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- *Transitions in life and death*
- *Suicide*
- *Thinking about praying is a prayer*
- *Dealing with loss*

God's presence is often overwhelming. Of course there are moments when you understandably and rightly ask, "Where is God in all of this?" But there are so many opportunities that each experience that give evidence of the overwhelming presence from whom you seek the Light.

Human life is always characterized by transitions, but our lives in spirit-form are also characterized by transitions. The move that you will make to our form of life involves transitions. Transitions exist because there is something that is real, that is tangible, that is recognized to exist. If the transition from human life to spiritual life was essentially an overwhelming darkness, an emptiness, nothingness, to find yourself in the Light that we experience would not be a matter of transition. You would be met by shock and disbelief and total confusion and misunderstanding. So even the passage from human life to spiritual life involves transitions.

Your relationships with friends do not just happen. You are not strangers and suddenly you feel a bond. There is a transition. There is a moment in which you are aware of changes taking place.

Each of you in your own ways has expressed through prayer, through sharing, or merely through thought, concerns about transitions and what they mean. Even within the human condition, when you are not talking about relationships with individuals but with movements of society, you see transitions. You see change. You see moments of seeming instability. You see events that make you question—question what is right, question what is meaningful, what is meaningless, what is good according to your own definition, and what is bad. Transitions are therefore not merely between human life and spiritual life, or when one form of life evolves into another form of life where neither form is human.

Each of us, your guides, has experienced many transitions. For some the transition has been from human life to spiritual life. For others it has been a transition of very different life-forms that do not exist on the planet you identify as home but yet lead to the position of spiritual awareness.

There is nothing that exists that is bereft of the need for transition. Chemicals evolve. All atoms, all subatomic particles, even those not yet discovered, experience a transition. Everything that exists is impacted in some way by something else that exists, and that impact is transition.

You ask about two individuals who have recently left their earthly life. Each is involved in transitions, and each is experiencing transitions in a way that can only be

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described as sheer beauty. The transitions that you think of extend far beyond your understanding. Yes, there is the transition from human life to spiritual life, and it is a beautiful transition. It is beautiful for all, but what is involved in such transition? Is it suddenly seeing a light? Is it feeling a warmth? Is it feeling a love? Is it seeing others who are loved and have been loved? Is it seeing nature in ways that have never been experienced? Is it having vision where no physical vision has existed? Is it an affirmation of the presence of God that had been questioned? What are these transitions? What is involved in the transition, the change from human to spirit?

It is of course all of these, but many more. As you move from one form of energy to another, there is no sense of time and therefore no sense of urgency. There is therefore no sense of impatience, of somehow falling behind or being too slow. There is no sense of achievement in a competitive way where one feels this transition to be faster than that which is viewed in another. None of that exists.

You evolve as you evolve. You become pure love as you become that. When you are in spirit-form, you are not initially pure love. We, your guides, are not pure love, but we love each of you purely. The transition for us is a transition of moving from an existence as a spiritual entity to an existence as a spiritual unity. That change from entity to unity is different for all beings, and yet that difference, while observed by us, is never met with pride or shame or jealousy or impatience. There is none of that. We move from one level of spiritual awareness to another just as you move. And so it is with all life-forms, forms far beyond what your growing scientific vision can perceive in the heavens that you look up to. All beings, all that exists, become ultimately that unity. Even what is inanimate becomes part of the unity.

So what does it mean to transition from human life to spiritual life? It is simply a change that is accompanied by an overwhelming peace. There are those, as you have asked, who take their own lives, ending them without fully experiencing what life can become. But they are nurtured as they evolve from one life-form to another in the same way as all others, surrounded by a strong sense of comforting peace and an awareness of the impact of being in an environment that contains only love.

When you pray for those who have just joined us, when you pray for those who have been with us, when you pray for those who are in the process of joining us, those prayers are all part of the love that is experienced by each one for whom you pray. It is true, as has been noted, that real prayer is a prayer of intention. When you wish to pray, that wish to offer a prayer is the prayer. You pray merely by thinking about prayer, for in the thinking about it you are acknowledging that there is purpose. There is reason. There is something gained because of the intention to pray.

Your sense of transition, what you and all human beings experience, is always met with a certain degree of uncertainty, of fear perhaps. It is often met by a sense of loss, losing what is left behind as well as those who are not in transition understandably experiencing a different kind of loss. The impact of transition is actually that you can

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apply your desire in life, not to focus on what is lost but rather what is, for each of you has experienced losses. They may be physical losses or personal losses, but they are still losses.

For those who are consumed by what they have lost, the meaning of life for them is greatly reduced. All of you experience losses, but all of you have within your capacity the ability to assess losses and to cherish what is, to cherish life as it is, to cherish the shortness of life, for it is short for everyone. Your lives are but a moment in your growth. They are a moment in your ongoing transitions, for when you are obsessed with what you do not have, you are unable to be grateful for the gifts you do experience.

Human lives are to be cherished. They are to be cherished first of all because you are experiencing them, but they are to be cherished also because of what it is you experience. Human lives are to be cherished because they are all reflective in one form or another of God's intention, of God's love.

In living your lives, you can open the eyes of the heart, and you can see God standing all around you. You can see God in the aromas. You can see God in touch. You can see God through each of your senses. For those who cannot see with their eyes, they can see God through their interaction with others. By not thinking about loss, you enhance what you can see. Each of you sees in a different way, and each of you expresses that which you see through different means. Every moment, therefore, that you exist as conscious beings is a special gift of the now.

It is understandable and purely natural to recognize when loss occurs. We are not suggesting that you deny any feelings of loss or any fears of loss, but rather that you allow those recognitions to be but a part of your commitment to the beauty of what is. If you are living in the middle of a war-torn area, and there is great suffering, and you are feeling miserable emotionally and physically, there is still much to be grateful for. There are relationships. There are memories of being loved. There are memories of being loving toward others. There is a recognition of the generosity of spirit expressed by others. There is a recognition of what you might do to give peace to someone else.

Even in the most desperate of situations, you can find beauty in the moment. The exercising of your abilities to find beauty are in themselves a kind of transition, because in your intention to be filled with gratitude, you are more sensitive to what the source of that gratitude can be than you were before any efforts that you consciously made to be grateful. All that you experience has a beauty. All relationships, even when they create much tension, have within them something to be grateful for, something that you can recognize as being beautiful.

Therefore, feel you can thrive in the transitions you experience, the transitions of becoming more loving, of honoring the present, or remembering evidence of God's love. Find comfort in the realization that you are surrounded by much for which you can indeed feel blessed. You may have no money and yet be deeply blessed and be grateful. You may be suffering emotionally, and yet you can feel blessed and deeply

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grateful. You may lose all you know and love, and yet you can feel blessed and be grateful.

What is required is that you open the eyes of the heart, and in that simple act you will find much that gives peace. You will find much that affirms God. You will find much that affirms everyone you know, everyone you know of, and everyone that belongs to the unity.

Transition is part of the growth of spirit. It is a part of your human lives. It is a part of nonhuman lives. It is a part of lives on your planet. It is a part of life in totally different universes.

There is much, therefore, that affirms God. Embrace every instance you can find that says to you in effect, "God is here," and when you find yourselves consumed by the question, "where is God," you will be able to answer and say of yourself, "I am here."

God is here. You are part of God, and therefore you are God. You are here. Don't hesitate to answer "where is God" by saying, "I am here," for that affirms the spiritual essence that belongs to each of you. You say, "I am here." We also say, "I am here." It is not a statement of blasphemy. It is not a concept of ego. It is an affirmation that you belong in all ways to what God is, that every human being belongs in all ways to what God is. "I am here." We are here. "God is here, and I am with God."

Amen.