

sultation, or necessitating the assurance of a command. But the question at once arises: Is the sense of touch, per se, equal to an explanation of all the facts relating to the conveyance of the intelligence required to organise and administer the complicated system of governmental polity, to adjust social relations, to maintain discipline in war and enforce a division of labour in peace, to organise and maintain an army of defence, to discipline its forces and command it in action, to build bridges and construct pontoons and ferries for the passage of vast armies over streams otherwise impassable, to invade successfully the domains of foreign tribes and capture and enslave their inhabitants, and, finally, to inaugurate and maintain a system of slave labour vastly more successful, and, let us hope, more humane, than any that has ever prevailed in the history of mankind?" (See also p. 365.)

### DISASTROUS SELF-MADE LAWS

**Tiredness.**—"They that wait upon the Lord shall renew their strength; . . . shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

The wrong method of working with the human so-called "mind," in the endeavour to act upon matter, is extremely tiring, and I know of no one who has worked at a stretch for more than a few hours without being fatigued. This is because the whole process is purely physical, moving matter. Working in the right way a man can continue for many consecutive hours, not only without getting tired, but feeling refreshed at the end, "mentally" and physically better, and truly more awake. Six or seven hours' consecutive work at night is quite a common occurrence with those working scientifically, and when need be they work all night for several nights consecutively, following their usual duties in the daytime, without showing or feeling the slightest signs of fatigue.

**Disease.**—Already the medical profession admits the mental cause of disease in many cases. Dr. Clifford Allbut says: "It is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety." Sir B. W. Richardson writes: "Diabetes from sudden mental shock [ethereal intensification] is a true, pure type of a physical malady of mental origin." Sir James Paget tells of a young man who on his birthday had hæmoptysis and for nine years afterwards on each birthday, being quite free in the intervals. Sir George Paget says: "In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety." Dr. Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences." Dr. Snow (*Lancet*, 1880) asserts his conviction that the vast majority of cases of cancer, especially in certain parts, are due to mental anxiety. Dr. E. V. Hartmann writes: "The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked. Lively fear and the thought of sickness is of itself sufficient to cause the same." Not that there is any cause or power in fear, but merely that fear occasions

continuous and vivid ethereal impressions to take seemingly a more material form. Dr. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards." Dr. Lloyd Tuckey writes: "There is no more effectual depressant, no surer harbinger of disease, than fear."<sup>1</sup>

**Fear.**—"*Fear not: for I am with thee*" (Isa. 43 : 5). "*For that which troubled thee, whatsoever it was, was not without anywhere, but within, in thine own opinions, from whence it must be cast out before thou canst truly and constantly be at ease*"<sup>2</sup> (Marcus Aurelius).

10 When a man is afraid, he is *physically* in touch with certain ethereal thoughts that are attacking him, or are about to attack him in the future. Fear has been very much misunderstood. Like many other things in the material world, it is, under present conditions, temporarily useful if you only use it properly; and when fear of any particular thing is felt, set to  
15 work mentally and vigorously to destroy the thoughts that are attacking or about to attack, and are therefore making you afraid. Vague or indefinite fear has to be destroyed by the denial of the reality of fear and the realisation of the absolute fearlessness and trust in God that exist in the reality, in heaven, the true, all-harmonious consciousness that is always good.  
20 "Worry is the oldest child of fear," one of the devil's brood, and if you go on picturing that you are having trouble, or are going to have it, you are intensifying those ethereal forms of trouble, and so doing your best to bring about their material appearance as soon as possible. "For the thing which I greatly feared is come upon me" (Job. 3:25). "Depression and low  
25 spirits," Matthew Arnold says, "when yielded to, become a species of death." "Fear is a habit of mind," as Victor Longheed says in his *Vehicles of the Air*, and to continue being afraid is a very bad habit, a shocking habit. "For fear is nothing else but a betraying of the succours which reason offereth" (Wisdom of Solomon 17:12). An Oriental proverb says: "The  
30 plague killed 5,000 people. 50,000 died of fear." Unseen ethereal vibrations, such as what may be termed "disease thoughts," are, on account of being unrecognised by the multitude, much more far-reaching in their effects. When recognised, however, they are much more easily destroyed, because they are, fortunately, not acted upon by powerful workers with  
35 the human "mind," who seldom have the delicate mechanism needful to feel faint ethereal vibrations.

If an individual human consciousness be highly strung or highly trained, it will feel the thoughts when they vibrate very slightly. This is the case with what are called highly nervous people. If they go on fearing,  
40 "picturing" strongly that they have the trouble, or are about to have it, they may intensify these ethereal thoughts so much that the thing feared will visibly come about. Whereas, if they work in the way pointed out, the thought or thoughts will be destroyed, and either the trouble will not arise, or they will be permanently free from it, as the case may be. In this  
45 way an awakened individual gains some advantage from being sensitive, as this brings him more easily in conscious touch with discordant vibra-

<sup>1</sup> *Treatment by Hypnotism and Suggestion*:

<sup>2</sup> *Meditations*.

tions, so enabling him more readily to utilise his knowledge of Truth, that they may be destroyed.

Sometimes, feeling that there was work to be done for myself, but not understanding clearly enough what it was, and having work of importance to do for others, instead of entirely destroying—as it is always safer to do—the discordant faint vibrations of which I was dimly aware, I have left them alone, feeling confident that any trouble would be overcome when necessary. Sometimes this has taken place in such a way as to be a practical lesson to one present; as the difficulty thus foreshadowed has come into manifestation, and then being dealt with scientifically has consequently been seen to disappear. “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (II Tim. 1:7).

**Will-Power.**—Some people seem to imagine that human will-power is a different form of evil from that which appears as simple individual wrong “thinking.” This is not so. Will-power is simply due to ethereal thoughts of a definite intent, intensifying themselves on a so-called human mind, and differs merely in degree from ordinary so-called human thoughts. Again, some seem to think that there is a supposed intelligence in the human “no-mind,” the twists and turns of which have to be guarded against. There is nothing of the sort. Thought after thought comes along in doleful, predestined procession, their want of order and sequence only matched by their baseless pretensions to power.

**“Mental” Malpractice.**—“*True nobility is exempt from fear*” (Shakespeare).

When other people are said to be thinking and talking wrongly of you, malpractising, as it is called, they cannot possibly harm you if you know how to protect yourself and pray in the right way. They only harm themselves, and it is our duty, indeed our privilege, to destroy the false thoughts that are seemingly attacking and causing them to malpractise, or otherwise they will be punished. This is done by destroying the false thoughts attacking your own mind and making you picture them as thinking and talking wrongly of you. When you have done this they stop malpractising, for there are no vibrations there to make them do it.

We have no right, however, to influence others in any human direction; indeed, we should not even let our thoughts rest upon them. Leave each man free to work out his own salvation. We have enough to do in keeping our own outlook pure and wholesome.

“As silent night foretells the dawn and din of morn,” so prophetic foresight warns us that the false peace of ignorance precedes the final battle and victory that come with the universal dawn of Truth, and compass the destruction of a counterfeit world.

When you really understand human theories, and the battle of true spiritualisation versus etherealisation, and obtain the understanding that finally subordinates all so-called human laws, how can you possibly be frightened by what have been shown to be merely high-tension electrical currents, mere human thoughts that, unless destroyed, pass over you at their predetermined time? These have no more power to harm than the cobwebs through which you unconsciously pass in early dawn. The only

seeming control that they have had is the hypnotic power that you have hitherto allowed them, by accepting the general belief about them. These vibrations cannot possibly evade your mental work, and their destruction is only a question of your praying, that is, doing your mental work, 5 steadily and properly. "Who art thou, that thou shouldest be afraid of a man . . . which shall be made as grass; And forgettest the Lord thy maker?" (Isa. 51:12, 13).

Fortunately, not all thoughts are strong enough to act or are intensified sufficiently to act, as shown by the remark to his children of the old 10 man who was dying: "I have had a long life full of trouble, most of which never happened." In any case, wrong picturing by others, even when specifically directed with a view to harm you, cannot permanently damage your human consciousness, as it can only intensify the wrong thoughts. If you are working rightly you reverse the evil, and the malpractice merely 15 results in your being lifted up and helped.

"**Drawing Fire.**"—Such is the nature of evil; not only to destroy itself, but to lead to its own destruction. You will find that the persons most malpractised on, if working rightly, have always the broadest backs. They not only are capable of standing, but draw off the fire from those who 20 are perhaps less able to protect themselves through lack of the knowledge of God, and consequent power of realising Truth and protecting themselves.

**Malicious "Mental" Malpractice.**—Intentional miscalled "mental" malpractice is but little understood. In the present rapidly approaching end of all sin and limitation, the milder forms of sorcery, witchcraft, 25 hypnotism, and animal magnetism, have developed into this "sin of sins." Unfortunately, those practising it know almost as little about it as those malpractised upon. If all who ever exercise this murderous (miscalled) power understood it, they would know that it harms most of all themselves, and would flee with horror from the living hell they are bringing down 30 upon their own heads. At the time they may seem to be more or less having their own way, but if their feelings were analysed it would be admitted by them that there was no happiness. Success is merely the spur to more devilish work, which at the bottom of their hearts they hate. This loathing of the means increases the bitterness that shuts off the love from others 35 which is in reality their due, and the love toward others that increases our awakening happiness, in fact, is the source of all life's happiness. "Envy is the atmosphere of hell," love that of heaven. The agony to which no verbal description of hell can do justice, and the ultimate protracted, fearful death that must befall the pitiable victim of such actively evil thoughts 40 as cause a man to malpractise, do not help him. Cursed to the last moment by himself and others, he gains nothing by such a course, but loses all. "Wide is the gate, and broad is the way, that leadeth to destruction" (Matt. 7:13). Nothing will save him from the full measure of punishment except the ceasing to practise this devilish work. Up till now, its mystery 45 has protected it. Ignorance of the subject, however, is disappearing. The worst form of this is the unforgivable sin which "shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32), not until the end of all evil.

**Preventive Legislation.**—When I was asked by Lord Alverstone, then Lord Chief Justice, a few years ago, to prepare a Bill to check this terrible scourge, more terrible to the practitioners than those practised on, I pointed out that the remedy would merely intensify the disease, until the world knew enough to be able to protect itself, and that if the Bill were put forward it would do more harm than good, attracting the attention of those who were vicious and ignorant; the only real cure was to awake, and through steady mental work in the right way, to break down this false power by knowing its nothingness, and realising that the only power is that of God, good.

During the last five years a great change has come about, and all over the world this false power is being more or less recognised and practised. Soon it will be found that laws will be passed to deal with the matter and civil justice “will pass sentence on the darkest and deepest of human crimes” (see *Message for 1901*, p. 20, by Mary Baker Eddy).

Undoubtedly an Act should immediately be passed prohibiting all advertisements descriptive of disease of any kind, and the sooner it is considered “bad form” to talk of disease or human troubles in drawing-rooms or home circles the sooner will poor, ignorant, suffering humanity be freed from its bondage.

The fatal mistake of drawing the attention of a nation to any one disease is shown by the prophecies in the Bible with regard to the fatal ravages of one particular form. The eyes of the public cannot too soon be opened to the great mistake now being made and the necessity for its being dealt with in a scientific way, so making full use of the prophetic warnings in the Bible on this point.

**Matter Refined up to Dematerialisation.**—Fortunately, the human consciousness never gets worse. It is always steadily being purified and refined, until it is dematerialised and no longer appears, any false sense of existence having ceased altogether. You may say: “Oh, I knew a young man who was perfect—in later life he was a devil.” The reason is that his mind was always bad, but the particular class of devilish thoughts never attacked him when he was young. The human consciousness always improves as the human being gets older, because of the self-dematerialisation, owing to the continuous action of God. When we turn in thought to God in the right way, then this action takes place rapidly.

**Death.**—“*For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world [heaven] were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth [the spiritual earth]: (For righteousness is immortal)*” (Wisdom of Solomon 1:13-15).<sup>1</sup>

The false belief that Soul and the real man are in the body has deluded us into the idea that death is a friend, a stepping-stone into heaven. This is a lie, for death is an enemy, the result of deadly ignorance which has to be met and vanquished through understanding of Truth. “The man that wandereth out of the way of understanding shall remain in the congregation

<sup>1</sup> See also Ezekiel 18, verse 32, and 33, verse 11.

of the dead" (Prov. 21:16). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Ignorance and fear kill over fifty million people a year, more than one-and-a-half every second.

5 The fact is that there is no real death. The phenomenon is merely a false belief due to a false assumption, the general consent to which has constituted a false ethereal law, or, as might be expressed in other words, has led to the disastrous result of a universal mistaken belief in death as a necessary human experience, with its consequent doleful manifestation.

10 "For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and live ye" (Ezek. 18:32). Man simply hypnotises himself or is hypnotised into dying. Andrew Lang states that in Australia, "whenever a native dies, no matter how evident it may be that death has been the result of natural causes, it is at once set down that the

15 defunct was bewitched." We have much to learn from nature's children.

Many sinners, even criminals, live to a green old age because they have a stronger belief in life than in death. But when the grim expected enemy overtakes them they have no knowledge of truth wherewith to ward off his attack. Even those living a life approaching a human idea of perfection

20 succumb when death appears on the scene, as mere human goodness is no protection; the innocent child, the saintly character, the intellectual giant, the vicious criminal, all fare alike if equally ignorant. Understanding of God is the only safety. Knowledge that God is Life, and that there is nothing else, no sin, no disease, no death, as God is All-in-all, is the spiritual

25 armour through which no dart can pierce, no evil slay. "To know thy [God's] power is the root of immortality" (Wisdom of Solomon 15:3).

We have traced in this work the fatal result of even one wrong thought. What must be the daily, even hourly, result to humanity of the common consent to one false assumption? We have also traced the irresistible

30 power of one good thought; the one with God that must always be a majority. What must be the result to mankind of the common consent to this one scientific fact, but the swift and total destruction of the last enemy? What a glorious awakening is now taking place through the dawn of truth. Now that the so-called power in the material, ether-world is

35 proved to be merely false belief, it is easily seen how a false assumption of the reality of death, and therefore of birth, with all the false string of beliefs in sin, sickness, and trouble that bind one to the other in successive dream pictures, slays a man; "For to be carnally minded is death" (Rom. 8:6); whereas the belief in the unreality of it all lifts him from hell to

40 heaven. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33:11). "My people are destroyed for lack of knowledge" (Hosea 4:6).

Continuity, as Professor Drummond says, is the "Law of Laws." "If a man keep my saying [and realises his immortality], he shall never see

45 death" (John 8:51). "The last enemy that shall be destroyed is death" (I Cor. 15:26). Science opens wide the portals into Life. "In the way of righteousness [wise as to what is right<sup>1</sup>] is life; and in the pathway thereof

<sup>1</sup> Skeats' *Etymological Dictionary*.

there is no death" (Prov. 12:28). "For all the boundless universe is Life. There are no dead" (Lord Lytton).

Death Unnecessary.<sup>1</sup>—*"The man of the future is man triumphant over dying nature, exulting in the freedom and privilege of spiritual life"* (Professor Dana). *"Whosoever liveth and believeth in me shall never die"* 5 (John 11:26).

Death is merely a passing from one state of experience to another material phase of the dream of life upon a mechanically evolved ethereal earth called matter, and an entirely needless experience. It will for ever cease when man changes his false, mistaken views of life as material, and, 10 understanding the law of Life and its manifestation as wholly good and eternal, stands aghast at the bald imposition that for so long has devastated the home circles. When the mortal appears to die, and no signs of life are visible, it only means that his human consciousness is not being sufficiently acted upon by the thoughts passing over it to make the body move. "In 15 the present uncertainty as to the presence or absence of life in doubtful cases, it is impossible to argue the matter intelligently until science can present some simple and certain test of death, which it has not yet been able to do"<sup>2</sup> (J. W. Heysinger, M.D.).

Dr. Stenson Hooker, Honorary Secretary of the Association for the 20 Prevention of Premature Burial, writes me: "There is only one test, and one only sure one, viz., decomposition of the tissues."<sup>3</sup> At the public meeting of this society, when I had to second the resolution on this subject, over four hundred cases of premature burial were given. Precautions 25 should always be taken to prevent premature burial. Professor Michael Foster says: "The difference between a dead human body and a living one is still, to a large extent, estimated by drawing inferences rather than actually observed."<sup>4</sup>

After death, the hair on bodies exhumed is often found to have continued to grow. Short and scanty when buried, it is found to be long and 30 massed up. The skin of a serpent, properly dried, retains its bright colours for many years. At intervals it sheds its scales, as if the animal were alive.

<sup>1</sup> Bergson speaks of being "able to beat down resistance and clear the most formidable obstacles, perhaps even death."

<sup>2</sup> *Spirit and Matter before the Bar of Modern Science.*

<sup>3</sup> Some interesting experiments have recently been carried out by Professor 35 Raoul Pictet, of Geneva. He froze goldfish to minus 20 deg. C. for three months, and brought them to life, and many other animals were frozen for considerable periods without apparent harm.

<sup>4</sup> The Marquis d'Ourches offered two prizes, amounting to 25,000 francs, for 40 some simple, certain sign of death, but without success, although the money was distributed among those sending the best suggestions. A case has just been reported in the papers (March, 1914) where Don Francisco Cabrero, conductor of the orchestra at the Novedades Theatre, at Barcelona, was just about to be buried when he was seen in the coffin to move his right arm. There were, it is said, no 45 signs of decomposition. Dr. Spiro Tashiro, professor of physiology at Chicago University, has discovered a test which he thinks shows with a certainty whether a person is dead or not. The test is made by crushing a piece of muscle, when if the person is alive, the crushed muscle gives out more carbonic acid gas than the uncrushed piece. Medical men are now of opinion that there is life in the tissues for 50 some time after death.

There have been well authenticated cases of vivi-sepulture, that is, suspended animation whilst a man is buried. Colonel Townshend, according to Dr. Cheyne, could, under test conditions, "die or expire when he pleased, and yet, by an effort or somehow, he could come to life again."

5 **Raising from the Dead.**—"*The wages of sin is death ; but the gift of God is eternal life*" (Rom. 6:23).

Actual death, not that such a thing as the unfortunate temporary belief called death can be scientifically called actual, does not take place until post-mortem decomposition sets in. This is shown by the blackening under  
10 the armpit and abdomen. Until then the material form can be what is called raised from the dead, as this is really only a revivifying of the human mind, until again it appears to act upon the body and move it.<sup>1</sup> This is why there have been so many records of people in the past being able to raise from the dead. Apollonius of Tyana, for instance, is said to have  
15 raised a young woman, and St. Dominic, born in A.D. 1170, was claimed to have this power. Whenever a man was a strong enough "picturer," and was certain that he could raise the corpse, he succeeded, if the so-called mind had not become permanently separated from the body and awakened to a new phase of experience. I know of two such cases in late years. This  
20 is quite different, however, from the way in which Jesus the Master worked.

Until the man wakens from the dream of death to find himself in a separate state of consciousness—this dream of another phase of material existence—a psychic person, one who has developed a power of seeing  
25 things that the ordinary person does not recognise, can see the human consciousness, which sometimes remains in the more solid body and sometimes wanders about. Under such conditions it appears to have a connection with the body by means of what has been described to me in various ways by those who have sufficiently good sight to see it. The best  
30 description is, I think, "a thin cord of light." This may be "the silver cord" that is spoken of in the beautiful passage in Ecclesiastes 12, verse 6, as being broken. When the cord is no longer visible, the general opinion is that the person cannot be "brought round again." In any case, when post-mortem decomposition sets in, the material form goes to ruin, having  
35 been forsaken by the so-called mind, that has hitherto held the particles together and caused their apparent action. When this false consciousness has passed into another state of consciousness or phase of the dream,<sup>2</sup> it is of no use trying any further to raise "it" from the dead, although the old

<sup>1</sup> It may be recollected that Jesus pointed out, both in the case of Lazarus and the daughter of Jairus, that what was thought to be death was practically a state of coma, or only a form of sleep. Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11:11). He also said: "Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn" (Mark 5:39, 40). How typical of the modern reception of new truths.

45 <sup>2</sup> According to the Talmud, this takes place twelve months after death, and until then the dead can be brought up by necromancy. It also says in the Sabbat, that the soul (the soul is the human mind) of a man watches over his corpse for seven days. In the Zend-Avesta, the Bible of the Parsees, it is written: "When the man is dead, on the third night, when the dawn appears, the soul enters the way  
50 made by Time and open both to the wicked and to the righteous."



illusive ethereal form, equally with any other material forms, alive or dead, may be seen at any time, if the disbelief in the possibility is not too strong.

At the so-called end of the world all the material beings wake up to find themselves in heaven, whether they are in this state of consciousness 5 or in the next state of consciousness.

**No Spiritual Advancement or other Gain by Death.**—Although death has apparently released a mortal, his human consciousness is still, however, in exactly the same condition as previously. If the man has suffered from anger, he is still liable to be angry in the next phase; if he 10 has suffered from headaches, he will still suffer from headaches, until he has gained sufficient knowledge of Truth to free himself. There is an important difference, however, in the case of a man dying, say, from consumption, for when he wakes up he has ceased to suffer from consumption; that is, he knows that he has never died from it, and consequently the fear 15 of it has to a great extent gone. This, put into the language of a natural scientist, is that the lines of force, the vibration of which appears as what is called consumption, are not then attacking him. If, however, later on, these consumptive thoughts again attack him, before his human consciousness is purified, he will be down with consumption again, and may 20 have a second fight, or even pass into another state of consciousness and have a third fight with the same disease. This is because the consumption cell in the basic false mentality has not been sufficiently cleaned or purified. The only way of doing this is by the affirmation, that is to say, by turning in thought to God and dwelling on God, and the perfection of the 25 infinite unseen realities, the manifestation of God.

“When the belief in the power of disease is destroyed, disease cannot return” (*Miscellaneous Writings*, p. 58, Mary Baker Eddy). But belief in the powerlessness of disease will never be obtained by submitting to its decree. This belief is only destroyed when the mind is purified in this 30 respect. Death is not purification. Purification is obtained by systematic treatment against the troubles, including disease, that have still the power of harming man. This power is evidenced by man’s fear of them. When the fear has gone for ever it means that the mind is purified in respect of that trouble of which the fear has gone, and no longer can it kill him or even 35 harm him. A mere intellectual knowledge that a disease has not killed him has not taken away the fear that again that disease may cause him to pass into another stage of consciousness. On the contrary, it has already shown him that it has this apparent power over the human being. Sufficient knowledge of God would have protected him, and would protect him in 40 the next stage of consciousness, but this knowledge must be obtained, and is not gained by death. If death was a release from any particular form of evil, then it would be a simple way out of a difficulty to accept the verdict of death and be thankful for the release, looking forward to this easy method of shirking the next battle. “If mortals are not progressive, past failures will be repeated, until all wrong work is effaced or rectified” 45 (*Science and Health*, p. 240, Mary Baker Eddy). Those whose minds are completely purified “shall not be hurt of the second death” (Rev. 2:11) in

any form. Their human minds have then reached the stage of purification to which Jesus had attained just before his ascension.

There is one respect in which a man is better off after death, namely, that having awakened to find he has not died, he gains a certain amount  
5 of disbelief in death, and as a consequence, the fear of annihilation in most cases disappears. Naturally, all these changes do not in any shape or way affect the real spiritual man, who is always in heaven, perfect.

**Suicide No Release.**—“*Death is the greatest of earth’s illusions; there is no death, but only changes in life conditions*”<sup>1</sup> (Annie Besant).  
10 “*I am come that they might have life*” (John 10:10).

There is, however, no need for any such experience as that disappearance called death, which is merely a result of widespread ignorance. It will be seen from the complete exposure of the seeming mystery called death, that there is not the slightest gain in committing suicide. The “conscious-  
15 ness” of the suicide not having been changed, he will still have exactly the same liability to trouble after death, that is, in a new phase of the dream. If he is “hard up” here, he will be “hard up” there; if jealous here, he will be jealous there; miserable here, miserable thoughts still attack him. Now and here, he has presented to him the right and only solution of how to  
20 get out of all his difficulties, the unfailing, ever-ready Principle, upon which he can absolutely rely, and he will never gain the reward of perfect happiness by eluding the straight path thereto.

To disappear in so-called death is not by any means to drop the illusion of birth or death. When the illusion of a fleshly man, with its limitations of  
25 birth and death, beginnings and endings, has been destroyed by being scientifically overcome and not submitted to, then, and then only, will take place what seems to us to be the finding of the true likeness and reflection everywhere. “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye,  
30 at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (I Cor. 15:51, 52).

Human wearisome experience continues just as apparently real beyond the grave as on this side of it. There is no more pitiful illusion of a tired mortal than that anything in the shape of relief or rest from the ceaseless  
35 troubles of this world that the ordinary man has, awaits him in a “beyond the grave.” How can this be so when “the wages of sin is death”? (Rom. 6:23).

**Victory Over Death.**—“*So when . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory*” (I Cor. 15:54).<sup>2</sup>  
40

Death has to be overcome by the purification of the human consciousness, and entire freedom, not only from disease, but from sin has to be obtained. “The last enemy that shall be destroyed is death” (I Cor. 15:26). Jesus proved Life to be deathless. His teachings live in our hearts.  
45 We must prove our understanding of them by demonstration of the truth we may voice.

<sup>1</sup> *The Ancient Wisdom.*

<sup>2</sup> See also Isaiah 25, verse 8, and Hebrews 2, verses 14, 15.

The "great high priest" Jesus was "tempted like as we are, yet without sin" (Heb. 4:14, 15). When the human mind is sufficiently purified by dematerialisation of the particles of matter, then takes place the second coming of Christ. This is first individual and then collective, and means the recognition of the fact that we are spiritual beings in heaven now. This includes the corollary that the material man is not the real man and has nothing to do with us. We prove this by destroying the false images of ourselves, called mortals. Then "Unto them that look for him shall he [Christ] appear the second time without sin unto salvation" (Heb. 9:28). This recognition of what we are—sons of God, spiritual and perfect—is an absolute shield, "the shield of faith," which protects the so-called mortal man against every evil to which he is thought to be heir. "Even so must the Son of man be lifted up [lifted in thought to God]: That whosoever believeth in him [the Christ-man] should not perish, but have eternal life" (John 3:14, 15). "Why will ye die, O house of Israel?" (Ezek. 15:18:31). "If a man keep my saying [knows the truth], he shall never taste of death" (John 8:52). "I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13:14).

**What Happens at Death.**<sup>1</sup>—"There is no death! What seems so is transition" (Longfellow).

The question is often asked, Where is the next world, the next phase of consciousness? It is here around us. That is to say, when a man sails away into the land of the unknown, whose frontier posts are query marks, he does not go away to some distant place, but those around merely fail to see the same false picture or inverted image of the real, spiritual man, that we previously were hypnotised into seeing as the false material pictures pass by. This does not mean that, as the theosophists think, he is in the astral state. He is merely cut off from us by the false universal and individual belief in separation, but his human mind is still conscious of a body, another material body, neither more nor less real than his former one, and only another material counterfeit or false sense of his spiritual body. When he wakes up from the nightmare of death he cannot possibly see those whom he is certain he has left in another world; but he still sees the same heaven, materially; that is, has the same false material sense of the same spiritual universe that he saw before he appeared to die, only he sees it, so to speak, from another point of view. Any advanced mathematician, sufficiently desirous of demonstrating this mathematically, could, of course, do so, as all so-called material facts are capable of mathematical statement. Professor Cayley, the famous mathematician, declared his belief that every mathematical truth has an objective correlative in this world. We now see how accurate is this statement.

<sup>1</sup> It must not be forgotten that, as Dr. Le Bon says, "Nature knows no rest." The whole of what is called "a dead body" is a mass of so-called life—molecules vibrating with terrific rapidity. It is worth mentioning that the so-called "death agony" has been shown by Sir William Osler and others to be a fiction, except in 45 certain cases of poisoning and heart attacks, the pain from which can be reduced by amyl nitrite if proper mental treatment cannot be obtained.