

An In-Depth Exploration of Your Vehicles of Consciousness Focal Point 25

In today's webinar, you will examine the Voidness of Consciousness or **Being**, the passive or resting state of the Self. This is the highest center of the Metaconscious mind. It is a center of peace and serenity; abiding in it, you feel as if you are one with the space that contains everything.

There are a number of methods to meditate on Being, which we will show you in the webinar today. Like meditation on the Self, you can use the shortcut of centering techniques to take you to the threshold of being, and then drop into it.

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, but did not learn methods to access being. This webinar will reveal those missing techniques.

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

Meditation on Being

Excerpted from the Introduction to Meditation Course

The Self in its passive focus is also called Being. When you move your attention beyond the Self, you encounter this Void of Being. It is a state of quiescence and peace. You feel desireless and detached: you are content to experience the world as it is.

Traditionally, Western spiritual traditions have focused on the active focus of Self, emphasizing its role in ruling the personality and creatively contributing to Society by exercise of its faculties.

Eastern traditions have, on the other hand, underscored the resting phase of the Self as Being or Voidness. It is important for meditators to understand both experiences of the Self.

Reposing in Being

The state of Being is usually accessed through two Centering techniques, Body Awareness Vipassana and Watching the Breath. It can also be reached when you place your attention on the Self through any of the other Centering techniques: you focus on the Self, then pass beyond it into the Voidness of Being.

We begin meditation on Being through the Reflection and Disidentification exercise.

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).

Once you have reached the Self, move your attention behind it. You will enter an empty space or void. The experience in this space is of peace and contentment. Remain in this peace for several minutes. Savor this experience. Notice how you experience the environment in this state.

When you are ready to return, come back to the Self. 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.

Alternate Meditations on Being

In addition to Reposing in Being, there are six additional meditations that will bring you into union with the Void.

The Aaaaaah Breath

In this meditation, you exhale out with the sound of aaaaah. Keep doing this until you let go of all of your tension and stress, and you repose in the voidness.

Observing the Space between Thoughts

Place your attention on your ongoing thinking processes. Notice the break between sequences of thought. When this break occurs, slip into it. You will find that your attention is floating in being.

The River of Breath

You will use the watching your breath technique, but you will begin the meditation by visualizing the current of breath is like a river flowing into the Ocean. This Ocean is being. You will follow the breath until you drop into being.

[This differs from how you use this method as a centering technique, for in the centering technique, you stop at the Self, then breath in and out from the Self. Here you do not stop at the Self, but continue on to the next focal point.]

Surrender to the Void

This meditation extends the Relaxation into the Self one focal point further. Here you experience falling into or surrendering to the state of voidness within you. You might notice some initial resistance to relaxing beyond the Self, but breathe through this and you will break through into being, and feel release.

Following the Track from the Medulla Center

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 tenth from the far right (or the tenth above the lowest center if these array in you vertically) until you merge in the Voidness of Being. [Alternately, you can select the track furthest on the left, or the track at the top].

Tracing the Unconscious behind a Vehicle of Consciousness

You can use the breakthrough method to move through the unconscious mind to the origin of any vehicle of consciousness in the Conscious, Subconscious, or Metaconscious mind—when you go beyond that origin, you will drop into being.

The Physical Vipassana technique taught in the Mudrashram® Master Course in Meditation and the Accelerated Meditation Program uses this strategy of processing through the sensations within your body, until you break through into being.

For this meditation, you will select a vehicle of consciousness and gaze at the tip of your nose closest to the mouth. As you gaze steadily, you will sense a track leading through the darkness of your unconscious mind. Using intention, you will “push” your attention along this track until you reach the seed atom at the end of the darkness. You will go beyond this and you will drop into being.



Data for Meditation on Being

Excerpted from the Mudrashram® Correspondence Course

Form – emptiness, or voidness (Sunyata)

Energy – quiescence

Quality – peace

Intelligence – the Tao, the primal intelligence of Nature

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

Base of spine (perineal)	The state of sound sleep
Navel (sacral)	The state before fertilization of the ovum by the sperm – primordial presence
Solar plexus (lumbar)	The state before the ego existed – the absence of desire
Heart (thoracic)	The causal body's core of harmony
Neck (cervical)	Cessation of thought – stillness of the mind
Point between the eyebrows (thalamic)	The awareness of Presence of the Self (Active Focus)
Brain (cerebral)	The awareness of Presence of the Self (Passive Focus)

Volitional nexus – cessation of will and striving, complete rest

Core of identity – I am the Void. I am Being.



The Seven Rays and Being

The Seven Rays appear in being as the passive or resting quality of the active principles of the Self.

Ray	Principle in the Self
1st	<i>Will</i> – In being, the will rests; the body and the mind recharge.
2nd	<i>Intuition</i> – In being, the intuition opens to the infinite void, and becomes everything.
3rd	<i>Intellect</i> – When the thinking processes of the intellect become still, the void appears.
4th	<i>Senses and Imagination</i> – the perspective of an object “out there” is supplanted by the perception of being one with all everything that can sensed. Imagination and surmise cease; you are simply present in the naked light of reality.
5th	<i>Reason</i> – Reason rests; memory remains still; the Concrete mind no longer processes goal oriented action. You relax into the voidness and experience being.
6th	<i>Emotions</i> – You stop worrying and emotionally processing your concerns. You release and let go, and just repose in peace.
7th	<i>Movement</i> – Your movement becomes effortless, and seems to flow out of the Tao, the nature of the void.



Practical Uses of the Void

Asian cultures have cultivated the state of being through rituals and design of sacred and natural spaces for centuries. Some of the benefits of taking moments of repose in being include:

- Appreciation of the beauty of the world
- The clarity of vision to paint or photograph an object as it is
- The experience of rest and peace
- The experience of cessation of grasping, craving, and striving
- The freedom to just be, in which you don't have to please anyone, act in a certain way, or produce anything
- Effortless, "zen action," in which you are one with your objective; this gives great patience and presence of mind to perform detailed craftsmanship

Walking, gardening, and painting landscapes are places where you can drop in and enjoy being. Taking a "being break" from time to time will let your personality have a vacation, and let your body and mind recharge.

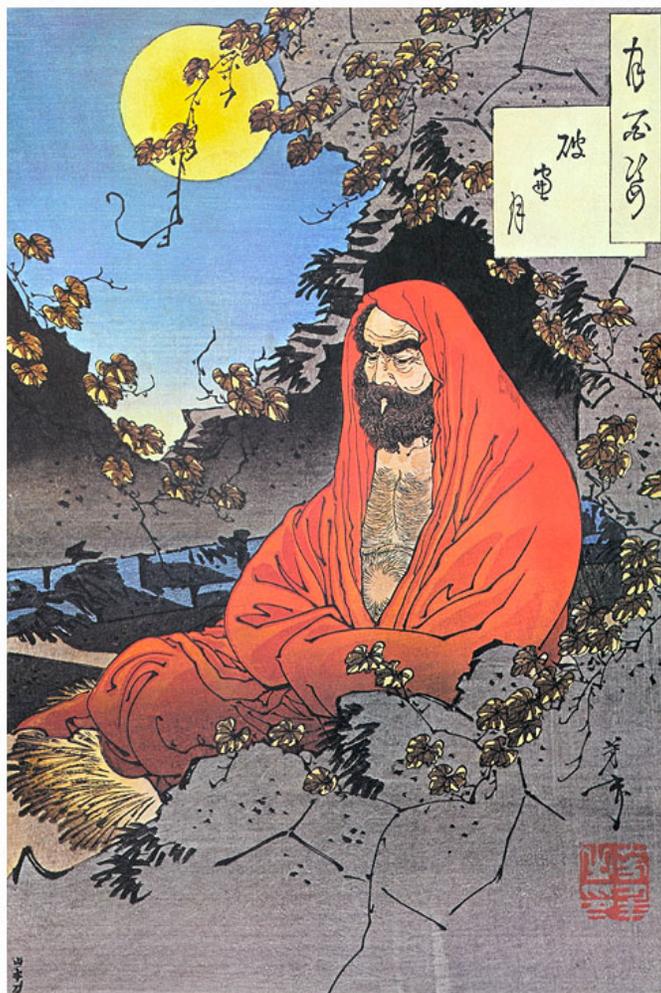
The Void in Spirituality

Is being the Tao of which LaoTse spoke, or the Void (Shunyata) of the Zen Buddhists?

Yes, it is a space where you experience the Tao or Void.

In deeper states of meditation, you experience your Soul within a Void. This state is called Atma Samadhi; the Zen Buddhists call this experience, Satori.

The state of Moksha or Liberation, which is the state of completion of spiritual work, also appears as a Great Void.



Thank you for attending our webinar today!

