

“Techniques to unite the attention with the Self are called Centering techniques...”

You will move your attention up to the medulla center of the Subconscious chakras. Focus on the center channel and then lower your eyes. You will sense tracks of colored lights that are a conduit into the Metaconscious mind.

You will follow the track at the ninth from the far right (or the ninth above the lowest center if these array in you vertically) until you merge in the Self. [Alternately, you can select the second from the left, or the second from the top].

People sense that the Self differently: some sense it in the heart area; some sense it in the head; and some, in the pit of the belly. When you meditate on the Self, your task will be to identify where you feel the Self, and to reliably be able to place your attention on its presence.



Data for Meditation on the Self

Excerpted from the Mudrashram® Correspondence Course

Form – a black sphere, sometimes seen in the center of a mandalic array or a wheel.

Energy – the power of joy.

Quality – joy

Intelligence – Self Knowledge

Organizing principles – the following major chakras can be identified in the Active Focus of the Self:

Base of spine (perineal)	The body
The navel (sacral)	The ego
The solar plexus (lumbar)	The swastika center
Heart (thoracic)	The coordinating center of the Etheric Vehicle
Throat (cervical)	The core of the Persona behind the masques
Medulla (medullary)	The intuitive network of the Higher Mental Vehicle – the Awareness of the Self
Point between the eyebrows (thalamic)	The volitional vortex – the Will of the Self
Brain (cerebral)	The Presence of the Self – the Joy of the Self

Volitional nexus – through the Will, the Self controls personality functioning.

Core of identity – I am the Self.



The Seven Rays and the Self

The Seven Rays appear in the Self in two ways: as the dominant Ray of the Self, and as the subdominant tracks that connect with the Self through the personality.

The **dominant Ray of the Self** is revealed to you in the reading we do for those who take the Mudrashram® Master Course in Meditation or the Accelerated Meditation Program; you may also learn about this dominant Ray of the Self through a Basic Soul Reading. This Ray colors the Self's perception of the world and its dominant approach to solve problems and confront the challenges of life.

Excerpted from *A Mudrashram® Reader*, page 81

The Personality Ray governs the dominant personality style through which the Soul expresses in the world.

The 1st Ray personalities emphasize the use of Will as a primary agent in achievement, and often adopt careers as corporate leaders, soldiers, and police, where they can direct others and command their respect.

The 2nd Ray personalities have a predominant faculty of Intuition, which leads them to professions where teaching, healing and understanding are paramount, such as education, counseling, psychotherapy and pastoral ministry.

The 3rd Ray personalities develop Intellect as a primary faculty, and excel at organization and communication, and can be found working as managers, superintendents, journalists, non-fiction writers and philosophers.

The 4th Ray personalities express Imagination as their ruling faculty, develop acute sensory perception and have ready access to their Subconscious mind. They often take up artistic careers such as musicians, painters, performers, architects, poets, fiction writers and actors.

The 5th Ray personalities highlight Reason as an ascendant faculty, and may be found in great numbers among scientists, mathematicians, librarians, clerical workers, and engineers.

The 6th Ray personalities have Emotion as their regnant faculty, and are drawn to careers where they can channel their impulses to love, to serve and to idealize and persuade. These may lead them to careers as salesman, humanitarian volunteers, philanthropists, evangelistic and charismatic ministers, practitioners of the healing arts, medicine and nursing, childcare workers, domestic workers, and caretakers for the physically and mentally ill.

The 7th Ray personalities have Physical Behavior as their principal function, with a focus on bringing abstract, symbolic and spiritual ideas into manifestation. They can be found as mechanical and construction workers, fashion models and designers, motion picture directors, entrepreneurs and business owners, and as priests or practitioners of religious or magical rites.



The Seven Rays express *through* the Self as subdominant tracks leading to its presence. These **subdominant tracks** that link with the Self allow you to follow that track back into union with the Self—these form the basis of the Centering techniques that we use. These seven subdominant tracks are listed below.

Ray	Subdominant Track
1st	<i>Will</i> - This track opens through the conduit of will, connecting the desire-driven will of the ego, the habit matrix of the Etheric Body, and the volition of the Self. The Self is revealed as the controller of the entire personality. This pathway also activates the pituitary center of the Subconscious mind, and awakens the faculty of intention.

Ray	Subdominant Track
2nd	<i>Intuition</i> – This track opens through the breath pathway, and leads through the preconscious, the intuitive knowledge of the chakras, and personal intuition. This pathway grants Self-Knowledge and an intuitive grasp of the entire personality.
3rd	<i>Intellect</i> – This track opens through the intellect. This path reveals the Self as the essence of joy behind the thinking and volitional aspects of the personality.
4th	<i>Senses and Imagination</i> – This track opens through the external senses, the astral senses, and the persona. It reveals the Self as the genuine and authentic core behind the masques and games of the personality. The nectar pathways is associated with this track.
5th	<i>Reason</i> – This track opens through the reason, memory, and the Concrete Mind. It reveals the Self as the decision maker and creator of personal destiny.
6th	<i>Emotions</i> – This track opens through the feeling center of the Conscious mind, the ego, the cord of faith, the pineal center of the system of chakras, the desire body, and the conscience. It reveals the Self as an agency of moral choice that has the power to admit or suppress a relationship with the Divine, and to obey or reject the Divine Will. The light and sound pathways activate this track; hence Pratyahara is the Centering method used to enter this pathway.
7th	<i>Movement</i> – This track leads from the movement center of the Conscious mind, through the kundalini pathway. It reveals the Self as the center of peace and stillness beneath the ceaseless activity of the mind and body.



Thank you for attending our webinar today!

