

Exploring the Unconscious – Part Two

This webinar continues our exploration of the unconscious. In today's webinar, we will present useful meditations that will help you tap the unconscious; identify the different levels of the unconscious mind; learn how to understand the different ways the unconscious communicates with you; and discover the links between karma and the unconscious mind.



Meditation to Work with the Unconscious

We can experience several of the aspects of integration for an entity in the unconscious mind using meditation. In the following exercise, which is excerpted from a method we call the Rainbow Technique. This is drawn from a system of meditation called Agni Yoga.

The Rainbow Technique

Sit in a comfortable posture. Close your eyes and direct your attention into the solar plexus or chest area of your body.

Select an issue or area of difficulty that you wish to process.

Locate the feeling of that issue in your body. For example, you may feel a work-related problem as a tight band around the base of your skull; or a relationship problem as a tension in your diaphragm.

Focus your attention on this feeling in your body.

Let your imagination create a symbolic figure like a cartoon character to personify your problem. For example, your rage may appear as an angry lion, or your disappointment over your lack of a promotion may appear as a sad, overweight person in your mind's eye.

Give this character a nickname. Of what does it remind you? Decide what you would like to call it. For example, for a subpersonality that has the need to distort the truth to make you seem larger than life, you could call "Stretch."

Next, give the character a voice by giving it your permission to tell you about itself. Imagine you are handing it a microphone. Let it speak to you.

You process the issue represented by this subpersonality by asking this character a series of open-ended questions, as follows:

- 1) What behavior do you cause in me?
- 2) What emotions (or feelings) do you cause in me?
- 3) What thoughts do you cause in me?
- 4) What associations or memories are connected with you?

- 5) What do you want (or, what do you want from me, if you feel there is a demand upon you)?
- 6) What do you mean (what is your significance)?
- 7) What lesson do I have to learn from you?
- 8) What gift do you have for me? (if you are handed something, notice what you are offered)
- 9) What do I have to understand about you?
- 10) What is your essence (or Transpersonal Quality)?

When you have received a response to each of these questions, thank the subpersonality for speaking with you. You then move to the color immersion part of this technique.

You begin color immersion by imagining that you have a powerful laser like a Jedi Knight's laser sword, by which you can deliver colored light wherever you wish. (If you don't like the laser image, you can use a fire hose and colored water, a nozzle that lets you select different colored paints, etc.)

Totally immerse the subpersonality in red light. Immerse it successively in orange, yellow, green, blue, and violet light. Finally, see it completely immersed and dissolved in brilliant white light.

Notice to see whether the subpersonality returns as it was, if it emerges changed, or if it disappears.

Bring your attention back to normal awareness. You may wish to write down the subpersonality's answers to each of your questions.

You may wish to ultimately identify all of the subpersonalities that dwell in your unconscious mind, and repeat this process for each of them. This will increase your understanding about those aspects of your personality that seem to function autonomously or outside your conscious awareness.

Understanding Synthesis

In the exercise you just did, you became aware of an unconscious element (step one). You gained insight into its meaning and expression (step two), and what it wants, (step three). You saw how you could resolve it into its transpersonal essence (step ten).

Synthesis is another approach to dealing with a conflicting element of the unconscious. We find synthesis at work all the time in society: assimilation of racial and ethnic groups into our society; working out labor conflicts through negotiation and mediation; resolving marital problems through dialog and counseling.



A Practical Example of Synthesis

Our religious training may teach us a moral prohibition against liberal sexual expression. This creates feelings of shame and guilt when we have lustful desires and fantasies.

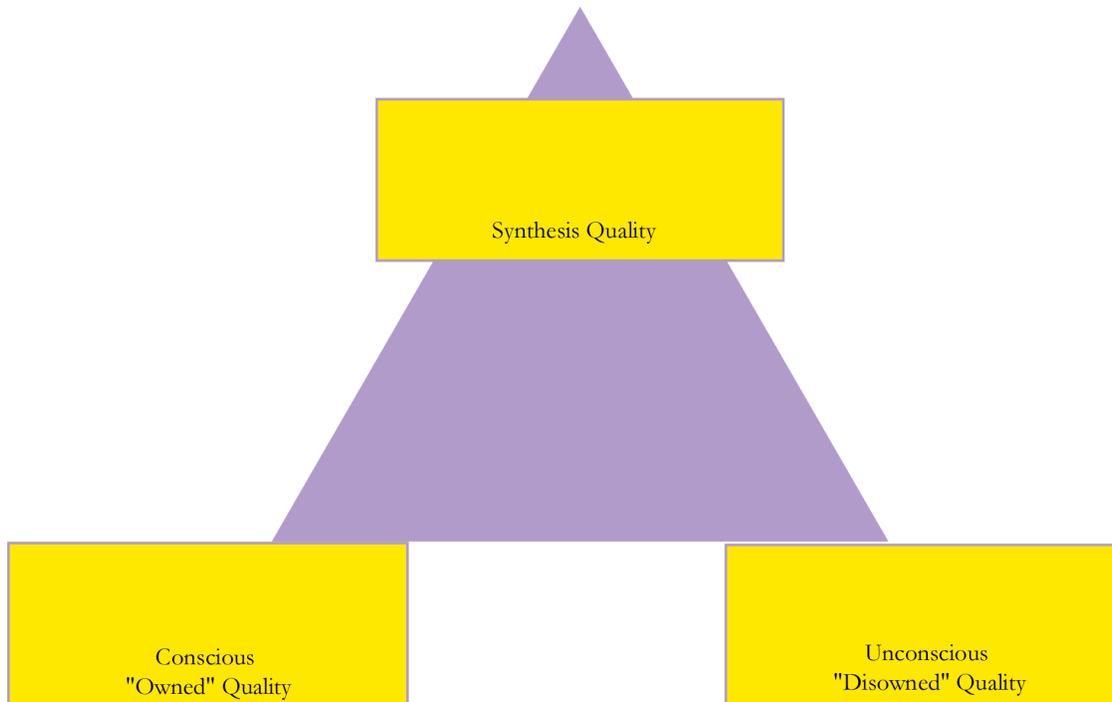
But this directly conflicts with our organism's sexual desires. However, this same morality approves of sexuality within the context of marriage.

Marriage becomes a synthesis between these two conflicting elements of the psyche, where our sexuality can be now acceptably expressed.



Synthesis in the inner world of the psyche begins with a dialog between the conscious and unconscious element, from finding a common ground between them.

The Synthesis Technique



Identify a conflict. Interview each element in turn to find out what it believes and feels. Notice the position of the conscious aspect. Then do the same thing for the unconscious element.

Imagine they are of opposite vertices of an equilateral triangle. Now follow each pole upward with your attention until you find a place where they come together. Contemplate this place of union between opposites. Notice what might resolve this apparent conflict between them.



What are the Levels of the Unconscious Mind?

The unconscious mind is like a thick blanket of darkness behind the lighted zones within our vehicles of consciousness. It is very deep, very vast. If you peep into that darkness, you may not even be able to find its bottom. It seems limitless.

Those who have crossed over its great expanse tell us that there is another shore to this Great Ocean of nescience, that there is an end to it. But that great attainment is reached only after much meditation, and after much inner transformation.

While the unconscious may be regarded as a unity, existing at all levels at once, we have found it is helpful to differentiate levels of the unconscious mind, so meditators can identify where they are working on this continuum. These views of the unconscious help us discern a pattern to this amorphous karmic mass. When we view the unconscious mind as the matrix of karma, we identify the four types of karma: Adi, Sinchit, Kriyaman and Pralabdha, and how they are laid down. (See the [Karma](#) section and its articles of our Reading Room for a description of these karmas.)

When we view the unconscious as the matrix of the mind out of which consciousness is formed by the transmutation of the Spirit, we can differentiate the following levels at which we may encounter the unconscious.

- Behind the centers of the Conscious Mind
- Behind the centers of the Subconscious Mind
- Behind the centers of the Metaconscious Mind
- Behind the centers of the Superconscious Mind, Subtle Band
- Behind the centers of the Superconscious Mind, Planetary Band

- Behind the centers of the Superconscious Mind, Transplanetary Band
- Behind the centers of the Superconscious Mind, Cosmic band
- Behind the centers of the Superconscious Mind, Supracosmic Band
- Behind the centers of the Superconscious Mind, Transcendental Band

We can further fine-tune this description to identify the specific sub-band of the unconscious behind a particular vehicle. This produces a specificity by which we can locate a particular unconscious element relative to any vehicle.

Balanced transformation attunes the vehicles at each level of the psyche to a corresponding nodal point. Transmutation of unconscious elements occurs concurrently, purifying the inner vehicles to this same fiery focus of attunement.

Learning the Language of the Unconscious

Once we can identify and locate an element of the unconscious, and choose a method to interact with it, the next challenge is to understand the language that the unconscious speaks. For while we may sometimes be able to dialog with an element of the unconscious, and have it answer us back in a coherent fashion, other times it does not. We must then extend our range of what we construe as a message beyond the narrow constraints of language. For the unconscious communicates to us in

Feeling – the expression of emotion, and passion. We feel this transmitted to us through the form of the unconscious element reaching out to us, touching us, sharing with us its pain, terror or joy

Image – we behold the element of the unconscious mind as a form; a man, a woman, a beast, an angel, a demon. The form may be static, or it may transmogrify into a thousand other ever-changing forms.

Voice – in addition to the structured grammar of dialog, we may hear the intoning of vowel sounds, mantras, and the lilting, mysterious syllables of glossolalia arising from the unconscious.

Metaphor – that which is presented may stand for something else: a myth, a parable, a simile by which a deeper meaning is conveyed.

Substance – the tactile sense of the unconscious element as it presents itself, now as a mute stony solid, as thorny, as an ever moving fluid, as amorphous gas, as diaphanous form: it speaks to us of its experience beyond words, and gives us further clues to understand it.

Nexus – the blending of energy through an unconscious element, showing as color, vibration, streams of radiance through it may represent the quality of several dimensions simultaneously

Essence – the global sense of presentation of the unconscious element reveals at its core, what it is in truth. Transmutation burns away all dross and reveals the naked essence of the unconscious element to us as a pure vibrational tune, like a singing quark within the atom.

As we learn to recognize these other forms of communication of the unconscious element, we can begin to understand it, begin to grasp its meaning.

But to understand it is only the beginning, knowing that its presentation is only the conveyance of our karma.

The Unconscious and Karma

When we view the unconscious from the paradigm that it is the reservoir of karma, we find that karma takes seven different forms, from gross to subtlest, these forms are

Matter – this is the manifestation of karma as physical symptoms such as inflammation, pain and swelling, muscle spasm, and other psychosomatic conditions.

Etheric – this appears as blockages in the etheric meridians, or nadi, interfering with the free flowing of energy within those channels. Karma appears as its subtle, dense form (tamas), which plugs up the fine channels through which life force flows. In its active form (rajas), karma affects our energy levels. It can energize.

Astral Desire – this expresses as craving for sensation and enjoyment; it is the emotional component of karma. This can be positive, as an active wish to obtain the object, person, or experience; or negative, as a dread or desire to escape the object, person, or experience.

Astral Imaginal – these are the fantasy images by which karma is represented. We access this band in dreams, in reverie, and through artistic expression. Those who are clairvoyant may see these thought forms in their inner vision.

Mental – this comprises the beliefs, inner dialog, and memories associated with karma. These stubborn, irrational beliefs persist in the face of evidence to the contrary, and do not yield to rational argument.

Causal – the impressions of karma, which resemble iron filings, stored in the causal body. These appear either darkened for “evil karmas” or golden for “good karmas.”

The dualistic moral systems found in the world’s religions are based on identification of which actions, words, and thoughts lead to “evil karmas,” and which produce “good karmas.”

Seed – karma at its core exists as a tiny seed. The fire of transformation burns this tiny seed, erasing its manifestation at the other levels.

Karma does not normally appear only as one of these forms, but rather simultaneously in all forms at once.

We may note that an element of the unconscious may present as a physical symptom in the context of a mood/energy state, with associated attitudes, desires, fantasies, beliefs, and a state of identification.

Our technique may tease out a layer of karma, but alas, not eradicate it.

For example, we may work on changing the underlying belief on the mental level, but we may not necessarily resolve the fantasies, the emotional craving, the mood and physical symptoms.

Our techniques, then, only untie a part of the karmic knot tangled within.

- Using affirmations, and other techniques that attempt to change beliefs, for example, operate at this mental layer
- Visualization activates the astral imaginal level
- Acupuncture and body work at the etheric level

- Psychotherapeutic medication acts upon the physical substrate

We attempt to combine these methods in a heroic effort to exorcise this ogre on the threshold: he flinches, but he does not leave.

If we eradicate the root, the karmic seed, its manifestations at all levels disappear. If it can be transformed, if it is not embedded in the matrix of our life destiny, written into our very chromosomes, the fire of transmutation will remove this seed.

When we offer the karma of each step of the path to this inner transmuting flame, the unconscious is integrated, our darkness becomes light, and we move closer to actualizing our full spiritual potential.

The ultimate goal of meditation is to bring about this transmutation of karma, which leads to inner transformation. Through transformation, we reach the goal of our journey, to reach Liberation and Mastery.



Thank you for attending our webinar today!

