

SAHAJA YOGA

THE VOID

Gross (physical) Level:	Solar Plexus
Manifestation (controls):	Digestion
Qualities:	Dharma, Balance, Stability, Personality
No. of Petals:	Ten (10)
Place on hand:	Base of fingers and outer ring of palm
Causes of Catch/Obstruction:	Fanaticism, fantasy, spiritualism, black magic & ESP, false gurus and false knowledge

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uring the period of man's evolution to date, there has been a constant battle against ignorance and illusion. This state of ignorance is something that has to be overcome before man can actually experience the beauty of the reality of the Spirit. The area which represents this struggle to cross over from illusion to reality is known as the Void, or the Bhavasagara (Ocean of Illusion).

QUALITY

The Void is the centre of our mastery. As the Kundalini energy enlightens this area we become our own Guru. The word Guru means weight or gravity, and this grounded state is one of the primary ways that we remain in balance in the midst of our turbulent existence. When the Kundalini rises and fills the Void our Attention is out of the confusion and into the awareness of the higher Reality. In this way we can take the control of our own evolution without relying on external forces, eventually our own introspection will provide the answers and keys during our meditations. In a lot of cases the key will be to recognise a solution to our problem presented to us externally, but as we become our own master we are able to discern the right from wrong, the Truth from fiction.

The other side of this coin is, of course, the principle of the disciple. It is as important for us to recognise the Truth in a humble and open minded way as it is to give advice with the gravity of a Master. The greatest Masters throughout the ages have been the most humble disciples of God. In this way they surrender their ego to the Divine and are able to teach with absolute authority, even when directly challenging the established wisdom of the time.

Since the Void is directly connected with the Nabhi Chakra, it is no coincidence that the principle of Dharma is a fundamental aspect of this area. All the great Masters and Prophets who have taken their birth on the earth to guide us, have made Dharma (or righteous conduct) a key tenet of their teachings. We can only become better beings by not abusing ourselves or debasing others; in other words, by living properly and in accordance with the laws of nature.

TRADITION

All of the great Prophets who have come to act as role models for the human race and to give knowledge of the higher Reality are associated with the Void. Such as the great Prophets Abraham, Moses, Lao-Tse, Janaka, Guru Nanak, Mohammed Sahib, Sai Nath of Shirdi, Zarathustra, Confucius and Socrates. It is they who have taught us the ways of righteous living that maintain codes of conduct by which anarchy is avoided. The disciple principle also resides within us in this area.

GROSS PHYSICAL ASPECT

The Void is the gap between the Kundalini and the vagus nerve of the parasympathetic system. It represents all space and time from the beginning of creation to the peak of our evolution in human awareness. It is the vacuum that separates our awareness from the Absolute while we are still in the unenlightened state. The Void is actually created by the outermost circular movement of the Swadisthan around the Nabhi Chakra, and it contains the two centres relating to the Sun (Surya) and Moon (Chandra).

CONDITION OF THE VOID

We can tell when we are disturbing the Guru principle within us by the upset to our digestive system. This can manifest as nausea or any other symptoms emanating from the stomach area. If for instance we are witness to any Adharmic activity or indulge in abuse of our physical or subtle system we can easily determine the effect on our system by the feelings that we experience in this area. Nervous tension in our stomach or butterflies before an exam or test are simply expressions of our Mastery Principle being challenged.

Similarly we are able to discern false teachings from Truth by responding to the condition of the Void. The combination of vibrational awareness and signals from our Void area can be a powerful pointer to the legitimacy of any practice whether it be spiritual or material. We learn to become attuned to our subtle system in this way and eventually can respond rapidly to avoid that which will

do us harm and to open up towards that which will be of benefit to our being. The Guru principle within us is a very powerful force for our benevolence but we must learn to recognise the signals.

CLEARING THE VOID

- a) **Using the Elements:**
Footsoak in a bowl of hot water with salt in it.
Using a candle around the Void area.

- b) **Affirmations:**
'I am my very own Master.'

- c) **General Advice:**
Left hand towards the photo, right hand on the void.
Shoebeating.
Drinking salt water.
Self discipline (e.g. getting up early to meditate).

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LITERATURE EXTRACT

Plato - The Last Days of Socrates

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ocrates: ‘Then is it your opinion in general that a man of this kind (*a true philosopher*) is not concerned with the body, but keeps his attention directed as much as he can away from it and towards the soul?’

Simmias: ‘Yes it is.’

‘So it is clear first of all in the case of physical pleasures that the philosopher frees his soul from association with the body (so far as is possible) to a greater extent than the other men?’

‘It seems so.’

‘And most people think, do they not, Simmias, that a man who finds no pleasure and takes no part in these things does not deserve to live, and that anyone who thinks nothing of physical pleasure has one foot in the grave?’

‘That is perfectly true.’

‘Now take the acquisition of knowledge; is the body a hindrance or not, if one takes it into partnership to share an investigation? What I mean is this: is there any certainty in human sight and hearing, or is it true as the poets are always dinning into our ears, that we neither hear nor see anything accurately? Yet if these senses are not clear and accurate, the rest can hardly be so, because they are all inferior to the first two. Don’t you agree?’

‘Certainly.’

‘Then when is it that the soul attains to truth? When it tries to investigate anything with the help of the body, it is obviously led astray.’

‘Quite so.’

‘It is not in the course of reflection, if at all, that the soul gets a clear view of facts?’

‘Yes.’

‘Surely the soul can best reflect when it is free of all distractions such as hearing or sight or pain or pleasure of any kind - that is, when it ignores the body and becomes as far as possible independent, avoiding all physical contacts and associations as much as it can, in its search for reality.’

‘That is so.’

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‘Then here too - in despising the body and avoiding it, and endeavouring to become independent - the philosopher’s soul is ahead of all the rest.’

‘It seems so.’

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Socrates: ‘...It looks as though this were a by-path leading to the right track. So long as we keep to the body and our soul is contaminated with this imperfection, there is no chance of our ever attaining satisfactorily to our object, which we assert to be Truth. In the first place, the body provides us with immeasurable distractions in the pursuit of our necessary sustenance; and any diseases which attack us hinder our quest for reality. Besides, the body fills us with loves and desires and fears of all sorts of fancies and a great deal of nonsense, with the result that we literally never get an opportunity to think at all about anything. Wars and revolutions and battles are due simply and solely to the body and its desires. All wars are undertaken for the acquisition of wealth; and the reason why we have to acquire wealth is the body, because we are slaves in its service. That is why, on all these accounts, we have so little time for philosophy. Worst of all, if we do obtain any leisure from the body’s claims and turn to some line of inquiry, the body intrudes once more into our investigations, interrupting, disturbing, distraction, and preventing us from getting a glimpse of the truth. We are in fact convinced that if we are ever to have pure knowledge of anything, we must get rid of the body and contemplate things by themselves with the soul by itself.

Extract from Plato - The Last Days of Socrates translated by Hugh Tredennick. (Penguin Classics). 1954.