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SATURDAY CHANNELING CIRCLE - CHANNELING CIRCLE 6 MARCH 6, 2010

Jim: The question this evening is about the unconscious. We would like to know what the connection is between what we would call “drive” and what we term “psychic energy,” and the unconscious mind. Is there something we can do to protect ourselves when our dreams or problems seem to be reflected through the subconscious or the unconscious and to the conscious mind?

(Carla acts as senior channel for this session.)

(Carla channeling)

We are those known to you as the principle of Q’uo. We greet you in the love and in the light of the one infinite Creator, in whose service we join you this evening. Thank you for taking the time out of your crowded lives to seek the truth and to come together this evening. And, above all, thank you for inviting us to be part of your circle of seeking. We are honored and privileged that you would consider our humble opinions worth requesting and we shall offer you those opinions very gladly.

Before we begin, however, as always, we would ask of each of you who listens to or reads these words that you surround yourself with the natural protection of your discernment and your discrimination. As well-meant as our opinions are, they cannot strike each of you the same way or be of equal value [to each], for each seeker has a unique path of seeking and a unique rhythm to his spiritual life. Therefore, we ask you to take from what we say those thoughts that appeal to you and have resonance for you, and to leave the rest behind. If

you will do this, then we shall be able to offer our opinions without being concerned that we will infringe upon your free will. This is very important to us. We thank each of you for this consideration.

You asked concerning the relationship between “drive” and the unconscious, and since “drive” is not a term we habitually use, due to its close relationship to a fairly dogmatic system of psychology offered by the one known as Sigmund and embroidered upon by many others in various ways and because, equally so, the word “unconscious” is not a term we often use for the same general reasons, we would spend a little time working with the concepts involved in this query, which is certainly an interesting one and worthy of investigation.

We would begin with the concept of the unconscious. From our point of view, the ground from which each entity’s unconscious sprang is what we have in the past called the archetypal or archetypical mind. This mind has geography, topography and a system of watersheds which consist of the various kinds of emotions, so-called, both positive and negative. When entities experience emotions from day to day, it seems as though they are coming from the outside in; from their experiences through their ears or eyes or whatever is causing the emotion to spring forth. However, it would be our observation that those emotions are coming from a ground of being common to all, to which each seeker is connected in a unique way.

This means that there is a commonality to emotion, while at the same time there is the same uniqueness to each person's way of bringing forth emotion as there is to the uniqueness of each personality. It is as though each seeker has springs that lie deep within, which are the basic ways of being connected to this system of watersheds. Each of you, in other words, walks the same territory, experiences the same geography, but is able to pour forth those springs of emotion in a way that is completely your own.

The unconscious, then, is that middle ground between the commonality of the archetypal mind and the system of distortions that is at the heart of the personality shell that you experience in your daylight life. It is the staging ground for the everyday personality by which you and those around you know you. It is by no means the summation of who you are, nor is it an unchangeable way of linking to the commonality of the archetypes of your planetary system. There is room for maturation, transformation and change within those parts of yourself that lie within that middle ground betwixt the waking personality and those common springs of emotion and feeling that lie within the archetypal mind.

What psychologists call "drive," we might call energy influxes. Now, before each of you was incarnated as a human being in third-density Earth, you and your guidance system carefully planned many things about your incarnation. Because there is such a thing as free will, there was no possibility of planning for one eventuality or one destiny or fate. However, it was possible for you and your higher self to choose certain key things about this incarnation which could be determined. Among these things is your choice of lessons to learn within this incarnation and your choice of gifts to share.

When you choose a destination, you do not choose the route by which you shall arrive at that destination. For instance, this instrument chose, as a guiding lesson for her life, study upon how to love without expectation of return. This thematic lesson recurs again and again within a person's life, just as it has recurred again and again in relationship after relationship for this instrument. When there was a challenge, a careful analysis of that challenge yielded the information that at the base of this challenge was the question, "Can you love without expecting a return in this relationship?"

Each entity moving into incarnation has one or more of these pivotal themes that recur. It is always very helpful for a seeker to gather intelligence upon what particular lessons your particular incarnation is offering you at an incarnational level. It is a great help to analyze the patterns of your incarnation until you see where the challenge lies, so that when it occurs you have a familiarity and a comfort with the fact that this question has arisen once again for you. There is no urgency about finding a particular solution. There is only the urgency of becoming conscious within the incarnational process of learning.

Similarly, when you begin to examine the question of, "How may I serve?" a question that is pivotal in third density's, or Density of Choice's, way of proceeding through the incarnation, you may find that you have come up short on an identifiable path of service, or you may find that you have many paths of service available to you. Again, it is not important for you to solve this question but for you to become comfortable in thinking about those events of your life that occur day by day, month by month and year by year, in terms of the question, "How may I serve?"

This instrument, for instance, has found that that gift of singing and performance which, early in her incarnation, she thought was definitely her path of service, dried up and became unviable. And yet she has found, through analyzing the patterns of service since that time, that there are many ways to sing; there are many ways to use the gifts of performance; there are many ways to use a sensitivity to harmonics that have nothing to do with singing. Thusly, again, it is not a matter of nailing down answers as much as it is becoming comfortable with the process of looking at life from the standpoint of service.

Drives, then, are those deep energies which lead to motivation. Every energy center has its own way of expressing desire. The red-ray center expresses desire sexually and in terms of a lust for life. The orange- and the yellow-ray centers derive their drive, shall we say, or their energy expenditure, from issues concerning relationships. Again, each person connects from the common archetypal mind to those springboards of desire and deep intention in an unique way, so that one seeker's deeply felt energies may spring from red ray, another's from yellow ray or orange ray. There is something within

those three basic rays which forms a primary relationship with the open heart and directs the path of service and learning as the entity explores the upper chakras, the higher forms of energy within your energy body.

The one known as G was speaking of the spaciousness with which one surrounds one's challenges. We would say that this is a key concept in thinking about the relationship of drives to the unconscious, of energy expenditures to feeling, of the self as a personality shell to the self as consciousness, and more specifically a consciousness of love.

The difficulty with dogma is that it does not allow that spaciousness and therefore, it is as though the roots of being within an incarnation were in a pot that was too small, so that trying to explain the self to the self using these concepts can result in an entity feeling root-bound and helpless. Yet there is help available on many levels, one of which was offered in the song that was the final part of tuning for this group this evening.¹

We would at this time transfer this contact to the one known as Jim. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and am with this instrument. We greet each again in love and in light. To continue, the drive, so called, that moves from the inner realms of the subconscious mind, fed by that which is archetypal in nature, may also be described as that which you call the will, for as you exercise the drives, the desires, and the intentions that are generated within the subconscious mind and the lower levels of the conscious mind, you describe the force, shall we say, that may be brought to bear upon the actions, the movements, and the activities of an entity. This force may have a measure, shall we say, of its strength and its ability to accomplish work that is desired by the entity so expressing this drive and will.

The physical form, with its pairs of legs and arms, its eyes and mouth and so forth, offer an opportunity to the mind of an entity to manifest within the third-density illusion that which is desired. There is

direction given to these desires and the will is that strength of the inner being, or the subconscious mind, that moves the entity in a certain direction or vector.

Each entity, before the incarnation, chooses the basic lessons to be learned and services to be offered, and provides the incarnated self various means by which to achieve these lessons and services. Indeed, the way in which all catalyst and experience is viewed by the entity in the incarnation is of primary importance in determining how the entity will interpret experience and catalyst. It is much as what you would call your preconceived ideas, for preincarnatively, these lessons and services have been determined, but not so strictly as to bind the incarnated efforts of any entity. There is complete free will in the choosing of how these lessons and services may be discovered, may be exercised and offered to others.

At this time, we shall transfer this contact to the one known as L1.

(L1 channeling)

We are those of the Q'uo, and we are with this instrument now. We greet you all again in love and in light. On the matter of protection within subconscious undertakings, we would go back to what we have, on numerous occasions, reminded this instrument would be advantageous: that is, to ask for help. In no portion of your mind, body or soul, be it subconscious, conscious or unconscious, are you ever alone. Your Creator and the various forces of light in all their forms are with you both in sleeping and in waking. In the dreams this instrument has experienced, she has fought with great vehemence to retain the love within, even as these violent happenings took place within her subconscious mind. Even detached from the conscious mind, she realized the lessons of the heart that she has worked so hard to plant therein, and found in applying these lessons, radiant in that love, that help did come. And yet she finds on frequent occasions that when the mind returns to the conscious realms, the benefits and the aid received fall quickly to the wayside in the face of the opposing darkness that is experienced.

And yet, we would say that you are you, no matter which plane upon which you tread. All your gifts and all your guidance are available to you on any level. And should they cause you discomfort in the conscious, waking life from all the things

¹ The tuning song before this session was "Calling All Angels," from the Columbia Records CD titled *My Private Nation*, sung by the group "Train" and written by Lenny Kravitz in 2003.

experienced on the subconscious level, it is quite appropriate in the conscious mind to request aid, that armor of light, to protect oneself for the night's journey into dawn. You are not alone by any means. This also extends into all subconscious workings, all magical workings.

The discipline of the self is important to an extent the honing of one's mind and actions for a purpose, and yet it is that definitive difference between service to self and service to others in realizing that it is not up to you alone to bear the burden of awakening. Those who walk the service-to-self path use self-discipline to check the self from what is seen as threats out of mistrust toward others.

Those who walk the service-to-others path realize that other-selves, that are ultimately the one true self, may be drawn upon for strength and guidance.

We would now transfer this contact to the one known as S1. We are those of the Q'uo.

(S1 channeling)

I am Q'uo, and am with this instrument. We would come now to the distinction between that portion of the mind that you recognize as your conscious life's and the portion which has been called the unconscious. We would say that the boundary between these two concepts is best not regarded as a fixed line, but rather a moveable boundary which has at most a descriptive value in relation to certain kinds of experiences which you may have. If it were the case that there were not unconscious dimensions to your conscious lives, your lives would be without shadow, without texture, without the possibility of surprise. One feels the force of an unconscious energy within oneself when one is startled by a feeling which one has when one is surprised; or to discover an action one has undertaken without having formed a clear intention of having so acted; or when one feels that, despite oneself, certain thoughts or certain emotions arise to one's attention. In many such cases one feels disturbed by the experience.

And so it happens that consciousness is a many-splendored thing, deep and dark in many of its sources. We have suggested to you that these sources can be regarded as multiple because, in fact, they have a dimensional structure. What we mean by this is that any given experience is a reflection of multiple sources or multiple inputs which are carefully

admitted into the energy body as a result of a process of long refinement and tuning of that energy body so as to focus the ingatherings of energy, discriminations which can be quite complex in nature. You will find that careful study of even the simplest emotions can reveal facets and nuances which are very finely articulated.

For the most part, however, in one's conscious awareness the vast complexity of the emotional life is foreshortened into experiences for which you have a name or for which you have sufficient everyday experience to be able to recognize them or to relate to them in a way which you have found to be workable. This is the result of a kind of filtering mechanism, shall we say, which it has been your business to be about creating.

Each within this circle has a functioning personality which does, on a daily basis, precisely this work of filtering. We do not suggest that this personality be lightly laid aside, for indeed it is a creation of love and it has been wrought to solve many more problems, many more exigencies, shall we say, of energy management than you are likely to be able to conceive at any one time. Yet it is possible, in the protected atmosphere of meditation, to begin to thin the boundary between the more surface layers of personality and the deeper dimensional structure which, at its very deepest level, converges with that mind we have called the archetypal.

The work to which we refer has sometimes been called "work in consciousness." It is among the most effective workings which you can undertake in the incarnate state, for it is an opportunity to integrate energies within the self that have not yet been fully brought together. We would, however, issue a caution, and that is that there very often arises, on the part of a seeker, a tendency to ...

(Side one of tape ends.)

(S1 channeling)

... make judgments about the self and to use these judgments as part of the process of seeking deeper levels of the consciousness. This can be the source of a rather serious distortion, for if the deeper portions of the mind feel adjudged, their tendency is to withdraw, recoil and shut down. And the possibility of effective healing and integration is thereby cut off.

So we would suggest that when the crossing of the boundary from the liminal to the subliminal

portions of the mind is proposed, that it be preceded by an initial act of dedication in love, an act of announcement, shall we say, to one's own deeper self that one comes into a condition of love and acceptance. This will tend to create the atmosphere in which the energies with which one seeks to work will be inclined gladly to come forth.

We are those of Q'uo, and would at this time pass this contact to the one known as Carla.

(Carla channeling)

We are those of Q'uo, and are again with this instrument, greeting each in love and in light. One wishes often to control one's experience. And surely there is nothing less possible than to control one's experience, if one wishes to be a seeker and to grow. The genius of living in an illusion in which one cannot see what is occurring on the vast and cosmic level is that when one is out of control and in the murk, the mysteries and the paradoxes of everyday life and those connections moving down into deeper portions of the self one's experiences are greatly sharpened.

One is out of control. One will remain out of control. And being out of control, one can experience the glory, even the majesty of primal experience.

There are those things which one may control, in exquisite balance to the riotous happenstance of everyday life. These come into play as one attempts to know the self, not only the surface personality but also those roots of being that move through the energies of desire down into the most basic and essential feelings and emotions of life.

We would speak of two elements of control, that which involves the waking consciousness and that which involves what you call sleep.

In the daylight consciousness there is that which occurs, springing from the fountains within, and there is that which is intended, springing from one's feelings about what life is, what service is, what dedication to learning is for oneself. This instrument would call this element tuning. The experience of waking life is a dance in which the music must be heard before one can react to it. It is a spontaneous dance. Yet if one has set one's intention for the day, one is entering the dance from a vibratory level which has been chosen by the seeker.

As you continue through the conscious period of your diurnal cycle, you may, if you choose, restore lost tuning by whatever means is effective for you. There are very brief means of restoring tuning, such as naming the name of that which represents love to you or calling upon love itself. There are more extended forays into restoring one's desired tuning and moving back into remembrance of one's intention, such as meditation, prayer, the intoning of chants, working with nature itself, its totems, its beauty and its energy, working with inspired works, and remembering certain key phrases that restore tuning because of the beauty which may be known to you.

There are an infinite number of ways to work with your basic tuning during your day. They all require from you setting your intention, and without judging or being disturbed by a movement from the desired tuning, working to come into a state of remembrance and the restoration of the tuning.

When one approaches that magical thing known as sleep, one realizes that one is going on a journey into completely uncharted waters. One is moving closer to that threshold betwixt that which has any relation to the conscious mind and that which is closer to the geology, geography and topography of the archetypal mind, with its water system of emotions and its various watersheds.

When one approaches sleep, then, one knows one is setting out upon a journey. And you may very effectively hedge yourself about with a system of aid from angelic sources, from sources within the inner planes, from your guidance and from your essential self, that self which is the Creator, asking for help. Setting the intention to rely upon that help creates for you a certain foundation for the dream life which is most helpful.

Coming from a different perspective, there is also great aid in the setting of the intention to become aware of the self within the dream. As the one known as S2 has said, the simple remembrance that this is a dream is very helpful in reducing the pain of that which occurs in the dream world. Creating an intention to become aware within the dream by causing that image which is the self within the dream to move, even the movement of an arm or the opening and closing of an eye within a dream, is very powerful in allowing one to move through these very

helpful experiences of dreaming in ways which are not fearful or harmful.

Above all, the setting of the intention to use dreamtime for the purpose of service to the one infinite Creator and the radiation of light is very helpful in so arranging the self, known and unknown, in configurations that shall enable one to maximize the experiences found in dreaming so that they may inform one about those deeper energies with which one is working. Remembering that all that occurs in experience, waking or sleeping, is some distortion of love gives you the path back to love itself and you are, above all, creatures of love.

We apologize for not being able to take further queries at this time, but this very interesting question has absorbed the energies of this group to the point that it is becoming fatigued, as is this instrument. Consequently, we would leave this instrument and this group with thanks for this query and for the beauty of each of you.

We are known to you as those of Q'uo. We leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus.

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