

## Lazaris

### *A Question About Dying*

**Q: Many people are curious about the other side. What is it like? Is it like the religious teachings would have us believe, the various thought trends of Catholicism or Judaism or Hinduism? What is it like?**

LAZARIS: Well, first of all, there are a number of other sides, certainly so. But we understand that what you're meaning is: "What's it like after death?" And we would suggest that that is its own sort of *other side*, quite different from the vastness of other sides that are available out there.

Much as you've heard and read through those who have had near death experiences, the first thing that goes on in the dying process is that you see a white light. There truly is a white light. And there truly is a tunnel of light. And the light seems to be calling. And it is calling a simple phrase - not in words - but a simple phrase that would translate into: "Come Home."

Now, no matter how willing and how accepting and how understanding of the death process one is, the vast majority of people still find that moment, that last moment between life and death, a bit of a trauma. So at the trauma indeed there comes this wonderful light that is a very calming light, a very quieting light, and a reassuring light that is calling: "Come Home." And that feeling of coming home, of finally returning from whence you began, is so overwhelming that all trauma is released.

Through that tunnel and on the other side, you find exactly what you expect. All reality is a product of desire, expectation, and imagination. So in this world beyond, you find exactly what you expect. Therefore, if you think it's going to be heaven - with angels who have wings and white gossamer outfits and haloes over their heads, flying about playing their harps and singing songs- if you think God's going to be sitting down at the end of a long corridor on a throne with Jesus and Mary at his right and left hands - then that's exactly what you are going to see. If you think that heaven is going to be some sort of city with streets paved with gold, with diamonds and rubies piled high, then you'll see cities with streets paved with gold. The *Bible* describes very clearly what heaven is going to look like (quite an opulent place according to the *Bible*), and a lot of devout Christians will find that very place, exactly as the *Bible* said, and will be quite joyous.

It's very funny to watch some of the very Fundamentalist Christians, because when they come through they have to have their little brush with Hell, you know. They've studied their whole life, you know, talking about this terrible place that they're so afraid they're going to slip into. Often, once they come through the white light, they go right up to the edge, the brink of hell, and tiptoe right on the edge, and balance there for a few seconds, and scare themselves a bit. But, of course, they never fall in. No one ever has, because there is no hell. But nonetheless they teeter a bit.

Some people think they've been very bad, or their parents or spouses have told them, "You're going to go to hell when you die." And they have heard it so frequently that they really are afraid they are. "Oh, my God, I'm going to go to ..." And they often will come teetering up to that very same edge also, but they don't fall in, either.

So it's rather interesting, because at this little brink, standing perhaps right next to one another, are a Fundamentalist Christian - all their life warning against the fire and brimstone -

and a person who's been playing in that fire and brimstone. They both stand there, teetering, but neither one falls in.

And then they go back and find heaven, in that particular sensing, just as they thought. Now what happens after that is that there is a big celebration of meeting everybody you've ever wanted to meet, all your old friends and colleagues. Then you go into some sort of somnambulistic state. It's like sleep state, and you are in that state for awhile. There's no time, so in earth time it might be three weeks, or three months, or three hundred years. It doesn't really matter, because it's like a night's sleep.

"In the morning" you then go about discovering that although the grand celebration was nice, there must be work to be done. Then it's almost as if the flats fall away, the decorations come down, the paper-mache throne is put back in the closet, and everybody gets to work. What reality looks like on the other side is very similar to the physical reality because you're creating it. Therefore, people create buildings and streets and classrooms. They get much more down to work, and they realize much more that this is an illusion that they're operating in, that this is simply a vehicle for their growth. They're more cognizant of that than you are as a physical being.

First they go about reviewing the life they just left. There was a movie out by Albert Brooks called *Defending Your Life*. Well, it's not like at, as if you have to be brilliant and absent of all fear. But there is that sense of "Let's review these years that you lived and see what you learned and experienced."

After that, you review all the lifetimes you've experienced, and put it all in a larger context. Then you make decisions - lots of decisions. It may take you centuries of Earth time, but you make decisions about whether you want to go back into a physical incarnation, or whether you want to move forward. However, unlike in Brooks' movie, no one decides for you. It's not as though the jury's out. No, you decide for yourself, after these reviews.

"I would like to go back, and this is what I'd like to work on, these three things, these five items, these circumstances," and then one goes about sorting through the multiplicity of lifetimes to find one that's going to give you those broad strokes. There's free will always, every moment. But you choose lifetimes that will give You the broad strokes of what you want the particular lifetime to be about.

The other possible decision is: "No, I still have a lot to learn, but I can do it without a body. Therefore, I choose to go on, in that particular sense." Not really "on," but maybe in a different direction, without the use of a physical vehicle to go about learning similar lessons.

But the choice is always yours. And the decisions as to which direction you will go are always yours as well.

That's what happens. It's not ugly and painful. The sadness of death is for those who are left behind, because they've lost someone they love. They're not going to see them again until they die also. So the sadness and the gruesomeness of death is something that is visited upon those who are living far more than on those who are dead.

Whenever someone dies, however tragically or peacefully, it is always peaceful, it is always wonderful unless - and here's the one exception - unless they are doing so as a manipulation.

If, in the process of dying, you're trying to punish somebody, or trying to make somebody feel guilty, or trying to manipulate someone into doing something, then you'll still go through the white light, but because you're not in the mood for celebrating, you probably won't find that celebration on the other side. You won't go to hell, no. But the big celebration

that might have been there otherwise will have been "cancelled" by you, in your own confusion.

That's why they say suicide is terrible. They say that if you commit suicide you will go to hell or purgatory, or you will go through the great cosmic confusion. We would suggest that probably that's right, but not because of the suicide. It's because of the manipulation. Often the intent of suicide is to punish somebody, to make somebody feel guilty, or to hurt someone. "I'll show you. I'll show you. You'll be sorry, and you'll spend the rest of your life feeling guilty." And bang. They blow their head off. What creates the confusion in the after-death experience is not the suicide itself. What creates the confusion is the punishment they tried to inflict, and the manipulation they tried to do.

Therefore, even if a person at age 90 is dying of natural causes, if they have that same kind of manipulative stance - "I'll show you, I'll teach you, you'll feel guilty, you'll wish you had treated me better" - they are dying by "natural causes" but it's going to create the same kind of confusion as if they had put a gun to their head, because they are doing it manipulatively.

So it's not the end result, it the means toward that end that matters. And if one dies in great hate and great manipulation, then one creates confusion. If one dies normally, by whatever means, then it's going to be a quite beautiful and wonderful experience, with no hate and no sadness and no confusion. It's going to be quite beautiful.

For example: There was once an elderly couple, both brilliant, quite academic people who were highly regarded by their society as well as their family. They knew they were growing old, and one had a terminal illness. And they realized that when the one finally died, the other would be put in a nursing home, and they would be apart. And they decided, no, they didn't want to do that.

So they decided jointly to commit suicide so that they could stay together. They wrote a very lovely note dismissing all blame of anybody, not wanting anybody to feel guilty. They said that no one could have done anything, that no one could have done it better for them. And then they killed themselves. Well, the society was outraged, but indeed no, that was not a terrible death. We would suggest they went through the light and had a most glorious celebration because they had such a conscious death.

It makes a difference whether it is a growth choice or a fear choice. If someone knows that they have a terminal illness and makes a fear choice. "I'm afraid of the treatment, I'm afraid of the pain, I'm afraid of... I'm going to kill myself" - that's a different matter. But if it is a growth choice in which they choose to gently bring an end, taking care to dismiss all the guilt and manipulation that might otherwise be there, then we would suggest here that their experience would not be at all bad. It wouldn't be a confusing one.

We don't advocate suicide, clearly not, ever, but we would suggest here we also would not try to talk or manipulate someone out of it by telling them that it's going to be scary or that they're going to be punished.

The end result... what you do, which way... isn't as important as the attitude and the intention: The attitude, the intention: that's the key. Therefore, suicide in and of itself is not wrong or bad. If someone's terminally ill and genuinely, as a growth decision, chooses to conclude their life, we would suggest that metaphysically and spiritually - legally is a different matter... but they're not going to suffer on the other side, clearly not.

With love and peace ... Lazaris  
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