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SUNDAY MEDITATION

FEBRUARY 8, 1987

Group question: What do you say to people who have cancer and are facing the possibility of death?

(Carla channeling)

I am Q'uo, and I greet you in the love and the light of the one infinite Creator. It is a great privilege to be with you and to be called to offer our humble service during your meditation. We are honored that you choose to ask us questions which those who seek to know the truth would surely ask. It is good to share the vibratory energies of those who seek as we do the one Creator in each aspect. For we, as you, have no greeting but love and light, for there is no impulse but thought and no manifestation but light.

Yet few are those who may greet each other in the comradeship of shared seeking and under the banner of the one infinite Creator. And may we say to you that it is our opinion that it is the experience of dwelling in trust with those who are from elsewhere who yet share the same Creator, they are the true center and have the true value that we have to offer as we answer your questions and that you have to offer as you ask them of us. For the trust we place in each other is a symbol of our attempt to grasp our unity, one with another and our common identification as the Creator.

The sharing of beingness and consciousness is indeed a powerful thing and we take this opportunity to thank you; nor should you fear if your numbers are small and your meditation circle is not vast, or even

if you sit alone. Yet still, if you know and claim the witness of unseen friends, the light that you may raise in meditation is enormously powerful. We hope this has set up that which we wish to say about advice to those who must speak to cancer victims.

My children, it is difficult to penetrate the illusion of life or death while living in such an artificially delicate and cumbersome mechanism as the physical vehicles which you enjoy during your Earthly experience. The nature of experience is interestingly mazed. Seemingly positive and happy experiences are oftentimes of little depth, times when thought processes are slowed and intellectual, spiritual and physical senses dulled, whereas difficult times and crises, seemingly so appalling as experiences, often produce excitement, revivification of heart and mind and soul, rededication and renewal of stewardship and service commitments.

When you receive the news of a known killer which has been found within your physical body, you are naturally going to spend an ocean of tears wept or unwept, a ton of words said and unsaid, railing against and being angry about the cessation of life. Yet in the crisis of possible death lies a tremendous opportunity for the rededication of the life. For news of a possible death is a creative disturbance, a freeing mechanism which allows the one experiencing it to consider a wider variety of options with more seriousness than when the entity thought he was perfectly healthy. There is an opportunity not to be

afraid. There is the opportunity to turn into one who celebrates the life lived in the present moment.

Such an entity, having found a center of joy and peace in the appreciation of many blessings, notes with keen accuracy the difficulties of the present moment without becoming discouraged because of the debit side of the balance sheet. Thus, refraining from dwelling upon possible futures, yet inspired by the possible future of depth to the amendment of the attitude at the present moment, the seeker who wishes to transform the experience of cancer may begin by affirming and celebrating each day as it awakens. This is not an exercise to use merely during periods of potential death. It is an exercise for life, not for death, for each day may be lived far more fully and with far more enjoyment and freedom, spontaneity and humor than most among your peoples are able to manifest. For the negative emotions and blockages color and bias the experience in negative ways. Any entity may choose to begin to shape the life experience for the self and by so choosing may become a more and more polarized entity.

We turn to look at some practical matters. We realize that, as we scan this instrument, we look at two providers whose families are dependent upon money earned by one potentially not able to provide. We would speak to those who fear that there is not a plentifulness of all things—the remembrance of friends, strangers who smile, individuals who unpredictably but generously may aid an unknown person. It is well to put one's thoughts not on the lacks of one's incarnation, especially when these lacks are beyond one's control, but to focus one's interest and energy upon the assets of the same situation.

If one needs not worry about money beyond a certain point, in other words, if one values one's life and feels that the environment of the livelihood has contributed to the illness, then it is time to use the creative energy of difficult situations to view the needs, the true needs of the social unit of which the entity is a part. It is well to meditate and find out for the self whether the lesson is to stay and learn to love or to move towards a greater love and faith, but with small practical and earthly expectations.

We are not those who advise reckless moves for the sake of testing the faith, yet deep within each entity there lies a sure knowledge of the rightness of each

step of the life plan. Within each at this moment lies a knowledge that the entity is on the path which has been set or not. To arrive at contact with that level of self-awareness is a blessing and it usually earned. You must seek to know yourself as if you truly and honestly like and respect yourself. You cannot plunder the self anymore than you would insult a high priestess. In each other area of practical earthly endeavor, think, meditate and discuss with the family unit which you have made those things which are for and not for you.

And then, when the thinking has been done, the centering and the clearing and the grasping of the feelings of the self have been accomplished, put aside the consciousness of the dying, and realize that that which is in a disease such as cancer is allowed because your emotional and mental complex were not able to love and instead blocked love in some situation. This is a mechanical rather than a judgmental description and refers to the fact that illness in general results when the body reacts to a loss of electrical and chemical balance within the body complex. The body then, as manifesting illness, is attempting to heal itself and so-called illness is indeed a process of health by positive and affirmative attention to the present moment the many blessings which are experienced in that moment and both the wonder and the terrible mystery of life and death.

One may transform the experience of serious illness into the beginning of a new consciousness, one which is closer to that which may be held within the illusion you now enjoy and after you leave that same illusion. Would you wish to change personalities because you change bodies? Or would you prefer to be more and more truly yourself, more and more fully a manifestation of the truth about yourself, more and more an opening through which the love and the light of the infinite Creator shine forth, not to impress, but to make joyful?

Perhaps we have rambled a bit this evening, my children. At times it was necessary that we say a few things quickly through this instrument that we might keep her at an appropriate level. We thank you for your patience and it is our hope that each may see the centrality of affirming and celebrating the Creator in the self and the self in the Creator. Who each of us is is hid complete in who the Creator is and the truth of us is the truth of the Creator.

Let us all turn then to that great light that shines in the darkness of ignorance and chaos which is much of the illusion about you, and seize hold of the central search. Life and death mean very little compared to the song of the present, for to breathe is to sing. Each soft rustle of inhalation and exhalation makes a melody in the ether of creation and sends motes of light in millions of directions with each breath, moving and moving the particles of light. Each intentional prayer is a lovely song and each silence a poem.

Who you are is not how you feel, what the condition of your body is, what your bank account is or where you live. More deep ties are those of family, friend and companion. Yet in the end, the seeker stands alone with the truth and each seeker is as infinitely great and potentially infinitely impeccable as that great warrior, the creation Itself.

We are those of Q'uo and we humbly thank you for having asked us to be with you this evening. We leave our blessing and love with each and with each about whom questions were, asking, as always, that it be understood that we are not infallible. We would attempt to open the group to questions, and shall transfer to the one known as Jim. We leave this instrument with thanks and in love and light. I am Q'uo.

(Jim channeling)

I am Q'uo, and greet each again in love and light through this instrument. We would at this time be honored to respond to those queries which those present may have for us. May we begin with a query?

J: Is it not true that before our incarnation into this life that we choose our own death and it could be the case that we would use cancer or some other illness as the means of our death?

I am Q'uo, and we might suggest, my brother, that there are correctnesses and incorrectnesses in the assumptions which you have made. We shall attempt to speak to this topic. It is true that those who are aware of the process of incarnation and its purpose, due to a conscious discovery of this incarnative process during an incarnation, take a more complete role in the planning of the incarnation which is to come before the incarnation. The framework for attempting certain lessons that will enrich an entity as a whole is determined as are those services which might be shared as fruit of the effort of learning with

others. There are many possibilities for each incarnation in these two general realms of endeavor, that of learning and that of serving.

Because free will is paramount within the incarnation, and indeed before, the planning must take a general form with many potential specific aspects, be they events or entities, programmed, shall we say, as possibilities and perhaps even probabilities. Many are dependent upon other choices and agreements made between entities for various times and purposes, thus there is much that is fluid and flexible, shall we say, within any incarnation that will allow for the learning of the lessons and the offering of the services.

That graduation, shall we say, from the incarnation that is called the death, in many instances is the subject of just such planning, which is to say, there is a variety of possibilities for each entity that may occur according to the completing of the overall plan for the incarnation in a more or less successful fashion. It may be said that the lessons shall continue for any entity within an incarnation until their weight grows too heavy, at which time the entity shall have planned for one means of bringing the incarnation to its culmination.

This general means of ending the incarnation may be seen as a continuing effort to gain in the polarization in consciousness which has been chosen, thus when an entity is more successful, shall we say, in the overall plan and has achieved much of that which was laid out before the incarnation, it may be that one or more potential death, as you call them, experiences are presented to the entity who by its efficiency in continuing to utilize the catalyst may yet continue within the incarnation by successfully utilizing the catalyst which could have brought about that termination of the incarnation called death.

However, it may be that an entity finds some difficulty within some portion of the incarnation, perhaps through attempting to learn too rapidly certain lessons, and may take advantage of an earlier potential terminating of the incarnation through specifically planned catalyst which when unsuccessfully processed, may result in that which you call a disease and which then might end the incarnation. Each disease, as you call them, is a symbolic representation for a certain entity or perhaps a grouping of entities, of a certain kind of

lesson, thus the ending of the incarnation shall come for each within your third-density illusion. Yet the ending is not necessarily that which has been chosen to unfold in one fashion only and one time only and by one means only, yet may be that which is possible after a certain point and may be possible in a continuing fashion according to the entity's ability to continue to process the catalyst which it has provided for itself within the incarnation.

May we speak further, my brother?

J: Thank you for that answer. Why is it that some cultures on this planet are virtually [free] of the disease known as cancer?

I am Q'uo, and we find that this disease is one which is late to join the experience of your peoples upon this planetary sphere and, being of recent influence, has found its first roots within those cultures which are of a more individualized nature, shall we say. By this we mean that those entities which comprise the cultures which are most susceptible to utilizing this disease are those cultures in which the identity of the individual is more firmly fixed and exercised, so that the relationships which develop from such strongly characterized traits that form the personal identity are those relationships which partake less fully of cultural or tribal or primitive traditions and more fully of those situations in which emotional exercise, shall we say, is determined and amplified by individual choice. Thus, the difficulties, as you call them, which bring about the heated feelings of anger and the venting of that emotion in an uncontrolled fashion and the failure to heal those wounds which it brings about are those conditions which are most salubrious for the fostering of the condition which you call cancer.

May we speak further, my brother?

J: No, that's all the questions that I have for now. Thank you.

I am Q'uo, and we thank you, my brother. Is there another query at this time?

Carla: Thank you, no questions tonight, Q'uo. Nice to hear your voice.

I am Q'uo, and we are most grateful to those present for inviting our presence. We greatly enjoy the opportunity to join with this group and to speak our humble words and we hope that we have been able to provide some small insight into those mysteries

which are so great a portion of the illusion in which you find yourselves moving ever onward in the seeking of the one Creator. We shall be with you in what you call your future and look forward to each such sharing. We shall leave this group at this time, rejoicing always in the unity of thought which binds each seeker of truth. We are known to you as those of Q'uo, and we leave you in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai vasu borragus. ❁