

Dear Ones,

Since Tuija first wrote to me on February 4th, and told me Michael was in the hospital, I have been in an altered state. I have tried to stay *esoterically* linked with Michael, and to *inwardly* remain by his side. Tuija asked me if I wanted to write something, but I wasn't certain if she meant to Michael or to some of our group--so I wrote to both. My message to Michael with hopes of his speedy recovery was my last message to him. I am glad that I said all the things that I did, although they were things that he already knew after our 40 years together this lap. At that point, I did not know how serious his condition was (Tuija said that Michael would respond to my message in a couple of days). At that time, some of us were thinking Michael would probably rebound and recover as he had so many times before.

Initially, Tuija was concerned that she might be disturbed by so many people writing to them from the message I had sent out. So, I immediately wrote to everyone I had contacted, and asked them *not* to contact them, and disturb them--but to let them recover in peace. Then, Tuija sent me a message to share with that group that said it was *okay* to contact them, but it may be a while before she could respond.

Tuija was so exhausted that I was reluctant to disturb her for updates on Michael's condition. Once when I wrote, she was so tired that she could hardly write, but she told me the doctors weren't giving her much hope. I redoubled my efforts to remain *esoterically* by Michael's side. I did not participate in any of the group events for Michael, because I wanted to remain focused solely/souly on him, my dear Brother.

Then, shortly after the Aquarius full moon on Wednesday (Feb 16), I heard from Duane, and then from Phillip that Michael had passed within. This was around 1 pm Pacific Time. I was then flooded with energy and a great sense of urgency to notify those of you on my email list that know Michael, in case you hadn't already heard through other channels. But, first I did what Michael and I always used to do when possible--a walking(/talking) meditation.

When I returned home, I quickly gathered both my thoughts and pictures of Michael and his family as well as some with Michael and me. I knew I had to get the message of his passing out as soon as possible, since it was such a momentous and significant event for him, his family and our worldwide group.

My Aries moon said, "Yes, write them *immediately!* Ready, *Fire*, Aim!" But, my Virgo sun, cried, "Oh no, I need lots of time to *brood* over this message and get the content and the form just perfect!" I trust what I call my "Sagi-corn" ascendant was "ridin' shotgun" with Michael (we both loved Westerns in our younger days).

So, the sense of urgency prevailed, and I hurriedly crafted the letter and composed the pictures, and sent the message out.

I want to thank all of you who responded so appreciatively, beautifully, and lovingly to my message, to Michael's passing, and to the pictures I sent. I've tried to respond to all of you.

But, as many of you have heard me say, "This Virgo never stops editing." I brood over sent messages, noting omissions, and revising certain words, phrases, and sentences in my head. As I did so with my hurried message of Michael's passing, I realized I had made three major omissions in my haste. But, fortunately, I had covered *two* of them with the *photos*.

I had failed to mention *directly*:

1. Michael's deep love for his family.
2. His deep love of Tuija, and her steadfast support of him and his work through all of these years.
3. The auspicious time of Michael's departure--a couple of hours after the Aquarius full moon.

Plus, there were so many more photos that I wanted to share.

But, before rectifying those omissions, I want to express my deepest gratitude to those of you who have also written tributes to Michael, and shared them with me and the group--Duane, Phillip, Frances Harriman, Jose and Antonella. Forgive if I am forgetting someone. I hope when things slow down a bit, if ever, that I can read them more carefully.

As I said, I have been in an altered state since initially hearing of Michael being in the hospital, and *especially* since his passing. Space-Time has been transformed into more of a 'sense' of, and very strong experience of, Infinity-Eternity. I need to re-read what Duane sent about psychic gift waves that I hurriedly scanned. I keep thinking of the words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me." *John 12:32*

Since Michael and I had/have such a deep *inner* bond, I feel that I am experiencing a 'vicarious at-one-ment' as Michael ascends upward/retreats inward. (R. E. Emerson wrote: "Blessed is the day when the youth discovers that Within and Above are synonyms." *Journal*, October 17, 1832) I, too, feel that I am experiencing a kind of " . . . death, or the disappearance of veils." *DNA2 320* I feel as though as I "ride shotgun" with my Dear Brother of Old that I am also experiencing a deepening penetration (Within) and a liberating ascension (Above). It is a feeling of Great Expansion, Divine Grace, and Blissful Well-Being.

1. So, it goes without saying that Michael *deeply* loved/loves his family. I have had the good fortune to spend time with all of them (some more than others), and I have seen that their love for their father and grandfather was equally deep, and open-heartedly expressed. I'm sure you've noticed at conferences how much Michael loved his

children: Brennon, Heidi, and Mat(hew). And, I told Michael that in the later years that there were *two* things (from my perspective) that made him smile the fullest and most freely. One of them was seeing and being with his family, but *especially his grandchildren*: Jade, Kate and Dylan. He used to beam joyously when they were around. You will see this in the photos below. *My deepest love and blessing go out to his entire family.*



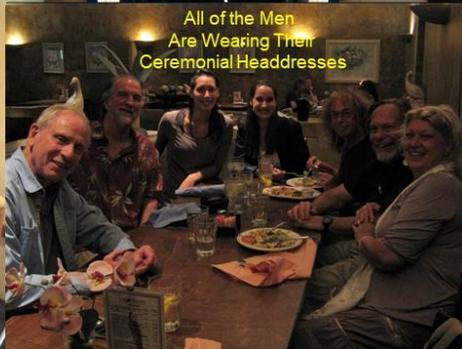




2. My second, very major (*written*--although, fortunately, I included her in the *photos* of my first message) omission was not mentioning Tuija directly. But, if anyone will forgive me for this slight, I know it is my Dear Sister, Tuija. When Michael brought us together in his world, it was as though a spiritual Sister and Brother had been joyously *reacquainted once again*.

I said in my earlier message that the reason Michael's body was so worn-out was because he had rendered *two* lifetimes of service in this *one* incarnation. . . .





All of the Men  
Are Wearing Their  
Ceremonial Headdresses



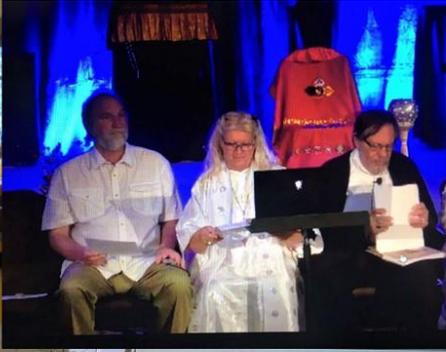


(One of you responded that you thought 3 *lifetimes* may be more accurate. I told that person that Michael reminded me of the wonderful quote from Master KH: "*The adept is the rare efflorescence of a generation of enquirers*". As you probably know, an *Adept* is another term for a *Master*--a *fifth* degree initiate. I said that although Michael had not yet attained that lofty goal, I felt confident that he would be the *first* in our group to do so. And as Michael said so many times in conveying the Tibetan's teaching, after the *longest*, in terms of eventual achievement, initiation, *the second*, is passed, one can move very quickly through the next two--perhaps in the same incarnation.)

. . . And one of the main reasons that Michael was able to render as much service as he did was because of the unwavering and loving support of his wife, Tuija. They were a perfect pair--two wise and loving serious students and talented teachers of the Ageless Wisdom, working tirelessly to help restore the Plan on Earth, and to prepare the Way for the Coming One and His Hierarchical Co-Workers' imminent return to Physical Plane life and expression.



So, as we continue to send our love and good intentions and wishes to Michael, let's do the same for Tuija, who fought through total exhaustion, staying steadfastly by her beloved husband and fellow disciple's side both in life and in death.  
*I love you, Dear Sister!*





3. My last omission was the timing of Michael's transition--a couple of hours after the Aquarius full moon. As DK tells us, the sign that we depart in is the sign we will be reborn in to carry on right where we left off. So, Michael will return in Aquarius.

And as we all know, the time of the full moon each month (when the *dead* moon/the form is most out of the way of the potent influx of the *life*-sustaining energy of the sun, the Central Life of our system) is the *most spiritually significant and powerful* time of each lunar cycle. So, Michael embarked upon the Great Adventure when the greater door to Light, Love and Power was most widely open and attractively beckoning. I thought: "Well, with his decades of focus on the Performing Arts, you can certainly say one thing, 'This guy really knows how to make a dramatic and memorable *exit!*'"

As I mentioned earlier to some of you, Michael and I discussed numerous times how intent he was on being here for the centennial Hierarchical Conclave in 2025. That's why I earlier thought that he might rally and recover once again. And, as I also mentioned Michael told me numerous times that he was going to forego Devachan (*Devachan is regarded as the place where most souls go after death where desires are gratified, corresponding to the [Christian](#) belief in Heaven. However, Devachan is a temporary, intermediate state of being before the soul's eventual rebirth into the physical world. Wikipedia*) So, I figure that at the very soonest, Michael can return in Aquarius 2023. That way he *can* be here for the Conclave, after all. He would be a little over two years old. My dear friend (and Michael's) and neighbor, Lyn Hebenstreit said we will have to put a copy of *Cosmic Fire* in front of the two-year-old, and see if he responds!

The other thing, from my perspective, that brought the biggest grins and radiant joy to Michael's face and being (along with seeing and being with his children and grandchildren) was when he was conducting the music that he had so lovingly and devotedly composed over the years to express the Ageless Wisdom in yet another beautiful format.





So, hopefully I have now absolved my unintended and hurried omissions.

I will close with this. One of the things Michael and I loved to do when we got together, especially in the early days, was to go out at night and look at the stars. When Carolyn and I were living on Maui, the Trio (as I dubbed Michael, Dot Maver and Mary Ann Casalino) came to visit for a few days, after teaching in Australia and New Zealand. Michael, another friend of mine and I drove up to the top of Haleakala Crater one day. (*Hale-a-ka-la* = House-of-the-Sun.) It is one of the places that the astronauts used to train for the lunar missions back in the '60s.



The Hawaiian Islands are the most isolated place on the planet--no major land masses within a 2,000 mile radius. So, the atmosphere is incredibly clear. There are numerous observatories at the top of Haleakala (10,023') as well as on Mauna Loa (13,679') on the Big Island of Hawaii. And while Michael loved the crater (with all of his fire signs), unfortunately, we didn't have time to go back up at night. However, I have included a picture from the top of the crater of the night sky--stunningly stupendous!



But, what we did have time for one night was a drive from Kihei (where our cottage and their hotel was), to the southern part of Maui to Big Makena Beach. As we gazed into the sky was *more light* than *dark*, Michael quickly pointed out the Southern Cross which had been so prominent during their time "Down Under."



\* \* \*

I will attach links to my 3-part *Death: The Great Adventure* videos on YouTube. It is the only one of my 52 esoteric videos that uses only copyright-free images, and, therefore, the only one I can at this time release to the public.

I am also attaching an article that I wrote and shared at the 2018 USR conference (when I showed this *public* version of my *D:TGA* video; I have 2 others that still can't be shared yet) which is a very condensed version of my DK/AAB compilation, *Death: The Great Adventure*, which was beautifully edited by an esteemed colleague of mine-- hence the title page citation: Compiled By *Two Students*. It was actually *compiled* by *me*, and *edited* by *my colleague*. Both the videos and the article were inspired and generously supported by our Dear Sister in the One Work, Olivia Hansen. *Thanks again, Olivia!*

The photos I am sending were done at different times with a different emphasis, so there will be duplicates/repetitions of some of the images which are unavoidable.

I will send the *revised* (thanks again, Rodrigo!) version of the video that I shared at last year's conference to Mikha'el Crow and hopefully he can post it on Makara or YouTube, and let us know when it is available. It covers one entire conference cycle from pre-conference seminars and Big Room set-up to Sunday dinner, with images ranging from 1987-2019. There are many wonderful photos of Michael, his family, Tuija, and the rest of us 'knuckleheads'. 😊

Soooo . . . this is what happens when you give a Virgo sun *adequate* time to remember his dearest Friend and Brother of Old. Words can't begin to describe how much I LOVE Michael, and have *cherished* every second we were fortunate enough to spend together this time around. But, he will be back with us, all too soon:





*"A little while, a moment of rest upon the wind, and another woman shall bear me."*  
Kahlil Gibran, the last line of his wonderful book, *The Prophet*

Love & Blessings to you all,  
Your Brother, Robert

\* \* \*

Me again,

With a great sense of relief and release, I was finally able to click the Send key on my new tribute to Michael. I then went out for a much-needed walk. And, as I walked through the cool Ojai evening air, this Virgo (Virgo motto: "I Analyze") began to analyze, to review, to brood over what I had written and sent.

Then, I suddenly realized that I had failed to include one of my *favorite* slides. But, this time, I was glad for the omission, because I still think **27 (3 x 9)** slides is the **perfect number for Michael**.

First, a few quotes about **Alcyone**, one of the *most spiritually significant stars* in our part of the galaxy. As I recall, it is to **Alcyone** that all of the **7 Cosmic Paths** eventually lead.

\* \* \*

The four signs—Aries, Leo, Scorpio and **Aquarius**—are related to the following stars which are not numbered in the twelve signs of the zodiac; they constitute another field of relationships:

Aries to one of the two stars, found in the constellation, the Great Bear, which are called the two Pointers.

Leo to Polaris, the Pole Star, found in the Little Bear.

Scorpio to Sirius, the Dog Star.

**Aquarius to Alcyone, one of the seven Pleiades. EA 194**

\* \* \*

1. "**The Pleiades** are the supposed **wives of the seven Rishis of the Great Bear**. They are also the nurses of the God of War, Mars, the commander of the celestial armies." (Il. 579.)

2. "**The Pleiades** are the central group of the system of sidereal astronomy.

a. They are found in the neck of the Bull, the constellation Taurus.

b. They are therefore in the Milky Way.

c. **They are thus considered (Alcyone, in particular) as the central point around which our universe of fixed stars revolves.**" (Il. 582.) **EA 657**

\* \* \*

"The sun (i.e. the solar system) has **Alcyone in the Pleiades** for the centre of its orbit." (S.D. I. 545.) *EA 669*

\* \* \*

Note: **The Pleiades** as the central group of the Bull and **Alcyone, one of the 7 pleiades**, is supposed to be **the star around which our universe [solar system] revolves.** *EA 679*

\* \* \*

1. **Alcyone—in the Pleiades**, the mothers of the seven aspects of form life and the "**wives of the seven Rishis of the Great Bear.**" They are **connected with the Mother aspect** which nurtures the infant Christ. *EA 201*

\* \* \*

Okay, now with that in mind, remember how in the Disney movie of **Peter Pan, Tinker Bell** sometimes lags behind, and then *flies swiftly* to catch up with Peter and the group. We'll think of this omitted slide as the "**Tinker Bell slide.**" This is where Michael, with me "ridin' shotgun" will . . . *eventually* . . . arrive.



\* \* \*

When I started (in 2008) creating videos to illustrate the thousands of pages of esoteric compilations I had done over the decades, I was fortunate to have the assistance of two of the best video editors that you could ever ask for: Mar Sorell did the first version of ***Death: The Great Adventure***, and David, my dear friend, for most of the other 51 videos until 2017. And their expert work fit nicely into my non-existent budget--they both generously worked for little or nothing. Since then, I have had to do all of them by myself. I describe them as "over-researched and under-produced". Like I say, the day that They were handing out 5th Ray, I must have been at the beach. Also, in regards to the 5th Ray, I say: "Tortured Daily By Technology". But my production on these is good enough to convey their important message, so I guess that's enough.

***Death: The Great Adventure*** video on **YouTube**:

**Part 1**

<https://www.youtube.com/watch?v=cljRrCdcocY&t=2369s>

**Part 2**

<https://www.youtube.com/watch?v=VjLmtABYhkc&t=1s>

**Part 3**

<https://www.youtube.com/watch?v=vzc385WQGQUQ&t=3s>

\* \* \*

**Death: The Great Adventure**

Robert J. Borel, M.A.

*. . . ponder most carefully and sanely upon the so-called enigma of death. It is an enigma to man, but not an enigma to disciples and knowers of the wisdom.*

*During the next cycle . . . death will become a normal and understood process.*

*Esoteric Healing, 390*

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[I have Americanized the spelling of certain British words used by Alice Bailey. Also the full book titles of the abbreviated ones used in the reference citations are found in the Bibliography at the end of this article.]

## 1. Introduction

In the first half of the twentieth century, Alice Ann Bailey, a British Theosophist, collaborated with the Tibetan Master Djwhal Khul in writing nineteen books on esoteric philosophy. Bailey also penned five other volumes on her own.

In their book, *A Treatise on White Magic*, (p. 302) the Tibetan states:

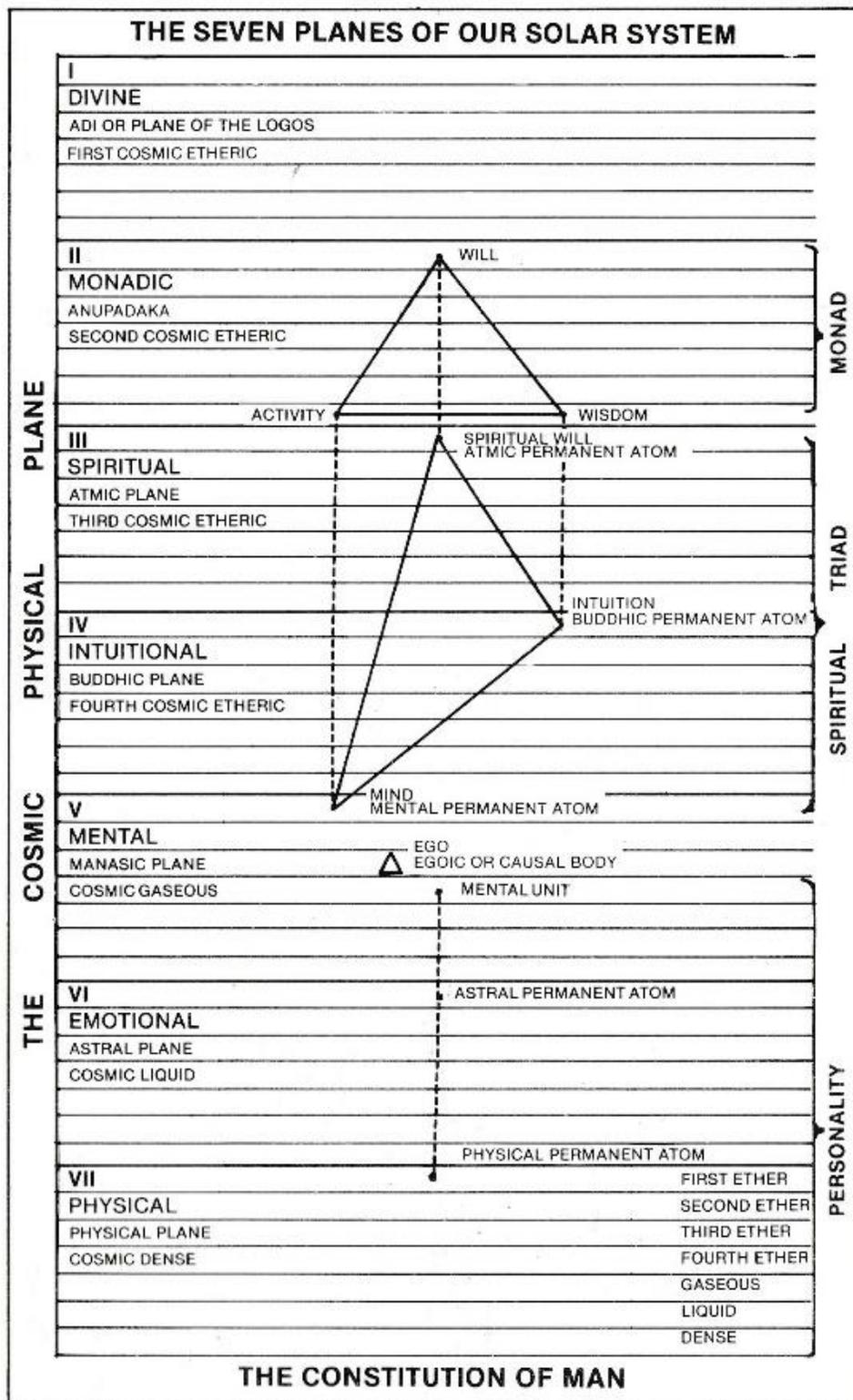
The reign of the fear of death is well-nigh ended and we shall soon enter upon a period of knowledge and of certainty which will cut away the ground from under all our fears. In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and—in this scientific sense—teach people to

die. There is a technique of dying just as there is of living, but this technique has been lost very largely in the West and is almost lost except in a few centers of Knowers in the East. More of this can perhaps be dealt with later but the thought of the needed approach to this subject can rest in the minds of the students who read this and perhaps as they study and read and think, material of interest will come their way which could be gradually assembled and published.

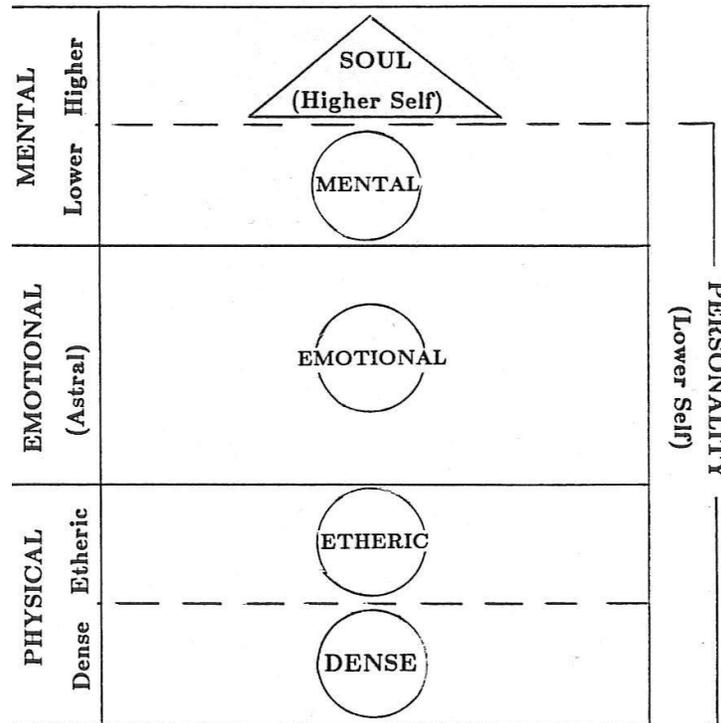
In 1980, I began compiling Master DK's passages pertaining to death and dying. An esteemed colleague then edited my compilation, and in July 1985, *Death: The Great Adventure* was published by Lucis Publishing Company (New York), the publisher of the Bailey books—also known as the “Blue Books” because of their indigo covers.

## 2. The Planes of Consciousness

We will begin by discussing the so-called “planes of consciousness” on which the esoteric process of dying occurs. In our solar system, there are seven planes of matter and consciousness of increasing degrees of density. To *visually* depict these seven levels of conscious awareness, they must be extended in space, so that they *appear* to move downward from above. In actuality, all the planes are interpenetrating, and, therefore, occupy the same “space”. The subtler, more rapidly vibrating matter of the “higher” planes is all around and within the matter of the “lower,” denser planes. Each of these seven major planes is composed of seven subplanes.



## DEATH AND REBIRTH



The esoteric process of dying is concerned with the three “lower” planes of our solar system. The lower the plane the denser the matter of that plane. The lowest of the seven planes is **the Physical Plane** which is **divided into two major sections**: the dense and the etheric. In ascending order, the three lower subplanes are the dense (or solid), then the liquid, and finally, the gaseous. These compose the matter of the **dense section of the Physical Plane** as well as one’s *Dense Physical Body*—the only body of which most people are aware.

The four higher subplanes of the Physical Plane comprise **the etheric section of the Physical Plane** as well as one’s *Etheric Physical Body*. This subtler physical body is sometimes called the etheric double, the vital body, or the *pranic* body. This subtler Etheric Physical Body forms the energetic “blueprint” or “scaffolding” upon which our Dense Physical Body is built. In ascending order, the four etheric subplanes are called the etheric, the super-etheric, the subatomic and the atomic.

The **next major plane** is known as the **Emotional Plane**. It is also called the **Astral Plane** because the matter of that plane appears to be “starry”, or self-luminous. The Emotional Plane also is composed of seven subplanes of increasing frequency as is one’s Emotional, or Astral, Body. This plane is also known as the plane of *kama*, or desire, and the body we use to express at that level of consciousness and vibration is sometimes referred to as the *kamic* body.

The **third major plane** we are concerned with in our study of the esoteric process of dying, or withdrawal, is called the **Mental Plane**. It is also referred to as the *manasic* plane (*manas* in Sanskrit means “mind”), *devachan* (or “heaven”, literally “the abode of the gods”), or the heaven-world.

Like the Physical Plane, the **Mental Plane is divided into two sections**: the lower and the higher. The lower mental plane is composed of the four lower mental subplanes which are described as being *rupa* (Sanskrit: “form”), or having form. These four lower mental subplanes contain the matter of which one’s Mental Body is constructed.

These **4 lower mental subplanes along with the 7 subplanes of both the Physical and the Emotional Planes form the 18 subplanes** of the world of the **Personality**, or lower self. The Latin word *persona* is composed of: *per* meaning “through” and *sona* meaning “sound”. The *persona* was the mask that the Roman actors *spoke (sona) through (per)*—just as one’s Soul “speaks,” or expresses, through one’s *Personality*. The Personality is said to be fourfold since it is composed of four bodies: the *dense* physical, the *etheric* physical, the emotional (or astral), and the mental bodies.

The higher mental plane is comprised of the three higher mental subplanes which are said to be *arupa* (Sanskrit: “formless”), or without form. **These three higher mental subplanes are the home of the Soul, or Higher Self**. This aspect of our being is also referred to as the (Spiritual) Ego, the Solar Angel, or the Angel (the Soul) of the Presence (the Monad or the Planetary Logos, or God). The Soul’s body is known as the Causal Body, the Egoic Body, or the Egoic Lotus.

Thus our study of the esoteric process of withdrawal is concerned with the two lower aspects of our being, the Soul and the Personality. (There is also the highest aspect known as the Spirit, or the Monad.) These two entities function on the 3 lower planes of our solar system: the Mental, the Emotional, and the Physical. These three lower planes are sometimes referred to as the three worlds.

### 3. Death Defined

The Tibetan offers numerous definitions or descriptive phrases pertaining to death. He says that true death is limitation (*EA 615*). He also stresses that “for a free soul, death and the taking of a form and consequent immersion of the life in the form are synonymous terms.” (*EHL 439*)

This is because the incarnating soul becomes more and more limited, restricted, and confined as it descends into the lower planes and becomes enveloped in bodies of increasing density. Therefore, incarnating into the lower planes is truly death to the soul, and the withdrawal from those planes and their respective bodies actually represents life to the soul (*EHL 469*). However, for most human beings the reverse is true. They consider their ongoing experience in the physical body to be life, and the withdrawal from that body to be death.

Master Djwhal Khul describes death as “the Great Releaser” (*EA 545*), “the great Liberator” (*RI 607*), “entrance into fuller life” (*TWM 300*), “the disappearance of veils” (*DNA2 320*), “an act of simple and conscious relinquishing of form” (*EHL 427*), “extraction from form conditions—physical, emotional or mental” (*RI 607*), and “a means of abstracting the life principle [the Monad], informed by consciousness [the Soul], from the form or the bodies in the three worlds [the Personality]” (*RI 163*). All of these definitions or descriptions of death indicate that it is a process of freeing the withdrawing soul from the forms into which it has incarnated to gain experience and knowledge in the three lower worlds.

#### 4. Death and Sleep

The Tibetan reminds us that consciousness withdraws from the physical body daily in the process of sleep. He emphasizes that most people

“ . . . 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 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.” (*TWM 494-495*)

He adds that the spiritual aspirant, in his sleeping hours, “has developed a field of service and of learning.” And then when he dies, 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.” (*TWM 301*) By realizing the similarity between sleep and death, we could dispel much of the fear currently associated with death.

#### 5. Fear of Death

The Tibetan informs us that the fear of dying is an ancient one. He reveals that during Atlantean times the Lords of Cosmic Evil implanted fear in human beings, beginning with the fear of death.

“From that time on, men have laid the emphasis upon death and not life, and have been ridden by fear all their days.

One of the initial acts of the reappearing Christ . . . will be to erase this particular fear and to confirm to peoples’ minds the idea that incarnation and the taking of form is the true place of darkness to the divine spirit which is man; it is death to the spirit temporarily, and imprisonment. (*RI 732*)

As noted earlier, “the reign of the fear of death” is almost over as we move toward “a period of knowledge and of certainty. (*TWM 302*)

#### 6. Death Is Beneficent / Good

Master DK tells us that instead of erroneously regarding death as something to be feared, we should, instead, recognize it as “one of the most beneficent occurrences” (*TWM 494*) that we can experience. He describes death as “a beneficent friend” (*EHL 42*), “a real beneficence” (*EHL 42*), “the beneficent and happy withdrawal of the soul” (*EHL 652*), “the greatest possible good” (*EHL 661*), and “death as beauty, as joy, as spirit in action, as the consummation of all good” (*EHL 437*).

## 7. Death Is Familiar

The Tibetan also stresses that death is not only a *beneficent* friend, but also a *familiar* one. We are encouraged to “give to that hitherto dreaded enemy of mankind a new and happier significance” as we develop “a happy expectancy where that inevitable and most familiar event occurs.” (*EHL 389*) He assures us, if we could only realize it, that death “is one of our most practiced activities. We have died many times and shall die again and again.” (*TWM 494*) We have all died thousands of times, and know this familiar process well on the inner, or higher, planes. However, we usually cannot recall this fact in our physical brain consciousness.

Djwhal Khul describes the familiarity of the process of death in various ways: “Death . . . this familiar process” (*EHL 478-479*), “the familiar process of death” (*EHL 514*), “the familiar and constantly recurring death of the physical body” (*RI 731*), and “the constant recurrence of the fact of physical death. This is familiar to all of us through its extreme frequency, could we but realize it.” (*EHL 406*).

## 8. New Attitude and Approach to Dying

Master DK reveals that a new attitude toward death is emerging.

It is essential that new ideas and a new approach to the entire problem of dying are inaugurated. *EHL 680*

In the early stages of the new world religion, this [new] attitude towards death will be inculcated. An entirely new concept of death, with the emphasis upon conscious withdrawal, will be taught, and funeral services, or rather the crematory services, will be joyous because their emphasis will be upon release and return. *EHL 653*

In the meantime, let a new attitude to death be cultivated and a new science of death be inaugurated. Let it cease to be the one thing we cannot control and which inevitably defeats us and let us begin to control our passing over to the other side, and to understand somewhat the technique of transition. *TWM 500*

Today, however, we are on the eve of seeing a complete change in this condition, owing to the fact that humanity—on a much larger scale than ever known before—is achieving a needed reorientation; the higher values and the life of the soul, as entered upon through the insistence of the mind in its higher and lower aspects, is beginning to control. This will perforce bring in a new attitude towards death; it will be regarded as a natural and desirable process, cyclically undergone. *EHL 425*

As men learn to live consciously as souls, as they also learn to focus themselves on soul levels and begin to regard the form or forms as simply modes of expression, all the old sorrowful ideas anent death will

gradually disappear, and a new and more joyful approach to that great experience will take their place. *EHL 394*

## 9. New Attitude Is Near

The Tibetan indicates that these new ideas and concepts regarding death with their resultant new attitude and approach are nearer than we might imagine. [The Tibetan and Alice Bailey stopped writing in September 1949.]

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. *EHL 432*

Within the next few years the fact of persistence and of the eternity of existence will have advanced out of the realm of questioning into the realm of certainty. *EPI 183*

But indication will give place to conviction and knowledge before another hundred years has elapsed, for an event will take place and a revelation be given to the race which will turn hope [that immortality is real] into certainty and belief into knowledge. *TWM 400*

This, our present cycle, is the end of the age, and the next two hundred years will see the abolition of death, as we now understand that great transition, and the establishing of the fact of the soul's existence. The soul will be known as an entity, as the motivating impulse and the spiritual center back of all manifested forms. The next few decades will see certain great beliefs substantiated. . . . Our universal brotherhood and our essential immortality will be demonstrated and realized to be facts in nature. *EPI 96*

## 10. Overcoming Death through Continuity of Consciousness and Conscious Dying

Djwhal Khul reveals that death will soon be overcome through the development of continuity of consciousness and the process of conscious dying, or withdrawal.

The overcoming of death is not contingent upon the elimination of bodily ills, but upon the establishing of that continuity of consciousness which carries over from the physical plane of life to the inner subjective existence. *EXH 44-45*

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 on any plane at will, or in any direction within the form of God, we shall no longer know death. *TWM 494*

As time progresses and before the close of the next [21<sup>st</sup>] century death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many of the highest types of men will function simultaneously in the two worlds that the old fear will go and the intercourse between the astral plane and the physical plane will be . . . firmly established . . . and . . . scientifically controlled. . . . *TWM 301*

This step will bring in a continuity of consciousness which will do away with all fear of death and link the physical and astral planes in such a close relation that they will in reality constitute one plane. *TWM 503*

In the case of initiates there is much more than this. There is an intelligent understanding of the laws of abstraction and this enables the one who is making the transition to withdraw consciously and in full waking awareness out of the physical body and so to function on the astral plane. This involves the preservation of continuity of consciousness so that no hiatus occurs between the sense of awareness on the physical plane and that of the after death state. *TWM 498*

As humanity becomes soul-conscious . . . death will be seen as an "ordered" process, carried out in full consciousness and with understanding of cyclic purpose. *EHL 435-436*

## 11. Rules and Techniques to Prepare for Death

There are numerous ways that we can begin to develop this continuity of consciousness that will allow us to eventually overcome death. The Tibetan offers certain hints that will assist in this process. He also provides us with specific techniques and practices that will help prepare us and our loved ones for the moment of transition.

The second point to be grasped is that there can be a technique of dying and a training given during life which will lead up to the utilization of that technique. . . .

It might well be asked if it is possible to give a simple set of rules that would be followed now by all who seek to establish such a rhythm that life itself is not only organized and constructive, but when the moment for vacating the outer sheath arrives, there will be no problem nor difficulty. I will, therefore, give you four simple rules that link up with much that all students are now doing:

1. Learn to keep focused in the head through visualization and meditation and through the steady practice of concentration; develop the capacity to live increasingly as the king seated on the throne between the eyebrows. . . .
2. Learn to render heart service and not an emotional insistence on activity directed towards handling the affairs of others. . . .
3. Learn, as you go to sleep, to withdraw the consciousness to the head. This should be practiced as a definite exercise as one falls to sleep. One should not permit oneself to drift off to sleep, but should endeavor to preserve the consciousness intact until there is a conscious passing out onto the astral plane. Relaxation, close attention, and a steady drawing upwards to the center in the head should be attempted, for until the aspirant has learned to be steadily aware of all processes in going to sleep and to preserve at the same time his positivity, there is danger in this work. The first steps must be taken with intelligence and followed for many years until facility in the work of abstraction is achieved.
4. Record and watch all phenomena connected with the withdrawing process, whether followed in the meditation work or in going to sleep. It will be found, for instance, that many people wake with an almost painful start just as they have dropped asleep. This is due to the slipping out of the consciousness through a web which is not adequately clear and through an orifice which is partially closed. Others may hear an intensely loud snap in the region of the head. This is caused by the vital airs in the head of which we are not usually aware and is produced by an inner aural sensitivity which causes awareness of sounds always present but not usually registered. Others will see light as they fall asleep, or clouds of color, or banners and streamers of violet, all of which are etheric phenomena. These phenomena which are of no real moment, are all related to the vital body, to pranic emanations, and to the web of light.

The carrying on of this practice and the following of these four rules over a period of years will do much to facilitate the technique of the death bed, for the man who has learned to handle his body as he falls asleep, has an advantage over the man who never pays any attention to the process.

In relation to the technique of dying it is only possible for me at this time to make one or two suggestions. I deal not here with the attitude of the attendant watchers, I deal only with those points which will make for an easier passing over of the transient soul.

First, let there be silence in the chamber. This is, of course, frequently the case. It must be remembered that the dying person may usually be unconscious. This unconsciousness is apparent but not real. In nine hundred cases out of a thousand the brain awareness is there, with a full consciousness of happenings, but there is a complete paralysis of the will to express and complete inability to generate the energy which will indicate aliveness. When silence and understanding rule the sick room, the departing soul can hold possession of its instrument with clarity until the last minute and can make due preparation.

Later, when more anent color is known, only orange lights will be permitted in the sick room of a dying person, and these will only be installed with due ceremony when there is assuredly no possibility of recovery. Orange aids the focusing in the head, just as red stimulates the solar plexus and green has a definite effect upon the heart and life streams.

Certain types of music will be used when more in connection with sound is understood, but there is no music as yet which will facilitate the work of the soul in abstracting itself from the body, though certain notes on the organ will be found effective. At the exact moment of death, if a person's own note is sounded, it will coordinate the two streams of energy and eventually rupture the life thread, but the knowledge of this is too dangerous to transmit yet and can only later be given. I would indicate the future and the lines along which future occult study will run.

It will be found also that pressure on certain nerve centers and on certain arteries will facilitate the work. (This science of dying is held in custody, as many students know, in Tibet.) Pressure on the jugular vein and on certain big nerves in the region of the head and on a particular spot in the medulla oblongata will be found helpful and effective. A definite science of death will inevitably later be elaborated, but only when the fact of the soul is recognized and its relation to the body has been scientifically demonstrated.

Mantric phrases will also be employed and definitely built into the consciousness of the dying person by those around him, or employed deliberately and mentally by himself. The Christ demonstrated their use when he cried aloud, "Father, into Thy hands I commend my spirit." And we have another instance in the words, "Lord, now lettest Thou Thy servant depart in peace." The steady use of the Sacred Word chanted in an undertone or on a particular key (to which the dying man will be found to respond) may later constitute also a part of the ritual of transition accompanied by the anointing with oil, as preserved in the Catholic Church. Extreme unction has an occult, scientific basis. The top of the head of the dying man should also symbolically point towards the East and the feet and the hands should be crossed. Sandalwood only should be burned in the room and no incense of any other kind permitted, for sandalwood is the incense of the first or destroyer ray and the soul is in process of destroying its habitation. *TWM 502-507*

To resume with your own instruction, if you would care to increase the capacity of the three activities—contact, impression, relationship—you might follow a simple exercise when going to sleep at night.

After achieving complete comfort, as far as may be possible, attempt to assume an inner attitude of planned, quiet discarding of the physical body, keeping the whole concept upon the mental plane, yet realizing it to be a simple brain activity. The heart is in no way to be involved. Your objective is to preserve consciousness as you withdraw it from the brain and pass out on the subtler levels of awareness. You are not discarding the physical body permanently, therefore the life thread anchored in the heart is not involved. The aim is, for a few hours and whilst clothed in the astral and mental vehicles, to be consciously aware elsewhere. With determination you become a focused, interested point of consciousness, intent on emerging from the casing of the physical body. That point you hold, refusing to look backward at the physical vehicle, or at the worries, interests and circumstances of daily life, fixedly waiting for the moment when your negative attitude to the physical plane and your positive attitude to the

inner planes will bring a moment of release, perhaps a flash of light, the perception of an aperture of escape, or the recognition of your surroundings, plus the elimination of all surprise or the expectation of any phenomena.

You are (as you practice this exercise of withdrawal) only going through an ordinary everyday process. If facility in doing this exercise is achieved, the hour of death will find you automatically and easily—because the physical body is making no resistance but remains quiescent and negative—able to make the Great Transition without concern or fear of the unknown. This is an exercise I would like to see all the group undertake. It involves only the steady preservation of an attitude, a fixed determination to hold on to the point of consciousness which is your persistent Self, plus a live expectancy. I have chosen these words with care and would ask you to study them with equal care. *DNA2 488-489*

## 12. Healers and Healing Groups

Master DK indicates that there are various methods that healers and healing groups can use to assist the patient in preparing for transition.

There are one or two things which I would like to make clear and which you must, in your turn, make clear to the patient.

1. Cure is not guaranteed. Patients must realize that continuance of life in the physical body is not the highest possible goal. It may be so if the service to be rendered is of real import, if obligations remain still to be carried out, and if other lessons must still be learned. Bodily existence is not, however, the summum bonum of existence. Freedom from the limitations of the physical body is of real beneficence. Patients must learn to recognize and accept the Law of Karma.

2. Fear is needless. One of the first objectives of the healing agent should be to aid the patient to achieve a happy, sane, expectant outlook upon his future—no matter what that future may bring. *EHL 387*

Therefore, the healer has the duty of rendering himself effective, and according to what he is, so will be the effect upon the patient. When a healer works magnetically and radiates his soul force to the patient, that patient is enabled more easily to achieve the end desired—which may be complete healing, or it may be the establishing of a state of mind which will enable the patient to live with himself and with his complaint, unhandicapped by the karmic limitations of the body. Or it may be enabling the patient to achieve (with joy and facility) the right liberation from the body and, through the portal of death, to pass to complete health. *EHL 8*

Where death is definitely indicated and the "signs of death" are noted by both the doctor and the healer, the healer has not need to stop his work. By continuing it, he may increase the evil condition, but will nevertheless be aiding the patient by hastening normally the act of dying. The old proverb is basically not true in all cases, that "where there is life there is hope." Life can and often is prolonged after the will of the soul is towards the withdrawal of the soul life; the life of the atoms of the lunar lords can be fostered for a long time, and this greatly distresses the spiritual man who is aware of the process and the intent of his soul. What is kept alive is the physical body, but the interest of the true man is no longer focused there.

There inevitably comes a point, for instance in the case of malignant disease, where the physician knows that it simply is a question of time, and the spiritual healer can learn to recognize the same signs. Then, instead of the present silence on the part of both healer and doctor, where the patient is concerned, this remaining time will be employed (if the patient's faculties permit) with due preparation for the "beneficent and happy withdrawal" of the soul; the patient's family and friends will share in the preparation. *EHL 652-653*

### 13. Cremation

The Tibetan predicts that before long cremation will be the preferred means of disposing of the physical body of the deceased. This process will not only help prevent contaminating large areas of the earth with diseased and decaying bodies, but it will also hasten the process of withdrawal from the etheric body which can linger for quite some time near the gradually decomposing physical corpse. Therefore, cremation will hasten the return of the incarnating human soul to its source—the spiritual Soul on the higher subplanes of the mental plane.

It has been asked: What is the Tibetan's attitude towards cremation, and under what conditions should cremation be followed? It is a fortunate and happy thing that cremation is becoming increasingly the rule. Before so very long, burial in the ground will be against the law and cremation will be enforced, and this as a health and sanitation measure. Those unhealthy, psychic spots, called cemeteries, will eventually disappear, just as ancestor worship is passing out, both in the Orient—with its ancestor cults—and in the Occident—with its equally foolish cult of hereditary position.

By the use of fire, all forms are dissolved; the quicker the human physical vehicle is destroyed, the quicker is its hold upon the withdrawing soul broken. A great deal of nonsense has been told in current theosophical literature about the time equation in relation to the sequential destruction of the subtle bodies. It should be stated, however, that the moment that true death is scientifically established (by the orthodox doctor in charge of the case), and it has been ascertained that no spark of life remains in the physical body, cremation is then possible. This complete or true death eventuates when the thread of consciousness and the thread of life are completely withdrawn from the head and the heart. At the same time, reverence and an unhurried attitude have their rightful place in the process. The family of the dead person need a few hours in which to adjust themselves to the fact of the imminent disappearance of the outer and usually loved form; due care must also be given to the formalities required by the state or the municipality. This time element has reference mainly to those who are left behind, to the living and not to the dead. The claim that the etheric body must not be rushed into the cremating flames, and the belief that it must be left to drift around for a stated period of several days, have also no true basis at all. There is no etheric need for delay. When the inner man withdraws from his physical vehicle he withdraws simultaneously from the etheric body. It is true that the etheric body is apt to linger for a long time on the "field of emanation" when the physical body is interred, and it will frequently persist until complete disintegration of the dense body has taken place. The process of mummifying, as practiced in Egypt, and of embalming, as practiced in the West, have been responsible for the perpetuation of the etheric body, sometimes for centuries. This is particularly the case when the mummy or embalmed person was of an evil character during life; the hovering etheric body is then often "possessed" by an evil entity or evil force. This is the cause of the attacks and the disasters which often dog the steps of those who discover ancient tombs and their inhabitants, ancient mummies, and bring them and their possessions to light. Where cremation is the rule, there is not only the immediate destruction of the physical body and its restitution to the fount of substance, but the vital [or etheric] body is also promptly dissolved and its forces swept away by the current of flame into the reservoir of vital energies. Of that reservoir it has ever been an inherent part, either in form or in a formless condition. After death and cremation these forces still exist but are absorbed into the analogous whole. Ponder on this statement, for it will give you the clue to the creative work of the human spirit. If delay is necessary from family feeling or municipal requirements, cremation should follow death within thirty-six hours; where no reason for delay exists, cremation can be rightly permitted in twelve hours. It is wise, however, to wait twelve hours in order to ensure true death. *EHL 483-485*

### 14. The Process of Dying

We will now examine the actual stages of the process of dying, or the esoteric process of withdrawal.

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 devitalization....
- 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 color 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.... *EHL 414-415*

The life within the form mounts up then in triumph to the bosom of its "Father in Heaven," just as the life within the physical body at the moment of death seeks its source, the Ego, and this likewise in four stages:—

1. By the withdrawal from the dense physical body.
2. By the withdrawal from the etheric body.
3. By a later vacating of the astral body.
4. A final leaving of the mental body. *IHS 137*

You will note that the various words I have chosen in considering the basic requirements have been so chosen for their specific meanings:

1. The Work of Restitution signifies the returning of the form to the basic reservoir of substance; or of the soul, the divine spiritual energy, returning to its source—either on soul or monadic levels, according to the point in evolution. This restitution is predominantly the work of the human soul within the physical body and involves both the heart and the head centers.
2. The Art of Elimination. This refers to two activities of the inner spiritual man; i.e., the elimination of all control by the threefold lower man, and the process of refocusing itself upon the concrete levels of the mental plane as a point of radiant light. This concerns primarily the human soul.
3. The Processes of Integration. These deal with the work of the liberated spiritual man as he blends with the soul (the oversoul) upon the higher levels of the mental plane. The part returns to the whole, and the man comprehends the true meaning of the words of Krishna, "Having pervaded this whole universe with a fragment of myself, I remain." He, too, the conscious experiencing fragment which has pervaded the little universe of the form in the three worlds, still remains. He knows himself to be a part of the whole.

These three processes are Death. *EHL 394-395*

We shall therefore consider the three major processes to which I earlier referred; these cover three periods and lead, eventually, to other processes under the Law of Rebirth. They are:

1. The Process of Restitution, governing the period of withdrawal of the soul from the physical plane and from its two phenomenal aspects, the dense physical body and the etheric body. This concerns the Art of Dying.

2. The Process of Elimination. This governs that period of the life of the human soul after death and in the two other worlds of human evolution. It concerns the elimination of the astral-mental body by the soul, so that it is "ready to stand free in its own place."

3. The Process of Integration, dealing with the period wherein the liberated soul again becomes conscious of itself as the Angel of the Presence and is reabsorbed into the world of souls, thus entering into a state of reflection. Later, under the impact of the Law of Karmic Liability or Necessity, the soul again prepares itself for another descent into form. *EHL 407-408*

The Law of Attraction has (as all else in manifestation) three phases or aspects . . . brings about the imbalance which results in the act of disintegration, thus overcoming form—as far as the human being is concerned—and brings this about in three phases to which we have given the names:

a. Restitution, resulting in the dissolution of the body and the return of its elements, atoms and cells, to their originating source.

b. Elimination, involving the same basic process in relation to the forces which have constituted the astral body and the mental vehicle.

c. Absorption, the mode whereby the human soul is integrated into its originating source, the overshadowing, universal soul. This is an expression of the first aspect. *EHL 433-434*

### 15. a. The Process of Restitution (Withdrawal from the Dense & the Etheric Physical Bodies)

In physical death, therefore, and in the act of restitution, the withdrawing soul has to deal with the following factors:

1. The physical elemental, the integrated and coordinated life of the physical body, which is forever seeking to hold together under the attractive forces of all its component parts and their mutual interaction. This force works through a number of minor centers.

2. The etheric vehicle, which has a powerful coordinated life of its own, expressed through the seven major centers which react under astral, mental and soul impulsive energy. It works also through certain of the minor centers which are not dedicated to a response to that aspect of the man's equipment which H.P.B. states is not a principle—the dense physical mechanism. *EHL 464-465*

I dealt with the subject of death in *A Treatise on White Magic*, focusing therein primarily upon the physical processes of dying and doing so from the point of view of the onlooker or observer. I sought there to indicate what the attitude of the onlooker should be. Here I would like to present a somewhat different picture, indicating what is known by the departing soul. If this involves repetition of what you already know, there are however certain basic repetitions and statements I wish to make. Let me tabulate them with brevity. Will you regard them as foundational and factual?

1. The time for the departure of an incarnating soul has come. The soul has in the past:

a. Appropriated a physical body of a certain caliber, adequate to the requirements and age of that soul.

b. Energized that physical body through the medium of the etheric body, thus galvanizing it into life activity for the duration of the soul's set term of physical enterprise.

2. Two major streams of energy enter the physical body and produce its activity, its quality and type of expression, plus the impression it makes upon its environment.

a. The stream of dynamic life. This is anchored in the heart. This stream of dynamic energy enters the body, via the head, and passes down to the heart, where it is focused during the life cycle. A smaller stream of the universal energy or prana, distinctive from the individualized life force, enters the physical body, via the spleen. It then rises to the heart to join the larger and more important life stream. The life stream energizes and holds in coherency the integrated physical body. The stream of pranic energy vitalizes the individual atoms and cells of which that body is composed.

b. The stream of individual consciousness. This is anchored in the head, is an aspect of the soul, reveals the type of consciousness which is, in its turn, indicative of the point attained in evolution. This stream of energy likewise functions in connection with a stream of personality force; and this force is characterized by desire (emotional or astral sentiency) and enters into the physical body, via the solar plexus center. This relates the man to the entire astral plane, and therefore to the world of glamour. With undeveloped people and with the average type of man, the solar plexus is the focus of consciousness and the energy is registered by the focal point of consciousness in the head without any recognition whatsoever. It is for this reason that (at the time of death) the soul leaves the body, via the solar plexus and not via the head. In the case of the developed man, the mental type of individual, the aspirant, disciple or initiate, the thread of consciousness will withdraw from the body via the head. *EHL 428-429*

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 happens 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. With these effects I shall not deal. The pathology of death is well known and has received much study exoterically; much still remains to be discovered and will later be discovered. I am concerned, first of all, with the subjective reactions which (in the last analysis) bring about the pathological predisposition to death.

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. The "blood is the life," we are told; it is interiorly changed as a result of the two previous stages, but primarily as the result of an activity hitherto undiscovered by modern science, for which the glandular system is responsible. The glands, in response to the call of death, inject into the blood stream a substance which in turn affects the heart. There the life thread is anchored, and the substance in the blood is regarded as "death dealing" and is one of the basic causes of coma and of loss of consciousness. It evokes a reflex action in the

brain. This substance and its effect will be questioned as yet by orthodox medicine, but its presence will later be recognized.

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 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 abstraction. This is the stage in which—the fear of death once and for all removed from the racial mind—the friends and relatives of the departing person will "make a festival" for him and will rejoice with him because he is relinquishing the body. At present this is not possible. Distress rules, and the stage passes unrecognized and is not utilized, as it will someday be.

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 focusses itself in the area around that door for the final "pull" of the directing soul. All has been proceeding under the Law of Attraction up to this point—the magnetic, attractive will of the soul. Now another "pull" or attractive impulse makes itself felt. The dense physical body, the sumtotal of organs, cells and atoms, is steadily being released from the integrating potency of the vital body by the action of the nadis; it begins to respond to the attractive pull of matter itself. This has been called the "earth" pull and is exerted by that mysterious entity whom we call the "spirit of the earth"; this entity is on the involutory arc, and is to our planet what the physical elemental is to the physical body of man. This physical plane life force is essentially the life and light of atomic substance—the matter of which all forms are made. It is to this reservoir of involutory and material life that the substance of all forms is restored. Restitution of the commandeered matter of the form occupied by the soul during a life cycle consists in returning to this "Caesar" the involutory world what is his, whilst the soul returns to the God Who sent it forth.

It will therefore be apparent that a dual attractive process is at this stage going on:

- a. The vital [or etheric] 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 relationship 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 thoughtform of himself which the man has built up over the years. This thoughtform 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 center 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."

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 untrammled: 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. *EHL 472-478*

Before I take up this subject in greater detail I would like to make reference to the "web in the brain", which is intact for the majority but is non-existent for the illumined seer.

In the human body, as you know, we have an underlying, interpenetrating vital body which is the counterpart of the physical, which is larger than the physical and which we call the etheric body or double. It is an energy body and is composed of force centers and nadis or force threads. These underlie or are the counterparts of the nervous apparatus—the nerves and the nerve ganglia. In two places in the human vital body there are orifices of exit for the life force. One opening is in the solar plexus and the other is in the brain at the top of the head. Protecting both is a closely woven web of etheric matter, composed of interlacing strands of life energy.

During the process of death, the pressure of the life energy beating against the web produces eventually a puncturing or opening. Out of this the life force pours as the potency of the abstracting influence of the soul increases. In the case of animals, of infants and of men and women who are polarized entirely in the physical and astral bodies, the door of exit is the solar plexus and it is that web which is punctured, thus permitting the passing out. In the case of mental types, of the more highly evolved human units, it is the web at the top of the head in the region of the fontanelle which is ruptured, thus again permitting the exit of the thinking rational being.

In psychics and in the case of mediums and lower seers (clairvoyant and clairaudient people) the solar plexus web is permanently ruptured early in life and easily therefore they pass in or out of the body, going into trance, as it is called, and functioning on the astral plane. But for these types there is no continuity of consciousness and there seems no relation between their physical plane existence and the happenings which they relate whilst in trance and of which they usually remain totally unaware in the waking consciousness. The whole performance is below the diaphragm and is related primarily to animal sentient life. In the case of conscious clairvoyance and in the work of the higher psychics and seers there is no trance, obsession or mediumship. It is the web in the brain which is punctured and the opening in that region permits the inflow of light, information and inspiration; it confers also the power to pass into the state of Samadhi which is the spiritual correspondence to the trance condition of the animal nature.

In the process of death these are, therefore, the two main exits: the solar plexus for the astrally polarized, physically biased human being and therefore of the vast majority, and the head center for the mentally polarized and spiritually oriented human being. This is the first and most important fact to remember and it will easily be seen how the trend of a life tendency and the focus of the life attention determine the mode of exit at death. It can be seen also that an effort to control the astral life and the emotional nature and to orient one's self to the mental world and to spiritual things has a momentous effect upon the phenomenal aspects of the death process.

If the student is thinking clearly, it will be apparent to him that one exit concerns the spiritual and highly evolved man, whilst the other concerns the low grade human being who has scarcely advanced beyond the animal stage. What then of the average man? A third exit is now in temporary use; just below the apex of the heart another etheric web is found covering an orifice of exit. We have, therefore, the following situation:

1. The exit in the head, used by the intellectual type, by the disciples and initiates of the world.
2. The exit in the heart, used by the kindly, well-meaning man or woman who is a good citizen, an intelligent friend and a philanthropic worker.
3. The exit in the region of the solar plexus, used by the emotional, unintelligent, unthinking man and by those whose animal nature is strong.

This is the first point in the new information which will slowly become common knowledge in the West during the next century. Much of it is already known by thinkers in the East and is in the nature of a first step towards a rational understanding of the death process. *TWM 500-502*

### 15. b. The Process of Elimination (Withdrawal from the Astral, or Emotional, Body and the Mental Body) (Kama-Manasic Body = Desire-Mind Body = Astral-Mental Body)

Immediately after death, and particularly if cremation has taken place, the man, in his kama-manasic body, is as much aware and alert to his environment as he was upon the physical plane when alive. This phrasing permits latitude as to the extent of the awareness and of observation, for a similar latitude must be allowed for those on the physical plane. People are not all equally awake or equally conscious of circumstances or immediate experience. However, as most people are more conscious emotionally than they are physically, and live to a great extent focused in their astral vehicles, the man is quite familiar with the state of consciousness in which he finds himself. Forget not that a plane is essentially a state of consciousness and not a locality, as so many esotericists seem to think. It is recognized by the focused reaction of the self-conscious person who—constantly and distinctly aware of himself—is sentient to the theme of his environment and of his outgoing desires, or where advanced people are concerned, functioning upon the more advanced levels of the astral plane) sentient of outgoing love and aspiration; the man is engrossed with what engrossed his attention and involved the kamic principle during his

incarnated experience. May I again remind you that there is now no physical brain to respond to impacts generated by the inner man, and also that sex, as it is physically understood, is nonexistent. Spiritualists would do well to remember this and so grasp the foolishness as well as the impossibility of those spiritual marriages which certain schools of thought in the movement teach and practice. The man, in his astral body, is now free from the strictly animal impulses which, upon the physical plane, are both normal and right, but which now have no meaning to him in his kamic body. *EHL 490-491*

To take up again the thread of our instruction, we will now consider the activity of the inner spiritual man who has discarded his physical and etheric bodies and now stands within the shell of the subtle body—a body composed of astral or sentient substance and of mental substance. Owing to the strongly emotional and sentient polarization of the average man, the idea has taken hold that man withdraws, after true death, first of all into his astral body, and then, later, into his mental vehicle. But this is not actually the case. A body constructed predominantly of astral matter is the basis of this idea. Few people are as yet so developed that the vehicle in which they find themselves after death is largely composed of mental substance. Only disciples and initiates who live mostly in their minds find themselves, after death, immediately upon the mental plane. Most people discover themselves upon the astral plane, clothed in a shell of astral matter and committed to a period of elimination within the illusory area of the astral plane.

As I have earlier told you, the astral plane has no factual existence, but is an illusory creation of the human family. From now on, however (through the defeat of the forces of evil and the disastrous setback suffered by the Black Lodge), the astral plane will slowly become a dying creation, and in the final period of human history (in the seventh rootrace), it will become nonexistent. Today this is not the case. The sentient substance which constitutes the astral plane is still being gathered into forms of illusion and still forms a barrier in the path of the soul seeking liberation. It still "holds prisoner" the many people who die whilst their major reaction to life is that of desire, of wishful thinking and of emotional sentiency. These are still the vast majority. In Atlantean days the astral plane came into being; the mental state of consciousness was then practically nonexistent, though the "sons of mind" had their place on what is today the higher levels of that plane. The mental permanent atom was also practically quiescent within each human form, and there was consequently no attractive "pull" from the mental plane, as is the case today. Many people are still Atlantean in consciousness, and when they pass out of the physical state of consciousness and discard their dual physical body, they are faced with the problem of elimination of the astral body, but they have little to do to release themselves from any mental prison of the soul. These are the undeveloped and average persons who, after the elimination of the kamic or desire body, have little else to do; there is no mental vehicle to draw them into a mental integration because there is no mentally focused potency; the soul on the higher mental levels is as yet "in deep meditation" and quite unaware of its shadow in the three worlds. *EHL 486-487*

The field of experience (in which is death, as the average person knows it) is the three worlds of human evolution—the physical world, the world of emotion and desire, and the mental plane. This world is, in the last analysis twofold, from the angle of death, and hence the phrase "the second death." This I have earlier applied to the death or destruction of the causal body, in which the spiritual soul has hitherto functioned. It can be applied, however, in a more literal sense, and may be referred to the second phase of the death process in the three worlds. It then concerns form only, and is related to those vehicles of expression which are found below the formless levels of the cosmic physical plane. These form levels are (as you know well, for the knowledge constitutes the a.b.c. of the occult theory) the levels on which the concrete, lower mind functions, the emotional nature reacts to the so-called astral plane, and the dual physical plane. The physical body consists of the dense physical body and the etheric vehicle. We have consequently, when considering the death of a human being, to employ the word death in relation to two phases in which it functions:

Phase One: The death of the physical-etheric body. This phase falls into two stages:

a. That in which the atoms which constitute the physical body are restored to the source from whence they came. This source is the sumtotal of the matter of the planet, constituting the dense physical body of the planetary Life.

b. That in which the etheric vehicle, composed of an aggregation of forces, returns these forces to the general reservoir of energy. This dual phase covers the Process of Restitution.

Phase Two: The "rejection" (as it is sometimes called) of the mental-emotional vehicles. These form, in reality, only one body; to it the early theosophists (correctly) gave the name of the "kama-manasic body" or the vehicle of desire-mind. I have said elsewhere that there is no such thing as the astral plane or the astral body. Just as the physical body is made up of matter which is not regarded as a principle, so the astral body—as far as the mind nature is concerned—is in the same category. This is a difficult matter for you to grasp because desire and emotion are so real and so devastatingly important. But—speaking literally—from the angle of the mental plane, the astral body is "a figment of the imagination"; it is not a principle. The massed use of the imagination in the service of desire has nevertheless constructed an illusory glamorous world, the world of the astral plane. During physical incarnation, and when a man is not upon the Path of Discipleship, the astral plane is very real, with a vitality and a life all its own. After the first death (the death of the physical body) it still remains equally real. But its potency slowly dies out: the mental man comes to realize his own true state of consciousness (whether developed or undeveloped), and the second death becomes possible and takes place. This phase covers the Process of Elimination.

When these two phases of the Art of Dying are over, the discarnate soul stands free from the control of matter; it is purified (temporarily by the phases of Restitution and Elimination) from all contamination by substance. This is achieved, not through any activity of the soul in form, the human soul, but as a result of the activity of the soul on its own plane abstracting the fraction of itself which we call the human soul. It is primarily the work of the overshadowing soul which effects this; it is not carried forward by the soul in the personality. The human soul, during this stage, is only responsive to the pull or the attractive force of the spiritual soul as it—with deliberate intent—extracts the human soul from its imprisoning sheaths. Later on, as the evolutionary processes proceed and the soul increasingly controls the personality, it will be the soul within the imprisoning sheaths which will bring about—consciously and with intention—the phases of dying. In the earlier stages, this release will be brought about with the aid of the overshadowing spiritual soul. Later on, when the man is living upon the physical plane as the soul, he will himself—with full continuity of consciousness—carry out the processes of abstraction, and will then (with directed purpose) "ascend to the place from whence he came." This is the reflection in the three worlds of the divine ascension of the perfected Son of God. *EHL 408-410*

Therefore, taking the average man, what are his first reactions and activities after the restitution of the physical body to the universal reservoir of substance? Let me enumerate some of these reactions:

1. He becomes consciously aware of himself. This involves a clarity of perception unknown to the average man whilst in physical incarnation.
2. Time (being the succession of events as registered by the physical brain) is now nonexistent as we understand the term, and—as the man turns his attention to his more clearly defined emotional self—there ensues invariably a moment of direct soul contact. This is due to the fact that even in the case of the most ignorant and undeveloped man, the moment of complete restitution does not pass unnoticed by the soul. It has a definite soul effect, something like a long and strong pull at a bell rope, if I might use so simple a simile. For a brief second the soul responds, and the nature of the response is such that the man, standing in his astral body, or rather in his kama-manasic vehicle, sees the experience of the past incarnation spread before him like a map. He records a sense of timelessness.
3. As a result of the recognition of these experiences, the man isolates those three which were the three major conditioning factors in the life which has gone and which also hold the keys to his future incarnation which he will next initiate. All else is forgotten, and all the lesser experiences fade out of his memory, leaving nothing in his consciousness but what are esoterically called "the three seeds or germs of the future". These three seeds are in a peculiar manner related to the permanent physical and astral atoms, and thus produce the fivefold force which will create the forms later to appear. It might be said that:

a. Seed One determines later the nature of the physical environment in which the returning man will find his place. It is related to the quality of that future environment and thus conditions the needed field or area of contact.

b. Seed Two determines the quality of the etheric body as a vehicle through which the ray forces can make contact with the dense physical body. It delimits the etheric structure or vital web along which the incoming energies will circulate and is related in particular to the special one of the seven centers which will be the most active and alive during the coming incarnation.

c. Seed Three gives the key to the astral vehicle in which the man will be polarized in the next incarnation. Forget not, I am dealing here with the average man and not with the advanced human being, disciple or initiate. It is this seed which—through the forces it attracts—brings the man again into relation with those he previously loved or with whom he had close contact. It can be accepted as a fact that the group idea governs subjectively all incarnations, and that reincarnated man is brought into incarnation not only through his own desire for physical plane experience, but also under group impulse and in line with the group karma as well as with his own. This is a point which should receive more emphasis. Once this is truly grasped and understood, a great deal of the fear engendered by the thought of death would disappear. The familiar and the loved will still remain the familiar and the loved, because the relation has been closely established over many incarnations and—as the Old Commentary expresses it:

"These seeds of determining recognition are not unique to me and you, but also for the group; within the group they relate one to the other in time and space. Only in the lower three shall those related find their true existence. When soul knows soul and in the meeting-place within the Master's call, these seeds shall disappear."

It will be apparent, therefore, how necessary it is to train children to recognize and profit by experience, for this, once learnt, will greatly facilitate this third activity upon the astral plane after death.

4. Having completed this "isolating of experience," the man will then seek and automatically find those whom the third seed influence indicates as possessing a constant part in the group experience of which he is an element, consciously or unconsciously. The relation once again established (if those sought have not yet eliminated the physical body), the man acts as he would on earth in the company of his intimates and according to his temperament and point in evolution. If those who are closest to him and whom he deeply loves or hates are still in physical incarnation, he will also seek them out and—just again as he did on earth—he will remain in their neighborhood, aware of their activities, though (unless highly evolved) they will not be aware of his. I can give no detail as to reciprocal give and take or to the modes and methods of contact. Each person differs; each temperament is largely unique. I only seek to make clear certain basic lines of behavior pursued by man prior to the act or acts of elimination.

These four activities cover varying periods of time—from the angle of "those who live below," though there is no time recognized on the part of the man on the astral plane. Gradually the lure and glamour (of a low or high order) wears off, and the man enters into the stage where he knows—because the mind is now more incisive and dominating—that he is ready for the second death and for the entire elimination of the kamic body or of the kama-manasic vehicle. *EHL 491-494*

The art of elimination falls, therefore, into three categories:

1. As practiced by those people who are purely astral in quality and constitution. These we call "kamic" people.
2. As practiced by those balanced people who are integrated personalities and who are called "kama-manasic" [desire-mental] individuals.
3. As practiced by advanced people and disciples of all grades who are mainly mental in their "living focus." These are called "manasic" subjects.

The same basic rules control them all, but the emphasis differs in each case. I would have you bear in mind that where there is no physical brain and where the mind is undeveloped [the "kamic" person], the inner man finds himself practically smothered in an envelope of astral matter and is for a long time immersed in what we call the astral plane. The kama-manasic person has what is called the "freedom of the dual life," and finds himself possessed of a dual form which enables him to contact at will the higher levels of the astral plane and the lower levels of the mental plane. I would again remind you that there is no physical brain to register these contacts. Awareness of contact is dependent upon the innate activity of the inner man and his peculiar state of apprehension and of appreciation. The manasic person is possessed of a translucent mental vehicle with a light density which is in proportion to his freedom from desire and emotion.

These three types of people all use an eliminative process of a similar nature, but employ a different technique within the process. For the sake of clarity, it might be stated that:

1. The kamic person eliminates his astral body by means of attrition, and vacates it via the astral correspondence to the solar plexus center. This attrition is brought about because all the innate desire and inherent emotion are, at this stage, related to the animal nature and the physical body—both of which are now nonexistent.

2. The kama-manasic individual uses two techniques. This would naturally be so because he eliminates, first of all, his astral body, and then his mental vehicle.

- a. He eliminates the astral body by means of his growing desire for mental life. He withdraws gradually and steadily into the mind body, and the astral body esoterically "drops away" and finally disappears. This takes place usually unconsciously and may require quite a long time. Where, however, the man is above the average, and on the verge of becoming a manasic person, the disappearance is brought about suddenly and dynamically, and the man stands free in his mental body. This takes place consciously and rapidly.

- b. He shatters the mental body by an act of the human will, and also because the soul is beginning to be slowly aware of its shadow. The inner man is therefore attracted towards the soul, though still only in a somewhat feeble manner. This process is relatively quick and is dependent upon the extent of the manasic influence.

3. The manasic man, focused now in his mental body, has also two things to accomplish:

- a. To dissolve and rid himself of any astral sediment which may be discoloring his translucent mental body. The so-called astral body is now practically nonexistent as a factor of expression. This he does by calling in increased light from the soul. It is soul light which, at this stage, dissolves the astral substance, just as it will be the combined light of the soul of humanity (as a whole) which will dissolve finally the astral plane—again so-called.

- b. To destroy the mental body through the use of certain Words of Power. These Words are communicated to the disciple via the Ashram of his Master. They bring in soul power to a greatly enhanced extent, and produce consequently such an expansion of consciousness within the mental body that is broken up and no longer constitutes a barrier to the inner man. He can now stand, a free son of mind, within the Ashram of his Master and "shall no more go out". *EHL 487-490*

It is not my intention to elaborate the technique of the eliminative process. Humanity is at so many different stages—intermediate between the three already outlined—that it would be impossible to be definite or concise. Attrition is relatively easy to understand; the kamic body dies out because, there being no call from physical substance, evoking desire, there is nothing with which to feed this vehicle. The astral body comes into being through the reciprocal interplay between the physical plane, which is not a principle, and the principle of desire; in the process of taking rebirth, this principle is utilized with dynamic intent by the soul in the mental vehicle to reverse the call, and matter then responds to the call of the reincarnating man. Kamic man, after a long process of attrition, is left standing free within an

embryonic mental vehicle, and this period of semi-mental life is exceedingly brief and is brought to an end by the soul who suddenly "directs his eye to the waiting one," and of the power of that directed potency instantaneously reorients the individual kamic man to the downward path of rebirth. The kama-manasic man practices a process of withdrawal and responds to the "pull" of a rapidly developing mental body. This withdrawal becomes increasingly rapid and dynamic until it reaches the state where the probationary disciple—under steadily growing soul contact—shatters the kama-manasic body, as a unit, by an act of the mental will, implemented by the soul. You will note that the "devachanic" ["heavenly"] experience [on the mental plane] will necessarily be briefer in connection with this majority than with the kamic minority, because the devachanic technique of review and recognition of the implications of experience is slowly controlling the man on the physical plane so that he brings the significance of meaning and learns constantly through experience whilst incarnating. Thus you will realize also that continuity of consciousness is also being slowly developed, and the awareness of the inner man begin to demonstrate on the physical plane, through the medium of the physical brain at first, and then independently of that material structure. I have here conveyed a definite hint on a subject which will receive wide attention during the next two hundred years.

The manasic person, the integrated personality, works, as we have seen, in two ways which are necessarily dependent upon the integration achieved. This integration will be of two kinds:

1. That of the integrated personality focused in the mind and achieving a constantly growing rapport with the soul.
2. The disciple, whose integrated personality is now being rapidly integrated into and absorbed by the soul.

In this stage of mind development and of constant mental control (based on the fact that the man's consciousness is now definitely focused and permanently centered in the mental vehicle), the earlier processes of the destruction of the astral body through attrition and by "dynamic negation" are carried on whilst in physical incarnation. The incarnated man refuses to be ruled by desire; what is left of the illusory astral body is dominated now by the mind, and the urges towards the satisfaction of desire are refused with full and conscious deliberation, either because of the selfish ambitions and mental intentions of the integrated personality, or under the inspiration of soul intention which subordinates the mind to its purposes. When this point in evolution is attained, the man can then dissolve the last remaining vestiges of all desire by means of illumination. In the early stages of purely manasic or mental life, this is done through the illumination which knowledge brings and involves mainly the innate light of mental substance. Later, when soul and mind are establishing a close rapport, the light of the soul hastens and supplements the process. The disciple now uses more occult methods, but upon these I may not here enlarge. The destruction of the mental body is no longer brought about by the destructive power of light itself, but is hastened by means of certain sounds, emanating from the plane of the spiritual will; these are recognized by the disciple, and permission to use them in their proper word-forms is given to him by some senior initiate within the Ashram or by the Master Himself, towards the close of the cycle of incarnation. *EHL497-499*

### 15. c. The Process of Integration, or Absorption (The Human, Incarnating Soul Is Integrated into, or Absorbed by, the Spiritual, Overshadowing, Universal Soul, or Oversoul)

3. The Processes of Integration. These deal with the work of the liberated spiritual man as he blends with the soul (the oversoul) upon the higher levels of the mental plane. The part returns to the whole, and the man comprehends the true meaning of the words of Krishna, "Having pervaded this whole universe with a fragment of myself, I remain." He, too, the conscious experiencing fragment which has pervaded the little

universe of the form in the three worlds, still remains. He knows himself to be a part of the whole. *EHL 395*

3. The Process of Integration, dealing with the period wherein the liberated soul again becomes conscious of itself as the Angel of the Presence and is reabsorbed into the world of souls, thus entering into a state of reflection. Later, under the impact of the Law of Karmic Liability or Necessity, the soul again prepares itself for another descent into form. *EHL 407-408*

c. Absorption, the mode whereby the human soul is integrated into its originating source, the overshadowing, universal soul. This is an expression of the first aspect. *EHL 433-434*

## 16. Reincarnation

The Tibetan Master Djwhal Khul informs us that after the period of soul contact occurs at the end of the esoteric process of dying, or withdrawal, the Soul then begins creating its next personality vehicles, and choosing the parents who will provide the physical body for its next incarnation on earth. This process continues until the human being finally liberates himself from the Wheel of Rebirth by completely integrating the Soul and the personality. Then, having achieved liberation, the disciple may now freely and willingly choose to incarnate under the Law of Service to assist those who are still forced to incarnate under the Law of Necessity and the Law of Karmic Liability.

On the inner side, men know that the Law of Rebirth governs the experience-process of physical plane living, and they realize then that, prior to the elimination of the kamic, kama-manasic or manasic bodies, they are only passing through an interlude between incarnations and that they consequently face two great experiences:

1. A moment (long or short, according to the attained point in evolution) wherein contact will be made with the soul or with the solar angel.
2. After that a contact, a relatively violent reorientation to earth life takes place, leading to what is called "the process of descent and calling," wherein the man:
  - a. Prepares for physical incarnation again.
  - b. Sounds his own true note into the substance of the three worlds.
  - c. Revitalizes the permanent atoms, which form a triangle of force within the causal body.
  - d. Gathers together the needed substance to form his future bodies of manifestation.
  - e. Colors them with the qualities and characteristics he has already achieved through life-experience.
  - f. On the etheric plane arranges the substance of his vital body so that the seven centers take shape and can become the recipients of the inner forces.
  - g. Makes a deliberate choice of those who will provide him with the needed dense physical covering, and then awaits the moment of incarnation. Esoteric students would do well to remember that parents only donate the dense physical body. They contribute naught else save a body of a particular quality and nature which will provide the needed vehicle of contact with the environment demanded by the incarnating soul. They may also provide a measure of group relationship, where the soul experience is long and a true group relation has been established. *EHL 495-496*

The birth month indicates the day of opportunity. The door stands open. The particular month in which a soul comes into incarnation is indicated to that soul by the month in which it passed out of incarnation in a previous life cycle. If it, for instance, died in the month governed by the sign Leo, it will return into incarnation in the same sign, picking up the thread of experience where it left it, and starting with the same type of energy and the peculiar equipment with which it passed away from earth life, plus the gain of thought and conscious onlooking. The quality of the energy and the nature of the forces to be manipulated during life are indicated to the soul in this way. TWM 436

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. When these requirements, soul necessities, experiences and responsibilities have all been met, he enters permanently “into the clear cold light of love and life” and no longer needs (as far as he himself is concerned) the nursery stage of soul experience on earth. He is free from karmic impositions in the three worlds, but is still under the impulse of karmic necessity which exacts from him the last possible ounces of service that he is in a position to render to those still under the Law of Karmic Liability. *EHL 404-405*

The processes whereby the cycle of incarnation is brought to an end through the complete integration of soul and personality. . . . the mode whereby the liberated disciple can now create a body for physical plane contact and for service in the three worlds—this time not under the Law of Necessity but under the Law of Service, as understood by the initiate. *EHL 505*

## 17. Conclusion

This concludes our survey of some of the Tibetan Master Djwhal Khul’s most significant teachings regarding the esoteric process of dying, or withdrawal. We have examined the three lower planes of consciousness on which the esoteric process of withdrawal occurs. Other topics we have explored include the various definitions of death, the relationship between death and sleep, and the fear of death. We have also found that death is both a beneficent and familiar process.

We learned that a new attitude and approach to dying is rapidly emerging, and that soon death will be overcome through the development of the continuity of consciousness and the practice of conscious dying. The Tibetan has provided us with specific rules and new techniques to prepare for the period of transition. We have also reviewed various methods that healers and healing groups can use to assist the dying person on their journey. Master DK also stressed the importance of cremation soon becoming the preferred means of disposing of the physical corpse.

We have also examined in some detail what actually occurs during the process of withdrawal from the three lower planes and our various bodies associated with those levels of consciousness. The Tibetan revealed the process of restitution as it affects the dense and etheric physical bodies; the process of elimination in which the emotional (or astral) and mental bodies are released; and the process of integration, or absorption, of the human incarnating soul into its source—the universal, spiritual, overshadowing soul, or oversoul. Then we concluded with an exploration of the process of reincarnation on

the physical plane that occurs after a period of soul contact on the higher subplanes of the mental plane.

It is my sincere hope that this brief survey of some of Master DK's teachings on the esoteric process of withdrawal, in some small way, will help fulfill his injunction that I noted at the beginning of this article.

In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and—in this scientific sense—teach people to die. *TWM 302*

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\* \* \*

I'll share with you the **comments** I have received re: **my new Michael tribute**. Without asking, I trust everyone will be okay with this, since we all love, appreciate and miss Michael, and would be happy for the world to know this. If you will forgive me, I am going to do **a group thank you for your lovely responses**:

*Mahalo! & Aloha!* 

^^^

Thank you Robert for your steadfast friendship and brotherly love for Michael and your sensitive responses to Tuija in her time of crisis. We are blessed to have your sharing and contributions to the esoteric community in form and on the subtle planes.

Love,  
jo walz

^^^

Thank you Robert for the meticulous detail with which you have written and shared your photos and work. A great blessing to us all! Julia

^^^

Hi Robert! :) Thank you for this lovely and informative two part tribute to Michael, which includes 27+1 photos spanning many years (I notice myself wearing a wizard hat in the bottom right corner of #005 ;) along with a complete transcript of "Death: The Great Adventure".

Appreciative blessings,  
- Walter :)

^^^

brotha!!  
Thank you so much for this extensive creation!  
Love to you!  
Peace!  
MC

^^^

This is wonderful Robert.  
What a gift.  
Thank you for putting it together.  
I know how much Dad deeply valued your friendship.

This is such a beautiful honoring.

Love you my friend,

Heidi rose

^^^

Dear Robert,

Yes, we did know about Michael's passing. We attended the healing meditation for him, and now continue to send him love and blessings. His dedication, and the work and service that he accomplished during the lifetime he just completed was remarkable. He was an inspiration, and much more, to everyone!

Thank you for sending these conference pictures, 😊 and for all you do!

Best to you,

Nancy and David

P.S. We just received your new, and more complete, tribute to Michael. Beautifully done in honor of your dear Brother!! Also, the photos and links to Death: The Great Adventure. Many thanks!!

^^^

Thank you, Robert, for these precious memories. I especially like Tinker Bell.

Love and Light, BL

^^^

You two do seem to have been bonded in a marvelous way.

(Don--a friend of mine that you probably don't know.)

^^^

Thanks for your tribute to Michael yesterday brother.  
Phillip

^^^

Thank you, Robert, for sharing.

One additional perspective on MDR's transition:

Of the original twenty-four members of the new (reorganised) seed group only eighteen now remain working on the physical plane. Two of them have passed into what we in Tibet call "the clear cold light"; they have gone over to the other side of the veil but are still actively cooperating with the group and receiving the same instructions from me. I can, however, approach them more directly, as the limitations imposed by the physical brain no longer exist. -DNA II, 28.

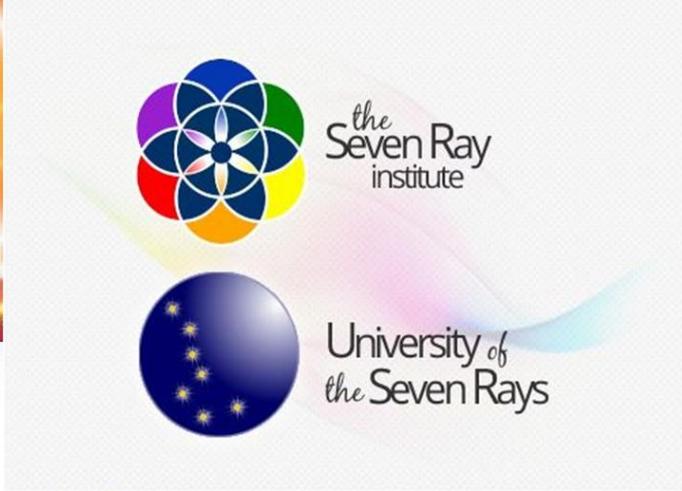
-JB

PS: Saturn's transit over MDR's natal Moon (Aquarius) was another important sign of his readiness for the transition. After a preparatory period of Saturn's progression and retrogression, the waxing Saturn transit was *exact* on Jan 29, with the Aquarius New and Full Moon occurring on Feb 1 and Feb 16, respectively. As you so well said, 'This guy really knows how to make a dramatic and memorable *exit!*'

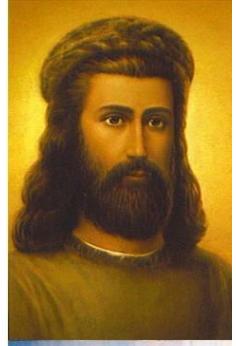
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Greetings,

Wonderful comments are continuing to arrive. Since Michael's departure greatly impacts our entire group, I want you to see how others in the group are responding. Big Group Hug!!!



**MORYA FEDERATION**  
ESOTERIC SCHOOLS OF MEDITATION, STUDY AND SERVICE





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Further **replies** on my **2nd** (more complete) **tribute**:

Thank you Robert for sharing this superb post...

[from Szilvia Hunt]

^^^

My Dear Brother,

Thanks a lot for taking the time to write those words in tribute to MDR (it was an opportunity for me to get to know a bit more about him and his history). And also for the time and effort for making those wonderful and enlightening videos with so much research behind them (I agree only with the first part "over researched", and don't agree much with "under produced").

By the way, the pictures from the crater are AMAZING!! (both from the sky as well as from the landscape)!!!! My goodness, I never had seen something like that. It must have been an incredible experience to witness that together in a family of brothers and sisters engaged in research and contemplation.

In Brotherhood,

Rodrigo

^^^

Thank you for sending all these heartfelt and special memories and everything and the photos.  
Love and Light

[from Szilvia Hunt again]

^^^

Thank you, Robert!

And I totally get your Virgo never stopping the editing, even after you've pushed the send button. 😊

[from BL Allison]

^^^

Thank you so much for these quotes Robert. Since MDRs transition I've noticed those "moments of faith" popping through the mundane frequently, like the Psychic waves described by Duane, rippling out. A gentle reminder to take a breath and come fully into the present recognizing the "Soul of the whole, the wise silence and the universal beauty"

Much love H.

[from Helen Kunz. **Both quotes** from **Emerson's "The Over-Soul"** essay that I sent.]

\* \* \*

These are the earlier **responses** for my *initial* announcement of **Michael's passing**.

Thank you so much! Much love, jo walz

^^^

Gratitude brother

[from Orest Tarnawsky]

^^^

Thank you Brother Robert,

What a beautiful share and tribute.  Wonderful pictures. So many memories.

And I will share this with you. I just found it today on Justin's YouTube channel.

The 'Illusion of Death'. Narrated by our own Michael Robbins. 

<https://youtu.be/HbT43Ee2Wb8>

Warm blessings,

Brie Wilkinson

^^^

Hi Robert! Thank you for your lovely message and sharing. :) I agree, and wouldn't be surprised if (when accurately measured) that Michael used his incarnational vehicles to do the equivalent of at least three lifetimes of service in this one incarnation! ;)

Full Moon blessings,

- Walter :) <3

^^^

Water of Life was he poured forth for thirsty men..God Speed Michael 🙏  
[from Helen Kunz]

^^^

Nicely put. I'm glad you two could be together in this life.  
[from Don Granger]

^^^

Thank you, Robert, for sharing this beautiful tribute to your dear friend and teacher, Michael.  
I love the Kahlil Gibran quote---did not know that was the last line of The Prophet.  
[from Suza Francina]

^^^

Dear Robert,  
Such a touching tribute you have given in remembrance of Michael.  
It's such a fitting day for him to have departed.  
Love and Light,  
Kathy [Newburn]

^^^

Dear Robert

Thank you for your sharing and especially to not get caught up in the grieving in a way that:

"And remember: uncontrolled grieving and outbursts hinder the inward progress of the deceased by drawing their attention back to the physical plane, but prayers, meditations, blessings, and good thoughts and wishes facilitate their esoteric journey back to the Soul."

I didn't know Michael like you but knowing that his passing was imminent brought up sadness that Michael would no longer be "here". But what is "here" is a construct that I create. So, I sense that Michael will be ever present in our hearts, minds, a guiding light towards a greater truth and our paths will cross again.

Much Love and Light,  
Christina [Keller]

^^^

Dear Robert, Thank you for sharing....pictures are great....so much joy and happy release...Michael will continue on.

Blessings, Joanna [White]

^^^

Yes, Voyagers on the GREATEST quest never dies. It was my immense MERIT that would have caused me to meet and cross the path like HIM. I am grateful & thankful for his teachings and the GREAT WORK. I still remember Michael's word to me "I used to be like you playing 18 holes [of golf] 3 or 4 times a day!!" Thank you for the Blessings!! \_^\_

CLEAR LIGHT

[from Jay(esh) Patel]

[Yes, I remember in one of our *Cosmic Fire* classes here (at Tara & Lyn's house) back in 2010, Michael said he was a good bowler and golfer. He said he loved playing **45 holes at one time!** Trust me, even *the pros* wouldn't like *that* much golf at *once!*]

^^^

Thank you Robert... Michael is truly in our heart as well as his family, and all of you from the conference. It was a giant milestone in my life. Am glad he is liberated from his worn out physical body. Be well as well and many Blessings

[from Szilvia Hunt]

\*\*\*

So, thanks again to all of you for your wonderful, heartfelt responses regarding the passing of our Dear Brother, Michael.

If I receive any more beautiful replies from any of you, I will share them with the group. Afterall, celebrating our precious times with Michael in the past, and expressing our gratitude and love for him now is all part of a *group process*. I am enclosing a few group photos that you may find yourself in--well, maybe not the *first* one . . . just *yet*, anyway. 😊😊

\* \* \*

Thanks Robert – I enjoyed this, and I will never look at Tinker Bell the same! Hey, if you're an Aries Moon, then you and Michael are quite the brotherly match; no doubt you have an innate understanding of each other (as much as one can understand Michael, that is!)

Love & Sz light,

Lori [Smith Buettner]

Love & Blessings to you all,

Robert