

154. *Closing Instruction: Kansas City*

Committed to the future — even if that only means
“se préparer à bien mourir.”

Yet even at the grave we make our song: Alleluia

May I, composed like them / Of Eros and of dust

ANGEL OF DEATH, who each instant strikes, kills
some blood in my only body, and cells
of other sorts as well, but still gives thrills
which, while I charge and wait, whole death repels:
the world entire becomes Beloved Friend;
let me make love rapt to each animal,
vegetable, mineral; and comprehend,
embrace spiritual and mechanical.

COMPANION, late I am to chase for you.
Who most I sought I yield — and make this gift:
these songs, surviving, my shaped residue.

READER, learn your union from your rift.
From yours and others' ecstasy and pain
draw close to whom you love, and close remain.

The first EPIGRAPH is from Dag Hammarskjöld's *Markings* (English, 1964). The French can be translated “one is preparing to die well.” **E2**: from The Book [1979] of Common Prayer, p499. **E3**: W H Auden, “September 1, 1939.” **World**: contra I John 2:15. The three categories of **animal, vegetable, and mineral** (three kingdoms, *mawālid*), used by Rumi → «Intimate Commitment», were developed by Muslim scientists and Carl Linnaeus; also in G&S *The Pirates of Penzance*. My short definition of **spiritual** is breathing with a sense of the sacred; see the appendix chart, “The Crises of Our Time.” See William R Stayton's “A Theory of Sexual Orientation: The Universe as a Turn-on,” *Topics in Nursing 1*, p1-8. **Union**: “Reality is paradoxical and complementary. Non-dual thinking is the highest level of consciousness. Divine union, not private perfection, is the goal of all religion.” —Richard Rohr, 2013 *Yes, and . . . : Daily Meditations*, p355. In Kabbalistic Jewish mysticism, the process of creation involved *Shevirah*, the shattering of the vessels of the divine; our joyful duty is to mend the **rift**; the Hebrew phrase *Tikkun olam* means repairing the world. “Not finitude but fragmentariness is the mark of the non-divine.” —Charles Hartshorne, “Divine Absoluteness and Divine Relativity” in *Transcendence*, ed Richardson and Cutler, 1969, p165. **Sought**: → «The Grail». **Δ** This concluding sonnet is paired with this book's first sonnet → «Al-Fatiha: Opening Instruction».