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SUNDAY MEDITATION OCTOBER 7, 1990

Group question: The question this evening has to do with Reiki energy. Some within the Reiki movement would say that the energy that is used in healing in the Reiki technique is a specific kind of energy that is different from the universal energy that anybody might be able to tap into at any time and use for healing. What we would like to know is, is the Reiki energy any different than this general type of energy that people use for healing, and if it is, what exactly is the difference, and how is it used? May anyone tap into that kind of energy, or must one have the specific Reiki training?

(Carla channeling)

It is with great pleasure that we bless and greet each of you in the love and in the light of the infinite One. We are those of Q'uo, and feel greatly honored to be asked to join in your meditation, and to take a few steps with you upon your path at this time. We are sorry to repeat the same caveat each time that we speak, but each time that we speak it is necessary in order for free will to hold full sway. Beware of listening to these words or any others with an eye to a rigid belief. We could be wrong, indeed, all could be wrong in terms relative to the illusion in which you live, or in terms of your personal needs and truths; perhaps not wrong for us, perhaps not useful to you. Therefore, discriminate carefully in what you take in of what we say, discarding that which does not seem to be half remembered, so that your responses are, "Yes, I recognize that truth."

This evening the question concerns healing, specifically the Reiki healing, also any form of the laying on of hands. To approach this subject, we must state a few premises upon which we base our opinions. We consider it as an easement rather than doing metaphysical healing work when one self attempts to heal, and perhaps does heal another by the force of his own will and gift. Neither the healer nor the suppliant gains for very long. Often those who heal because of a gift do it simply to make their life more comfortable because, as people value their health, so they value one who makes a poor condition feel much eased. Unless the one to be healed allows the healer of this type to remain within himself, and not take in the implicit demands of such a link betwixt two entities, there can be much deleterious effect upon the healer, for to the healer's mind there are two selves, one self serving the other self. There is no focus and concentration upon the Creator, the giver of all gifts, the source of all things.

It is a kind of power which is much appreciated, but one who has such power has an extraordinarily difficult task in disciplining himself to refrain from taking upon himself any credit for that which has been given. This is seldom the case. Consequently, the form of healing by natural gift—without the temperament to see the Creator at work in the world through the manifestations of such as he—will always be limited, unable to advance because of a blockage of his own perceptions concerning the

separation of himself and the person considered to be ill.

The other difficulty with this type of healing process is that it does not last. An effect is felt by the will of another upon the will of the self. The body of the ill person may respond to the help, but permanence is not something human. Consequently, it is folly to expect a human believing that the power is his can do even as much as we have described; nevertheless, this is so.

The healing gift which is most prized is a self-healing that is the prerequisite for any type of work in consciousness. It is not necessary that one be perfect, which is fortunate in your density, for you are not designed to look or feel perfect at any time. It is sufficient that you see yourself as a channel through which an infinite amount of energy, power, grace and healing may be offered. You may even see the channeling of that gift as a manifestation of that gift, but not a gift given by the channeler, for the channeler has given itself to the contact. Thus, many healing modes, such as Reiki, do indeed create a catalytic environment in which, through love alone, the protective field of the body is opened, and an opportunity given for the entity to allow itself to heal. Thus, those who train to become healers may work in consciousness much as do those who learn to channel, or simply to do the will of the Creator.

The Reiki healing is of the second kind. Because it is not of this culture that you enjoy, it is difficult for most people of your culture either to practice it or to benefit from it, for it takes a kind of sensibility which is not distracted, but is at peace. Your people are normally greatly overstimulated. There are many people, things, chores and considerations, some of them literally beating the ears, some of them beating the heart that has not forgiven itself. Reiki is designed for those who are able to become quiet and allow themselves, as a hollow pipe, to be used as a catalyst for opening the body's opportunity for self-healing.

There is no mode of healing that does not benefit many, but those which are desirable are those including Reiki which realize that there is no separation betwixt he who puts hands on the body of the patient, and the patient, for at that time, and with the protection of spiritual guides, the entity drops all barriers, defenses and armor, and makes itself vulnerable, empty and asking, and in humility,

it receives the gift it has been given and passes it on, knowing that it is no more responsible for the healing than the water faucet is for the water which comes through it.

The type of healing used in Reiki is especially effective for those whose illnesses are not transitory, but result instead from a chronic mind/body disconnection, blockage or overage of energy at one point or another. It is not specifically so that a Reiki student does not need a living, present teacher. It is, however, the only careful way to learn that which has personal power, or could have personal power distortions, for those who wish to heal must first heal themselves, and by this we do not mean healing of the physical vehicle, but rather a healing which may have the connotation of balance and poise.

The links between mind and body, the psycho and the soma, are well known among your people. Reiki is especially effective when the distress has first been emotional and mental and then has moved into the body complex, because there was no decision to resolve the discomfort by analysis, meditation and self-forgiveness. Because of the length of time that Reiki takes, it is able, through the system of the faith of the students in the teacher, to produce effective healing. Its energy, like all healing energies, is unique. It works most specifically upon emotionally related illnesses and conditions. If a person has a physical difficulty that is within, self-forgiven, whole and healed, the Reiki will simply be comfortable and pleasant. There is, however, the psychosomatic element in so much of disease, that in the majority of cases this particular vibration of energy is an excellent healing catalyst.

Again, we suggest to you that it is our opinion that the healer does not heal. The healer loves, and in the crystallized purity of its love it creates the opportunity and the catalyst for the person to decide to release the illness, the condition, the blockage, the overstimulation, the stress, whatever it is that is the difficulty. The beauty of the Reiki technique is that it is effective across all cultures, across all languages, and in any sort of condition which has a psychosomatic element.

This vibration at first is hard to feel for most students of Reiki. Again, faith in the teacher keeps the student at the task until it has been able to learn. It is also so that at a very deep level of the mind, of which you are not aware and which you cannot alter,

you will make your unique contact with the genuine gift of that teacher, feel and sense how that power moves from the head, to the heart, to the hands. Thus, the healer having a teacher in the Reiki technique is most valuable, just as the teacher is valuable in learning any skill that would be too difficult to learn without persistent effort. The company of the teacher enables the student to remain faithful.

We feel that the idea of healing has been somewhat misunderstood among your peoples, for they see a physical vehicle, an animal, and think that it is you. There are an infinite number of reasons to be ill, the three main categories being chance, intention and preincarnative choice. Preincarnative choices are not available to be healed. It is the first two categories that call for attention. Indeed, we would wish you to think of healing in a somewhat different way, perhaps, for healing is not simply of the body. You may have an extraordinarily healthy body, but the rest of the complexes which make up your uniqueness are quiddities, idiosyncrasies of each person. The healing work has as its base a faith. In those who give others a jump start from their own energy, faith is not necessary. In those who are open-minded, kindhearted, though skeptical, healing is possible. It is seldom possible in the presence of cynicism and negative feelings.

So we move from the healing to that which underlies it. All are one. The healing of the self that has taken place in the healer before his ministry is public is that crystallization which enables the other self to receive the catalyst that makes it possible to choose physical wellness, emotional wellness, spiritual wellness, mental wellness, whatever it is that is required, or desired. It may well not seem to the practitioner that the entity is becoming healed, for the body complex may have been intended for some good reasons to have its limitations. Healing is rather a feeling of wholeness, a feeling that one is free to love and be passionate, to care intensely, and to follow the heart. The open heart is the key to manifestations of all kinds that are spiritual.

We feel that this is as far as we wish to go with this question without receiving more specific questions. We have laid the groundwork for them.

We would speak briefly upon the question also asked this evening concerning the second density animals and how much of consciousness of their own destiny

they may have. You know the nature of second density, and you know that you are, by your love of your pet, investing an instinctual animal with an awareness of itself. The vast majority of all pets and all wild animals, stem in their species from a gene pool.

Let us use the word, which is not a word, "catness." There is that thought form that contains living material, and it produces, in love and joy and rhythm, its young, its life, its death, without ever being self-conscious, that being the nature of second density. Therefore, for the most part, if an animal is hit by a car, or finds another untimely end to its existence, it is chance, not destiny.

If the pet is deeply devoted to its human, and its human is deeply devoted to the pet, there may well have been enough investment of love and consciousness within that second density entity that it becomes, through this investment, harvestable to become a person, as you call yourselves, a human, a spirit, with breath. In that case, there may be the opportunity to graduate which is taken, or suggestions from those who enjoy doing mischief, that are obeyed by a mind not yet awake to reasoning processes to a great extent.

There are those pets with which an entity may have some of what you call karma, because each entity is responsible for what it knows, or believes it knows. Thusly, if you believe that by love you can aid a cat, a dog or any pet in its journey to third density, and you offer that catalyst, you may indeed find that you have woven into your own tapestry the stark thread of a beloved pet's demise at the hands of the metal machines that move along your roadways. The comfort that you may take in this case is that only those harvestable to third density are capable of this type of connection. If a pet dies thusly, it is to become a third density entity, and though the loss of that dear pet is great, you have given that pet the opportunity to feel love and to give it to such an extent that self-consciousness has taken place, and yours has been the catalyst which encouraged that graduation.

We would at this time transfer the contact. We thank this instrument, and move in love and light. We are those of Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light. At this time we would ask if we may speak to any queries which may yet remain unresolved within the circle of seeking.

K: What comfort may be taken when an animal, either companion or wild, dies an untimely death through chance?

I am Q'uo, and am aware of your query, my sister. One may see the return of the second density spirit to that great pool of consciousness from which it came. As like unto the return of water from your oceans to the skies that may form there into the clouds to fall again upon your land masses causing growth in second-density plants, the return of a spirit from incarnated state is a portion of the rhythm of life as you know it within your third-density illusion.

One may take joy in knowing that the animal entity has lived its life fully, for it knows no other way to live. It does not hinder and restrict itself in ways that are created by mental activity that is distorted in one fashion or another, more or less helpful to an entity's progress, for the second density entity is free of such machinations, and has instead the instinctual activity of a being which is as it is without compromise.

When one sees that such an entity has passed from the incarnation, one may give praise and thanksgiving that it has returned this energy to the Creator to again be formed at another time and at another opportunity into yet another creature that is somehow enabled by all previous creatures' experience and their contributions to those energy patterns that you call the life, so that further life may generate from this energy and move forward in the great expression of the one Creator through the infinite variety of the one creation.

May we speak in any further fashion, my sister?

K: Not right now, thank you.

Carla: Does the unself-conscious second density entity suffer when *(inaudible)*?

I am Q'uo. We may say that any creature which feels pain suffers that pain, for pain is not a state which is easy to accept for any entity with flesh, blood and breath. Yet the kind of suffering which those second density entities upon your planetary experience is a purer suffering, one which does not have mental

connotations or distortions placed upon it. There is no grieving for the self, there is no grieving for another, there is no blame for the self or for another. There are none of those emotional attachments that many of your third-density entities place with the experience of pain. Rather, it is as pure an experience of pain as the life pattern is a pure expression of the energy of the animal as it is.

Is there another query, my sister?

Carla: I have one that I would like to ask, but I want to make sure that all the other questions are asked first.

K: If an animal is suffering due to illness, due to terminal illness, is it interfering with its working out of its own life patterns to put an end to its suffering by ending its incarnation?

(Side one of tape ends.)

(Jim channeling)

I am Q'uo, and am again with this instrument. We speak now to the query of the shortening of the time of suffering for the second density creature which experiences the illness which is in all probability that final illness for the life of the creature. We may suggest that this is an area in which one's own philosophy of life plays the greatest portion, for to the entity that suffers the terminal illness, there is the limiting of the ability to live the normal life of its kind. This it recognizes in only a very simple manner, much as you would feel the addition of greater and greater weights upon your shoulders if you were asked to carry such about with you and could not remove them but had to endure the added weight as you moved about your daily activities.

The animal, therefore, does not in most cases bemoan its fate, but does what is possible within the new set of circumstances, and expresses itself and uses this opportunity to the fullest extent. However, that quality of compassion that is the hallmark of the beginning third-density lessons oftentimes will, for the third-density entity which loves the pet that is dying, express itself within the third-density entity in a desire to relieve that which is seen as suffering, that which is pain to the creature, and because of the great desire to aid the pet, then the action is taken to terminate the life within your illusion so that there might be a cessation of the pain for the second-density creature.

We can suggest that this can be seen in a number of ways, depending upon one's sensitivities, and that there is good argument, as you would state it in your illusion, for proceeding along the path of terminating the life as well as proceeding along the path of spending time in shared love with the creature that begins its slow departure from the life experience. In either instance, the overriding principle is the intention to share love in as great a facility as possible.

Is there a further query, my sister?

K: Are second-density creatures capable of any type of karmic connection in and among themselves or originating from themselves, connecting to third-density entities rather than the other way?

I am Q'uo, and am aware of your query, my sister. In the most successful cases of investment by a third-density entity of a second-density pet, this is indeed so, for the bond of love which has been awakened between the two entities, and oftentimes awakened for the first time within the second-density creature, is that bond which will often tie these entities together until the second-density entity has been invested to the degree necessary for graduation into the third density.

Thus, you see many times the reappearance within the life pattern of the pets that have been in association with the third-density entity previously in this incarnation and in previous lifetimes. Thus, the bond of love brings these entities together time and again in the same way that the bond of love will bring together third-density entities many times in order that the overall karmic patterns may run their full course, that is, allow biases of one kind to be developed and then balanced over a period of many lifetimes.

Is there a further query, my sister?

K: Is there ever continuing contact between the second-density entity that is harvested into third density? Is there any contact after the harvesting into third density with its previous third-density owner/companion/protector?

I am Q'uo, and though this is possible and occasionally occurs within the third-density space/time continuum, more often the continuing connection occurs as the third-density entity which has invested the entity that is newly third-density will take the form of the guide or teacher that

operates from time/space as the new third-density entity enters the space/time incarnational nexus.

Is there a further query, my sister?

K: No, I think I'm done for now. Thank you.

Is there another query at this time?

Carla: I have one which you may not be able to answer except generally, but I will accept any comment which you wish to give. I have sensed that I have had, recently, for the last few months, when challenging you, it seemed that at first I hear—I don't actually hear it, but I perceive a rather fuzzy, not-quite-right identification. I've done a lot of thinking about this, and I've finally come up with a thought about it, which is, that since you are a principle made up of Latwii and of Ra, and because I know that in the past Latwii was able to aid me in averting psychic greeting by the fifth-density negative entity which is observing this group, and has been for many years, I felt that it is possible that the fifth-density negative entity—which is not quite as powerful as Latwii, but close—might be attempting to piggyback, having come through the quarantine and being able to work in thought as it will.

This evening I quite fervently stated that, in my mind, as my opinion, when I heard the muffled first, "I am Q'uo," and specifically suggested to the negative entity that I was upon a cross, that my hands were nailed, and that I was dying to save mankind. This is the most heartfelt and firm mode of challenging that I know at this point. The result seemed instantaneous, and the contact has seemed quite clear and quite crisp since. Can you confirm my supposition as to what has been occurring (*inaudible*), and the appropriateness of my dealing with it?

I am Q'uo. In a word, yes. We are pleased that you have perceived this situation with great clarity. It is one which is unusual in that there are few groups that have had access built into them by such entities and had this access available so often, and which have been able to avoid the influence of such an entity and its minions for a significant portion of your space/time experience. We also commend your response to such greetings, for this is the heart of your self and your purpose, and is well-stated in the manner which you have chosen. We feel you are accomplishing the necessary tuning and challenging

to a great degree, and we thank you for your conscientiousness and recommend it for all future workings.

Is there a further query, my sister?

Carla: Just a theoretical one. I know that my nature is that of a martyr. I approve of that. I have consciously decided not to change that. One of the things that comes very easily to me is that I would gladly die to save others. Could anyone do what Christ did, who had a pure enough path of service and felt strongly and utterly faithful about the possibilities of such a path?

I am Q'uo, and am aware of your query, my sister. The willingness to give of the self to the degree that one gives all, one gives one's life, is a willingness which, though rarely expressed within your illusion, is a possibility to all who inhabit your illusion, given the appropriate circumstances. Oftentimes, within that condition which you call war, there are such acts of bravery and selflessness that one entity shall take the grenade that was meant for comrades, and give its life in so doing.

In lesser expressions of this kind of selfless giving, those called the parents will often sacrifice to a great degree in order that the children of the mating may benefit in some fashion. However, the giving of the life is that which is most often reserved for but few within a life pattern. At some point within each entity's evolution there will come the opportunity and the willingness to give of the self to that degree, though the giving may not be done in an instant, but may be the giving of the entire life pattern, which may be lengthy, in order that others may benefit, and that which is given to the self is only enough to continue the life pattern. Each third density entity will find a spectrum of possibility available to it in this regard, and the harvestability of the entity draws nigh when the amount willing to be given to others exceeds the amount desired for the self.

Is there a further query, my sister?

Carla: One last one, which ties the two together. It is my supposition that the reason my challenge from the cross has an effect which is the strongest that I know, is due to the fact that I am telling the truth metaphysically, that I would do that. Can you confirm this?

I am Q'uo, and we can indeed confirm this assumption.

Carla: OK, then I continue, as I teach those few who really wish to learn, to be that (*inaudible*) about their highest ideal. This is an excellent way to develop the personality which can channel and challenge successfully. Can you confirm that?

I am Q'uo, and again we confirm that which is a correct supposition. This is the ideal towards which each instrument moves at its own pace and according to its own internal rhythms. There will be for each instrument the uncovering of deeper and deeper commitment to that which is the essence of its self. Thus, all need not be the same to be equal in will and faith.

Is there a further query, my sister?

Carla: No. Thank you very much, Q'uo.

I am Q'uo, and we are greatly honored to be able to join this group as we are asked once again. We cannot thank you enough for this honor. We take great pleasure in these moments that we spend with you, for, indeed, to us they are but the blinking of the eye.

At this time we shall take our leave of this group, leaving each, as always, in love and in light, in the power and in the peace of the one infinite Creator. We are known to you as those of Q'uo. Adonai, my friends. Adonai. ✨