



DEATH & DISAPPEARANCE

by
Vivika

*'Of what are souls afraid, then?
Death, or fear itself?
Fear, the mighty chariot,
which man rides to death
Within the chamber of dead
learns he's been deceived
His chariot is just a myth,
death a fancy child.'*

© Aquarian Gospel, Ch:52:15-16

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“Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house, as it well might be in the face of this fact, but is still a thing of beauty, unspoil even by man. The processes of dying and of dissolution and the dissipation of forms, goes on every moment without producing contagious contamination, or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity, and on the beauty of *the divine plan of death and disappearance.*” A. Bailey

You really don't need me to say it – but I will anyway so it will be in the forefront of your minds as you enter this book: *We are – NONE of us – written in stone!* Are you the same person physically, mentally, emotionally, or spiritually you were ten years ago – five years ago – even yesterday? A list of divine intentions in which we DAILY grow from day of birth, it seems most of mankind accepts and permits it autonomically in all but 'spiritually.' My, how they balk at even the thought; indeed, even just the topic has for generations been perpetuating wars and death. And yet – get this – just as in spite of those who may disbelieve the Law of Gravity, it exists anyway, so does spiritual growth. One may choose it, deny it, rebel against it, but it's happening anyway to each of us individually and corporately, even if it takes thousands of lifetimes. All positive energies from each individual's growth is thrown into the universal pool of energy, thereby constantly changing the 'growth curve' of mankind's evolution.

“Evolution?” you gasp! Well, get over the ignorance in which earlier propaganda has kept you - 'evolution' is simply another word for 'progression' – and pay attention to the reality of your existence and that of every other entity, seen and unseen. But, I warn you here: when ignorance is dispelled, the mind is opened to knowledge of the miraculous (to use such a pitifully miniscule adjective) beauty of God, life, and all of eternity. Some minds may not be able to grasp the entirety of it, but it is just as moving to drink it in gradually. It's the same forward movement, even if you cannot yet wrap your mind around it; remember, it is DAILY, anyway, with or without your permission, but now it can be a cognizant flow. In this way, gratitude and awe become your constant state, immersing all humanity with positive energy; unseen perhaps, but so powerful, especially in unity!

Those energies infill the universal pool for all to dip into at will. As more and more drink from that pool, humanity's evolution will be propelled into the state of divinity originally intended by God – that of *living harmlessly, caring, and sharing!* Earth itself will rally forth, returning to the beauty of Eden and the perpetual wealth of resources to easily serve man, who in turn serves each other, uniting all in serving Earth again. Everything in existence is based on this divine reciprocal principle and cannot fail. Read on, keep no doors closed or walls up . . . TOGETHER, we can do this!

What I have placed in this booklet is taken from Alice Bailey's Ponder On This book, which is a compilation of her individual writings on diverse and significant subjects. Many around me are dealing with death and, indeed, as I grow older myself, I realize the inevitability of its constancy around me. In the depths of my heart I ache for my loved ones to understand the BEAUTY of death and not the grievous apprehension passed down from the dark generations, keeping us in ignorance. As you read, you will understand what it is I am hoping you to know. Now recognizing the Truth about death, my spirit trembles in excitement of this very strategic and highly benefactory activity that is more a part of 'life' than birth!

It is my hope and intent this information will light up your soul and your life, causing even more enlightenment into your soul so you, too, can comfort others as they experience this process which has so long held mankind in darkness and foreboding in even just the word 'death.' But first, an understanding of 'life' itself must be undertaken, as in the first chapter, so 'death' will make more sense.

And I remain so excited for you for the revelations that will expand your reach of Love and the state of Joy which will be your new existence.

Shalom.

Viveka

8/22/2012

Note: Going forward from this point in the book, and with permission to publish this compilation, words in italics are my own or paraphrased directly from [Alice Bailey's writings](http://www.lucistrust.org/en/books/ponder_on_this/ponder_online/contents/part_1/027_032#32). (http://www.lucistrust.org/en/books/ponder_on_this/ponder_online/contents/part_1/027_032#32)

Chapter One

Life . . . Again and Again

REINCARNATION

(1) The average Christian confuses the Law of Rebirth with what he calls "the transmigration of souls," and frequently believes that the Law of Rebirth signifies the passing of human beings into the bodies of animals or of lower forms of life. Such is by no means the case.

Beyond the fact that there is such a law (Rebirth), we know little. Only a few things can be said with accuracy about it, and these few warrant no contradiction:

1. The Law of Rebirth is a great natural law upon our planet.
2. It is a process, instituted and carried forward under the Law (*Principle*) of Evolution.
3. It is closely related to, and conditioned by, the Law (*Principle*) of Cause and Effect.
4. It is a process of progressive development, enabling men to move forward from the grossest forms of unthinking materialism, to a spiritual perfection and an intelligent perception, which will enable a man to become a member of the Kingdom of God.
5. It accounts for the differences among men and - in connection with the Law of Cause and Effect (Karma) - it accounts for differences in circumstances and attitudes of life.
6. It is the expression of the will aspect of the soul, and is not the result of any form decision; it is the soul in all forms which reincarnates, choosing and building suitable physical, emotional and mental vehicles, through which to learn the next needed lessons.
7. The Law of Rebirth (as far as humanity is concerned), comes into activity upon the soul plane. Incarnation is motivated and directed from the soul level, upon the mental plane.
8. Souls incarnate in groups, cyclically, under the law and in order to achieve right relations with God and their fellowmen.
9. Progressive unfoldment, under the Law of Rebirth, is largely conditioned by the mental principle, for "as a man thinketh in his heart, so is he." These few brief words need most careful consideration.
10. Under the Law of Rebirth, man slowly develops mind, then mind begins to control the feeling, emotional nature, and finally reveals the soul and its nature and environment to man.
11. At that point in his development, the man begins to tread the Path of Return and orients himself gradually (after many lives) to the Kingdom of God.

12. When - through a developed mentality, wisdom, practical service, and understanding - a man has learnt to ask nothing for the separated self, he then renounces desire for life in the three worlds, and is freed from the Law of Rebirth.

13. He is now group conscious, is aware of his soul group, and of the soul in all forms, and has attained - as Christ had requested - a stage of Christ like perfection, reaching unto the "Measure of the stature of the fullness of the Christ". (Eph. IV: 13)

(2) Beyond this generalization, no intelligent person will attempt to go. When Christ reappears, our knowledge will become more true and realistic; we shall know that we are eternally related to the souls of all men, and that we have a definite relationship to those who reincarnate with us, who are learning with us the same lessons, and who are experiencing and experimenting with us.

(3) Civilization, cultures, races and nations appear and disappear, but the same *individualities* come and go with them, garnering the fruits of experience, and progressively marching on to fuller Self/-government and group organization and synthesis.

(4) It would appear that as yet only two rules are posited in connection with the return of an ego to physical incarnation. The first is that if perfection has not been achieved, then the soul must return and continue the perfecting process upon the Earth. The second is that the impulse predisposing the ego to such action is some form of unsatisfied desire. Both these statements are true in part, and generic in effect, but they are only partial truths, and incident to larger truths which have not yet been sensed or noted accurately by esotericists; they are secondary in nature and are expressed in terms of the three worlds of human evolution, of personality intent, and of time-space concepts. Basically, it is not desire which prompts return, but will and knowledge of the Plan. It is not the need for achieving an ultimate perfection, which goads the ego on the experience in form, for the ego is already perfect. The main incentive is sacrifice and service to those lesser lives that are dependent upon the higher inspiration (which the spiritual soul can give), and the determination that they too may attain planetary status, equivalent to that of the sacrificing soul . . . In themselves, rebirth and reincarnation, are misleading terms, and "cyclic impulsion," "intelligent purposeful repetition," and "conscious in-breathing and out-breathing" would describe more accurately this cosmic process. It is, however, difficult for you to grasp this idea, for it necessitates the ability to identify oneself with the One Who thus breathes - the planetary Logos - and the entire theme must therefore remain relatively obscure until initiation has been taken. Esoterically speaking, the point of greatest interest lies in the fact that it is *group rebirth* which is taking place all the time, and that the incarnation of the individual is only incidental to this greater happening. This has been largely ignored or forgotten, because of the intense and selfish interest in personal experience and living, evidenced in the speculative details anent individual return given in the current so-called occult books, most of which are largely inaccurate, and certainly unimportant.

(5) Each soul, withdrawn from the body, has come to earth repeatedly, and many millions are here today, particularly those who were present in later Atlantean times and who are, therefore, the flower and the highest product of that highly emotional race. They bring with them the predispositions and the innate tendencies with which their past history has endowed them.

(6) A particular incarnation is not an isolated event in the life of the soul, but is a part and an aspect of a sequence of experience, which are intended to lead to one, clear, definite goal - the goal of free choice, and a deliberate return out of matter to spirit, and eventual liberation.

(7) Man has consciously to bring about his own liberation. These results are self-induced by the man ... as he is emancipated from the three worlds, and has broken the wheel of re-birth himself instead of being broken upon it.

(8) All incarnations on the physical plane are not of equal importance, but some are of more moment than others; some, from the point of view of the Ego, are practically negligible, others count.

(9) When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* co-operate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest of the man is raised to higher levels, and the nirvana of the soul becomes his goal. He has no interest in devachan. Therefore, those upon the Path (either the probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious co-operation of the personal Self with the divine Self or Ego.

(10) At the close of evolution, when the human unit is upon the Path and consciously controlling his destiny, and working off karma, the intervals intervening between two incarnations are brief or not, as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from the form.

(11) If the deva, or solar Angel, is as yet in love with manifestation, and has a desire for objective existence, thus identifying himself voluntarily with substance, there ensues the phenomenon of reincarnated physical life.

(12) Some Egos cycle through their incarnations and their pralayas very rapidly; others spend untold aeons, and hence it is impossible to say that there are even "averages" connected with the appearance of Egos on the astral plane.

(13) Human units . . . when out of incarnation pass through the astral to the mental and descend again to incarnation from the mental levels.

(14) The factors governing the appearance in incarnation of a disciple are as follows:

First, *his desire to work off karma rapidly* and so liberate himself for service. The Ego impresses this desire upon the disciple during incarnation, and thus obviates any counter desire on his part for the bliss of devachan, or even for work on the astral plane. The whole objective, therefore, of the disciple after death is to get rid of his subtler bodies, and acquire new ones. There is no desire for a period of rest . . . The man, therefore, absents himself from the physical plane for a very brief time, and is driven by his Ego into a physical body with great rapidity.

Second, *to work out some piece of service* under direction of his Master. This will involve some adjustments, and occasionally the temporary arresting of his karma . . .

Third, *a disciple will return into incarnation occasionally so as to fit into the plan of importance greater than himself.* When a messenger of the Great Lodge needs a vehicle through which to express Himself, and cannot use a physical body Himself, owing to the rarity of its substance, He will utilize the body of a disciple. We have an instance of this in the manner the Christ used the body of the initiate Jesus, taking possession of it at the time of the Baptism.

Fourth, *a disciple may, through the lack of rounded development, be very far advanced along certain lines,* but lack what is called the full intensification of a particular principle. He may, therefore, decide (with the full concurrence of his Ego and of his Master) to *take a series of rapidly recurring incarnations* with the intention of working specifically at bringing a certain quality, or series of qualities, to a point of higher vibratory content, thus completing the rounding of his sphere of manifestation. This accounts for the peculiar, yet powerful, people who are met at times; they are so one-pointed and apparently so unbalanced that their sole attention is given to one line of development only, so much so that the other lines are hardly apparent. Yet their influence seems great, and out of all proportion to their *superficial* worth. *A realization of these factors will deter the wise student from hasty judgments, and from rapid conclusions concerning his fellowmen.*

Occasionally a variation of this reason for rapid and immediate incarnation is seen when an initiate (who has nearly completed his cycle) appears in incarnation to express almost entirely one perfected principle. This he does for the good of a particular group which - though engaged in work for humanity - is failing somewhat in its objective through the lack of a particular quality, or stream of force. When this becomes apparent on the inner side, some advanced disciple puts the energy of that particular quality at the disposal of the Hierarchy, and is sent forth to *balance* that group, and frequently to do so for a period of rapidly succeeding lives.

These are a few of the causes governing the periodic manifestation of those who are grouped in the Hierarchical records as "the aligned points of fire." They are distinguished by the energy flowing through them, by the magnetic quality of their work, by their powerful group effects, and by their physical plane realization of the plan.

(15) The Law of Rebirth holds hidden the secret of the present crisis. Groups of egos come together to work out certain karma involved in past days.

(16) The diversities among men are innumerable, but in each life there is a predominant trend towards which all the energies of his nature turn. The day comes, however, when the soul awakens to the need of dominating the situation and of asserting its own authority.

(17) All souls incarnate and re-incarnate under the Law of Rebirth. Hence each life is not only a recapitulation of life experience, but an assuming of ancient obligations, a recovery of old relations, an opportunity for the paying of old indebtedness, a chance to make restitution and progress, an awakening of deep-seated qualities, the recognition of old friends and enemies, the solution of revolting injustices, and the explanation of that which conditions the man, and makes him what he is. Such is the law which is crying now for universal recognition.

(18) The new psychology must inevitably be built upon the premise that *this one life is not man's sole opportunity in which to achieve integration and eventual perfection.* The great Law of Rebirth must be accepted, and it will then be found to be, in itself, a major releasing agent in any moment of crisis, or any psychological problem case. The recognition of a further opportunity, and a lengthened sense of time, are both quieting and helpful to many types of mind.

(19) Practically all the teaching given about rebirth or reincarnation has emphasized the material phenomenal side, though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation. The true nature of the unfolding awareness, and the growth of the inner consciousness of the true man, have been little noted; the gain of each life in added grasp of the mechanism of contact, and the result of increased sensitivity to the environment, are seldom if ever stressed.

(20) The entire subject of rebirth is but little understood at present. Its modern interpretation, and the emphasis which has been laid so strongly on small and unimportant details, have distorted and diverted the wide sweep of the subject and ignored the true import of the process; the broad general lines of the incarnation process, have been largely overlooked. In the debate as to the length of time a man is out of incarnation, and in the consideration of foolish items of unproved and unprovable information, and in the puerile reconstruction of the past lives of theosophically inclined people (none of them based on any truth), the real truth and the real beauty of the theme have been lost to sight.

RELINQUISHING

(1) The soul must relinquish the personality. For ages, the soul has identified itself with the lower personal self, and through the agency of that lower self, has gained experience and acquired much knowledge. The time has to come when that agency is

"no longer dear" to the soul, and their respective positions are reversed. No longer is the soul identified with the personality, but the personality becomes identified with the soul, and loses its separate quality and position. All that has been acquired through age-long struggle and strife, through pain and pleasure, through disaster and satisfied desire, and all that the wheel of life, which has turned ceaselessly, has brought into the possession of the soul - *All* has to be relinquished. Life, for the disciple, becomes then a series of detaching processes, until he has learned the lesson of renunciation . . .

The soul has also . . . most definitely to relinquish its tie with other personal selves. It must learn to know and to meet other people only on the plane of the soul. In this lies for many a disciple a hard lesson. They may care little for themselves, and may have learnt much personal detachment. Little may they cherish the gain of contact with the lower personal self. They are learning to transcend all that, and may have transcended to a great degree, but their love for their children, their family, their friends and intimates, is for them of supreme importance, and that love holds them prisoners in the lower worlds. They do not stop to recognize that their love is primarily love for the personalities, and only secondary for the souls. Upon this rock, many disciples are for lives broken, until the time comes when, through pain and suffering, and the constant losing of that which they so much cherish, their love enters into a newer, a higher, and truer phase. They rise above the personal, and find again - after felt loss and suffering - those whom now they love as souls. Then they realise that there has been gain and not loss, and that only that which was illusory, ephemeral and untrue, has disappeared. The real Man has been gained and can never be lost again.

This is most frequently the problem of parents who are upon the Path of Discipleship, and it is through their children that the lesson is learnt, which can release them for initiation. They hold their children to them, and this, being counter to the law of nature, works out disastrously. It is the height of selfishness. And yet, did they but know and see aright, they would realize that to hold, one must detach, and to keep, one must release. Such is the law.

The soul has also to learn to relinquish the fruits or gains of service, and learn to serve without attachment to results, to means, to persons, or to praise.

The soul has to relinquish also the sense of responsibility for that which other disciples may do . . . The relation between disciples is egoic and not personal. The link is of the soul and not of the mind. Each personality pursues its own course, must shoulder its own responsibilities, work out its own dharma, and fulfill its own karma, and so answer for itself to its Lord and Master, the Soul. And answer there will be . . .

The establishing of an inner contact and relationship (with other servers), based on a realized oneness of purpose and soul love, is magnificently possible, and for this all disciples must struggle and strive. On the outer plane, owing to the separative mind during this age and time, a complete accord on detail, on method, and on interpretation of principles, is not possible. But - the inner relationships and co-operation *must* be established and developed, in spite of the outer divergencies of opinion. When the inner

link is held in love, and when disciples relinquish the sense of authority over each other, and of responsibility for each other's activities, and at the same time stand shoulder to shoulder in the One Work, then the differences, the divergences, and the points of disagreement, will automatically be overcome. There are three rules which are important to disciples at this time.

1. Relinquish or sacrifice the age-old tendency to criticize and adjust another's work, and thus preserve the inner group integrity. More plans for service have gone astray, and more workers have been hindered by criticism, than by any other major factor.

2. Relinquish or sacrifice the sense of responsibility for the actions of others, and particularly of disciples. See that your own activity measures up to theirs, and in the joy of struggle, and on the way of service, the differences will disappear, and the general good will be achieved.

3. Relinquish the pride of mind which sees its way and its interpretations to be correct and true, and others' false and wrong. This is the way of separation. Adhere to the way of integration, which is of the soul and not of the mind.

These are hard sayings, but they are the rules by which the Teachers on the inner side, guide Their actions and Their thoughts, when working with each other and with Their disciples. The inner integrity is necessarily a proven fact to Them. To the disciple it is not. But to the inner Teachers, the outer differences are abhorrent. They leave each other free to serve the Plan. They train Their disciples (no matter what their degree), to serve the Plan with freedom, for in freedom and in the sense of joy, and in the strength of inner co-operative love, is the best work done. It is sincerity for which They look. The willingness to sacrifice the lesser when the greater is sensed, is that for which They search. The spontaneous relinquishing of long-held ideals, when a greater and more inclusive presents itself, is Their guide. The sacrifice of pride, and the sacrifice of personality, when the vastness of the work and the urgency of the need are realised, sway Them to co-operation. It is essential that the disciples shall learn to sacrifice the non-essential in order that the work may go forward. Little as one may realise it, the many techniques and methods and ways, are secondary to the major world need. There are many ways and many points of view, and many experiments and many efforts - abortive or successful, and all of them come and go. But humanity remains. All of them are in evidence of the multiplicity of minds, and of experiences, but the goal remains. Difference is ever of the personality. When this Law of Sacrifice governs the mind, it will inevitably lead all disciples to relinquish the personal in favour of the universal and of the soul, which knows no separation, no difference. Then no pride, nor a short and myopic perspective, nor love of interference (so dear to many people), nor misunderstanding of motive, will hinder their co-operation with each other as disciples, nor their service to the world.

(2) The Great Renunciation becomes possible only when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties, and the renunciation of all that hinders progress as it is revealed to

the eye of the soul, lays a sound foundation for the final great transference, based upon the renunciation of that which for eons has connoted beauty, truth, and goodness, and which has seemed the ultimate goal of all aspirational effort. The endeavor to see that which lies ahead and beyond the apparent finality of soul fusion faces disciples, among them some of you, at this time; and that all of you may penetrate beyond the veil of the soul, and eventually see that veil "rent from the top to the bottom," and thus be enabled to say with those of like degree "It is finished," is my earnest hope. Then will open for you, as for others, the Way of the Higher Evolution, and the glory of the Lord will be seen in a new light - the light which will dim and throw into the shade all previous goals and visions.

INCARNATION

(1) The path of incarnation is not a quick one . . . the Ego descends very slowly and takes possession gradually of his vehicles; the less evolved the man, the slower is the process. We are dealing here with the period of time which transpires after the Ego has made the first move towards descent, and not with the time which elapses between two incarnations.

The Ego . . . at some period between the fourth and seventh year makes his contact with the physical brain of the child.

(2) An incarnation is a definitely determined period (from the angle of the soul), wherein *Experiment*, *Experience*, and *Expression* are the keynotes in each incarnation. Each successive incarnation continues the experiment, deepens the experience, and relates the expression more closely to the latent unfolding divinity.

INCARNATION: INTERVALS BETWEEN

(1) Life interludes, or those periods wherein the spiritual man is out of incarnation, and has withdrawn into the egoic consciousness. These, for the little evolved, are practically non-existent; they cycle in and out of incarnation with amazing rapidity. . . . As growth takes place, the periods of withdrawal from incarnation steadily lengthen, until the point is reached when the periods out of physical manifestation greatly exceed those spent in outer expression.

(2) For ages men have misused and wrongly employed a God-given function; . . . they have also brought too rapidly into incarnation myriads of human beings, who are not yet ready for the experience of this incarnation, and who needed longer interludes between births, wherein to assimilate experience. Those souls who are unevolved, come into incarnation with rapidity; but older souls need longer periods wherein to garner the fruits of experience. They are, however, open to the magnetic attractive power of those who are alive on the physical plane, and it is these souls who can be brought prematurely into incarnation. The process is under law, but the unevolved progress under group law,

as do the animals, whilst the more evolved are susceptible to the pull of human units, and the evolved come into incarnation under the Law of Service, and through the deliberate choice of their conscious souls.

(3) An instance of this inaccurate and foolish attempt to throw light upon the theory of rebirth, can be seen in the time limits imposed upon departed human souls, between incarnation on the physical plane, and the return to physical rebirth - so many years of absence are proclaimed, dependent upon the age of the departed soul, and its place upon the ladder of evolution. If, we are told, the soul is very advanced, absence from the physical plane is prolonged, whereas the reverse is the case. Advanced souls, and those whose intellectual capacity is rapidly developing, come back with great rapidity, owing to their sensitive response to the pull and obligations, interests and responsibilities already established upon the physical plane.

(4) Man reincarnates under no time urge. He incarnates under the demands of karmic liability, under the pull of that which he, as a soul, has initiated, and because of a sensed need to fulfill instituted obligations; he incarnates also from a sense of responsibility, and to meet requirements which an earlier breaking of the laws governing right human relations, have imposed upon him.

(5) When the life of the personality has been full and rich, yet has not reached the stage wherein the personal self can *consciously* co-operate with the ego, periods of personality nirvana are undergone, their length depending upon the interest of the life, and the ability of the man to meditate upon experience. Later, when the Ego dominates the personality life, the interest of the man is raised to higher levels, and the nirvana of the soul becomes his goal. He has no interest in devachan. Therefore, those upon the Path (either the Probationary Path, or the Path of Initiation) do not, as a rule, go to devachan, but immediate incarnation becomes the rule in the turning of the wheel of life; this time it is brought about by the conscious co-operation of the personal Self with the divine Self or Ego.

Chapter Two

Death

(1) I speak about Death as one who knows the matter from both the outer world experience and the inner life expression: There is no death. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death, and then the only true disagreeables are in an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more.

For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty.

For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of death

For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call "earth-bound." The links they have forged with earth and the earthward bias of all their desires, force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter.

In a few cases, great personal love for those left behind or the non-fulfillment of a recognized and urgent duty holds the good and beautiful in a somewhat similar condition.

For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed and which he at once recognizes as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep.

(2) The mind of man is so little developed that fear of the unknown, terror of the unfamiliar, and attachment to form (body) have brought about a situation where one of the most beneficent occurrences in the life cycle of an incarnating Son of God is looked upon as something to be avoided and postponed for as long a time as possible.

Death, if we could but realize it, is one of our most practiced activities. We have died many times, and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn onto another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its

ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focusing our consciousness or sense of awareness in any form or any plane at will, or in any direction within the form of God, we shall no longer know death.

People are apt to forget that every night, in the hours of sleep, we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death, after all, is only a longer interval in the life of physical plane functioning; one has only "gone abroad" for a longer period. But the process of daily sleep, and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams, is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body, and that body, lacking the principle of coherence, then disintegrates.

(3) The young forget, and rightly forget, the inevitability of that final symbolic detachment which we call Death. But when life has played its part, and age has taken its toll of interests and strength, the tired and world-weary man has no fear of the detaching process, and seeks not to hold on to that which earlier was desired. He welcomes death, and relinquishes willingly that which earlier engrossed his attention.

(4) Death, as the human consciousness understands it, pain and sorrow, loss and disaster, joy and distress, are only such because man, as yet, identifies himself with the life of the form (body) and not with the life and consciousness of the soul, the solar angel. The moment a man identifies himself with his soul and not with his form, then he understands the meaning of the Law of Sacrifice; he is spontaneously governed by it; and he is one who will, with deliberate intent, *choose to die*. But there is no pain, no sorrow, and no real death involved.

(5) The intent is for man to die, as every man has to die, *at the demand of his own soul*. When man has reached a higher stage in evolution, with deliberation and definite choice of time, he will consciously withdraw from his physical body. It will be left silent and empty of the soul; devoid of light, yet sound and whole; it will then disintegrate, under the natural process, and its constituent atoms will pass back into the "pool of waiting units," until they are again required for the use of incarnating souls. Again, on the subjective side of life, the process is repeated, but many have already learnt to withdraw from the astral body without being subject to that "impact in the fog," which is the symbolic way of describing the death of a man upon the astral plane. He then withdraws on to the mental level, and leaves his astral carcass to swell the fog, and increase its density.

(6) Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house, as it well

might be in the face of this fact, but is still a thing of beauty, unspoilt even by man. The processes of dying and of dissolution and the dissipation of forms, goes on every moment without producing contagious contamination, or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity, and on the beauty of the divine plan of death and disappearance.

(7) The cycle in which we now live, has seen the greatest destruction of *human forms*, in the entire history of our planet. There has been no destruction of *human beings*. I would have you note this statement. Because of this wholesale destruction, humanity has made a very rapid advance towards a more serene attitude in connection with death. This is not yet apparent but – in a few years' time – the new attitude will begin to be marked, and the fear of death will begin to die out in the world. This will also be largely due to the increased sensitivity of the human response apparatus, leading to a turning inward, or to a new orientation of the human mind, with unpredictable results.

(8) Could you but see a little further into the matter, you would learn that death releases the individualized life into a less cramped and confined existence, and eventually – when the death process has been applied to all the three vehicles in the three worlds – into the life of universality. This is a point of inexpressible bliss.

(9) The sin of murder is in reality based upon the fact that it interferes with the soul purpose, and not really upon the killing of a particular human physical body.

Death appears frequently to be so purposeless; that is because the intention of the soul is not known; past development, through the process of incarnation, remains a hidden matter; ancient heredities and environments are ignored, and recognition of the voice of the soul is not generally developed. These are matters, however, which are on the very verge of recognition; revelation is on its way, and for that I am laying the foundation.

(10) Death to the average thinking man is a point of catastrophic crisis. It is the cessation and ending of all that has been loved, all that is familiar and to be desired; it is a crashing entrance into the unknown, into uncertainty, and the abrupt conclusion of all plans and projects. No matter how much true faith in the spiritual values may be present, no matter how clear the rationalizing of the mind may be anent immortality, no matter how conclusive the evidence of persistence and eternity, there still remains a questioning, a recognition of the possibility of complete finality and negation, and an end of all activity, of all heart reaction, of all thought, emotion, desire, aspiration, and the intentions which focus around the central core of man's being. The longing and the determination to persist, and the sense of continuity still rest, even to the most determined believer, upon probability, upon an unstable foundation, and upon the testimony of others – who have never in reality returned to tell the truth.

(11) Perhaps some lines from the *Manual of Death* which is to be found in the hierarchical archives would prove explanatory to you, and might aid you in gaining a new perspective upon death.

This descending and ascension men call life, existence, and decease; this We Who tread the Lighted Way call death, experience and life.

Light which descends anchors itself upon the plane of temporary appearance. Seven threads it outward puts and seven rays of light pulsate along these threads. Twenty-one lesser threads are radiated thence, causing the forty-nine fires to glow and burn. Upon the plane of manifested life, the word goes forth: Behold! A man is born.

As life proceeds, the quality of light appears; dim and murky it may be, or radiant, bright and shining. Thus do the points of light within the Flame pass and repass; they come and go. This men call life; they call it true existence. They thus delude themselves, yet serve the purpose of their souls and fit into the greater Plan.

And then a Word sounds forth. The descended, radiating point of light ascends, responsive to the dimly heard recalling note, attracted to its emanating source. This man calls death and this the soul calls life.

(12) Death is now the result of the will of the soul. Eventually it has to be the result of the united will of the soul and the personality, and when that happens, there will be no fear of death.

Chapter Three

Death: The Art Of Dying

The problem of death or the art of dying. This is something which all seriously ill people must inevitably face, and for which those in good health should prepare themselves, through correct thinking and sane anticipation. The morbid attitude of the majority of men to the subject of death, and their refusal to consider it when in good health, is something which must be altered and deliberately changed. Christ demonstrated to His disciples the correct attitude, when referring to His coming and immediate decease at the hand of His enemies; He chided them when they evidenced sorrow, reminding them that He was, occultly speaking, "making restitution to the Monad"; ordinary people, and those below the grade of an initiate of the third degree, make "restitution to the soul." The fear and the morbidness which the subject of death usually evokes, and the unwillingness to face it with understanding, are due to the emphasis which people lay upon the fact of the physical body, and the facility with which they identify themselves with it; it is based also upon an innate fear of loneliness, and the loss of the familiar. Yet the loneliness which eventuates after death, when the man finds himself without a physical vehicle, is as nothing compared to the loneliness of birth. At birth, the soul finds itself in new surroundings, and immersed in a body which is at first totally incompetent to take care of itself, or to establish intelligent contact with surrounding conditions for a long period of time. The man comes into incarnation with no recollection as to the identity or the significance to him of the group of souls in bodies with which he finds himself in relationship; this loneliness only disappears gradually as he makes his own personality contacts, discovers those who are congenial to him, and eventually gathers around him those whom he calls his friends. After death this is not so, for the man finds on the other side of the veil those whom he knows, and who have been connected with him in physical plane life, and he is never alone as human beings understand loneliness; he is also conscious of those still in physical bodies; he can see them, he can tune in on their emotions, and also upon their thinking, for the physical brain, being non-existent, no longer acts as a deterrent. If people but knew more, birth would be the experience which they would dread, and not death, for birth establishes the soul in the true prison, and physical death is only the first step towards liberation.

Chapter Four

Death: Restitution

(1) After all, death is in itself a work of restitution. It involves the work of rendering back of substance to the three worlds of substance, and doing it willingly and gladly; it involves also the restoration of the human soul to the soul from whence it emanated, and doing this in the joy of reabsorption. You must all learn to look upon death as an act of restitution; when you can do this, it will take on a new light and true meaning, and become an integral part – recognized and desired – of a constant living process.

If I were asked to say, what is the major task of healing groups, such as the Hierarchy seeks to see functioning in the future, I would say it is to prepare human beings for what we should regard as the restorative aspect of death, and thus give to that hitherto dreaded enemy of mankind, a new and happier significance. You will find that if you work along these indicated lines of thought, the entire theme of death will constantly recur, and that the result of this will be new attitudes to dying, and the inculcation of a happy expectancy, where that inevitable and most familiar event occurs. Healing groups must prepare to deal with this basic condition of all living, and a major part of their work will be the elucidating of the principle of death. The soul, we are told, must return to the one who gave it. To date that has been an enforced and dreaded restitution, one which engenders fear, and which leads men and women everywhere to clamor for the healing of the physical body, overemphasizing its importance, and making them regard the prolongation of earthly existence as the most important factor in their lives. During the next cycle, these wrong attitudes must come to an end; death will become a normal and understood process – as normal as the process of birth, though evoking less pain and fear. This comment of mine is in the nature of a prophecy, and should be noted as such.

The words "earth to earth and dust to dust," so familiar in the burial rituals of the Occident, refer to this act of restitution, and connote the return of the physical body elements to the original reservoir of matter, and of the substance of the vital form to the general etheric reservoir; the words "the spirit shall return unto God who gave it" are a distorted reference to the absorption of the soul by the universal soul. The ordinary rituals, however, fail to emphasize that it is that individualized soul, in process of reabsorption, which institutes and orders, by an act of the spiritual will, that restitution.

Chapter Five

DEATH: SEQUENCE OF EVENTS

(1) I feel that the best that I can do, in order to clarify this subject more completely, is to describe the sequence of events which happen at a death bed, reminding you that the points of final abstraction are three in number: the head, for disciples and initiates and also for advanced mental types; the heart, for aspirants, for men of goodwill, and for all those who have achieved a measure of personality integrity, and are attempting to fulfill, as far as in them lies, the law of love; and the solar plexus, for the undeveloped and emotionally polarized persons. All I can do is to tabulate the stages of the process, leaving you to accept them as an interesting and possible hypothesis awaiting verification; to believe them unquestioningly because you have confidence in my knowledge, or to reject them as fantastic, unverifiable, and of no moment anyway. I recommend the first of the three, for it will enable you to preserve your mental integrity, it will indicate an open mind, and at the same time it will protect you from gullibility, and from narrow-mindedness. These stages, therefore, are:

1. The soul sounds forth a "word of withdrawal" from its own plane, and immediately an interior process and reaction is evoked within the man upon the physical plane.

a. Certain physiological events take place at the seat of the disease, in connection with the heart, and affecting also the three great systems which so potently condition the physical man: the blood stream, the nervous system in its various expressions, and the endocrine system.

b. A vibration runs along the nadis. The nadis are, as you well know, the etheric counterpart of the entire nervous system, and they underlie every single nerve in the entire physical body. They are the agents par excellence, of the directing impulses of the soul, reacting to the vibratory activity which emanates from the etheric counterpart of the brain. They respond to the directing Word, react to the "pull" of the soul, and then organize themselves for abstraction.

c. The blood stream becomes affected in a peculiarly occult manner.

d. A psychic tremor is established, which has the effect of loosening or breaking the connection between the nadis and the nervous system; the etheric body is thereby detached from its dense physical sheath, though still interpenetrating every part of it.

2. There is frequently a pause at this point, of a shorter or longer period of time. This is allowed in order to carry forward the loosening process as smoothly and as painlessly as possible. This loosening of the nadis starts in the eyes. This process of detachment often shows itself in the relaxation and lack of fear which dying persons so often show; they evidence a condition of peace, and a willingness to go, plus an inability to make a mental effort. It is as if the dying person, still preserving his consciousness, gathers his resources together for the final extraction. . .

3. Next, the organized etheric body, loosened from all nervous relationship through the action of the nadis, begins to gather itself together for the final departure. It withdraws from the extremities towards the required "door of exit," and focuses itself in the area around that door, for the final "pull" of the directing soul. A dual attractive process is at this stage going on:

a. The vital body is being prepared for exit.

b. The physical body is responding to dissolution.

It might be added that a third activity is also present. It is that of the conscious man, withdrawing his consciousness, steadily and gradually, into the astral and mental vehicles, preparatory to the complete abstraction of the etheric body when the right time comes. The man is becoming less and less attached to the physical plane, and more withdrawn within himself. In the case of an advanced person, this process is consciously undertaken, and the man retains his vital interests and his awareness of relationships to others even whilst losing his grip on physical existence. In old age this detachment can be more easily noted than in death through disease, and frequently the soul or the living, interested, inner man, can be seen losing his grip on physical and, therefore, illusory reality.

4. Again a pause ensues. This is the point where the physical elemental can at times regain its hold upon the etheric body, if that is deemed desirable by the soul, if death is not part of the inner plan, or if the physical elemental is so powerful that it can prolong the process of dying. This elemental life will sometimes fight a battle lasting for days and weeks. When, however, death is inevitable, the pause at this point will be exceedingly brief, sometimes only for a matter of seconds. The physical elemental has lost its hold, and the etheric body awaits the final "tug" from the soul, acting under the Law of Attraction.

5. The etheric body emerges from the dense physical body in gradual stages, and at the chosen point of exit. When this emergence is complete, the vital body then assumes the vague outline of the form that it energized, and this under the influence of the thought form of himself, which the man has built up over the years. This thought form exists in the case of every human being, and must be destroyed before the second stage of elimination is finally complete. We will touch upon this later. Though freed from the prison of the physical body, the etheric body is not yet freed from its influence. There is still a slight rapport between the two, and this keeps the spiritual man still close to the body just vacated. That is why clairvoyants often claim to see the etheric body hovering around the death bed or the coffin. Still interpenetrating the etheric body, are the integrated energies, which we call the astral body, and the mental vehicle, and at the centre there is a point of light which indicates the presence of the soul.

6. The etheric body is gradually dispersed as the energies of which it is composed, are reorganized and withdrawn, leaving only the pranic substance which is identified with the etheric vehicle of the planet itself. This process of dispersal is, as I have earlier said, greatly aided by cremation. In the case of the undeveloped person, the etheric body can linger for a long time in the neighborhood of its outer disintegrating shell, because the pull of the soul is not potent, and the material aspect is. Where the person is advanced, and therefore detached in his thinking from the physical plane, the dissolution of the vital body can be exceedingly rapid. Once it is accomplished, the process of restitution is over; the man is freed, temporarily at least, from all reaction to the attractive pull of physical matter; he stands in his subtle bodies, ready for the great act to which I have given the name "The Art of Elimination."

The Integrity of the Inner Man: One thought emerges as we conclude this inadequate consideration of the death of the physical body in its two aspects: that thought is the integrity of the inner man. *He remains himself.* He is untouched and untrammelled; he is a free agent as far as the physical plane is concerned, and is responsive now to only three predisposing factors:

1. The quality of his astral-emotional equipment.
2. The mental condition in which he habitually lives.
3. The voice of the soul, often unfamiliar but sometimes well known and loved.

Individuality is not lost; the same person is still present upon the planet. Only that has disappeared which was an integral part of the tangible appearance of our planet. That which has been loved or hated, which has been useful to humanity or a liability, which has served the race or been an ineffectual member of it, still persists, is still in touch with the qualitative and mental processes of existence, and will forever remain – individual, qualified by ray type, part of the kingdom of souls, and a high initiate in his own right.

(2) The process of death is occultly as follows:

a. The first stage is the withdrawal of the life force in the etheric vehicle, from the dense physical body, and the consequent "falling into corruption" and becoming "scattered to the elements." Objective man fades out and is no more seen by the physical eye, though still in his etheric body. When etheric vision is developed, the thought of death will assume very different proportions. When a man can be seen functioning in his etheric physical body by a majority of the race, the dropping of the dense body will be considered just as a release.

b. The second stage is the withdrawal of the life force from the etheric body, and its devitalisation.

c. The third stage is the withdrawal of the life force from the astral or emotional form, so that it disintegrates in a similar manner, and the life is centralized elsewhere. It has gained an increase of vitality through physical plane existence, and added colour through emotional experience.

d. The final stage for the human being is its withdrawal from the mental vehicle. The life forces after this fourfold abstraction are centralized entirely in the soul.

Chapter Six

EPILOGUE

Alice Bailey, in her book Serving Humanity, also states this:

As regards those who have passed into the light whom you want to help, follow them with your love, remembering that they are still the same people minus the outer limiting shroud or body. Serve them, but seek not that they should serve your need of them. Go to them, but seek not to bring them back to you.

It is the physical plane life that is the purgatory, and life experience that is the school of drastic discipline. Let us not fear death, or that which lies beyond it. The wise disciple labours in the field of service, but looks forward steadily to the dawn of the 'clear cold light' into which he will someday enter, and so close the chapter for a while upon the fever and the friction and the pain of earth existence.

Desire governs the process of death, as it also governs the processes of life experience. We say constantly that when the will-to-live is lacking, death is the inevitable result.

You will note that I am here dealing with the theme of death as it makes its presence felt through disease or through old age. I am not referring to death as it comes through war or accident, through murder or through suicide. These causes of death, and other causes, come under a totally different directive process; they may not even involve the karma of a man or his individual destiny, as in the case of war. Then vast numbers of people are killed. This has nothing to do with the Law of Cause and Effect as a factor in the soul career of any individual. It is not an act of restitution, planned by a particular soul as it works out its individual destiny. Death, through the destructive processes of war, is under the directive and cyclic intention of the planetary Logos, working through the Council Chamber of Shamballa.

Death releases the individualized life into a less cramped and confined existence, and eventually – when the death process has been applied to all the three vehicles in the three worlds – into the life of universality. This is a point of inexpressible bliss.

Death appears frequently to be so purposeless; that is because the intention of the soul is not known; past development, through the process of incarnation, remains a hidden matter; ancient heredities and environments are ignored, and recognition of the voice of the soul is not yet generally developed. These are matters, however, which are on the verge of recognition; revelation is on its way, and for that I am laying the foundation. Seek to arrive at a new slant upon the subject, and see law and purpose and the beauty of (*death's*) intention in what has hitherto been a terror and a major fear.

I speak about Death as one who knows the matter from the outer world experience *and* the inner life expression: *There is no death*. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and sudden death, and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of 'death.' For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call 'earth-bound.' The links they have forged and the earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately, and by every possible means, to re-contact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfillment of a recognized

and urgent duty, holds the good and beautiful in a somewhat similar condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed, and which he at once recognizes as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours (talking in terms of physical plane time) instead of for his usual few hours of earthly sleep.

One of the factors governing incarnation is the presence of what is called the will-to-live; when that is to be found, and when it is powerful in man, he is strongly anchored upon the physical plane; when that is not strongly present or is withdrawn, the man dies. Life in the physical body is preserved, technically and occultly, under the impulse of the powerful will-to-be of the incarnated spiritual man.

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PONDER ON THIS INFORMATION, DEAR ONES . . . LIVE FREE FROM FEAR.

Blessings and Light to you all.

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*"Whoever is not kind to every form of life—to man, to beast, to bird
and creeping thing—cannot expect the blessings of the Holy One;
for as we give, so God will give to us." Ch. 74:24 AG*

~ LISTEN, SWEET SOUL ~

*Listen, sweet soul, as you cry and agonize
on why tribulation is happening to you
Indeed, time has come for you to realize
there's a genuine reason for all you do.*

*The Law of Cause and Effect, long set aside
is now open to your beckon and bid
You've now the responsibility to the end abide
and to put into practice ageless wisdom, long hid.*

*Step up to the plate, in confidence pay due
for now that you know, it can quickly be past
Harm done before – lo, in ignorance – costs you
but you'll quickly see your trials won't last.*

*So open your soul, your eyes, your heart
commit to live life to serve, do no harm
Daily homage to God, in sincerity, is your part
through caring and goodwill, employ a long arm.*

*Set up for yourself – ah, firstly for others – today
what delights that would fill all tomorrow
Tolerate no slack, your diligence will pay
and result in eternity absent of sorrow.*

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“ . . . all emotions are the sprays that rise from human loves, and hopes, and fears; that perfect bliss cannot be ours till we have conquered these.”

Ch. 54:25 AG

~ OF WHAT ARE SOULS AFRAID? ~

“Of what are souls afraid? Fear is the chariot in which man rides to death. And when he finds himself within the chamber of the dead, he learns that he has been deceived; his chariot was a myth, and death a fancy child.”

These pearls from the Aquarian Gospel reiterates God’s Holy Word in which arrangements in play are clearly outlined and in the simplest way ever heard.

Set up for each lifetime, God chooses the path on which each soul must take Refinement imperative, lessons to learn, the polishing for each souls sake.

Some learn very quickly, others drag on over lifetimes, times and a half But all will return to the perfection of Christ and in the end sit around, talk, and laugh.

We’ll laugh at those times we each should have known Looking back it will seem so elementary Yet for now we must strive, work out our salvation . . . and that not by being even slightly sedentary.

The quicker we learn we exist to perfect that which pertains to the soul: serve and love Then the quicker we’ll come to understand, comprehend there’s absolutely nothing to be afraid of.

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“A good name is better than precious ointment; and the day of death than the day of one’s birth.” Ecclesiastes 7:1 KJV

~ THE TREASUREST DAY ~

*Satan would have you see the macabre
In how he stole me away
But I tell you now it was a peaceful adjourn
Just as our Lord’s words say.*

*Like a whisper, the passing
Like a cloud in ascent
Nothing at all to fear.
A lifetime deceived
about our final day
Yet, it’s the treasurest day, my dear.*

*So lock it away in your heart, our time
And open it only on special occasion
I’ll be right beside you to share the joy
And remind you my new life’s quite a sensation!*

*Like a whisper, the passing
Like a cloud in ascent
Nothing at all to fear.
A lifetime deceived
about our final day
Yet, it’s the treasurest day, my dear.*

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