

RUSSELL'S RUMINATIONS
A LETTER OF ANALYSIS AND COMMENTS ON ISSUES
OF INTEREST TO THE HOLY SPIRIT

Vol. 6, No. 3
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Dear Friends:

Here it is... early November, and I am off on another adventure in Ruminations. After a slow start in the Winter/Spring I have "finished strong", with three issues this year. Eventually I am to progress to four, but perhaps that is "not yet." It is getting easier... though I have had difficulty in getting this one started, as I and the Spirit shall explain shortly.

But first... a brief version of my "commercial" or "this is brought to you by _____". In May of 1979 I began a meditative discipline that involved writing, and shortly after this was established as an early morning activity, the Holy Spirit began to offer me what He calls Teachings (yes, with a capital T) - - discourses on a wide variety of themes that I hear and write down. I am to help in some ways to restore a spiritual dimension to the concept of health that is the basis for my professional field of health education, and these Teachings are to be of some use in this calling. In the Spring of 1981 I put together the first of these letters with the above title, each based on some theme (usually suggested by the Spirit) and utilizing Teachings or portions thereof as the substance, interspersed with my ruminating comments.

Originally these went out to family and certain spiritual friends, and these continue, but the mailing list is now quite diverse, and I am most interested in and pleased with the fact that close to 80 health educators now receive this invitation to thought, the increase coming only from word of mouth. This present letter should be of interest to a number of my colleagues.

My plan for this issue is to use portions of a number of Teachings, each followed by comments of mine. I'll also include one (maybe two) Teaching(s) in entirety, so you can have a better appreciation of the total result of the experience I have, now, several times a week. OK, what is the theme?

It is one relating to one of my most satisfying areas of teaching - - death and dying. In the early 1970's I became convinced that education about death was a legitimate and important part of education about health, particularly because of its potential for increasing learners' appreciation of life, in total and day-by-day. I designed a senior-graduate level course, and offered it for the first time in the Fall semester, 1976. As some of you know, our son, Peter, was killed just before the completion of that first rendition of the course, testing, in a vivid way, some of what I had been teaching. I continue this offering each regular semester, augmented by serving as a member of the Board of Directors of Hospice Care, Inc. in our county... as a volunteer in that group.

Nevertheless, I have been reluctant to devote a Ruminations to this issue. But the Spirit directs, and my will is not exactly free in this regard. In early August of 1983, the morning after completing training as a hospice volunteer, I received a Teaching that started thusly:

You have completed the first training phase of an important service to some fellow humans, o son. Your weekend was concerned with death, and you were rather “immersed” in that topic. Now it is time, then, to hear what I have to tell you about this “basic activity.” Eventually you shall do a Ruminations on this subject, though not in the immediate future. It is not yet time for such an “unveiling” of self in relation to Me. There shall be a time for that, but that time is not now. (“Death and the Life Underlying,” August 1, 1983)

I was relieved, but I knew it would come eventually. Later that month I had a meditation, on the morning of the day I would have the first Death Education class of the Fall semester, that said:

... The other area where you do not have what most of your colleagues would consider reasonable doubt is that of death. You shall be restimulated to think about that on this day; and you know, from experience thus far, that interactions can be uncomfortable. You know that death, at its best, is a conscious moving on to another plane of being, often with some amount of relief that the earth sojourn has been completed. For those who are “ready”, the dying experience, for those close to them, should be like unto the send-off on a valuable, long trip. Yet when the dying person does not have such a perspective, the attitude just described can seem quite threatening.

You shall continue to have less than reasonable doubt about the consequences of death. This also shall be a potential disability and shall require skill and an acuteness of spirit to prevent resentment and rejection by those who have more doubts. You also must trust that I can use your assurance and faith to bring others along a path to diminished doubt. This does not take responsibility away from you. It just says that at any point I may be using you. How can you know this? You can't. Just be as aware as you can be of this possibility. (“Reasonable Doubt,” August 18, 1983)

So, part of my reluctance is in having few doubts about death, which can be a disability when interacting with those who have many. But God can use this assurance, and I just have to have faith that this can be so. Then last week came the direction...

It is time for you to write another Ruminations, and you are both apprehensive and frustrated. The apprehension comes from the negative responses you expect from Christians who don't believe that My Holy Scriptures give any credence to this continuation of life. The frustration arises because you have so much material and the choosing of what is “just right” will be difficult. Just trust that I shall help, but to add to your frustration I offer you yet another full Teaching on this important part of life. (“A Continuing Word on Death,” Oct. 27, 1985)

Yes, I have some frustration, for this marvelous Teaching made my source material now total 14 separate meditations, devoted in all or in large part to this theme... and my self imposed limit to each of these missives is 9 ½ pages.

The apprehension and reluctance...? I might as well amplify what the Spirit suggested. I am an active Presbyterian and consider myself to be a rather orthodox Christian, buoyed by a born again experience. On the other hand, I do have this rather mystical experience with the Holy Spirit, and I have the knowledge that “eternal life”, which Jesus promised, is a reality, and that I have been experiencing this for “a long time”... before this present life. The Spirit expresses it better, in this latest Teaching...

First, and importantly, you have not included the Teaching that spoke of death in relation to eternal life. Therefore, using one of My education tenets, I shall repeat and reinforce. All Christians should believe in eternal life... or as the Apostles' Creed puts, "life everlasting." As Jesus I talked about this, but all of My affirmations were not included in the Gospels. I affirm that new life is being created, just as new energy comes to the earth continuously from the sun. On the other hand, all life that has been created "in the past" (remember that most of My realms are timeless) still lives on, being changed, as energy is changed, but not lost." ("A Continuing Word on Death," October 27, 1985)

So my understanding is that some who die will return as part of their life everlasting to the earth, and some will not. Correspondingly, some who are born have been here before, and some have not. A soul is ultimately energy, and therefore, as in the law of entropy, that energy is never lost, but is transformed to some other form.

Just about six months after I commenced this meditative adventure in 1979 I had a Teaching called, bluntly, "Death". It offered this perspective...

... Death is My other door. You move out of one of My realms at birth, and at death you pass through another door into another non-earthly existence. Life continues. Death is an end, and yet it is also a beginning... as is each new day. Sleep is a crude model of the experience. You pass on into sleep with full confidence that you shall awake and that the new day will be a fine one. A good attitude to apply to death. The next experience will have a certain similarity to the present one... not incredibly better, but, also, not terribly worse. "As you sow, so shall you reap." This is a fine, many faceted truth. Even Truth.

It is natural for some people to fear and try to deny death. As you see death it is so obvious that all life is gone from the body and the mind. What was now is no more. But it is just as natural to accept death as the next door and deny its reality as an end. It is clear, I'm sure, that I speak plainly to you, o son, even though there is no audible voice and no bodily presence. You have no doubt that I am here... that you are interacting with a reality. You hesitate not as the pen moves... Oh, as you think in natural terms there is difficulty with this reality, as in the case with death.

But reality transcends the natural. Death is the "natural" transition from this reality to others, many in content and process. Yet it is not good to seek this experience before life on earth has run its allotted course. Your Uncle Emmett crossed over a bit early; he could have learned a bit more in this earth, but he had more to bear than he could. I don't intend that, but sometimes challenge is not seen as such. You can talk about this with him "some day". ("Death," November 27, 1979)

The Spirit suggests an analogy with healthy sleep. I shall go to sleep tonight (and every night), thankful for the blessings of the day and with full assurance that I shall awake to another day of new opportunities... but it may be like... or quite unlike... the one I just have completed. So, too, other "realities" may be like... or somewhat to quite different from earth life. The last two sentences reject suicide as a way of transition (my Uncle Emmet took his own life in his late 60's), but also hint that consciousness and identity continue, so I'll get to hear his perception "some day." More on suicide a bit later.

In March of this year I reread the novel (which I also have “enjoyed” several times as a movie), On the Beach, a story of death coming to the people in Australia from radiation sickness after a nuclear war in the Northern Hemisphere. One aspect of this human drama was the choice of dying slowly of the radiation or taking a suicide pill and going quickly and “decently.” As a comment on this, the Spirit offered another full meditation called “Death” (and exact titles are very rarely repeated, even 5 ½ years apart). I offer this almost in its entirety.

**MAR. 12, 1985
TUES., 6:00 AM**

DEATH

**FARM
STUDY**

1. Death can mean (have) several meanings. Just as time is both linear and circular, so death can be both a beginning and an end... or a transition, which is neither a beginning nor an end... You just have finished a story about the end of all human life, where death comes slowly but inexorably from radiation sickness or quickly by way of the lethal tablet. Most held on to life as long as they could, but when death seems inevitable decided to end life with dignity, “decently and in order.” The story had virtually no spiritual theme, except that of people helping one another, even as death was imminent. So let Me add a more prominent spiritual dimension.

2. A basic spiritual premise is that “all things come from Thee, o Lord”... “the earth is the Lord’s and the fullness thereof.” I am ultimately responsible for what happens in the earth, even as I do not cause events, such as a nuclear war. When “bad things happen to good people” I either caused such, as a test of spiritual growth, or I did not act to prevent such, for any number of reasons. I am not ignorant, and I am not impotent. These are the ultimate alternatives, wouldn’t you agree?

3. If I am involved, then I obviously want to see how individuals and groups – church congregations, for example – act and react in a circumstance of death. The spiritual dimension, of course, carries the promise that ultimate life, or life in the spirit, does not end with the body’s non-functioning. Life in the spirit goes on, but it is affected by death of the physical being.

4. What did the “way of dying” show forth? This can be quite tricky, for it is not always simple to distinguish selfishness from selflessness. My death, as Jesus, was selfless, by definition. I laid down My life that grace might abound and that forgiveness would prevail over deserved justice. That was pretty selfless, wasn’t it? But, having said that I would lay down My life, wasn’t I then affected by ego... “I said I’d do it, so I’d better follow through, or I’ll look bad.”? “Didn’t I back down and take the easy way?” “Did I use some of My spiritual power to avoid or allay some of the physical suffering?” These are question that can be asked, but the dogmatic interpretation is that I lived and died selflessly.

5. And so it is with any of you. If you are in active relationship with Me whatever you do in relation to death is spiritually strong, whatever the action might be. Some who died “naturally” and in agony were strong of spirit, but so also were some who took the tablets and died in the best circumstances possible.

6. ... You saw the sun appear to rise over the edge of the horizon, and a new day was begun. You know that the day will be lighted by this sun, and then it will “go down” in the west, and

the day will die. This day shall never be again. But there will be others like it... and unlike it.

7. Your spiritual being after this earth life is over will not be as it was before this life began... and it will not be just a spiritual replica of Bob Russell. Just as a year is an amalgam of its individual days, with some having much more prominence than others, so the totality of your post-death spirit comes from all the experiences you have had.

8. So, death is the end of a physical life... “just right”, premature, or overdue. Death is the beginning of new life in a spirit plane, as close to Me as you wish to be. And death is the transition from one form of life to another... from one specific set of experiences to the whole of spiritual and earth life experiences. Without death, life here in the earth would be much worse than you could imagine. Don’t seek it, but appreciate its merit.

Amen

7:11 AM

Paragraph #2 offers a premise that will bother some - - the Lord is ultimately “responsible” for death... either by causing or not preventing. The alternatives - - ignorance and impotence - - are just rejected as inappropriate for God Almighty. Paragraph #4 says that it just isn’t simple to determine whether a death has been selfless of selfish. The questions about Jesus’ death are interesting... like, “was death the easy way out?” Yet the conclusion is that the act was selfless, because it was in accordance with God’s will, **NO MATTER WHAT THE ACTION WAS**. So, in #5, suicide is mediated a bit, with relationship with the Lord being the criterion, rather than the act.

In #'s 6 and 7, the analogy is life and a day or a year. Each of these is linear, with a beginning and an end, but also circular, in that day follows day, and each year is an amalgam of its days. It suggests that my post-death spirit will be determined by all of its experiences, including those of this life. And #8 amplifies this with the inference that any of us will be as close to God, Jesus, the Holy Spirit... as one truly wishes to be. Do you know how close you really want to be?

Even though I have had some understanding of this continuity of life for some number of years, these Teachings, over the past six and a half years, have been the most clarifying source. Yet I also am aware that I am limited in what I can understand... I can only “see in part.” A very important lesson came in 1981, considerably before this Ruminations would be “commissioned.” As you shall see, it is entitled “Life is Continuous” and may be useful in a transition toward “beyond one life thinking.” As in many important areas of experience, the answer is not either/or, but **BOTH/AND**. I share with you the Teaching, in nearly complete form...

**SEPT. 21, 1981
5:06 AM**

LIFE IS CONTINUOUS

**FARM
STUDY**

Hear, o son, a teaching that shall have to be utilized carefully. It shall be of value in understanding life as you are living and observing it, but it could be troublesome to some of your orthodox Christian brethren. On the other hand, it could be an effective “transition” teaching for those who would go beyond “one life” thinking.

Let’s start with “one life”. Do you have one life or many? The answer is Yes to both. Once you are created life is continuous... so it can be said that you have only one fundamental life. Yet that life is manifested in different forms, in different realms, so that it is also truth to say that you have many lives. Just as, in the life you are living now, you have a number of

roles that you play, some in competition with others but all being manifestations of you, so it is in the continuity of life.

I create you. Creation is My realm. I create you and set you on the path toward spiritual maturity and enlightenment. The earth is a special realm in which to grow and develop. It is competitive, in that the other dimensions of being, the physical and the mental, for example, may seem so real... more so than the spiritual. Progress that has been made may be lost. The path is not always a forward one, here in the earth.

Just as your own sons have varying concerns toward and about you, so it is with My creations... and even more so. Some take My hand early in their continuous life, growing and developing back toward Me, finally becoming One with Me, the Creator, Savior, and Teacher. I speak to you as Jesus, who was and is the Christ, but also as others who also have become the Christ. It isn't that I need more perspectives or greater maturity. I do not become less because I manifest Myself in creation... for how could I create but out of Myself? I do not become greater because those who achieve enlightenment... true salvation... become part of Me again... yet that is how it is.

I am continuous, and therefore life is continuous. Individual lives, in human body form, obviously are created and also, apparently, die and are no more. So the totality of life is continuity intermixed with discontinuity. You are getting older... and also developing more maturity. One is a path toward death and destruction; the other is the path back to Me. One shall be "over" in a relatively few years. The other shall continue and continue. You are manifested as an individual only so long as you feel the need for individuality. As long as you do, then you have more lives to live in the earth.

Some take few sojourns here in the earth. Some are here repeatedly and constantly. Some are here for well-considered purposes. Some are "just here". Humanity is a frightful mixture... as perceived by anyone but Me.

Those who have used earth life well and purposefully tend to be those who understand that life is continuous. Not always, however. There are some of real spiritual maturity who do not wish to see that "mystery" revealed. True, My Scriptures, as generally interpreted, do not point clearly to the possibility of return to earth life. I do not apologize for that. For the truth is revealed often in the Scriptures that life is continuous. Eternal life... that's rather continuous.

...

So be it.

6:25 AM

Do we have many lives or just one? The answer is Yes. My roles as grandfather and as church newsletter writer are quite different and rarely relate to each other at all, yet each is a manifestation of me. This discussion, in #2, makes sense to me. I once was a coach, and I did that with much zeal. I don't do that any more, but my memories of many of the experiences are still vivid... and useful. In a class yesterday I used as an example an incident from my track coaching of 1952, and it was pertinent. My life as a coach, in the past, abetted my life as the leader of a Sunday morning adult study group at the church. And what if I was created "way before" 1926?

Paragraph #4 is interesting, but I don't understand this well enough to comment. #5 and #6 offer the mixture of continuity and discontinuity... and the notion that we remain individuals as long as we feel the need for individuality. Humans are an incredible mixture... and the purpose is spiritual growth. Yet

some (#7) who are really spiritually mature do not have a useful understanding of this continuity. The apostle Paul wrote that “the trumpet shall sound and the dead shall rise.” That may well be truth, but it doesn’t fit with other understandings that I have, so I just “let it lie.” I’m sure there is much truth in John’s various Revelations, but I have not yet been able to fit them in (even the rejection of the lukewarm... I feel that God’s love also encompasses the lukewarm, and all “temperatures” betwixt and between). So some of you good mature Christians may have to let this interpretation of eternal life lie for awhile.

As a kind of transition to the next idea let me offer the closing four paragraphs from a 1980 Teaching, directed to me, personally, but potentially interesting to you, too.

After death there always can be some looking back and wishing for more time in the earth. This would be comparable to your looking back now and wishing to be back teaching 8th grade and coaching football at Punahou, or back teaching Marriage and Family at Stanford. Those were wonderful experiences, but what you do now is more suited to who you are now. Look back in reflection and appreciation, but look ahead to the tasks and opportunities that are in store.

As I said, o son, the time for you ahead will continue to be one of teaching and learning. Know that the transition, whenever it shall be, will be an easy, effortless one. What you are doing now is the form of what you shall be doing for eternity. And simply know that it is not so with all.

For some, death is traumatic. Some are reluctant to leave the earth and those with whom they have been. They are not prepared to continue on and develop in other realms. Why is this so? Lack of development over lifetimes, which is based in each entity’s initiative, and lack of response to the invitations I proffer to help. Know, of course, that I do choose some and urge them especially, but usually I choose those who have already progressed well on their own initiative. Occasionally it is fun to help develop a “rough gem”, but usually My leading is of those who, because of past development, can respond.

Know that what you are doing is building for eternity. It is of Our doing... yours and Mine. (“Reflections on Life and Death”, Apr. 25, 1980)

* * * * *

In May/June of 1984 we went to Hawaii for a nice visit with my sister and family and my folks, now retired to that island State. When I returned to So. Illinois I was asked to be part of a hospice team for a man who was dying of pancreatic cancer. I saw him only once; he went into a coma and died in a few days. I went to the visitation and met some other members of the family, and I planned to go to the funeral. The morning of that event I had this Teaching with the title “Funeral”, which gave me a most interesting perspective, as you can imagine. The funeral, conducted by the Rev. Don Carleton at the Methodist Church was, truly, a celebration of this man’s life, and I really think he was there to enjoy it, as in the first portion of #5.

JULY 1, 1984
SUN., 6:59 AM

FUNERAL

FARM
STUDY

1. Today is a funeral day. The service shall be for one you only met once, though you have related well (even if briefly) with his family. It is important that you go, for some reasons educational and others that shall be apparent in the process. The funeral is concerned with death, and I should have you understand that earth phenomenon better, so hear My Teaching on this Christian Sabbath morn.
2. Most fundamentally, the funeral is a remembrance of the life lived, of My life lived, and some use of Scripture and music to affirm that the dead one still lives. Going beyond this it can be a celebration of the earth life lived, and a strong affirmation of the knowledge that life does continue. From My view this “going beyond” should always be the format, I realize that this would be too much for some family members. Be aware of My servant Don’s selection of course this afternoon.
3. I have given you this basic story before, but I shall now apply it to the funeral. The spirits of some who die are as inert as the bodies that lie dressed in the coffins. Such have been unprepared for death, which means that they did not live life fully. Some have believed rather forcefully that there is no after-life, and this belief is translated into a sleep, which is taking place as the funeral occurs. Such are “dead”, and what is said is of no consequence to them.
4. Others, who have some latent or hopeful idea of life after death (most Christians, including some who had early Christian education), are more or less present at the funeral. They are in a partial state of consciousness, and have more or less awareness of this last public acknowledgment of their lives. And toward what state do they tend?
5. Toward those who have a knowledge of the continuation of life and an appreciation of the earth life, whatever its length or its conditions, which includes special feelings of love for those gathered in memory. Such ones are at the visitation and are the first ones at the funeral. They are conscious of all that is said, even much of what is thought (this depends on the degree of spiritual maturity), and of the actions and demeanor of those present. Those who are spiritually akamai (I haven’t used that word for awhile) can discern the extent to which grieving is truly for them and a feeling sorry for self. Some, who have not been ready to move on, are saddened by this ceremony and feel longings to remain in earth life. A few actually “hang around” overlong, very distraught with the transition process.
6. Most, however, do just about what most of the funeral attendees do... get on with life. They enjoy this last celebration, but they are ready to move on to the next learning task or opportunity.
7. A few others, whose lives have been too long, (or) whose dying has been a time of suffering, or whose lives have been miserable, move on almost immediately to another “place”, some without even a backward glance. They are going to meet loved ones, they are glad to be through with earth life, and they do not stay around for the funeral. (Oh, there are some, also, who have never liked funerals... and some are rather bad... and they stay away on this principle). So when the person has this understanding of life and “death” it cannot always be determined whether he is present or not. It just is always safe to assume

the conscious presence of the deceased. If you should die soon (unlikely) you would most certainly be at your funeral. If your life or your dying went too long you might just move on toward a new life.

8. For those with spiritual maturity it is just like moving to a new place, usually at some distance from the old. The funeral is that last party in the old neighborhood. Then the healthy stance is to move on (oh, with an occasional revisit) and start a new life, which is part continuing in another place, sometimes familiar. Be aware.

Shalom

8:00 AM

Paragraphs #6, #7, and #8 were of particular interest to me. Some people, because of the process they've had to go through, are ready to die and move on. Death may be depicted as always tragic, but for such it just isn't... particularly if they have some understanding of this spiritual continuity to life. Some may not even look back, particularly if they haven't liked funerals.

* * * * *

I penned, early on, that there would be some more thoughts about suicide. A 1982 meditation emphasized the individual's motivation as the key factor...

One of the important bits of knowledge that I offered you before is that the major factor, for Me, in a suicide, is the motivation of the person. As in all matters I am most concerned with what is in your heart... or your spirit... and less concerned about the exact content of the behavior. As Jesus, I said, "He who saves his life shall lose it, and he who loses his life for My sake shall find it." This did not refer directly to suicide, but it could.

If you would take your life, clearly and conscientiously dedicating it to Me, I would be accepting. Or if you did so unselfishly and for the benefit of others, this, too would be accepted. ("Suicide," September 29, 1982)

Yet the Spirit goes on to show how the judgment on selflessness vs. selfishness may be complicated, for us on earth judging one another.

I speak of motivations as being of supreme importance, but it is quite a task to determine what the dominant ones are in the mixtures that are most humans. Even one far along the path... consider the situation. You are suffering from a painful condition that is costly to treat. You consider that you shall not accomplish much in that pain and disability, and yet you know that the ways in which you bear that pain can be an important lesson for others. So you may want to terminate the pain and at the same time feel the challenge of bearing it. (And I can and do help with this.)

You may want to "check out early" to save the expense that your children may have to bear. That is a good motivation, but it may be countered by the understanding that you may be preventing the experience of sacrifice in them, which can be one of much growth. Yes, it is complicated.

Suicide does not end a life, of course, but merely causes the death of a body, with the spirit going on to other realms... to grow, to rest, or to regress. Human life is important, and

yet that which is important may have to be sacrificed. As Jesus, I could have lived longer. Would that have been better? Ponder these imponderables. (“Suicide”, September 29, 1982)

Reconsider also what the Spirit said about Himself as Jesus, back in paragraph #4 on page 4. Growing through the experience of sacrifice is truly a complex matter.

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One of the criticisms of my last Ruminations (the one in vivid green) was that there was too much of me, in comparison to actual quotes from the Spirit’s Teachings. According to my somewhat defensive calculations, the Spirit got 45%, I took 41%, and the Holy Scriptures got 14%. I can’t figure this one until it is typed, but I’ll respond to the critique by giving the Spirit most of the rest of the letter. The following is from my most recent communication, and it follows the quote on page 2, near the bottom. The analogy of the carbon atom is an important one... that the earth isn’t the best place for all souls... that the ultimate “death” is re-union with the Father/Spirit.

In an analogous way, then, death is not the loss of life, but merely a transformation... a change to another form. Thus, a life that exists in spirit, disembodied form may be transformed into human form, in the earth, bringing with it the spiritual growth accomplished... and the need to grow further. Just as an atom of carbon may shift from being in a plant, to being in a person, to being in the air, to being in the earth... and back to a plant, but not the original plant, so eternal souls continue life, and sometimes in bodily form in the earth.

Most people who give evidence of spiritual maturity have been in the earth before, but not all. As I have told you, the earth is a very special realm in which there is real testing of spiritual strength and much chance to fail and regress. There is apparent evil in much variety... much that denies the life of the spirit and affirms that only the earth is real. Therefore some souls who have developed very fully in other realms do elect to have one incarnation in the earth, so some of obvious fine spirit truly are here for the first time... and probably the only time.

I tell you that I like the earth as a situation that encourages growth. However, I also tell you that what I tell you is not what I tell “everyone else”... and what I tell some others I do not tell you. In human form no individual can comprehend all knowledge... even all of segments. As one grows in spirit she knows more, remembers more, but as she approaches Me in understanding there is the realization of no more need for individuality.

This could be called death, for it is the giving up of individual soul that was created... “way back when”... for a return to oneness with Me. So, just as a “good death” is one where the human says goodbye, has all unfinished business (in the earth) taken care of, and leaves the body with a smile, so the ultimate death is a complete re-union with Me. Carrying the analogy one step further, this “part of Me” thus becomes the basis for the creation of new souls, just as the carbon atom goes from “death” to “life”.

When you believe in eternal or everlasting life you know an important truth that you should share with all Christians... and most other religious folk. How important is the earth in this eternal life? Very important for some; less for others. It all depends on how spiritual

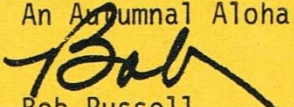
**growth occurs, for this is the eternal purpose. So be it.
("A Continuing Word on Death", Oct. 27, 1985)**

I mentioned that our son Peter's death was a factor in my continuing interest in this aspect of health. Let me share with you also an affirmation of the "mystical" relationship with these Teachings, given on the third anniversary of Pete's death... and in the first year of this meditative practice.

... Peter was, and still is, a unique being. He was one that I came to forcefully and powerfully. His response was a mixture of heartening and saddening. His was not, certainly a great success story here on earth, but the influence continues. Be of a happy spirit in this regard. Peter is one of Mine, and he develops well.

... Then consider yourself. Your faith was tested on this day three years back, but it was capable. It grew and developed as a consequence, and now, this year, has moved into a new and useful (and hopefully satisfying) "state". Your faith looked up to Me, and I was there. Now I feel "free" to instruct you and manipulate you for My purposes. The death was part of that. Most important events are, simultaneously, part of several different life developments. Some are related, some not. You shall understand more clearly some day... ("In Memory", Dec. 7, 1979)

May these thoughts have been of more interest and help than of pain.

An Annual Aloha,

Bob Russell
Christian, Professor, Health Educator
Writer, Songsinger, Farmer,
Philosopher, Storyteller, Lover of Life