

An In-Depth Exploration of Your Vehicles of Consciousness Focal Points 2 and 3

As we continue to study the bands of the mind in greater detail, you will begin studying each vehicle of consciousness. In today's webinar, you will examine the vehicles of (1) awareness of movement and body position and (2) the environmental or external senses.

Moving from the Awareness of the Brain to Contemplating An Inner Vehicle of Consciousness

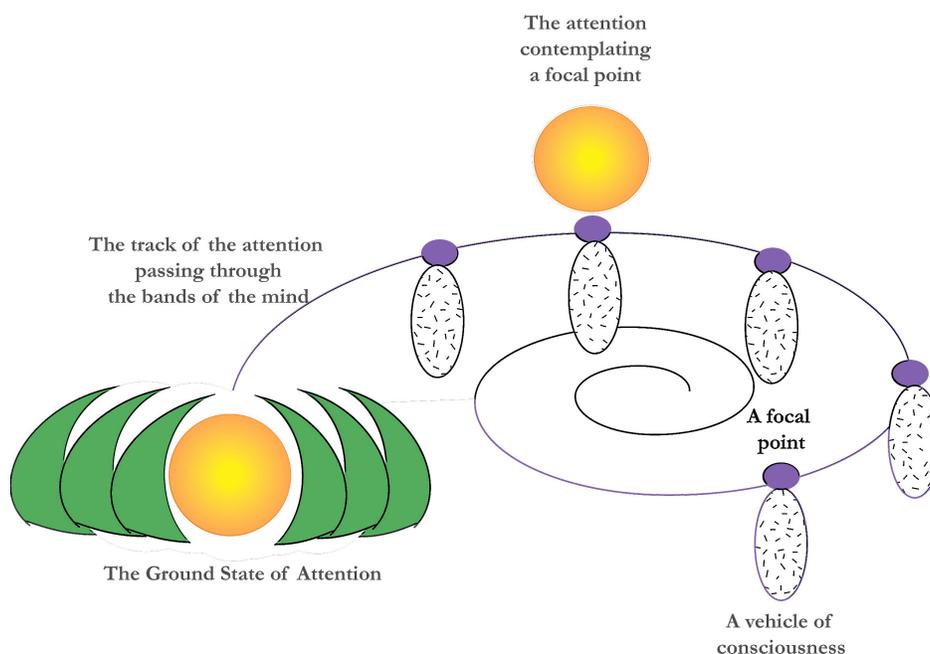
When you are in the waking state of awareness, it seems like your attention is observing your brain. When you think, feel an emotion, move your body, make a decision, it appears to you that your brain is doing all of these things, and that the brain is seat of consciousness.

If you never move above this state of awareness, you will conclude that consciousness is the brain, and that all conscious mental activity is the product of the brain.

Meditators learn to move above this ground state of the attention, which is the first focal point in meditation. As you learn to shift from one focal point to another, you will observe the content at that level of your mind.

So as you move to a new focal point, instead of contemplating your brain and the activities of the subcenters of the waking state of consciousness [we covered this topic in the webinar of 8/27/11, so if you didn't attend this webinar, you may wish to obtain the notes].

The illustration at the top of the next page of this presentation shows a graphical representation of what happens when the attention moves to a new focal point.



When you meditate, you follow the inner thread that passes through the bands of your mind. Once you reach a focal point, you are able to contemplate that vehicle of consciousness.

The Three Gazes

The first key practice that the beginning meditator must master is how to move the attention. There are three major tracks for moving attention.

1. Gazing upwards at the point between the eyebrows – This leads your attention along the inner thread of consciousness upward to the next focal point in the next inner vehicle.
2. Gazing at the middle of the nose – This brings the awareness of your present time experience at the focal point you are contemplating. So if you are contemplating your sensory center, you will experience the present time sensations as they arise.

3. Gazing at the tip of your nose closest to your mouth – This leads your attention across the unconscious mind. The unconscious is those areas of your mind that you have not yet integrated into your conscious awareness. It is the repository of the stored desire impressions that are called karma.



Practice gazing up at the point between the eyebrows with your eyes closed. Notice your awareness open.

Continue to let your awareness open until you feel that your attention is isolated at the back of your head (medulla area).

Next notice your attention as it lifts up and moves along the thread of consciousness. Notice as it fixes on the next focal point.

Once you reach the next focal point, gently lower your gaze until you become aware of the present time content arising in this vehicle of consciousness.

Finally, experiment with lowering your gaze to the tip of your nose closest to the mouth. As you do this, you may become aware of this vehicle of consciousness embedded in a matrix of darkness. This darkness is the unconscious mind.

The Three Ways Attention Interacts with Content

When you move your attention into a new focal point, you become aware of the content of that vehicle of consciousness. There are three primary ways your attention interacts with this content.

1. Observing the content as your awareness opens through the inner vehicle (**contemplation**) – Here you simply notice what arises as your awareness opens into the seed atom (the focal point where your attention is focused).
2. Observing your present time experience in this vehicle of consciousness (**mindfulness**) – Here you notice what arises in the present time and pay full attention to it. You remain inwardly alert. You can label what you note as it is arising.
3. Giving suggestion while your attention is in this vehicle of consciousness (**autosuggestion**) – Here you notice your ability to influence the functioning of this vehicle by giving suggestion. For example, you might be able to influence your sensory vehicle by suggesting that you move the focus of your eyes from one inch in front of your body to eight feet in front of you.



You can experiment with these three interactional modes by moving your attention into the first focal point above your waking state of awareness.

Notice what you become aware of as you contemplate this center.

Next, notice what is your present time experience at this level.

Finally, as you are aware of the content, see if you can introduce suggestion in this vehicle. So in this first vehicle, the awareness of body movement and body position, see if you can suggest that your body carry out a movement, or if you can change your body's position.

The Awareness of Movement and Body Position Focal Point 2

The first shift of your attention from your waking awareness is to the focal point of awareness of the movement and body position. In this state you are aware of your movements as you perform them. You are aware of the position of your body in space (kinesthesia), and when you change your body position.

When you are in this state, you are in a state of movement meditation. When you are walking, you are aware of each step. When you are eating, you are aware of each action you take to pick up the food and put it in your mouth, and the sensations of chewing, and swallowing.

When you are very focused on your movement during sports, doing yoga postures or martial arts, you may enter what some call the Flow State.

When you enter the Flow State, your body seems to move effortlessly, gracefully, and harmoniously. You achieve peak performance—you are one with your action without thought.

Contemplating Your Movement Center

You can study the vehicle of consciousness that makes up your movement center by using the same schema that we used to explore your waking state of consciousness. While this material was not included in the Mudrashram® Correspondence course, which begins its exploration at the sensory center, we will follow the same format as in the other meditations.

Data for Meditation on the Movement Center

Form – The matrix of potential movement and body position

Energy – the activity of the motor nerves of the central nervous system sending impulses to the muscles.

Quality – the experience of interface with an ever-changing world through movement

Intelligence – the activity of the central nervous system processing the information from body position and muscle receptors to create the specific movements directed by will or suggestion.

Organizing principles – the following major chakras can be identified in the Movement Center:

Center	Movement Ability
Base of spine (perineal)	Ability to control the anal sphincter and the flow of urine through the bladder sphincter
Navel (sacral)	Ability to move legs, hips, and buttocks
Solar plexus (lumbar)	Ability to move the torso below the rib cage and the muscles of the abdomen
Heart (thoracic)	Ability to move the rib cage and muscles of the middle back

Center	Movement Ability
Throat (cervical)	Ability to move the arms, shoulders, and the upper back
Medulla (medullary)	Ability to move the neck muscles
Point between the eyebrows (thalamic)	Ability to move the facial muscles, the eyes, and the tongue
Brain (cerebral)	The ability to sense the position of each part of the body and its motion or stillness

Volitional nexus – The motor pathways that translate thought into action.

Core of identity – The coordinated activity of the brain processing body position and monitoring muscle activity to create voluntary movement.

The Seven Rays and the Movement Center

Depending on your Egoic Ray, one or more of these Seven Ray pathways may be active in your Movement Center.

First Ray (Command and Control of the Body) – This pathway features moving your body using the will, setting milestones for sports achievement, using movement as a way of expressing honor, dignity, or personal pride.

Second Ray (Aesthetics) – This pathway appreciates the beauty of movement as dance, as sports performance, and the quest to move beyond former thresholds or limits.

Third Ray (Self Improvement) – This pathway emphasizes working to improve your own sports performance, and extending your physical mastery through movement, in such activities as bike riding, skiing, mountain climbing, or yoga postures.

Fourth Ray (Movement as Flow State) – This pathway underscores mindfulness of movement, meditation on each movement of the body in the present time; experiencing movement in the Void (Tao), and effortless action (Wu Wei)

Fifth Ray (Measurement of Movement) – This pathway highlights measuring achievement, setting objectives for attainment (e.g., number of bench presses, highest weight lifted, or number of miles run, and performing structured exercise or training routines. The Fifth Ray movement typically follows a “cookbook” or step-by-step regimen for exercise.

Sixth Ray (Movement Expressing Dedication and Devotion) – This pathway uses movement to please others. In Sixth Ray movement you do your best in an athletic event or in an artistic routine like dancing to please other people or God; you seek to bring joy and pride to others, or to touch others by the beauty, grace, and excellence of your performance.

Seventh Ray (Exploration of Movement through Imagination) – This pathway uses imagination to investigate the range of movement and to find out if it can be extended. The Seventh Ray individual is curious about what the body can do, and enjoys performing playful or theatrical movement such as clowning, mime, ventriloquism, or mirroring or impersonating others, or just moving for fun (e.g., inspiring others to walk like a penguin).



Meditation on the Movement Center

- (1) Contemplate the form, energy, quality, and intelligence of the Movement Center. How is this different than that expressed in the waking state of awareness?
- (2) Notice the motor plexuses at each of the chakras of this vehicle of consciousness. Can you sense your ability to control movement in each of these zones and to monitor your overall body position?
- (3) Notice the way that you can influence movement through your choice (volition) and through suggestion. Can you sense how your body tracks these inner commands and translates them into movement?
- (4) As you contemplate your movement, do you detect that one of the Seven Rays is your dominant pathway of expression? Do you express upon more than one Ray Pathway when you move in different situations? Which feels most comfortable to you?

The Field of the Senses Focal Point 3

The second vehicle of consciousness above the waking state of awareness is the field of the external senses. This field allows you to monitor your present time awareness of each of the external or environmental senses.

These external senses form rings around the thalamus, which is the seat of the sensory integration center, or **sensorium**. These rings are arranged, from the outermost to the innermost:

- Sight
- Hearing

- Smell
- Taste
- Touch
- Sensorium

As you hold your attention on the focal point of this vehicle of consciousness, you begin to process the incoming sensory information from the outermost ring to the innermost ring. You process sight first, then each sensory ring in turn through touch, and then you sense the different sensory inputs that seem to arise randomly in the sensorium: a flicker of light... a sound... the sensation of warmth on your skin...

This process of suspending sensory information is called **Pratyahara**. Pratyahara occurs spontaneously when you concentrate your attention at any level of the mind deeper than the field of the senses.

You have experienced this when you have forgotten about your surroundings when you have been engrossed in a movie or a book. The same thing happens when you meditate; the awareness of the environment recedes to the periphery of your mind, while whatever you focus your attention upon becomes intensified.

Meditation upon the Sensory Field – Pratyahara

Move your attention from the waking state of awareness through the Movement Center and focus on the Sensory Center. [You may alternately use the Hansa Breath to bring your attention to this level].

Monitor the sensations of sight, sound, smell, taste, and touch that arise. Notice the sensations that are arising in the present time.

Data for Meditation on the Sensory Center

Excerpted from the *Mudrashram® Correspondence Course*

Form – the field of sensory perceptions.

Energy – the activity of the sensory nerves of the central nervous system from visual, auditory, gustatory, olfactory and tactile receptors and stimulation of brain centers.

Quality – the experience of an ever-changing world around and on the surface of the body

Intelligence – the activity of the central nervous system processing the sensory data, and routing it to other areas of the brain for other functions

Organizing principles – the following major chakras can be identified in the Sensory Center:

Center	Sense	Element
Base of spine (perineal)	The sense of touch	Element: earth
Navel (sacral)	The sense of taste	Element: water
Solar plexus (lumbar)	The sense of sight	Element: fire
Heart (thoracic)	The sense of smell	Element: air
Throat (cervical)	The sense of hearing	Element: space (formerly called aether)
Medulla (medullary)	The sense of life force	Element: life force (prana)
Point between the eyebrows (thalamic)	The sense of body boundaries	Element: ego (ahamkara)

Center	Sense	Element
Brain (cerebral)	The sense of universe	Element: the space-time continuum

Volitional nexus – the orienting response of the body to assist the senses more clearly discern the nature of a stimulus.

Core of identity – the coordinated activity of the brain processing sensory information from the special sense organs.

The Seven Rays and the Sensory Center

Depending on your Egoic Ray, one or more of these Seven Ray pathways may be active in your Sensory Center. How you process the sensory information coming in is contingent upon your dominant Ray; these Rays color the way you operate through the senses.

First Ray – You use the senses to search for specific targets or objects. You control your senses through your will. This Ray emphasizes active processing of the senses.

Second Ray – You seek to find objects of beauty, significance, and meaning. Sensory images, sounds, smells, tastes, and tactile impressions evoke thought and reflections, and bring up memories.

Third Ray – You organize sensory percepts into categories and groups. You may find similarities or differences between objects; you create order by labeling or describing objects.

Fourth Ray – You observe the space or void of consciousness in which sensory images, sounds, smells, tastes, and tactile impressions arise and pass away in the present time.

Fifth Ray – You analyze sensory data by measuring, weighing, or testing objects. You remember the location of objects in space. You seek to reveal the hidden characteristics of objects; you may take samples of objects to uncover them.

Sixth Ray – You emotionally label objects you sense as good, neutral, or bad. You project your feelings and moods on objects. You create dualities in the environment, for example, labeling some sensations as clean/dirty, or safe/dangerous.

Seventh Ray – You use imagination to visualize new combinations or uses of objects. You play with creative sensory recombination to create humor, artistic innovation, or invention. You assess the possibilities of the space in which you dwell, noting what can be changed to create a novel effect: a new look, a new tone, a new fragrance, a new taste, a new tactile sensation.



Meditation on the Sensory Center

- (1) Contemplate the form, energy, quality, and intelligence of the Sensory Center. How is this different than that expressed in the waking state of awareness?
- (2) Notice the sensations that arise in each chakras of this vehicle of consciousness. Can you sense your ability to control and monitor these sensations in each chakra?
- (3) Notice the way that you can influence sensation through your choice (volition) and through suggestion. Can you detect how your body tracks this sensory information and directs them to different areas of your brain?

- (4) As you contemplate your Sensory Center, do you detect that one of the Seven Rays is your dominant pathway of expression? Do you express upon more than one Ray Pathway when you are in different situations? Which feels most comfortable to you?



Thank you for attending our webinar today!

